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Christian Cynosure.

"IN SECRET HAVE I SAID NOTHING."—Jesus Christ.

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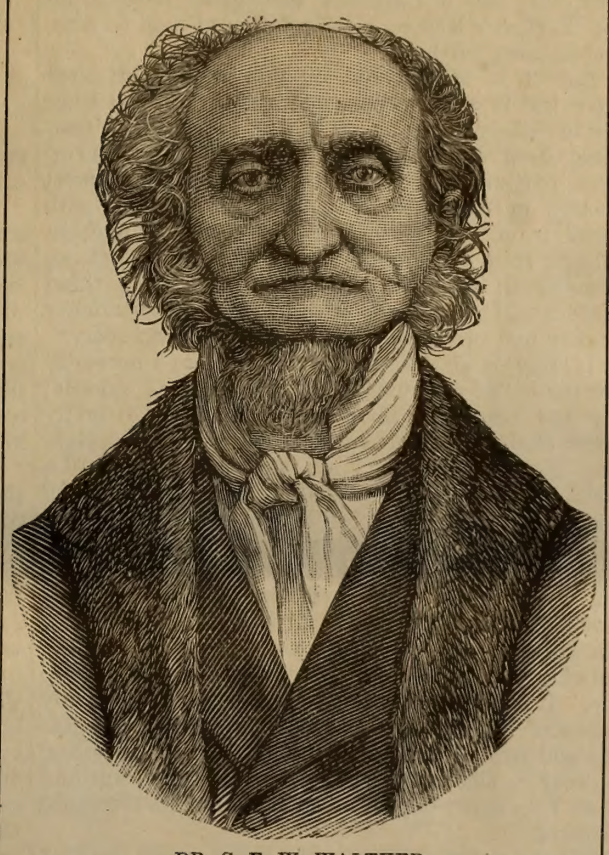
DR. C. F. W. WALTHER.

The most conspicuous object in the southern part of the city, as one passes down the Mississippi from St. Louis, is Concordia Seminary, the great theological school of the German Lutheran churches associated in the Synod of Missouri and other States. This great building, completed and dedicated within a few years, was the workshop of one of the greatest of modern German theologians, Carl Ferdinand Wilhelm Walther, in whose portrait appear some features of strong resemblance to the late Dr. J. F. Walker, the eminent author of "The Philosophy of the Plan of Salvation."

Dr. Walther was a Saxon, born in 1811 into the family of a Lutheran pastor. He received the usual classical education, studied theology at the University of Leipsic, and was ordained in 1837. His mind was of a grave, perhaps austere cast, and the influence of the learned Dr. Rudelbach, a determined opponent of the rationalism, liberalism and neology, the Andover new departures of his day, had a decided influence upon his mind while pursuing his theological studies. During these studies he also began to read the writings of Luther with profound attention. The logical force, originality, scholarship and spiritual depth and power of Luther's works, which left their indelible impression upon German literature and thought, had a powerful effect upon the mind of young Walther, and remained in the result of his work in re-establishing the principles of the Lutheran reformation in the Mississippi valley. The exercises of his mind, indeed, were in some degree resembling those of Luther before his full acceptance of the doctrine of salvation by faith; and as Luther was aided by Staupitz, Walther was led into clearer light by a Bohemian pastor, Martin Stephan of Dresden.

Stephan, Walther and others, desiring larger liberty than was allowed at that time by the state church in Germany, emigrated to this country in a body of about 750 souls, including seven clergymen, theological students, professional teachers, lawyers, physicians, and others who left comfortable homes and profitable business in order, like the Pilgrim Fathers, to find full freedom to worship God in a new country. They sailed in five vessels, one of which was lost at sea; the others reached New Orleans in the winter of 1838–9. Soon after their arrival Mr. Walther was put in charge of the affairs of the colonists as their leading spirit. Some settled in St. Louis, others in Perry county, half way down the river to Cairo. They immediately,notwithstanding many privations, established several churches, and a theological seminary with preparatory schools. Their churches were and are conducted strictly on the congregational principle of the independence of the local church, the power of synods being only advisory.

In 1841 Dr. Walther removed from Perry county to St. Louis, to take charge of Trinity Church,which has now grown to five or six congregations. The theological school which he founded and taught in a log house followed him. One of his biographers speaks of the great care used in the preparation of his sermons. "He would often spend a whole week and digest whole volumes for a single sermon. Being a most scholarly man and having good taste as well as excellent judgment, the aim of his sermons was to reach the perfection of lucid simplicity. His language is not only correct but also elegant, yet always popular.....Dr. Walther has published more than three hundred sermons. His favorite themes are the forgiveness, the grace and the peace in Jesus, the spirituality of the church, the absolute guilt of all sin, the absolute certainty of the Christian religion, and the glorious freedom of the Christian. Instead of preaching right conduct and good works Dr. Walther sought to change and sanctify



DR. C. F. W. WALTHER.

the source from which all individual conduct flows."

The growth of these German churches demanded an organ and the fortnightly *Lutheraner* was begun in 1844. Some seven years ago a journal representing the Missouri Synod and devoted to secular news, the *Rundschau,*was started, and has lately been removed to Chicago, where it has greatly increased its circulation. In the *Lutheraner* Dr. Walther wrote largely of theological topics, though often upon subjects of practical Christian life. He published many theological essays and a treatise on practical theology. He entered heartily into doctrinal controversies, maintaining his convictions with great ability and uncompromising firmness. When he began his work in this country in 1839 the Lutheran church had barely an existence. At the time of his death in May, 1887, it had become one of the largest of the evangelical denominations.

The churches which grew out of the emigration of 1838 and those associated with them are joined in what is commonly known as the Missouri Synod, and is the largest body of the kind in America. This is also associated with other smaller synods in the Synodical Conference which is the largest of the three divisions of the Lutheran church in our country. It is one of the crowning glories of Dr. Walther's life that this great body of churches numbering some 500,000 members, makes no compromise with the secret lodge, but also stands firmest of all against the insinuating power of secretism. While the General Council, as such, merely gives advice against the lodge, and is in some sections overrun with the orders, the Synodical Conference declares that this evil is so plainly contrary to the spirit and teaching of the Word of God as not to be allowed among Christians. Members of churches connected with the Conference are therefore required to dissolve their lodge relations, if they have any.

This firm and righteous decision was brought about under God by Dr. Walther some twenty-five years ago; and the fact that this great body of churches maintains this position amid the swarming multitude of secret orders is a noble proof of his power as a leader, and the force and clearness with which he established this principle of separation. From time to time, as occasion demanded, Dr. Walther resumed this subject in his sermons and other public addresses and a collection of the Conference documents on the secret orders would fill a volume. About ten years ago the Lutheran congregations of St. Louis and vicinity held a convention on the lodge. Dr. Walther made a memorable address on the occasion which was reported in shorthand and published in German. The *Cynosure* will endeavor in the near future to place some of his arguments before its readers.

Not only is this body of Christian churches a wall against the lodge storm, but in its congregational principle, is thoroughly American. The Lutheran church in some countries of the old world is episcopal in government, and some branches in this country incline to that theory, but Dr. Walther taught local church independence, and made the synods advisory. He also abhorred intemperance and proclaimed the Gospel as the true way of deliverance from this evil; so, too, with dancing and such like evils, against which he preached with great power, yet enforcing his views only with arguments addressed to the conscience and with the authority of the Word of God. While his German countrymen are too often recognized in this country as advocates of infidelity and rationalism, he represented exactly opposite views, and his disciples claim for him the distinguished honor of being the father of Lutheran orthodoxy in America.

It is to be regretted that the work of this great man was solely in the German language. For this reason he was comparatively little known, outside his church circles, and the American churches generally were not influenced by his vigorous and eloquent discourses. The principles to establish which his life was devoted will live, however, in the church and will be more and more widely diffused. He preferred, says one of his biographers, "ideas to organization, the Gospel to institutions, the truth to numbers, and obscurity to worldly fame;" and these are among the eternal things of truth.

JESUS CHRIST, YESTERDAY, TO-DAY AND FOREVER.

BY REV. J. M. FOSTER.

The poet Tennyson was fully persuaded that

"Through the ages one increasing purpose runs."

Jesus Christ is that purpose. Prof. Schaff says, "Take away Jesus Christ and the human race is left without an animating soul, without a purpose, an inexplicable enigma." Jesus Christ, "the light and life of men," sheds light and life back upon the night of heathenism and the twilight of Judaism, and forward through all the ages of subsequent development.

In what respects do the events preceding the incarnation of Jesus Christ appear preparatory thereto? Both heathenism and Judaism had a distinct and efficient part to act in paving the way for this event, and each in its two-fold aspect of positive and negative results. Heathenism demonstrated that "a salvation devised by man, with the means at his command, was impossible, and that neither nature nor art, neither worldly wisdom nor culture, neither oracles nor mysteries, neither philosophy nor theosophy, neither political institutions nor industry, neither sensual indulgence nor luxury, could satisfy the cravings of the soul or restore to man the inward peace he had lost. Thus humbling their pride and awakening in nobler spirits a sense of need, heathenism prepared mankind for salvation."

Judaism, on the other hand, produced the conviction that "the weak and beggarly elements" "could not make the comers thereunto perfect." Heathenism also yielded positive results. "It had produced great and imperishable results," says Kurtz, "in the domains of science, art and human culture, which became handmaid to religion, when brought to own

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the power of that truth which the Lord had revealed. It furnished forms which, from their depth, distinctness and correctness, their ready adaptation and general suitableness, proved most fit for presenting and developing the new truths which were to issue from Judah's land. It also produced contemplation and study both of nature and of mind, of history and of life, which in many respects even opened the way and prepared a soil for the great realities of salvation. Socrates gave faint echoes of Christian doctrine and life in tracing his deepest thoughts and motives to divine suggestions, and in willingly surrendering the enjoyments of this world in the confident hope of gaining that which is spiritual and eternal." "The speculations of Plato even more closely and fully approximated Christian views. That philosopher collected the scattered germs of his great predecessor's teachings. In his profound, speculative and poetic mind they sprung up and unfolded to a new mode of contemplating the world, which came nearer that of Christianity than any outside of revelation. The philosophy of Plato spake of man as claiming kindred with the Deity, and led him beyond what is seen and sensuous to the eternal prototypes of the beautiful, the true and the good, from which mankind had fallen, thus awakening in him a deep longing for the blessings he had lost." "These two philosophers have been of incalculable advantage to Christianity, in that their systems were presented in such a form as to be available to Christian science in its inquiries and dogmatic statements."

But this heathenish preparation is still more clearly seen when viewed from a political standpoint. "As they had refused allegiance to the personal and living God, they were impelled by a sort of inward necessity to concentrate the mental and physical powers of mankind, and through them all the powers of nature, and the products of the various zones and continents, and subject them to one man—the acknowledged representative of Deity." This gave rise to those bloody conquests of Cyrus, Alexander and Cæsar, which resulted in the overthrow of the Chaldean, the Medo-Persian and the Macedonian empires successively, and which culminated in the Roman Dynasty—the goal of universal empire. This was the greatest and strongest monarchy—Satan's visible kingdom in the world, and it was permitted to attain the summit of power and glory, that the Saviour in visibly overcoming Satan's kingdom in its greatest strength and excellence might obtain a more complete and ostensible triumph over Satan himself. When Satan tempted Christ he no doubt argued thus: "See this great Roman empire which embraces all the kingdoms of the world. See its unity, its wealth and its power. See the glory of its capital on the seven hills. See these great Roman roads, stretching from Britain on the north to Palestine on the south; and from the Straits of Gibraltar on the west to the river Euphrates on the east. See how the Greek language has been introduced in every province, thus suspending the judgment by which the languages were confounded. All this is mine. I am the controlling power. My will is supreme. All this will I give thee if thou wilt fall down and worship me." Thus we see that empire united in one universal civilization, which "rendered it comparatively easy to circulate the fresh blood poured by the church into the veins of nations."

Still another fact. About 250 B. C., Ptolemy Philadelphus had the Old Testament Scriptures translated into Greek, and the Jews in the dispersion carried the Scriptures with them into every country, erected synagogues, and had them read every Sabbath. As James said in the council at Jerusalem, "Moses of old time hath in every city them that preached Him (Jesus), being read in the synagogues every Sabbath day." So that all the world was on tip-toe of expectation when Christ came, and when Paul sounded the Gospel trumpet at Rome its notes went reverberating through the whole world.

On the other hand, Judaism was the chosen instrument in "preparing and maturing a salvation," the benefits of which were to be shared by all nations. "Every thing connected with the history of this people bears reference to the coming salvation. Each revelation and dispensation, all discipline and punishment, every promise and threatening; their constitution, laws and worship; every political, civil and religious institution, all tended toward this goal. In one sentence: Judaism has supplied to the church the substance, the Divine reality; heathenism, the human form and the outward means for developing and carrying forward the great work."

It thus appears that during the first forty centuries God was working toward an atonement. It is just as plain that the last eighteen hundred years have been occupied in establishing and enlarging Christ's kingdom in the earth. And it will go on until "the kingdoms of this world become the kingdoms of our Lord and of his Christ."

"Not in vain the distance beacons;
Forward, forward, let us range.
Let the great world spin forever
Down the ringing grooves of change.
Thro' the shadow of the globe
We sweep into brighter day;
Better fifty years in Europe
Than a cycle in Cathay."

Cincinnati.

WHY IS THE LODGE SECRET?

BY OLD AMERICAN.

The lodge claims to be founded upon the Golden rule to do to others as we would have them do to us. At least it is charitable to view its origin in this light—the "light of other days." It had, ostensibly, another object, to give light to the novices, and when they saw it, amid the fiddle-faddle of the rituals, it was found to proceed from three candles forming a triangle. But in the light of the Golden Rule, had they clung to that, and lived up to it in its broad spirit, the lodge would have been, even now, only *half* a Christian institution, recognizing the Saviour's lesson on the relation of man to man, and nothing further.

But if it started out on this principle, it must have lost it some decades ago, for to-day, and since my knowledge of it began, it has, in its best features, been a clannish, selfish, money-making insurance company. I think there is not now a secret society in existence—and the age swarms with them from the Vatican at Rome to the humblest village, from the Pope to the butcher-boy—that can consistently claim for the lodge that it is anything more than an insurance medium, with extraordinary powers and processes ramifying all its machinery.

If this is so, the plea that secrecy is a necessity for the better maintenance of the order is puerile; for the insurance business is honorable if justly conducted, and there can be no harm in my neighbor knowing that if I am sick I can draw $10 a week until I recover, or that I may call for $30 from the lodge to aid in burying my wife should I survive her, or that the lodge will donate a sixth part of my own funeral expenses. Certainly, no one would think any worse of me for receiving these benefits, for nearly all men know that I pay the lodge handsomely from year to year, for the relief and comfort of those who also pay to help me. It is simply a *quid pro quo*—not always evenly balanced, because my "degree" may be less profitable and less exacting than my neighbor's. Besides, he may be sick more weeks in a year than I am, and if so I certainly ought not to envy him his increased stipend.

What need of secrecy in the lodge really exists? I once belonged to it, and held my membership for many years, and there I saw nothing of any value to myself or others that might not be exhibited like a Punch-and-Judy show at the street-corners, and with about as much edification. Why was I bound, by useless solemnities, to do that which Christ openly commanded—to love my neighbor as myself? All the concomitants of the initiation—the paraphernalia, the regalia, the varied rites, the lectures, or the penalties suggested, could not make my obligation to do good to all men any stronger than that which the Bible openly declares.

Nothing in the lodge or its ceremonies bound me to love God with all my heart, mind and strength, or to trust in his Son for my salvation. Seemingly no one there cared for these requirements of the Bible; and I think I never saw a confirmed lodgeman who (outside of his ministerial functions in the church) spoke to me upon these important topics.

The secrecy was confined to the lodge-work—the dramatic exhibitions and the recognition by-play. Honest men, imbued with the spirit of Christianity, have no need of either. They say "Yea, yea," when necessary for the transaction of everyday business, or "nay, nay," if they cannot endorse some specific proposition, believing that any further expression of assent or dissent might lead to evil speaking.

Is secrecy necessary for purposes of lodge recognition? No more than the lodge itself; and men who love God and their neighbors as themselves, despise the one and hate the other. The ratio of dishonesty, I estimate, in these institutions, is equal to the secrecy required concerning the work performed. They do not let their right hand know what their left is doing, even if it is abstracting the contents of some one else's pocket; and if by accident the right hand discovers what is being done, it dare not whisper it to a living soul, under penalty in such case made and provided. The system is acute—the lodge training is excellent—quite as perfect as that of the Jew Fagin, in "Oliver Twist," when educating his pupils in the mysteries of street robbery.

Secrecy becomes such men as Fagin, Guy Fawkes, anarchists, and scoundrels of every degree, but no other class, outside of family, business and neighborly affairs. That which prefers a claim to be considered a public benefit need hide nothing from the public; and that which, perforce, destroys confidence between men and their wives and children, like a lodge obligation, borders on criminality. That which shuts the mouth of a witness who can disclose matters that would fulfill the aim and end of justice when crime lays waste the lives and property of victimized citizens, is itself criminal—as unrighteous as withholding stolen goods from their owner, knowing they are his. That which will strive by the lowest subterfuges to ruin an honest man's reputation and business because he flees from the lodge for his soul's salvation, is also criminal—as foul and indecent as the assassin in his midnight work. And yet all these, it has been proven, time and again, are in the spirit, if not the practice, of the lodge.

Will the lodge ever be abolished, or disappear?

Ad referendum.

MASONRY UNDER THE MAGNIFIER.

BY M. N. BUTLER.

A talented young man of a prominent and influential family in the village called upon a leading business man and said:

"Mr. Harper, I have just completed my college course. My ambition is to succeed in business and become a useful member of society. You are the Master of the Masonic lodge in this place. For some time I have been thinking of joining your 'ancient and honorable' order; but before applying for admission thought it best to call upon you and see if there are any works I could read or information you could impart that is proper and right for me to know."

"Yes, there are plenty of publications explaining the well known principles of the society. They contain none of the secrets, but are perfectly reliable. Here are our monitors, rituals, lexicons, histories, works on jurisprudence, digests of Masonic law, Grand Lodge reports, and other legitimate publications that any Mason will loan you or that any Masonic publisher will sell you. All you have to do while reading is to compare these authorities with the general character and make-up of the fraternity and you will find them absolutely correct in every particular. You can read here at my private office or at your own room as you like. My partner is an officer of the lodge, a better scholar than myself, and will give you any information that is proper and right. So just make yourself comfortable and I will be back at supper time when you will break bread with us. There are some good cigars, and if you like a sip of champagne, help yourself. But then I believe your people don't approve of such things. Your father is a prohibitionist, and I myself admire steady, moral young men. Must use these things temperately, you know. Will see you later."

(*Young man alone.*) "Well, here's a go. Guess I'm in for it. Temperate in all things! He's half full now, and smokes and chews all the year round—a perfect slave. Wonder if he did just right in letting me read these books? I always thought Freemasonry a profound secret. Guess I'll just send word down to my folks that I won't be home till late and they'll think I've gone out of town. Old Harper has money, but his morals are not at a premium. However, if I join the lodge I'll have to get used to his ilk. Here is my pencil and book; I'll just put down in shorthand the cream of this business as I proceed. Let me see—Webb's Freemason's Monitor, by Morris, page 10: 'It is a duty incumbent on every Master of a lodge, before the ceremony of initiation takes place, to inform the candidate of the purposes and designs of the institution,' etc.

"That's part of his business, then, to post me up before I join. But this Thomas Smith Webb, who is he? Here is a written note: 'The author of this book was the first standard writer on Freemasonry in this country. He is the father of American Masonry.' All right, father Webb, we'll see if these other works agree with you. Freemason's Monitor, by Daniel Sickels, 33°, Secretary General of the Supreme Council of the Northern jurisdiction of the Masons of the United States, page 31: 'It is the duty of the Master of the lodge, as one of the precautionary measures of initiation, to explain to the candidate the nature and design of the institution; and while he informs him that it is founded on the purest principles of virtue, that it possesses great

and invaluable privileges,and that,in order to secure those privileges to worthy men, and worthy men alone, voluntary pledges of fidelity are required; he will at the same time assure him that nothing will be expected of him incompatible with his civil,moral or religious duties.'

"Who would want any better assurance than that? Guess I'll take that home to father. You see, father is a lawyer and mother is a Methodist. Heard him tell mother one night that he had read Morgan once and tested it pretty thoroughly. He don't take much stock in Masonry from the way he speaks of it sometimes when he has a big suit on hand. 'Great and invaluable privileges!' What are they? O, yes, here it is, on page 62 of same book, 'Masonry includes within its circle almost every branch of polite learning. Under the vail of its mysteries is comprehended a regular system of science. Many of its illustrations to the confined genius may appear unimportant, but the man of more enlarged faculties will perceive them to be in the highest degree useful and interesting. To please the accomplished scholar and the ingenious artist, Masonry is wisely planned, and in the investigation of its latent doctrines the philosopher and the mathematician may experience equal delight and satisfaction.'

"Now don't that beat you! Here I've been seven long years in school,and,lo and behold! it is all right up stairs in the Masonic lodge. Wonder if old Harper teaches all that? Suppose he must for he's 'Worshipful Master.' *Worshipful!* now that's a nice note—swears like a born pirate, butchers the king's English at every breath and don't know a noun from a preposition. Guess I'll look this matter up a little."

(*To be Continued.*)

TEMPERANCE FARMING WITH WORN-OUT MACHINERY.

A downright common sense way of dealing with the temperance orders Captain Wood has adopted in the following from an editorial in the Los Angeles *Censor*. He has labored long and earnestly with the Good Templars in his State for straight temperance, but is not perhaps aware that Rev. Dr. Marsh and Dr. Charles Jewett, who were among the noblest names in our temperance ranks, condemned the secret orders as a hindrance to the work, which might to-day have been victorious in the nation but for them. The *Censor* says:

The temperance methods and machinery have also evoluted and improved in this half century. The old moderation societies and then the total abstinence societies did a grand work. They employed the very best weapons of the day, the best and truest patriots of that time were the workers; they did all the work that was done in their day. Those old pioneers, groping in comparative darkness, deserve to stand in the first rank of heroes, patriots, philanthropists and martyrs for the truth.

Then the Washingtonian movement burst forth like a new sun, conquered wherever it went, pledged its thousands all over the land, absorbed all the old societies and seemed about to close up the liquor traffic summarily. But it used faulty methods; it made old drunkards, libertines and conscienceless men its priests and prophets; it had no organization but a pledge and it knew no God, so in about three years it went out like an extinguished torch. It did a good work,but with better machinery and leaders and methods, it could have led the world to victory.

Then a tidal wave of secret societies swept over the land and the Sons, Rechabites, Temples of Honor, Good Templars and many others sprang up. They were an improvement on all that had gone before. They adopted better methods than most that had been used; they recognized a God; they organized and set into activity most of the patriotic, aggressive Christianity and benevolence of this country and they also attracted a good deal of unworthy and ungodly material.

They did very nearly all the temperance work that was done for about thirty years, but still the liquor traffic was all the time growing and increasing tremendously in power. The methods and machinery of these societies were incompetent to subdue the monster. And these orders have become as they grew older less efficient and of less numbers and influence. And every year they have continued to lose in the aggregate more members than they recruited.

In the year 1869 the Prohibition party was formed, a Christian, patriotic, open organization aiming at the root of the evil and the legal arrest of the business of drunkard making. Its methods may not yet be perfect but it is improving. It keeps all it wins and it has always been recruiting and enlisting for life the very best men and women. It has not gone backward in anything, but is taking always higher and better ground.

In the last days of 1873 the Woman's Crusade broke out. It was an effort of prayer and moral suasion. It did a great work, but the national legalized rum traffic and inhuman pagan laws undid their successes. Then the W. C. T. U. organized into a Christian, patriotic, open society, not only to put down the dramshop but to reform our laws, uproot all our vicious systems and evangelize the world.

This society holds all it gains and gains all the time. It is also every month adapting new methods to new needs and enlarging its sphere of operations. It labors in every field and is belting the world with Christian influences. If it knows any course to be right it pursues it, be it in politics or in any direction.

The W. C. T. U. is sending its missionaries and its literature all over our country and the world. It is building a $600,000 headquarters and enlisting in its work the noblest men and women in the world. We have now the W. C. T. U., the Y. W. C. T. U., the Loyal Legion, the Band of Hope and the Prohibition (Home Protection) party. All of them progressive, prosperous societies and sufficient with the Christian churches, the Y. M. C. A. and the Sunday-school to destroy the kingdom of rum and Satan and reform the world.

Now the I. O. G. T.,after collecting and expending perhaps ten times as much money in the year as the W. C. T. U. and Prohibition party did, reported in January, 1885, in the United States 209,703 members. It received that year 106,975 members and lost 122,591, leaving only 193,087, a loss of 16,616 as the result a year's work. And this was about a fair average year of the past twenty for them. Should the W. C. T. U. or Prohibition party ever have such an experience we should say it is wasted effort and wasted money. But we have no fault to find with the many good people in the United States who think they can resuscitate an institution which has made no progress but backward for twenty years past save in some spasmodic local successes.

None of these temperance societies, new or old, is worth a penny unless as it is destroying the rumfiend. The friends of temperance should everywhere and always be found using their time, labor and money to produce the greatest results for prohibition and for the general safety of our country.

A BLOT UPON OUR STATUTE BOOKS.

A recent event has directed our attention to the operation of the Chinese immigration laws in a manner that is not particularly flattering to our pride as citizens of the greatest and freest republic in the world. The circumstances, when briefly related, are these: Two tea-carrying steamers, the Monmouthshire and the Glenshiel, started from Amoy nearly the same time, for New York. They raced with each other over a whole hemisphere, with the Glenshiel coming into port several days ahead, having made the trip in forty-two days and thirteen hours—the fastest time on record.

It seems that the crew of the Glenshiel consisted of Chinamen. As soon as she arrived, an inspector of customs was placed in charge of the vessel, "in order," as one daily paper stated, "to prevent any of them landing to degrade American labor."

Now, observe that the men thus watched and guarded by the argus-eyed inspector of customs were not criminals, nor paupers, nor even workmen competing with Americans in the labor market, but simply sailors who desired to recreate on land after the toil and hardships of a long ocean voyage. To forbid the landing of sailors ordinarily would be the refinement of cruelty; but in the present case it was an exhibition of barbarism hardly to be expected from the most enlightened nation on the globe.

Imagine the feelings of those gallant and plucky seamen on being told that they were forbidden to land, lest they degraded American labor! that America, free to the rest of the world, including the wild men of Borneo and the degenerate Hottentots, was not free to them, simply because they were Chinese, and that they must content themselves with a sight of the land flowing with milk and honey, but were not to enter it. Imagine their disappointment and disgust with the loud pretensions of this country to be a land of refuge! What must they have thought of the mockery of Bedloe's Island—Liberty enlightening the world? The irony of the French sculptor is not the less keen because unintentional.

Suppose our American sailors, the bravest and pluckiest of all that plow the high seas, were forbidden by Chinese law to land on the Chinese coast! How indignant we would be, and how eloquently we would declaim on Chinese heathenism and exclusiveness! And yet, under our very noses, the laws against Chinese immigration are so enforced as to perpetrate the grossest injustice and inhumanity.

Every day we meet with cases where the mischievous operation of the anti-Chinese laws can be plainly seen. But while we can trace many evils directly to the enforcement of these laws, the evils that result indirectly are neither to be traced nor to be adequately calculated. The persecution, distress, and wrongs to which the Chinese in this country are subject in consequence of those laws and their harsh execution are unknown quantities; but it does not require much intelligence for any one to understand that when our Government refuses to acknowledge the rights of these poor strangers, and shows itself reluctant even to accord them the protection of the laws, this will be taken advantage of by their mortal enemies, the foreign miner, the sand lotter, the hoodlum, and the saloon politician. We quote the following from *Fire and Water*, to show that we are not talking at random:

"When calling attention last week to the danger of a destructive conflagration at Los Angeles, Cal., we might have added to the other hazards that contributed by the presence of a large and extremely unpopular Chinese element. It seems that barely a fortnight ago the agents of most of the insurance companies canceled their policies on buildings occupied by Chinamen, upon the ground that the existing feeling against them made the hazard too great. They have reason to congratulate themselves upon their foresight, for early on last Sunday morning a fire of unknown origin, which started in a gambling den in the Chinese quarter, consumed twenty five buildings, in which about 1,000 of the 'almond-eyed' had been housed, the losses being estimated at $100,000; and the press dispatches mention significantly that, although the fire companies came promptly to the spot, the slow and deliberate way in which they went to work 'seemed to indicate that they were not over-anxious to save the buildings.'"

It is true that the fire started in a gambling den, but the majority of those who were burned out of house and home were, doubtless, industrious and peaceable men—not addicted to gambling. Could there be a meaner exhibition of depravity than that shown by those firemen? They did not put out the fire, but they extinguished every spark of honor and humanity in their own breasts.

As Americans, we are ashamed to own that such things are possible within our boundaries. We are not proud of the position we occupy of being the only nation that carries out the policy of exclusion, and we denounce the ill-treatment of the Chinese as unchristian, barbarous, and inhuman.—*Scientific American.*

We heard a minister remark the other day that the colored people of the South had spent,since the war, no less than one hundred million dollars on secret societies. We are not prepared to deny or disprove this startling statement. It would amount to about twenty dollars to each colored person in the South, or about five million a year for the last twenty years. This may be all considered as just so much clear loss, for which the colored people have nothing to show. Had the money been sunk in the depths of the sea the colored people would today be as well off financially and a great deal better off morally and spiritually. Secret societies are bad enough among white people in dragging them down and must needs be much more deleterious in their influence on the poor and ignorant colored people of the South. So long as the ex-slaves patronize these dark lantern, midnight associations and fritter away on them their thoughts, time and money they will remain in a low moral,intellectual and spiritual condition. What would our country not be were the whole brood of secret organizations swept out of existence. They are a menace to the best interests of church and state,begetting suspicion to fellow members of the church and destroying that candor and confidence which should ever exist among Christian brethren. They undermine the foundations of civil society and are ever a source of dread to patriots.—*Sandy Lake News.*

Judge Valiant, of the Circuit Court of St. Louis, has handed down his opinion regarding the closing of saloons in St. Louis on Sunday. The opinion virtually reversed the opinion of Judge Noonan, given about two months ago, and holds that the law of 1857 did not legally permit the sale of wine and beer in this city on Sunday, and that the Sunday law as applied to the other parts of the State has always been applicable here. The case will now go to the Supreme Court, with a request that it be advanced on the docket, and it is not likely that any effort will be made to indorse the Sunday law until that court renders its decision.

OUR CINCINNATI LETTER.

CINCINNATI, O., Sept. 14, '87.

EDITOR CHRISTIAN CYNOSURE:—In one of Napoleon's colossal battles, at a certain stage the cavalry was ordered to charge. But Junot could not get them to move. Again and again the command was repeated, but they would not stir. Marshal Murat, recognizing the situation, put spurs to his horse and came galloping down the lines, brandishing his sword and waving his plumed hat. Then, without saying a word, he turned his beautifully caparisoned steed and started with all possible speed for the enemy's ranks. The soldiers caught his spirit, and with one accord followed him and ere he reached the enemy were at his heels. The enemy flew before them. A signal victory was won.

O, for a minister to awaken such a spirit in the sacramental host! A ministry in "blood earnest" is the need of the church; a ministry filled with "the irrepressible;" a ministry that will rush forward upon the fortifications of Satan, shouting, "The sword of the Lord and of Gideon;" a ministry that will "cry aloud and spare not," until judgment has been brought forth to victory.

Last Sabbath morning I preached in the Cedarville United Presbyterian church, Rev. A. Campbell, pastor. This is an old and substantial congregation of 187 members. The first preaching service I remember of attending was in their house. It was like getting home to go there. Almost all were personal acquaintances, a great many were old schoolmates, several were my pupils in the Cedarville High School for two years, and not a few have the misfortune to be relatives of mine. Rev. Sproull being away in Adams county, the Covenanter brethren came out. There was an audience of 300. At 3 P. M. I preached in the Oak Grove school house, five miles out. After the sermon Rev. W. A. Robb took charge of the services and I returned to Cedarville where I preached at 5 P. M. in the town hall. Notwithstanding the rain there were over 500 out.

I talked on the "Mediatorial Dominion." The text was from the 18th Psalm, v. 43: "Head over the heathen." This Psalm is Messianic. There are two marks by which a Psalm is known to be such.

1. Where there is a description of a perfection of character and conduct, a depth of humiliation, a number, variety and severity of suffering, a suddenness and completeness of delivery, a heighth of exaltation and a permanence and universality of dominion which can be true only of the Lord Jesus Christ.

2. Where the Psalm is quoted in the New Testament and applied to Christ. The 18th Psalm bears both marks. The theme is, "The sufferings of Christ and the glory which followed." The author divides it into six parts: 1. The prelude or proem in which the Messiah appeals to the Father as his Rock, high tower, shield, etc., indicating that God will preserve him in the midst of and ultimately deliver him from all enemies and dangers. vs. 1–3.

2. The sufferings of the Messiah, his exercises under those sufferings and the results of those exercises. vs. 4–6. He is overwhelmed with the floods, bound with cords, entangled in the snares of death. He cries to God; God heard and answered him.

3. His preternatural deliverance. vs. 7–19. God entered his chariot and came down. The moment it touched the earth it quaked. Thick clouds enswathed the earth. The lightnings flash, the burning coals beneath his feet, the smoke of his nostrils. His enemies are arrayed against him. He shoots out his arrows and discomfits them. A great revolution follows. The sea becomes dry land and the land becomes sea; the channels of the waters were discovered. He drew the Messiah out of deep waters. He took him from prison and gave him large liberty because he delighted in him.

4. His prayer of thanksgiving for this deliverance. vs. 20–31. "The Lord rewarded me according to my righteousness." "With the merciful thou wilt show thyself merciful."

5. The Messiah's conquest of the nations. vs. 31–41. He pursues them and overtakes. He leaps over the wall. He casts them out like dirt that lies upon the streets.

6. His universal and permanent dominion. vs. 42–50. "Thou hast made me the head of the heathen; a people whom I have not known shall serve me." And he shall reign forever and ever. This last is what the National Reform Association seeks to realize.

I spent Saturday night with Uncle R. Kyle, whose daughter Agnes is an accomplished teacher in the Cedarville schools. Mr. David Ervin, one of Cedarville's most substantial reformers, drove with me out to the afternoon meeting. We spent the evening at the home of Dr. Winter. He was raised in South Carolina, where he lived until he was forty, and was a consistent member of the Presbyterian church. He had an extensive practice as physician and an interest in iron and steel works. When Sumter was fired upon he left and joined the Union army and all his property, amounting to $150,000 was confiscated. They were glad of the opportunity to do that, because frequently he had bought slaves to save them from being sold and sent away from their families, and given them the freedom of his farm. They hated him for this and seized his property at once. He served through the war, and lost his health through exposure. The government gives him a small pension—shamefully small, but he recovered none of his property. Since the war he has been quietly following his profession as he is able. Providence has a purpose in such a career. It is an object lesson.

J. M. FOSTER.

OUR BOSTON LETTER.

AN ADVENTURE AMONG THE SPIRITS.

[*Continued from last week.*]

As the lights went down, somebody began to play a piece of melancholy music, just as though some one was dying instead of coming to life. After the music ceased, all were as silent as the dead—no, not as silent as the dead, for were they not about to be proven otherwise? We must find a new *simile.*

Suddenly the curtains of the cabinet were parted, and something white rushed out into the middle of the room. This apparition, it was announced, was an Indian girl, and that it would shake hands with the audience. After this introduction, the dusky daughter of Lo, who was very talkative, shook hands with all disposed to allow her. As she passed around, she, also, very generously gave each person a handful of confections, my portion consisting of wintergreen wafers, some of which I carried in my pocket for months, as a sort of memento, daily expecting them to dematerialize.

Now, I really dislike to accuse any one wrongfully, but I believe that this Indian girl was none other than the silly girl whom I have mentioned. The glistening substance with which her garments were covered, outlined her form very clearly, showing similar proportions; besides this, the tones of voice were the same. I am confident that I saw a head dressed in the same peculiar style as the so-called silly girl's, pass in the range of the faint light from the lamp on the organ over to the cabinet, and it didn't return until after a long time. In fact, I saw enough to convince me that, at least, half a dozen of that audience were dematerialized into spirits, which I think is an easier thing to do than *vice versa.* After greeting and supplying the whole company with sugar plums, the little aborigine retired, when other shining incarnations darted out and in the cabinet.

Meanwhile, the pompous female, who had taken possession of the chair next the cabinet, kept up a continual expression of praise of the merits of the spirits.

"Just see what a magnificent haler," she would exclaim, as the brilliantly clad forms appeared.

On the impulse of the moment, thoroughly disgusted by the sham, and evident gullibility of the audience, I said, loud enough for all in my immediate neighborhood to hear, "That shining stuff is nothing more nor less than solution, or preparation of phosphorous, which may be obtained of almost any chemist." I noticed that this gratuitous information seemed to offend some persons on my right.

"Did you see that beautiful disappearance? How splendidly it dissolved," cried the big woman, as a spirit near the cabinet fell back and vanished.

Now, I am naturally of an impulsive temperament, and anything like deception inflates me with "righteous indignation," to which I must give vent or explode, and to avoid such a catastrophe on this occasion, I chose the lesser evil. The valve having been opened by my first remark, fearless as to the result, I continued to define the situation.

"Anybody could do that," said I. "All that is to be done is to squat gradually, and then quickly fall back on the floor behind the curtain, or sink slowly in the middle of the room, and draw some dark material over the white clothing."

"Shut up," growled an old chap on my right, who had just seen a daughter that had a mole on her face, whereby he had identified her.

I refused to "shut up" my valve, however, and said, if they would allow me, I would duplicate all that had been done so far.

"How'd yer do it?" asked a young fellow at my left, who had informed me that he was investigating the "phenomena," in tones which half convinced me that his credulity was more than half phenomenated.

I replied that I would manipulate after the same manner I had just explained the so-called spirit were doing. He expressed his satisfaction with the explanation, with a sob-like chuckle.

The next materialization was considered by the spiritists present, as the most wonderful of the evening—that of a child, perhaps six or seven years of age. This was heralded by the big reception committee of one, (who, without doubt, was equal to a dozen), with dearest and sweetest epithets, which I did not hesitate to adulterate with a few acrid expressions which I am satisfied lessened the relish of that audience, at least.

"That," said I, in the most distinct tones I could command, as the *dim*-inutive form, designated as that of a child, appeared, "that is none other than the medium herself, crawling out on her knees."

Judging from ominous, but subdued mutterings all about me, I began to realize that my candid, and logical criticisms were hitting harder than was compatible with my environment. D. P. MATHEWS.

[*Continued next week.*]

REFORM NEWS.

IN THE MOUNTAINS OF EAST TENNESSEE.

In and about Jonesboro—Alongside the State line—A region untrodden by slaves—Freemason's happy valley—The birthplace of Abolitionism—Now a theme for Goldsmith's melancholy muse—Awful effect of the tobacco habit—The Brethren and their simple rites.

JONESBORO, Tenn., Sept. 12, '87.

DEAR CYNOSURE:—My stay in this vicinity has been much longer than I expected but has not been uninteresting and I think not unprofitable. Sept. 2nd I spoke in Jonesboro; on the 3rd at Uriel M.E. church, a few miles east. On Sabbath I spoke once each in a Presbyterian, an M. E., and a Dunker church. On the 5th I lectured on prohibition at the Bethesda church near Garber's Mills and had an excellent hearing, the congregation voting without dissent for the Amendment.

On Tuesday, the 6th, I went to Erwin, the county-seat of Unicoi county, which is in the mountains and only three or four miles from the dividing ridge which separates this State from North Carolina. I had expected to lecture there on Tuesday night, but found that the announcement had not been made and that I was too unwell to have spoken. I remained and lectured on Wednesday evening to a good audience. On Thursday I hired a a conveyance to Embreyville, in Washington county, and lectured at night in a Southern M. E. church to a full and attentive audience. On Friday I walked to Garber's Mills and was taken to Dry Creek in the mountains where I spoke to a small congregation. On Saturday I attended the Brethren's (Dunker's) yearly meeting and was invited to preach to them on the subject of secret societies.

All of these were white congregations. I have not seen five colored persons outside of Jonesboro. There were never more than a handful of slaves in this mountain region. Most of the people were loyal during the war, and are, and have been since, Republicans. The whole country is rich in varied and romantic scenery and in historic incidents. The Chuckey river is a considerable and rapid stream that sweeps along the western base of the Blue Ridge and unites with the French Broad above Knoxville to form the Tennessee river. It has a narrow, fertile valley and considerable mountains on either side.

Unicoi has within a few years been cut off from Washington and Carter counties, and is a narrow strip of valley and mountain. Erwin, the county-seat, is at the foot of Unica mountain and three or four miles from the top, which is the State line. It is a little hamlet of 175 inhabitants with a small but decent court-house, with no church and no school-house, but has a small brick building erected and owned by the Masons, the upper part being used for the lodge, and the lower room graciously granted to the people for school and religious purposes. Here religious meetings are jointly held by the different sects who seem to vie in their devotion to the lodge power. About the only religious man I found in the place is a devoted Mason, fully persuaded of the antiquity of the order and of its divine character. He told me that there was abundant evidence of its existence and divine approval to be found in the Bible, but failed to point out the passages. He declined to have any argument on the subject as it was contrary to the principles of the order. He told me, however, that the Masons there were such a worthless, drunken set that he would have nothing to do with them, and that they met in the lodge to drink whisky. I spoke in their temple of Baal, and had less than my usual freedom. The air was oppressive. This town is older than Chicago, and has been a county-seat ten years, but its streets are in part a frog-pond. I found a bright little schoolmas-

ter doing a most needed work, and another young man printing a little paper, one page at a time, on a little hand press. There is hope even for Erwin.

Four miles from here at the end of all roads is Unica Springs, a summer resort. Five miles down the valley is Embreyville. It was once a considerble place, with a blast furnace, rolling mill and nail factory, the first in the State. It is now nearly deserted—one small store and small corn mill only left. The Embreys started and carried on the business, and Mr. Peter Grisham of Washington, who is known to the readers of the *Cynosure*, was their clerk. The Embreys inaugurated the first anti-slavery movement, anticipating by a year or two Benjamin Lundy and W. L. Garrison. This was more than sixty years ago. Their paper was called the *Emancipator*, and was published at Jonesboro, the oldest town and the first capital of the State. The Embreys were Quakers and were moral heroes. It would seem that "there were giants in those days" and that the race has become extinct.

It is the opinion of Bro. J. Augustus Cole that there have been cities in the interior of Africa that were once highly civilized,and that they have greatly declined. I do not know how this may be, but I am convinced that these East Tennessee villages have, under the joint influence of slavery, war,whisky and tobacco, greatly deteriorated. The war put everything back, but there is a growing recuperation within the last few years. The discussion of the Amendment question is doing great good. It is about the first *live* issue that has been presented. It is the first since the war that has appealed to their moral sense. I can see no reason for the ignorance, indolence and poverty of these mountain people except the *excessive use of tobacco.* The children seem to be born with an insatiable craving for it, and beg for it from passers-by.

On Saturday I attended the annual business meeting of the "Brethren" and witnessed the setting apart of two young men to the second degree in the ministry. In this degree they may administer the ordinances and solemnize marriage, but are not yet elders. I was greatly pleased with the apparent piety, simplicity, and intelligence of the young men. After an examination the mind of each person present was separately taken and they were welcomed by a *kiss* from each of the brethren present and a clasp of hand from each sister. This congregation has been very faithful in their testimonies and their discipline. They took no part in the late war. They have never received any members of secret societies and have always opposed slavery.

In the year 1854 Elder Samuel Garber came here from Illinois. By special request he preached a sermon against slavery. He was at once arrested, tried and bound over to the court under $2,000 bonds. He expressed his entire willingness to go to prison, but the Brethren insisted that he should leave. He did not appear at the trial and the Brethren paid his bonds. They have eight or ten churches in this part of the State. A few are opposed to prohibition and most of them use tobacco, but they are, on the whole, the most consistent and best people I have seen here. I leave in a few minutes for Knoxville. Yours in Christ,

H. H. HINMAN.

PLANS FOR OHIO.

MANSFIELD, O., Sept. 15th, '87.

DEAR CYNOSURE:—Since my last I have spoken twice in each of the following places, Mesopotamia, Middlefield and Northfield. Friends have received me cordially and no serious obstacles have been encountered. At Northfield two lodgers spoke a few words in defence of their institution. Their so-called arguments were illogical and not worth repeating. We could only pity their ignorance and wish them more light. As usual, *Cynosure* subscriptions have been obtained, a few books sold and tracts distributed.

On the way to this place I stopped at several points. Last Saturday I visited what is known as Stowe United Presbyterian congregation near Hudson. After a tramp of some five miles through the dust, arrangements were made, as I supposed, for a lecture on the following Tuesday evening. But I received a letter on Monday stating that my request had been reconsidered, and that it was not thought best to have the lecture. The reason given was that there were certain grangers who might be offended. It was thought by a Rev. Wallace who had labored succesfully among the friends here that the best way to kill the grange was to let it alone.

Had I time and space I should like to mention many friends who have shown me kindness and assisted our work. I must not pass without mentioning my brief call at the home of a veteran reformer now seemingly near the gates. Josiah Lee of Albion will, if spared, be 91 years old next month. Though his natural vision is clouded, his spiritual and intellectual sight seems clear. He has always abhorred underhandedness, and of course the lodge. He endeavors to use every opportunity to bear his testimony. But recently a Methodist minister called on him for some money to repair the church. Knowing him to be a Mason he did not neglect the opportunity to impart some sound words of warning.

I have just been talking with Secretary George about ways and plans of carrying forward our work. We should hold the State convention soon at some suitable point. New Concord, Muskingum county, is suggested. As soon as we hear from the General Agent when it will suit his convenience to be with us, the time and place can be fixed. Pres. C. A. Blanchard expressed a willingness to be with us. I am sure from what I have heard that the friends in Eastern Ohio will not fail of an opportunity of listening to the President.

No general appeal to the friends in this State for financial support has been made for more than a year. Some forty dollars have been handed me during the the past month; much more will be needed to carry on our work successfully. I feel confident that the friends will do what they can in this matter. Please do not delay but write Rev. S. A. George, Mansfield, Ohio, what you can give during the year. There are some pledges of last year unredeemed. We trust this also will be looked after. I remain in this section over Sabbath,working as the way may open.

W. B. STODDARD.

RECORD OF WISCONSIN WORK.

MILTON, Wis.

DEAR CYNOSURE: — The evening of Sept. 2nd found me whirling toward the great State of Wisconsin. Night found me at the home of Bro. M. R. Hoard in Sharon. In the morning he drove with me over to Bro. Jas. W. Suidter's. It rained till noon and we held a council of war on the Secret Empire. In the afternoon we began announcing a meeting for the Free Methodist church and put 1,300 pages of literature in 130 dwellings. The audience was small,but no less than was anticipated. Sunday night I spoke on Masonic religion to a good and enthusiastic audience at South Grove three miles out.

Clinton Junction was reached in the rain and after a short stop I went on to Janesville. Here I was hospitably entertained by Bro. Andrew Stevens, an old time Anti-mason. Notwithstanding the mud,on the 6th 4,800 pages of literature were put into more than four hundred homes in Janesville. The city has some sixty saloons, it is said, and Rock county is lodge ridden. Prompted by curiosity a visit was paid to the old Willard farm and that vicinity salted with literature.

On the 7th I stepped from the train at Milton Junction and sought Elder Nathan Wardner, the only man I knew and a warm friend of the cause. He bade me a hearty welcome and counseled as to the best method of moving on the enemy's works. Some four miles west at East Fulton, where Mr. Re-nayne once worked the degrees amid wild commotion, I broke bread with H. Harvey, a venerable brother who has been a staunch Anti-mason for lo, these many years and whose daughter is noted for her zeal for reform. There are a number thereabouts who will be in attendance at the coming meeting at East Milton. Several days of personal effort and search have secured the names of many who are in sympathy with the cause.

The 9th found me interviewing men and scattering literature at Albion and Edgarton. The friends at the latter place were fearful, yet a hearing was secured in the church Saturday night and I got the promise of quite a number who expect to be with us.

Last night was spent with Bro. David Smith, who has taken the *Cynosure* since it was a little 4-page paper.

M. N. BUTLER.

[The last few lines of Bro. Butler's letter were on a small scrap of paper which was unaccountably lost.—ED.]

IOWA HEARTILY RESPONDS TO HER AGENT.

DEAR CYNOSURE:—From Henry county I went to Birmingham, Van Buren county, and began the canvass for a renewal of subscriptions to the State Association to continue the reform work through another year.

The subscriptions taken during the summer and fall of 1886 and the winter of 86–87, to pay a certain amount monthly for one year, beginning July 13, 1886, are past due now; and what has not been paid

(Continued on 12th page.)

CORRESPONDENCE.

INTO THE FIRE WITH IT.

THE MANIFESTATION OF THE SPIRIT IN THE ARKANSAS BAPTIST CONVENTION CASTS OUT THE TOBACCO FIEND.

PORTLAND, Ark., Sept. 12, 1887.

EDITOR CYNOSURE:—I am sure it will interest you and your many readers to glean some few facts, now and then, of the reform that is steadily moving on among the colored people of the South. "The people that walked in darkness have seen a great light." Every form of popular intemperance is turned upon by representatives of clergy and laity everywhere. Indeed, the secret empire is fast losing mortar and stone from its very foundation, and the church is doing its "first works."

The "Arkansas Baptist State Convention" met at Camden, Ark., on the 23d ult., continuing in session four days. When the committee on temperance reported and dealt out such strong blows at the tobacco cud, the cigar stump and the bottle, it seemed that a temperance revival broke out anew, "beginning, of course, at the house of God"—the birthplace of all successful revivals and the origin of all true reforms. Live speeches were made by the advocates of temperance and moderate confessions were made by those who had so long been slaves to the dirty habit of smoking. The president, secretary and other officials, as well as many other members of the convention, gave their tobacco as fuel for an eventful bonfire. Nothing but conviction made them do this. They made their own confessions, signed their own pledges, and threw away their own tobacco—or gave it away—without a song or traveling reformer.

It is remarkable, too, to know that it was not necessary to refer to dram-drinking among the brethren, for this custom has also long become odious to every leading preacher of the State. It used to be that the brethren could not preach well (?), could not act well their part in religious or political deliberation until they got a "drink or two ahead." "And there were giants in those days." The man that spoke against strong drink was nothing more than one pigmy among many giants. But every condition of those times stands now in a reversed order. It is no longer unsafe or unpopular to speak against any of these subtle delusions.

I am hoping and praying that the "good work begun in us will continue until that day." Why not? "If God be for us who can be against us?" It will take such work to make the "kingdoms of this world become the kingdoms of our Lord and of his Christ."

Next month I go to the capital city of the State (Little Rock) to grasp the reins of a young institution known as the "Arkansas Baptist College." It is under the auspices of the Convention, which itself has begun to love and cherish every true reform. Hence the reformatory and Christian character of the institution. Whatever your readers can do for us in our well-begun work will be gladly received. We shall need books to build up a wholesome library. We shall need money to help us in the erection of ample buildings. These we are obliged to ask at the hands of those that are in sympathy with our class of institutions. Please place the *Cynosure* on file with us. Yours very truly, JOS. A. BOOKER.

EXPERIENCES WITHIN AND WITHOUT.

LUTHER, Mich.

EDITOR CYNOSURE:—For many years I have been in sympathy with the N. C. A. I was seven years an active Good Templar. The temperance pledge I took in initiation June 14, 1869, I have conscientiously observed and always expect to. I would have done so if I had never joined that or any other temperance organization.

By knowledge gratuitously proffered by an Odd-fellow on the honored principles of Odd-fellowship, I united with them in 1875, to reform and purify the order. The rules were set aside to confer two degrees each week upon me. Through a blunder in initiation I entered the upper hall with my eyes open, beholding the blind-folded lodge, a fit type of the spiritual blindness resting upon them. I was more than ever anxious to see the devil's tail as well as his horns, and receiving the charges on my feet and remembering what they told me, I received the degrees as readily as they were conferred. Quoting Scripture from the ritual or the Word was alike offensive and incurred censure. One sentence of Scripture was all they could bear at one time, and I found that must be the last sentence I uttered. The whole lodge was ready to cut off any Scripture by calling me to order. So pronouncing lodge reform a failure after seven months' experience I withdrew.

In receiving eleven initiations and degrees in secret orders, I would only pledge my honor, yet with a little study of Masonic signs and experience in using them, I was pronounced by the craft (as the secret afterwards leaked out,) a regularly initiated Freemason deserter. At last becoming convinced it was sin to use the devil's tools (secret order signs) in the Lord's work, I sought and found grace, to forget all unwritten, but really "housetop-proclaimed" work.

As a converted infidel who had proclaimed skepticism and the doctrine of demons during four years' travel in twenty-two States, I refused God's call to publish glad tidings for thirteen years before entering the ministry, which I then did to declare the Gospel in apostolic simplicity, compromising with no error, and openly opposing all sin, never to preach the Gospel on a salary, or ask a living soul for a dollar for support, but accept all free-will offerings and live on them or starve. Penurious, soul-starved believers are satisfied with the arrangement, receiving no duns for over-due salary. Nearly a year in the north woods of Michigan, exposed to its rigorous climate, supporting a wife and three children on $34 cash and $89 in trade at high prices, from the field for ten months, has not improved my health, but hindered my pastoral work. Seeing only scores accept Jesus where I looked for a host has not lessened my cares. I regard it important that I leave here by Oct. 17 to go to a milder yet healthy climate.

While I have not made a specialty of fighting secret orders more than other sins, yet secrecy always strives to destroy my influence and support. I would prefer to settle with a Baptist church not afraid to reject secret orders.

I am convinced that secret orders are the most destructive errors entertained by the church and government. The insidious poison is palsying the heart life of its votaries. With charters drawn from pandemonium what else can we expect? When the prayers of believers before fallen men are consistent with their plea to God in the hour of need, and they vote as they pray, satisfied to receive heaven's choicest gifts with persecutions, we may expect to see the Redeemer's kingdom come with power, and living temples erected as monuments of skill in Jehovah's master-building.

Suffering purifies. Our imminent peril brings God nearest. Man's need is God's opportunity. The grandest triumphs of grace I have witnessed were when I was so physically fatigued as to be barely capable of knowing what I was doing, yet strengthened by seeing sin and infidelity totter and fall. Ever yours in overcoming grace,

(Rev.) W. H. GARDNER.

THE SPIRIT CLEANSETH.

SEYMOUR LAKE, Mich.

DEAR CYNOSURE:—I should almost ask pardon for my long silence the last few months. The Lord has wonderfully delivered me from the powers of the enemy. I am still saved from the powers of Masonry and secret societies. If I can do nothing more, I will from time to time give the readers of the *Cynosure* my testimony against Masonry. Praise God, I still have the same undying hatred for Masonry I did when I was taken from the lodge. Still I love and pity its poor duped followers; love them enough to warn them of their awful condition; yet I know if they are ever redeemed it will be by the mighty hand of God. Well do I remember how those blasphemous oaths held me in bondage until my soul was well nigh lost forever. Dear reader, there is nothing that will bind a man's soul down to hell like Masonry. There are some diseases that are incurable by man, and nothing but God can cure them. Nothing but the blood of Christ cleansing the heart can ever wash away this terrible scourge of Satan. A man may try to throw it off some other way, but mark the result; it still clings to him like an incurable disease. Praise God, one breath of the Holy Ghost will drive it all away. Drive what away? Masonry? Yes. Drive away the whole catalogue of sins. When Christ is formed within a man he is a new creature. Though I stand alone, I must stand for prohibition and Christ.

DEWITT BENJAMIN.

PITH AND POINT.

FURTHER FROM THE ARKANSAS COLORED BAPTISTS.

The action of the St. Marion District Association is causing much discussion o n the streets, and of course am accused as the ring leader. A deputation of society folks went to Rev. J. H. Flagg, who would not admit secret society members to his church, and said, "You are trying to follow Johnston. Now, you must let up on your talk on societies and let us help you. Johnston will do you little good; when you need bread and meat, we are your friends." But many Baptist ministers say to me, "Get your school up and we will work for it and give you our support, and attend your school." If we have necessary agencies given we will find sentiment changing in a short time. I hope you can see your way clear to heartily request aid for our school house.—LEWIS JOHNSTON, *Pine Bluff, Ark.*

AN EPITAPH.

I suggest as an epitaph for an active, fervent opposer of popular evils: *He lived up to his convictions.*—R. D. NICHOLS.

A GLARING INCONSISTENCY.

Christians, heirs of God, joint heirs with Christ, are you asleep? Can any thing be more preposterous, that is, "utterly and glaringly foolish, contrary to nature and reason" (see Webster), than for the many professedly enlightened Christians in our country to be so busily engaged in doing the very opposite of the works of Christ by the most absurd delusion; that is, hiding their light in the light (darkness) of lodgery? Do they not see that thus they side with those who would prove their Lord wrong? How can they think it wise to bind themselves by oaths or promises which are contrary to the will of God? None such were ever authorized by him in the Old or New Testament.—T. H.

LIGHT BREAKING.

I do not let the *Cynosure* sleep, but hand it to others. I will take more interest hereafter; I want to see the paper taken throughout the land, and enlightening the world. Would that men would read and lay aside prejudice; they would become more earnest in doing to others as they would be done by, and ministers of the Gospel would not seek the secret orders. At present those are pointed at with the finger of scorn, who dare say a word against the secret orders in this place, but I will fight on for right. I begin to see light.—J. B. WOOLSEY, *Bloomfield, Iowa.*

MORTGAGES AND MASONRY.

I will try and do something for you this fall, with the help of God. The farmers here are hard up. They all plow too much and run in debt for machinery, and then mortgage and pay ten per cent interest; some pay as high as fifty per cent. Masonry is increasing here fast. I do wish some of your best men could come here and show our young men the evil of the lodges; they should be exposed here. If I had the means I would write them and pay all expenses.—HARVEY TRUSDELL, *Kemma, Nebraska.*

BIBLE LESSON.

STUDIES IN THE NEW TESTAMENT.

LESSON I.—Oct. 2. The Centurion's Faith.—Matt. 8: 5-13.

GOLDEN TEXT.—I have not found so great faith, no, not in Israel.—Matt. 8: 10.

[*Open the Bible and read the lesson.*]

COMMENTS ON THE LESSON BY E. E. FLAGG.

1. *The Humility of True Faith.* vs. 5–8. This nameless centurion has come down to us through the ages like the Syrophonician woman, famous for her great faith. But his humility is no less wonderful. Do we consider as frequently as we should that humility is always a condition of true faith, and therefore of all true prayer. Both are based on and proportionate to the strength of our desires and the greatness of the blessing we seek. The centurion knew that he was seeking at the hands of Jesus superhuman aid for his sick servant, and that the being to whom he applied must be superhuman in order to give it. There is a method very common at the present time of trying to reduce everything in the Bible that we cannot understand to the plane of a natural law. Such a habit of minds kills humility and stifles faith. The habit of trust in a higher power brings us into communion with that power, makes us feel ourselves a part of it, so that we gather courage to battle with difficulties which would appall a soul lacking this sense of divine aid. The more faith a man has in God, the more faith he will have in himself.

2. *The Infinite Ruler.* v. 9. A whole library of treatises on the nature and laws of prayer might be written and yet the centurion's simple but grandly logical illustration would outweigh them all. Many passages in the Bible speak of Jehovah under martial terms as a "man of war," and "mighty in battle." Even Christ is depicted in one of the sublimest chapters of Revelation as the Commander-in-Chief of the armies of Heaven; and in the hosts over which he is Captain we must place natural law, not only that part of it whose workings we partially understand, but all those tremendous physical and psychic forces that we do not understand at all. The only ground of discouragement in Christian work, lies with the workers themselves. The stars in their courses obey his voice with prompt unquestioning obedience, while the false modesty of a Moses pleads, "I am slow of speech," or a cowardly Jonah may flee to Tarshish, or even the lion-hearted Tishbite have to be asked the question, "What doest thou here, Elijah?" A Christian who says that the liquor traffic is a terrible evil, a crime against humanity, yet believes in licensing it because "prohibition is impracticable," is far from having the faith of this Roman centurion. The same reasoning is applied to the lodge. Many Christians are willing to confess that secret organizations are ruinous to the church, subversive of justice and a foe to the family, while they cannot be brought to do any active service for their overthrow, "because," as they say, "Masonry is too ancient and formidable an institution ever to be attacked with success." While such men may be possessed of a little faith, it is not of the kind which removes mountains. It is not the centurion's faith.

3. *The Wideness of God's Purposes of Mercy.* vs. 10–13. We have here a divine promise that many will be saved from heathen lands, who live up to the light they have. This so far from checking our enthusiasm for foreign missions, should be our highest incentive to the work. If men can be found like Cornelius and this centurion who, reared in the darkness of heathenism still practice righteousness and mercy, how many might they bring to Christ under fuller light? What streams of beneficence might they set in motion that would eventually reach and bless all humanity? They are pearls too precious to be lost to the church and the world, and read aright the story of the Roman centurion ought to be the most inspiring of missionary lessons.

From Peloubet's Notes.

"I am not worthy that thou shouldest come under my roof." Observe three estimates of the centurion's character: first, his own, *not worthy*, because a Gentile, and because a sinner; second, the Jewish estimate, *worthy*, because he had built a Jewish synagogue, the highest encomium on character which a Jewish elder could pass on a Gentile outcast (Luke 7: 4, 5); third, Jesus's estimate, *worthy*, because of his faith, and needing no commendation from Jewish elders, but himself an example and a rebuke to them.—*Abbott.*

"For I (also) am a man under authority." The also is very necessary, and is translated in Luke 7: 8. The centurion draws a comparison between our Lord's position and his own. He was a man under authority. He had power, indeed, but it was authorized and delegated power, power derived from the powers above him, such as the tribunes or chief captains (Acts 21: 31) of the legion. The position of Christ was somewhat corresponding. He was sent from above. He held a commission. "All power—all authority—was given unto him" (Matt. 28:18). He was the Lord High Commissioner of the Sovereign of the Universe, the Chief Captain of Salvation.—*Morison.*

"And I say to this man, Go, and he goeth," etc. He leaves it to our Lord to understand that he recognizes in him an authority beyond all, expecting the powers of nature to obey their Master, just as his soldiers or his servants obey him. It is not probable that he recognized such divine power in Jesus, but power delegated to him by God, as the centurion's power from the emperor, so that he could, without going to the house, say to the disease, Go, and it would go, and to health, Come, and it would come. How grandly he must have believed in him! And it is to be well heeded that the Lord went no farther—turned at once.—*McDonald.*

"Many shall come from the east and west." From far-off nations, from peoples who had then not even heard of the true God and his salvation. This centurion was an example from Rome, and it was but a few years after this before there were converts to the true faith in almost every nation of that age.

"But the children of the kingdom." The Jews, the natural heirs of the pratriarchs, to whom were committed the oracles of God, whose were the adoption, the covenants, and the promises, and who could not be disinherited but in consequence of their own willful misconduct and unbelief (Rom. 3: 2; 4: 11, 12, 16; 9: 4, 31, 32; 11: 7–10, 20).

APPLICATIONS.—Like the centurion in this chapter, we have many needs, both for ourselves and others, which only Jesus can supply. We have sins and sorrows and burdens beyond our power to remove.

Jesus has proved himself able and willing to help, by having already bestowed upon others the very blessings we need. He is a tried and proved Saviour. He has sustained others in trials and needs like ours; therefore, he will sustain us. He has forgiven others' sins; therefore, he will forgive ours. He has heard others' prayers; therefore, he will hear ours. He has healed others; he will heal us. His words calmed the sea that raged and stormed like the one that is tossing us; therefore, when we see him walking on the waters, we know that the winds and the waves will again obey his "Peace, be still." The history of God's people is full of monuments of his promises.

We must go to him with faith that he is able and willing to help.

Our faith should be generous, reaching out to others, humble, strong, confident, persevering.

Such faith is sure of its reward. God never disappoints those who put their trust in him.

We see more clearly the nature of this faith by considering how we are saved by faith. (1) Faith is a yielding of ourselves to God, a committing of ourselves to him as our God. (2) It is an act of acceptance of his offers and conditions of salvation. It takes what he has so freely given. (3) It implies a choice of Jesus as our Lord and Saviour. We believe in him so as to obey his commands and follow in his footsteps. (4) A faith that realizes what Jesus has done for us, awakens love and devotion in our hearts for him and his cause.

OBITUARY.

Died at Grundy Center, Iowa, on the 11th of September, 1887, MRS. CORDELIA A. BARLOW, wife of Elder J. L. Barlow, after many years of almost constant suffering, aged 75 years. Beloved in life, and sincerely mourned in death, by her surviving husband, children, and numerous friends.

ELIZA TUTTLE was born in Connecticut, June 3, 1811, and died at Mt. Tabor, Vernon county, Wisconsin, August 29, 1887, aged 76 years. She was married to Rev. B. S. Tuttle of the Baptist church, August 29, 1831. They lived in York State and in Ohio; they came to Ontario, Wisconsin, where he died some years ago. She suffered long with paralysis, but died in great peace. In her last days her joy was equal to her suffering. She wished it to be said through the *Cynosure* that she was an ardent lover of the cause it is advocating. "How blessed the righteous when they die." J.W. REED.

IN BRIEF.

Uncle Sam now has much more than 100,000,000 silver dollars stored away in subterranean vaults.

There is a watch in a Swiss museum only three-sixteenths of an inch in diameter, inserted in the top of a pencil case. Its little dial indicates not only hours, minutes, and seconds, but also days of the month.

A foolish woman at Niagara Falls insisted, in spite of the objections of attendants, on taking her three-months-old child through the Cave of the Winds. When she came out the child was dead, having been suffocated by the spray.

Probably the biggest yoke of oxen in the world are on exhibition at the Eastern Maine State Fair this week. They were raised in Vermont, and measure ten feet in girth and actually weigh 7,000 pounds. It cost to raise them up to their great weight over $1,000.

A most remarkable recovery from a supposed fatal injury has just occurred at Tolono, Ill. Frank McCann, an eight-year-old boy, was accidentally struck on the forehead with a ball bat, Aug. 13. His skull was fractured just below the hair line and a considerable quantity of the brain escaped through the opening. Leading physicians of the county pronounced the injury almost necessarily fatal. They desired to perform an operation on the boy's head, but his parents objected. The little fellow rallied, however, within a day or two, and is now to all appearances fully recovered.

The Sunday base ball players were again in the municipal court Tuesday, nineteen of them, including the Minneapolis and Duluth clubs, with the umpire. The case was continued to Sept. 20, and each man placed under $200 bonds, for his appearance in court at that time. Men who will deliberately and wilfully violate the law of the State, thereby making themselves criminals, cannot entertain a very exalted opinion of themselves. If they expect to shield themselves under the city ordinance they will find that like leaning on a broken reed, as the city has no power to abrogate or nullify a State law.—*Review, Minneapolis.*

The Pennsylvania oil regions that have produced petroleum worth many millions of dollars are to-day in a pitiable condition. The owners of the wells are generally bankrupt, and in a few days the once active oil fields will be virtually idle. The only hope of the producers is to close the wells, stop the supply, and hope for the dawn of better times. The hand of monopoly has fallen heavily on the erstwhile rich region, and to-day it is only a sad ruin of what it was but a few years ago. Thousands and thousands of men have come to poverty who looked forward to wealth. Even speculation is dead. Tool-dressers, pumpers, drillers and other mechanics are out of work, for no new wells are being sunk, and those now running are being worked as economically as possible. Men who once had incomes of from $100 to $200 a day from their wells are now getting a laborer's pay. The fine residences, built by the lucky ones in their palmy days, have become neglected, and the once palatial rooms are let out to lodgers. The producers and the consumers have both enriched the great Standard Oil Company, but the consumer, who pays only a few cents extra each week, has hardly felt the hand that has crushed the life out of the producer. On the principle that little drops of water make the mighty ocean, so the few pennies from each consumer have made millions of dollars for the Standard Company. If it saw fit the Standard Company could advance the price of oil to 50 cents a gallon, and it would take six months for competition to affect the market. It rules the home and foreign trade, and is one of the greatest monopolies in the history of the world.

The American Party.

FIRST NOMINATION for President at Oberlin, Ohio, May 23, 1872.

PLATFORM ADOPTED at Chicago, June 28, 1872.

NAME ADOPTED at Syracuse, N. Y., June 3, 1874.

PRESIDENTAL CANDIDATES:

1872—Charles Francis Adams and Joseph L. Barlow.

1876—James B. Walker and Donald Kirkpatrick.

1880—J. W. Phelps and Samuel C. Pomeroy.

1884—J. Blanchard and J. A. Conant nominated; the former withdrawing, Samuel C. Pomeroy was nominated. Both nominees withdrawing, the support of the party was generally given to John P. St. John and William Daniel, candidates of the Prohibition party.

NATIONAL COMMITTEE

District of Columbia, E. D. Bailey; Alabama, Jesse Ward; Arkansas, Charles Paget; Connecticut, Phillip Bacon; Dakota, A. F. Dempsey; Florida, J. F. Galloway; Illinois, L. N. Stratton; Indiana, Israel Hess; Iowa, J. N. Norris; Kansas, H. Curtis; Maine, J. S. Rice; Massachusetts, S A. Pratt; Michigan, H. A. Day; Minnesota, E. J. Payne; Mississippi, E. Tapley; Nebraska, E. B. Graham; New York, F. W. Capwell; New Jersey, Robert Armstrong; New Hampshire, S. C. Kimball; Ohio, J. M. Scott; Pennsylvania, N. Callender; Rhode Island, A. M, Paull; Tennessee, R. N. Countee; Vermont, F. F. French; Wisconsin, M. R. Britten.

AMERICAN PLATFORM.

ADOPTED AT CHICAGO, JUNE 20, 1884

1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.
2. That the Bible should be associated with books of science and literature in all our educational institutions.
3. That God requires, and man needs a Sabbath.
4. We demand the prohibition of the importation, manufacture, and sale of intoxicating drinks.
5. We hold that the charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and their oaths prohibited by law.
6. We are opposed to putting prison labor or depreciated contract labor from foreign countries in competition with free labor to benefit manufacturers, corporations or speculators.
7. We are in favor of a revision and enforcement of the laws concerning patents and inventions; for the prevention and punishment of frauds either upon inventors or the general public.
8. We hold to and will vote for woman suffrage.
9. That the civil equality secured to all American citizens by Articles 13, 14 and 15 of our amended National Constitution should be preserved inviolate, and the same equality should be extended to Indians and Chinamen.
10. That international differences should be settled by arbitration.
11. That land and other monopolies should be discouraged.
12. That the general government should furnish the people with an ample and sound currency.
13. That it should be the settled policy of the government to reduce tariffs and taxes as rapidly as the necessities of revenue and vested business interests will allow.
14. That polygamy should be immediately suppressed by law, and that the Republican party is censurable for the long neglect of its duty in respect to this evil.
15. And, finally, we demand for the American people the abolition of electoral colleges, and a direct vote for President and Vice President of the United States.

Five Dollar LIBRARY.

"The Broken Seal."
"The Master's Carpet."
"In the Coils, or The Coming Conflict."
"The Character, Claims and Practical Workings of Freemasonry," by Pres. C. G. Finney.
"Revised Odd-fellowship;" the secrets, together with a discussion of the character of the order.
"Freemasonry Illustrated;" the secrets of first seven degrees, together with a discussion of their character.
"Sermons and Addresses on Secret Societies;" a valuable collection of the best arguments against secret orders from Revs. Cross, Williams, McNary, Dow, Sarver, Drury, Prof. J. G. Carson, and Prests. George and Blanchard

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Wm. R. Roach, Pickering, Ont.
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THE CHURCHES VS. LODGERY.

The following denominations are committed by vote of their legislative assemblies or by constitution to a separation from secret lodge worship:

Adventists (Seventh-day.)

Baptists—Primitive, Seventh-day and Scandinavian.

Brethren (Dunkers or German Baptists.)

Christian Reformed Church.

Church of God (Northern Indiana Eldership.)

Congregational—The State Associations of Illinois and Iowa have adopted resolutions against the lodge.

Disciples (in part.)

Friends.

Lutherans—Norwegian, Danish, Swedish and Synodical Conferences.

Mennonites.

Methodists—Free and Wesleyan.

Methodist Protestant (Minnesota Conference.)

Moravians.

Plymouth Brethren.

Presbyterian—Associate, Reformed and United.

Reformed Church (Holland Branch.)

United Brethren in Christ.

Individual churches in some of these denominations should be excepted, in part of them even a considerable portion.

The following local churches have, as a pledge to disfellowship and oppose lodge worship, given their names to the following list as

THE ASSOCIATED CHURCHES OF CHRIST.

New Ruhamah Cong. Hamilton, Miss.
Pleasant Ridge Cong. Saudford Co. Ala.
New Hope Methodist, Lowndes Co., Miss.
Congregational, College Springs, Iowa.
College Church of Christ, Wheaton, Ill.
First Congregational, Leland, Mich.
Sugar Grove Church, Green county, Pa.
Military Chapel, M. E., Lowndes county, Miss.
Hopewell Missionary Baptist, Lowndes Co., Miss.
Cedar Grove Miss. Baptist, Lowndes Co., Miss.
Simon's Chapel, M. E., Lowndes Co., Miss.
Pleasant Ridge Miss. Baptist, Lowndes Co., Miss.
Brownlee Church, Caledonia, Miss.
Salem Church, Lowndes Co., Miss.
West Preston Baptist Church, Wayne Co., Pa.

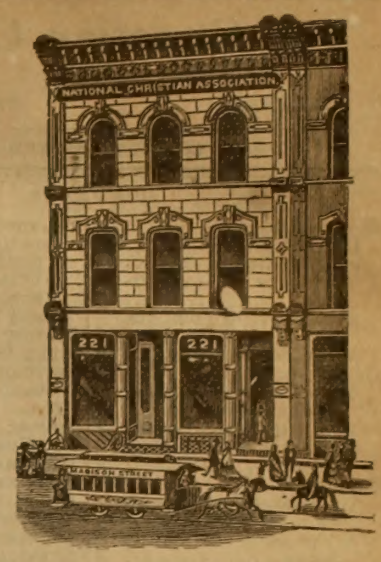
OTHER LOCAL CHURCHES

adopting the same principle are—

Baptist churches: N. Abington, Pa.; Menomonie, Mondovi, Waubeck and Spring Prairie, Wis.; Wheaton, Ill.; Perry, N. Y.; Spring Creek, near Burlington, Iowa; Lima, Ind.; Constableville, N. Y. The "Good Will Association" of Mobile, Ala., comprising some twenty-five colored Baptist churches; Bridgewater Baptist Association, Pa.; Old Tebo Baptist, near Leesville, Henry Co., Mo.; Hoopeston, Ill; Esmen, Ill.; Strykersville, N. Y.

Congregational churches: 1st of Oberlin, O.; Tonica, Crystal Lake, Union and Big Woods, Ill.; Solsbury, Ind.; Congregational Methodist Maplewood, Mass.

Independent churches in Lowell, Countryman school house near Lindenwood, Marengo and Streator, Ill.; Berea and Camp Nelson, Ky; Ustick, Ill.; Clarksburg, Kansas; State Association of Ministers and Churches of Christ in Kentucky.



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The object of this Association is:
"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved, to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform.

FORM OF BEQUEST.—I give and bequeath to the National Christian Association, incorporated and existing under the laws of the State of Illinois, the sum of —— dollars for the purposes of said Association, and for which the receipt of its Treasurer for the time being shall be sufficient discharge.

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The Christian Cynosure.

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J. BLANCHARD. HENRY L. KELLOGG.

CHICAGO, THURSDAY, SEPTEMBER 22, 1887.

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SUNRISE IN THE SOUTH.—We hope our readers will notice elsewhere that an entire Baptist State association (colored) of Louisiana, has voted unanimously to exterminate and exclude secret societies from their churches. This, so soon following the St. Marion Association of Arkansas, is surely moral sunrise in the South. Dickens, in his letter to Mrs. Stowe, excepted to her suggestion in "Uncle Tom's Cabin," that the colored race might yet come to the front and get the ascendant over the whites, and so "the last" literally become "the first." However this may prove, we know that the white faces are a small minority of mankind, though they now lead and control them. But if God means to save and exalt, morally, the whole people on this globe, great and mighty revolutions must come, and they surely seem to be coming. Will not all our readers turn their eyes South; and all who can send us suggestions about the proposed National Convention in New Orleans next winter.

THE LODGE IN WAR HISTORY.

SEWARD'S DEFEAT AND LINCOLN'S NOMINATION IN THE CHICAGO CONVENTION, MAY 16, 1860.—OTHER SECRET LODGE EXPLOITS.

The thrilling "History of Lincoln," by Nicolay and Hay, now in process of publication in the *Century*, while searching the United States as with candles, to bring out the hidden causes of the Great Rebellion, makes too little account of one chief agent in the mighty melee, to-wit, the lodge. And yet, can any rational man suppose for a moment that the thousands of Freemasons, dispersed throughout the Union, especially through the South, meeting in temples and halls nightly, were idle lookers-on in the thirty years which preceded and prepared for the war?

In 1860 ten thousand men crowded the Chicago wigwam to make the first Republican nomination which was to succeed. No man in the United States had anything like the prospect for the nomination as Gov. William H. Seward. No one so fully represented the Republican party as he did. He received on the first ballot 72 more votes than any other candidate. This was so well understood, that Horace Greeley telegraphed to the New York *Tribune* the evening before, that 'Seward would be nominated," though Mr. Greeley was one of his strongest opponents.

The city of Chicago was in a quiver of excitement, and everywhere candidates were discussed on the evening previous to the nomination. Mr. Philo Carpenter heard two Freemasons talking on the sidewalk, who made no secret of their views.

"Well," said one, "I suppose we are to have that Anti-mason Seward as our Republican candidate tomorrow morning."

"Not a bit of it," replied the other. "The lodge has seen to that. Seward will have a large complimentary vote, to satisfy his friends; but he will not receive the nomination, and never will be President."

So it turned out. Mr. Seward received 173½ votes, and Mr. Lincoln 102 at the first ballot. At the third ballot Lincoln was nominated. Judge David Davis and Leonard Swett, knowing that Thurlow Weed was chagrined and disappointed at the failure to nominate Seward, saw and urged Mr. Weed to return by Springfield to see and converse with Mr. Lincoln, to which Weed consented. He went from Chicago to the Mississippi, thence down to Rock Island, and across to Springfield. On the boat he fell in with members of the Virginia delegation returning home, who, before the convention, had promised Mr. Weed to support Seward. These gentlemen said to Mr. Weed, that an explanation was due him, because after pledging themselves to support Seward they had gone against him. "The fact is," said they, "we did not know till we reached the Convention that that was the Wm. H. Seward who was so busy about Anti-masonry in Morgan times."

If there was no mistake in the above statements, which rested at the time on what seemed good authority, the nomination of Seward was defeated by Freemasons on account of his Anti-masonry.

The history of Lincoln in the September number of the *Century* has the following, page 664:

"One of the earliest symptoms among the delegates at Chicago was a strong under current of opposition to his (Seward's) nomination. This opposition was as yet latent, and scattered here and there among many State delegations, but very intense, silently watching its opportunity and ready to combine on any of the other candidates."

If Messrs. Nicolay and Hay had wished to describe Masonic opposition, the above are the precise terms they would have used. It was neither political or partisan, Northern or Southern. It was an "under-current," "latent," "scattered here and there," "very intense," "silently watching,"—in one word, Masonic. Then, on page 681, speaking of the early "agencies which organized the rebellion," these writers say: "Since conspiracies work in secret, only fragmentary proofs of their efforts ever come to light." But further on, page 684, it is said explicitly: "Two agencies have thus far been described as engaged in fomenting the rebellion: the first, secret societies of individuals, like 'The 1860 Association,' designed to excite the masses and create public sentiment; the second, a secret league of Southern governors," etc., etc. True, those Southern secret lodges commonly took new names. They could not trust a whole Masonic lodge, as some of them might be Union men, and not rebels. But they were all Mason lodges with an alias. Gen. Howard informed the writer that even the butcherly, night-riding Ku-klux "kept their disguises in the Masonic halls!" Thus the White Leagues, Knights of the Golden Circle, the secret societies which defeated St. John in Kansas, with the whole tribe of ante-bellum clubs of conspirators, just assumed new names, adopted a stop degree and new tokens of recognition, but swore the same secret oaths varied to meet the particular scheme on foot, and used the same lodge-rooms, and sheltered each other as different branches of the same dark family of conspirators. The Blue Lodges of Missouri did not even change their names or vary their ritual, but as simple Masons, *eo nomine*, raised, enlisted, and armed the bloody raids on Kansas, and informed Senator Pomeroy that if he would join the Masons they would protect him, but if not, "if he attempted to go up the Kaw River, he would be killed!" And when Senators Pomeroy and Lane reached Washington, Mr. Ferguson, who was secretary of Federal Lodge No. 1, and aided to initiate Pike's Indians, informed the writer that the ten lodges of the District all went for secession, and Lincoln's assassination was one of the Masonic exploits of that District.

SHALL WE WRITE LOUISIANA AT THE HEAD OF THE LIST?

HER BAPTIST STATE CONVENTION AFTER A REMARKABLE DEBATE VOTES OUT THE LODGE.

Rev. Mr. Hall, an intelligent colored pastor of one of the Congregational churches of New Orleans, called at the *Cynosure* office a few days since with a most remarkable account of the victory won for Christ and truth in the late meeting of the State Convention of the colored Baptist churches of Louisiana.

This meeting was held at Opelousas and was attended by large delegations. The subject of secret societies, an ever-pressing one among the colored churches, was up for discussion, and numerous speakers spoke of having received the *Cynosure* through the kindness of unknown friends; that they had read with astonishment and avidity, and had become convinced that the secret orders, now overrunning their churches, were actually practicing religious rites that were a false and forbidden worship. Many of the speakers had preached on the subject, using the facts and arguments gained from the paper with great effect. The unanimous vote of the Convention was that the lodges could not live in the churches, and that the latter should purge out the secret-society leaven from their membership.

This is glorious! And following so soon after the St. Marion Conference decision in Arkansas, gives us joy we can hardly express. Surely the day of God is dawning upon the churches, but the blessed light of Christ strikes the foot of these mountains first. These lowly churches are reading us at the North a blessed lesson; and deeply deserved will be our condemnation if we do not heed it. In them the Lord is again ordaining praise, as once he did from the mouths of babes.

Bro. Hall also gave a happy testimony to the excellence of Miss Flagg's work on the Sabbath-school lesson. Her notes are used regularly in some of the churches, and the applications of the Word of God to the lodge evil are seed in good soil, which shall appear duly in an abundant harvest.

These repeated testimonies to the value of the *Cynosure* in the Southern work should cause us to redouble our efforts for its circulation there. The colored pastors are unable generally to pay for it, but welcome the gift of Northern friends. It is a small thing to ask this year for A THOUSAND DOLLARS for this fund. Five times that amount would not be too much. This is a great, a blessed work. Let brethren at the North who have means send on the paper, and follow it with their prayers.

—Bro. Peter D. Miller of Wright's Corners in western New York is in favor of a State convention and hopes the Ohio agent can be spared to work for it.

—Secretary Stoddard wrote Saturday very hopefully of the prospect for the Illinois State meeting at Belvidere. Good meetings have been held in the vicinity of Belvidere. Bro. Butler is assisting. He is a great tract distributor, and has judiciously scattered 6,000 pages in Boone county.

—Rev. J. Augustus Cole, who is now visiting the Wesleyan State conferences in Illinois and Iowa, visited Wheaton on the Sabbath, preaching in the College Chapel in the evening. A collection of over $26 was taken for his African mission. He has a company of seven already engaged to go with him to that work, two or whom have been students at Wheaton.

—Our reform bard, George W. Clark of Detroit, is in feeble health. He fears the effect of the Southern trip last winter yet remains in his system in a low malarial fever; but he hopes to wear it out and have strength to sing and speak for pure and holy living to yet many thousands of his fellow men.

—Rev. M. A. Gault gave two lectures last week before the students of Milton College, Wis. He also lectured twice in the Seventh-day Baptist church at Milton Junction. The week before he gave three lectures in the Buffalo U. P. church in Marquette county. He also lectured the same week in Columbia county at Caledonia, DeKorra, Arlington and Paynette. He preached in two of the leading Janesville churches last Sabbath.

—Bro. Wm. F. Davis, of Chelsea,Mass., the evangelist of Boston Common,sent the other day a sharp rebuke to the Chelsea *Record* of the leading members of the Y. M. C. A. of that city for their worldliness and sinful example as active members of Masonic and Odd-fellow lodges. They are plainly told that they are not fit to be trusted with the direction of Gospel work and impugn their own intelligence and bonesty by ministering at the false altars of the lodge.

—The sad word had but just come from Elder Barlow of the death of his beloved wife, a long and patient sufferer, when a letter from Rev. C. E.Walker, of Grey Eagle, Minnesota, a freqent contributor to the *Cynosure* and pastor of the United Brethren church, tells of the brief and fatal illness of his young wife,Sept. 12. To both these bereaved brethren we give our sincerest sympathy, with the prayer that the Divine Comforter may graciously sustain them in this greatest of life's trials.

—Bro. G. H. Gregorian, an Armenian from Cæsarea in Cilicia, completed his studies at Wheaton College and Chicago Theological Seminary last spring, and is now on his return to take charge of an important church and school at Yozgat, Asia Minor, under engagement to the American Board. He writes from Great Barrington, Mass.,where he is visiting the aged missionary and great friend of the Armenians, Rev. H. T. VanLennep. Before his departure from this country he is lecturing in New England and raising funds for a small outfit to be used in Armenia. His work there will be partially self-supporting, the Board supplying deficiencies. Bro. Gregorian is well known to many readers of the *Cynosure* and will write occasionally for them. The action of the American Board in engaging this native Armenian brother for labor among his own people is cheering, and indicates a more liberal management among the Armenians which will

be hailed by the American churches. A few years since Armenians seeking an education in this country for missionary service were hampered and perplexed greatly.

—In our brief notice last week of the *Farm, Field and Stockman*, the able farmers' journal conducted by Gen. C. H. Howard in this city, there was not room to speak of a singular experience that paper is having. Mr. Wilson, one of the publishers, is an experienced seedsman, and in following up a business in which he had delight, he made the offer of seed premiums a profitable one for the paper. But it seems that the American Seed Trade Association, a secret society of seed dealers, consider that this business is trespassing upon its privileges, in giving away that for which they are accustomed to charge very high prices. At their last meeting at Philadelphia, the Association, therefore, passed a resolution boycotting the paper and binding all its members to withdraw their advertising and other patronage from it unless its publishers shall discontinue their free seed distribution. As this resolution is inspired by purely selfish motives, and the paper is engaged in a generous and commendable work, the boycott, as is usually the case when this vulgar weapon is used, is likely to prove a boomerang to the seedsmen. The publishers of the paper not only propose to go right along supplying its subscribers with new varieties of seed free, but has also, as an answer to the boycott, made arrangements to supply them with such seeds as they want to buy, at wholesale prices.

NOTES AND COMMENTS.

We can not have Gladstone and Bright, but in October an English deputation will reach Washington to present a memorial on international arbitration to President Cleveland and Congress. Andrew Carnegie, the iron manufacturer of Pittsburgh, will introduce them, and Lord Herschel, late Lord Chancellor under Gladstone, will join them here. Our Presidents have in several annual messages called upon Congress to act in this matter, and it will make any administration illustrious which can secure a definite action and permanent results. It is a noble reform, but it is pitiful that our law makers turn from it to proposals for big ships, guns and forts on which they can spend an immense treasury surplus.

The trial of Munchrath for complicity in the murder of Haddock at Sioux City is over. The jury retired Saturday evening and next day reported a verdict of manslaughter. An appeal will be taken, but the verdict will probably stand. It is received with satisfaction by the people, who saw with alarm the former triumph of the murderous saloon in the Arensdorf case. This conviction re-opens the whole case, puts the prosecution upon the vantage ground, as evidence valuable to the prosecution has been established, contradicting the defense set up by Arensdorf. The latter is fast losing the ill-deserved sympathy he has enjoyed; the saloons are all closed; the resources of the indicted conspirators are vanishing, and a far different result awaits the chief actor in the great targedy when he shall be again put on trial.

Rev. Mr. Goss, pastor of Chicago Avenue church, in this city, is preaching a series of six secular sermons on consecutive Thursday evenings, commencing with the subject, "The Dignity of a Servant Girl's Position." His other themes are: "A Clerk's Temptations," "Poor People and Good Clothes," "The Manufacture of Paupers," "The Homes of the Poor," and "The Nineteenth Century Taskmasters." Mr. Goss's recent sermon in the interest of tailoring girls was the subject of general comment, and his known interest in the welfare of all classes of workingmen and women is drawing large and attentive audiences. The *Inter Ocean* publishes an abstract of each discourse. A false and evil report has gone out that the recent trouble in the church which called Mr. Moody from the East came from the anger of wealthy manufacturers in the church. There are no such members. The objection was for an altogether different reason, and the young pastor by using a mid-week evening for these discourses is harmonizing all conflicting interests.

The decision of the Illinois Supreme Court affirming the judgment of the lower court was given to the world last Wednesday. The solemn sentence again sent a thrill of awe through all hearts, and seven men are to be hung on the 11th of November next, if their sentence is not commuted. Talk of an appeal to the Supreme Court of the United States, and the engagement of eminent lawyers is nearly subsided, and the anarchists within and without Cook County jail are giving every energy of thought and action to move Governor Oglesby to use his clemency. It cannot be denied that there is an ill-concealed sentiment in favor of commuting the sentences of Fielden and Schwab; but it is not likely to affect the Governor. The Knights of Labor and labor union lodges quite generally in Chicago and New York are declaring against the verdict in spite of Powderly's declaration that his order is not anarchistic. The verdict is received generally, however, with the belief that the courts have done their duty well, and the decision, though reached through unusual difficulties, is just and must be maintained.

THOUGHTS ON NATIONAL REFORM.

IT IS HAND IN HAND WITH THE N. C. A. WORK.

W. L. Wright, of Waukesha, Wis., said to me recently—and he is among the most intelligent and liberal supporters of all reforms—"I am now convinced that you can't carry the National Reform and anti-secret ideas separately, though I once thought that this could be done." He is now satisfied that the National Reform plow must be put in so deep that it will tear up by the roots the upas of secret societies.

Rev. J. D. Smith, pastor of the United Presbyterian church at Lodi, Wis., is desirous of working in the anti-secret reform, but cannot leave home on account of an invalid wife. He has helped me more in National Reform work than any minister in the State. He told me that true loyalty to Christ would never permit a National Reformer to dodge the anti-secret issue. The law of God is a unit, and Divine truth is a unit, and you cannot separate it, or ignore any part of it.

But still there is reason and good sense, as Bro. Smith says, in each movement giving its main strength to its special department of reform. Let the anti-secret movement direct its main strength to prove the danger that comes to state and church from secret societies; and showing how they obstruct all reforms; and putting some other reform to the front if necessary, as a sugar coating to the pill. Also let the National Reformer, while showing the danger of leaving God out of government, not shun to declare when it comes in his way—and there are few places where it will not come in his way—that secret societies, especially Freemasonry, commits the same sin as the government, in putting another supreme above God and the Bible. But the advocates of each movement must confine their strength mainly to their distinct issues. A lecturer "will get mighty thin if he spreads himself over all reform questions." On the principle of division of labor, let us be mainly specialists.

A generation ago, the National Reform idea, or the idea of God in government, was heralded by a somewhat eccentric but powerful preacher named Dr. James Renwick Willson. His dust for nearly fifty years has been sleeping in Coldenham churchyard, Orange Co., N. Y. Dr. John Mason said in his day, that Dr. Willson was the most eloquent preacher in the United States. Prof. J. R. W. Sloane and Dr. A. M. Milligan were students under Dr. Willson, and I have heard them both declare that they got their main inspiration on this question from him.

Sloane and Milligan were men such as the centuries seldom produce. Sloane was a power in argument and debate, and Milligan was the eloquent orator. I have heard Talmage and Beecher, but their words have never stirred my soul like the words of Dr. Milligan. But while these men by their popular addresses in conventions and meetings, were the chief instruments in arousing a sentiment on the National Reform question, and popularizing the movement, yet they lacked the ability to organize that sentiment. This was left for two men who were students under Dr. Sloane. They were Dr. David McAllister, and Dr. T. P. Stevenson, the editors of the *Christian Statesman*, who have given the best strength of their lives to this movement. Its perfect organization, and judicious management, are due mainly to their influence. They have made this question a life study, and are perhaps better authorities on all questions relating to government and God than any men in the nation.

Recently at the Lake Side convention where Dr. McAllister made an address, and presided at a question drawer, a large variety of questions were handed in, and the Doctor answered them so satisfactorily that the people could not help expressing their admiration. When the question in reference to secret societies came up, Dr. McAllister disposed of it in much the same style as Dr. Blanchard would have done.

M. A. GAULT.

NOTICES.

WISCONSIN.

The annual meeting of the Wisconsin Christian Association will be held at Milton, Rock county, on the line of the Chicago and North Western railroad, also on the Chicago, Milwaukee and St. Paul railroad, September 28th and 29th, commencing at 9 A. M. on the 28th inst. This convention will be preceded by a four days' meeting conducted by I. R. B. Arnold and his eight associates, in a large tent pitched for that purpose. There should be a general rally of friends from all parts of the State, and all who can should be present to attend Bro. Arnold's illustrated lecture on the lodge on the evening of the 27th.

J. W. WOOD, *Pres.*
W. W. AMES, *Secy.*

HO! MINNESOTIANS!!

The "Minnesota Christian Association" will meet in convention in Minneapolis, Tuesday, Wednesday and Thursday, Oct. 4, 5 and 6, 1887. The church or hall will be announced later.

The convention will open Tuesday evening with an address by Rev. J. P. Stoddard, Secretary of the N. C. A.

Rev. C. F. Hawley, lecturer for the Iowa Christian Association, will be present.

If any friend of the cause, man or woman, in Minnesota, Iowa, or Wisconsin, has aught to say on any phase of this great reform, he is hereby invited to be present and speak. Prepare yourselves well enough to speak briefly, and report to the undersigned at the convention.

The afternoon sessions will be devoted to these speeches, the morning sessions to business. The evening sessions will be occupied by brethren Stoddard and Hawley.

The local committee of arrangements, Bro. Elwood Hanson, says that either free or very cheap homes will be provided for all who come and report at his office, 15 Fourth Street, South.

Buy the excursion ticket to Minneapolis which the railroads are now offering at reduced rates. Come up, brethren and sisters, in the name and spirit of Christ, to do your best for the cause. E. G. PAINE, Pres. M. C. A.

N. B.—Will friendly pastors please announce to their congregations.

ANNUAL MEETING OF THE N. H. C. A.

The Eleventh Annual Meeting of the New Hampshire Christian Association will be held in Arcanum Hall, No. 939 Elm street, Manchester, October 29, 30, 31, 1887, commencing Saturday at 2 o'clock P. M., and closing Monday evening; entertainment free. Reduced railroad fare expected from the following stations: Rochester, Dover, Newmarket Junction, Portsmouth, North Weare, Laconia, and Concord. Horse cars from depot to hall. Addresses, sermons and essays are expected from the following persons: Rev. J. Blanchard of Illinois, Rev. E. W. Oakes, Manchester, Elders A. Kidder, C. L. Baker, Isaac Hyatt, S. C. Kimball, Mrs. C. W. Bixby, Miss Annie M. Ray, Miss E. E. Flagg, and Miss I. D. Haines, evangelist of Maine. Miss Haines will preach the annual sermon and direct the devotional services.

A CALL FOR A SABBATH CONVENTION.

The undersigned, ministers and members of churches, feeling that the prevalent desecration of the Sabbath is injuring the churches, promoting infidelity and provoking the just anger of God, unite in calling a convention of Christian people who sympathize with us in this feeling to meet in Elgin, Illinois, November 8th, 1887, at 7:30 P. M.; to continue in session through the following day. The purpose of this convention is to consider and pray and act in reference to this matter as God shall direct. The place of meeting will be subsequently announced.

A. H. BALL, Elgin Cong'l Ch.
H. H. MONROE, Malta Cong'l Ch.
W. L. FERRIS, Dundee Cong'l Ch.
C. E. CHAPELL, Del., Malta Cong'l Ch.
J. F. ROBERT, Wayne Cong'l Ch.
H. M. SKEELS, Evangelist.
CHAS. H. ABBOTT, Geneva Congl' Ch.
HENRY WILSON, Carpenterville Cong'l Ch.
E. F. WRIGHT, Crystal Lake Cong'l Ch.
FRANK W. SMITH, Garden Prairie Cong'l Ch.
W. I. PHILLIPS, Pub. *Christian Cynosure.*
H. W. HARBAUGH, Genoa Junct. Cong'l Ch.
JNO. MITCHELL, Sycamore Cong'l Ch.
E. C. GUILD, M. D., Mem., Bartlett Cong'l Ch.
E. W. FISHER, Del., Wheaton Cong'l Ch.

The above call, agreed upon by the brethren named, is now sent out with the earnest request that all Christians, especially all Christian ministers, will aid in making the convention a success. To this end, 1st. Let every one approving of the meeting cut out the call, paste it upon a sheet of foolscap paper, append his own name and secure others. 2nd. Present it to churches and other religious bodies and ask its endorsement. 3rd. When this work is done, forward the call with its signatures and endorsements to Rev. John Mitchell, Sycamore, Ills. He will combine the signatures from all quarters. 4th. Plan to be at the convention with your friends. Let us rally for the Sabbath.

THE HOME.

THE FORSAKEN FARM-HOUSE.

Against the wooded hills it stands,
Ghost of a dead home, staring through
Its broken lights on wasted lands
Where old-time harvests grew.

Unplowed, unsown, by scythe unshorn,
The poor forsaken farm-fields lie,
Once rich and rife with golden corn,
And pale green breadths of rye.

Of healthful herb and flower bereft,
The garden plot no housewife keeps;
Through weeds and tangle only left,
The snake, its tenant, creeps.

A lilac spray, once blossom-clad,
Sways bare before the empty rooms;
Beside the roofless porch, a sad,
Pathetic red rose blooms.

His track, in mold and dust of drouth,
On floor and hearth the squirrel leaves,
And in the fireless chimney's mouth
His web the spider weaves.

The leaning barn, about to fall,
Resounds no more on husking eves;
No cattle low in yard or stall,
No thresher beats his sheaves.

So sad, so drear! It seems almost
Some haunting presence makes its sign;
That down yon shadowy lane some ghost,
Might drive his spectral kine.

—*John Greenleaf Whittier.*

ONE WAY TO LOOK AT IT.

Mrs. Barnes, with her friend Mrs. Preston, stood before a counter doing some morning shopping.

"I have a consignment of muslin underwear that I would like to show you," said the proprietor. "They are much finer and cheaper than anything I have had heretofore."

The ladies exclaimed as box after box was opened before them.

"How pretty, and how well made!" said Mrs. Barnes.

"Good work and good material," said Mrs. Preston, examining with critical eyes.

"And the embroidery is so fine and put on so tastefully," said her friend.

"They are much cheaper than you could get them by buying the material and having them made," said the proprietor, and his customers fully agreed with him.

"How is it possible to sell them so cheap, and make any profit?" asked Mrs. Barnes.

"Well, you see," said the gentleman, "the muslin is bought from the mills and the embroidery from the factories, by the million yards. The cutting is done by machines which cut thousands at one movement. And the sewing machines which make up the garments are run by water or steam power."

"Still," said Mrs. Preston, "there must be a good deal of human power expended on the putting together, the guiding of these dainty tucks and ruffles. I wonder," looking thoughtfully at one of the pretty garments, "how many backs and eyes have ached over these."

"I suppose that's a consideration which has to enter in," said the proprietor. "It is very likely that those who have the most work in these things have the least profit."

"You needn't, however, try to make me feel solemn over them," said Mrs. Barnes, laughing. "I'm going to buy them, and take all the comfort I can out of their goodness and cheapness, without having it spoiled by your dismal reflections."

"It is very likely I shall buy, too," said Mrs. Preston, with a smile, "as I do not see my way to the correcting of whatever abuse may lie in the matter."

Mrs. Barnes bought largely; Mrs. Preston took a few articles, remarking, "I must take measurements of my growing girls before I get any more."

The ladies separated as they left the store, Mrs. Preston taking the street-cars which led into the neighborhood of the house of her washwoman.

She found Mrs. McFinn in the full tide of wringing, boiling, rinsing, and starching, but not too busy to sit down for a short time to enjoy the visit, made half for business, but half, she well knew, for friendliness.

A girl with a slender form, and a face whose paleness and expression of wistful depression appealed strongly to Mrs. Preston's sympathies, was cowering over the stove as she came in, but soon after left the room.

"Who is she?" asked Mrs. Preston.

"O, it's a slip av a gurrel that's got niver the bit av a father or mother, God help the crathur! She come up from the counthry lasht fall, to take a place in wan o' thim big shtores. An' they worked her very hard—she shtandin' on the two feet of her sometimes till 'livin o'clock o'nights whin the Christhmas thrade was doin'. An' whin that was over, they give her short notice to quit; an' she's been thryin' to sew since thin. But it's the shtarvin' prices they pays for shop work. An' the poor bit av a thing comes in here to get warm, for it's no fire she has in her own room."

The steamy air of the room, heavy with the vile odors of soiled linen, together with other odors which belong to crowded living and lack of ventilation, were already making Mrs. Preston long for a breath of the outside air. Mrs. McFinn's buxom figure seemed to thrive on the familiar atmosphere, but her visitor's heart ached with the thought of the pale girl, and her mind wandered to her own blooming daughters. How could she bear to have them breathe such air for a moment? Had the mother of this girl, in dying, looked forward with sad foreboding to the possibilities which might await her child?

"Couldn't she take a place at housework?" she asked—she had small sympathy for the sentiment, whatever it might be, which would keep a person from seeking the comforts of such a situation.

"Well, ma'am, it's a wake back she's got, an' it's no heavy work she could be doin'."

Mrs. Preston considered for a moment.

"Tell her to come around to see me," she said, "and I will give her some sewing."

"Indeed, ma'am, it'll be the blessed thing for her. She's thryin' with all her might to help somebody belonging to her, an' it's my belafe she don't get a dacent bit to ate from wan month's end to another."

Mrs. Preston considered again, then asked to see the girl, and engaged her to come to her house and do sewing by the day.

"Have you bought your underwear?" asked Mrs. Barnes of her friend as she stepped in for a morning chat two or three weeks later.

"No, I am hiring it made."

Mrs. Barnes held up her hands in astonishment.

"Why, Margaret, don't you know it's the most extravagant and thriftless thing in the world to hire such work done?"

"Oh, I think not," said Mrs. Preston, smiling at her friend's vigorous way of expressing herself. "I am inclined to believe it about the most economical arrangement I have ever made."

"Then you must be getting it done cheaply, wonderfully so. Now, begging your pardon, Margaret, I have my doubts about its being right to pay these very low prices. Doesn't it seem a little like grinding the faces of the poor?"

"I hope I shall not do that," said Mrs. Preston, smiling now at Mrs. Barnes's virtuous air and words. "I am not putting the work out, but having it done in the house."

"Margaret! It will cost you a small fortune! It's bad enough by the piece, but the idea of having plain sewing done by the day! Why, I thought you had very sensible ideas on the subject of economy!"

"Did you?" said Mrs. Preston, a sober look taking the place of the smile. "I chanced to meet with a young girl who stood sorely in need of the comforts of a home, a warm room to work in, and plenty of good, nourishing food, and I have taken so much pleasure in seeing the color and the roundness coming into her cheeks, and the forlorn, discouraged look going out of her eyes, that I feel as though I had made a very good bargain."

"But it will take her weeks, or months, to do your plain sewing."

"Probably. And she is nice and quick in her ways about other things; so, if nothing better offers for her, I may decide to keep her all the time."

"Very nice for people that can afford it," said Mrs. Barnes. "You see, it is simply adding one more to your family. You are at the expense of her entire support."

"Yes, and in view of the fact that I do not really need, all the time, exactly such help as she can give, it may look like an extravagance. But I have been thinking more about such things lately, Ruth, and I am not sure that our best economies are those in which we save the most money. To get right at the root of my idea—if I don't bore you?"—

"No; go on. I like to hear you talk."

"Well, when a man is able to marry and support a family—a decent Christian family, I mean—he is doing a great deal more good in the world than if he lived only to himself, isn't he?"

"Of course."

"And if they keep one or more servants who become partakers of the comforts and good influences of the home, it is doing just so much more, isn't it?"

"Yes."

"Well, now, it has become impressed upon me that when such a family is blessed with a fair share of prosperity, the best use they can make of it is to extend these benefits a little farther. Suppose, for instance, a friendless girl has a share of the comforts under their roof, doing what lies in her power to earn them? Now, if in giving her the chance of doing so, my sewing costs me a little more than it otherwise might, I am quite willing to let the balance go over to my gifts, feeling sure that the Lord will see that it is counted up fairly."

"You are right," said Mrs. Barnes as she took her leave.

She walked home, musing on her friend and her friend's words and ways: "'I was an hungered, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in.' Yes, yes; she is doing it in the very letter and the spirit."

—*Sidney Dayre, in Congregationalist.*

"I'M HANDLING TRUST FUNDS."

Stepping into the store of a Christian business man one day, I noticed that he was standing at his desk with his hands full of bills which he was carefully counting as he laid them down one by one.

After a brief silence I said:

"Mr. Henry, just count out $50 from that pile of bills and make yourself or some other person a life member of the Christian Giving Society."

He finished his count and quickly replied, "I'm handling trust funds now."

His answer instantly flashed a light on the entire work and life of a Christian, and I replied to his statement with the question:

"Do you ever handle anything but trust funds?"

If Christians would only realize that all that God gives us is "in trust," what a change would come over our use of money. "I'm handling trust funds now!"

Let the merchant write the motto over his desk; the farmer over the income of his farm; the laborer over his wages; the professional man over his salary; the banker over his income; the housekeeper over her house expense purse; the boy and girl over "pocket money"—and what a change would be made in our business!

A business man who had made a donation of $100,000 to a Christian enterprise once said in the hearing of the writer:

"I hold that a man is accountable for every sixpence he gets."

There is the Gospel idea of "trust funds."

Let parents instruct and train their children to to "handle trust funds" as the stewards of God's bounty, and there will be a new generation of Christians.

Thanks to Mr. Henry for the suggestive remark: "I'm handling trust funds now." It will help us to do more as the stewards of God. May it help others.

—*Christian Giver.*

EYES OPEN.

Rachie went off to school wondering if Aunt Amy could be right.

"I will keep my eyes open," she said to herself.

She stopped a moment to watch old Mrs. Bert, who sat inside her door binding shoes. She was just now trying to thread a needle, but it was hard work for her dim eyes.

"Why, if here isn't work for me!" exclaimed Rachie. "I never should have thought of it if it hadn't been for Aunt Amy. Stop, Mrs. Bert, let me do that for you."

"Thank you, my little lassie. My poor old eyes are worn out, you see. I can get along with the coarse work yet, but sometimes it takes me five minutes to thread my needle. And the day will come when I can't work, and then what will become of a poor old woman?"

"Mamma would say the Lord would take care of you," said Rachie very softly, for she felt she was too little to be saying such things.

"And you can say it too, dearie. Go on to school now. You've given me your bit of help and your comfort too."

But Rachie had got hold of the needle-book, and was bending over it with busy fingers.

"See," she presently said, "I've threaded six needles for you to go on with. And when I come back I'll thread some more."

"May the sunlight be bright to your eyes, little one," said the old woman as Rachie skipped away.

"Come and play, Rachie," cried many voices as she drew near the play-ground. "Which side will you be on?"

But there was a little girl with a very downcast face sitting on the porch.

"What is the matter, Jennie?" said Rachie, going to her.

"I can't make these add up," said Jennie in a discouraged tone, pointing to a few smeary figures on her slate.

"Let me see—I did that example at home last night. Oh, you forgot to carry ten—see?"

"So I did." The example was finished and Jennie was soon at play with the others.

Rachie kept her eyes open all day, and was surprised to find how many ways there were of doing kindnesses, which went far toward making the day happier. Try it, little girls and boys, and you will see for yourselves.

"Will you look here, Miss Rachie?"

Bridget was sitting in the back porch,looking dolefully at a bit of paper which lay on the kitchen table she had carried out there.

"It's a letther I'm afther writin' to me mother,an' it's fearin' I am she'll niver be able to rade it, because I can't rade it mesilf. Can you rade it all, Miss Rachie? It's all the afternoon I've been at it."

Rachie tried with all her might to read poor Bridget's queer scrawl but was obliged to give it up.

"I'll write one for you some day, Bridget," she said. "I'm going over to Jennie's to play 'I spy' now."

The fresh air and the bird songs and the soft wind made it very pleasant to be out of doors after being in school all day. And her limbs fairly ached for a good run. But she turned at the gate for another look at Bridget's woe-begone face.

"I'll do it for you now, Bridget," she said, going back.

It was not an easy task,for writing was slow work with her; but she formed each letter with painstaking little fingers,and when she had finished felt well repaid by Bridget's warm thanks and a satisfied feeling of duty well done.

"Our Master has taken his journey
To a country that's far away."

Aunt Amy heard the cheery notes floating up the stairs, telling of the approach of the little worker.

"I've been keeping my eyes open, Aunt Amy,and there's plenty and plenty to do."—*Sel.*

GRANDMOTHER READING THE BIBLE.

Hush, little feet! go softly
Over the echoing floor,
Grandmother's reading the Bible
There by the open door.
All of its pages are dearer still,
Now she is almost down the hill.

The golden summer sunshine
Round her is gently shed,
Gold and silver together
Crowning her bending head,
While she follows where saints have trod,
Reading the blessed Book of God.

Grandmother's past the morning,
Past the noonday sun,
And she is reading and resting
After her work is done;
Now in the quiet autumn eves
She has only to bind her sheaves.

Almost through with trial,
Almost done with care
And the discipline of sorrow
Hallowed by trust and prayer,
Waiting to lay her armor down,
To go up higher and take the crown.

No little feet to follow
Over this weary road,
No little hand to lighten
Of many a weary load;
Children standing in honored prime
Bless her now in her evening time.

Grandmother has closed the volume,
And by her saintly look,
Peace I know she has gathered
Out of the sacred Book;
Maybe she catches through the door
Glimpses of heaven's eternal shore.

—*Christian Weekly.*

A WONDERFUL ECHO.

There is, near Boston, in that part of Newton known as the Upper Fall, a most remarkable and magnificent structure justly called "Echo Bridge." People from a distance visit it as one of the wonders of New England. The bridge is about 500 feet long, and has seventeen arches. Six of these have spans of thirty-seven feet each, but the seventh is 130 feet, the second in size on this continent, and one of the largest stone arches in the world. But the most wonderful feature of this structure is the "echo," from which it derives its name. An ordinary shout will be repeated from fifteen to twenty times, and it is said that a pistol-shot will create upward of twenty-five echoes. A party of visitors shouted the word "Ha!" and such a merry peal of laughter resounded, that they were forced to join it in spite of themselves. The word "echo" (with the accent on the last syllable) was spoken in a sharp, full tone, and the voice of the "cow-boy" was heard in the surrounding woods, calling, "co—co—co—co—co," growing fainter and fainter, as, in imagination, the boy with his cows left the party in the rear. —*Congregationalist.*

TEMPERANCE.

THE MICHIGAN PROHIBITION VOTE.

BY GEORGE W. CLARK.

What mean those one hundred and seventy-eight thousand ballots for the amendment? They were cast by the most intelligent, virtuous, loyal and patriotic citizens, and the heaviest tax payers of the State. These votes certainly did not mean mere "restriction" or "regulation." They did not mean high or low license. Nor did they mean "high tax" or "local option," nor any scheme which implies license—thus making the people guilty and responsible for the crimes and wretchedness caused by the traffic. All these schemes are cunningly devised evasions, shirks, to stave off the duty and responsibility of the real issue, to head off the Prohibitionists and so keep the "G. O. P." in good favor with the liquor interest, and secure for it the liquor support. All this tampering with the enemy favors, fattens, strengthens and emboldens the monster and prolongs the struggle for his destruction. It keeps the old wolf upon its legs, hungry, voracious and prowling for its prey. No, gentlemen, that 4th of April vote has no doubtful, no uncertain, no equivocal significance. It means death to the liquor traffic. It means straight out prohibition and nothing else. It means prohibition, "rooted and grounded, sure and steadfast" in the constitution; prohibition firmly imbedded in the fundamental law of the land.

And now when the good people demand bread will you give them stones? When they demand fish will you continue to give them scorpions? When they ask relief and protection from this Satanic traffic by prohibition will you open the flood gates of crime and woe upon them by license? Under this Satanic license or tax system the liquor mongers have grown to be a bloated, insolent and menacing oligarchy, setting at defiance the laws of both God and man. Their traffic, like the slave traffic,is a piracy, and, like that inhuman traffic, has no rights but to die! Its saloon rows, riots, outrages, Sabbath desecrations and bloody murders are the order of the day; and every newspaper teems with its revolting deeds. Its control, not only of votes but of courts, its manipulations of juries and evasion of convictions and of penalties, its thwarting of justice and escape from deserved punishment for its cold-blooded and atrocious crimes, are notorious and alarming to all lovers of law and order, of home and country.

The old political parties have courted and coddled and licensed this bloated, beastly power until it has grown into a huge monster anaconda, under the influence and power of whose crushing coils they are now writhing and beginning to cry out,"The saloons must go!" But the saloons won't go, gentlemen, so long as they are upheld and sanctified by your license, tax or local option laws. They will continue to murder our sons, beggar and break the hearts of our daughters, and fill our prisons and poor-houses and mad-houses just so long as they can subordinate your parties to their base, selfish and devilish purposes. This monster will only loosen his terrible coils and yield his deadly grip by the power of entire prohibition. All monkeying around, all claptrap legislation,all tampering with this excrescence, this moral putridity, will utterly fail to eradicate it.

Detroit, Mich.

TEMPERANCE TEACHING.

I wonder if any other mother has two boys who are such walking interrogation points as mine are. They come home from school bubbling over with information, which they proceed to impart to me in the Socratic fashion.

"Mamma, who killed the Gorgon?" said Arthur—who is reading Charles Kingley's "Greek Heroes"—one day last week, when I was busy making a cottage pudding for dinner. I tried to remember whether it was Perseus or Theseus, and, on the Irishman's principle that if it was not one it was the other, managed to answer it right.

The next question proved not so easy. "Mamma, where are the Eastern Highlands?"

"Oh, a part of Boston, I suppose," I answered, absently, trying to remember whether I had put any salt into the pudding sauce.

"Not right!" said my young mentor; "the Eastern Highlands extend from the Appalachian system to the Great Atlantic Plain."

"Well," I said, "you can see the great Atlantic plain in Boston; that is, if you stand on high enough ground and use your eyes."

"Oh, you mean the great Atlantic Ocean; that isn't it at all," said my disgusted young teacher.

The new temperance text-books have just been introduced into our schools, so, now, my teaching is all on the line of the physical effects of alcohol on the human system.

"Mamma, what does alcohol do to the muscles?" said Eddie, the younger and more fervid apostle of temperance, the other day.

"I suppose it weakens them," I said, doubtfully.

"No, it don't; it changes the muscles into fat," said Master Eddie, and both boys looked suspiciously at my plump self.

"Oh, well," I answered, quickly, in self-defense, "it doesn't make good, solid fat, but soft and flabby."

Both boys gave my arm a reassuring pinch, and confidence was restored to their young bosoms.

"What does alcohol do to the human stomach?" was the next question.

"It causes dyspepsia," said I, taking refuge in a long word.

"Worse than that," said both boys in chorus; "it takes the coat all off a man's stomach."

"I have known it to take the coat off his back, too," I answered, jocosely; but they were in no joking mood.

"That is nothing, mamma; a man might stop drinking, and earn money and buy a new coat for his back, but he could never get his coat for his stomach back again."

Another time, when we had boiled eggs for breakfast, the boys took occasion to explain how the brain becomes cooked in alcohol until it is almost like the hard-boiled egg, till, at last, I said:

"Well, boys, how do you suppose a man feels with his muscles turned to fat, the coat of his stomach all gone, and his head full of hard-boiled eggs instead of braine?"

"I think he didn't know what it was going to do to him, or he wouldn't have used it," said Eddie. "You won't get any of the school-boys to use it, not if they was a-dying," he protested, forgetting his grammar in his earnestness.

After the boys had gone to school I kept thinking of Eddie's words, and thanking God for scientific temperance teaching in the schools.—*Zion's Herald.*

PROHIBITIONISTS IN MASSACHUSETTS.

The State Prohibition convention met in Worcester September 7. It was composed of 857 delegates, representing 190 cities and towns. Three thousand five hundred dollars was raised for campaign purposes. A telegram was sent to Neal Dow stating the number present and saying: "Cheer up, old man; your children are growing to a mighty height." W. H. Earle of Worcester was nominated for Governor; Dr. John Blackmer of Springfield for Lieutenant Governor; Amos E. Hall of Chelsea for Secretary of State; J. H. Kilborn of Lee for State Treasurer; E. M. Stowe for Auditor, and Allen Coffin of Nantucket for Attorney General. The platform accuses the liquor men of bribing legislatures and murdering its opponents; declares against licensing and local options; insists on the necessity of a third party; declares that the Democratic party makes no pretensions in the direction of prohibition, and that the Republican party does nothing else, and, in conclusion, it demands the immediate repeal of all license laws and the submission of a constitutional prohibition amendment to the people.

The new law in New York against the adulteration of wine has just gone into effect. It prohibits among other things the "carbonating" process for making champagne. The dealers are preparing to fight the law.

The late Iowa Republican convention put this plank in their platform: "Iowa has no compromise to hold with the saloon. We declare in favor of the faithful and vigorous enforcement in all parts of the State of the prohibitory law. The pharmacy law and the county permit law should be so amended as to prevent the drugstore or wholesale liquor law from becoming in any manner the substitute or successor of the saloon." This is the emphatic position that should be everywhere taken by the Republicans. Such a course is the only salvation of the party. A large body of the party in Iowa, however, have seceded, and are working up an independent movement with the hope of keeping it alive on liquor.

REFORM NEWS (*Continued from 5th page*).

can be used when sent to the treasurer of the State Association, James Harvey of Pleasant Plain, Jefferson county, Iowa, in paying what is behind of the expenses of last year's work. But now the effort is to raise a subscription to meet the expenses of a second year. Why should the work cease? Who will help financially to carry the reform forward in the State of Iowa?

Dr. J. N. Norris, the veteran of the anti-lodge reform in Iowa, was gone on a visit to his children in Nebraska. They miss him at home, and I was sorry to find him away. He headed the subscription with $1 per month for the last year. Dr. W. Pitt Norris promptly subscribed $1 per month for the second year. Henry McCausland followed with the same. Bro. J. Graham, a pillar in the Free Methodist church of Birmingham, subscribed 50 cts. a month, as did Dr. J. C. Norris and Bro. C. M. Thompson of the Christian church. Each of these gave the same subscription they gave last year, except Dr. J. C. Norris, who doubled his. Wm. Miser, who is also a pillar in the F. M. church and a seceded Mason, subscribed $5 for the second year.

There is an unchartered, clandestine Masonic lodge in Birmingham, and Bro. Miser assured me that they do as perfect work as any of the "lawfully constituted lodges" in that or the adjoining counties. A number more subscribed so that on Saturday I booked $53 in subscriptions to the State Association.

At 11 A. M. on the Sabbath I preached in the U. P. church for Rev. George Warrington, the pastor, who is president of the Iowa Association and editor of the Birmingham *Free Press* and also of the *Psalm Singer*, an able monthly fast coming into favor with the Psalm-singing churches. In the evening I preached in the Free Methodist church.

On Monday I took subscriptions to the amount of $29, and Tuesday night I lectured in the U. P. church. Dr. W. Pitt Norris assured me that his father and himself would secure what additional subscriptions they could in their county. The reformers of Iowa are determined to push on the work until God, in his good providence, shall give the victory. If the same indomitable spirit, that many have manifested, is in the hearts of the friends of reform throughout the State, we shall be able to go forward through the year to come despite the obstacles in our way because of the prevailing drouth. Let friends of the anti-secret reform, all over Iowa, send in their subscriptions or cash donations to James Harvey, State treasurer. You will find his name and address among the officers of the Iowa State Association published every week in the *Cynosure*.

From Birmingham I came to Pleasant Plain and stopped with James Harvey. Here I lectured Saturday evening and preached in the Friends meeting house Sabbath morning and in the Presbyterian church at night. James Harvey, Aaron Burgess, J. C. Paxton, Milton Paxton and John Lena subscribed to carry forward the reform work another year, and Mrs. Dr. Smith gave a cash donation of $5.

From Pleasant Plain I went to Washington and called upon Dr. Crawford. I was encouraged to find the last year's subscription so nearly paid, and to be assured that those who had not already paid were staunch men whose pledge was as good as money in bank. I had only time to begin the work of securing a renewal of subscriptions at Washington for another year.

I cut short my work at Washington to go to Oskaloosa to attend the Friends' Yearly Meeting, to secure the enlarged co-operation of Friends represented in that body.

I hope that the annual meeting of the Iowa Christian Association, to be held at College Springs, Page county, Oct. 18, will be largely attended by the friends of reform. The outlook at the Oskaloosa Yearly Meeting will be given in my next.

C. F. HAWLEY.

RELIGIOUS NEWS.

—Evangelist Moody does not intend going to India. His reasons are that the work of the missionaries is more successful than his meetings. He will quite likely labor this fall in the Southwest, possibly beginning in Kentucky.

—D. W. Whittle begins a series of meetings at Ottumwa, Iowa, Sept. 15. From thence he goes to Dubuque, Iowa, and after that to Keokuk, reaching the latter place by Nov. 15. It is understood that some concerted effort is being made to keep him in Iowa this season.

—Eight or ten of the churches in the central part of the city of Toronto, Canada, have secured the services of the noted evangelist, Dr. L. W. Munhall, for a series of evangelistic meetings to begin on September 18. Dr. Munhall will be accompanied by Professor and Mrs. Towner, so well and widely known for their services in Gospel song. The services are to be entirely undenominational, and will be held in one of the largest rinks in the city. Dr. Munhall spent a portion of August conducting the night meetings at Lakeside, Ohio. August 24 he began a two weeks' campaign at Bowdoin Square Baptist church, Boston.

—Rev. Geo. F. Pentecost, D. D., plans to begin in Stamford, Conn., or Amesbury, Mass. In November he goes to Augusta, Me.; in December, to Lawrence, Mass.; thence to Gloversville, Utica, Schenectady and Rochester, N. Y., to June 1st, 1888.

—Charles Herald begins evangelical work in early September at Geneseo, Ill. He is also urged to go to Ft. Wayne, Ind., from Geneseo. On Sunday, Oct. 9th, he begins a series of meetings in Hartford, Conn. Nov. 1st he enters upon work in the Cooper Union, N. Y., for six months.

—The Secretary of the American Board of Foreign Missions has lately received letters depicting a terrible condition of affairs among the famine-stricken people of the Cicilian plain, Asia Minor. The inhabitants are literally starving, and the missionaries at Adana are furnishing bread to 1,500 families. The American Board has made an appeal for funds with which to alleviate the distress. Contributions for that purpose should be forwarded to the treasurer, Langdon S. Ward, No. 1 Somerset street, Boston.

—A deputation from the Edinburgh Medical Students' Missionary Association is to visit America in the interests of evangelistic work. The deputation consists of Professors Simpson and Greenfield, of the Edinburgh University, and Professor Drummond, whose name has become a household word all over the world. The deputation is also to consist of a number of students. This deputation has already visited most of the universities in Scotland and England.

—At the last meeting of the American Bible Society in New York the attention of the Board was called to the recent official order prohibiting the use of the Dakota language in certain schools in Montana and Dakota Territory, and a committee consisting of Dr. Fancher, the Hon. John Jay and Secretary Gilman was appointed to consider this matter in its relation to the circulation of the Scriptures printed by the Society in the Indian languages.

—Over two million dollars is the sum to be distributed under the will of the late Cornelius B. Irwin, of New Britain, Conn., President of the Russell and Irwin Manufacturing Company. Among the bequests are $10,000 each to the American Home Missionary Society, American Missionary Association, American Baptist Home Missionary Society, and the Connecticut Industrial School for girls; $30,000 for Mariette College, Ohio, and $25,000 for Oliver College, Michigan.

—The religious statistics of Prussia, taken in December, 1885, have been published. According to these the Protestants number 18,243,587, or 64.42 per cent of the total population; the Catholics, 9,621,624, or 33.07 per cent; 366,543, or 1.30 per cent are Jews.

—The New Testament, which was translated into Hebrew by the late Rev. Isaac Salkinson, missionary among the Jews of Vienna, has been reprinted there in a second edition of 120,000 copies. By means of the subscription of one generous Scotch donor, 100,000 copies are at his request to be distributed among the Hebrew-reading Jews all over the continent.

—Rev. Mr. Tong, a Chinese Baptist preacher, delivers exhortations in front of a large pagan temple in Chinatown, San Francisco, every Sunday.

—The Telugu Mission of the (English) Church Missionary Society received 330 members by baptism last year. There are now 5,707 baptized Christians in connection with this prosperous mission.

—Dr. Horatius Bonar, of Edinborough, Scotland, has been in the ministry for fifty years, and is now making arrangements to retire from active work. He is an able and earnest preacher, a somewhat voluminous writer, and the author of some of the most beautiful Christian hymns in our language.

—There are now upon the upper Congo seven steamers, four owned by the Free State, one by France, and two by missionary societies. The fleet will soon be doubled by the addition of another Free State steamer, one for Bishop Taylor's mission, and those belonging to the Compagnie Belge du Congo, and the American, Dutch and French trading companies.

—Bishop Tuttle of the Protestant Episcopal church, writing from Salt Lake City to the *Spirit of Missions*, twenty years after his first arrival there, says: "I have lived to see the imperious arrogance of Mormonism bite the dust, although deep-seated, obstinate rebelliousness remains." During his one month's visit he had confirmed fifty persons, of whom twenty-five came out of Mormonism.

—In the First Baptist church, San Francisco, Sunday, Aug. 21, nearly a thousand dollars were raised for a Chinese mission building in that city. This was a good thing to do in the city where the cry was first heard, "The Chinese must go."

—According to the statistical report of the Sunday-schools in the United States, rendered at the late International Congress held in Chicago, there has been an increase in the scholar membership of all the Sunday-schools in the United States since 1884, of 365,645.

—The Moravian Society for Propagating the Gospel among the Heathen (American), will celebrate its centennial anniversary November 1st.

LITERATURE.

UTOPIA. By Sir Thomas More. Pp. 112. Price, 25 cents. John B. Alden, New York.

Every reader of English has heard of the fanciful region born in the imagination of Sir Thomas More, the learned and justly celebrated chancellor of Henry VIII. of England, but comparatively few have ever seen the book that gave a new word to our language. It was a happy thought of Mr. Alden, now that questions of political and social economy are leading all others, to reprint this celebrated book in a pleasing style and at such a price that its sale should at least equal Henry George's volumes. Utopia describes an imaginary model country and people, and, like the "Atlantis" of Plato, is an attempt, after the best ideas of the age in which it was written, to construct a community whose social, religious and political relations shall approximate perfection. There are not a few suggestions in the theory of this old statesman which might be wisely followed in our time. Not the least charm of this little volume is in the learned and elegant style in which it is written.

ENTIRE SANCTIFICATION, a second work of Grace. By Rev. C. B. Whitaker. Pp. 165. S. B. Shaw, *Holiness Record* office, Grand Rapids, Mich.

We believe that all sincere efforts to help the Christian church to understand the mission of the Holy Spirit, and to bring individual Christians to accept him fully as Comforter, Guide, Sanctifier, the present Immanuel, God with us, should be encouraged. The church of God is deplorably weak because the Scripture teaching is either not believed or understood, or at least not practiced in its revelation of the Divine Comforter. This little volume teaches the necessity of personal consecration and the sealing of the Spirit in sanctification, rather by example than precept. The author's personal experience is first given, an arrangement which might be sharply criticized, then follow the relations of Carvosso, Finney, Bishop David Edwards and others, some of which have become almost hackneyed. An interesting chapter, which might well have been first, is that of Bible characters who have walked with God on the earth. There is always something repulsive and irreverent in the frequent use of the term "second work" in speaking of the work of the Holy Spirit. It is nowhere used in Scripture, and it discredits his first work and third work and fourth work. "The wind bloweth where it listeth, . . . so is he that is born of the Spirit," says Christ. He does not work according to the mathematics or regulations of theologians or speculators, wise men though they may be. In this let us not dishonor him.

The Lincoln history in the *Century*, by the private secretaries of Mr. Lincoln, Messrs. Nicolay and Hay, will deal during the coming year with the political and military history of the early period of the war. New light will be thrown upon certain events of that period by the publication of correspondence and other documents never before printed, and unknown to but a small circle. The failure of crompromise will be described and explained, as well as Lincoln's policy, conduct and confidential correspondence after his election and previous to his inauguration. The historians now enter upon a more personal part of their narrative.

The September number of the *Cosmopolitan* opens with an interesting illustrated article on "How the Persians Live," by Wolf von Schierbrand, the private secretary of Minister Winston, while the latter was the American representative at the Persian court. "The Hurricane Island" by Herbert H. Smith, the distinguished naturalist, describes St. Thomas, famous for its destructive hurricanes and its picturesque scenery. The second installment of Arnold Burges Johnson's recollections of Charles Sumner contains many facts in regard to the great statesman that are now published for the first time. It is accompanied by a fine portrait of Sumner by Tietze: the frontispiece of the number is a fine pitcture of "Sumner

and Longfellow." "Shall America have Ambassadors?" is a question thatMoncure D.Conway answers in the negative,showing how useless they are,and how unfavorable is the influence of court life upon them.

LODGE NOTES.

Twenty-four lodges advertised their meetings in a late Sunday paper of Chicago.

Rev. Charles Conklin, a Universalist minister on the West Side, Chicago, on a late Sabbath evening preached on "The Church and Secret Societies."

Powderly publishes in response to the German Catholic convention lately held in Chicago: "The Knights of Labor are neither anarchists, socialists nor prohibitionists."

Prominent Fenians have been accusing O'Donovan Rossa of giving away the secrets of their order in an exposition published in a New York daily last month. Rossa denies the charge.

An order for the annual church parade of the Uniform Rank, Knights of Pythias, is issued. Several Generals, Colonels, Adjutant Generals, etc., of this lodge are absent from Chicago, and there is a general suspense until they return.

General Fairchild states that he is not a candidate for re-election as Commander-in-Chief of the G. A. R. The Departments of Idaho and Arizona have been organized, making now forty departments of the G. A. R. in the country.

The upper floor or the new Haymarket Theater Building, going up on West Madison street, Chicago, is being built expressly for secret societies, and the rooms will be ready about Jan. 1. This is a happy combination—theater and lodge.

The "Patriotic Order Sons of America" announces with swelling pride at the privilege of protecting the nation: "One of the objects of the Sons of America is the advancement of the free public school system, and should any sectarian body attempt its destruction, it will be met with by opposition from 100,000 sworn Sons of America."

Charles S. Crane, a Chicago business man, was buried on the Sabbath, Sept. 11, with great Masonic parade, Dr. Thomas and BishopFallows doing the religious rites. Mr. Crane was prominent in Masonic circles, being a member of Cleveland Lodge, Siloam Council, Washington Commandery, Chicago Commandery, Oriental Consistory, and St. John's Conclave of the Red Knights of Rome and Constantine. He was also one of the founders and president of the Masonic Benevolent Association.

A large meeting of the county board of the Ancient Order of Hibernians was held on a late Sabbath afternoon in Chicago, to hear the report of the State officers and board of insurance trustees. John O'Callaghan, State Treasurer, made a report showing that since the adoption of the pro rata plan of the assignment fifteen deaths had occurred which had been paid with $15,000. The yearly cost of insurance was shown to be less than that of similar organizations, while the mortality was very much less.

At the National Brewers' Union meeting in Detroit last week, the following resolutions were unanimously adopted:

WHEREAS, T. V. Powderly, General Master Workman of the Knights of Labor, has recently in his speeches proved himself opposed to the sale of intoxicating beverages, and,

WHEREAS, The General Executive Board of the Kinghts of Labor has sustained him in his views, and,

WHEREAS, The constitution of the Knights of Labor contains a provision prohibiting the admission of organizations whose members are identified with the manufacture or sale of intoxicating beverages, and,

WHEREAS, The order of the Knights of Labor has not given us any assistance whatever in our struggle against capital, and,

WHEREAS, Laws which would prohibit the manufacture of intoxicating beverages would be detrimental to several thousands of brewery employes and their families, and would cut off a revenue of millions of dollars from the Government's income. be it

Resolved, That we, the National Association of the United Brewery Employes, condemn the action of General Master Workman Powderly as detrimental to our emancipation.

BUSINESS.

SUBSCRIPTION LETTERS.

The following have made remittances of money to the *Cynosure* from Sept. 12 to 17 inclusive.

Mrs S C Upton, W F Davis, W Fenton, J Kirkpatrick, G C Baker, J W Reed, W S McClanahan, Rev H B Wolcott, J McLeod, N Connet, B A Brittingham, L W Krahl, C Kennicott, Rev H C Ross, Mrs L H Hull, Rev P Bacon, J H Clark, F A Armstrong, J D Wood, A K Martin, B T Pettengill, J T Stevenson, Mrs F Patten, R Miller, Mrs A Floyd, Mrs M A Gamble, W R Chase, M O B Wagar, P Baldwin, C Kommissaris.

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Wheat—No. 2	67½@		68
No. 3			65
Winter No 2			70½
Corn—No. 2	40½@		41⅝
Oats—No. 2	25 @		27⅞
Rye—No. 2			47
Bran per ton		11	50
Hay—Timothy	9 50	@14	75
Butter, medium to best	16 @		24
Cheese	07 @		15
Beans	1 25	@ 2	40
Eggs			16
Seeds—Timothy	2 05	@ 2	28
Flax		1	07
Broom corn	02½@		07
Potatoes per bus	75 @		80
Hides—Green to dry flint	07½@		13
Lumber—Common	11 00	@18	00
Wool	10 @		34
Cattle—Choice to extra	4 70	@ 5	30
Common to good	1 20	@ 4	50
Hogs	3 50	@ 5	30
Sheep	2 75	@ 4	25

NEW YORK.

Flour	3 20	@ 5	60
Wheat—Winter	78 @		82
Spring			78
Corn	49 @		50¾
Oats	32 @		41
Eggs			16
Butter	16 @		25
Wool	09		37

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HOME AND HEALTH.

IMPURE WATER.

If a man were to go abroad in his garden and fields and scatter Paris-green or any other deadly poison over the cabbages and other vegetables, on the strawberries and fruits; and in the closets in the house were to dust the bread and other food with some such virulent poison, he would be counted a lunatic or a most reckless criminal. If he did not know what he was doing, he might be acquitted of criminality, but the results of his ignorance would be no less disastrous and deadly.

But thousands, nay, tens of thousands, of persons are daily and hourly scattering abroad equally virulent poison, without knowing, and some, alas! with full knowledge, but most amazing carelessness, and infecting themselves and their most loved ones with deadly diseases. It is at this season that this ever-present and ever-increasing danger is most imminent, and this danger exists in the worst form in which it can come, viz., in the water we drink. Decaying organic matter is one of the worst of poisons; it reeks with germs whose office in nature is to disorganize and destroy all matter. As regards dead and waste matter, these germs, like animals which are carrion consumers, serve a useful purpose; but as regards living creatures, they are most injurious and destructive. Strangely, too, they are most abundant and deadly in rural localities, where purity and health are most expected. When taken into the animal system they attack the blood, being carried there most easily, and produce various fevers, diarrhea, dysentery (the commonly called summer complaint, and typical of the prevailingdanger described), and in thousands of cases these disorders are fatal. Friends wonder why in so healthful a locality, where pure air abounds, these diseases should be so frequent, and honestly believe that these sad deaths were unavoidable—"providential" is the term used. Surely in many cases the sins and neglects of the parents are visited upon the children who are the first to suffer.

Impure water is the prevailing cause, and the centers of infections are the wells. Water is a large part of the subsistence of a person. The human body consists mainly of water, seventy-five per cent of it being thus composed. All this part of the system is absorbed in the water we drink, and if the source of all this part of our body is impure, how can we exist? It is amazing, considering the vast amount of impurity taken into the stomach and absorbed by the blood, that pestilences are not prevailing every year, when the heat contributes very much to the rapid decomposition of the household wastes which are cast out and accumulate in the cesspools, slush pools, open drains, sinks, stables, yards, pig pens, and various other centers of foulness. Where does it all go? The rains wash it into the soil, and it sinks gradually deeper and deeper, spreading laterally all the while until it finds an outlet with the soil water into the well or a spring from which the household supply may be taken. It is only a question of time when a new-made cesspool, a new slop hole, a leaking drain, will discharge its dangerous and deadly contents into the new-made well. An expert, examining the ground and the soil and figuring the rainfall, can tell you, within a few months, when the danger will culminate and the deadly poison flow into the well.

But you say the soil will filter the water and keep back the impurity, or its approach may be known by sight, taste or smell. No such thing. A filter cannot always act and will become foul in time, and the stream of filth, like slow moving time, is always going to the outlet. The soil oxidizes decaying organic matter, but this action makes the poison more active and fatal

What is the remedy? Abandon the dangerous system and go back—forward is the better word—to that inculcated by the philosopher of ancient times, Moses. Read the Mosaic laws pertaining to cleanliness, hygiene and health. Cleanliness with Moses was a prevailing and paramount law and a part of the Jews' religion. It ought to be still more so among Christians, and in this age of intelligence and newspapers and books. There is an easy remedy. Abandon the poisonous cesspool and use the dry earth-closet, which was the system prevailing in the Mosaic time, and is no new thing. Dry earth is the most effective deodorizer and disinfectant. Its porosity favors a most complete oxidation of organic matter, and in practice this action is so complete that the earth taken from a closet has been used over and over again after short intervals for rest for ten times, and still fully exerted the desired effect. The same method should be employed for the house and kitchen waste. The outlet of the drain should be made in a tight, shallow box, which is kept well supplied with dry earth. The earth from these may be used as a top dressing for grass land; and a lawn may be kept in the finest condition by the use of this excellent fertilizer and a little fresh seed sown occasionally. I have used this soil for a rose-bed in which I had one hundred varieties of tea roses, and the effect was marvelous. For all sorts of flowering plants, the soil from the kitchen slop receptacle will be found most useful, but there is, or should be, no objection to use it in the vegetable garden, and especially for onions, which delight in such a fertilizer.—*Henry Stewart in Rural New Yorker.*

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FARM NOTES.

SEPTEMBER IN THE GARDEN.

It may be well to consider how the dry weather, if it should continue, may affect some kinds of fall work. As to strawberry plants, unless they can be watered and mulched, it would be inadvisable to put them out in great numbers; better defer the work till spring. A garden supply can easily be taken care of, so the earlier they are got in the better it will be for them, for they can make a strong growth this fall, if properly tended. As the ground is very warm vegetation will be quick if the fall rains should be plentiful; for this reason we think it will be advisable in the Northern States to defer sowing Spinach seed until late in the month, after which it will make all the growth needed before cold weather sets in. Cuttings of currents and gooseberries planted this month will root quickly, especially if they can be watered and mulched; they will make a much stronger growth next season than if left to be put out in the spring. Transplanting operations will not take place until next month, and by that time the rains may be general and allow all kinds of work to proceed as usual. Should they not come sufficiently early, however, the labor of digging many kinds of nursery trees will be very heavy, and a good degree of caution and self-control will be necessary to take out the roots and not cut them off.

Lawn-seeding can go on all through the month, with the chance that the grass, even on late sown pieces, will be strong before winter sets in.

During this month it will be necessary to give attention to the potting of those plants intended for winter blooming, that have been summered over in the open garden. The calla, or Ethiopian lily, is one of the most important as it is a general favorite. Use light and rich soil, giving it good drainage that the water which it needs in abundance may pass off rapidly. If the plants are wanted to bloom early, use only five or six-inch pots, and give them no shift, while those for later blooming can be shifted into pots of larger size when the roots reach the outside of the ball of soil, and can be kept on growing. A week or ten days before removing from the ground such plants as geraniums, begonia, chrysanthemums, bouvardias, and the like, it is a good plan to cut around the roots, leaving a ball of soil somewhat smaller than the pot the plant is to occupy; the result is that a great quantity of fine roots are formed in a short time, and when the plant is potted these roots are ready to feed immediately on the new soil that will be placed between them and the sides of the pot. Seeds of perennials, such as pansy, sweet william, canterbury bell, snapdragon, aquilegia, and hollyhock should be sown early.—*Vick's Magazine.*

The Hon. Miles C. Moore, a well-known capitalist of Walla Walla, confirms the reports we have published, and says that Eastern Oregon will this year have the largest wheat yield ever known, and adds: "The largest yield that I ever knew of personally was seventy-one bushels per acre for a field of thirty-two acres. The grower made affidavit before me as to these figures, after the grain had been thrashed and the field measured by competent surveyors. They tell of bigger yields along Snake River, and I have no doubt the statements are true, but seventy-one bushels per acre is the largest that ever came to my personal knowledge."

The enormous demand made by the 6,600 men employed in the western extension of the St. P., M. & M. Ry., on the bean supply of the country, has resulted in a corner in that popular article of food. One of the large jobbing firms of St. Paul has notified the contractors in charge of the construction that if this demand for beans is to be as heavy in the future as it has been, they will find it necessary to import from Europe, having already secured all the beans in sight in the United States.

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The sketch of JAMES G. BIRNEY, candidate of the Liberty Party for President, in pamphlet for 25 cents. A limited number of copies of this handsome pamphlet for sale at the N. C. A. office

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NEWS OF THE WEEK.

CHICAGO.

In the anarchist cases Wednesday, the Supreme Court of Illinois affirmed the decision of the Criminal Court of Cook county, that Spies, Schwab, Lingg, Fielden, Parsons, Fischer, and Engel be hanged, and Neebe be confined in the penitentiary for fifteen years. The date of the execution of the sentence is fixed for Nov. 11.

The anarchists have sent one of their representatives to New York to retain a lawyer as associate counsel with Captain Black, to conduct the proposed proceedings before the United States Supreme Court. Colonel Ingersoll, General Butler and General Roger A. Pryor are spoken of as among the lawyers who will be asked to defend the anarchist appeal in the Federal Supreme Court.

The receipts of peaches in this city Wednesday amounted to 70,000 baskets. This is much the largest record of any one day in the history of the Chicago market, and probably of any city in the world, not excepting London.

The drivers and conductors of the West Side system of street railways held an all-night session on Saturday, and decided that unless the companies grant the increase demanded, to 22 cents an hour, before Wednesday evening a strike will begin on Thursday morning.

COUNTRY.

The chief clerk of the Supreme Court of New York Monday rejected the application of Johann Most, the anarchist, to become a citizen. Most said he would appeal to the courts.

A conference of representatives of the Standard Oil Company and independent producers was held Monday, to consider the advisability of shutting down all the wells in the country for the purpose of restricting the production. Many of the best known oil men in the country were in attendance.

Col. Fred Grant was Wednesday nominated for Secretary of State by the Republicans of New York.

A meteoric mass as large as a railway car, fell Thursday night in New Brunswick, six miles from Vanceboro, Me. Its heat was so intense Friday that people who flocked to the scene were unable to approach within several feet of the celestial vagrant.

For some weeks forged checks have been successfully passed in Madison, Wis. Friday Frank Swettmore, the 15-year-old son of respectable parents, was caught in the act of passing a check, and confessed himself guilty of all the forgeries.

The wreck of the missing whaler Amethyst was found recently on Castle Rock Island, in the Northern Pacific Ocean. Beside her crew of thirty-eight men, she had on board five of the crew of the missing bark Rainbow, and the fate of the forty-three men remains a mystery.

At Syracuse, N. Y., Thursday was begun the construction of the library building of the Syracuse University, to hold the Von Ranke collection of books. The cost will be $40,000.

At an early hour Friday morning an explosion of gunpowder fired the grocery of D. M. Messina, at New Orleans, the spread of the flames preventing the rescue of the inmates, Messina and his wife and four children being burned to death. The children—two boys and two girls—were between 3 and 9 years of age.

George Smith, a farmer living near Logansport, Ind., threw a club at a cow, but missed his aim, the missile striking his little 4-year-old daughter a terrific blow on the head, tearing off a large portion of the scalp. The suffering of the little victim is intense.

The anarchists in New York are indulging in ravings at the decision of the Supreme Court of Illinois, and have flooded the city with circulars calling on their sympathizers to rise in their might and prevent the execution.

The ceremonies connected with the great constitutional centennial celebration at Philadelphia were brought to a close on Saturday. President and Mrs. Cleveland were heartily received, and the President, Justice Miller, and Mr. Kasson delivered addresses. A reception was given subsequently to Mrs. Cleveland, and Mr. Childs drove the Presidential party out to his residence, where Mrs. Cleveland planted a tree and was given the choice of eight thoroughbred Jerseys as a present. A banquet was given by the Hibernian Society, which was attended by President Cleveland, and in the evening a grand banquet was given by the literary societies of Philadelphia to President Cleveland. There was a brilliant gathering at the Academy of Music on the occasion, and it is proposed to erect a memorial monument to commemorate the celebration.

FOREIGN.

Queen Victoria on Friday, in an address prorogued the British Parliament, which will meet again Nov. 11.

It is reported that a Russian engineer has discovered a new explosive which is destined to drive all existing ammunition out of use, being equal in strength to pyroxyline. It is said that the Russian War Office will build a special factory for its manufacture.

Berlin dispatches announce that Prince Bismarck's policy has dispelled the idea entertained by the Czar that Germany would indorse Russia's policy regarding Bulgaria, and consequently the relations between Germany and Russia have become colder than ever, while Austria feels she can rely on the permanent strength of the alliance with Germany. The interview between Bismarck and Count Kalnoky at Friedrichsruhe means a check on Russian intervention in Bulgaria and the neutrality of Europe toward Prince Ferdinand, leaving him to his own resources and freedom of action for the Bulgarians.

Independence Day was celebrated in the City of Mexico Friday, with extraordinary enthusiasm. The city is finely decorated and the illuminations magnificent. At 11 o'cock A. M. President Diaz made his apperance in front of the national palace and read to the great crowd the historic Declaration of Independence. The American colony took an active part in the celebration. The American allegorical cars in the grand procession which occurred later in the forenoon were greatly applauded. They represented the landing of Columbus, Hidalgo and Washington, and Columbia, or the Goddess of Liberty. The Americans lavished great care and expense on these cars, and they were acknowledged among the finest in the procession.

A dreadful collision occurred Friday on the Midland railway, England. A train filled with excursionists who were going to Doncaster to witness the races at that place collided with another train and was wrecked. The Midland train was standing on a crossing one mile from Doncaster while tickets were being collected, when the Liverpool express dashed into it. The guard box was smashed to atoms, and the first carriage of the Liverpool train telescoped by the next and broken into splinters. It was a long time before the injured and dying who were wedged in the ruins could be rescued. Twenty-three persons were killed and sixty injured. Many of the injured cannot recover. The disaster was caused by defective signalling.

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"IN SECRET HAVE I SAID NOTHING."—Jesus Christ.

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It is reported of the late Bishop Harris that in his early days he was prominent in the Masonic lodge, and was even at the head of a Knight Templar commandery in Toledo. Doubtless in the secret of his heart he long since renounced the blasphemies of these early days; at least there seemed to be no thought of the lodge about his funeral obsequies.

The Chicago anarchists and their friends are crowding their old haunts at Greif's and Florus Halls on West Lake Street, but the police are equally busy, watching every movement. There are not a few people, especially among the labor societies, who denounce the decision of the courts as sanctioning murder. They are unanimous in the decision that the judgment of the shabbiest anarchist, who has not yet worn out his old-country clothes, is much better law than can be given by the best courts of the country. Roger A. Pryor and lawyer Black are seeking some means to get the ear of the Supreme Court, and petitions to the Governor are circulated. The last order for the fatal November 11th is in the hands of the sheriff; and, dreadful as is the sentence, it is just that the order should be faithfully carried out.

The Chicago *Times* thinks that "Brother Blanchard and other Anti-mason fanatics" ought to be convinced by this time that Masonry does not protect its members when guilty of crimes. The *Cynosur* will be glad to accept the *Times* hypothesis if its learned editor will convince us that the dealing of of the Freemasons with McGarigle and the other "boodlers" is not the exception and not the rule. It is very well for the lodge to put on the mask of reform when its rascalities have been found out. How long since, can the *Times* inform us, have Freemasons begun to weed out the thieves from their number. It was not thought of twelve years ago for whisky-ring thieves, plenty of whom were Masons. Boss Tweed was a Mason; will the *Times* tell us if his Masonic standing was vitiated by his knavery? But we have attacked the lodge as a shelter for thieves, because it has been so, and because it will be so, as long as its principles are unchanged.

Joseph Buchanan, the editor of the *Labor Tribune*, has become one of the strongest endorsers for the condemned anarchists. His paper says: "The case will be laid before the Supreme Court. Justice and love of our country's institutions, which are being used by one class to oppress another class, demand that the workers, whose sweat has made us 'great,' and whose blood has sealed the declaration of our freedom and equality,shall go to the highest tribunal on earth ere surrendering in his struggle for fair play. The voice of the people must be heard in this case. The right of labor to protest against being robbed and beaten must be demonstrated, or we are indeed ready for the American empire, the aristocracy of wealth, and the subjection of the toiler." To talk of the condemned murderers as the "workingmen" is nonsense. Their most industrious moments were spent in making bombs, or haunting saloons, or howling their tirades and threats to any crowd who would listen. There was not an honest workingman in the whole circle of secret groups which nursed their hateful conspiracy. The empire they wished to construct would have been as fatal to honest labor as their bombs were to the police.

The proposition of Captain Pratt of the Carlisle Indian Training School to furnish an object lesson at the Centennial, which the *Cynosure* lately noticed, was very successfully carried out. The Indians were cheered along the whole route and formed the most striking features of the parade. The Philadelphia *Press* says of their performance: "The scenes of life on the plains, the wild, uncivilized garb and painted faces of the braves were noted with great interest by the crowds, but the representations of the same Indians, robed and in their right minds, called forth long and steady applause. It was, however, the lads from Capt. Pratt's Carlisle School, marching in uniform with the firm step of veterans, which wrought the people up to the greatest pitch of enthusiasm. Handkerchiefs waved and the gloved hands in the Bellevue's boxes clapped tumultuously as the dark-skinned, bright-eyed sons of the prairies marched past with heads erect and shouiders squared."

The press reports tell of "small audiences" and "empty benches" in the St. Louis churches last Sabbath. Some of their pastors have lately preached faithfully against the sacrilegous folly of the annual carnival. They cannot afford to be silent at the Sabbath violation by the Grand Army. Trains and streets full of shouting men marching to and fro do not recommend the moral character of the lodge to whom such honors are paid. One of the most important questions before this meeting will be the pensions. It is a standing order and about the first on the list. The proposition which will have most attention will be a universal pension—every soldier who served more than two months to be a tax upon the Treasury. Ben. Butler's speech the other day urging this "service" pension, and the immediate distribution of the Treasury surplus in pensions to both Union and rebel soldiers, may yet prove to be prophetic. The increasing demands of the Grand Army upon the Treasury will soon be met by a counter demand from the South, and soon the question will be, Who will pension the tax-payer?

Next Saturday and Sabbath Chicago will be filled with tramping militia and blaring bands. The "International Military Encampment" begins October 1st, continuing until the 20th or later, and the weeks between will be filled with the

"Pride and pomp and circumstance of glorious war."

Drills, parades, sham battles, and prize contests will draw the multitudes and make the enterprise a profitable one if possible; and it is difficult to conceive any other object worth such a demand upon time and energies of thousands of men. If the managers did not hope to make money they would not engage in the speculation. We believe in praying for their disappointment, because the whole affair will be a source of demoralization. Sabbath-breaking, the love of parade, vain competition, and unreal views of war's horrors will be promoted, and the people will be urged by every possible consideration to spend their money for these follies and falsehoods.

As an antidote for these mercenary revivals of war spirit, it is good to read the brief address of ex-President Hayes at the Centennial banquet in Philadelphia. Aside from its vigorous moral tone it is accounted one of the best speeches made during the celebration. Mr. Hayes was not on the programme,but he was forced to respond to a unanimous call from the guests at the banquet. No sentences uttered on that occasion are more worthy of preservation than these: "We hear of such a nation being the great war power of a continent, and of such another as the ruler in diplomacy. It is the glory of America, under the Constitution, to be the great pacific power of the globe—able without an army or navy to keep peace at home and to command respect and consideration abroad. I thank the general of the army, that gallant soldier whom we all admire so much, for the remarks he has made. He has foreseen the position which this country is to occupy in the future in favor of arbitration as a means of settling international difficulties. Our position is such that we can command a hearing by the world." This is a sentiment worthy of the statesman, patriot and philanthropist who uttered it. Our wise men in Washington, and warlike editors all over the country who clamor for coast defenses and frowning navies, though the revenues of the nation be poured out like water for them, are blind with stupidity and pride, or they would see that the best defense of a nation is a loyal citizenship, a treasury without debt, and a land enriched by years of peace. Beside, a tithe of the sums spent in vain preparations for war would secure universal arbitration and a practical exemption from the dread evils of international strife.

LINCOLN AND THE COVENANTERS.

BY REV. M. A. GAULT.

The following anecdote of Abraham Lincoln has never been in print. It shows his estimate of the old Scotch Covenanters and their descendants. Dr. Sloane used to relate it in the seminary at Allegheny City. During the war the Covenanters decided to send some missionaries to the Freedmen; but there was a difficulty because the Covenanters would not take an oath to the Constitution. In their view it recognized another supreme than one Jesus. And in those days the Government required such an oath before any one could pass our lines to the front. Dr. Sloane was sent to Mr. Lincoln at Washington to request that our missionaries be passed with a modified oath.

When he had presented the case to Mr. Lincoln, the President turned to one of his secretaries and said, "Whitehead, do you know those hard-shell Covenanters?"

"Yes," replied Whitehead.

"Well, write them out just such a modified oath as they request, for you know there is not a disloyal hair in their heads."

Whitehead, at Dr. Sloane's dictation, then wrote out a form of oath; but insisted on inserting a clause binding to loyalty to the Constitution. Then bringing it to Lincoln, he read it over slowly; when coming to this clause, the President said, "Whitehead, what did you put that clause in for?"

Whitehead replied, "I thought our officers would not honor it without such a clause."

"The devil they won't," replied the President; and drawing his pen across the clause, he signed his own name to it with a flourish, saying, as he handed it to Dr. Sloane, "There, they will honor that."

Waukesha, Wis.

THE LITTLE FOXES OF LODGERY.

BY MRS. M. A. BLANCHARD.

Visiting a fine collection of animals my five-year-old boy is delighted with some young tigers, and he begs me to buy one of those pretty kittens for him to play with. "Oh no," I reply, "though now so beautiful and harmless apparently, when they are older, gladly would they feast on your flesh, and drink your heart's blood."

Musing on this incident, such I thought in spiritual things are the lesser or minor secret orders of to-day. Drawn largely from our youth "who want a good time," and those who really desire to "do good," the Good Templar and kindred societies seem to offer them an open door to attain their wishes. Like the lad who saw only a beautiful kitten in a young Bengal tiger, they see not the dark, moving, pervading spirit of the lodge they join; nor the ghosts of murdered souls hid in or behind its shadow.

Generally speaking, they do not know that men originated those orders who had been the members of a blood-stained order, on which the brand of Cain is so set that forty-five out of every fifty of its members left never to return. They do not realize that they have entered a vast training school, the natural course of which is onward and downward, through unquestioning obedience, and blind secrecy, away from Jesus, and so away from God and heaven.

DISSEMBLING FOR THE SALOON.

THE DETROIT FREE PRESS, SANFORD H. COBB AND JEFFERSON DAVIS VS. PROHIBITION.

A REVIEW BY GEO. W. CLARK.

I read with curious interest from time to time the extraordinary and persistent efforts of the old political party organs to belie, malign, and misrepresent Prohibitionists, and make their readers believe "prohibition is a failure!" Has the rum god totally blinded their eyes, or totally depraved their hearts? or both? It does seem these organs must know there never was a time when the prohibition cause stood as strong, when it polled as many votes, when as high and unquestioned testimony proves its success and good results where adopted and enforced, or when the old pro-license parties stood as much in fear of the great prohibition uprising, or the liquor dealers were as much alarmed for the safety of the wicked "craft by which they get their gains," as now. Think of 180,000 votes so recently given for the amendment in Michigan, and now 91,000 voters in "God-forsaken Texas," facing the vilest and most powerful opposition including Jeff. Davis, and voting for prohibition against his autocratic *ipse dixit!*

The *Free Press* of this city, after writing down prohibition, and professing willingness to hear both sides, refused a reply. So much for the fairness of the opposition. It is said, "Great minds run in the same groove." You have, Mr. *Free Press*, on this question the sympathy and support of the liquor men, not only, but such furtive brains as Mr. Sanford H. Cobb, and that great patriot-statesman and generalissimo who has done so much for his country and mankind, Mr. Jefferson Davis! But really it don't look as though prohibition was such a failure as you would make it—when its loudly increasing thunders have awakened such Rip Van Winkle fogies from their slumbers to reiterate such stale and oft-repeated and oft-refuted sophisms! I do not see how you, Mr. Editor of the *Free Press*, prove your claim to "an earnest desire for temperance and the extinction of the drink evil;" nor how you can conserve the interests of good society, a noble manhood, good government, and happy homes, by supporting the liquor license system, and continually and persistently opposing prohibition. Your position is paradoxical, like the man who "was as much opposed to slavery as anybody, and just as much opposed to abolition!" And it seems to me you are not even serving the liquor interest as effectively as you imagine, or as you might, if that is the animus of your writing. You are firing a gun that may do execution at the wrong end.

If you could prove that the common, every-day rowdyism, riotings, fightings, Sabbath desecrations, wife-beatings, shocking casualties, savage murders, attributed to the liquor business, were purely imaginary; could show that the statistics of the country which prove eight-tenths of all these revolting consequences to be caused by liquor are false; could show that grog shops were demanded by any want of the people, a necessary factor to their prosperity, industry, economy, good order or happy homes, you might indeed do the liquor fraternity a good turn and secure their good will and support. But suppose you show that the combined efforts of Christians, philanthropists and statesmen, by moral suasion and by prohibitory laws have failed to stay the tide or mitigate the liquor curse, what then? You have unconsciously presented a terrible indictment against the liquor crime. You have given the strongest argument for immediate and universal prohibition! You have shown a state of things that should alarm and startle every good citizen, namely, that we have suffered to take root and grow up, have actually environed and fostered by our laws, a deadly foe to manhood, morality, religion, education, industry, economy, law and order, and all we hold sacred in human society—a brazen-faced foe that contemptuously tramples under its feet both the laws of God and the laws of the State. By your own showing, therefore, you have proven that this defiant power for evil should be prohibited and crushed out ere it has completely undermined the foundations of society.

Is it not strange the *Free Press*, or any other public journal, should pour out its vials of wrath against so good and a so much needed law, instead of upon the guilty violators of the law? Or on the guilty political parties and their recreant officials who neglect or refuse to enforce the laws? Why condemn prohibition for the crimes committed by the lawless in spite of prohibition, and accuse the law of "failure" instead of the guilty officers who fail to execute it?

You procure the most perfect and complete printing press for your business that art and skill can produce. It is set up ready for action. The time comes to run off the great edition of the paper, but no engineer comes near, no word of command is given to start the press, no sound of machinery is heard, no printed sheets fly away to their expectant subscribers. What is the matter? Is the press at fault? O no! the press is all right, but no one puts its powers into action. No one sets it to work, and it will not run itself! Will you publish the next day a column or more of rhetoric to prove your new press a "failure" and its constructor a "fanatic" and "crank?" I trow not.

I marvel that you profound and astute editors have not discovered and dilated upon the short-sighted policy of the Almighty in prohibiting instead of "licensing" crime and wrong; that he did not adopt our modern "license" or "tax" scheme with Adam and Eve in regard to the forbidden fruit, and so "license" the crimes forbidden in the Decalogue instead of prohibiting them! And why do you not on the same principle expatiate on the "failure" of the whole Divine and human economy of penal laws and declare the civil codes of all nations miserable abortions, total "failures;" for there is not a crime or wrong prohibited by the penal laws of any nation that is not committed daily, notwithstanding the fines, imprisonments and death penalties imposed.

Why not be consistent, and on the same principle denounce the "license" system as a failure? It deserves double damnation. It sanctions, for money, the devilish traffic it pretends to "control" and "regulate," and then suffers its licensed, toddy-stick gentry to violate with impunity and set at defiance every restraining or prohibitory clause in it! selling to drunkards, minors, Indians, and on Sundays, election days and forbidden hours of the night! It is worse than a failure, so far as checking or removing the evil is concerned, or in educating the people in temperance principles and habits; while it gives legal status and respectability to the traffic and fastens its ghastly crimes and miseries upon society by law and takes a bribe for its share in the deadly business.

And now the *Free Press* calls to its aid Mr. Sanford H. "Cobb" of the new Princeton *Review*, who repeats the stale aphorism, "You cannot make men virtuous by compulsion!" Far fetched! No Prohibitionist dreams of any such thing. But would you, therefore, have no laws to prevent or punish vice and crime, but rather license the most prolific cause of wrong doing and wretchedness? Has not God ordained penal laws as a "terror to evil doers," "and a praise to them that do well?" Should we not remove as far as possible every temptation calculated to lead men, especially our youth, astray? Do you pray, "Lead us not into temptation," and then license grogshops all along their pathway? Mr. Cobb reiterates the trite old saying, "Self-control is a manly virtue!" Yes; and then would he legalize the use of that which of all else most completely takes away and destroys all power of self-control, and makes the emasculated dupe the pliant victim and slave of his wicked tempter and destroyer?

Mr. Cobb dilates in real, old-fashioned style on the "excessive use" or "abuse" of alcoholic or intoxicating drinks, as though any use of them as drinks was not an "abuse," an abuse of the liquor, and an abuse of the drinker! "Wine is a mocker, strong drink is raging, and whosoever is deceived thereby is not wise." Such talk is a virtual justification of the so-called "moderate drinking," the old Satanic and fatal snare which has ever led and whelmed men in the awful maelstrom of intemperance and its dreadful ruin. Did the All-wise Father and law-giver talk to our first parents after that fashion, and gingerly warn them against the "abuse" or "excessive use" of the forbidden fruit? Did he talk to the people through that immortal Decalogue about the "excessive use" or "abuse" of stealing, swearing, adultery, murder? No. Total abstinence from the wrong and the hurtful was the first doctrine ever taught to man, and prohibition was the first law ever announced to the world. "Abstain from all appearance of evil" is the Divine injunction. Any amount of alcohol used as a drink is an abuse; is just as much a violation of the physical laws as any amount of theft is a violation of the moral and statute law! One drop of alcohol in contact with the mucous membrane of the stomach produces an unnatural and injurious irritation of that delicate and sensitive organ, as one-hundredth part of a drop on the corner of the eye irritates and inflames that sensitive organ.

But Mr. Cobb seems to have reached his climax when he charges Prohibitionists with demanding, "because intoxicants are abused by some to drunkenness, that there shall be no intoxicants at all!" He then answers to this, "that because the sexual instinct is abused by some, therefore all union of the sexes shall be forbidden." Who cannot see the sophism and absurdity of this postulate? Comparing or assuming for the drinking of intoxicants the same demand and justification in nature as for the use of the sexual instinct! Any man of intelligence knows there is no normal or natural demand for intoxicants, and consequently no natural supply of intoxicants in nature. The demand and the supply are wholly artificial or factitious. They are illegitimate and hellish. They are of their "father the devil, and his works they do!" Shakespeare well said of the "invisible spirit of wine:"

> "If thou hadst no name by which to know thee,
> We would call thee devil!"

God never made man for intoxicants, nor intoxicants for man. But he did create the sexual relation and the sexual instinct for the procreation and perpetuation of the human race. The relation of intoxicants and their effects upon humanity are of the devil: the relation of the sexes to humanity is of God; and the consequent reproduction and continued identity of the human race through all these intervening ages is not only a profound mystery, but a justification of this relation—a wonder and a glory, the matchless glory of the Eternal Infinite!

As to Mr. Jefferson Davis, it seems he is still "hanging on a sour-apple tree," and seems not to sweeten with age, though certainly old enough to mellow; and one would suppose the sufferance which has allowed him to live these long years, and given him opportunity to meditate on the bloodshed and suffering his great unatoned crime has cost the republic, would ere this have softened his heart and led him to do something to redeem his name and make amends for the great wrong he wrought and the terrible calamity he brought upon the nation. A great opportunity was offered him in Texas to use his influence for the good of the people, but he showed himself still a rebel, and with all his influence aided the whisky rebellion.

But what other could we expect from a man who could cover up and shield his determination to perpetrate and perpetuate the heinous crime of human slavery under the specious guise of "States rights" or "State sovereignty," and involve a great nation in a fratricidal and bloody war for such an inhuman system, but that he would be ready also to cover and shield the murderous liquor traffic under the same false and spurious plea!

AN ALARM AND WARNING.

An apt illustration of the spirit of Romanism in our country is found in the report of the Central Union of German Romanists lately meeting in Chicago. Dr. Augustus Kaiser said: "A single head is necessary for the church. . . . Gregory XVI. used to say he was nowhere completely the pope except in North America. The Catholics should support the pope by strict obedience, and, if necessary by resistance, compel the temporal authorities to make the required concessions."

These are the true sentiments of the faithful Romanists. What are the true sentiments of the faithful Protestants? The one deliberately and boldly avows supreme allegiance, politically and religiously, to the pope. Read the words again, reader! All politics are used to serve him and our liberalism

smiles complacently at their speeches and at their success; at the imprisonment of preachers in Boston, and at the outrages against them in Chicago.

The above statement derives vastly greater importance from the fact that it is not an ebullition of Irish zeal, but the deliberate words at the Central Union of German American Catholics! We are fast arriving at the place where "boodler" politics will be for or against municipal, State and national support of Romanism.

Another speaker at this meeting said, "The Catholics wanted to influence the school system of this country in accordance with their principles." This is done under the claim of "equal rights," by which they mean that, as Catholics, they should have the right to preserve the German tongue and Catholic religion in the education of their families. Priests and laymen were to be a committee, with power to add other nationalities and non-Catholics who agreed with them. Another referred to our public schools as "impious, irreligious, and of injurious influence."

Another straw shows how the wind blows. At the great celebration of our National Constitution in Philadelphia the opportunity was taken advantage of to have President Cleveland, the head of the nation,and the prince of the Roman Catholic church in the United States, brought together; and they grasped each other's hands in the sight of the great gathering, and the record tells of the hearty welcome and applause which followed.

Well may the Pope say that nowhere is he so much the pope as he is to-day in the United States! But what shall be the fruit from such seed? Popish supremacy is as truly the animus of Rome to-day as it ever has been, and this is as incompatible with the supremacy of the will of the people as slavery was to liberty, and the fruit must be the same.

A SCOT.

MASONRY UNDER THE MAGNIFIER.

IS IT A RELIGION?—SOLILOQUY CONTINUED.

BY M. N. BUTLER.

Is Freemasonry a religious or irreligious, moral or immoral institution? We will start with Webb every time and finish up with these later authors. Webb's Masonic Monitor, by Morris, page 13: "No lodge can be regularly opened or closed without religious services of some sort."

"*Some sort.*" Perhaps they just render a chant, sing a hymn, or, as father says, take up a collection. But on page284of this same lodge monitor it says:"No lodge or Masonic assembly can be regularly opened or closed without prayer." Then that "religious service" must be prayer. When a man prays he is supposed to be standing face to face with Almighty God. Why do Masons always pray? Here is a Lexicon of Freemasonry, by Albert G. Mackey, Past General Grand High Priest of the General Grand Chapter of the Masons of the United States, page 369: "PRAYER. All the ceremonies of our order are prefaced and terminated with prayer, because Masonry is a religious institution, and because we thereby show our dependence on, and our faith and trust in, God."

That is the reason why every devout, pious person should pray, if they offer a consistent petition. That is the reason my mother prays, and father says she prays enough for the whole family, and she's right, too, for the Bible says to pray without ceasing. When they got married father was an Abolitionist and mother was a Wesleyan Methodist. He don't like our M. E. preacher because he is a Mason, and mother don't like that either, and as for me, well, I'm in on probation, and I'm going to sift this question. Pierson's Traditions of Freemasonry, by A. T. C. Pierson, Past Grand High Priest and Grand Captain General of the Grand Encampment of the Masons of the United States, page 14: "But the order of Freemasonry goes further than did the ancient mysteries; while it embodies all that is valuable in the institutions of the past, it embraces all that is good and true of the present, and thus becomes a conservator as well as a depository of religion, science and art."

Again, we listen to 33° Sovereign Grand Inspector General Dan Sickels, in his "Ahiman Rezon" or Freemasons' Guide, page 57: "And, finally, we shall discover that our rites embrace all the possible circumstances of man—moral, spiritual and social—and have a meaning high as the heavens, broad as the universe, and profound as eternity."

Beat that if you can! I'll have to post father and mother up a little so they won't oppose "all that is valuable," and "all that is good and true." What a grand and comprehensive system! If that is not religion it is the next thing to it, for it has on religious clothes, father says "sheep's clothing," but I suppose he refers to their "sheep skins, or white aprons." Of course it is a religion, with its odes, chants, prayers, and funeral dirges; its chaplains, stewards, deacons, worshipful masters, priests and most excellent grand high priests.

Let us consult General Grand High Priest Albert G. Mackey again. Well, as for titles, what can compare with theological dignity like that. On page 95 of his great book of Masonic Jurisprudence, he says: "The truth is that Masonry is undoubtedly a religious institution—its religion being of that universal kind in which all men agree;"—Hold on, Sir High Priest Mackey. That's not my mother's religion, the religion of the Bible, the religion of the church that holds me on probation. All men do not agree in the Christian religion. What are the tenets of this peculiar religion? Perhaps it will all be explained as we proceed.

[*To be Continued.*]

SOME ASPECTS OF THE IMMIGRATION QUESTION.

The problem of immigration has suddenly become one of the foremost issues of the day, and is likely to remain as such until some practical measures are adopted by Congress for remedying the evils which are believed to result from an unrestricted flow of foreign populations into this country. It is not expected, however, that this question will be settled at once, or without a stout conflict among the friends and opponents of a restrictive policy. There are many arguments to be urged on both sides. The difficulty on the side of restriction is to know where to draw the line between objectionable and unobjectionable immigrants. We already have laws designed to exclude actual paupers and laborers brought out under contract, but these laws are imperfect in their operations, and really help the situation but very little. The classes of foreigners against which the country is revolting are the multitudes of ignorant, vicious, degraded outcasts of European countries,who crowd into our cities and swell the population of our asylums and prisons. For the sober, industrious and self-respecting foreigner who comes here with an honest purpose to better his condition, and a real desire to identify himself with the country, there is still an abundance of room and a hearty welcome. But it is easier to set up a standard of qualification for these new comers than it is to enforce any discriminations. The trouble is to know where and how to apply the tests which shall distinguish the future anarchists, desperadoes, lunatics and vagabonds from the honest, frugal, ambitious, home-seekers and worthy citizens of the future. What process can be devised which shall separate the dross of immgration from the solid ore as the whole mass comes rushing in together through our seaboard gates? This is a problem which will tax our ablest economists and our wisest statesmen to solve.

A vast amount of valuable information on this emigration question has lately been furnished through the medium of the Government printing office at Washington. About a year ago a circular was sent out by our Department of State to consular officers of the United States in Europe, with instructions to investigate and report to the Department on the statistics of emigration in each consular district, the causes of emigration, the classes which supply the greatest number of emigrants, and the social and moral condition of the people. The reports received in accordance with these instructions are now published in a form for public distribution.

The tabulated results of the investigations made by the consuls afford some interesting and suggestive statistics. For example, in a classification by occupation, it is shown that the total emigration for the years 1873-86 was 5,396,416, and of this number 2,596,188 are set down as without occupation, 587,349 as skilled, and 31,803 as professional. In other words, over forty-eight per cent, or nearly half, of the immigrants coming in that time had no stated means of obtaining a livelihood, and only about ten per cent were skilled workmen. The records of emigration from Scotland show the largest per cent of skilled labor, the average indicated being about twenty-five per cent. France, Belgium and Switzerland maintain about an equal average of fifteen and eighteen per cent. Ireland stands the lowest, with an average of less than seven per cent of skilled laborers in a total of over 700,000. The average in Sweden, Italy and Russia is also very low. In a circular diagram, showing the proportion of agriculturists among the emigrants of 1886, Germany has nearly as much space as all the other countries put together. Italy has the next largest space,and the Netherlands the smallest of all. This is as they stand before coming to this country. Very few of the Italians engage in farming after arriving here. In a chart of the emigration of certain occupations in 1886, showing the relative number from each country, Germany is found to send the largest proportion of carpenters, tailors, shoemakers and blacksmiths; the United Kingdom of Great Britain the largest number of miners, masons, spinners, printers, mechanics and artisans. In general the Germans represent those industries that depend upon hand labor, or the requirements of every-day life, while the English supply the mechanical element.

Turning to the reports of particular countries, we find that Austria-Hungary makes the worst showing of all. The emigrants from Hungary are chiefly of the Slovack tribe, and at home are counted among the poorest, lowest, most degraded and hopeless class of the population. They are greatly given to the vice of drunkenness, and their family and social life is of the lowest order. Very few of them come to America with any intention of remaining, and while here remain herded together in their filthy huts with no apparent desire to profit by the new conditions of life around them. The present emigration from Italy is shown to be but little better in character than that from Hungary. Particularly objectionable are the emigrants from the southern districts and from Sicily. These are the most illiterate parts of Italy, and in these districts brigandage has been for many years extremely prevalent. The general causes of emigration are stated as overpopulation and high taxes. The cost of living has increased immensely in Italy in the last few years with the great increase in taxes. Rents are higher, while the value of the produce of the land is kept down by foreign competition. The consul who reports the district of Milan expresses the opinion that emigration from Italy will be greatly increased during the next few years. There is but little emigration from Russia, more perhaps to the United States than to any other country. The Government of Russia does not encourage emigration; on the contrary it prohibits all Russian subjects from leaving the Empire of Russia, except Poles and Jews. It does not encourage these in any tangible form, but allows them to leave with written permission. The Mennonites have emigrated, perhaps, more extensively than any other class of Russian subjects. The Mennonites are an industrious, thrifty people, and are desirable emigrants. The consuls in Switzerland present a flattering report of the character of the emigration from that country. The number of emigrants from Switzerland to the United States from 1873 to 1885, both inclusive, was 65,332; emigration to all other countries for the same period, 15,242; total, 80,574—80 per cent going to the United States. Previous to 1881 there was much complaint in Switzerland of objectionable and "assisted" emigration to the United States, but in April, 1881, there went into effect a law, passed by the Swiss Government, forbidding "agents to forward persons to whom the laws of the country to which they emigrate prohibit the entry." Mr. Boyd Winchester, who reports for the Berne district, says pauperism, as an institution, is unknown in Switzerland.

In none of these consular reports is any mention made of "assisted emigration," the deportation of criminals and incapables. The consuls are quite unanimous in saying that nothing of this kind has come within their knowledge. The general opinion also seems to be that emigration ought to be encouraged rather than restricted. The statements and statistics given by many of the consuls certainly favor this view.—*N. Y. Observer.*

Chrysostom beautifully says, for our comfort: "I have a pledge from Christ—have his note of hand—which is my support, my refuge, and heaven; and though the world should rage, to this security I cling. How reads it? 'Lo, I am with you always, even unto the end of the world.' If Christ be with me, what shall I fear? If he is mine, all the powers of earth to me are nothing more than a spider's web."

The first saloon case was settled at Council Bluffs, Sept. 3, when Judge Deemer ruled in the District Court that the temporary writ of injunction granted against the keeper of a saloon and owner of the building should be made permanent, and the bar fixtures sold and lien filed against the building to pay the costs of prosecuting the case. It is the first permanent writ granted and is one of over fifty cases to be heard. It is also the first victory for the prosecutors, and is illy received by the saloon men. The case has been appealed to the Supreme Court. Brown, the owner, is one of the wealthiest and most influential men of the city.

THE CENTENNIAL OF THE CONSTITUTION.

The immense procession and crowd.—The Carlisle School exhibit.—The unheard addresses.—Rome arrogant and dominant.—The National Reform Association's request.—Granted and withdrawn at the demand of infidelity.

PHILADELPHIA, Sept. 20, 1887.

EDITOR CHRISTIAN CYNOSURE:—The Centennial Celebration of the framing of our National Constitution has come and gone. It was successful beyond the most sanguine expectations of the managers. The Industrial Display on Thursday, the 15th, was witnessed by more than 1,000,000 people, including the Governors and other officers from twenty-four States. The procession was ten miles long. Perhaps 21,000 men were in the line of march, 2,000 horses, 500 wagons and floats, and 2,100 musicians. Colonel Snowden was commander of the day.

A noticeable feature was the Indian lads from Captain Pratt's Carlisle school, marching in uniform with slates under their arms. They were preceded by a company of wild, uncivilized Indians from the plains, with the garb and painted faces of their native state. The contrast between them, and those who were clothed and in their right mind, was an object lesson for the American people as to the power of education and the Christian religion in transforming the Indian. The Military Display on Friday under the command of Lieutenant General Sheridan, with 20,000 uniformed men in line, was an unusual occurrence in this country in times of peace.

But Saturday was the great day of the National feast. A platform erected at the rear of Independence Hall accommodated 10,000 people. Behind this gathered at least 40,000. Hon. John A. Kasson, President of the Constitutional Commission, introduced the speakers. On the stage were President Cleveland and his wife, ex-President Hayes and ex-Vice President Hannibal Hamlin, Secretary Bayard, ex-Secretary Evarts, Chief Justice Waite and Justices Miller, Blatchford and Harlan of the United States Supreme Court, Bishop Potter and Cardinal Gibbons, Governors of several States, Congressmen and military officers. The address of President Cleveland was heard by most on the stage, but the oration of Justice Miller could not be heard twenty feet away. He read closely and his voice was weak. It was my good fortune to have a seat among the reporters, and not a word could be heard there. The occasion, subject and man were there, but not the voice. The plan of this performance was poorly conceived. They should have secured Music Hall and issued tickets for National and State officers, clergymen, lawyers, editors and professors, and selected an orator who could be heard distinctly, and then there would have been some satisfaction and profit in it.

It was noticeable that on the stage the church of Rome was well represented, a church which is the ancient foe of civil and religious liberty; but the great Presbyterian church, which has done so much to make this country what it is to-day, was not represented at all. Modest worth takes a back seat now-a-days, but impudent treachery goes to the front. The music by the Marine Band and the chorus of 2,000 children and 200 male voices was grand. But all might have sung.

At a reform meeting in the First Reformed Presbyterian church last evening, Rev. J. H. Leiper stated that an application had been made to the Centennial Commission, on behalf of the National Reform Association, to allow a carriage in Thursday's procession bearing a banner with the inscription, "*Christ the King of Nations and the Bible the Supreme Law;*" also another banner with this inscription, "*The Fifteenth Amendment secures the rights of man. Let us have another securing the rights of God.*" The Commission cordially granted the request and it was so published in the local papers. But it brought down upon them such a shower of protests that the Commission revoked the order and notified the Association that they could not allow them in the procession, as it would provoke discussion. They could allow Cardinal Gibbons on the stand with his red hat, but no banner for Christ in the procession. Perhaps it was well enough, for it would not have looked well for such a banner to follow Gambrinus and the Beer Barrel.

The Government gives character to the people over whom it presides. Twenty-three times it is mentioned that Jeroboam, the son of Nebat, caused Israel to sin by setting up idols. The nation became idolatrous and was finally carried captive to Babylon and kept in the furnace of slavery for seventy years, until the dross of slavery was removed, and they were made forever free from that sin. Philip II. of Spain was a rank papist and Spain has been Roman Catholic to this day. France revoked the Edict of Nantes and expelled 400,000 Huguenots. She reaped the bitter fruits of that crime in the Reign of Terror, and to-day she is a nation of skeptics. Henry VIII. repudiated the papal authority and made himself the head of the church of England in 1532, and to-day Queen Victoria enjoys that unworthy eminence. Our nation has a secular Constitution; it is rapidly secularizing the nation. It is only a question of time when the nation will be like the Constitution.

On the other hand the godly governments of David and Solomon, of Asa, Josiah and Hezekiah, made the piety and religion of their reigns possible. The Switzerland Republic became Christian in Calvin's day, and Protestantism reigns in every canton to-day. William the Silent and the Reformers in Holland set up the Dutch Republic, establishing it in Christian principles, and they are a free people. In the English Revolution of 1688 William, Prince of Orange, established civil and religious liberty, and it is so to-day. Let our Constitution be Christianized and the nation will be led up to God.

J. M. FOSTER.

REFORM NEWS.

THE ILLINOIS STATE CONVENTION.

The place chosen for the Illinois State Convention for 1887 was historic ground. Thirty-six years ago Belvidere was the scene of a pitiful tragedy, whose guilty agents were shielded by the lodge from justice. The building occupied by the Masonic lodge at that day is still pointed out on the main street of the city. There Ellen Slade was confined by her murderers. The old Keith house where she was ruined is on a corner not far away; and yet further are the houses in that day occupied by Dr. Woodward where she died, and by Judge Whitney, the master of the lodge, whose love of justice was stronger than the villainous bonds of Masonry. The startling events of that day are vividly remembered by some old residents of Belvidere, but to most who live in the beautiful town they are probably unknown. The lodge is strong, too, but more subdued than when it threatened Starry and made a fumbling arrest of W. B. Stoddard for selling a 20-cent pamphlet exposing its wickedness.

Here in a central place, hard by the postoffice I. R. B. Arnold had pitched his great tent, and for several nights had drawn in hundreds to his illustrated lectures. Tuesday evening of last week he gave to a comparison of ancient and modern heathenism. Some 700 people were listening, and he had proceeded some fifteen minutes when alarm whistles and bells and a cry of "fire" stampeded the people. Most of them returned, however, in a short time, having satisfied themselves that their own homes were safe. A cider mill and canning factory which did business every day in the week was burned. Good announcements were made of the State Convention to open next day in the tent, but the friends who gathered next day were disappointed that so few came in at the appointed hour. Other officers were absent and the recording secretary nominated J. P. Stoddard as temporary chairman. The forenoon was occupied in religious exercises and brief addresses, and the time was full of profit. Among the speakers was Rev. W. L. Walker of the Evangelical Association, and Rev. J. T. Hurry, delegate from the Illinois Wesleyan conference.

The report of the Treasurer was read and approved, showing the receipts from all sources to have been $1,295.56; the expenses $1,246.22, leaving $49.34 in the treasury. The Executive Committee report which appears elsewhere, was by a misunderstanding not forwarded by the secretary. Its substance was given from memory with a supplemental report of work done in the State outside the operations of the State society. A verbal report was also made of the changes recommended by the Executive Committee. The most important of these was the formation of the Executive Committee. This was to be of seven persons and the three executive officers of the body ex-officio. Vice-presidents were to be selected one from each Congressional district, who are expected to form a co-operative committee. The reports were approved.

A Bible reading on secretism was conducted by M. N. Butler for an hour in the afternoon, and in the evening able addresses were made by brethren Stoddard and Gault, followed by a brief talk by I. R. B. Arnold with his lantern to help. The day and evening were rainy. At times the roar of falling water prevented the speaking. The attendance was therefore small but the interest was good.

Thursday morning the nominating committee's report was accepted, making Secretary Stoddard president; Revs. William Wishart and L. N. Stratton, vice-presidents at large; M. N. Butler, secretary; and W. I. Phillips, treasurer; Executive Committee: Rev. Joseph Travis, Evanston; Prof. Elliott Whipple, Rev. A. W. Parry and Mrs. L. N. Stratton, Wheaton; Mrs. E. A. Cook and H. L. Kellogg, Chicago; and Prof. Brodt, Elmhurst. The selection of other vice-presidents was referred to the Executive Committee. The recommendation of this last item by the nominating committee suggested some methods of carrying on the work in the State that aroused a spirited debate. Pastor Harris of the Congregational church, Byron, who was present with a delegation of strong men from his church, took an active part in it, and spoke in denunciation of the Masonic lodge into which he had been inveigled by T. T. Gurney and others. Mrs. Cronk, Mrs. M. A. Blanchard, Mrs. J. P. Stoddard, and Messrs. Gault, Hurry, Kellogg, Reynolds, Butler, Grinnell and others took part until the forenoon was gone.

In the afternoon the resolutions were passed upon; a committee of five, C. A. Blanchard, L. N. Stratton, Jerome Howe, Mrs. L. H. Plumb, and E. B. Worrell, were appointed to represent the convention in the Prohibition Conference in Chicago, Nov. 30; and a Bible Reading by H. L. Kellogg on "The Two Babylons" closed an interesting and profitable day. The heavy rains having made the tent unfit for use, a church room was occupied.

In the evening some 600 people gathered again in the tent and listened to one of Pres. C. A. Blanchard's stirring and eloquent addresses, followed by a brief calcium light exhibition by I. R. B. Arnold.

Although the convention was small, barely fifty delegates being enrolled, yet all felt it to be a very profitable meeting, and if its plans and hopes for carrying on the work during the year are fulfilled, we shall have grown to an host by the time the next anniversary comes round.

REPORT OF COMMITTEE ON RESOLUTIONS.

Your committee would report the following resolutions:

Whereas, The pulpit, the platform and the press are the most effectual instrumentalities to move public sentiment on the lodge question; therefore resolved:

1. That we will redouble our efforts to maintain a State lecturer who will diligently seek every opportunity for preaching, lecturing and circulating literature on this issue.

2. That the organization of a Lecture Bureau would greatly facilitate the agitation by planning and arranging lecture campaigns, so as very much to economize the time, labors and expenses of the lecturer.

3. *Whereas,* The prohibition of the liquor traffic has been a prominent plank in our platform of principles from the first, and we believe the eventual success of prohibition depends on the destruction of the secret lodge system and its oath-bound favoritism and sworn affiliation with liquor men; therefore

Resolved, That as American prohibitionists our rule in voting shall be to refuse to support lodge members for office.

4. That we highly commend the W. C. T. Unions for the good they have done and congratulate them on their success under God in the promotion of open Christian work in all their lines of endeavor, but we would urge upon them, as a kindred Christian association, the importance of bearing a clear testimony against the secrecy feature of the orders which seek to gain their co-operation, but at the same time put their light under a bushel contrary to the command of the Word of God.

5. That the time and money consumed in the working of the secret orders, though a great loss, is the "least of the evils" attending their operation; as those orders prove to be immense training schools for the higher irreligious orders, controlled and often started by Masons and members of those older secret organizations.

6. Greater effort should be put forth the present year to secure united and earnest prayer for the downfall of all secret orders and the use of only open methods in promoting benevolent works. To this end we commend concerts of prayer, where two or three will agree regularly to meet and pray for this object.

7. Fully believing in the power of the press and realizing the growing importance of the use of proper literature, both as to papers and tracts, we therefore most heartily approve and endorse the free distribution of the same to every home possible; and we especially commend the *Christian Cynosure* as the efficient and able organ of the movement and gratefully recognize its influence in the enlargement and spread of our reform; and we do rejoice to see the influence of the paper in the remarkable movements among the colored churches of the South, and we believe it the duty of Christians throughout the State to aid in continuing the circulation of the paper among the colored pastors to the utmost extent.

8. The sincerest thanks of this convention are given to Bro. I. R. B. Arnold and his family for the use of their commodious tent and assistance in making our evening sessions more interesting. Our thanks are also heartily given to the friends of the reform in Belvidere who have hospitably opened their homes for our entertainment.

9. *Resolved,* That we tender to Elder J. L. Barlow, our former president, who has removed to Iowa, an expression of our sorrow and sympathy with him in the recent loss of his beloved wife, and we pray that the Divine Comforter may bring to him that heavenly consolation which only God can give.

10. *Resolved,* That we enter our protest against the growing Sunday desecration by the Government Mail ser

vice and by railroad corporations, as well as by secret societies in their Sunday street parades and excursion trains.

REPORT OF THE ILLINOIS S. C. A. EXECUTIVE COMMITTEE.

It is often with fear and trembling that we enter upon the work of a new year. Sometimes our efforts, looking at them from our standpoint, seem productive of little good, but the All-seeing eye has seen the seed dropped even in stony places, or perhaps on the rocks, and we comfort ourselves with the thought that in heaven we are rewarded for what we tried to do. We are not working for the plaudits of men.

At the beginning of this year, 1886–7, we felt greatly encouraged in the prospect of having as State agent, Bro. I. R. B. Arnold. He was engaged and began his work at once. In the strength of the Lord and in his own judicious way, he was exceedingly blest and prospered in his work. He won the hearts of the people with his historic views; and in his reasonable and calm way, with illustrations he clearly proved the ancient origin of Freemasonry and traced it back to the sun and idol worship. Of Bro. Arnold's marked success you will learn by his report.

Near the beginning of the year, Bro. Barlow, our state President, expressed his great anxiety to have this State a banner State for organization. He wanted our State Convention to be a representative body. It was found the constitution would have to be changed, and the committee was instructed to report upon it in a year. H. L. Kellogg was appointed by the committee to prepare the changes of constitution which is submitted with this report.

The subject was frequently discussed of sending out another agent to follow Bro. Arnold, and secure *Cynosure* subscriptions and organize wherever practicable. Only a lack of funds prevented this being done. Would not some action taken by the State Convention, regarding a financial plan for the coming year, assist the Executive Committee very materially?

The Secretary was appointed to correspond with the colleges, medical institutions and theological seminaries of the State, which was done, inclosing a circular and recommendations of Bro. Arnold's work, asking them the privilege of allowing him to come to their schools, in connection with a lecture course, or otherwise. Although written to early in the season, only two or three favorable answers were received in response to the twenty-five written letters sent, most of these saying their programmes were full for the season; but their answers were very courteous. Bro. Arnold agreed to secure subscriptions for the *Cynosure*, also to distribute our tracts.

With gratitude in our hearts we again recognize the Master's hand in sending into our State work Bro. W. B. Stoddard for a month, and Bro. C. A. Conrad for a couple of months. Their reports show with what earnestness they went forth, and the good work accomplished.

Many prayers have been offered and many efforts put forth which have availed little, but we are not discouraged. Well do we know that much valuable sentiment has been created in our favor, the Masons themselves being judges. With a hope and a prayer that the next committee may do more and better work, we respectfully submit this brief report.

MRS. M. L. STRATTON, *Sec'y.*

THE AMENDMENT CAMPAIGN IN TENNESSEE.

A momentous election.—Knoxville crowds to hear Price and Bain.—Athens and its schools.

ATHENS, Tenn., Sept. 16, 1887.

DEAR CYNOSURE:—Abraham Lincoln's adage, that "it is not worth while to swap horses when crossing a river," seems applicable to Tennessee. She is in the throes of a great moral revolution. No one can predict the result, but nearly all feel that great interests are at stake.

I reached Knoxville Monday, the 12th, at 1:25 P. M., and found all our friends absorbed in the amendment. Prof. J. C. Price, the distinguished colored orator of Livingston College, Salisbury, North Carolina, had addressed a crowded audience at the Opera House on Sunday night. A colored preacher of considerable ability, by the name of Bryant, was also speaking against the amendment, and the Hon. (?) Mr. Butler of the northeast district was in town seeking to repel the imputation of bribery, which, in spite of all his efforts, seems to stick to him.

On Monday night I listened to an open-air address from Prof. Price. He had, it was estimated, 5,000 auditors, of whom, perhaps, one-third were colored. There was good order and excellent attention, and all were held spell-bound by his eloquence. The address was especially to the colored people, but was applicable to all. It was replete with solid argument, telling illustrations and touching appeals.

On Tuesday night Col. Bain of Kentucky addressed an even larger audience at the same place. Mr. Bain is called the "silver-tongued," and well deserves it, for he is an orator of high rank, but he lacks the fascination of Prof. Price. It was in some respects, however, the abler address, and was especially rich in the presentation of authorities. On the same night from 2,000 to 3,000 people were addressed by the colored preacher Bryant, in an open-air meeting. It is believed that East Tennessee, with the exception of Chattanooga, will give a majority for the amendment.

Wednesday I came to this place, the county seat of McMinn county. It has a population of about 1200. Like most of the towns in East Tennessee it has had a long period of stagnation. Now, there is a promise of railroads and iron furnaces that will, it is hoped, bring prosperity. I visited to-day the colored school in a long, rickety room, with more than 100 pupils under the care of a young man, Prof. Richards, late a clerk in the government service at Washington, with a salary of $1200 per year. Now he gets $35 per month. He is a young man of excellent promise.

Among the many institutions of learning in East Tennessee is Grant Memorial University. It was chartered in 1867 as East Tennessee Wesleyan University, and last year its name was changed. It has collegiate, theological, and legal departments. Last year's catalogue contains the names of 303 students, with 100 in the college classes and twenty in the graduating class. I attended the chapel exercises and some of the recitations, and was much pleased with the young ladies and gentlemen that compose the classes. The institution is under the auspices of the M. E. church. Its president cheerfully accepted the anti-secrecy literature that I gave him. He had paid but little attention to the subject, is a prominent Mason, but favors free discussion. There is a Masonic temple here which in a great measure overshadows the churches. The colored people have about their usual quota of secret societies. I have arranged to lecture to-night on prohibition in the A.M. E. Zion church, and preach twice for them on the Sabbath. I then expect to go to Rome, Ga., and then South.

H. H. HINMAN.

MARCHING AGAIN THROUGH GEORGIA.

King Cotton—Prohibition notes from Tennessee—Also in Georgia—Atlanta may yet have time to repent of the Glenn Bill.

DEAR CYNOSURE:—I cannot say that "I've reached the land of corn and wine," for I am not sure that "Beulah Land" is in Georgia; but I am quite sure that I've reached the land of corn and cotton. I left Athens, Tennessee, on the morning of the 19th inst., and we had gotten but little way from Chattanooga before we struck the cotton fields which are an almost continuous succession to this place. The crop is about average, has suffered somewhat from drought, and is being picked earlier than usual. Large quantities are coming into the market, and there is a constant roar of the steam cotton compress which flattens the bales for foreign shipment.

I lectured on prohibition in the A. M. E. church at Athens, Tennessee, on Friday, the 17th. On Saturday the 18th I went with the editor of the *Athenian* to Riceville, seven miles, where we each spoke in the evening, and returned to Athens next morning. This paper, which is Republican and prohibition, is the best of all the rural papers I have seen in Tennessee. Its editor, Prof. McCaron, is a hard-working, cultured, Christian gentleman, formerly from Iowa. Like other ambitious men he has seen the inside of the lodge, but has neither time nor inclination to attend to its follies. We had a good meeting at Riceville, where they had just concluded a joint debate on the pending question, and we got back in time for sevice.

At 11 A. M. I preached in the A. M. E. Zion church to a good congregation. At 3:30 P. M. I listened to a most able discourse in the same place from Pres. Bachman of Sweetwater College, who is the acting pastor of the (white) Presbyterian church of Athens. He was an officer in the Confederate service, educated at Hamilton College, New York, after the war, and has been for some years the president of this college. He is an able preacher, labors for and favors the education of the colored people, but thinks mixed schools are impolitic. He expressed his hearty sympathy with the work in which I am engaged, and thought secret societies a great obstacle to the cause of Christianity.

At 7:30 I had a full house in the same church, and lectured on Africa and its missions. The colored people in Tennessee are divided on the question of the amendment. The more intelligent heartily approve of it, but the ignorant are led to think that it is a plan to break up the Republican party. They think it a part of the St. John movement, and that it is responsible for the defeat of Mr. Blaine. Some acknowledged their mistake and promised to support the amendment. The Chattanooga *Times*, the ablest of the anti-prohibition organs, seems to weaken, and is apologetic instead of aggressive as at first. Col. Bain has done some excellent work in that city.

Here in Rome, where local option was carried by a mighty effort, there is a deep interest felt in the election in Tennessee. Some of the saloons, which were remarkably numerous last spring, have disappeared. Enough remain, but they will gradually drop out as their licenses expire. The colored pastors all worked hard for prohibition.

Much interest is now felt in the approaching contest in Atlanta, which will again have to vote on local option. The law provides for a vote once in two years. Rev. Dr. Ganes, the distinguished colored preacher of that city who did so much to secure prohibition, is now here. He feels fearful of the result, and mainly because the promises made to the colored people have not been kept, and the extreme friendliness has been followed by marked discourtesies. "The Glenn Bill" and the newspaper discussion it has provoked has greatly increased the spirit of race antagonism, which so greatly hinders the progress of all that is good.

Our meetings here last spring had an excellent effect. The colored ministers have been much pleased with the *Cynosure*, and feel much interest in our movement. Rev. Dr. Watson of Cave Springs, and Dr. Ganes of Atlanta, both Masons, expressed a warm interest in my work. They are now all holding protracted meetings. I heard Dr. Ganes Tuesday night in the A. M. E. church, and was greatly interested. Last night I lectured to a small audience in the same place, and to-day go to Cave Springs, Georgia. May the Lord help.

H. H. HINMAN.

THE ASSOCIATED CHURCHES IN MISSISSIPPI.

ROME, Ga., Sept. 19, 1887.

DEAR CYNOSURE:—The following proceedings of the seventeenth session of the Associated Churches of Christ of Mississippi was sent to me at Chicago, followed me to Georgia, and at this late day are sent for publication. H. H. HINMAN.

The Associated Churches convened at Cedar Grove, Loundis Co., Miss., on the last Friday in July. There was a full attendance, much interest, and some excellent speeches. The Divine presence was in a good degree manifested. Much interest was expressed in the proceedings of the Congress of Churches held in Chicago last spring. The best means of opposing secret societies were considered. Some spoke from sad experience of the injury they had sustained in the loss of money, time, etc., by their connection with the lodge. Other obstructions to the kingdom of Christ were considered,—such as want of brotherly love amongst the members of different sects; an evil that this Association was well calculated to remove. It was believed that we are not only taking the stumbling-blocks out of the way, but are casting up a highway for the coming of the Divine kingdom. Others spoke of the duties of parents, how to keep their children out of prison and chain gangs, and also what could be done to mitigate the sufferings of such as were treated with cruelty.

The following resolutions were adopted:

WHEREAS, It has pleased Almighty God to remove from our convention (some two and a half years since) our first secretary, Jeptha M. Feemster, who so faithfully served us in his office for several sessions, and who, when our existence was threatened, had the courage and skill to avert the danger; and

WHEREAS, After his removal to another field he did not cease to labor, pray and contribute to our success; therefore

Resolved, That we as a convention express our high appreciation of his character and his work, and while we humbly ask for grace to say, "Thy will be done," we also pray that other laborers may be raised up of like zeal and efficiency.

Resolved, That we also tender our thanks to our present secretary, M A. Tapley, (who is unavoidably absent) who has for nine sessions been faithful in the same office.

Resolved, That in this, the seventh year of our convention, we thank God and take courage, praying him to make it a Jubilee to us by freeing us from all that obstructs the kingdom of God in our hearts and by establishing the work of our hands.

I. D. FREMSTER,
Sec'y pro tem.

In one division of Liverpool there is a population of over 60,000, but not a single saloon. In all the building leases the sale of liquor is absolutely prohibited.

LETTERS FROM EUROPE.

ARTIST TRAMPS IN THE TYROL.

The Scenery of the Bavarian Highlands—Notes of a crazy king and rash young men—Tyrolean Costumes and filth—Companions afoot—Innsbruck inconveniences—Priest craft and business—An Alpine experience.

"THE HERMIT" ON WALCHEN SEE.
Bavarian Highlands, July 29th, 1887.

I have been out of Munich since last Tuesday. Walchen See is a lake somewhat larger than our Devil's Lake [Wis.] and in some respects like it. The mountains around are really mountains, instead of hills, but are not nearly so wild-looking as those around Devil's Lake. We were the first two days at "The Hunter's" hotel in Urfield on this same lake, but there were too many people there. The view from Urfield is a beautiful one and I must bring a sketch home, though it is not easy to find a place for sketching in a hotel full of people who all want to look on. Urfield is only three houses and two hotels, and the buildings fill all the space between the foot of the mountains and the lake so that there is hardly room for any tramps like us with our sketching materials. Across the lake from there are six ranges of mountains to be seen, one beyond the other. The further range is almost entirely a very light colored stone and looks in the distance precisely like snow.

Here we are really in a kind of a hermitage where only a few people live, but many travelers stop for dinner and occasionally over night. On a mountain near, the "Heryogstand," is one of the last king's many palaces, through which he helped make Bavaria bankrupt. The view is said to be very fine from the mountain top and we intend to go up there on the first day when it is not too warm.

Did you read about the six tourists who tried to ascend the "Jungfrau" Alp in Switzerland without a guide and were all blown over a precipice in a sudden snow storm that came up unexpectedly? Munich was very much excited over it. There has been another similar accident since where several lives were lost; but the young men still continue to go upon the glaciers and mountains where it is dangerous without guides.

MITTENWALD, Bavarian Highlands.

We have made quite a long trip on foot, from Walchen See here through a beatiful part of the country. The road is perfectly level and hard as a floor, but on all sides of us are high mountains of stone and almost entirely bare. We are to-day exactly opposite the highest of the mountains, Mt. Rarwendel. It has a beautiful shape and color and in the foreground are old houses and an old bridge. I am only sorry that I shall have no time to make a sketch of it. We have engaged a room in Gossensass in the Tyrol for next Saturday, and unless we go early to-morrow morning we will not get so far on foot. From here we have nine hours to walk to Yierl, where we come first in the Tyrol; from there two hours to Innsbruck, where we take the train to Oetythal. From there we will go again four days through the Oety valley on foot to Gossensass.

In the Oety valley are said to be many of the Tyrolese costumes and customs, which are generally nearly or quite laid aside in other places. I have yet seen nothing very interesting in the way of dress except the hunter's suit that we often meet. The women wear just such clothes as our German washerwomen at home do, with only the addition of a silk handkerchief over the shoulders,and on Sundays a peculiar felt hat with silver braid and tassels. The men wear hats of the same shape but always dark green and with a bouquet of bright colored flowers on the side.

We had bad weather nearly all the time in Walchen See and I only had a chance to make four sketches. The old houses that are so picturesque for sketching are generally too filthy inside to be endured, and every one has an indescribable heap before it, nicely squared off and surrounded by a pool of water. The further away we keep the better.

GOSSENSASS, Tyrol.

Since I wrote last from Mittenwald we have made a long trip on foot and a short one by rail. From Mittenwald in the Bavarian Alps we walked to Yierl on the boundary of Austria, fifteen or sixteen miles, I think, and the last three miles on a perpetual inclined plane with no break at all in the descent but only a sort of zigzag in another direction. It had not rained for some time and the white lime dust from the road covered us from head to foot until we looked like a pair of female millers.

About half way we were joined by another party on foot—a German minister and his wife and daughter. The "Frau Minister" was rather weighty and out of breath with the descent and had given all her extra clothing to her husband who promenaded down the mountain with her ulster attached conveniently behind and looking like an "old clothes" man. We went together through Yierl, where the hotels looked very unattractive, and where every house had the unnameable heap before the door, to a hotel at the foot of a mountain a mile further on. We were met at the door with the statement that every room was full and we must go back to the village; but after considerable coaxing from Miss E. we were allowed to have the use of the great dining saloon for the night while the poor minister and his wife went sadly back to town. The scenery between Yierl and Mittenwald is very beautiful. It is like a great panorama rather than a single picture.

The next day we went by rail to Innsbruck—a city which is beautiful in its location and buildings, but in which nothing I can imagine would compel me to live. At the end of the principal street one sees mountains covered much of the time with snow, but at the same time the city is burning hot and dusty. When the south wind blows—often in winter, too—the heat and dust become unendurable. Every window and door must be closed tightly and no one attempts going to his business. We were so nearly suffocated that we did not at all enjoy the sights, except in one great church where it had not yet become quite an oven. In this church were twenty-eight bronze statues, more than life size, of various celebrated personages, mostly kings and queens, among them King Arthur of England. They were arranged in a double row through the center passage and gave the church a solemn and rather fantistical appearance. The whole collection was from the hands of the great German artist in bronze, Peter Fischer.

From Innsbruck we went by rail a short distance to Oetythal and again were given the dining saloon as a chamber, an arrangement which suits us both very well because we are sure of fresh beds.

From Oetythal we went on foot through the Oety valley to Ober Gurgle, the highest inhabited land in the Tyrol, and the headquarters of tourists and guides who are bound for the glaciers and highest mountains around. They say that for thirty years between 1882 and 1852 no marriage was allowed there on account of the scarcity of food. It is so cold that no potatoes, grain or fruit will ripen. Except a few garden vegetables and milk all food must be brought over the mountains upon women's shoulders, as we saw it done. The priest is also the hotel keeper and makes it profitable. The rooms are bare boards with one chair and a washstand and two or three beds each—but the prices are first-class. A gentleman who spent several weeks there says that this priest preaches every Sunday in the year the same sermon, the substance of which is this: "My beloved hearers!!! What is the best prayer? Our Father in heaven. What is the best book? The Bible." And so further—all very true but not particularly edifying. We two did not think it would benefit us to hear the old fraud preach.

We went Saturday to the edge of a glacier (the Gaisberg), but a thick fog came on so that we did not dare venture on it, but bought from a boy, who had been and was returning, some Edelweiss and pyrites which were from there. By the way, every child in the Oety valley begs, and half the grown people. Some of them make themselves very disagreeable if refused.

From the Oety valley we were obliged to cross over the mountains with a guide in order to reach Gossensass or any other railway station. We came over a high mountain called the Timbler Joch and over the Snow Mountain. Timbler Joch is 8,440 feet high and Snow Mountain 7,950 feet. We started with a clear sky, but half way up the mountain came fog, then rain, and when we came into the snow part it thundered and lightened, hailed and blew a hurricane. It was so cold too that we could not stop to rest or eat. Without a guide I can imagine that we would not have come through safely. As it was we were drenched through and nearly frozen and had to go to bed in the first tavern at three in the afternoon, after climbing six hours without a single pause. Our dresses were in a fine condition though we both had waterproofs and jackets; and our hats!—mine had a cluster of poppies for trimming with white lace. The last hour of our trip I had a stream of fiery red dye dripping over my face and a second over my shoulders. The hat is now a lovely pink. Miss E.'s was trimmed with black lace and yellow flowers and presents now a most entertaining appearance, something like a tattooed Indian. To finish off the pleasures of mountain climbing we found that our beds had other occupants enough to make us nearly wild and we could not get up because we had nothing wherewithal to array ourselves. I remember hearing it mentioned that the Tyrol "abounds in fleas" but it makes a stronger impression when one makes so near an acquaintance.

I have made one sketch of a peasant family room and am making another in a house said by the village priest to be 2,000 years old. The other authorities put it 800 or 900 years. The house was owned by a princely family in the ages gone by and is very quaint and curious. Its present occupants are a pair of old women who speak such barbarous German that Miss E. herself can scarcely understand them. They invited us to spend the night, but we declined with thanks. R.

BIBLE LESSON.

STUDIES IN THE NEW TESTAMENT.

LESSON II.—Oct. 9. The Tempest Stilled.—Matt. 8: 18-27.

GOLDEN TEXT.—Why are ye fearful, O ye of little faith?—Matt. 8: 26.

[*Open the Bible and read the lesson.*]

COMMENTS ON THE LESSON BY E. E. FLAGG.

1. *What is involved in a true following of Christ.* vs.18-22. The scribes belonged to the privileged caste. They sat in Moses' seat. The people looked up to them as infallible guides. Under these circumstances we see in our Saviour's reply a sharp probe. Was his devotion a mere passing flame? he who was now proposing to follow one practically an outcast, who was poorer even than beast or bird, not having where to lay his head. If so it would flicker and go out at the first breath of the world's scorn. If it was a real love to Christ and his cause, all the world's obloquy and reproach would only fan it to a whiter heat. Another asks that he may first fulfill the last duties to his aged father before he takes up the calling of a disciple. The answer is an implicit command, "Follow me." Yet we are not to suppose that our Lord, whose last human thought on the cross was about his mother, would speak lightly of the most sacred of earthly ties. We are not sure that the excuse was entirely an honest one, that there was in it no spirit of evasion, no clinging to the world while flattering himself that he was only doing a duty. His first duty plainly was to perform Christ's bidding. The "oughts" of life never clash.

2. *Peril in following Christ.* vs. 23-27. The disciples were in the way of obedience when the storm met them. The way of duty is sometimes a very perilous one, but whether it be smooth or rough, peaceful or full of dangers, should be with us no matter for concern. The billows covered the ship. So there are times when the Christian can say with David, "All thy waves and thy billows are gone over me." And worst of all the Divine Helper often seems to be sleeping. The Church passed through a terrible tempest at the time of the Reformation, but only by passing through it could she reach the calm waters of religious freedom. Luther preached his doctrine of justification by faith because he knew it was God's truth for which souls were starving. He preached it too with full knowledge of what it would entail—a storm that would shake the papacy to its foundations and convulse all Europe. Yet with our free institutions and open Bible who among us is not thankful that he obeyed the call of God and let the storm of papal fury do its worst. But at the present day a pastor who preaches against the false religion of Masonry, a religion which has much in common with popery only that it goes a step farther and denies Christ and his work altogether, is stigmatized as a disturber of Zion, and so many who are convinced of the evil it is doing are afraid of the storm a public discussion of it in the pulpit would raise, and are silent to the detriment of their own spiritual power and the destruction of souls they are set to watch over. For a similar reason some are afraid to boldly preach prohibition doctrines, yet to be fearful is of itself a proof of little faith. What right had the disciples to be fearful while Christ was with them? No matter how fiercely the billows of worldly opposition may dash around us, in heaven if not on earth we shall come into the place of still waters; while so far as spiritual peace is concerned the Christian's soul should be like the calm center at the heart of a whirlwind. The disciples marveled, another proof of little faith. Why are we surprised at answers to our prayers, surprised when God keeps his word with us, surprised when he interposes to deliver us? Let us have at least as much faith as the Roman centurion and believe that the Ruler of earth and heaven can command all natural and spiritual forces and they will obey him.

From Peloubet's Notes.

"And Jesus saith unto him." He would never seek to obtain disciples by hiding the truth. He would have him "count the cost," go forward with open eyes that hi choice might be sincere and from the heart. The scrib was welcome and more than welcome if he came truly t

the Lord as his master and teacher.—*P.*

"Hath not where to lay his head." Has no settled home, no earthly property. Some one always, doubtless, gave him a place to lodge, but he owned none by earthly tenure. The Son of God, the King of kings, the Creator of all things, voluntarily gave up all in order that he might thus best save men.

We do not know whether the scribe accepted Jesus as his teacher when he learned what his act meant, or whether he turned away sorrowfully.—*P.* Many a man begins a religious life full of warmth and zeal and by and by loses all his first love and turns back again to the world. He liked the new uniform and the bounty money and the name of a Christian soldier, but he never considered the watching and warring and wounds and conflicts which Christian soldiers must endure.—*Ryle.*

"And let the dead bury their dead." Let the higher duties take precedence over the lower. He should not spend time in useless mourning, as the worldly do; but the best cure of his sorrow was earnest work for the Master.—*P.* It does not follow that we are to neglect what are called secular duties for those that are termed religious. Nevertheless life presents many occasions in which duty to the living is supreme over respect for the dead.—*Abbott.*

TEACHINGS.—(1) That no office of love and service to man must be preferred before our duty to God, unto whom we owe our first obedience. (2) That lawful and decent offices become sinful when they hinder greater duties. (3) That such as are called to the work and employment of the ministry must mind that alone, and leave inferior duties to inferior persons. —*Burkitt.*

THE TRIAL OF FAITH.—He lets the storm rage on unrebuked until he has rebuked the agitation of their souls. And now they perceive that a most precious opportunity of signalizing their faith in Christ had been given and given in vain. The elements had been let loose that their faith might gain a victory and go on to perfection. The progress of ordinary months might have been made in an hour had they been watchful. When will they understand that this matter of the education of faith is the most important thing going on under the sun?—*Rev. Geo. Bowen.*

OBITUARY.

MARTHA GUNN WALKER, wife of Rev. C. E. Walker, pastor of the United Brethren church of Grey Eagle, Minn., died at her home, Monday, September 12th, 1887, after a few days' severe illness from typhoid fever. Mrs. Walker was at the time of her death somewhat more than 31 years and 8 months old. She was converted to Christ in Indiana early in the year 1884 and united with the United Brethren church of Twin Brooks, Dakota, in December of the same year. In February, 1886, she was married, and leaves in the arms of her stricken husband a little son nine months old. Delirium locked her senses during most of her sickness, but among her last intelligent words was the name of her precious Saviour, on whom her soul was leaning for help and victory in the last struggle with death. She was a woman of sweet spirit, a loving wife and a careful, thoughtful mother. Rev. Peter Scott officiated at the funeral services, and voiced the sympathy of many friends to the bereaved husband.

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FIRST NOMINATION for President at Oberlin, Ohio; May 23, 1872.

PLATFORM ADOPTED at Chicago, June 28, 1872.

NAME ADOPTED at Syracuse, N. Y., June 3, 1874.

PRESIDENTAL CANDIDATES:

1872—Charles Francis Adams and Joseph L. Barlow.

1876—James B. Walker and Donald Kirkpatrick.

1880—J. W. Phelps and Samuel C. Pomeroy.

1884—J. Blanchard and J. A. Conant nominated; the former withdrawing, Samuel C. Pomeroy was nominated. Both nominees withdrawing, the support of the party was generally given to John P. St. John and William Daniel, candidates of the Prohibition party.

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AMERICAN PLATFORM.

ADOPTED AT CHICAGO, JUNE 20, 1884

1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.

2. That the Bible should be associated with books of science and literature in all our educational institutions.

3. That God requires, and man needs a Sabbath.

4. We demand the prohibition of the importation, manufacture, and sale of intoxicating drinks.

5. We hold that the charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and their oaths prohibited by law.

6. We are opposed to putting prison labor or depreciated contract labor from foreign countries in competition with free labor to benefit manufacturers, corporations or speculators.

7. We are in favor of a revision and enforcement of the laws concerning patents and inventions; for the prevention and punishment of frauds either upon inventors or the general public.

8. We hold to and will vote for woman suffrage.

9. That the civil equality secured to all American citizens by Articles 13, 14 and 15 of our amended National Constitution should be preserved inviolate, and the same equality should be extended to Indians and Chinamen.

10. That international differences should be settled by arbitration.

11. That land and other monopolies should be discouraged.

12. That the general government should furnish the people with an ample and equal currency.

13. That it should be the settled policy of the government to reduce tariffs and taxes as rapidly as the necessities of revenue and vested business interests will allow.

14. That polygamy should be immediately suppressed by law, and that the Republican party is censurable for the long neglect of its duty in respect to this evil.

15. And, finally, we demand for the American people the abolition of electoral colleges, and a direct vote for President and Vice President of the United States.

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THE CHURCHES VS. LODGERY.

The following denominations are committed by vote of their legislative assemblies or by constitution to a separation from secret lodge worship:

Adventists (Seventh-day.)

Baptists—Primitive, Seventh-day and Scandinavian.

Brethren (Dunkers or German Baptists.)

Christian Reformed Church.

Church of God (Northern Indiana Eldership.)

Congregational—The State Associations of Illinois and Iowa have adopted resolutions against the lodge.

Disciples (in part.)

Friends.

Lutherans—Norwegian, Danish, Swedish and Synodical Conferences.

Mennonites.

Methodists—Free and Wesleyan.

Methodist Protestant (Minnesota Conference.)

Moravians.

Plymouth Brethren.

Presbyterian—Associate, Reformed and United.

Reformed Church (Holland Branch.)

United Brethren in Christ.

Individual churches in some of these denominations should be excepted, in part of them even a considerable portion.

The following local churches have, as a pledge to disfellowship and oppose lodge worship, given their names to the following list as

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J. BLANCHARD. HENRY L. KELLOGG.

CHICAGO, THURSDAY, SEPTEMBER 29, 1887.

The *Cynosure* editor has promised to attend the New Hampshire State meeting at Manchester, October 29th, 30th and 31st. Prof. Kimball is full of hope; Rev. W. F. Davis is out of Boston jail, and will be present; Miss Flagg, the popular and agreeable writer, has promised to speak. St. Johnsbury, Vt., is some 100 miles from Manchester; will Rev. W. R. Laird write us at once whether he and Secretary Stoddard intend to hold meetings in north Vermont, so that we can attend them the first week in November? Please write to the *Cynosure* at once. And why do we not hear from Solon Burroughs of Vergennes, Vermont?

STRANGE DOCTRINE.

The *Religious Telescope* for Sept. 21st inst., gives its readers the following strange doctrine on "Law and Government," by a correspondent who frankly preaches what the United Brethren leaders practice. He says: "The church cannot be cumbered with our rule on secrecy, and have a clear sky and a successful sail." "Our efforts should be to focalize the rays of faith in a body of divinity such as the Bible produces, and make this church a power in the world." "Every church that is progressive must adapt itself to a universal equipment of mankind."

When Paul "waited at Athens," there were in that city 30,000 gods, with each his mode of worship; and, at least, one altar "to the unknown God." Instead of "focalizing his faith in a body of divinity," he met them squarely on their errors, disputed daily with such as met him in the market, and told them they ought not to think God was like their idols of silver and gold; and he preached to them the Saviour whose name and person they had left out of their worship, as do the Masons and other secretists, to brother with his enemies. The great majority of Americans are now worshiping at altars of unknown gods. Every secret altar is such; and to go to teaching a "body of divinity" and let these worships alone is to depart from the methods of Paul and of Christ.

SATAN'S "STRONGHOLDS."

"The Christian religion goes forth against all the combined and concentrated powers of resistance of the whole world: the warfare is to be waged against every strongly fortified place of error and of sin."—*Albert Barnes on 2 Cor. 10: 4.*

In this age, and in the United States, there were three such "strongholds" or forts which devils garrisoned, viz., *Slavery*, *Lodge* and *Liquor*. The cruelties, over-whipping, under-feeding, murders, etc., etc., of slavery, which appealed strongest to popular sympathy, were the least of its evils. The property-ownership of men and women, twelve hundred millions of dollars invested in human beings, was fatal to every principle of morals and religion. The system was inhabited by legions of unclean spirits, and was indeed a "stronghold" against every good movement in church or state. It kept the slaves who tilled the soil from schools, prayer meetings, Christ, and God. It was indeed a "stronghold."

But the secret lodge is a stronger hold than slavery or the saloon. When Satan met Christ, entering on his mission to set up his kingdom and overthrow Satan's, he proposed that Christ should *worship* him: not purchase slaves, or take a glass of grog with him. He knew these would follow. Every moral evil follows devil worship, as seen around the globe.

Liquor, it is settled, produces ninety per cent. of our poverty and crimes. But its chief evil, the master-mischief of liquor, is, it keeps men from Christ. A single glass of brandy will take a man out of the hands of the Holy Spirit, and stop his religious convictions; and a keg of whisky drunk in a revival will stop it. Satan knew the relative strength of his forts, and seeing Christ had come "to destroy the works of the devil," he entered into his strongest hold. "All these," i. e., all the rest in the world, "will I give thee if thou wilt fall down and worship me." Satan was sure of everything else if he got this. He knew that the Christian religion underlies everything else. If he could fill the world with devil worship, which is Gentile or Christless religion, he knew that whoever had the semblance of power he would have the substance. In 1832–7, when 1,500 lodges sunk before the truth in popular discussion, Satan gave up slavery and took up the lodge. He even turned Abolitionist, and the Garrisonians cursed the church, ministry, Sabbath, everything but anti-slavery. This one article with him and his followers swallowed all creeds. And to-day the Garrisonians in New England worship the spirits. His "N. E. Anti-slavery Society" in Boston started in 1832, the year that 280,000 votes were cast by Anti-masons. The Anti-masonic party which "went up like a rocket," "went down like a stick," and the slavery question took the field; and the fallen lodge went South and took charge of secession and rebellion.

Satan is now attempting the same game with liquor that he did with slavery. The South is going for prohibition and secret societies. And even good men say, "Let us down liquor and then attack the lodge." But *you can no more destroy the saloon with lodgery, than Lincoln could save the Union with slavery!* Men sworn to have their throats cut or keep secret oaths, will shield distillers and brewers who administered those oaths to them, while they regard the oaths, and keep the secret; as McClellan, McDowell and others shielded the slave-holders and prolonged the war, till Grant took command. Let us not be humbugged by the devil twice.

THE CATHOLIC REVIEW.

This able paper reminds us of the council of heaven in which "a lying spirit" was permitted to mingle, in the days of Micaiah the son of Imlah. The number for September 24 gives columns to the Pittsburgh Catholic Total Abstinence societies, in which is given the Pope's "Satisfaction with the rapid growth of the Catholic Total Abstinence societies," and states that Pope Leo XIII. has several times given his apostolic benediction "to the Catholic Total Abstinence Union of America," and sent a brief to Bishop Ireland commanding opposition to "the monster evil of intemperance, which is a great source of crime, poverty and inhumanity."

The Pittsburg gathering was a great one. It required four heavy trains to carry away the convention from Pittsburgh and Allegheny. Some of the speaking done by priests was good; and some very bad. Father McTighe said, "I don't want you to think I am a prohibition crank." "I believe prohibition an absurdity and a useless thing. The ideas of the Prohibitionists I believe to be heretical; and the principles they teach contain false doctrines."

At a late meeting of the Catholic Total Abstinence societies in Boston, Father Byrne said, "I am a believer in total abstinence for a large number of our people, I might say a majority of our people, although do not understand me that I mean to include all." Such priests no doubt drink liquor habitually. We know one such in a prohibition town who drinks and makes no secret of it. He also carries his sign in his face. Such priests confirm the statements of the ex-priests who have come out from Rome, all of whom testify to the drinking and debauchery of many priests when met in their secret places.

It is painful to suspect that the mass of Romish priests are hypocrites, including their head; and that they go for temperance as a sheer matter of policy, and lest their church should sink in the esteem of enlightened American Catholics. But we know that while Christ was here, he denounced in the mass as "hypocrites" those church leaders who preferred the "mint, anise and cummin" of their church to the welfare of the people. Let us rejoice that there has been a Father Matthew, and that his spirit still lives in this strange mixture of truth and falsehood, light and darkness, good and evil—the Roman Catholic church.

THE PHILADELPHIA PARTY.

We are not yet willing Dr. Kirby and company should rob us of our American name and wave it over a platform that but half expresses the real issues that should interest the American voter.

The convention at Philadelphia was well-timed. The 16th and 17th ult. was the high tide of the Centennial celebration, and Philadelphia was crowded by scores of thousands of strangers. About 150 were enrolled and Hepburn and Munyon, officers of the committee which developed the movement, were quickly elected chairman and secretary. A gag-rule was adopted for the resolutions which began a split, but the objector being out-voted he was alone in leaving the meeting.

The platform reported on the second day attacks, in the preamble, the present immigration system, as multitudes who have come to us from Europe are unfit subjects for American citizenship, "becoming the political and social agitators of every cause looking to the destruction of private rights, heading and encouraging all disturbance of labor, seeking to array labor against capital, setting themselves up as the judges of the rights of the American people, committing murder, arson, and other crimes by means of secret organizations, thrusting aside the American citizen and wage-worker to make place for themselves, preventing by threats the children of American citizens from apprenticeship to trades—the enemies of all free government by the people." The sentiment "America for Americans" must be perpetuated; a pledge is taken to the restriction and regulation of immigration; a department of immigration demanded with a Cabinet officer at its head; also fourteen years' residence for naturalization, all communists, socialists, paupers, criminals, etc., to be excluded; free schools to be protected; American lands for our own citizens, and landed monopolies condemned; the treasury surplus to be squandered in navies, fortifications, etc., freedom of worship, separation of church and state; the organization of labor endorsed; a vigorous foreign policy and reassertion of the "Monroe doctrine;" "no North, no South, no East, no West."

The effort of a few for a prohibition plank was promptly voted down. Senator Pomeroy was present the first day and made a speech which was roundly applauded, but we fear made no deep impression, as his views are ignored in the platform. It was promised, however, that his address should be printed, which will be partial atonement, since thinking men will find the platform to compare unfavorably with the fundamental principles which he maintained.

Without a particular review of the platform, which does not rise to the dignity of a great moral principle, but grovels in selfishness, it is yet to be said that good may grow out of this, and other like movements. They will help to disintegrate the old and worn-out party systems that seem determined to prevent moral issues coming to the front, and will thus serve as ladders by which prohibition, the national recognition of God, and rejection of the lodge, may yet be made successful issues.

A NEEDED ADMONITION.

The Michigan Wesleyan Conference, lately met at Rives Junction, adopted the following minute respecting the late efforts to draw the W. C. T. U. and Prohibition party into complicity with the lodge. The Michigan Conference is one of the largest and most influential of the annual conferences of that church, and its wise and Christian reproof indicates the judgment of the whole denomination. There are thousands of Prohibition voters connected with the churches which abjure secret societies. They know well enough the iniquity of secretism, and cannot easily be persuaded that it is necessary to embrace a greater evil that a less may be cured. The Michigan brethren deserve the thanks of all true-hearted temperance people for their protest:

Since the cause of temperance is of great and growing interest, and woman a principal sufferer from the effects or intemperance, we hail with delight her rising abilities and spreading power as displaayed in her work through the W. C. T. U.s which have spread through the centers of population and influence in every State and Territory of the American Union, in Mexico, Canada, Alaska and every civilized nation on the globe.

We as a conference and as individuals feel called upon to go to the extent of our abilities in strengthening the hands and supplying from our means "the sinews of war" to the Woman's Christian Temperance Unions within our reach.

We deplore the fact that the saintly, eloquent and queenly Frances E. Willard should give her voice and influence in favor of the secret labor unions of the country; they not making temperance an issue, the personal habits of many of their number being opposed to the principles of temperance, she is thus, as president of the noble Woman's Christian Temperance Union, degrading the high mission of her society to a lower grade of morals and manners than belongs by nature or grace to the grand host of women of which she is a leader and president.

—After the Belvidere convention Secretary Stoddard with his wife spent the Sabbath at Kingston, where he spoke several times, and returned home to Wheaton Monday. Bro. Stoddard is this week at the Wisconsin meeting.

—Bro. M. N. Butler has ably assisted Secretary Stoddard during the past few weeks. He is this week making the Wisconsin meeting a success by every effort, and after the State convention season is over some of the Illinois friends hope to give him a call to their State lecture work.

—Special Sunday trains for the G. A. R. meeting in St. Louis were run by every road leading to that city. The G. A. R. is a religious order, as is proved by its chaplains and various religious services: but of what nature is that religion? Would these roads run Sunday specials for a missionary conference or a W. C. T. U. meeting?

—Our friend Clark the singer once sent out his son as cavalry lieutenant after Jeff. Davis. He was successful, for he was one of the officers of the Michigan regiment that gathered in the rebel chief. But when it comes to a moral conflict like the prohibition issue Father Clark takes up the battle-axe himself. Every reader of his article on another page will confess that he is yet a champion.

—Rev. J. F. Avery, pastor of the Baptist Mission in Halifax, Nova Scotia, and editor of the excellent home monthly, *Buds and Blossoms*, has accepted a call to a wider field in New York City, at the Temple Mission, corner Henry and Oliver streets, near Chatham Square. He begins this new work October 1st, and the prayers of many readers of the *Cynosure* who have been profited by his contributions in these columns will follow him.

—The Ohio agent in the midst of a busy week finds only time to add a word to a business letter enclosing fifteen names for the *Cynosure* list. Rev. C. H. Rohe of one of the Lutheran churches of Columbus has projected a meeting of all the churches of that denomination in the city, whom Bro. Stoddard is to address. This proposition shows a very hopeful improvement in the work in Ohio. The State convention will probably be held during the last week of the present month.

—The expulsion of McGarigle, Ochs and Bipper, three of the Chicago "boodlers," by St. Bernard Knight Templar Commandery, was reported last Wednesday by the Chicago dailies. The details of the case we have not very complete, however, and hope to give them at length next week. It is a satisfaction to know that Masonry has begun to turn out its base characters. When through, we can count those that are left in a few minutes. It will be a fine thing to see the majority voted out of the lodge.

—Bro. I. R. B. Arnold closed his illustrated lectures at Belvidere Friday night, and this week accepts an urgent invitation to visit Milton, Wisconsin, and give one or two evenings to the State Convention there. The big tent will fold its broad wings for the season and hibernate in the new barn of Bro. M. L. Worcester at Kingston, the biggest in DeKalb county. Bro. Arnold and his interesting family will continue their good work in halls for a few weeks longer, when they return to Wheaton and he will continue alone.

WESTERN SOUDAN MISSION AND INDUSTRIAL SCHOOL.

DEAR BRO. KELLOGG:—Having received contributions through the *Cynosure*, and letters from friends wishing to know our movements about the Western Soudan Mission, I deem it necessary to write this for their information. The whole arrangement of the work is now in the hands of the Missionary Board of the Wesleyan Methodist church. We have obtained seven missionaries who have offered to start for the field the coming spring. Two of these were formerly students of Wheaton College; one is a graduate of a medical college in Cleveland, Ohio; one is from the Training School in Philadelphia; one a blacksmith from Fillmore, N. Y., and one a farmer from Hillsboro, Penn. We made no appeal for these men who have so willingly joined their lot with us. "This is the Lord's doing, and it is marvelous in our eyes."

I have had much encouragement in all places that I have visited. I believe God can touch both hearts and purses. My two addresses in Wheaton amounted to $57. I am greatly indebted to our Wheaton friends; may the Lord prosper their efforts.

We have secured the co-operation of all the Wesleyan Methodist conferences, and each has given liberally and according to their abilities. Still we need more means. As some of our friends in the last Congress of Churches promised me their assistance from their congregations, I shall be glad to hear from them now that the work is being started. A contribution forwarded to the *Cynosure*, or an invitation to lecture and receive donations from their people, will be cordially welcomed. I will be happy to hear from them early, as I have to sail for England on my way to Africa in a few months more, to start our work. Friends sending invitations will please address me care *Wesleyan Methodist*, 52 and 54 East Onondaga St., Syracuse, New York. Your brother in Christ, J. AUGUSTUS COLE.

OUR WASHINGTON LETTER.

WASHINGTON, Sept. 19, 1887.

It was a singular coincidence that the two sister republics of North America should both be jubilating at the same moment over great events in their history—the United States celebrating the centennial of the Constitution, and Mexico commemorating the anniversary of her independence and the birthday of her present President, Diaz. What more is needed to demonstrate the fatherhood of God and the brotherhood of man, or that the New World, at least, is the permanent abode and the strong, safe guardian of the blessed boon of freedom so gloriously won by the blood and brawn of the fathers of the republic? The great pageant at Philadelphia marks an important milestone in our country's history and progress, that will only be less memorable in the annals of the republic than the celebration of the centennial of the Declaration of Independence. As educators of the people such events are as worthy of consideration as in the light of the patriotic sentiments that hallow them, for, during several weeks past those who are familiar with the circulating literature of our public libraries have observed the great and growing demand for works upon both the history and the Constitution of the United States.

There was an occurrence in the Treasury a day or two since that illustrated the practical working and benefit of true civil service reform—the discovery by paying-teller Gibson of a fraudulent check that had been raised from $2 to $2,450, which had passed unchallenged through the hands of several banks—having been issued two years ago. If this trained expert had been turned out for political reasons, the probability is that the United States Treasurer would be out over $2,000.

The Senate select committee, whose duty it is to investigate the methods of conducting the departmental business of the Government, has received the desired information, together with much other useful and interesting matter, from the Interior and Postoffice Departments. The report shows that there are a little over 9,000 employes of the former department, of which number the Secretary appoints 3,189, the remainder being Presidential appointees; that 94,790 persons are employed in the postal service, divided as follows: 600 are employed in the Postoffice Department proper, 75 are postmasters of the first class, 400 of the second class, 1,884 of the third class, and 52,415 of the fourth class; the railway mail clerks number 4,744; and the inland mail routes 27,264—covering 370,854 miles. The former report makes 460 pages of closely printed matter in octavo form—the latter 412 pages, and both volumes will be very valuable as books of reference.

It is thought that Secretary Bayard desires an Eastern man to fill the vacancy in the office of his First Assistant, and among those prominently discussed for the position is the Hon. Perry Belmont, the young Congressman from New York, who was Chairman of the Committee on Foreign Affairs in the last Congress; but I hardly think it probable that, great as is the Empire State, it is entitled to a third place—in the Cabinet, I had almost said, though it is nearly as important as that. Such an appointment would be sure to increase the prejudice of the Southern States against the commercial monopoly of New York, which influence is selfish and partial as they believe, and hostile to the growing trade of the Gulf. The lately published interviews of Senator Pomeroy present clearly what are likely to be some effects of this growing complaint in respect to the old parties.

The project to connect the capital with the tomb of Washington by means of a great roadway, to be called Mt. Vernon Avenue, is assuming definite shape—a public meeting having taken all the necessary preliminary steps to put the enterprise on a successful footing, and it is quite probable that the work will be ultimately pushed to completion, as it has excited widespread interest that will materialize in a substantial manner.

It is intimated that President Cleveland's visit to the Western and Southern States will cost him more than $10,000. He has engaged a special train for the entire distance, consisting of an engine, a baggage and supply car and two palace cars. This train will convey him for about forty-five hundred miles in stages divided a follows: Washington to Baltimore, Baltimore to Harrisburg, Harrisburg to Pittsburg, Pittsburg to Indianapolis, Indianapolis to St. Louis, St. Louis to Chicago, Chicago to Milwaukee, Milwaukee to Madison, Madison to St. Paul, St. Paul to Minneapolis, Minneapolis to Omaha, Omaha to Kansas City, Kansas City to Memphis, Memphis to Nashville, Nashville to Atlanta, Atlanta to Montgomery, Montgomery to Morristown, Morristown to Salisbury, Salisbury to Danville, Danville to Washington, total, 4,436 miles. The journey will occupy twenty-two days, and during this time Mr. Cleveland will have to meet a demand for at least fifty speeches. As he is attended by his wife we do not fear such scenes of drunkenness as attended Johnson's swing around the circle, or as were charged to Gen. Grant's account during his first term. Neither must we expect the versatility of Blaine or the good moral sense of Hayes in like circumstances.

NOTICES.

IOWA.

Delegates to the Iowa State Christian Association, to convene in College Springs on the third Tuesday of October, will be met at Coin on Tuesday and Wednesday mornings.

Those coming over the C. B. & Q. from the East will leave the main line at Villisca and change at Clarinda for Coin. West of Villisca they can leave the main line at Red Oak and connect at Shenandoah with a morning freight on the Wabash for Coin.

All who expect to attend the convention will please drop a card to the undersigned as soon as possible, specifying whether they wish to be met on Tuesday or Wednesday morning. There are only morning trains to Coin over the branch lines of the C. B. & Q If any one wishes to be met at any other point, let it be made known.

Don't forget to drop the card, that transportation and entertainment may be duly provided for.

WM. JOHNSTON.

HO! MINNESOTIANS!!

The "Minnesota Christian Association" will meet in convention in Minneapolis, Tuesday, Wednesday and Thursday, Oct. 4, 5and 6, 1887, in Chestnut Hall.

The convention will open Tuesday evening with an address by Rev. J. P. Stoddard, Secretary of the N. C. A.

Rev. C. F. Hawley, lecturer for the Iowa Christian Association, will be present.

If any friend of the cause, man or woman, in Minnesota, Iowa, or Wisconsin, has aught to say on any phase of this great reform, he is hereby invited to be present and speak. Prepare yourselves well enough to speak briefly, and report to the undersigned at the convention.

The afternoon sessions will be devoted to these speeches, the morning sessions to business. The evening sessions will be occupied by brethren Stoddard and Hawley.

The local committee of arrangements, Bro. Elwood Hanson, says that either free or very cheap homes will be provided for all who come and report at his office, 15 Fourth Street, South.

Buy the excursion ticket to Minneapolis which the railroads are now offering at reduced rates. Come up, brethren and sisters, in the name and spirit of Christ, to do your best for the cause. E. G. PAINE, Pres. M. C. A.

N. B.—Will friendly pastors please announce to their congregations.

ANNUAL MEETING OF THE N. H. C. A.

The Eleventh Annual Meeting of the New Hampshire Christian Association will be held in Arcanum Hall, No. 939 Elm street, Manchester, October 29, 30, 31, 1887, commencing Saturday at 2 o'clock P. M., and closing Monday evening; entertainment free. Reduced railroad fare expected from the following stations: Rochester, Dover, Newmarket Junction, Portsmouth, North Weare, Laconia, and Concord. Horse cars from depot to hall. Addresses, sermons and essays are expected from the following persons: Rev. J. Blanchard of Illinois, Rev. E. W. Oakes, Manchester, Elders A. Kidder, C. L. Baker, Isaac Hyatt, S. C. Kimball, Mrs. C. W. Bixby, Miss Annie M. Ray, Miss E. E. Flagg, and Miss I. D. Haines, evangelist of Maine. Miss Haines will preach the annual sermon and direct the devotional services. Holiness, Divine Healing, the Near Coming of our Lord, Temperance, the Evils of Organized Secrecy, and other important topics will be prayerfully considered, and explained by consecrated speakers. We look for a large attendance and a special blessing from the Lord. Isolated toilers in the vineyard need the help and encouragement which such meetings afford. Let us plan to attend, and pray for the blessing we so much need.

S. C. KIMBALL, *Sec'y N. H. C. A.*

Who will preach a revival among the Episcopalians of New York and turn their thoughts away from their cathedral project? The idea of spending $10,000,000 in such a building in this day of missions and charities is like giving up our railroads for sedan chairs and the saddle. A church professing to be of Christ, that has no nobler work, is nigh to the cursings which of old fell in woes from the lips of the prophets. A thousand years ago men knew no better than to spend themselves, by generations, upon such buildings, attractive and noble to be sure, but for what value to those who look for the coming of the Lord?

—Mrs. Angie F. Newman, at Lincoln, Neb., Friday, was unanimously elected a delegate to the General Conference of the M. E. church, to be held at Brooklyn, N. Y., next May. She is the first lady on whom that honor has been conferred.

One of the most spiritually minded Christians whom we have ever known was in the habit of saying: "I am willing to be governed by God's laws, and to be saved by his grace." This is a most excellent statement of the condition of a truly Christian heart.

All the American missions in Burmah have incorporated total abstinence in their work.

THE HOME.

FOOTPRINTS OF JESUS.

Look not for the Saviour's footprints
Near the royal palace gate;
Seek them not in halls of grandeur,
Gilded domes, and regal state;
Seek them not in grand cathedrals,
Nor in learning's temple fair,
Where proud piety, on cushions,
Seeks repose from every care.

Seek them by the humble dwelling,
Seek them by the widow's cot,
Seek them in the prison dungeons,
Where misfortune mourns her lot
Down beneath the lowest strata
Of degraded human woe,
Marked with blood, and wet with teardrops,
Trace them onward as they go!

Here he paused to feed the hungry,
Here forgave a woman's sin;
Here a blind man's eyes were opened,
Here the lame came bounding in;
Here in gory perspiration
Wept o'er Juda's holy hill;
Here poured out his blood and Spirit
To redeem—"Whoever will!"

There is not one human being
Sunk so low in dark despair,
But beneath its tears and anguish,
Jesus left his footprints there.
And if I would be a Christian,
I must follow where he led;
Raise the fallen, clothe the naked,
Cause the hungry to be fed.

Fearing no contamination,
Swerving not for scorn or pride,
Where a soul may yet be ransomed,
If the labor be applied;
Down beneath all human wanderings,
Down beneath all woe and care,
There I'll find my Saviour's footprints,
Fresh as when he placed them there.

Jesus, I will trace thy pathway
Down among the lost of earth,
And rehearse the glad, glad tidings
Of thy boundless love and worth;
I have not the gift of healing,
I may not forgive their sins,
I can point them to thy kingdom,
Bid them cleanse, and enter in.

—*Selected.*

SWEETNESS IN THE HOME.

BY REV. H. A. DAY.

Probably one of the most difficult places in which to exemplify the Christian religion "day in and day out," as the expression goes, is in the home life, with its multitudinous vexations and annoyances. It may not be so in every instance. There may be some who have their severest tests entirely outside of home life. But we are speaking now of the everyday troubles and trials which come to all who have a place they call home; not of the occasional and very severe tests which come in business affairs, or in contact with society outside of the home. All persons have these bitter outside trials and perplexities, and under those peculiar circumstances home becomes an asylum of refuge and peace. But is it not true that there is no home in which there is not, every day, more or less friction in the running of its machinery, more or less grating among the cogs and pinions, which go to make the home the effectual working power that it is? Blessed be that person, whether it be father, with his mind and hand in active exercise for the well-being of his family, or mother, with anxious face and loving heart, or brother or sister, with all their brotherly or sisterly feeling for each other, and their undying love for father and mother. Blessed, thrice blessed, I say, be that one who can and does, each day, under every circumstance, and to every one in that home, bear a constant love, and preserve a cheerful demeanor, and exercise a constant patience, remaining unmoved, and preserving a steady sweetness under the most trying circumstances. And blessed they are. From such a home influence, a child thrown out upon the world will not go far astray. A demon could not sin very deeply trained in such an atmosphere, without an effort.

We are well aware that the picture, as presented here, is drawn in very bright colors. But are such homes impossibilities? Can we not, at least, come a little nearer to this ideal home? How touching are the words of the song, "There's no place like home." And of such a home as is here presented we may say, there is no better, no grander, no pleasanter, no more glorious place this side of heaven self. We are painfully aware of the multitude of real or imaginary hindrances which will throng the mind at this point. But while one may present this barrier, and another that, as obstacles in our way, let us ever remember the abounding grace of God, and the power of a trained will, as forces in the accomplishment of this grand work in all our homes. Who can not now see some place where, in the future, a great advance can be made in making our individual homes more healthful, more pleasant, more cheerful, and more glorious than heretofore. Smooth out that frown, wipe away those wrinkles, take off that sad expression, and plant in its place with God's help a smile. Choke back that harsh expression, and speak a word of cheer.

In how many ways may we improve our homes by care in what is generally termed "little things." It may cost an effort. When a feeling of irritation comes over us, it will be by a mighty effort, not unaided by the grace of God, to hold it back from being manifested in any degree in the home. Yet it will be best. Of all places the home circle will receive the greatest blessing by this restraint, and it is equally true, probably, that there is no place where indulgence in an irritation of temper would do more real harm than at home. For Jesus' sake, and for our family's sake, and for the whole world's sake, let us keep the home sweet. Solomon said: "It is better to dwell in a corner of the housetop, than with a brawling woman in a wide house." Let us think this matter over as individuals, and begin at once with ourselves, to sweeten and beautify our homes.

Williamston, Mich.

FAMILY RELIGION.

We must not be allowed to forget that the family is the school and nurture of piety; that the young lives born in the family are to be molded by home influence for Christ; that if we are not religious at home, we are not religious anywhere.

The influence of the Christian should be positively pious—dubiety in religion is not only feeble, but positively vicious. The religious life which is uncertain and tepid has no efficacy, like the salt which has lost its savor—tasteless and hurtful. Happy and sunny the Christian home-life should be, but the tincture and colorings of strong religious principle should tinge and blend with all its rays of happiness. The chief interest, the reigning purpose of the home should be religion, not in drapery or cypress, but in sunlight and fragrance; the light coming from the Son of Righteousness, the fragrance distilled from the Rose of Sharon and the Lily of the Valley.

To make up this religious home influence the parents must be distinctly religious. This is the main element. Religion in them should be authoritative and conspicuous—not in name but in reality. Religion must be to them a real thing, a thing of experience, practice and of transcendent importance; first in importance, in interest and obligation. With them it must be more than religion in the way of church membership, church activity, church devotion—a mere tincture of Christ and the world and business in solid form. Parents must have much of trueness to God, not only for themselves, but of profound and ceaseless interest that their children should have Christ formed within them. One of the crying needs of the day is religious fathers and mothers—fathers who will not sell their sons to mammon, mothers who prefer God for their daughters to the world; parents who have a conscience, and a purpose, and a business, to bring up their children in the nurture and admonition of the Lord.

The Christian home must be a training school, not only by the silent forces of example and faith, but positive instruction, instilling and fixing the facts and truths of religion in the memory and hearts of the children, here a little and there a little, by all arts and methods, until the young minds are filled and impregnated with revealed truth—that it may grow with their growth and strengthen with their strength. This soil is not filled with the heavenly seed by chance; there must be application and set purpose; occasions must be sought and made; the lessons must be put in the young mind; 'tis their salvation. Time, patience, conviction, application, are requisite to implant the imperishable seed which liveth and abideth forever in young hearts. The world, the flesh, and the devil are sowing their seed with sly and diligent hands by day and by night. Shall we not be as earnest to save as they are to ruin? as industrious for heaven as they are for hell?

A well-selected library is helpful in this training; one book helps to form and shape character; one book had much to do with shaping the religious characters of John Bunyan and John Wesley. Many a young mind has received its virtuous impulses from a good book. Parents are guilty of a grievous wrong who do not have some good books for their children. They pre-occupy, keep out bad tenants, save from idleness, form taste, instruct and inspire. A library is a great help in the religious training of a family.

Family worship is a potent agent in impressing religiously the home—the stated season, the reading and singing, the prayer, are all disciplinary and sanctifying. The worship should be an institution night and morning; attended by all, strictly enjoined, no excuses allowed; performed in the spirit of Christ, not loosely, irregularly, hastily, but with promptness, regularity and devotion. The servants should be present; these are shamefully neglected.

Our homes must become more distinctly schools for Christ, not schools to nurture family pride—to promote worldliness; but sanctuaries into which the children are born with the sweet, fresh air of a joyous holiness pressing in upon their young lives at every pore, as gentle, as light, as ponderous and penetrating as the air—as attractive, as beautiful, as searching as the light. Our children for Christ! let this be the motto, the inspiration, the aim, the end of every home.—*Southern Advocate.*

HOME HAPPINESS.

Probably nineteen-twentieths of the happiness you will ever have you will get at home. The independence that comes to a man when his work is over, and he feels that he has run out of the storm into the quiet harbor of home, where he can rest in peace with his family, is something real. It does not make much difference whether you own your house, or have one little room in that house, you can make that litile room a true home to you. You can people it with such moods, you can turn to it with such sweet fancies, that it will be fairly luminous with their presence, and will be to you the very perfection of a home. Against this home none of you should ever transgress. You should always treat each other with courtesy. It is often not so difficult to love a person as it is to be courteous to him. Courtesy is of greater value and a more royal grace than some people seem to think. If you will but be courteous to each other you will soon learn to love each other more wisely, profoundly, not to say lastingly, than you ever did before.—*Selected.*

THE TRUEST HOMES.

The truest homes are often in houses not especially well kept, according to the ideas of the very fastidious, where the comfort and happiness of the inmates rather than the preservation of the furniture are first considered. They are not like the home where the father and sons were obliged to always come in by the kitchen door, and then had to take off their boots and walk in their stocking feet. That home is a thing of the past; the sons did not stay any longer than they could help under that roof.—*Atlanta Constitution.*

DISHONESTY BEGINS AT HOME.

The crying sin of the day is dishonesty. One hears so much of it in public life; but as we have said, there is too much of it altogether in private life. And its cause is to be found in the want of self-control in the indulgence of tastes and appetites. Reckless, extravagant living is at the bottom of it all. If this living had any true foundation in any hearty desire for any desirable things, there would be more hope of amendment. But when one comes to see what things ill-gotten gains are spent upon, the outlook is a sad one. Dress, display, amusement, costly things bought just because they are costly; wealth won evilly, merely that it may be wasted foolishly; these are the signs of a time which is not a pleasant time to contemplate. If a man loves any one thing, say rare books, or pictures, or objects of art of any kind, or music or science, so well that for the sake of the one thing in which he would be rich, he is willing to be poor in every thing else, no matter though his choice be an unwise one according to the best standards of choice, he will yet have a motive which will help to keep him upright. But for those who love none of these things, but simply desire them because it is the habit of the time; because like pampered children they must needs cry for whatsoever they see just out of their reach, for them is needed the wholesome self-discipline which shall teach them to let alone whatever is not theirs.

And the beginning of this self-discipline is in the home. Parents must teach their boys and girls the great lesson of *doing without* whatever cannot be fitly theirs. There need be no niggardly restraint, but in

some way the first lesson for childhood should be that of earning its pleasure. To get whatever it craves as soon as it asks for it, is the worst training a child can have.—*Churchman.*

THE STORY OF A WEEK.

Little battles thou hast won;
Little masteries achieved;
Little wants with care relieved;
Little words in love expressed;
Little wrongs at once confessed;
Little favors kindly done;
Little toils thou didst not shun;
Little graces meekly worn;
Little slights with patience borne;—
These shall crown thy pillowed head,
Holy light upon thee shed;
These are treasures that shall rise
Far beyond the smiling skies.

—*Selected.*

HOW BESS MANAGED TOM.

Tom's sister Nell was pretty, and being a year older than Tom, wanted to show her authority over him. Tom was rough and awkward, and just at the age when a boy resents all meddling with his "rights." He would put his hands in his pockets, his chair on Nell's dress, and his feet on the window-sill. Of course they often quarreled.

"For pity's sake, Tom, do take your hands out of your pockets," Nell would say in her most vexing manner.

"What are pockets for, I'd like to know, if not to put one's hands in?" And Tom would whistle and march off.

"Tom, I don't believe you've combed your hair for a week!"

"Well, what's the use? It would be all roughed up again in less than an hour."

"I do wish, Tom, you would take your great boots off from the window-sill!"

"Oh, don't bother me, I'm reading," Tom would say, and the boots refused to stir an inch, which, of course, was very naughty. And so it would go on from morning till night.

But little Bess had a different way with somewhat stubborn Tom. Bess seemed to understand that coaxing was better than driving; and sometimes when he sat with both hands in his pockets, she, with a book or picture, would nestle down beside him, and almost before he knew it, one hand would be patting her curls, while the other turned the leaves or held the pictures. If she chanced to see his feet on the window-sill, she would say,—

"Just try my ottomon, Tom, dear, and see how comfortable it is to the feet;" and though Tom occasionally growled in a "good-natured way about its being too low, the boots always came down. Whenever his hair looked rough, she would steal behind him and smooth it out in a way Tom liked so well that it was a temptation to let it go rough, just for the pleasure of having her comb it. Yet, for the next three days at least, he would take special pains to keep every hair in its place simply to please little Bess.

As they grew older, Bess, in the same quiet, loving way, helped him to grow wise and manly. If she had an interesting book, she always wanted Tom to enjoy it with her; if she were going to call on any of her young friends, Tom was always invited to go with her.

"I can't understand," said lady Nell, "why you should always want that boy forever at your heels. He's rough and awkward as a bear."

"Some bears are as gentle as kittens," said Bess, slipping her arm through his, with a loving hug, while the "bear" felt a great warm glow at his heart as he walked away with Bess, and determined to try harder to be "gentle as a kitten," for her sake.—*The Advance.*

AN ELEPHANT'S TRICK.

The elephant of the *Jardin des Plantes*, at Paris, used to play his visitors a trick which could not have been thought of but by an animal of much intelligence. His house opened upon an enclosure called the elephant's park, containing a pond, in which he would lay himself under the water, concealing every part of him except the very end of his trunk—a mere speck that would hardly be noticed by a stranger to the animal's habits. A crowd would often assemble around the enclosure, and, not seeing him in it, would watch in expectation that he would soon issue from the house. But, while they were gazing about, a copious sprinkling of water would fall upon them; and ladies and gentlemen, with their fine bonnets and coats, would run for shelter under the tree, looking up at the clear sky, and wondering whence such a shower could come. Immediately afterward, however, they would see the elephant rising slowly from his bath, evincing, as it seemed, an awkward joy at the trick he had played.

In the course of time his amusement became generally known, and the moment the water began to rise from his trunk, the spectators would take flight, at which he appeared exceedingly delighted, getting up as fast as he could to see the bustle he had caused.

Strange as it may seem, a huge animal like the elephant has a ridiculous fear of certain small objects. The keeper of the Zo-ological Garden in Philadelphia says that he has seen an elephant nearly scared into a fit at the sight of a mouse. And one warm day, for the amusement of the spectators, a dozen inflated bladders were thrown into the pond when the animals went in to swim. At first they were greatly frightened. Then Empress struck at one with her trunk, and when it bounded into the air, both she and her companion trumpeted and scrambled out of the pond. Finally, she gently fished one of the bladders out of the water and kicked at it with her hind feet. No serious results following, the sport was continued until Empress happened to step on the bladder. It exploded with a loud report, and the elephants scampered home.—*Sel.*

TEMPERANCE.

THE DIRECT ROUTE.

"You can't make a man sober by act of Parliament." So they said. I thought it over. It didn't seem to me a self-evident proposition.

"Why not?" said I. Then came a crusher.

"You might as well try to cure the toothache by act of Parliament."

This made me reflect. I had been troubled with the toothache; worried by it; maddened by it; kept off work, my meals, my happiness by it. My health was failing in consequence. My temper was gone. My mind was going. I was invited to try various remedies.

"Stop it," said some.

"But how?" I inquired.

"Fill the tooth with gold," they explained. The tooth was thus primed, but the toothache went on.

"Clear it out," said others.

"How—how?" was my agonized exclamation.

"Cleanse the blessed thing out," they told me. I did. I got it inspected, illuminated, syringed, fumigated, made beautiful with camphorated chalk, bath brick, tale powder, and floriline. No good.

"Give it a rest on Sunday," said a clerical friend. I tried this. Even on Sundays there were some *bona fide* twinges; on Monday it was a bad as ever. What was I to do?

"Be extra careful what you let into it," said a civic functionary. Nothing could exceed my care. Three magistrates certified the good, harmless, excellent character of all I put into my tooth. I felt safe. Not for long. I soon felt sold. The results were disappointing, distressing, excrutiating. Somehow the certified application lost its virtue the moment it got inside.

"Hold a drink of water in your mouth and sit on the fire till it boils," urged a knowing one. I began to think this was the only remedy. At last I took counsel of a fanatic.

"Try the parliamentary cure," said he.

"What's that?" said I.

"Have the tooth out; a short act will do it." This seemed drastic. It would leave a gap in my social system. I should miss an old friend. The tooth had a vested interest. I took courage.

"Let the operation cost what it may, it must come," I cried. So I summoned the dentist.

"I am ready for the parliamentary cure," said I.

It took a strong pull. It was done. The tooth was gone. So was the toothache. I was happy.

Once more I reflected. Extraction cures toothache. I had never realized this before. No tooth, no toothache. This is strange, but true. And yet you can't make a man sober by act of Parliament?

Let us see. No tooth, no toothache. Granted. No drink traffic, no drink. Eh, what! Is that a fact? No drink traffic, no drink? I never thought of that. No drink, no drunkenness. I see. A mule with no hind legs doesn't kick. He is quiet. If a man can get nothing to drink, he doesn't drink. He is sober. An act of Parliament can make him so. By white-washing the public house? Not quite. Sanctifying it on Sundays, in big places only? What, then, do you want Parliament to enact? Prohibition.—*Irish Temperance League Journal.*

A LETTER FROM JEFF DAVIS.

NEW ORLEANS, La., Sept. 14.—[Special.]—To-morrow's papers will contain an open letter from Jefferson Davis to Bishop Charles B. Galloway of the Methodist church South. The Confederate chieftain is very severe in his handling of the prohibition bishop. He says: "I grieve that a dignitary of the Methodist church South should have left the pulpit and Bible to mount the political rostrum and plead the law of prohibitionism, the substitution of force for free-will moral responsibilities, the obligation to do unto others as we would be done by, and the brotherly love taught by the meek and lowly Jesus whom we adore. In this I see the forbidden union of church and state, and my grief is real and relates to both. This reply, it may be proper here to remark, is not made to you in your character of a dignitary of the church, but in that which for that occasion you have assumed—as a political partisan. I regret that you did not acknowledge that your strictures were appropriate to what others had said or done, and were not justified by the text of my letter for which you arraign me."

One hundred and eighty million dollars' worth of five-cent cigars were smoked in this country last year, and still thousands cry hard times.

Eighteen thousand dollars is an enormous price to pay for a small peach-blow vase, that's a fact; but look at the man who squanders $30,000 on the flowing bowl, and all he has to show for it is a peach-blow nose, not one-fourth the size of the vase aforesaid.

Texas may vote for whisky by 100,000 majority, but it will not fatten their starving cattle or bring peace into Texas homes. Texas may not like "to go dry," but wetting down with whisky by such a majority will keep thousands of the best class of people from making the State their home. Men and women who raise families prefer school-houses to saloons.—*Inter Ocean.*

In the Supreme Court at Des Moines, Iowa, Sept. 10, the opinion was filed in the case of Pearson and Linghran against the International Distillery, in which the lower courts of this county held that the sale of intoxicating liquors for export for general purposes was illegal, and closed the distillery as a nuisance. The court affirms this decision.

The people of Atlanta, Ga., do not seem to have become dissatisfied with their prohibition ordinance, though there are those who would have us believe that all kinds of evils resulted therefrom. A few days ago an election for judge in a place of him who has been foremost and most thorough in the execution of the law, resulted in his re-election by a large majority. The people want the law enforced, and are ready to sustain the man who does most for its enforcement.

Dalton county, Ga., is one of many counties in the South that have freed themselves from the curse of alcohol. Before prohibition was secured the Superior Court sat twice a year, and four or five weeks at each session at a cost of $7,560 per annum. Since prohibition it takes but two weeks to dispatch all the business of the court, and the attendant expense is $1,980. Before prohibition the jail fees averaged over $150 per month; now they are less than $25 per month, and for months the jail has been empty.

A volume of interesting statistics in regard to the liquor traffic in the United States is contained in a recent report from the Chief of the Bureau of Statistics at Washington. In round numbers the consumption of distilled spirits, domestic and imported, in this country is shown to have increased from 43,000,000 gallons in 1840 to 72,000,000 in 1886; of wines, from 4,800,000 gallons to 22,000,000; and of malt liquors, from 23,000,000 to 642,000,000. A statement made by the editor of the *American Grocer* is given which sets forth, among other things, that the present average expenditure in this country per annum for malt and spirituous liquors and beer at retail is $700,000,000. The drinking population is estimated to be (in 1886) 14,925,417, making the average expenditure per capita $45.90. On the same authority it is shown by tables, covering the five years from 1882 to 1886, inclusive, that the consumption of spirits is decreasing while that of beer is increasing, and that there is a reduced use of wine as a beverage. It is added that the wholesale cost of the liquors for which the retailers receive $700,000,000 is not more than $300,000,000, leaving 400,000,000 as the retailers' share of profits. A statement is made to the effect that only ten per cent of the distilled spirits consumed in this country are used for medicine and manufacturing purposes, ninety per cent being used as a beverage.—*N. Y. Observer.*

RELIGIOUS NEWS.

—The Veiled Prophets' parade at St. Louis this year will represent prominent events and scenes taken from the Bible. This has stirred up a good deal of feeling among the Protestant ministers, and Rev. Dr. Nichols has made a somewhat sweeping condemnation of the whole affair from his pulpit. He took special exception to the invitation to the ball, which is contained in a miniature representation of the ark of the covenant and is written side by side with the Ten Commandments. He thought this a sacrilegious blunder and a shocking prostitution of things sacred. He especially denounced the floats which will appear, one representing Moses receiving the law and the other the transfiguration of Elijah. Several other ministers sustain Dr. Nichols, and the matter has produced something of a sensation, but it is said on the authority of prominent prophets that the parade will not be changed, and that no floats will be taken from the procession.

—At the Lutheran General Council meeting in Greenville, Penn., the report of the Swedish home missionaries was heard with much interest. The large and important mission of Pastor Telleen on Mission Street, between Eighth and Ninth, has, after much struggle on his part, been made self-supporting. There has been great pressure of the lodge against Pastor Telleen's work, and his success is very encouraging.

—The statistical report of the General Synod of the Lutheran church shows the body to be composed of twenty-three synods, 1,246 churches, 134,710 communicant members, 1,248 Sunday-schools with 129,370 scholars; its total benevolence amounted during the last year to $146,312.98. The Augustana Synod of Swedish churches is connected with this body, and reports some 70,000 members.

—At the thirty-third convention of this General Synod at Omaha, June 1–13, 1887, they adopted the following: "*Resolved*, That the right, and therefore the wisest and most efficient method in dealing with the traffic in alcoholic liquors for drinking purposes, is its suppression, and that we therefore also urge those who comprise the church which we represent to endeavor to secure in every State the absolute prohibition of the manufacture and sale of intoxicating liquors as a beverage."

—The committee of the Evangelical Missionary Society of Paris has declined the invitation of the Government to send missionaries to Madagascar. It finds the field already occupied by the London Society, and will not introduce division into it. Hence it answers, that French Evangelical missionaries will be sent to Madagascar only when the churches there invite them.

—The Bremen Mission on the Slave coast returned more than a hundred baptisms of natives during 1886, sixty-nine of which were of adults. In the ten years from 1876 to 1886 the number of Christians has risen from 175 to 556. The Directory of the Deaconesses' House at Hamburg has decided to send deaconesses to this mission.

—Reports from the Western Indiana yearly meeting of Friends at Plainfield, state that action was taken on the use of tobacco by members, and also against the secret orders. The General Conference of Friends called to meet in Richmond, Indiana, gathered last Friday. Among the delegates is Calvin W. Pritchard, editor of the *Christian Worker* of this city, and member of the N. C. A. Board.

—The bishop's address at the opening of the nineteenth General Conference of the Evangelical Association, recently in session at Buffalo, N. Y., contains the following interesting statistics: Membership, 138,130; churches, 1,839; Sunday-schools, 2,306; scholars, 182,037. The receipts of the missionary society increased in the past four years $99,978.43, the total receipts for the last quadrennium being $484,065.10, as against $384,086.67 for the four years ending in 1883. The debt of the society amounts to $44,000. The publishing house of the denomination is at Cleveland, Ohio, and is reported to be worth $500,000. It has no debt.

—The fortieth anniversary of the settlement of Hollanders at Pella, Iowa, was celebrated on August 31st, and was a grand success. Rev. Wm. Moerdyk, well known for his efforts to instruct the Hollanders upon the lodge, is pastor here. Henry Hospers, Esq., of Orange City, Iowa, among others, delivered an eloquent address; Rev. E. Winter, of Grand Rapids, Mich., who was for eighteen years pastor of the First Church of Pella, sent a letter of congratulation; J. Van 't Lindenhout, of the orphanage at Neerbosch, Netherlands, sent a cablegram of kind wishes. There are six Reformed churches in the settlement of Pella. From this settlement the colony of Hollanders in Sioux county, Iowa, went out, where they have nine churches. From Sioux county, Iowa, went forth the colony of Douglas county, Dakota, where they have two churches.

—Dr. R. R. Meredith of Boston, who succeeds Dr. Pentecost in the pastorate of the Tompkins Avenue Congregational church, Brooklyn, is a native of Ireland, was educated in this country, was a captain in the war, and was in the Methodist ministry until 1878, when he accepted a call to the Phillips Congregational church of Boston, which he left in 1883 for the pastorate of the Union church in the same city. He received a salary of $7,000 from this church and $2,500 from his famous Bible class. His salary in Brooklyn will be $7,000.

—The colored Baptists of Georgia will celebrate in June, 1888, the centenary of the founding of their first church, January 20, 1787, in that State. The celebration is postponed till June in order, we suppose, that it may be held in a tent. It is to last two weeks, and will take place in Savannah. A historical volume is to be issued. There are, as the result of the century's work, 1,400 colored Baptist churches, 500 ministers, 2,000 licentiates, and 160,000 members.

—The immigration of Finns has been unusually large the past summer. They have settled in various places in New England, the West and the Northwest. A new Finnish church (Lutheran) was recently dedicated for these people in Ishpeming, Mich. At the dedicatory service selections of Scripture were read in Finnish, Norwegian, Swedish, German, English and Syrio-Chaldaic. The sermon was in English.

—William Taylor, who is determined to establish a line of mission posts clear across Africa, from west to east, has established a new line of missions extending seventy miles from the coast on the Cavalla River. They are seventeen in number, and the principal ones are at Eulileky, Yawki, Beaboo; Tobo, Tatepa, Gerrobo, Wamleka, Nahleky, Baraka, Garaway, and Grand Sess. White men and women are asked by the natives as teachers in preference to natives. He has negotiated with the inland kings and chiefs for the establishment of industrial schools and missions along the banks of this river, and calls for workers to aid him. To each missionary and his wife a good-sized dwelling, ground and agricultural implements will be given. The missionaries have been well received, and many requests for missions have been set aside for want of workers.

—The Thirty-fourth annual report of the Board Missions of the American branch of the United Brethren in Christ (Moravians), shows that in 1886 more than $18,000 was expended on missions at home and in Africa and Europe. The collections were greater than in the year before, and an effort is to be made to raise $60,000 during the present year. Among the gifts in 1886 was one of $5,000 from Mr. Rufus Clark of Denver, Colorado, to build a theological training school at Shaingay, in Africa, to be named after him and his wife. The school was opened last February with three students, besides five boys in the primary department. The African work has proceeded to the satisfaction of the secretary, the net increase in members at the sixteen stations having been 1,311 for the year making 3,940 in all. As compared with the results reported by the missionary societies of far more numerous communions, these are certainly very remarkable.

—On the 7th of August, in Ahuacuatilan, State of Guerrero, Mexico, Rev. Abraham Gomez, Miguel Cipriano and the wife of Felipe Zaragoza, all Presbyterian missionaries, were cruelly murdered by a Roman Catholic mob, at the instigation of a rabid priest, and with the tacit permission of the authorities.

—During the eight years closing March 1, 1887, the American Sabbath-school Union established 173 Sabbath-schools in the Indian Territory, containing 973 teachers and 6,931 scholars. One missionary reports his work last year as having been among eleven tribes, speaking as many different dialects; namely, Choctaws, Chickasaws, Cherokees, Creeks, Seminoles, Pottawotomies, Caddoes, Wichitas, Kiowas, Comanches, and Apaches.

—The Spanish governor came to Ponape, the largest of the Canary Islands, last March with fifty soldiers, six priests, and twenty-five convicts, and almost immediately began to encroach upon the premises and interfere with the missionrry work. Mr. Doane, American Missionary, after several ineffectual interviews, sent him a written protest complaining of this action, and describing it as arbitrary. At this the governor took offense, arrested Doane, and put him in close confinement on board a Spanish man-of-war in the harbor. All this was within a month of the arrival of the Spaniards. After three days the governor came to Mr. Doane, and, without the form of a trial, sentenced him to fifteen days' imprisonment because of the protest. At the end of fifteen days the governor informed him that he was to remain in confinement on other charges, but did not state what they were. For six weeks the governor paid no attention to the inquiries of Mr. Doane or of his American associates on the island as to the cause of such treatment. Then he sent word to Mr. Doane that within three days he was to be sent to Manilla, 2,000 miles away, to be tried, but gave him no opportunity to look after his personal property on shore, to find witnesses, or to confer with his associates. Dr. Smith, the Secretary of the American Board, says: "It seems this is Spanish justice to an American citizen. But this fact, with other things that have happened since the Spanish came to Ponape, the closing of some of the churches, and of all but one of the fifteen or twenty schools on the island, the silencing of some of the native preachers, the stealing and abuse of the native girls, the free flow of intoxicants, and we begin to see what the Spanish occupation of the Caroline Islands means for Christianity and civilization there."

LITERATURE.

ENTERING ON LIFE. A book for young men. By Cunningham Giekie, D. D., author of the "Life and Words of Christ," "Hours with the Bible," etc. Pp. 224. Price 40 cts. John B. Alden, New York.

It is long since we have taken up a volume dedicated to young men and noted with such pleasure its purpose and execution. Dr. Giekie is one of the very ablest writers on Bible history, and naturally he has put the chapter on Christianity in the very center of the volume. Chapters on "Youth," "Character," "Companions," "Success," lead up to it; and the titles "Helps," "Reading," "Dreams," "Farewell" follow. Unlike some American volumes, attractively written yet of little depth and merit, this volume does not boast that it gives the rules for success in life; yet it gives them most reliably. The style is peculiar and a study. It is rare to find a work of such epigrammatic character. Each sentence may be taken out of its setting and studied like an axiom. In the chapter on "Character" we read:

"Character, if well-nigh alone, still commands our respect and love, in spite of many defects or weaknesses. Intellect, like ice, is colorless; no one has more of it than the devil. Power, eloquence, exact morals, so far as the world sees, knowledge, and Ahithophel's wisdom, may dazzle or awe, but may after all count for little in our estimate of their possessors; but goodness has our homage and our hearts. It makes up for many wants. All the world loves my Uncle Toby; and what is it that makes us reverence little children? The image of God is the same whatever reflects it, and nothing can make up for its absence.

"A good name is one of the few honors which all men alike desire. Flattery cannot court a monarch with anything beyond it, and the humblest think themselves still rich if they retain it. Hypocrisy is the homage that worthlessness pays it. Vice makes a mask of the skin of Virtue, and whitens its sepulchres laboriously. There is no sin but seeks to cheat the world by an alias, and hardly a sinner who does not cheat himself by apologies and mitigations. We are all saints by daylight and in public. Men who seem insensible to shame in youth, often affect severity in later life; meanness often gives way in age to the love of praise, and seeks, if not sooner, at least in dying, to gain the poor consolation of a posthumous character.

The book is full of beauties and excellencies. We most heartily recommend our young readers to forego some trifling luxury and buy this book. Read it again and again.

In the October number of *Scribner's Magazine* Professor N. S. Shaler contributes another paper in his series relating to the surface of the earth and allied topics entitled "Caverns and Cavern Life." Professor Shaler describes the various groups of caverns, clearly explaining how each variety has been produced. He also gives some useful hints about explorations, and discusses the modifications of animal structure produced by living in caves. The many illustrations show picturesque views of noted caverns, grottos, lava caves, and sea chasms. The number contains a timely and thoughtful paper on "Municipal Governments," by Gamaliel Bradford, which traces the causes of existing evils in the government of our cities, and suggests some remedies. "The Paris School of Fine Arts" is the most richly illustrated article; and a paper describing the additions which are being all the while unconsciously made to our colloquial language from the ranchmen's dialect closes the number.

LODGE NOTES.

The grand session of the SelectKnights Ancient Order United Workmen met in Springfield, Ill. A "military" bill was adopted by a majority of three votes after a heated debate. It provides that the entire military authority shall be vested in the Supreme Legion.

A meeting under the auspices of the Sons of Ireland, a new dynamite society, was held at Cooper Union Sept. 21. About 400 people were present. Violent speeches were made by Professor Mezzeroff, the Russian nihilist, and others, and an address was circulated declaring constitutional agitation and appealing for funds to support Mezzeroff's Dynamite College, whose object is to prepare young Irishmen to free Ireland by blowing up London and other English cities.

The Supreme Legion of the A. O. U. W. of the world convened in biennial session in Knights of Pythias hall, St. Paul. This body represents the military branch of the order of United Workmen, and extends over the greater part of the United States and Canada. All members of this branch of the order are eligible to sit in the deliberations of the body, though the business is transacted by the Supreme Legion proper, which consists of the supreme officers. During the year the order has been extended into Utah, Idaho, Wyoming, Tennessee, and Florida. The twenty-three new legions added 539 members. The total number of legions July, 1887, was 473. The total membership was 12,317.

The Chinese residents of San Francisco, Cal., had a remarkable parade Friday in honor of their idol, Tan Wong, recently brought from China The parade was of oriental magnificence, but was confined to the streets and alleys of Chinatown. The costumes, banners and oriental weapons incident to the march were brought from China especially for this occasion. There were 1,000 Chinamen and numerous Chinese women on richly caparisoned horses in line. The women wore long silken gowns, and at their side walked attendants, holding high over their heads banners of gold. The men in the procession carried antique war implements, long gilt maces elaborately carved, and swords or spears, around whose points were coiled gilt lizards, snakes and flaming dragons. A number of tall banners that floated twenty feet in the air preceded another heavily armed battalion of Celestials attired in brightest yellow and carrying weapons, no two of which were alike. Immediately preceding the mighty Joss, Tan Wong, was a band of musicians sounding huge gongs and kettle drums, while a body of cannoniers kept up a constant fusilade of fire crackers. Twelve worshipers clad in light yellow carried Tan Wong in a huge chair. About the idol and behind trod attendant priests in long black satin robes. They were accompanied by bearers, whose censers were hung from the ends of long red poles. Following Tan Wong was a dragon 175 feet long, the most gorgeous ever seen in America. This was supported by sixty worshipers. The monster opened its mouth, writhed its body, and, by appliances known only to Chinese, kept up an appearance of life. The idol was placed in the joss house today to be worshiped.

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Cheese	07	@	15
Beans	1 25	@ 2	40
Eggs			16
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Flax			1 07
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Hides—Green to dry flint	07½@		13
Lumber—Common	11 00	@18	00
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FARM NOTES.

CARE IN FEEDING HORSES.

The study of the subject of food elements, and their relation to the animal system has been greatly neglected. Of late years science has been doing much in this line of work, but there is a great deal to be done yet. Although the animal body is so complex in structure, yet chemistry has divided it in a general way into nitrogenous, non-nitrogenous and mineral matters. Since these substances are continually being destroyed in the body in forming materials for growth, in generating heat and in producing force, it is necessary that the animal should receive substances similar to those destroyed, so that these may be assimilated by the tissues and fluids of the body to replace those lost and to enable the vital actions to continue.

Relatively to size, the horse has a smaller stomach than any other of our domestic animals. This makes it necessary that he must feed frequently, digest promptly, and have a rich material in a small bulk, thus adapting him especially to perform rapid work. In a state of nature he is under no necessity of eating too much at any one time, but replenishes the stomach lightly and at frequent intervals throughout the day. There is no overloading, nor overtasking the organ, and no extreme exertion upon a full stomach which so often takes place in the domesticated condition. Even in domestication a horse will maintain excellent health on the natural grasses, fresh or made into hay; but when he is placed under the saddle or in the harness and subjected to work, we take him from his natural state and the same feeding will not longer meet the demands of the system.—*American Agriculturist.*

BE KIND TO YOUR HORSE.

Kindness with the family horse is of the utmost importance. Always cultivate an acquaintance, and be on social and friendly terms with him. If he is tired and worn out it is astonishing how these little attentions will encourage and cheer him up. When not in use he should be given a reasonable amount of daily exercise. No animal will do well without exercise. It promotes a good action of their limbs, and assists digestion. The harness should be made to fit, thus avoiding chafes and bruises. In cold weather the lips and tongue of the horse may be made very sore by contact with the frozen bit. The bit should always be warmed before being placed in the horse's mouth. Flies are very annoying to horses, and the use of the net or some preparation that will keep flies away is well repaid.

Care in driving is of the greatest importance. How often do we see an animal driven until wet with perspiration and dotted with foam standing without blanket or protection of any kind from the cold northern winds. When in such condition, he evidently suffers intensely; besides the danger of contracting diseases, from which he will never recover. If any law on our statute book should be more rigidly enforced than another, it is the one against fast driving. When in use blankets should always be provided in cold weather, so that they will dry without chilling. Protect them from drafts when warm, and either rub down or let them stand in a stable where cold air cannot strike them.—*American Agriculturist.*

A HORSE THAT WEARS GOGGLES.

A horse with goggles was one of the attractions of the Clinton Square market place Saturday afternoon. The Manlius farmer who owned him said he discovered recently that the animal was near-sighted, and an oculist took the necessary measurements, and sending to New York, had a pair of concave spectacles made expressly for Dobbin. When the farmer tried them for the first time the horse appeared to be startled, but recovering from his surprise manifested every symptom of pleasure. They are made so as to be firmly fastened in the headstall, and can not be worn without that piece of harness. "When I turn him out to pasture," said the farmer, "he feels uneasy and uncomfortable without his goggles, and last Sunday he hung around the barn and whinnied so plaintive like that I took out the bit and put the headstall and goggles on him, and he was so glad that he rubbed my shoulder with his nose. Then he kicked up his heels and danced down to the pasture. You ought to have seen him. I hate to let him wear specs all the time though, for fear he will break them."—*Bridgeport Standard.*

KEEP POULTRY AT HOME.

Mr. Stephen Beale, an English authority on poultry has this to say about keeping poultry that depredate on neighbors:

"It will be conceded at once that whilst every one has a right to keep fowls, no one has a right to do so at the expense of the comfort or health of others. And as soon as it is found that they become a nuisance in any way, then the law at once steps in and says that this must not be, nor is it fair to expect that it should be so. Poultry keeping in towns is a luxury, and even if the law permits the carrying on of a business though it is annoying to neighbors, it does not go so far as to defend luxuries in this way. Therefore we may only keep fowls so long as our doing so does not intrude upon the comfort or rights of our neighbors, and if it can be be proved that by our doing so either one or the other is infringed, then if they like to defend themselves they can compel us to put a stop to what is a nuisance to them. In a country district this would be somewhat difficut to do, but in a town both reason and truth can soon be worked upon, and several cases show that the law is as we have stated."

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"Rough on rats is simply arsenic. Hardly a day passes but some one suicides by its use. If on discovering that this poison has been taken the sufferer is given one or two raw eggs, and the eggs are followed up with large draughts of tepid water into which a tablespoonful of salt or mustard has been thrown, the stomach will usually throw the poison off. These, supplemented by a dose of castor oil, sweet oil or milk to offset the action of the poison, will usually save the life of the patient. The same treatment is the one to be followed when Paris green, opium, morphine, paregoric or laudanum is the poison used. When opium, morphine, paregoric or laudanum is swallowed it is well to give a cup of strong black coffee after the emetic, to apply cold water to the head and neck, and to prevent sleep. These poisons represent the majority of those taken by accident or by persons intent on suicide. When tartar emetic is taken, after encouraging vomiting, it is well to give milk and strong tea to drink. When poisons like mineral acids are used—such as aqua fortis and oil of vitrol—after an emetic solutions of soda, magnesia, and even of plaster scraped from the wall can be used with good effect. Oxalic and carbolic acid calls for the same treatment after using a little flour and water, the white of an egg, or castor oil in order to protect the gullet and walls of the stomach. When poison like caustic potash, soda or lime is used, administer vinegar, lemon or orange juice in water, emetics and oil. If phosphorus is taken, like the ends of matches, for instance, keep up the vomiting and administer big doses of magnesia in water. Oils in such cases must not be used. For corrosive sublimate administer the white of an egg, flour and water, or milk, and then the emetic. In poisoning from chloroform or illuminating gas, let the patient have fresh air, loosen the clothing and dash cold water about the face and neck.

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News of The Week.

CHICAGO.

The committee appointed to prepare for the reception of President Cleveland have agreed that the reviewing stand be erected at the new Auditorium building and that after the review the President should be invited to lay the corner-stone of the new building.

Hon. E. B. Washburne, former minister to France, was taken with congestion of the brain Wednesday afternoon at the home of his son. His right side was partially paralyzed, and it is thought he may have had a touch of apoplexy. It is not believed that he can recover.

Justice Miller, of the Supreme Court of the United States, in an interview last week in this city, intimated that the counsel for the anarchists would have to make out a strong case before the United States Court would intervene.

The death order in the anarchists' cases was handed down by the Supreme Court at Ottawa Saturday morning and immediately dispatched to Sheriff Matson.

COUNTRY.

Natural gas has been discovered at Herndon, Guthrie County, Iowa, which is the only place in that State where it is known to exist in considerable quantities. The place is situated in a fertile prairie country some miles northwest of Des Moines at a crossing of the C. M. & St. P. and the Wabash narrow guage lines. The remarkable thing about the discovery is that the gas pours forth in powerful currents without visible diminution of volume from wells only 120 to 165 feet in depth.

The Georgia Senate has passed its substitute for the Glenn bill by a vote of 23 to 13. The bill merely withdraws the State money from educational institutions where races are mixed and makes graduates ineligible for teachers' places.

A wind and rain-storm of great fury swept Brownsville and adjacent country in Texas late Wednesday, creating havoc. The Rio Grande River rose rapidly and raged like a sea over the fertile fields. The loss is very great.

Near Key West Tuesday a cart load of dynamite was found hidden among some woods. There was enough of it to blow a half dozen cities into the air, and appears to prove the plot against Cuba is more formidable than was at first supposed.

At Haverhill, Mass., Friday night, J. H. Abbott, while drunk, shot and killed his daughter, Mrs. Mamie E. Cummings, and then shot himself, dying instantly.

The steamship Alesia, which arrived at New York Friday from Marseilles and Naples, had Asiatic cholera on board. Eight persons died on the passage, and on her arrival at quarantine the health officer found four cases. No fears are entertained of the spread of the disease.

The tax on whisky decreased from $69,092,266 in 1885-6 to $65,829,321 in 1886-7, while the tax on beer increased from $19.676,731 in 1885-6 to $21,922,187 in 1886-7. Much of the beer sold is said to be bad, and a government chemist will analyze it.

An oil fire is reported in the field near Cygnet, Ohio. Two employes are believed to have lost their lives, and the property loss is estimated at $100,000.

Five men from Harvard, Ill., who were boating on Lake Geneva, Wisconsin, were drowned Monday. The steamer Leman collided with their craft.

Leading members of the Sioux nation in Dakota have petitioned the President to revoke the order of the commissioner of Indian affairs forbidding instruction in the Indian schools in any but the English language.

RAILROAD ACCIDENTS.

Part of a frieght train being switched near Inwood, Iowa, Tuesday, broke away and tore down the grade toward Canton, D. T., and crashed into a passenger train that was on the point of crossing a bridge at that point. Five persons were instantly killed.

A collision occurred on the Pittsburg, Fort Wayne and Chicago road near Forest, Ohio, Monday, that resulted in the death of one man and the fatal wounding of two others. The train caught fire and a can of dynamite exploded. The track was torn up for a great distance.

At Fern, Md., Monday night the engine of the Bee Line limited express left the track, turning completely over and killing the engineer and his son the fireman.

Two passenger trains collided Monday morning on the River Division of the Chicago, Milwaukee & St. Paul road, near Dubuque, Iowa. One fireman and conductor were killed outright and many passengers were injured.

Express trains on the Pittsburg, Fort Wayne and Chicago road collided Thursday morning near Lima, Ohio. There were many narrow escapes, but the engineer, who jumped from his cab, was the only person seriously injured.

Near Hollidaysburg, Pa., an accommodation train was thrown from the track by cows. The engineer was instantly killed and the fireman painfully injured.

FOREIGN.

During Tuesday's festival four bombs were thrown in front of the Vatican at Rome. One entered the papal barracks.

The Cologne *Gazette* says that Germany will henceforth be independent of Russia. Unless the latter country makes fresh approaches, the paper says, the firm of the three emperors will be dissolved, and the dissolution will not be followed by a Russo-German alliance.

A detachment of hussars and artillery have arrived at Mitchellstown, Ireland, to disperse any public meetings that may be held during the sitting of the police court in which the preliminary trials of persons involved in recent disturbances will be held.

A letter from Henry M. Stanley, the African explorer, dated June 23, has been received in London.

An earthquake was felt in Malaga, Spain. The shock caused a panic among the people but did no damage.

A disastrous wreck occurred on the Gulf Division of the Southern Kansas Railroad at Guthrie, Indian Territory. A light engine and construction train collided, both moving at a high rate of speed. The two engines and twelve freight cars were piled in a heap and the list of killed and wounded is large. It is rumored that a large number of the workmen were killed, but details are meager.

An ironclad of 11,940 tons and 12,000 horse power, the largest ever constructed, was launched Tuesday at Portsmouth, England. She is called the Trafalgar.

Bishop Healy, coadjutor of the Catholic Bishop of Galway, and a well-known Unionist, was boycotted Sunday. He went to Glencoe to administer the sacrament of confirmation, but only the children were present to participate. Their parents and friends remained outside the church.

Advices from the Guatemalian government to their minister at Washington say that the Catholic Archbishop and some of his friends who are opposed to the present government have left for San Francisco to raise funds to bring about a revolution.

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The exclusion of thirty-three secret society members from the United Brethren church at Hicksville, Ohio, is so unusual an event that it excites wonder from some and enrages more. It is not denied that these members were violating the discipline of the church, which they had vowed before God to maintain in righteousness; and if the rule of the church is right, their condemnation stands. The popular view is, that the next General Conference will practically abolish the rule, which the treachery of the leaders has already made almost a dead letter, and, therefore, there was no good reason for this unusual and apparently severe action. Had the United Brethren been honest before God they would have followed the example of the godly fathers of the church, and would have condemned lodge membership as a wicked complicity with the world which must not be allowed in the church. Such discipline would then have been unusual because it would seldom be called for.

St. Bernard Knight Templar Commandery of this city expelled three of its boodler members Sept. 21st and gave two others a respite. McGarigle, Ochs, and Bipper were the culprits. Van Pelt was shortly before brought before his lodge, with probably the same result. The final decision goes of course to the Grand Lodge which meets in this city this week. A funny incident took place in the meeting of the County Commissioners the other day—the body to which the chief boodlers once belonged. Commissioner Hemmelgarn in a warm attack on Sheriff Matson for improperly feeding prisoners in the jail said, vehemently: "You have a sheriff, who allowed a prisoner [McGarigle] to sit in Fisher's Garden without a deputy, after I had notified him not to do so. He is either a fool or a knave—" "Hold on!" "Out of order!" were the cries that choked the rest of the sentence, and the chairman put the speaker down before he could tell the public any further of the connivance of the sheriff with the McGarigle runaway. The lodge claims that the boodler violated his word of honor to Matson. Is it the custom of the Sheriff to pledge or swear his prisoners that they will not run off? Or is it necessary for him to do so with his Masonic charges, to thereby prevent their throwing him a sign of distress which he has sworn in the lodge to heed?

The lower house of the Georgia legislature has anticipated Bro. Hinman's argument on the Glenn bill, and voted last week to fine Atlanta University at the rate of $8,000 per year, by refusing to appropriate the usual sum so long as white and colored students are taught together. This providential defeat of the Senate substitute will keep the matter under agitation until its authors themselves are ashamed of their work. If the Senate should agree, it will yet be a blessing to the institution, making it independent of a political body of low principles, and giving it an opportunity to "live by faith." Doubtless the loss will be made up to it thrice over, and the principle for which it stands will be more firmly established, until the vicious rule of caste shall be overthrown.

The apt imitation of the whites by the colored lodges does not stop with titles, degrees, funerals, oaths and ceremonies. They have learned that under the cloak of secretism darkest infamy may be plotted and concealed. A dispatch the other day from Greenwood, Mississippi, says that some two months ago a black man named Taylor killed another black, and colored Masons attempted to lynch him, but were prevented by a Mr. Stancil, who took Taylor home for a time. Since then both he and his wife have disappeared. His body was found a few days since in the Tallahatchee river and the belief of the people is that a Masonic murder has been committed. On July 27th at Greenwood another negro was found lynched by a black mob, and it is understood that colored Masons thus avenged the death of one of their order. The belief is strong in that neighborhood that the colored Masons take an oath in their secret organizations to avenge the death of a brother member.

Bishop Ireland, popish prelate in the district where the Knights of Labor are meeting this week, was lately interviewed in Washington and thus expressed his view of the relation between the order and the Romish church: "The church has withdrawn its disapproval of the organization, holding that its secret work is harmless so long as it does not foment riots, immorality or irreligion. While the church is opposed to secret societies of all kinds, it holds that the society of the Knights of Labor is of a political and business nature such as all men are entitled to have regarding their business affairs. The organization has shown no disposition to foment riots, and under the management of Powderly I do not think it is likely to, although we can not tell what would happen should any other man be elected to Powderly's place. Under these circumstances the church has tolerated the association." The shrewd bishop does not conjecture what would happen should a devoted son of Rome be lost from the leadership of the order. Should a non-Catholic succeed him it would soon be seen whether the Knights of Labor were an order to be prohibited or no. Its principles, objects and constitution would hardly save it.

A dispatch from the capital of the State to the *Daily News* of this city tells of the activity of the political hacks in that city with reference to the election for governor next year. It is generally admitted, says this authority, that John C. Smith, present Lieutenant Governor, is the strongest candidate "by reason of his wide acquaintance and great popularity." This is but another case of lodge boosting Aside from his activity as a Freemason and Odd-fellow he has nothing to recommend him to popularity. He has no record for any great action or wisdom in public affairs. Outside the lodge circles he was indeed almost unkown when a few years ago the Republicans made him State Treasurer and then Lieutenant Governor. In the meantime he has been holding several of the highest offices among the Odd-fellows of Illinois, and has been "strengthening his political fences" by organizing lodges of this order and of their military "Patriarch's Militant;" he has been Knight Templar "Grand Commander," and is now, we believe, "Deputy Grand Master" of Illinois Freemasons, and as Alexander T. Darrah is now completing his second term, Smith will probasucceed him according to custom. Thus the people of Illinois have before them the interesting possibility of a Grand Master for governor. God forbid they should ever be so derelict as to allow such a lodge plot to succeed.

THE OVERGROWN HEDGE AT GETTYSBURG.

BY JOEL SWARTZ, D. D.

Among the many charming beauties which elicit expressions of admiration from the visitors to the National Cemetery at Gettysburg, not the least is the smoothly-shaven hedge separating it from the "Evergreen Cemetery" (citizens') on the east. The watchful and competent wounded soldier, who, with his veteran subordinates, has charge of the cemetery and keeps everything in such charming order and loveliness, explained to the writer the reason, in answer to his question, why the hedge fence was so exceedingly high, that it was owing to the mistaken notion of letting it grow too much before it was shorn. He said the hedge is now so large and strong in stock that it is not possible to cut it down and back so as to reduce it to a proper height. As it is, it cuts off the view between the two cemeteries, and, when standing close, the more distant landscape and far-off horizon. It is a fine fence, impenetrable and imperishable, but it is too high for beauty, utility or intercommunication. But there it is, with roots as densely interlaced underground as its matted branches are above. To reduce it or remove it, were the latter found necessary, would be nearly equally difficult. But as it runs between two cemeteries, and as the village is never likely, as is often the case with growing cities, to encroach upon the quiet sleepers in these two apartments, it is not ever, probably, to become a practical question, What shall we do with the hedge?

Some hundreds of years ago our fathers planted hedge rows between the churches. Long, deep-rooted and closely matted are the fences which run between Geneva and Wittenburg and Oxford and the rest. Nor is the hedge between the churches always like the one here between the two cemeteries, thornless; nor are the thorns always turned in or clipt back. If the churches were cemeteries for the quiet and protection of the Lord's sainted dead, and the entombment of their books and deeds and other evidences of their wisdom and valor, it need not be much regretted that the hedge were matted and thorny and high which separates the different apartments of the sleepers. But what if its apartments are the Good Shepherd's green pastures for the one flock, shepherded, in his wisdom for the while, in different folds, yet all having one Shepherd? Is it well to have the hedge too high, or barbed with untrimmed, sharp thorns to ward off or punish too near approach? Blood stains and torn fleeces mark the long green lines as history turns her optics down the denominational hedgerows of the past. She finds sad proof that the separating lines are neither thornless nor safely passable for the too simple and unsuspecting sheep.

Or suppose the field thus divided is the world, and that the many laborers in it are servants of the one Master, to whom each one stands or falls, is it well for these servants to divide themselves and their work by thorny, high grown and impenetrable hedgerows? Or if the hedge-row be necessary for some inscrutable reason, is it not desireable that it shall be low enough to see over, talk over, and shake hands over? At all events and in any case, is it worth while to spend all one's time, or any considerable part of it, in an attempt to thicken, heighten or sharpen the old ancestral hedge-lines? Many a fruitful furrow might be drawn where they encumber, and the time spent in strengthening these lines

might, if devoted directly to the culture of the field, yield many a golden sheaf for the Master's garner. Well, when the promised time shall come that, "Instead of the thorn shall come up the fir tree, and instead of the briar shall come up the myrtle tree, and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off," then the hedge shall yield to the furrow and the thorn to the sheaf. The Lord hasten the day!

But why not go to work and dig up or burn away the hedge-rows at once? That were easier than to grow the fir tree and myrtle tree instead. Destruction is the easier and inferior part. It is also well to remember that as the matter now stands, much that is lovely and of good report is interlaced with, and supported by, these very hedge-rows. How many institutions, boards, fellowships, etc., full of mercy and good fruits, would be disorganized if not destroyed, and all their benefactions lost, if the old lines were too rudely and suddenly destroyed! Growth must keep pace with destruction; conservatism and reproduction must replace the changes of radicalism and revolution, or the last state shall be worse than the first.

Let the living, growing church crowd upon the cemeteries of dead and buried issues, and the hedge will have to yield to the furrow and the thorn to the sheaf.

Gettsyburg, Pa.

GEORGIA BARBARISM.

BY H. H. HINMAN.

"The agony is over. The Senate on yesterday passed the substitute for what is known as the Glenn bill."—*Atlanta Constitution, Sept. 23d.*

No; the agony has but just begun. The horrible proposal to send Christian women to the chain-gang for teaching their own children in their own schools has been withdrawn, for even Georgia can be made to feel the power of the outraged moral sense of mankind. But the act as it has passed the Senate is even meaner and more cruel than the original bill. Meaner, because its victims are not to be the well-to-do, cultured, college professors,who could command money and influence for their defence,but is,instead, the poor colored students who have had the fortune to be educated in a Christian college that offers instruction to all. More cruel because it is easy of execution and because it deprives a great multitude of excellent young men and women of their almost only means of making a livelihood. The following is the full text of the bill:

To be entitled an act to regulate the manner of conducting public educational institutions in this State, and to protect the rights of colored and white people, and for other purposes.

Section 1. Be it enacted by the general assembly of Georgia, That from and after the passage of this act, that no school, college or educational institution in this State that is now, or may hereafter be supported in whole or in part by the public funds of the State or public funds of any county, municipality or any other subdivision of this State, shall matriculate or receive under any pretext whatever, as pupils, both white and colored persons—such white and colored persons shall be taught in separate schools.

Sec 2 Be it further enacted, That any school, college or educational institution, or teacher, manager or controller thereof, who shall violate the provisions of the preceding section shall not be entitled to participate, directly or indirectly, in the distribution of any public funds now appropriated, or hereafter to be appropriated, for educational purposes in this State, either by the State, the several counties thereof, the municipalities or other subdivisions in this State.

Sec. 3 Be it further enacted by the authority aforesaid, That no person who hereafter becomes a pupil in any college, school or educational institution where the co education of the races is permitted or allowed shall hereafter be competent to teach in any school, college, or educational institution of this State, that is supported in whole or in part by the public funds of the State, or the several counties thereof, municipalities or other subdivisions of this State.

Sec. 4 Repeals conflicting laws.

The first section, except as an explanatory clause, will be of no force whatever. It simply affirms that people shall not do what they may know to be not only a natural right but a moral obligation. But as it provides no penalty it will be regarded as simply an ebullition of the spirit of race prejudice and will be treated accordingly.

The second section, which proposes to withdraw all State aid from those institutions that have been planted and sustained by Christian benevolence, which have contributed greatly to the cause of education, good government and the prosperity of the State, and which are so important for the supply of the teachers of which Georgia has most pressing need, was most unjust and most suicidal.

Considered either as a threat or an attempted bribe it will be powerless. An institution that for the sake of $8,000 would yield to un-christian demands would justly forfeit the confidence of those benevolent contributions that have been *far greater*. It would be the worst possible policy for Atlanta University to cheerfully obey the unholy edict.

The third section comes with crushing weight on the students of Atlanta and Clark Universities. It proposes to punish them for obeying their parents in getting the best possible education at the smallest possible expense. The commendable efforts of both parents and children, who, amidst abounding difficulties, have sought and obtained the advantages of these schools is regarded and treated as a misdemeanor, and the source of supply for the best teachers the State ever had is cut off. Should the substitute bill become a law it will practically offer a premium on ignorance and inefficiency. It will alienate the sympathies of the warmest and best friends the South has ever had, and do much to raise sectional and race animosities.

And all this was merely for "buncomb." Practically there was no co-education. No negro had applied for admission into a white school and the white children in colored schools could be counted on one's fingers. It is an ebullition of barbarism—the last expiring kick of the spirit of slavery.

WEEK DAY SERMON.

BY E. E. FLAGG.

One of the sublimest answers ever made by human lips, always seemed to me to be that of Martin Luther when he replied to the papal emissary, Serra Longa, who asked him where he should take refuge in the event of being forsaken by the elector and all his earthly friends: "Under heaven." The whole wide universe he could claim for his city of refuge, and in the weariest desert land he could never go where the shadow of a protecting sanctuary did not fall.

I believe that the human mind naturally responds to the heroic, and the Bible in nothing shows its inspiration more than by its constant appeals to cast away unmanly fears. I believe, too, that Christians are by far the bravest men and women in the world; and they ought to be,—they, the symbol of whose Captain and Redeemer is the Rock, the constant, age-enduring Rock, clothed with strength and beauty as with a garment; the tender grace of the windflower, the emerald green of the lichen. And not only the everlasting Rock, but the living Rock, for so close did the old Hebrew poet and seer come to the heart of Nature that she whispered to him the secret which modern science has but lately discovered, that by some mysterious aggregation of their crystalline particles, rocks actually *grow*.

I admit all this, gladly, joyfully, even in the face of one fact which would seem to contradict it; that spell of fear which falls on religious meetings and makes the clergy but "dumb dogs" as soon as any mention is made of the secret empire. Nobody impugns the courage of the bee—less than half a second would suffice to change their opinion if they did—but there is a species of gigantic moth, a soft, harmless thing, formidable in no respect, which sometimes gains entrance into a hive; but instead of striking their sharp stings into the intruder at once, as they could easily do, it is said that its presence will inspire a whole colony with a strange, nameless terror, so that they will even leave their home, as tenants leave a haunted house. And when I hear it asked, Why are ministers who hate Masonry so afraid to speak their minds about it? I am reminded of this curious fact in natural history. Now there was reason why men should fear Rome. She was a palpable enemy, and she made war on the saints with such very palpable engines as the dungeon, the stake and the torture chambers of the Inquisition; but why should that which is but her image, a shadowy, unsubstantial, spectral image, voicing obscure threats out of its cloudy curtain of mystery, have such power to dismay? Why, it takes a thousand times more courage, and courage of a finer and higher kind, too, to fight a ghost than to fight an army.

What these evil and perilous times need is a bold and fearless setting forth of the everlasting truths of the Bible in opposition to the prevailing corruption in social, political and religious circles, to secret societyism, and to the rapidly increasing influence of Romanism in this great republic of ours,the latter two of which are the chief weapons employed by Satan in his warfare against the Son of God, our dear Lord and Saviour Jesus Christ. The influence which secret societies of all descriptions are exerting on the present generation throughout this broad land are detrimental to the cause of the Christian religion. It cannot be otherwise, since secret societies are not of divine origin but belong to the category of human institutions. But there are two kinds of human institutions: in the first place, such as are in harmony with God's Word, which is the case, for instance, with organized Christian congregations; and secondly, such as are purely human and at variance with divine revelation, which two things characterize secret societies. For, talk piously as they will concerning God, he, nevertheless, has no more to do with them than he had to do with Grecian or Roman mythology.—*Denver Correspondence Lutheran Witness.*

A SOLILOQUY ON THE MASONIC CREED.

BY M. N. BUTLER.

Webb's Monitor, page 284: "The religious tenets of Masonry are few, simple, but fundamental. The candidate must profess a belief in deity before initiation." Mackey's Lexicon of Freemasonry, page 100: "Creed of a Mason. The creed of a Mason is brief, unentangled with scholastic subtleties, or with theological difficulties. It is a creed that demands and receives the universal consent of all men, which admits of no doubt, and defies schism."

Is this the sum and substance of the Masonic faith? Mackey's Masonic Ritualist, page 44: "A Belief in God. This constitutes the sole creed of a Mason—at least, the only creed that he is required to profess." Also Mackey's Jurisprudence, page 94: "Though in ancient times Masons were charged in every country to be of the religion of that country or nation, whatever it was, yet it is now thought more expedient only to oblige them to that religion in which all men agree, leaving their particular opinions to themselves."—*Charges of 1722, No. 1.*

Then to simply profess a belief in God is the test of Masonic fellowship, and they oblige every Mason to that religion in which all men agree, and in so doing oblige them from those religions in which all do not agree. That is logical, but there may be cases where a closer test is applied than a bare belief in a God. We turn to the great book of decisions, Chase's Digest of Masonic Law, in which every Masonic Grand Lodge in America is represented, and there read once for all, on page 206: "It is anti-masonic to require any religious test other than the candidate should believe in a God, the Creator and Governor of the Universe." And on the same page: "In our opinion, any other religious test is not necessary; and to require that a candidate profess a belief in the divine authenticity of the Bible, or in a state of future rewards and punishments, is a serious innovation in the very body of Masonry." That certainly is a new theology, at least a new theory. "Ye believe in God. Ye do well; the devils also believe and tremble."

Mackey's Jurisprudence of Masonry, page 95, explains: "Under the shelter of this wise provision, the Christian and the Jew, the Mohammedan and the Brahmin, are permitted to unite around our common altar, and Masonry becomes, in practice as well as in theory, universal." Then Webb's Freemasons' Monitor, page 285, declares: "So broad is the religion of Masonry, and so carefully are all sectarian tenets excluded from the system, that the Christian, the Jew, and the Mohammedan, in all their numberless sects and divisions, may and do harmoniously combine in its moral and intellectual work, with the Buddhist, the Parsee, the Confucian, and the worshiper of Deity under every form." The devil could subscribe to that test; so could the heathen that worship deity in the form of a loathsome snake, a stock or a stone. We read of a broad religion in an old book that mother keeps on her table at home, which has our family record in it. Why, this strange religion, and what do Masons mean by "morality?" It would trouble friend Harper, the Mason, to define morality. If he knows the rudiments he never confesses it. He never speaks of the church, or anything good, except with a scoff and a sneer. Father says, If you don't believe in total depravity, just study old Harper awhile. Pages 502 and 503 of Mackey's Jurisprudence defines: "Every Mason, says the old charges of 1722, is obliged, by his tenure, to obey the moral law. Now this moral law is not to be considered as confined to the Decalogue of Moses, within which narrow limits the ecclesiastical writers technically restrain it, but rather as alluding to what is called the *lex naturæ*, or the law of nature." Father says old Joe Harper is a "rough diamond." It would be rather hard to narrow his proclivities and propensities down to the Ten Commandments.

We further read: "This is the moral law, to which the old charge already cited refers, and which it declares to be the law of Masonry. And this was wisely done, for it is evident that no law less uni-

versal could have been appropriately selected for the government of an institution whose prominent characteristic is its universality. The precepts of Jesus could not have been obligatory on a Jew; a Christian would have denied the sanctions of the Koran; a Mohammedan must have rejected the law of Moses; and a disciple of Zoroaster would have turned from all to the teachings of his Zend Avesta. The universal law of nature, which the authors of the ancient charges have properly called the moral law, because it is, as Conybeare remarks, 'a perfect collection of all those moral doctrines and precepts which have a foundation in the nature and reason of things,' is, therefore, the only law suited, in every respect, to be adopted as the Masonic code."

Why, then, do they carry the Bible? I thought Masonry was founded on the Bible. Chase's Digest of Masonic Law, pages 207–8: "The Jews, the Chinese, the Turks, each reject either the New Testament or the Old, or both, and yet we see no good reason why they should not be made Masons. In fact, Blue Lodge Masonry has nothing whatever to do with the Bible. It is not founded on the Bible; if it was it would not be Masonry, it would be something else."

Christianity and the Bible do not seem, then, to harmonize theoretically or practically with Masonic religion. It cuts the Bible in two to please the Jew, and rejects it altogether to please the Mohammedan. What is Masonic religion? Let the Masonic General Grand High Priest, Albert G. Mackey, name it. Lexicon of Freemasonry, page 402: "The religion, then, of Freemasonry, is pure theism, on which its different members engraft their own peculiar opinions; but they are not permitted to introduce them into the lodge, or to connect their truth or falsehood with the truth of Masonry."

If I join the lodge, then, I must subscribe to *pure theism*. That settles it. That cuts Christ out, and no man can approach God without a Mediator. "I am the way, the truth, and the life; no man cometh unto the Father but by me." "He that climbeth up any other way, the same is a thief and a robber." I'll trust to the religion that holds to the Bible and to Christ, and I hope to be a better man.

TWO JUGGERNAUTS OF DEATH.

Before subjugation by the British, and under sanction of custom and government, an idol of India was borne in procession in a huge vehicle, called the car of Juggernaut, to impress idolaters with the grandeur of their god. Impelled by fanaticism misguided devotees cast themselves beneath its wheels, and were crushed into indistinguishable masses. The humanity of the conqueror suppressed the sacrifice of adults beneath Juggernaut, of widows on the pyre and of infants in the Ganges, and thousands of lives are annually saved, and unblunted sensibilities spared from the horror of incessant bloodshed.

Also under sanction of government in a Christian land, we have our Juggernaut of death, but unlike the first it shuns the day and seeks the night—a seventh plague in manner and effect. Like the first its victims are numbered by thousands, though not a willing sacrifice to superstition, but an exacted pledge for the security of wrong. Our Juggernaut is Freemasonry, a science of crime and iniquity copied from the sun-worship of Eleusis and Baal-peor, protected and disseminated, veiled and popularized with the condensed chicanery of ages, that, as an example of subterfuges, first feigned and proclaimed itself a charitable institution in 1788 (Dictionary of Dates, Hayden, who deplores the Masonic origin of its history), according to creditable writers 71, according to others 5792 years after inception, but still retains the prejudice against cripples of Egypt (Josephus on Apion), and against the poorer class of Greece (Rollins); therefore, an unchangeable landmark—a charity and humanity for self and a precedent for thieves.

Our country runs with its secret bloodshed, is beset with its hidden graves. If any doubt, let them read, "My Experiences with Secret Societies by a Traveler," advertised in the *Cynosure*, a demonstration by actual occurrences of the prevalence and cause of murder, illustrated from real life, corroborated by historical sketches, and supplemented by satires in verse, original in matter and treatment, and combined to interest and convince every class as book or tract.

AN IMPORTANT SOCIETY FORGOTTEN.

"John, I would like to invite my friend, Mrs. Smalley, this evening. Will you be able to be in?"

"No, my dear, I must attend the meeting of the Ancient Order of Foresters to-night."

"Well, to-morrow evening?"

"I have the Royal Arcanum, and you know—"

"What about Wednesday evening?"

"Oh, the Odd-fellows meet that night; on Thursday I have a meeting of the Knights of Labor to attend; on Friday the Royal Templars of Temperance; on Saturday there is a special meeting of the Masonic lodge, and I couldn't miss that; and then Sunday night—let me see—what is there on Sunday night, my dear?"

"The Grand and Ancient Order of Christian Fellowship."

"Why, I had forgotten. Am I a member of that?—let me see—"

"But you have forgotten another society, John, of which you used to be a member."

"What's that?"

"Your wife's."—*The Candidate.*

SOME ERRORS CONNECTED WITH THE HOLINESS WORK.

It is an error to undertake to sever holiness from the practical work of a Christian life. Holiness that does not visit the sick, feed the hungry, clothe the naked, and preach the Gospel to the poor is a sham. It is an error to confound holiness with moral cowardice. Holiness that does nothing to stay the flood of intemperance, that is afraid to vote, that is afraid to name the worst popular sins lest the devil's boycott hinder sheckles from falling into the sacred till, is not akin to that of Stephen who was "full of the Holy Ghost." It is an error to cover up certain sins because some holiness professors have been guilty of them, and have not confessed. At one of the largest New England Holiness Conventions of the season the question was asked, "Can a Freemason enjoy sanctification?" The answer was, "I don't know." Another searching question to find out the position of the holiness teacher on lodgism was dodged by the reply, that each person must follow the light he has. Such dissimulation and cowardice seems to us a disgrace to the holiness cause, and tending to bring it into contempt. Not thus did Paul teach in reference to the secret societies of his day. That Christian giant did not whine out, "I don't know anything about them," but said with a ring that shall sound to the end of the world, "Have no fellowship with the unfruitful works of darkness, but rather reprove them."

NOT A SECRET SOCIETY.

The distinguishing features of a secret society are ritualistic worship, an obligation of secrecy, a promise to assist brethren socially, publicly, and financially, regalia and trappings, a fettered conscience, and a burial service.

Occasionally the devil throws out a mild form of secrecy as a bait, and to make it take, he labels it "not secret," just as the saloonist sets out his light drinks to bait the innocent and unwary, and labels it "not intoxicating." In such cases the chemist subjects the mixture to a chemical test to see if there is any alcohol in it. If he finds alcohol, the drink is branded intoxicating.

Now, we propose to show you why we have unhesitatingly pronounced the G. A. R. a secret society. First, the G. A. R. resembles all secret societies in the fact that it has a ritual of worship, not very much, yet just a little to give it tone—chaplain, prayers, and the like. Second, it has an obligation of secrecy. Some have disputed this in an indefinite manner, but any sane man knows that they would not open their doors to an old soldier, be he the bravest his country ever knew, without a pledge of secrecy from him. Here we make a challenge to any who may read this who are not persuaded we are right. Bring us a member of the G. A. R. who will go before a magistrate and swear, 1st. That the G. A. R. have no oath. 2nd. That that oath has not been published. 3rd. That they have no obligation of secrecy whatever, and we will undertake the task of proving that man a perjurer.

That they promise to help each other politically and financially; that they have regalia and trappings and a burial service, all know. It only remains to be shown that it fetters the conscience in order to settle the fact that it partakes of the spirit of Masonry.

A minister being asked to join the G. A. R., replied that he was opposed to secret societies. "But the G. A. R. is not a secret society," they replied. "We only have a password," etc. The minister was most persuaded to join, but asked again, "If your order is not a secret society I suppose that I can join, and if at any time I find anything in your order that I cannot conscientiously indorse, I am at liberty to speak freely concerning it to my church?" The reply was an emphatic "no." Freedom of conscience could not be tolerated even in the G. A. R.

Ritualistic worship and the binding of the conscience being the principal ingredients of the Baalistic lodge, and these ingredients being found not only in the G. A. R., but also in the Good Templars and other minor lodges, we fight as decidedly the introducing of these baits as snares into the community, as we would the baiting of men with light wines, beer, and also under the plea that they are not intoxicating.—*Western Crank.*

THE NORTHUP MURDER AND THE G. A. R.

The following special correspondence to the daily Ohio *State Journal* of August 3d, 1887, shows how secret societies that are professedly patriotic may be used by bad men to pervert justice.

Dr. Northup, of Portsmouth, Ohio, was deliberately murdered by a saloon-keeper, by the name of Alf. McCoy, because he was active in prosecuting saloon-keepers. The murder was malicious and cold-blooded. The jury before which he was tried brought in a verdict of murder in the second degree. This verdict has been severely condemned by the press of the State. The following statement explains how the prisoner escaped a verdict of hanging:

"*Special to the Ohio State Journal:*

"Portsmouth, O., Aug. 2.—Since the discharge of the jury which tried Alf McCoy, for the murder of Dr. Northup, there has been considerable speculation as to the causes which prompted the finding of a verdict so totally incommensurate with the crime. There seems now to be an easy solution of the perplexing question. Seven of the jurymen who tried McCoy are members of the G. A. R. McCoy is also a member of that organization, and, during his trial, wore a new G. A. R. uniform, kept his eyes closely upon the jury, and whenever he could do so, as he thought, with safety to himself and them, threw out G. A. R. signals of distress. It is also learned that two of the jurymen, although admitting that the evidence pointed to a deliberate murder, yet for political reasons would agree to nothing but a verdict for manslaughter. Of the seven who stood out for hanging five are Democrats, and McCoy himself is a Democrat. The people, after summing up all these things, think they smell a very large-sized rat, and protest that the verdict was anything but an honest one."—*H. R. Smith in the Wesleyan Methodist.*

MASONIC HARMONY.

The writer, in a Masonic experience of twenty-six years, has sat in lodges and chapters in the States of Ohio, Pennsylvania, New York, Wisconsin, New Jersey, Minnesota, Iowa, Illinois and Missouri, and in Canada, and has never yet seen the work of "Blue Lodge" or "Chapter" given in the same manner in any of these States. This fact needs no substantiation, as any craftsman or companion can fully corroborate it. True, the Ancient Landmarks are the same in all, but the wording of the "lectures" and much of the "unwritten work" is in each case vastly dissimilar.

In musing over this "confusion among the workmen," one is led to ask, Why this unaccountable diversity of ritualistic work? The reply is found in what may be termed "Masonic egotism." The teachings of Masonry all tend to a careful conservation in strictly following the tenets of the craft, especially where the lectures and unwritten work is concerned. Thus each Grand Lodge in America has a separate work, and each stands ready to swear by the "three great lights" that their "work" is the only true and original "Simon pure," handed down from the "three," when the temple approached completion, and to fully establish the superiority of their "work" over that of all others, each stands ready to sneer at the "work" of the others as being composed of interpolations and innovations upon the ritual of Masonry.

Thus, our Michigan work is termed "skeleton Masonry," and to "work his way," a Michigan Mason has frequently not only to show his right angles, perpendiculars and horizontals, but also his "papers." Now the writer stands ready to admit that much of the above stands true concerning Michigan "work," and where the framers of our ritual found their authority for the changes so noticeable is a question. We are charged with having "cut, carved and hewn" at the original ashlar till we have left but little of what came up from the ancient quarry, "bearing the mark of the craft upon it." Any traveled Michigan Mason knows my statement to be a fact, and while we can "work our way," we find a vast dissimilarity between our work and that of foreign lodges and chapters. And yet our grand officers and lecturers tell us that "ours is the only true work. No two States work alike, and each insists upon its work being correct.—*J. W. Fitzmaurice in the Detroit Freemason.*

NOTICES.

IOWA CHRISTIAN ASSOCIATION.

The annual convention of the Iowa Christian Association will meet in College Springs, Iowa, Tuesday, Oct. 18, 7 P. M., and continue in session two days. The Revs. J. P. Stoddard, Gen'l Sec'y N. C. A., and C. F. Hawley, lecturer for Iowa, and other able speakers are expected to address the convention. The lovers of light as opposed to darkness, and of our free institutions in all parts of the State, are urged to attend in person or by representation. Friends of the cause in neighboring States are heartily invited to meet with us.

C. D. TRUMBULL, *Cor. Sec'y.*

Delegates to the Iowa State Christian Association, to convene in College Springs on the third Tuesday of October, will be met at Coin on Tuesday and Wednesday mornings.

Those coming over the C. B. & Q. from the East will leave the main line at Villisca and change at Clarinda for Coin. West of Villisca they can leave the main line at Red Oak and connect at Shenandoah with a morning freight on the Wabash for Coin.

All who expect to attend the convention will please drop a card to the undersigned as soon as possible, specifying whether they wish to be met on Tuesday or Wednesday morning. There are only morning trains to Coin over the branch lines of the C. B & Q If any one wishes to be met at any other point, let it be made known.

Don't forget to drop the card, that transportation and entertainment may be duly provided for.

WM. JOHNSTON.

ANNUAL MEETING OF THE N. H. C. A.

The Eleventh Annual Meeting of the New Hampshire Christian Association will be held in Arcanum Hall, No. 939 Elm street, Manchester, October 29, 30, 31, 1887, commencing Saturday at 2 o'clock P. M., and closing Monday evening; entertainment free. Reduced railroad fare expected from the following stations: Rochester, Dover, Newmarket Junction, Portsmouth, North Weare, Laconia, and Concord. Horse cars from depot to hall. Addresses, sermons and essays are expected from the following persons: Rev. J. Blanchard of Illinois, Rev. E. W. Oakes, Manchester, Elders A. Kidder, C. L. Baker, Isaac Hyatt, S. C Kimball, Mrs. C. W. Bixby, Miss Annie M. Ray, Miss E. E. Flagg, and Miss I. D. Haines, evangelist of Maine. S.C. KIMBALL, *Sec'y N. H. C. A.*

REFORM NEWS.

FROM THE GENERAL AGENT.

In labors oft—Before and after the Illinois Convention—Friends by the way.

JANESVILLE, Wis., Sept. 28, 1887.

DEAR CYNOSURE:—A brief sketch of our trip to DeKalb and Boone counties in Illinois may interest your readers. Mrs. S. and myself left home with our horse and carriage on the afternoon of the 9th inst., and made our first stop at the *Patrol* office in Geneva. Bro. Wheeler was absent, but his competent lady assistant gave us a cordial greeting, and looking over the appointments we decided that Bro. W. was entitled to his claim of having a model newspaper "plant."

At "Grey Willow" we were entertained at the commodious farm-house of Ansel Lake, who is familiar with Batavia, N. Y., and the regions round about, and who has long been known as a warm and liberal supporter of the anti-secrecy cause. That region has suffered seriously from drouth, and the father was absent in Iowa in search of hay to fill the empty barn and feed the scores of blooded horses and cattle with which his large farm is stocked; but nothing was lacking on the part of his son and family to make our stay every way enjoyable.

We reached Kingston at 12 M. on the 10th, and were met by Bro. M. L. Worcester, and, after dinner with Dr. Cowell and wife, we drove out three miles in the country to Bro. Worcester's, where every true reformer is sure not only of a hearty welcome, but of "a helping hand." Sabbath, the 11th, I preached in the morning in the M. E. church, afternoon to the Baptists, and in the evening at an Evangelical Association church four miles north of town.

Monday, the 12th, we drove eleven miles to Cherry Valley to call on pastor St. Clair, and if practicable arrange for meetings there. We found Bro. St. Clair in hearty sympathy, but three-fifths of his male members were secret-order men, and he felt hampered under the circumstances. Returning, we were favored with a fair audience in the Associate church on Monday and Tuesday evenings.

On the 14th we visited Belvidere, where we met Bro. Arnold and Bro. Butler, and arranged local details about the State convention. Thursday and Friday evenings I lectured to fair audiences in the hall at Kingston, where we were the guests of Dr. Cowell and wife, who are fearless and firm for the truth. My remarks called out a reply from a Mr. Scott, chaplain of the lodge, on the following evening, which I did not hear, but was told that his remarks were largely personal, and not very complimentary to me.

On Saturday I preached for the Adventist brethren in Belvidere, who keep the seventh day, and was glad to find them a spiritual and, apparently, a very devoted people. Sabbath morning we attended at the M. E. church, and listened to a most radical and excellent discourse by the pastor, Bro. Swartz, who is opposed to all shams in religion, and not afraid to say so in his pulpit, and is of course an Anti-mason. The evening was occupied with a Gospel meeting "in the big tent." Monday was devoted to visitation, as was also Tuesday, with meetings in the tent at night. Wednesday morning the convention proper opened, which has already been reported.

Our stay in Belvidere was rendered doubly pleasant by the free hospitality of brother and sister Reynolds, who could not have shown more solicitude for our comfort had we been their own children.

On Friday we returned to Bro. White's, near Kingston, where no pains were spared to make us feel at home. On Saturday sister White accompanied Mrs. S. to visit two outlying districts, where arrangements were made for Sabbath services with the children. On the 25th Mrs. Stoddard, assisted by Mrs. White, addressed the Sabbath-school at the Evangelical Association church in the morning, and a like gathering at the Davis school-house in the afternoon, on the subject of prohibition. I preached at the M. E. church in the morning, and at the Baptist hall in Kingston in the afternoon. On Monday, the 26th, we started homeward, and after a long and steady pull of over fifty miles, reached that brightest, dearest spot on earth, about 7 P. M. in a drenching rain. Tuesday was a rainy and busy day in the city, and a night ride to this city of Janesville was a weariness to the flesh, but I remember the admonition, "whoso putteth his hand to the plow and looketh back is not fit for the kingdom of heaven."

J. P. STODDARD.

THE IOWA FRIENDS YEARLY MEETING DISCUSS A MASONIC OUTRAGE.

The Iowa Agent at the Yearly Meeting—An urgent message from Dakota—A shameful scene at a funeral—The Masons routed—Friends and subscribers—Jubelum exemplifies the Masonic use of a dictionary.

DEAR CYNOSURE:—I went to Oskaloosa to attend the Iowa Yearly Meeting of the Friends church. A Dakota quarterly meeting had sent up a minute of their action, which led to the appointment of a large committee on secret societies. I was invited by one of the committee to meet with them at their first session. There was a general expression of sentiment in the form of a conference meeting, by the members of the committee, and all but two were radical anti-secret society men. One of them, John F. Hanson, a minister in the Dakota quarterly meeting, spoke of an audacious effort on the part of some Masons to capture a funeral service he was conducting and turn it into a Masonic parade.

A man had died who was a Mason, but had expressed no desire to be buried with Masonic honors. His widow applied to Friend Hanson to give her deceased husband a Christian burial. Bro. Hanson consented to do so, provided there should be no Masonic ceremonies at the funeral. The widow said she did not wish any, but wanted her husband to have a Christian burial. Acordingly they proceeded with the funeral, as the Friends custom is, when a company of Masons, from outside of the community, appeared, and insisted upon taking charge of the funeral and turning what was meant to be a Christian, into a heathen burial service.

Bro. Hanson remonstrated, and appealed to the widow. She reaffirmed her desire that her husband should have a strictly Christian burial, and that all Masonic ceremonies should be excluded. But the Masons insisted that the deceased was their "brother," and that it was their right and privilege to bury him with Masonic honors.

But Friend Hanson was equal to the emergency. With a courage born of conscientious convictions, which characterize the honest Quaker, he said, "Gentlemen, if you insist upon intermeddling with this burial service, I will send men to fill up the grave, and there will be no burial here to-day." Quiet, Quaker grit, born of conscientious scruples, against mixing Christian with Baal worship, triumphed over Masonic bluster, and the deceased received a Christian burial, as his widow desired.

The report of the committee was followed by a lively discussion, in which Friends Hanson, Douglas, and Pres. Trueblood, of Penn College, were the principal speakers. Friend Hanson urged that more determined effort should be made to withstand the encroachments of the lodge upon the church; and that the church should more actively labor to withstand and remove the secret lodge system. Friend Douglas thought that much had been done to resist the encroachments of the lodge upon the church. Pres. Trueblood said that for two hundred years the Friends had stood opposed to secret societies. That opposition was an established principle of the Friends church. That the policy of the church towards secret societies was not an open question to be discussed and determined, but a question that had been settled, and a policy that had been established.

It was refreshing to hear Pres. Trueblood's remarks; and I think we may look for a rising tide of Christian zeal and effort in the Friends church, to withstand and counteract the conspiracy of Satan to revive heathenism and spread infidelity through the secret lodge system.

A vast multitude gathered on the Sabbath at the yearly meeting; as many as eight or ten thousand persons were there. In the evening, meetings were held in most, if not all of the city churches, by the Friends. I was appointed, in company with one of their ministers, to the Free Methodist church of Oskaloosa.

I distributed some literature among the Friends, and conferred with Bro. Hanson in regard to the outlook in Dakota. I think the way will open for Secretary Stoddard to hold a convention in Dakota, and revive the Dakota State auxiliary to the N. C. A.

I conferred with the Friends in regard to future reform work in their localities, and as to how we could best spread reform literature through the State, and took my departure before the annual meeting adjourned, and came to Henry county. I went to Wyman and called on Mr. Dodds, a staunch reformer of the Covenanter church. He subscribed for a second year's reform work, and furnished me a horse to ride. He also paid me $7.50 that he had collected on last year's subscription to the State Association. I called upon Rev. Mr. Black, the pastor of the Covenanter church of Wyman. Here I met Rev. Acheson, pastor of the Covenanter church of Hopkinton, Delaware county, and enjoyed a very pleasant interview. Rev. Black renewed his subscription to the *Cynosure;* and he and Rev. Acheson expressed their sympathy with the reform work. T. G. Dunn, J. H. Graham, T. G. Graham, J. K. Canon, L M. Sampson, and O. L. Sampson gave subscriptions or donations to the Iowa work.

Saturday and Sabbath I spent with Rev. Geo. Fry, assisting him in his quarterly meeting services. On Monday I went to Swedesburgh, and on my return I found Mr. John Robison of the Ainsworth United Presbyterian congregation. By invitation I went home with him, two miles south of Ainsworth, and spent the night. The next morning he took me to Ainsworth, and introduced me to several of the brethren of the church. The question of having a lecture against the secret society system in the future was favorably considered. Among the rest he introduced me to Mr. Thompson, a seceding Mason of three degrees. He manifested a warm interest in having the lodge system discussed in Ainsworth. I asked him if he had examined the revelations of Freemasonry. He said he had carefully examined Mr. Ronayne's Handbook, and he found it *very accurate.* He said he had witnessed some thrilling scenes in the lodge. He spoke of one candidate who, alarmed and angered by the savage threats of the three ruffians, determined to defend himself against their attempts to take his life. But in vain did the poor blind candidate struggle to avert his coming doom. The ruffian, Jubelum, had broken his setting maul, so that his declaration, "I hold in my hand an instrument of death," seemed an idle threat. But, alas, the poor, blind candidate could not, therefore, escape his vengeance. Instead of his setting maul, the ruffian grasped an unabridged dictionary and struck the candidate in the forehead, and if he did not literally break his skull, he did knock him senseless into the canvas. But he was not killed, as the man in the Geneva Lodge was, and so after he had been in the canvas, or been Masonically buried, long enough to revive, they could play at resurrecting him.

But will *Christians* play at MURDER, and then blasphemously assume to resurrect their victims? Will Christians submit to, and join in, the ceremonies of ancient craft Masonry, when they know that they are a revival of the ceremonies of the ancient heathen Baal worship? Will Christians join in these ceremonies, when they know that they are processes of regeneration according to the religion of Freemasonry, as taught by the authority of the Grand Lodges? Will Christians, I repeat, endorse and sanction a religion that assumes to regenerate by heathen ceremonies, and to sanctify by the strict observance of obligations that bind to sin, and that practices a deistical worship? Can a man practice a religion that binds to sin, that ignores Christ, and

that is pagan in its ceremonies, and not be a friend, yea, a *worshiper* of Satan? And can a man be a friend of Christ who is also a friend of Satan? One query more: Will Christ accept the worship of that man who is also a worshiper of devils?

May the omnipotent Christ, by the power of the Holy Ghost, break the mesmeric spell of Satan, and give these lodge worshipers to see that they cannot drink the cup of the Lord and the cup of devils; that they cannot be partakers of the Lord's table and the table of devils. Oh, my brethren, what concord hath Christ with Belial? and what part hath he that believeth with an infidel? Will you not, then, come out and be separate? Will you not so heartily renounce this abomination as not to touch the unclean thing? Yours in Jesus, C. F. Hawley.

THE WISCONSIN MEETING.

Milton, Wis., Sept. 30, 1887.

The annual convention of the Wisconsin State Christian Association for 1887 is an event of the past, and those attending pronounced it a time of refreshing and inspiration for renewed effort. In the absence of the president, J. W. Wood, vice-president Rev. Isaiah Faris took the chair, and Mrs. W. W. Ames ably and acceptably performed the duties of her husband as secretary. Bro. Arnold's illustrated lectures on the two evenings preceding had awakened a good deal of interest, and assured a full house and attentive evening audience. The day sessions were largely devotional, interspersed with personal experiences, brief speeches and necessary business. Bro. Faris's address on secrecy as a basis of organization was able, original, and justly deserving of the undivided attention it received from every thoughtful person present. Bro. F. has promised the substance of his address for the readers of the *Cynosure*, and I am confident that it will be read with marked interest and profit by all. A Bible reading lead by Bro. Butler occupied most of the forenoon of the second day, and as this is a community of Bible readers, the exercises were intelligent and characterized by great thoroughness.

Bro. Faris was obliged to leave on the 1 o'clock P. M. train to meet previous engagements, and vice-president Elder N. Wardner took the chair. The minor secret orders were discussed at some length, and several instances given showing the identity of the whole system of secretism. Delegates were appointed to the National Prohibition Conference in Chicago,and appropriate resolutions reported by the committee considered and adopted, all of which will be reported with the proceedings of the convention by the secretary. J. P. Stoddard.

UP AND DOWN IN ALABAMA.

Dear Cynosure:—I left Rome, Ga., on the 22nd and came South to Cave Springs, Ga., a pleasant, quiet village of 1,000 inhabitants and the seat of the Deaf Mute Schools for the State. The town owes its name to a magnificent spring and is in the midst of beautiful hills and a fair farming country. It has two hotels and no saloon. The school building for white mutes is commodious and surrounded with beautiful grounds. That for the colored is newer and there have been no pains taken for adornment. It illustrates the power of Southern prejudice that these mutes, who work together in the same shops, should have to be, at great additional expense, educated separately. These schools can only include but a fraction of this unfortunate class. There are but eighteen colored and about thirty-six white pupils, though I was told that later in the season the number would be increased.

The superintendent of the colored school, Rev. M. M. Alston, gave me much information and showed me much kindness. He, with three other colored ministers, has been caught in the lodge net. They are all Freemasons, Odd-fellows, or both. All admitted that the lodges worked much evil to the churches, but the Baptist brother was strongly in the belief that Masonry was founded on the Bible and was fully recognized and endorsed by it, though, as usual, he failed to find the passages. Others had never heard that there were any objections to the system, but all treated me most kindly and gladly received our literature.

From there I came to Anniston, Ala. This, like Cave Springs, is a "dry town." In both cases the absence of the dram shops is most noticeable. But Anniston is essentially a New England village. Large factories keep up a constant hum and roar. Long rows of tenement houses exactly alike show where are the homes of the operatives, while great quantities of pig and rolled iron and bales of cotton and cotton goods tell what is being accomplished. One of the largest and finest hotels of the South is known as "The Inn." There are several others and all seem well patronized. New blocks of buildings are going up in every direction. They are all large and substantial brick structures and this town promises to rival Birmingham as a manufacturing city.

The Congregational church (colored) has a large new house of worship, about the finest in the city. Its pastor was holding a series of meetings, assisted by Rev. Snell of Birmingham. The Knights of Labor, both white and colored, are numerous and strong, but other secret societies seem not to have obtained much foothold.

The field was not promising and I left Saturday, the 24th, on the narrow-guage road for Talladega, where I found the school had not yet opened. The term commences Oct. 1st. Pres. DeForest is still North, though his family are here. I was most kindly received by the treasurer, Prof. Silsber, and was assigned a most pleasant room at Stone Hall, and I take my meals at Foster Hall, which is under the care of the new matron, Miss Topping, from Olivet, Mich. Every one connected with this school that I have met is thoroughly in sympathy with our reform, and nowhere have I received greater personal kindness. The past year was a good one and the prospects of the school are excellent. A large addition is being made to the primary department. The new building is not yet completed. The sleepy old town is waking and putting on new life. The corn and cotton crops have been fairly good and there is not so much want and distress among the poor. The college farm under the management of Mr. Bishop, who is enthusiastic in his profession, is fairly successful and a good object lesson to the old-time farmers around.

Yesterday forenoon I listened to a carefully prepared sermon from Bro. Sims, a theological student. At 3 P. M. I preached to a full house in the Second Baptist church (colored) and at night in the A. M. E. Zion church. In both cases I dwelt at some length on the unchristian character of the lodge, and I think had the sympathies of most that heard me. The pastors of these two churches were formerly students in this school, and are in sympathy with its objects and teachings. Rev. Barton, the Baptist pastor, told me six years ago that he was a Mason and saw no evil in Masonry. Now he says he has long been suspended for non-payment of dues and has no desire ever to see the inside again. Rev. Carter has never joined any lodge, though he says his bishop has often urged him to become a Mason. Both gladly accepted tracts and papers and heartily endorsed what I said to their people.

I expect to go from here to Selma, Ala., and to remain some time in that part of the State. The cool northern winds are bringing back the energy that was well nigh exhausted by the long summer heat. The mountains loom up grandly in the distance and I feel like singing,

> "Thus far the Lord hath led me on,
> Thus far his power prolongs my days,
> And every evening shall make known
> Some fresh memorial of his grace."

H. H. Hinman.

NOTES OF A NATIONAL REFORMER.

On the bank of the Fox river, nine miles north of Portage, Wis., I found a psalm-singing U. P. minister's family, who take the *Cynosure*, *Statesman*, *Voice*, *Prohibitionist* and *Instructor*. His four boys, Thurlow, Everett, John and Willie, and the mother are good singers and make the house ring with the melody of the old Psalms at morning and evening worship. They are saturated with the ideas of these reform papers, and the boys, with their old reform horse "Prince," took me out to three meetings and around the congregation, talking up our work. The father, Bro R. G. Campbell, was away preaching in Iowa. He says the great danger threatening the destruction of the church as well as the nation is the influence of secret organizations. In most towns he visits these secret orders lead young men away from the church and absorb their interest; they educate them to desecrate the Sabbath by their Sunday parades and excursions.

At Janesville I preached in two of the leading churches on Sabbath, and found a pleasant home with Mr. and Mrs. Stevens, the only *Cynosure* readers in town. Those *Cynosure* people always have their latch strings out for reform pilgrims. Bro. W. F. Brown, the scholarly pastor of the Presbyterian church, took me home for dinner. He never saw the *Cynosure* or heard the Blanchards. How true that half the world know not how the other half live. I said to an intelligent Janesville lady, "Do you know where the early home of Frances E Willard was? She replied, "Francis E. Willard? Who was he?"

After two days spent in riding over Rock Prairie and addressing two meetings in the U. P. church, I ran down to Belvidere, Ill., to meet with the State anti-secret convention. Though the rain fell all afternoon and evening, yet the attendance was encouraging. It was pleasant to meet so many of the veterans in the war with secrecy. The church most strongly represented was the Wesleyan Methodist. I am satisfied that this denomination stands more squarely on the anti-secret issue than any church in the United States. There are few of their ministers who do not read the *Cynosure*. They are also a unit on the National Reform question. I have often thought if the old Covenanter church ever cuts loose and drifts with the tide, I will apply for a ticket on board the old Wesleyan Methodist. Bro. John Harper, of the U. P. church, Smithville, Ill., who is as much interested in the anti-secret reform as any pastor in his denomination,told me once that if the old U. P. church ever drifted from its moorings, and the gang plank of the Covenanter church was out, he would embark on it; if not, he would try for a passage on board the Wesleyan Methodist. The Covenanters, next to the Wesleyans, are the most interested in the anti-secret work, but I was sorry that neither they nor the United Presbyterians were represented at this convention except by the writer. I know that Dr. Kennedy of the U. P. church at Somonauk and Bro. Harper of Smithville, and Bro. White of Hanover are deeply interested in this reform. Bro. Harper once purchased $40 worth of N. C. A. literature at his own expense to distribute among his people. But these brethren are so educated as to regard the truth as a unit; they can't maintain one part at the expense of putting down another. They have so strongly imbibed Dr. Blanchard's idea of the tremendous seducing power of false worships that they will not countenance the singing of anything in worship but the divinely-inspired Psalms. They believe it matters little who makes the laws of a church, if "Tom, Dick and Harry" make their songs. Now I verily believe these good brethren do not feel at home in N. C. A. meetings, because none of their inspired Bible Psalms are sung. Bro. J. D. Smith of Lodi, Wis., is at work selecting a dozen or more of the best National Reform and anti-secret Psalms, in order to have them printed on slips to be used in reform meetings. And who would object to giving them a trial,selecting some of the old familiar tunes that all may sing? M. A. Gault.

W. B. STODDARD AT MANSFIELD, O.

A few evenings ago we had the pleasure of hearing W. B. Stoddard, the State agent of the Ohio Christian Association. About two hundred persons assembled in the United Presbyterian church at the appointed time. This was Mr. Stoddard's first appearance before a Mansfield audience, but as he is not particularly timid,that did not seem to affect him any, and for an hour and a half he spoke with ease and power, showing the anti-Christian character of the lodge,and pleading with the young men to weigh well his words and closely examine from the outside before they sought entrance into the dark places.

As usual there were some who said the speaker did not know what he was talking about, and tried to turn it off with a jest; otherwise his lecture was well received. Mr. Stoddard is an indefatigable worker and is sowing the seed throughout the State in a lively manner. He is doing a good work and we are glad to encourage him on his way. He is now working up the State meeting, which will convene in a month or six weeks. We ask for him the support of all who love this cause.

S. A. George.

BRO. BUTLER'S BIBLE READING.

Milton Junction, Wis., Sept. 26, 1887.

Dear Cynosure:—Yesterday morning Mr. M. N. Butler put in an appearance at the regular church services at East Fulton. He gave a short account of the Belvidere meeting, also the notice of the coming State convention and requested the privilege of holding a Bible reading in the evening, which was readily granted, I am told. I don't know what kind of a punishment he is deserving of, for he did not inform the audience what the subject would be, and of course the unsuspecting, innocent, Bible-loving people of East Fulton did not dream that any harm could come from a Bible-reading; but how they were disappointed!

The first part of his reading being on temperance was pleasing and highly appreciated,as far as I could judge; but the last part reminded me very strongly of the old darkey's revival meeting, when a brother minister came to see him and was invited to preach with the injunction that he "mustn't say anything about stealin' as it would throw a coldness over the

meetin'." So when Mr. Butler read the words, "In secret have I said nothing," so severe a chill seized upon a part of the congregation that even a very large dose of quinine could not have removed it.

Now we do not want the *Cynosure* to get a wrong impression of the East Fulton anti-secrecy workers. They are very strongly opposed to secrecy,but don't believe in talking about it all the time, and as it has only been nine years since we had a lecture on the subject, they consider Mr. Butler's talk entirely out of place. The people of this place have been warned enough, and if they choose to go on in the wrong way we should throw no stumbling stones in their path. It is distinctly understood that we are an anti-secrecy people, and that is all that is sufficient. So say some. However,there are anti-secrecy people here that can't be killed. Praise the Lord, O my soul.

Some of us enjoyed Mr. Butler's talk very much for it came in answer to the prayers of years, and from the very depths of our hearts we sang:"Praise God from whom all blessings flow," that once more on the shore of time and in that dear old church we were permitted to hear, flashing from the earnest mind of one standing on the rock Christ Jesus,the words of God's eternal truth on one of the eading topics of the day.

On looking the ground over and hearing the remarks made by different ones I am convinced that Mr. Butler's reading has done good and that the anti-secrecy cause is in a more favorable condition in our place than ever before. If this proves to be true we must follow it up in some way.

And now we are standing on the eve of our annual meeting and our hearts are lifted to God as never before for success in our work. Oh, may we all be united and lay firm hold on the promises that never fail, is the earnest prayer of your co-laborer in the vineyard of the Master, Mattie S. Harvey.

Correspondence.

MASONIC FRUIT.

DeKalb, Iowa.

Many of the *Cynosure* readers will doubtless remember of a Dr. Quigley, who tried to burn up a dead body along with his office in Redding, Iowa, to procure life insurance money. He absconded, but was captured and brought back to Ringgold county for trial, when he took a change to Decatur county, where he was convicted and sentenced to a term in the penitentiary. I am informed by a man who has taken twenty-two degrees in Freemasonry that the money of the lodges caused the sheriff to sleep while on the cars guarding the prisoner to his supposed and lawful destination; the train also ran slow while the conductor turned his back,and the doctor stepped off the cars and made good his escape. He never arrived at the prison.

This summer there was a crime committed on the person, I am informed, of a Mason's wife. The supposed criminal was easily captured and lodged in jail at Leon. The man was taken from prison in the night and hanged without judge or jury, because he could not give the grand hailing sign. It is claimed by many, and I think generally believed, that the mob that performed the lynching was composed of Masons and Odd-fellows. Public opinion is divided as to the man's innocence or guilt. If the man was guilty or innocent he would get justice in the courts and the law vindicated, if it was not for lodgery. It is time that the voters of this country should wake up to the fact that "something rotten"is holding the offices of trust and honor, for "Justice is turned away back and Equity has fallen in our streets."

Cyrus Smith.

SHALL WE DO EVIL THAT GOOD MAY COME?

Beloit, Kans.

In reading different reports from Lake Bluff, as well as other instances where the right hand of fellowship has been given by the leaders of the W. C. T. U. to organizations that savor so much of a mixture of evil with the good, I have been so filled with fear lest great harm might come to our dear Union through affiliation with these associations that I shall not be uncondemned unless I speak out on the subject.

From quite a retired standpoint I have been looking out upon the great moral battlefield, and watching with a very jealous eye the wooings of artful enemies. The cunning of the arch fiend forbids any bold attack on the White Ribbon Army, therefore he transforms himself into an angel of light, and with fawning advances seeks to decoy this enemy of his into a snare that will surely bring defeat. It will not do for the W. C. T. U. to lay her head in the lap of the Delilah of secretism in any form, nor her hand in the paw of papacy, or nod gracefully to that institution that has "no prayers nor religious services." The chief end of man is to glorify God, and we have no right to any "business" that is not religious service and needs prayer without ceasing. God help us to watch as well as pray.

Mrs. L. T. McKune.

THE NEW IBERIA SCHOOL.

New Iberia, La., Sept., 24th, 1887.

Dear Editor:—Since I wrote you last Mr. Peter Howe sent word to Mr. Gunner to have the school building put in good repair and furnished with proper seats and desks, stating that he would pay the bills. Mr. G. went right to work and ordered material and set carpenters and painters to work, and the place is now undergoing a rapid transformation. Books and papers for a library and a piano are among the things very much needed for present use. School will open in October.

This community has met with a great loss in the death of Miss Kate Gunner, sister of Rev. Byron Gunner. She was an intelligent young lady, and a graduate of Straight University, New Orleans. She had taught a private school here for a year,and did a great amount of good by her teaching and quiet Christian example, and was to be one of the teachers in "Howe Institute." She went home to Marion, Ala.,this summer to see her father and other friends, and after a pleasant visit of three or four weeks she took sick,and after suffering very patiently for about a month with heart disease she died on the 3rd of this month. She is greatly lamented by old and young.

Sarah A. Farley.

Bible Lesson.

STUDIES IN THE NEW TESTAMENT.

LESSON III.—Oct. 16.—Power to Forgive Sins.—Matt. 9: 1-8.

GOLDEN TEXT.—The Son of man hath power on earth to forgive sins.—Matt. 9: 6.

[*Open the Bible and read the lesson.*]

COMMENTS ON THE LESSON BY E. E. FLAGG.

1. *Jesus, the Great Physician.* vs. 1-8. This case is unique in the fact that reference is made entirely, not to the faith of the sick man, but to the faith of those who brought him. We are told by Mark and Luke that unable to make a passage through the crowd, they uncovered the roof where he was and let him down into the midst before Jesus. They were not to be turned back in this purpose by any difficulty or any obstacle. Theirs was the kind of faith which removes mountains. That is not faith which always sees its path clear, which no walls of Jericho stretch before, no lion in the way seeks to daunt. We are not told that the sick man had no faith, but unquestionably it was that exercised by his four friends which brought him the blessing. We may not limit the Lord's power, or say how far faith must be personal and individual. He who has taught us to pray for others will surely honor faith for others. The risk is always in exercising too little, not too much. Christ began the work of cure by forgiving his sins. Bodily healing must follow soul healing. The whole man must be changed, made one with God, and then he will keep those divine laws of health which are written in his being. A great physiologist has said, "Nature is kind; she always meets the repentant half way." And when a man is made spir itually whole, natural law and spiritual law work together for his healing. In forgiveness of sins we have the guarantee of all lesser blessings. That the power of Christ can make a drunken sot, pure and honored and respected; that he can make a frivolous, ease-loving soul earnest and self-sacrificing, is the real test of his divinity. And at the same time let us not lose sight of one of the most important lessons which the story of this miracle is intended to convey: not to divorce what the Psalmist so beautifully joins together, "Who forgiveth all thy sins, *who healeth all thy diseases.*"

2. *The Calling of Matthew.* v. 9. Matthew is careful to mention what the other evangelists omit—his obnoxious calling, as if to give special prominence to the fact that his Lord was no respecter of persons. There is a sense in which all who are not following Christ are like Matthew, sitting at the receipt of custom. They are looking out for all the world can give them, whether of pleasure or gain. They are trying to make the world tributary to their own selfishness. No Christian ever says, "The world owes me a living." The world is not his master and there cannot be between them any account either of debt or credit.

3. *Differences between Christ's religion and the Pharisees'.* vs. 10-18. Doctrines so new would naturally arouse caviling; and when Christ went publicly to dine with the publican, Matthew, the offended Pharisees ask the disciples, "Why eateth your Master with publicans and sinners?"—a question which was probably at this early stage of their discipleship too hard for them. But it is not them that are whole or who think themselves whole that need a physician, but they who are sick. To think one's self good enough already is to stand outside the pale of Christ's mission. This is the great evil of the lodge system taken at its best. It teaches that the practice of certain virtues, certain duties, have in themselves a saving power, and thus inculcate a selfish, utterly Christless morality that keeps its deluded votaries from ever seeking the true Light. The disciples of the ascetic John have another question to ask, why Christ's disciples neglect fasting. They did not understand that the whole genus of the new dispensation is opposed to the eld; that one was narrow, the other broad as the universe; that one made much of the Spirit, the other of the mere letter. While religion always remains the same, the forms of religion vary with human needs. The monastic, mystical type of Kempis and Madame Guyon have passed away, with what we may call the theological type of the last century. We have instead an era when religion takes the form of great personal activity. Mission, evangelical and reform work have taken the place of abstract meditation and theological subtleties. It is not so much literal fasting as plain and abstemious living which is now the duty of Christian laborers. In the words of Lowell.

"New occasions teach new duties; Time makes ancient good uncouth;
They must upward still and onward who would keep abreast of Truth."

From Peloubet's Notes.

"Thy sins be forgiven thee." This forgiveness was doubtless the very boon which, above all others, the young man needed and desired. Jesus was reading his heart. His affliction had been blessed to him. It had led him first to thoughtfulness; then to repentance; and now to the Saviour of sinners, who assured him of the forgiveness of his sins. Possibly, too, there may have been in this case a peculiar connection between the youth's sins and his sickness. The one may have been *cause*, the other *effect*. If so, his penitence would probably be all the deeper; and his joy would be all the greater, when the loving Saviour looked into his eyes, and said into his ears, and to his heart, *Thy sins are forgiven.* Take note, says Luther, of the *thy.—Morison.*

"Wherefore think ye evil in your hearts?" Your minds. Why do you judge me thus unkindly? Why do you charge me with blasphemy? (1) Their thoughts were evil in themselves, because they regarded the highest life as a blasphemy, and also, (2) because they expressed not openly their scruples.—*Lange.* And (3) because they exercised a malevolent spirit and unkind judgment. Chrysostom notes the gentleness of Christ's rebuke: "He said not, O accursed and sorcerers, as ye are; O ye envious and enemies of men's salvation, but, Wherefore think ye evil in your hearts?" And he applies Christ's example to the modern teacher: "We must, you see, use gentleness, to eradicate the disease; since he who has become better through the fear of man, will quickly return to wickedness again."—*Abbott.*

"For whether is easier to say," etc. In our Lord's argument it must be carefully noted that he does not ask *which is easier, to forgive sins,* or to *raise a sick man*—for it could not be affirmed that that of forgiving was easier than this of healing—but, which is easier, to *claim this power or that; to say,* Thy sins be forgiven thee,or *to say,* Arise and walk? That (*i. e.*, the former) is easier; and I will now prove my right to say it by saying it with effect, and with an outward consequence setting its seal to my truth, the harder word, Arise and walk. By doing that which is capable of being put to the proof, I will vindicate my right and power to do that which in its very nature is incapable of being proved. It would be easier for a man equally ignorant of the French and Chinese languages to claim to know the last than the first. Not that the language itself is easier, but that in the one case multitudes could disprove his claim, in the other hardly a scholar or two in the land.—*Trench.*

Healing of the Body.—1. Christ came to undo the evil which Satan had done, to counteract all the works of the devil. 2. Diseases of the body are the result of the diseases of the soul, and must be cured. 3. Christ proved that he could heal the soul of sin, by healing the body of disease. 4. He proved that he could heal all the evils of mankind. His healings foreshadowed the effect of his religion upon the world. He makes the dead in sin to be alive, and reveals the resurrection and the life. He opens the eyes of the spiritually blind: he is the light of the world. He casts out the devils of sin from the heart and from the community. He calms the tempest of sorrow with his 'Peace, be still." He delivers the soul from all its imperfections. 5. He heals the body usually by the means he has prepared in nature, by the general influences for good in the Christian religion, just as he usually heals men's souls by the ordinary means of grace.—*P.*

A Parable of Redemption.—This miracle may be regarded as an enacted parable of sin and redemption. The paralytic typifies (1) the sinner by his original helplessness (Isa. 40: 30; John 6: 44); (2) faith, by his earnestness to come to Christ in spite of obstacles (Ps. 25: 15; 86: 2, 7); (3) a common Christian experience, by the delay he suffers between his repentance and faith *and his cure* (Jas. 5: 7, 8); and (4) the power of divine grace, in the ability to obey Christ's command, received in the very attempt to comply with it (Phil. 4: 13).—*Abbott.*

In Brief.

The estimated number of acres restored to the public domain during August is 21,323,600, exclusive of 1,513,000 acres within the limits of the Indian reservations.

A ship has brought intelligence to San Francisco that the population of Pitcairn Island has increased to 107, of whom 57 are women, and that but three deaths have occurred in the past three years. This is the island on which the mutinous crew of the ship Bounty took refuge in 1789.

A granite shaft recently quarried by the Bodwell Granite company in Vinalhaven, Me., is the largest piece of stone ever quarried on earth, and if erected will be the highest, largest, and heaviest single piece of stone now standing or that ever stood, so far as there is any record. It considerably exceeds in length any of the Egyptian obelisks. The shaft is 115 feet long. 10 feet square at the base, and weighs 850 tons.

Miss Alice Fletcher, the student of Indian household customs, says that among the Sioux, when one family borrows a kettle from another, it is expected that when the kettle is returned a small portion of the food that has been cooked in it will be left in the bottom. The language has a particular word to designate this remnant. "Should this custom be disregarded by any one, that person would never be able to borrow again, as the owner must always know what was cooked in her kettle." A white woman, on one occasion, returned a scoured kettle, intended to teach a lesson in cleanliness; but her act became the talk of the camp as a fresh example of the meanness of the whites.

"While practicing law a number of years ago," said Judge Tourgee, "I had a peculiar will case. An old lady who was a slave holder, dying, bequeathed her colored man, John, and her dusky maid, Jane, who sustained to each other the relation of husband and wife, to the trustees of the church, 'to be used as far as possible for the glory of God.' I was curious to know what course was taken, and upon investigation found that after meditation and prayer, the trustees sold their legacy at auction, and with the proceeds sent a missionary to China."

The public school system of East St. Louis is said to be the most thoroughly demoralized system in the State. Owing to the plundering of the municipal treasury for the last five years the county could not find the means to build schoolhouses, and therefore four of the large schools are held in buildings controlled by as many denominations of the Christian religion. These are the Lutheran, Catholic, Methodist, and German Catholic. Heretofore the School Board has appointed the teachers to these schools at the dictation of the pastors of these churches. The teachers in the building owned by the Lutherans would be teaching that religion in the public school, the same with the Catholics and the others, until the schools became almost wholly sectarian. Monday, however, the board did not consult the pastors, and this so enraged them that they locked up the rooms and refused to allow the schools to open unless they could name the teachers. The board says it will not be dictated to, and is looking for other quarters.

A 9 year-old son of Hiram Taylor of Wilmington, O., mysteriously disappeared about thirteen months ago. He was an unusually bright child, not worse than the average boy. He hoarded up his money, read books of travel, and was passionately fond of horses. Search was made, but all traces of the child appeared lost. One day last week a letter was rereceived by Mr. Taylor from the lost boy. It bore the date of Cape Town, Africa, and recited that, having $30, the boy had resolved to "go around the world." He had left Wilmington on a freight-train, stolen his way to Columbus, paid his fare to Philadelphia, and beat his passage to New York, where he found no difficulty in getting on board of a ship. He said he was in fine health, had been well treated, and was about to sail for Hong Kong. Thence he would go to San Francisco, then come home. He neglected, purposely perhaps, to give the names of the vessels on which he had sailed. Mr. Taylor is a contracting painter and well known.—*N. Y. World.*

The American Party.

First Nomination for President at Oberlin, Ohio, May 23, 1872.

Platform Adopted at Chicago, June 28, 1872.

Name Adopted at Syracuse, N. Y., June 3, 1874.

PRESIDENTAL CANDIDATES:

1872—Charles Francis Adams and Joseph L. Barlow.

1876—James B. Walker and Donald Kirkpatrick.

1880—J. W. Phelps and Samuel C. Pomeroy.

1884—J. Blanchard and J. A. Conant nominated; the former withdrawing, Samuel C. Pomeroy was nominated. Both nominees withdrawing, the support of the party was generally given to John P. St. John and William Daniel, candidates of the Prohibition party.

NATIONAL COMMITTEE

District of Columbia, E. D. Bailey; Alabama, Jesse Ward; Arkansas, Charles Paget; Connecticut, Phillip Bacon; Dakota, A. F. Dempsey; Florida, J. F. Galloway; Illinois, L. N. Stratton; Indiana, Israel Hess; Iowa, J. N. Norris; Kansas, H. Curtis; Maine, J. S. Rice; Massachusetts, S A. Pratt; Michigan, H. A. Day; Minnesota, E. J. Payne; Mississippi, E. Tapley; Nebraska, E. B. Graham; New York, F. W. Capwell; New Jersey, Robert Armstrong; New Hampshire, S. C. Kimball; Ohio, J. M. Scott; Pennsylvania, N. Callender; Rhode Island, A. M, Paull; Tennessee, R. N. Countee; Vermont, F. F. French; Wisconsin, M. R. Britten.

AMERICAN PLATFORM.

ADOPTED AT CHICAGO, JUNE 20, 1884

1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.

2. That the Bible should be associated with books of science and literature in all our educational institutions.

3. That God requires, and man needs a Sabbath.

4. We demand the prohibition of the importation, manufacture, and sale of intoxicating drinks.

5. We hold that the charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and their oaths prohibited by law.

6. We are opposed to putting prison labor or depreciated contract labor from foreign countries in competition with free labor to benefit manufacturers, corporations or speculators.

7. We are in favor of a revision and enforcement of the laws concerning patents and inventions; for the prevention and punishment of frauds either upon inventors or the general public.

8. We hold to and will vote for woman suffrage.

9. That the civil equality secured to all American citizens by Articles 13, 14 and 15 of our amended National Constitution should be preserved inviolate, and the same equality should be extended to Indians and Chinamen.

10. That international differences should be settled by arbitration.

11. That land and other monopolies should be discouraged.

12. That the general government should furnish the people with an ample and sound currency.

13. That it should be the settled policy of the government to reduce tariffs and taxes as rapidly as the necessities of revenue and vested business interests will allow.

14. That polygamy should be immediately suppressed by law, and that the Republican party is censurable for the long neglect of its duty in respect to this evil.

15. And, finally, we demand for the American people the abolition of electoral colleges, and a direct vote for President and Vice President of the United States.

A WOMAN'S VICTORY;

OR

THE QUERY OF THE LODGEVILLE CHURCH,

BY JENNIE L. HARDIE.

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S. G. Barton, Breckinridge, Mo.
E. Barnetson, Haskinville, Steuben Co, N. Y
Wm. R. Roach, Pickering, Ont.
D. A. Richards, Brighton, Mich.

THE CHURCHES VS. LODGERY.

The following denominations are committed by vote of their legislative assemblies or by constitution to a separation from secret lodge worship:

Adventists (Seventh-day.)

Baptists—Primitive, Seventh-day and Scandinavian.

Brethren (Dunkers or German Baptists.)

Christian Reformed Church.

Church of God (Northern Indiana Eldership.)

Congregational—The State Associations of Illinois and Iowa have adopted resolutions against the lodge.

Disciples (in part.)

Friends.

Lutherans—Norwegian, Danish, Swedish and Synodical Conferences.

Mennonites.

Methodists—Free and Wesleyan.

Methodist Protestant (Minnesota Conference.)

Moravians.

Plymouth Brethren.

Presbyterian—Associate, Reformed and United.

Reformed Church (Holland Branch.)

United Brethren in Christ.

Individual churches in some of these denominations should be excepted, in part of them even a considerable portion.

The following local churches have, as a pledge to disfellowship and oppose lodge worship, given their names to the following list as

THE ASSOCIATED CHURCHES OF CHRIST.

New Ruhamah Cong. Hamilton, Miss.
Pleasant Ridge Cong. Sandford Co. Ala.
New Hope Methodist, Lowndes Co., Miss.
Congregational, College Springs, Iowa.
College Church of Christ, Wheaton, Ill.
First Congregational, Leland, Mich.
Sugar Grove Church, Green county, Pa.
Military Chapel, M. E., Lowndes county, Miss.
Hopewell Missionary Baptist, Lowndes Co., Miss.
Cedar Grove Miss. Baptist, Lowndes Co., Miss.
Simon's Chapel, M. E., Lowndes Co., Miss.
Pleasant Ridge Miss. Baptist, Lowndes Co., Miss.
Brownlee Church, Caledonia, Miss.
Salem Church, Lowndes Co., Miss.
West Preston Baptist Church, Wayne Co., Pa.

OTHER LOCAL CHURCHES

adopting the same principle are—

Baptist churches: N. Abington, Pa.; Menomonie, Mondovi, Waubeck and Spring Prairie, Wis.; Wheaton, Ill.; Perry, N. Y.; Spring Creek, near Burlington, Iowa; Lima, Ind.; Constableville, N. Y. The "Good Will Association" of Mobile, Ala., comprising some twenty-five colored Baptist churches; Bridgewater Baptist Association, Pa.; Old Tebo Baptist, near Leesville, Henry Co., Mo.; Hoopeston, Ill; Eamen, Ill.; Strykersville, N. Y.

Congregational churches: 1st of Oberlin, O.; Tonica, Crystal Lake, Union and Big Woods, Ill.; Solsbury, Ind.; Congregational Methodist Maplewood, Mass.

Independent churches in Lowell, Countryman school house near Lindenwood, Marengo and Streator, Ill.; Berea and Camp Nelson, Ky; Ustick, Ill.; Clarksburg, Kansas; State Association of Ministers and Churches of Christ in Kentucky.

N. C. A. BUILDING AND OFFICE OF THE CHRISTIAN CYNOSURE, 221 WEST MADISON STREET, CHICAGO

NATIONAL CHRISTIAN ASSOCIATION

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The object of this Association is:

"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved, to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform.

Form of Bequest.—I give and bequeath to the National Christian Association, incorporated and existing under the laws of the State of Illinois, the sum of —— dollars for the purposes of said Association, and for which the receipt of its Treasurer for the time being shall be sufficient discharge.

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The Christian Cynosure.

Editors.

J. BLANCHARD. HENRY L. KELLOGG.

CHICAGO, THURSDAY OCTOBER 6, 1887

The Iowa State Christian Association met at College Springs, October 18–20. The Free Methodist Conference has appointed its delegates and provided for their expenses by assessing the amount in trifling sums to each local conference. This is a charming plan, and worthy of being followed by other Christian denominations. Will not this practically efficient conference take in hand to establish, for once a month, a special concert of prayer for the overthrow of the lodge? or else cause it to be understood that this is a leading object in every prayer meeting?

A Sabbath Convention.—This convention is to meet in the large and beautiful Baptist church in Elgin, Ill., November 8th and 9th. The convention has been called by a committee appointed at a special meeting of Elgin Association, called for another purpose, but seemingly led to this work by the Spirit and providence of God.

Palestine was once a populous grain-growing, grazing country, but now it "lieth desolate" according to the word of God, Lev. 26: 34–43: "Then shall the land enjoy her Sabbaths as long as it lieth desolate, because it rested not while ye were upon it." It takes but one generation to turn a Christian into a heathen nation when it has no Sabbath, which is the only teaching day for the other commandments of God. The various denominations unite in this Sabbath convention; the speaking will be good and the meeting interesting and very profitable if made the object of continuous, fervent prayer.

Our excellent Mr. Callender, with seven associates in Northern Pennsylvania, has addressed a printed circular to the Pennsylvania State Baptist Convention, asking a discussion of secret societies, and giving sound reasons for such a discussion. The Northern Baptists have been called on by their leading clergymen, and have paid immense sums of money to benefit the colored population of the South, where there are now 800,000 colored Baptists. Within a few weeks past the St. Marion (local) Baptist Association in Arkansas, and the entire State colored Baptist Association in Louisiana, have voted unanimously against secret societies in their churches, and the subject is being discussed in other States and localities. If the Northern Baptist Associations refuse then to consider the subject when requested by their respectable ministers and members, they will bring reproach on the entire denomination. The spirits of their holy dead, Bernard, Colver, Stearns and others, will refuse to be "ministering spirits" to men so recreant to their duty as ministers of Christ.

THE CHICAGO "TIMES" AND MASONRY.

Last week we noticed briefly that the Chicago *Times* thinks that the expulsion of McGarigle, who is a Mason, by his lodge, is proof that Masons do not shield each other from penalties due to their crimes. As this opinion is not peculiar to the times, it is worth considering more at length.

We have heretofore entertained a better opinion of the *Times* than that its editor would call his fellow citizens, who support the *Cynosure*, "*fanatics*," unless he believed them to be so; and yet we cannot reconcile the idea that he is ignorant that Masonic oaths bind Masons to conceal each other's crimes, with either common honesty or intelligence. If he publishes us "fanatics" for the favor of the lodges, he is not honest; if because he does not know that Masons do swear to conceal each other's crimes, he is ignorant and unfit to conduct an American journal. And concealing crime is protecting criminals.

The Grand Lodge of Missouri, without pretending to abstinence from liquor, has lately threatened saloon keepers with expulsion for selling it. The obvious explanation is, that saloon keepers are unpopular, and are making the lodge so. Romish priests, who drink liquor freely, attend Catholic total abstinence meetings and protest against their people keeping saloons. The reason is the same; saloon keeping makes their church unpopular. When, as is now the case, the State of Arkansas has no saloons in forty of its seventy-five counties, the priests are stung with the fact that a vast majority of grog shops in the United States are kept by men who go to their confessionals and obtain absolution.

Now, the fact that Masonry, as it is now practiced in America and Europe in the Scottish Rite, is *priestism*, originally invented by Jesuits and their instruments, may be known by any one who will read any respectable Masonic writer, as Mackey's or McCoy's cyclopedia, or even by glancing at the names of the higher lodges, or at the names of their officers; and priests excommunicate those members who injure their craft.

But if expelling McGarigle, an escaped convict, proves that Masons do not protect their criminals, what is proved by the Masonic sheriff letting him go? and that under circumstances which prove complicity, as the heifer being dead and the butcher standing by with his knife bloody, proves that the butcher killed the heifer. So of the prosecuting attorney and other Masonic court officers. Masons do not protect Masonic criminals, as priests do not burn heretics, *when* they know they will lose more that they will gain by it.

There is no candid man who has read the history of the Morgan trials, but knows that Masonry requires the protection of its criminals against the law. If there were any good men in the twelve counties of Western New York, there were good men in the Masonic lodges. In large numbers they swore in the civil court that their Masonic oath forbade them to swear to facts which would convict Masons of crime. They were fined and imprisoned for refusing to answer, till Special Justice William L. Marcy exclaimed from the bench, where he sat to try well-known kidnappers, "If men will defy heaven and earth what can human courts do?" Was Marcy a fanatic? If the Chicago *Times* will give the use of its columns to the editors of the *Cynosure*, to a reasonable extent, and we do not satisfy the great mass of its readers that Masonry does in theory and practice protect Masonic criminals against the laws, we will consent in silence to wear the odious epithets which that paper sees fit to apply to us. But if that large sheet refuses to give its readers the benefit of a fair and respectful discussion of a subject so momentous, but confines its discussion of a system which covers this country and Europe to a few brief, contemptuous slurs upon gentlemen who are not his inferiors in intelligence or patriotism, we shall submit to the inevitable, and appeal for justice to the American public, which has wiped off similar indignities from those who were called "fanatics" for opposing American slavery, while that institution ruled both church and state.

THE GREAT QUESTION.

The *Independent* of late reminds us of the London *Times* years ago, when men spontaneously called it the *Thunderer*. Its handling of the Andover "New Departure" from reason and the Word of God, of the responsibility of men, of the case of the Chicago anarchists, the saloon pestilence and the Mormon leprosy, sounds like the clear ringing of the old bell on Independence Hall, when the ringer fell dead with overjoy at the Declaration of Independence.

There is another question which underlies all these, viz., the Secret Lodge system, which is bringing into the United States the religions with which the American Board is grappling in the East; the lodge theology, which is organized deism; the oaths of the Endowment House into our court-houses; the anarchy in the church and state, which must follow dispensing with Christ and the Lord's day, as the lodge does both in theory and practice;—the one grand question whether Christ or Satan, God or Baal, shall be worshiped. The *Independent*, which careened for a time under the weight of the genius of Mr. Beecher, seems now to be thoroughly righted up; and there is no force on earth so fit to deal with the lodge question, as the galaxy of mind now beaming from that wonderful paper. And if the Tappans, who forsook and abhorred the lodge when it was imperfectly understood, as ministering spirits now watch the fortunes of Mr. Bowen and the *Independent*, we hope that paper will soon turn its batteries on that dark system which is now seeking to bewitch and becraze the colored people, whom the Tappans and their young clerks did so much to emancipate and enfranchise.

SECRET SOCIETIES IN CHINA AND AMERICA.

The report has been circulated that eighty-eight persons were not long since executed in a summary manner near Shanghai, China, for belonging to secret societies. The *Cynosure* does not advise the suppression of the lodges in this country after that manner, but holds that the conscience of the people should be aroused to cast out the iniquitous system from among men.

Rev. W. C. Pond, manager of the Chinese mission of the American Missionary Association in San Francisco, sends to the magazine of that society a thrilling story of Chinese secretism in this country, which presents some striking contrasts with the Chinese method, which stamps out lodgery as we do the glanders.

In June, among seven Chinese converts received to the mission church, was one girl of fifteen. She was beautiful in her person and interesting in her character. Her father was in China; her mother had pawned the girl for $250, but had partly paid the debt. Little Ah Yung was being harshly treated, and a benevolent Chinaman paid the rest of the debt, took possession of the girl, and placed her in the charge of the mission helper. She was converted and wished to be placed in a safe American family where she would be secure from her mother who might at any time sell her for the basest purposes. The Chinese guardian dared not violate the customs of his people, and Miss Worley, principal of one of the mission schools, had herself appointed legal guardian of the child, and so put her out of the mother's control, but with what result, on the appearnce of the mother, we leave Mr. Pond to say:

"Last Saturday the Chinaman who had befriended Ah Yung appeared at my study. It was with great difficulty that he could maintain his self-control, though he is a man of strong and steady nerves. His lips quivered as he talked and his athletic frame often trembled. The mother had appealed to the Six Companies, and his life was at stake. Since then, as I have been informed, a meeting of the representatives of the Six Companies, has been held, and our friend was summoned to appear before them. He was given till to-day (June 17th) to restore the girl to her mother—an act entirely beyond his power. Meanwhile, the High-Binders were already on his track, and he scarcely feels safe even in Oakland and in his own employer's house. He will probably be obliged to flee, perhaps to some point far east, for he will not be able, even if disposed, to surrender the dear child to the fate to which, in her mother's hands, she would be doomed.

"This brought closer home to me than ever before the fact of an *imperium in imperio* in our Chinese communities. It stirs one's blood to think that this young man can make no effective appeal to our Government against this secret tyranny. It may very likely be that if he should be murdered, his murderer, if convicted, would be hung; but this is at best a cold and shadowy comfort in the present emergency."

But Mr. Pond, who almost apologized for the lodge in the Congregational ministers' meeting in the Palace Hotel on the 24th of May last year, is disingenuous in his application of this burning story. Instead of applying it to the infamous lodge system, which is a night school of assassination to white, black and yellow races alike, he turns it upon the exclusion of the Chinese from the country. This people have come to a land where similar murders have been again and again unpunished. Shall we expect them to better observe the laws than we? How much better to abolish the lodge and its oaths and assassinations!

—Rev. Robert Loggan, the Kansas State lecturer, has returned to Clifton, Kansas, where he may in the future be addressed.

—Secretary Stoddard went on from the Wisconsin Convention to Minneapolis, hoping to leave behind him damp weather and to find in the north more encouragement and enthusiasm.

—Bro. M. N. Butler returned from Wisconsin last Saturday morning in time to attend a meeting of the Illinois State Executive committee. The committee desire to secure his services for the year, and voted to make a temporary arrangement until former engagements with the N. C. A. are adjusted.

—Elder Rufus Smith and wife of Maryville, Mo., did effectual work last summer holding temperance meetings in their county. She led a band of women at the polls at Maryville and at Barnard, and the Elder had the Salvation Army to help him on the street on election day. Their county said the saloons must go by a majority of over 1,800.

—Bro. M. A. Gault gave two lectures week before last in the United Presbyterian church of Janesville, Wis. He occupied the Presbyterian pulpit at Rochelle, Ill., the following Sabbath; and lectured last week at Byron, and in Bro. E. I. Grinnell's church, near Kishwaukee. His next work is a series of lectures between Baraboo, Wis., and St. Paul.

—The readers of this number of the *Cynosure* will note with pleasure that Rev. Dr. Swartz has recovered from the effects of a painful accident which for some time prevented the use of his right hand, and has begun again to write for us. After some absence he has returned to the historic city of Gettysburg, and draws an excellent lesson from a familiar object at the National Cemetery.

—Rev. A. W. Parry, last year pastor of the Free Methodist churches at Prospect Park and Melrose, was at the late Illinois conference appointed agent for the seminary at Evansville, Wisconsin, which has urgently applied for his services for some time.

His postoffice will be at Wheaton, and during his visitation of the churches of Illinois and Wisconsin he hopes to lecture frequently on temperance and against the lodge.

—Dr. Kennedy of Sandwich and Dr. William Wishart of Monmouth could not attend the Illinois meeting. The former had a previous appointment which prevented his making any preparation. The latter was closing up a temporary engagement with the United Presbyterian church at Hoopeston, and the special labors involved, particularly the communion service and its preparatory meetings, were of more urgency and kept him away.

—The absence of Rev. John Harper from the Illinois Convention he explains in a letter. He was ready to start for Belvidere when an urgent call came for his presence at the bedside of a sick member of his church, which he could not disregard. By taking the next train he would have arrived quite late at the meeting, and so reluctantly gave it up. He had prepared an address on the "Bible and Secret Societies," showing them to be in opposition. There should be a good meeting somewhere in Peoria county to which this address can be given.

—John Shallcross, P. G. W. P. of the Sons of Temperance, writes of that lodge to the *Quill* of Philadelphia: "Although neither sectarian nor denominational, the order is nevertheless a religious body, composed largely of earnest Christian men and women from all the evangelical churches." The question Mr. Shallcross and his companions should first answer is, What kind of religion do these earnest Christian men and women practice in which an unlimited number of ungodly men and women are expected by the constitution of the society to join?

—Rev. John Boyes, the English correspondent of the *Cynosure*, has lately removed from Grimsby to Huddersfield, a more favorable locality for his pastoral labors and for the health of himself and family. The past two years in the east of England have brought much personal and domestic affliction upon his household. Huddersfield is regarded as a healthy city. It is located about twenty-five miles northeast of Manchester in a rich coal district, and is regarded as the chief seat of the trade in fine woolen in the north of England. Its population numbers some 75,000 and it contains several noteworthy churches.

—An inquiry from S. G. Thomas of Olathe, Kansas, is of an unusual nature. He asks if Miss Frances A. Willard is a member of the Knights of Labor. Such a question can have a positive answer only from the lady herself. Her opinion respecting secret societies has several times been given in the *Cynosure*. She has always expressed herself as averse to secret societies, and always refusing their solicitations to join. But her circular to prohibitionists, to join the Knights of Labor last spring, was a contradiction of this principle. In spite of this bad advice, and her apparent favor of this order and the Good Templars at Lake Bluff, we cannot conceive how she could stifle the convictions of her life and join any one of these societies.

—Rev. J. D. Gehring of Parkville, Missouri, has for some time been compelled to omit his able contributions to the *Cynosure* because of prolonged ill health. He has been seeking the benefit of a change in Texas, but is again at home, and hopes to resume writing if his strength will permit. His scanty income from a pension he helps out by the sale of orchard and vineyard products. He has this year been putting up the pure and unfermented grape juice which he sells in quart bottles at the rate of $1 each or six for $4. As every one knows, this unfermented wine is most beneficial in many cases of sickness, and for communion purposes it is unsurpassed. We shall be glad if this notice brings patrons to Bro. Gehring. Address him as above.

—When two plump envelopes from brethren Hinman and W. B. Stoddard came in Saturday, we began to ponder Tennyson's familiar lines:

> Too late! too late!
> Ye cannot enter now.

Nevertheless, though our space is well filled, we can hardly stop for regrets when there are two pages of letters from the workers. It is the most hopeful indication of the year when from every quarter these reports come in. We doubt if the church in Jerusalem had many more profitable meetings than when Paul and Barnabas and the others brought in reports of the work of the Lord through their ministry in turning the hearts of men from their idolatries and religious superstitions to Christ. Such work our lecturers are doing. Let us thank God for their efforts and successes. Let us encourage them in every way, but especially in our prayers. The repeated advice of the Illinois State Association about reform prayer meetings is good enough to begin to put in practice.

THE CITY FOUNDED BY PENN.

Editor Christian Cynosure:—A week spent in the "City of Brotherly Love" has given us an opportunity to "take in" some of its points of interest The City Building on Broad and Market Streets is an imposing structure, occupying four squares. The foundation was begun in 1872. No date is set for its completion. Already $13,000,000 have been spent upon it. It will not likely cost less than $25,000,000 when finished. It is built of marble. The tower will be 500 feet high, surmounted by a statue of Franklin thirty-two feet high. The Mercantile Library, on 10th street near Market, is worth seeing. They have 162,000 volumes, the largest number of any in the State. The librarian, Mr. Fogg, has relatives in Cincinnati, and took a great interest in giving us the information desired. The Pennsylvania Library, on Locust street near Broad, is elegant, but not so large.

Girard College, a training school for orphans, must not be missed. There are forty-five acres in the lot, enclosed by a stone wall ten feet high. The trees, flower-beds, and green sward make it a perfect paradise. Work on the buildings began in 1833 and ended in 1847, at a cost of $3,500,000. The main building cost $2,500,000. It is a perfect Grecian temple, built of marble. The roof is of marble, and supported by thirty-four columns, each six feet in diameter and fifty-five feet high, weighing 103 tons and costing $12,994. In 1831, when Steven Girard died, the property left to support the school amounted to $7,500,000. It is worth perhaps $25,000,000 now. Boys are admitted who are over six and under ten years of age. They are allowed to remain until they are eighteen. All their expenses are met while there, even their street-car fare is paid. They have 1,380 boys there at present. There are fifty-five professors and teachers. The heirs of the Girard estate are trying hard to break his will. Hence, the following provision is strictly enforced of late: "I enjoin and require that no ecclesiastic, missionary, or minister of any sect whatsoever, shall ever hold or exercise any station or duty whatever in the said college; nor shall any such person ever be admitted for any purpose, or as a visitor, within the premises appropriated to the purpose of said college."

The Eastern Pennsylvania Penitentiary is near by, on Fairmount Avenue and 21st Street. It, too, is surrounded by a wall great and high. That wall is to keep in the bad and protect society. They have about 1,380 persons behind those walls. But the walls around Girard College are to keep out the good. The lowest whoremonger in the land can go in; he will not harm the boys. But a minister of the Gospel cannot go in; he might disturb "the tender minds of the orphans" with "clashing doctrines and sectarian controversy." How Mr. Girard expected "to instill into the minds of the scholars the purest principles of morality" while divorcing the institution from the church, the custodian of morality and religion, is a mystery. It is said his object in this provision was to keep out the Jesuits. If that is true he ought to have said so, and not made a clean sweep of all.

The University of Pennsylvania, on Woodland Avenue, between 34th and 37th streets, was chartered in 1791. The original charter was given by "George II., king of Great Britain, France and Ireland," in 1753. The campus is laid off in walks. The buildings are of stone, in Gothic style of architecture, with heavy towers. The College department has thirty-one professors, thirteen instructors, and 361 students. The Department of Medicine has sixty-five professors, lecturers and demonstrators, and 406 students. The Department of Dentistry, twenty-two professors and demonstrators, and 111 students. The Department of Law, seven professors and 129 students. There are also Departments of Philosophy, Biology and Veterinary Medicine. The library is an important item, made up of the Colwell, McCalmont, Carey, Rogers, Wetherill and Allen libraries. William Pepper, M.D., L.L.D., is Provost, and E. Otis Kendall, L.L.D., Vice Provost. The Zoological Garden, the Park, with its long and romantic drive, Music Hall, the U. S. mint, the Postoffice, the Custom House, the benevolent institutions, and Independence Hall are other places of note.

Philadelphia has over 1,000,000 inhabitants. Larger ships can enter her harbor on the Delaware than can get into New York harbor. The streets cross at right angles. Market Street divides the city into the North and South divisions. From Front Street on the Delaware the streets are designated by the ordinals westward to Sixtieth and on. Each square has 100 numbers allotted to it, no matter whether there are one-fourth that many houses or not; so that you can tell the location of a given place at once. For example, 2,102 Race Street is just west of Twenty-first Street, or 706 North Twenty-first Street is seven squares north of Market. This is a city of churches, and they make themselves felt. The saloons are closed on the Sabbath.

It was my privilege to meet with the ministers' union Monday noon at the Presbyterian rooms. It convenes once every three months. It is composed of men from all the evangelical bodies. There were perhaps two hundred present. Rev. W. R. Taylor, D D., read the paper. The subject was, "City Evangelistic Work." It was an able production. The work can be done only by contact of soul with soul. There has been too much stress laid upon method. There must be soul travail. There is no method of incubation by which Christians can be hatched out wholesale. "My little children of whom I travail in birth until Christ be formed in your hearts." When the church is willing to suffer this soul agony for sinners they will be converted. "When Zion travailed she brought forth children." Several members spoke of the work of house to house visiting carried on here last winter. Many congregations were blessed by it with large additions, and all engaged in it experienced a reflex influence of unspeakable value.

The writer had said, "We had too much machinery. No one can estimate the results. But after all we did not move forward. Our sails did not fill." This was questioned, and by many repudiated. A committee was appointed, however, to prepare a plan for a vigorous campaign during the coming winter. It was our privilege to meet Rev. A. T. Pierson, D D., in the *Statesman* office. He is pastor of the Bethany Presbyterian church, and perhaps the most popular speaker in the city. Saturday afternoon he expounds the Sabbath-school lesson in the Y. M. C. A. Hall, and it is always crowded. He was called to Bethany church at a salary of $5,000. When he learned that $2,000 had been subscribed by Mr. Wanamaker, he refused to take it. He would put himself under obligation to no man. He believes in the freedom of the pulpit. So he accepted the call at $3 000. They give him a collection once a month in addition. J. M. Foster.

OUR BOSTON LETTER.

AN ADVENTURE AMONG THE SPIRITS.

[*Concluded*]

It ever has been my intention to conduct myself with decorum due any place or position in which I might be. Persons who cannot behave themselves in any sanctuary wherein doctrines contrary to their views are expounded, had better remain away. I am conscious that my expressions at this spirit *seance* may be criticized. Be that as it may, the incidents which I am narrating are facts, and any lack of etiquette on my part cannot depreciate the logic of my remarks, nor offset the manifest deceptions of the occasion. I had not thrust my presence upon them, nor entered their domicile with the intention of controverting anything in any way. Indeed, my attendance was rather compulsory. At the earnest solicitation of one of their strongest devotees, my uncle, and as an act of courtesy to him, I had reluctantly consented to go and "see for myself whether the manifestations were false or not." It had been represented that I should witness for the sum of one dollar, paid in advance, genuine phenomena. A glance at this "phenomena" convinced me that it was not genuine, and that consequently I was being imposed upon.

The next phenomena on the programme, it was announced, would be one of industry, the manufacture of lace from spirit material, in full view of the audience. There were sepulchral squeaks from fifty chairs as their semi-spiritized occupants bent curiously forward. The lace-maker, who resembled in form and motion the medium so generous in the loaning of her fleshly substance to her impoverished spirit acquaintances, conspicuous in phosphorescent effulgence, stepped into the middle of the room, and began the process of manufacturing a piece of lace about two yards in length. How, or what, others present saw I cannot say, but I believe that, at least, most of that audience saw just what I did—the spirit fumble about its waist and finally put out something white, and after turning or twisting it several times cast it upon the lugubrious atmosphere, where it gracefully floated a second, and then fell softly to the floor, when it was carefully examined and pronounced a piece of genuine lace. I, also, agreed that it was genuine. What provoked me was the assertion that it had been something else before we saw it made as claimed. It was without a doubt a piece of real lace. The ejacula-

(*Continued on 12th page.*)

The Home.

"LO, I AM WITH YOU ALWAYS."

BY MRS. M. A BLANCHARD.

The summer winds are sighing;
The trees, with verdure crowned,
The flowers, in fragrance vieing,
Shed sweetness all around.

Storms in their wrath alarm us;
The thunder crash we hear;
But fear not aught will harm us;
Jesus, our Saviour's near.

In the cold dark hour of sorrow,
Beneath a threat'ning sky,
His word dispels all terror;
"Fear not, for it is I."

Then let our souls embrace him
Each day with deeper love,
Till, in his likeness waking,
We reign with him above.

ENSNARED.

BY I. N. KANAGA.

Satan sets many traps and snares to take our wandering feet. And none so liable to be ensnared as those who are unsuspecting. It is, therefore, of the highest importance that we should ever be found watching. Thus judgment and prudence would dictate that we should use all caution and wisdom where there is danger. "In vain is the snare set in the sight of any bird." Oh, that the children of men were wise and wary as they!

Now, Satan not only goeth about "seeking whom he may devour," as a lion does his prey, but he goeth hither and thither in the earth, walking up and down in it, so that haply he may find the child of God off his watch tower. Then when he succeeds in finding any of God's little ones asleep or careless, how easy is it then for him to gather their feet in his hellish snares, and then such fall a ready prey to his Satanic power.

Seeing then we are encompassed about by such a wily foe, and treading along a way beset with hidden snares, especially for a moment when we wander from the path of life, how greatly wise is it in us to accept evermore the guidance of One "mighty to save and strong to deliver." In him we find a faithful friend, wise to direct, and infinite in his power and resources for our succor and our safety. "Surely he shall deliver thee from the snare of the fowler," while thus trusting in him. Yea, never while thou art wholly his, will he "suffer thy feet to be taken." If, however, dearly beloved, your soul should ever unwarily be ensnared, flee immediately to God for deliverance. Then will you be constrained to cry out—"My soul is as a bird escaped from the snare of the fowler; the snare is broken and my soul is escaped!" Hallelujah for such a Friend and Helper!

Newark, N. J.

TRUE RICHES.

The best and surest way to have any outward mercy is to be content to want it. When men's desires are over eager after the world—they must have thus much a year, and a house well furnished, and wife and children thus and thus qualified, or else they will not be content—God doth usually break their wills by denying them as one would cross a froward child of his stubborn humor; or else puts a sting into them,that a man had been as good he had been without them,as a man would give a thing to a froppish child, but it may be with a knock on his fingers and a frown to boot.

The best way to get riches is out of doubt to set them lowest in one's desires. Solomon found it so. He did not ask riches, but wisdom and ability to discharge his great trust; but God was so pleased with his prayer that he threw them into the bargain.

If we seek the kingdom of God and his righteousness in the first place,and leave other things to him, God will not stand with us for these outwards; though we never ask them,we shall have them as over measure; God will throw them in as the vantage. Certainly God will never be behindhand with us. Let our care be to build his house and let him alone to build ours.

None ever was or ever shall be a loser by Jesus Christ. Many have lost much for him, but never did, never shall any lose by him. Take this for a certainty: whatsoever of outward comforts we leave, whatsoever outward advantages we balk,that we may glorify him in our services and enjoy him in his ordinances more than others where we could, we shall receive an hundredfold in this life.

'Tis a sad thing to see how little Christ is trusted or believed in the world; men will trust him no further than they can see him, and will leave no work for faith. Hath he not a thousand ways,both outward and inward, to make up a little outward disadvantage to us? What doth our faith serve for? Have any ventured themselves upon him in his way but he made good every word of the promise to them? Let us therefore exercise our faith, and stay ourselves upon the promise, and see if ever we are ashamed of our hope.

What is wanting in the means God will make up in the blessing. This I take for a certain truth, while a man commits himself and his affairs to God and is in a way that God put him into, now if a man have but little income, if he have a great blessing, that's enough to make it up. We must not account mercies by the bulk. What if another have a pound to my ounce; if mine be gold for his silver I will never change with him.

As 'tis not bread that keeps men alive, but the word of blessing that proceedeth out of the mouth of God,so 'tis not the largeness of the means,but the blessing of the Lord that maketh rich. Oh! if men did but believe this they would not grasp so much of the world as they do.

Well, let others take their course, and we will take ours—to wait upon God by faith and prayer, and rest in his promise; and I am confident that is the way to be provided for. Let others toil to enlarge their income (but alas! they will find they go not the right way to work), we will bless God to enlarge our blessing,and I doubt not but we shall prove the gainers.—*Joseph Alleine (1655)*,

GOD'S MEDICINE.

Labor is God's medicine for human pride and rebellion. When man had sinned, in order to prevent the utter demoralization of the race the Lord sent him forth out of Eden to till the ground, saying, "In the sweat of thy face shalt thou eat bread till thou return unto the ground; for out of it thou wast taken: for dust thou art and unto dust shalt thou return."

It is the ambition of many to"live without work;" but such a life is ruinous. "Pride, fulness of bread, and abundance of idleness,"were the chief causes of Sodom's sin and Sodom's overthrow. Many a man who has gone headlong to perdition might have been living in health and decency to-day if he had been well employed in good, honest work. Under all judicious administration, human and divine,hard labor has been a means of grace and reformation to those who without it go far astray from truth and righteousness. Let persons live in luxury with nothing to do and they are very likely to become conceited, rebellious and ungodly. Let them be placed where they must work or starve, and let their hearts be brought down with labor and they speedily learn lessons of humility, sympathy, and integrity, which can never be learned in idleness and luxury.

More men die of lsziness than of work; more of gluttony than of starvation. Hence the primal curse was a real blessing, and those who try to evade the divine command only multiply sorrows to themselves. Hence the apostle says:

"Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which they received of us. For yourselves know how ye ought to imitate us: for we behaved not ourselves disorderly among you; neither did we eat bread for nought at any man's hand, but in labor and travail, working night and day, that we might not burden any of you; not because we have not the right, but to make ourselves an ensample unto you that ye should imitate us. For even when we were with you, this we commanded you, that if any will not work neither let him eat. For we hear of some that walk among you disorderly, that work not at all but are busy-bodies. Now them that are such we command and exhort in the Lord Jesus Christ that with quietness they work and eat their own bread. But ye, brethren, be not weary in well doing. And if any man obeyeth not our word by this epistle, note that man that ye have no company with him, to the end that he may be ashamed. And yet count him not as an enemy, but admonish him as a brother." 2 Thess. 3:6-13.—*Armory.*

If we duly join faith and works in all our preaching, we shall not fail of a blessing. But of all preaching, what is usually called "Gospel preaching," is the most useless, if not the most mischievous; a dull, yea, or lively harangue on the sufferings of Christ, or salvation by faith, without strongly inculcating holiness. I see, more and more, that this naturally tends to drive holiness out of the world.

SAMUEL, THE CHILD MINISTER.

A SHORT SERMON FOR THE CHILDREN BY REV. MARK GUY PEARSE.

I am going to talk to you, boys and girls, about this little minister; and I pray that the Lord may help me to speak so wisely that some of you, like Samuel, may begin to serve him.

First, let us think about the child minister. Samuel ministered before the Lord, being a child. No doubt Eli saw that the child was called of God. But even then he must have been a very kind and a very wise old man to let this little fellow come to help him in the house of the Lord when he was so young. Most people would have said, "What is the good of a little lad like that? What help can he be? He is not strong enough or big enough or wise enough to do anything. Let him stay at home, and let his mother take care of him till he is grown up. Then he will be of some good. But this child, he is too little to know anything about it." I think this story is put in the Bible to teach us that it is very foolish and very wrong to talk in this way. The child Samuel ministered unto the Lord, and so can you. Your little hands can serve him, and your young hearts can love him. Let nobody say you are too young. Jesus said something very different from that. He said, "Suffer the *little* children to come unto me, and forbid them not, for of such is the kingdom of heaven." And at another time Jesus said, "I thank thee, O Father, Lord of heaven and earth,because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father, for so it seemed good in thy sight." So you see, Jesus would have you to love him now and serve him now. He would not have you wait till you are grown up. He wants *children* to minister to him. Samuel, though a child, was not too young to love Jesus.

"But what could this little child minister do?" you ask. "It was all very well for him to be with the old man, Eli, learning good lessons, and hearing God's Word, but of course he could not *do* anything." Oh, but he could. He did many things that were helpful, as we shall see by and by.

Little folks can do very many things. To begin with, nobody doubts that children can do much harm.

The other day there was a robbery near London. The people who lived in the house thought that they had guarded it securely; there were bolts on the doors and bars on the windows. But one morning the servants came down and found that all the silver things were gone. How had the thieves got in? Why, there was just one little tiny window, so small that they thought there was no danger in that; but in through that window the thieves had sent a little boy, and when he got inside he could open the door for the rest, and so all the mischief was done. They found then what harm little folks could do.

And then, too, people know that little things can do much good. Those of you who keep your eyes open—and I hope you all do—must have seen at the railway stations and at other places, a picture of a lion in a net, and a little mouse gnawing at the rope. And this is the story that it represents. A lion who was the great king of the forest had somehow got into a net,—I don't know how, but so it was. All the animals when they heard of it came to his majesty's help. The elephant came and walked round and round as majestically as it could, and looked very sad. The bear came and danced all about. The tiger came and roared very loudly indeed. But all that did not bring the king out of his trouble. Then came the hyænas an jackals and wolves, and they shook their heads very wisely, and said if only this were done, and that. But as no one could possibly do what they talked about, that didn't help very much. So it seemed that the great king of the forest must die thus miserably in a net. Then as the lion was sadly bemoaning his fate there came a little mouse, and said that if he might make so bold he thought he could set his majesty at liberty. It was very absurd in such a little thing to and do what the elephant and the great animals could not do. But the lion thought there could be no harm in his trying. So he crept up to the rope and began to gnaw at it. Strand after strand of the rope was bitten through by the sharp little teeth. It was a long and wearisome task, but the little teeth worked on. At last the rope was loosed, and when once it gave way it was an easy thing for the lion to get out, and the king of the forest was set at liberty by a little mouse. Such good little things can do.

But best of all is this, that little hands can do something for Jesus. Do not be wishing that you had this or that. Do not be waiting until you are grown up to be men and women. The *child* Samuel

ministered unto the Lord. There were many little things that he could do. He could pour the oil into the lamp, he could keep the wick trimmed, he could keep the golden candlestick clean, and his little hands could put out the lights in it every night, and all day long he could wait upon the old man Eli, and he could think what he would want, and could help him in many ways. Are you thinking now, "What can I do for Jesus?" Well, you can always be kind for Jesus—gentle and loving. Kneel down to-day and ask Jesus to help you. Each one of us can always be brave and truthful and generous for him; and we can keep clean thoughts and truthful words and right ways for him. At sunrise Samuel perhaps had to draw aside the covering of the skins, and the sunlight came in flooding all the place with radiant light. So you can let joy and sunshine come into your house by trying to make those about you happy. And in doing that, you, like the child Samuel, will minister unto the Lord.

Here is a story of a child minister that will show you how very much children can do for Jesus. Little Annie Gale had given her heart to Jesus, and now all day long she wanted to be doing his will and pleasing him. But one morning her heart was very much grieved. A gentleman had called at her father's house, and he laughed at the notion of little Annie being converted. "She was always so good that she did not need it to make her any better," he said. "If old Dan Hunter began to love Jesus, now, I should think that there was something in it." Poor little Annie was very grieved; and going away to her room, she knelt down and said, "O Jesus, they won't believe that thou dost love me, because I am so little. O Jesus, help me to get poor old Dan Hunter to love thee, and they will believe that thou dost love me, too." Then little Annie set out for old Dan Hunter's house.

Now, there was no mistake about it, that old Dan was the very crossest and most disagreeable man in the village. He worked away in his wheelwright's yard, grumbling and growling all day long. No poor woman ever came into his yard to get some shavings for the fire, and no boy ever crept in there for a basket of chips. Nobody who could help it ever came to see old Dan. This morning he was at work bending at his saw, when a very pleasant little voice said, "Good morning, Dan."

The voice was so pleasant that Dan looked round and forgot to scowl. "Please, Dan," said little Annie, "I want to speak to you, and I'm sure you won't mind me, will you?"

Now it was so long since anybody had cared to speak to Dan at all that he couldn't understand what this little maiden could have to say, so he sat down his saw and rolled his apron round his waist, and sat down on the trunk of a tree. Really, for old Dan, he was looking quite pleased.

"Well, whatever do you want to say to me, little one," He spoke gruffly—he always did, but it was a good deal for old Dan to speak at all, for he generally only grunted.

Little Annie sat down by his side and looking up into his ragged, wrinkled face, she said, "Well, Dan, you know Jesus *does* love me, and I do love him. But the gentleman at home says that I am so little, and that I am so good, that he does not believe I know anything about it. But he says that if you would begin to love Jesus, then he would believe in it. Now, Dan, you will, won't you? because Jesus does love you, you know;"—and little Annie took hold of Dan's great rough hand. "He loves you *very, very* much, Dan. You know he died upon the cross for all of us."

Poor old Dan! Nobody had ever talked to him like that for years and years—never since his mother had gone to heaven. And down those wrinkled cheeks the tears began to come, very big and very fast. "Don't cry, Dan, because God loves us though we have sinned, and he has sent Jesus into the world to save us." Dan's heart was broken. He could only say, "God be merciful to me—the worst of sinners." As little Annie talked with him, he came to see it all,—how that Jesus had died for him, and was able to give him a clean heart and a right spirit. Little Annie left him praising God his heavenly Father for such wonderful love, and went away to tell the gentleman at her home.

"Now, sir," said she, "you must believe that Jesus loves me, because old Dan Hunter has really begun to love him, and he has got converted."

"Nonsense," laughed the gentleman. "Why, Annie, whoever told you that?"

"Well, you'll see." And he did,and so did everybody else in the place. They saw that old nipped, frowning face turned into joy and gladness. They saw the ill-tempered old Dan become so kind that everybody had a friend in him. And when he passed the yard you might be sure to hear a happy old man, as he worked with hammer and saw, cheerily singing about the wondrous love of Jesus.

So little Annie ministered unto the Lord.—*Selected.*

A TAP AT THE DOOR.

A hand tapped at my door, low down, low down.
I opened it and saw two eyes of brown,
Two lips of cherry red,
A little curly head,
A bonny, fairy sprite, in dress of white,
Who said, with lifted face: "Papa, good night!"

She climbed upon my knee, and kneeling there,
Lisped softly, solemnly, her little prayer;
Her meeting finger tips,
Her pure, sweet baby lips,
Carried my soul with hers, half unaware,
Into some clearer and diviner air.

I tried to lift again, but all in vain,
Of scientific thought the subtle chain;
So small, so small,
My learning all;
Though I could call each star, and tell its place,
My child's "Our Father" bridged the gulf of space.

I sat with folded hands, at rest, at rest,
Turning this solemn thought within my breast:
How faith would fade
If God had made
No children in this world—no baby age—
Only the prudent man or thoughtful sage;

Only the woman wise: no little arms
To clasp around our neck; no baby charms,
No loving care,
No sinless prayer,
No thrill of lisping song, no pattering feet,
No infant heart against our heart to beat.

Then, if a tiny hand, low down,
Tap at thy heart or door, ah! do not frown;
Bend low to meet
The little feet;
To clasp the clinging hand; the child will be
Nearer to heaven than thee—nearer than thee.

—*Lillie E. Barr.*

TEMPERANCE.

FOREIGN INTEMPERANCE IN INDIA.

Miss Maria White, M. D., a medical missionary of the United Presbyterian church in India, sister of the famous temperance worker, Miss Narcissa White, writes an entertaining lecture to the *Union Signal*, in which she gives this incident:

"A prominent Methodist missionary has said, 'If the English speaking people were removed from India to-day, the most palpable indication of their existence in India would be the excessive drunkenness fastened upon the nation.' So many of the English officers and residents and English speaking travelers use liquor that a constant bad example is before the natives; this, added to the legalized liquor shops opened by the English government, can well account for the increased drunkenness of the people. A rather amusing incident occurred not long ago in connection with the service of an English missionary; or rather, it would be amusing were it not so painfully suggestive.

"The English missionary had been holding a very earnest service for the conversion of the heathen natives, and in the evening he decided to hold a special prayer service among the Christian people. But at the hour of service he discovered they had forgotten to bring with them their candle-sticks, and as a substitute the missionary put the lighted candle in an empty beer bottle. The missionary stood back of the candle and read the prayer, while the people knelt facing him and the beer bottle and gave the responses. At the conclusion it was noticed that a lot of the natives had gathered about the door and were much excited about something. The next day when the missionary attempted to speak to them about putting away their idols and worshiping God, the natives triumphantly replied: 'Last night we saw *you* worshiping a *beer bottle*, with lighted candles, just as we worship our gods. Then why ask us to forsake our gods and our form of worship?' And I fear it would be a difficult matter to convince those natives that, even if the English do not worship the beer bottle, some of the so-called Christian people do —worship its contents.

FIRMNESS OF SENATOR WILSON.

Senator Henry Wilson was a self-controlled as well as self-made man. He left his New Hampshire home early in life, and changed his name in order to get out from under the baleful shadow of intemperance. He began on the lowest round of the social ladder, and climbed up, rung by rung, until he became a political power in the nation.

The first step he took in the ascent placed him on the pledge never to drink intoxicating liquors. The second step he took made him an industrious laborer, the third a diligent reader.

He was sent to Washington to carry a petition against the admission of Texas into the Union. John Quincy Adams asked him to a dinner party, where he met with some of the great men of the nation. He was asked to drink wine. The temptation to lay aside his temperance principle for a moment, in order not to seem singular, was a strong one. But he resisted and declined the glass of wine. Mr. Adams commended him for his adherence to his conviction.

After Mr. Wilson was elected to the United States Senate he gave his friends a dinner at a noted Boston hotel. The table was set with not a wine-glass upon it.

"Where are the wine-glasses?" asked several, loud enough to remind their host that some of his guests did not like sitting down to a wineless dinner.

"Gentlemen," said Mr. Wilson, rising and speaking with a great deal of feeling, "you know my friendship for you and my obligations to you. Great as they are, they are not great enough to make me forget 'the rock whence I was hewn and the pit from whence I was dug.' Some of you know how the curse of intemperance overshadowed my youth. That I might escape I fled from my early surroundings and changed my name. For what I am, I am indebted under God to my temperance vow and my adherence to it.

"Call for what you want to eat, and if this hotel can provide it, it shall be forthcoming. But wines and liquors cannot come to this table with my consent because I will not spread in the path of another the snare from which I escaped."

Three rousing cheers showed the brave Senator that men admired the man who has the courage of his convictions.—*The Christian.*

Mrs. Lucas, of London, Miss Willard, of Chicago, and Mrs. Hannah Whitall Smith, of Philadelphia, have issued a circular asking Christian women everywhere to observe Nov. 12 and 13 as days of prayer for a divine blessing on every form of temperance work in the world.

The National Bureau of Statistics shows that on the $700,000,000 which annually passes into the tills of the retailers of intoxicating liquors in this country, there is a profit of 133¼ per cent. If poor people had to pay such a tax as that on bread there would be a rebellion. But when a man tosses off a glass of whisky, and pays five cents for the drink and seven or eight cents to the bar-keeper for the trouble of handing it to him, he generally thinks the bar-keeper is an awfully good fellow.—*Springfield Union.*

Judge Agnew, of Pennsylvania, in a letter on the subject of liquor compensation, writes: "I am personally opposed to a compensation clause. When canals superseded turnpikes, and railroads superseded canals, and hotel warehouses and other places of business on their routes were destroyed, no compensation has ever been made. When inventions and new modes of business have destroyed old trades and modes, compensation was not made. When a curse is destroyed it is difficult to perceive the justice of society's paying for it.

Switzerland has recently adopted by popular vote a new law placing the entire control of the manufacture and sale of intoxicating liquors in the hands of the government. This measure was necessitated on account of extensive adulteration of spirits and the prevalence of intemperate habits among the people. The effect of the new law will be the production of a pure article, and, better yet, the restriction of its sale to those who will not use it to excess. Heretofore the production of artificial wines had been extensively carried on, and all forms of alcoholic spirits were adulterated. The result was the cheapening of liquors and widespread habits of intoxication among the poorer classes. The effects of the new law will be watched with great interest.

The New York brewers have determined to prevent, if possible, says the N. Y. *Tribune*, the renomination of all such legislators, either by having an opposition Republican favorable to the saloons nominated or by buying votes for the Democratic candidate. Particular efforts, of course, will be made to carry out this scheme here in New York, and a special effort is to be made to defeat Assemblyman Crosby, whose course at Albany has made him an object of fear and hatred to the beer and rum sellers. The money is to be raised by imposing a tax on every barrel of beer and ale sold in this State from May 1, 1886, to May 1, 1887; on every bushel of malt and bale of hops sold within the same period and a general tax of $100 on all brewers' supply men and kindred trades.

BOSTON LETTER (*Continued from 9th page*).

tions of surprise from the majority of the deluded occupants of the room were at the same time, to say the least, pitiable and disgusting. As I witnessed the amazing credulity of the poor souls, I could not resist giving (what I considered was my duty to do) a rational explanation of the pretended *modus operandi* in the making of that lace, whereupon one woman declared that she had seen them materialize a coat.

"Then," said I, "they would do well to make a lot of them for freezing children about the city."

She immediately collapsed, but the old man on my right, as a sort of reinforcement, savagely accused me of being a medium possessed with the spirit of a devil, who had come in to disturb the meeting.

"Yes," I humbly replied, "I am a medium, but," laying on all the emphasis I could command, "I am a medium of common sense."

Devil or no devil, my remark was responded to by half-suppressed laughter from different parts of the room, and the investigating chap, who seemed to be seriously concerned about my safety, asked in low tones:

"Do you expect to get out of here alive?"

I replied that I didn't know as I should. If they couldn't make me a spiritist, there was a possibility of their making me a spirit, and of the two I would prefer to be the latter, although I was not at all anxious for an opportunity of experimentally testing materialization.

The remarkable patience which my uncle manifested during the first part of the *seance*, at length began to abate. Doubtless the intervals between his inquiries concerning the presence of his wife grew annoyingly brief to the management. Finally, a spirit named A—— (his wife's name) was announced, and in an instant he was on his feet, striding towards the cabinet. He was doomed to disappointment. It was not his A——, but a friend of other parties in the room. Without a word, he quietly returned to his seat.

This incident, like a flash of lightning in the blackness of night, revealed the whole circumstance of my uncle meeting his wife at this place; and later, dumb acknowledgment on his part confirmed my suspicion. He had gone there with the sincere hope of meeting her, and was in that frame of mind which would lead him to foster and encourage the slightest evidence or indication of her presence. The first time he called at this place a spirit bearing the same name as his wife appeared. On hearing the name, in his impulsive way, probably, he claimed its owner as his wife, and the medium was shrewd enough to allow him to thus deceive himself and the audience even at the expense of disappointment to the real friends of the spirit.

At last, my aunt was announced as being present. This time my uncle remained in his seat, while the spirit of his wife advanced slowly toward him. She stopped just in front of him, and placed both hands on his shoulders, when he arose, embraced and caressed her. The next moment both vanished in the darkness.

When the spirit stopped before my uncle, I rose, and bending slightly forward, surveyed it from head to foot. There was no sign of recognition on her part of either my mother or myself. There was not the slightest resemblance between this spirit and my aunt. The difference, however, in every respect was marked. The spirit was tall and slender (very much like the medium) while my aunt, when living, had been short, under five feet, and exceeding heavy, tipping the scales at nearly two hundred pounds. This undeniable contrast was admitted by my uncle, who declared that we could not expect to recognize spirits by their bodies.

I replied that if it was possible for them to retain in the spirit body the *blemishes* of the natural, such as moles, etc., an instance of which we had just witnessed in the case of the old gentleman's daughter, I could not understand why they should change so greatly in size and height. He impatiently retorted that he didn't care whether the spirit looked like his wife or not, so long as it was her. Alas, no wonder that these mediums are so successful in their "phenomena," when their patrons are so anxious to see their spirit friends that they are willing to recognize anything. Indeed, any attempt of the spirit, even, to deny identity would meet resentment.

After the ecstasy and excitement of meeting with his wife had somewhat subsided, he remembered that he had noticed that the spirit had failed to recognize his sister, who had been her closest friend. He returned with the spirit on his arm and introduced it to my mother, or rather, mother to it, who, failing of course to identify a single feature or motion, received it somewhat coldly. The spirit intimated that it wished to converse with her nearer the cabinet. Perhaps it is important to add just here that the closer a spirit keeps to the medium the more strength it receives. A spirit which can cross an ordinary room is considered very strong.

Half pulled along by the spirit, mother disappeared in the blackness surrounding the cabinet. In a few seconds she hurriedly reappeared alone, and at the same time it was suddenly announced by the big female that the medium was prostrated because the lady (my mother) had refused to recognize her sister; that the current was broken, and the medium rendered unable to continue the *seance*.

Had a bomb exploded in our midst, excitement would only have been a few degrees greater. Expressions of chagrin and anger poured forth from every side. In the midst of it I stood up and said: "It is no wonder that the lady refused to recognize the spirit as her sister. It was about as much like her as——"

At this point I was compelled to stop, for my voice was completely drowned by the most unearthly hissing I ever heard. It seemed as though all the dead serpents in the universe were present. I was determined, however, to finish my speech. Waiting until there was a lull, I interjected:

"She looked about as much like my aunt as a stick of wood. Besides, she wouldn't come into such a place; she despised spiritism as she did poison. It was the means of her death, I believe."

The hissing continued, intermingled with threats, but I held my ground and kept on, fearless, or rather heedless, of the result, and I guess they got about all they wanted, at least the medium did, for she cried out:

"He means right! he means right!"

Having obtained this correct acknowledgment of my intentions from headquarters, I concluded to sit down, when the hissing lulled and finally ceased. The lights were turned up, and the *seance* declared ended.

Without heeding the sullen and sharp looks of the company, with a few remarks of regret that the meeting had so suddenly terminated, followed by my companions, I departed.

As we walked homeward, my mother related what had occurred between her and the spirit, which had so shocked the medium and shattered the connecting current. When they were enveloped in the darkness the spirit stopped, and putting its hands up to her face attempted to kiss her. She, however, declined to receive this expression of endearment, and said sharply, with her mouth close to the spirit's ear:

"You are not my sister. You are a humbug!"

In an instant the spirit vanished, and almost the next the big woman announced the prostration of the medium.

Instead of expressing anger at my spirited participation in the *seance*, my uncle in really sad tones asserted that I had broken up the meeting. This charge I denied. The sensitiveness of the spirit or the weakness of the medium was really the cause. There had been so many exposures made about that time that, doubtless, they suspected danger of becoming victims.

It may be that some ceased with the first installment to read this article, because its subject was seemingly somewhat foreign to the character of the *Cynosure*. Spiritism, like secretism, is a fruit of the works of darkness, and in its sphere is doing as much harm. Its sittings, etc., are as paganistic as any secret society initiation. They are conducted on the principle of secrecy, and the *Cynosure* would not deviate far from its legitimate course in showing up their deceptions occasionally. Fearing I might be crowding out more valuable matter each week from the *Cynosure's* columns, I have contributed this "Adventure among the Spirits" in small installments, thus, much against my desire, prolonging it beyond the editor's patience, I fear. D. P. Mathews.

Religious News.

—The committee on temperance, in its report to the Indiana Yearly Meeting of Orthodox Friends, at Richmond, referred to the fact that the liquor sellers throughout the country had become greatly disturbed in their minds about the active operations of temperance workers. A circular had been issued by the committee calling upon every friend of temperance to cast his vote for prohibition. It appeared that 134 Friends had used intoxicating beverages during the past year, one had sold liquors, forty-six sold tobacco, 1,009 had used it, and $9,000 had been spent by them for tobacco.

—At the meeting of the lay delegates of the Rock River Methodist Conference at Rockford, Ill., Friday, Miss Frances E. Willard was elected a delegate to the General Assembly, over D. M. Fowler of Chicago. The Chicago delegates, it is said, were not pleased at the result, and state that the election is not legal, as Miss Willard is not a layman. The government for the church does not say laity, but laymen. It is stated that the General Conference will not admit her to a seat in that body. When the conference met Friday, it was announced that Rev. William Augustus Smith, D. D., was dead. He was one of the best known preachers in the conference. He was pastor of Rockford Centennial church. His death was very sudden, and was caused by heart disease.

—The General Conference of the Swedish Evangelical Mission Church of North America met last week in Des Moines, Iowa, and was attended by about fifty pastors and representatives from all parts of the country. Among the prominent members were Rev. C. A. Bjork of Chicago, President of the conference; E G. Hjerpe of Galesburg, Secretary; P. Peterson, Emigrant Missionary of New York. The secretary reported twenty-five ministers engaged in work, over 150 congregations, and twenty-six theological students in the Swedish Department of the Chicago Theological Seminary.

—Rev. Wm. McDonald, the President of the National Holiness Association, has declined the honor of the title of Doctor of Divinity tendered to him by the Upper Iowa University. His chief reason is, as he conceives, its unscriptural character as seen by reference to Christ's injunction: "Be ye not called Rabbi," or Doctor, as scholars say.

—Mrs. Mary Clement Leavitt writes that all the American missions in Burmah have incorporated total abstinence in their work.

—Last year the English Methodists spent nearly $200,000 on church property.

—The home Sunday-school of Mr. Spurgeon's church has 108 teachers, all members of the church, and 1,428 scholars. In all the schools connected with the Tabernacle, there are 7,677 scholars.

—The friends of Bishop Taylor's African missions, which are not supported by any missionary society, have, in the past eighteen months, contributed nearly $46,000 to maintain them, besides supplying $25,000 to build the Bishop's steel Congo steamer, which has cost $30,000. Many of the stations in Angola are now raising much of their food supplies and are thus largely self supporting. Seven missionaries have died, but seventy remain in active service. This does not include the children, of whom a considerable number are with their parents. Bishop Taylor is supposed to have joined the last party that left this country in Liberia, and to be now with them on the Congo, which they will leave before long to travel hundreds of miles up the Kassa affluent to the rich Baluba country.

Literature.

Mechanical Massage. Principles and practice of remedial treatment by imparted motion. By Geo. H Taylor, M D., author of "Health by Exercise," etc. Pp. 173. Price 75 cts. John B. Alden, New York.

This work by the physician who has become justly celebrated as the first to introduce the Swedish Movement cure in this country shows how to use common mechanical power, which is abundant and cheap and everywhere attainable, to remedy the most difficult chronic diseases after other remedies have proved insufficient. Its chapters describe the adaptation of this remedial agent to indigestion in its worst forms, including obstinate constipation; to nervous diseases, neuralgia and paralysis; to rheumatism and to joint affections; to diseases of the kidneys; and the unrivalled remedial power it exercises in all forms of enfeebled vitality in persons of all ages. The work is written in plain language, though philosophical in thought, and is illustrated with cuts, rendering its subject clear and practical.

The *American Magazine* for October is a popular number, opening with an account of the ascent of Popocatapetl in Mexico, which is full of well-told incident and is happily illustrated. Of equal interest is "American Experiences in China" by C. B. Adams, which without being profound is sketchy, entertaining and puts us in the company with a quick and careful observer of the Chinese people. "The Washington National Monument" is an illustrated history of the erection of the highest artificial structure in the world, without any notice of the Masonic clap trap which was attempted at its beginning and completion. "Some Factors in Social Evolution" tells of the work of woman's clubs in Boston; Grant Allen describes the contents of his house with collections of artistic and literary value; and Z. L. White writes of "Pittsburg's Invisible Fuel."

In the October *Words and Weapons* Dr. Arthur T. Pierson writes an inspiring sketch of John Knox, the Scottish reformer. A searching sermon by Dr. Pentecost on "Actual Sin," is a feature of the number. Dr. Pentecost addresses a special request to the readers of the magazine

for their prayers, thus: "The time is at hand when the fall and winter work is to begin. I venture, therefore, to ask an especial interest in the prayers of all my readers for the blessing of God upon my labors this winter. Even while you are reading these lines I shall have begun a series of union Gospel meetings under the auspices of the churches in Amesbury, Mass., where I expect to remain for six weeks. Thence I shall (D. V) go to Augusta, Me; thence to Lawrence, Mass. It will be a comfort to know that many Christians will be praying for the success of the work. My old friend, brother, and fellow laborer, Mr. Stebbins, also surrenders his position as chorister of my late church to go with me into this blessed work. For more than ten years we have wrought together, preaching Christ and singing the Gospel. I ask for him the same measure of Christian fellowship and prayers that I do for myself."

The American edition of the *Illustrated London News* for Oct. 1 contains a full page illustration of Miss Mary Anderson as Hermoine in "A Winter's Tale," pictures of the new Chinese naval squadron, and an illustrated article on English Exploration in Egypt, besides other articles of interest and pictures of merit. Dealers now furnish this noted periodical for ten cents a copy, and at the office of publication, 237 Potter Building, New York, subscriptions are received at very favorable rates.

LODGE NOTES.

The Veteran Union League has declined the invitation to parade at the reception of President Cleveland in Chicago.

A poem by Maurice Thompson, presenting an Address by an ex Rebel to the Grand Army of the Republic, is one of the features of the October *American Magazine.*

General Master Workman Powderly one year ago announced that the Knights of Labor had a grand total membership of 800,000. From a recent estimate about one half that number is reckoned as their actual strength.—*Inter Ocean.*

The latest compiled statistics of the Order of the Templar in the world show 770 subordinates, with a membership of 77,394 in the United States; and in Canada, England, Ireland, and Scotland 188 subordinates, with a membership of 5,530, or a grand total of 77,924 Knights Templar.

District Assembly No. 49, Knights of Labor, passed a resolution lately asking Governor Oglesby, of Illinois, to commute the sentence of the seven Chicago anarchists. They ordered the committee appointed some weeks ago to get names of sympathizers with the anarchists to hurry up, and also to pick up all the money they could get to aid the condemned men.

A gentleman from New Jersey has organized a temperance order of King's Sons, and calls upon all men, commercial travelers in particular, to show their colors and declare for King Manhood and against King Alcohol. It is formed on the "ten times one is ten" principle, and each member pledges himself "to drink no intoxicating liquors, and to try to get ten others to join the army."

The night of July 30 J. B. Wilson, a farmer of Henry county, Ill., fifteen miles east of Moline, mysteriously disappeared. His clothes, shoes, hat, watch and a small sum of money were found on the bank of Rock river, near Colona. The report was circulated that Wilson had been drowned, and application was made for the amount of his insurance—$3,000—in the Orion Lodge of the Modern Woodmen. By means of photographs detectives have traced Wilson to Canada, where he is now living under an alias.

John G. Jones is a lawyer of good repute, an estimable gentleman and a scholar, and up to Sept. 3 was an honored member of a number of Masonic lodges and orders. He was also exalted to the position of Grand Inspector General of the Thirty third Degree of the Supreme Council of Ancient and Accepted Scottish Rite Masons This was all prior to Sept. 3. He is now only plain John Jones, without any degree, and the cause of his being shorn of his long and honorable title of G. I. G. of the T. T. D. of the S. C. of A. A. S. R. M was, he says, Joseph W. Moore. Mr. Moore had a longer title even than Mr. Jones, being the Most Worshipful Grand Master of the State Worshipful Grand Lodge of Ancient Free and Accepted Masons for the State of Illinois. He was, besides, the Right Worshipful Grand Secretary of the etc., etc. The ex Grand Inspector General, etc., claims that the Most Worshipful Grand Master, etc., wrongfully suspended him from his office in the lodge, and yesterday he went into the courts to seek reparation for his wounded honor. He instituted an action in the Circuit Court against Mr. Moore to recover $10,000 damages for the alleged uncalled for affront. [The above is from the Chicago *Herald* of Monday. It is probably part of the history of colored Masonry.]

BUSINESS.

SUBSCRIPTION LETTERS.

The following have made remittances of money to the *Cynosure* from Sept. 26 to Oct. 1 inclusive.

R Burk, J Hawkins, C K Green, C N Fox, H S Boyd, D P Mathews, J R Johnson, B Loveless, W B Walthall, O C Lindley, R Kraut, W Machemer, O W Watkins, D Molynenx, H M Whittimore, A F Plummer, M Schram, Mrs C H Gillett, Mrs M C Eaton, G T Marhey, W H Dawson, J McCleery, M W Holt.

The time is near for buying holiday presents. If you preserve the *Cynosure* of Sept. 8th you will have The Literary Revolution list of Jno. B. Alden's books to select from. Well printed, well bound and cheap are valuable qualities.

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still remains at $2.00 per year, but the N. C. A. at its annual meeting continued the offer for another year of the special rate of one dollar and fifty cents per year in advance.

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CHICAGO.

Wheat—No. 2	70	@	72
No. 3	66		68
Winter No 2			74
Corn—No. 2	42⅝	@	43¼
Oats—No. 2	25	@	29¼
Rye—No. 2			48¾
Bran per ton		11	5
Hay—Timothy	9 50	@13	50
Butter, medium to best	16	@	24
Cheese	04	@	12¼
Beans	1 25	@ 2	50
Eggs	17		18
Seeds—Timothy	2 05	@ 2	25
Flax		1	7
Broom corn	02½	@	07
Potatoes per bus	60	@	65
Hides—Green to dry flint	07½	@	13
Lumber—Common	11 00	@18	00
Wool	10	@	34
Cattle—Choice to extra	4 60	@ 5	25
Common to good	1 75	@ 4	50
Hogs	4 30	@ 4	90
Sheep	2 50	@ 4	40

NEW YORK.

Flour	3 20	@ 5	60
Wheat—Winter	77	@	83¾
Spring			79
Corn	50¾	@	51¾
Oats	32	@	40
Eggs	15	@	21
Butter	16	@	25
Wool	09		37

KANSAS CITY.

Cattle	1 30	@ 4	50
Hogs	2 25	@ 5	00
Sheep	2 00	@ 3	50

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Farm Notes.

COWS AND WHAT THEY GIVE US.

Our American dairy interests are startlingly enormous. They represent an investment of nearly five times as much as the entire bank capital of the country—that is to say, the bank capital is a little less than $671,000,000, while the dairy interests amount to more than $3,000,000,000. Of course our readers cannot swallow such frightful figures in a lump, and we will therefore arrange them in several smaller but still heroic doses. The number of milch cows is estimated at 21,000,000. They give each an average of 350 gallons of milk annually. This would make an aggregate milk production of 7,350,000,000 gallons, a miniature ocean, a fair-sized Niagara. Four thousand million gallons are used for butter, 700,000,000 for cheese, and the remaining 2,480,000,000 pass through the adulterating hands of the milkman and grocer, and down the throats of 60,000,000 men, women, and babies in this land of freedom. The quantity of butter manufactured and used is about 1,350,000,000 pounds, and of cheese 6,500,000 pounds. The value of our dairy products for the last twelve months was nearly $500,000,000. This is $20,000,000 more than the value of our annual wheat yield, while it closely approximates that of our corn crop, which is the most valuable of our farm products. To support this immense dairy herd 100,000,000 acres of pasture land are required, worth $2,500,000,000. It is easy enough to see, therefore, that the 400,000,000 farmers in this country are an important element of our national welfare and prosperity.—*New York Herald.*

A NEW DEPARTURE.

The Vanderbilt University, of Nashville, Tenn., announces a new departure that other colleges of the country would do well to follow. The Dean of the engineering department, Mr. Landreth, has issued circulars announcing that a class in highway construction is to be opened free of charge to one principal or deputy highway commissioner or other official from each county, the beneficiary to be appointed by the County Judge. The course of instruction will extend from Feb. 1 to April 1 and will consist of lectures and work on the economical location of highways to conform to conditions of topography and traffic, principles of construction of new and reconstruction of old roads, methods of drainage, simple highway structures, retaining walls, culverts, simple bridges; also practice in field sketching, platting, draughting, and computing estimates of cost. Tuition in manual technology at the Vanderbilt is free to all students; and now the opening of the class in road engineering to public officials charged with oversight of the highways is a step that is highly to be commended. The offer is not restricted to State lines, but limited only by the capacity of the institution.

The question of improved public roads is one of the most important in the entire realm of public economy. Road making is a science; and though not abstruse, yet some measure of study and practical training are essential to the thorough comprehension of the principles of construction that have been found by experience to be most economical and serviceable.

There is no country in the world, wherein the people are equally wealthy and intelligent, that has such abominably bad public roads as are found in the United States, and especially in the Western States. One reason is we have so much greater mileage to construct; but the principal trouble is cultivated brains and practical skill are not applied to the business of road making.

In some of the European countries the superintendence of public highways is intrusted only to specially trained expert government engineers. The roads are laid out, graded, and worked on a system based on well-established scientific principles. We shall have to adopt in this country some system of official oversight of the highways if we ever improve upon our present execrable wagon tracks.—*Inter Ocean.*

Start Incubators Early.—A contemporary advises those who are to use incubators next spring to purchase and put them in operation this fall. One cannot learn the methods of operating too soon. Nothing but experience will teach one to run them successfully, and experience comes much cheaper in September and October than five or six months later. If you do not care to raise a lot of fall chicks give them to some one who will care for them.

Renewing Old Trees.—According to the late Ben. Perley Poore—to whom was awarded a prize of $1,000 for the best plantation forest in Massachusetts—old fruit and forest trees can be renovated by digging a trench four feet in width and three feet deep around the tree. A ball of earth is left directly around the trunk of the tree, containing the main roots. In this trench put soil, with liberal allowances of manure, refuse from a blacksmith's forge and some potash, and have them all well mixed together. The effect will be to clothe the tree with the luxuriance and vigor of a young tree.

Dry the Potatoes.—Among the seasonable hints is that, after digging potatoes they should be allowed to dry thoroughly before removing to the storage bins. If dried in the shade it will be better than exposing them to the direct rays of the sun, and they should not be stored too soon after digging them, but be kept spread out for a few days.

Cleaning Wells.—Many farmers are almost criminally careless about cleaning wells, and their families often suffer in consequence from disease caused by the use of impure water. Some one has truly said that it is fortunate for many that the house well sometimes becomes dry, because it gives an opportunity for cleaning it thoroughly. If it has not been cleaned for two or three years, pump it dry and go at it. Any one will be surprised how much sediment a well accumulates even when its top is carefully guarded. Bad water is a great enemy to health and longevity.

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News of The Week.

CHICAGO.

C T Yerkes has practically completed the purchase of the West Division Railroads for the Philadelphia syndicate, and the deeds were signed Saturday. They purchased the North Side lines a year ago.

Francis Murphy addressed Gospel temperance workers at the Madison Street Theater Friday night. Some Prohibitionists present asked some pointed questions which disturbed the meeting.

On Saturday Sept. 24 five courts, exclusively occupied with divorce cases, were working simultaneously, and over 100 default cases alone—said to be the largest number on record for one day—were disposed of.

COUNTRY.

In the Georgia Legislature the Senate substitute for the Glenn educational bill was killed Wednesday in the House, which body adopted a resolution that the $8,000 annual appropriation to the Atlanta University be withheld unless that institution shall forever cease co-education of the races.

Latest returns indicate that the majority against prohibition in Tennessee will be between 12 000 and 15 000. The vote exceeds that cast at the last Gubernatorial election.

The Grand Jury at Logansport, Ind., is investigating the playing of base ball Sundays. The law has been evaded by the management giving free admission, but charging for score cards.

In the case of John Lemley and the Golden Censer Religious Newspaper Company at Rockford, Ill., Judge Brown granted an injunction restraining Lemley's trustee from selling the property.

The strike in the woolen mills at Louisville, inaugurated two months ago, has proved a failure, and the weavers are returning to work at employers' terms. It is said to be a severe defeat for the Knights of Labor.

Articles were filed Tuesday at Harrisburg, Pa., consolidating the New York, Chicago and St. Louis and the Fort Wayne and Illinois Railways, the new corporation to be known as the New York, Chicago and St. Louis Railroad Company. Daniel W Caldwell is President, and the capital stock is $30,000,000.

Knapp, Stout & Co., of Menomonie, Wis, of which Capt. William Wilson is a member, Tuesday, sold their sawmills, pine lands, and lumber interests along the Red Cedar River to the Mississippi Logging Co. for $6,700,000.

At Lake Mohawk, N. Y., Wednesday, the friends of the Indians opened their annual conference General Clinton B. Fisk was chosen President for the fifth consecutive year.

Three children of Mr. and Mrs. Frank Hood, of Muskegon, Mich., were left alone in the house Tuesday night. When the parents returned they found their babes burned to death and their home in ruins.

The failure is announced of the Enterprise Brewing Company, of Philadelphia, with $350,000 assets and $203,000 liabilities. The Brewers' Association is charged with causing the disaster by organizing against the company.

The fall of a derrick at a St. Louis brewery caused six men to fall sixty feet. One was killed, a second fatally injured, and the other four were seriously injured.

The Illinois Protective Association, representing the saloon interest, held its eighth annual convention Tuesday at Rock Island. Bloomington was chosen as the next place of meeting, and Charles A. Wacker, of Chicago, was re-elected president, and B. F. Maloney, of Chicago, secretary. The address of the President cautioned the society not to be over-confident touching the passage of a prohibitory law by the Legislature.

The vendetta in Bell County, Ky., has resulted in another death. Howard Monroe was sitting a room with Miss Edith Turner, when two shots were fired through a window, both entering the young man's body, and killing him instantly. He was opposed to the faction headed by Jack Turner, the desperado, recently killed. The young lady was Turner's daughter, and it is alleged she lured Monroe to his death.

Excitement prevails in Central Dakota over the recent Land Department order touching withdrawal of lands granted to railroads in the ten mile indemnity limit. Big farmers, quarter section purchasers, and even "squatters" are affected, and it is feared that bloodshed may result if the order is enforced.

The New York State Democratic Convention Wednesday nominated Frederick Cook for Secretary of State, Lawrence J. Fitzgerald for State Treasurer, Charles E. Tabor for Attorney General, and Edward Wemple for Comptroller. The resolutions demand that Federal taxation be reduced $100,000 000 a year, and that hundreds of articles be placed on the free list. They oppose sumptuary laws.

Work was commenced Friday on the record of the anarchists' case by the clerk of the Illinois Supreme Court, pursuant to an order of counsel for the convicted men.

Fred Munchrath, Jr., found guilty two weeks ago at Sioux City, Iowa, on an indictment for the murder of Rev. George Haddock, was sentenced Friday to four years in the penitentiary. Pending an appeal to the Supreme Court, he was released on $7,000 bonds.

Burglars entered the Farmers' Bank at New Castle, Del., Thursday night, and meeting William J. Black, United States Consul at Nuremburg, who was visiting the cashier of the bank, Richard G. Cooper, bound and gagged him. Mr. Cooper next appeared, when one of the robbers covered him with a revolver, at the same time commanding him to keep silent. Cooper at once fired, wounding the burglar, who returned the shot, but it was aimed badly. The robbers hastily retired, carrying off their wounded comrade, but left behind a kit of tools, a ladder and a wheelbarrow.

The steamer T. B. Sims, with a cargo of cotton, flour, and meal, burned Thursday night on the Mississippi, sixteen miles above Memphis. A young white man and a negro roustabout perished in the flames.

Near Jackson, Tenn., Tuesday morning all the cars of a Mobile and Ohio passenger train ran off a trestle forty feet high, the engine alone remaining on the track. Over thirty persons were wounded, two or three of whom may not recover.

FOREIGN.

Berlin dispatches announce a coming conference between Prince Bismarck and Signor Crispi, the Italian Prime Minister. The interview is regarded of supreme importance. It has especial reference to a renewal of the military convention between Italy, Austria and Germany. The alliance of the central powers with Italy on general policy was renewed for five years, but the military convention, for offensive and defensive purposes, covered only six months, from March last to September. Another question of special interest to the Italian Government will be the negotiations with the Vatican on the terms of a reconciliation. The interviews are diplomatic successes of Prince Bismarck, and must gall the French and Russian government.

The socialists and anarchists of London are arranging to hold a mass meeting to protest against the execution of the condemned anarchists in Chicago.

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Some months ago, in some notice of the profit-sharing system and its success in this country and Europe, it was noticed that the firm of Proctor & Gamble of Cincinnati, extensive manufacturers of soap and perfumery, had just adopted the plan. Last Thursday the firm paid its first semi-annual share of profits. It was a great day for the more than 200 employes. They received a 13½ per cent dividend of some $13,200. But they are probably not better pleased with the result than the firm itself.

The progress of President Cleveland from Washington to St. Paul has been an ovation of which a man of nobler record in private life and for great public services might well be proud. Were it not for a few leaders in the G. A. R., who have a reputation to maintain as political partisans, we should hardly know that there were Republicans or Democrats in the great crowds that have everywhere greeted the President's train. St. Louis may have surpassed in enthusiasm, but few cities in the world could have turned out upon their streets so many hundred thousand people as welcomed Mr. Cleveland in Chicago. The young mistress of the White House has everywhere been the chief attraction, though the crowd has several times been disappointed by the good sense which kept her off the streets. The President has undertaken a large task in this trip, and his views of the nation which has chosen him to high office should be dignified and enlarged by his contact with its people.

The election of Rev. Edward Anderson as chaplain of the Grand Army of the Republic at St. Louis does not suggest that the power of secretism is waning in the order. Anderson is a high Mason who, a few years ago, as pastor of a Congregational church in Quincy, preached in favor of this lodge and also attempted a halting eulogy of its three-ruffian theology in the State Congregational Association meeting at Princeton. The reports show that 25,220 members of the G. A. R. left it last year aside from the 3,400 deaths. This defection is hopeful since it is nearly one-third of the new members received (72,000), and the past year has been one of unusual activity in the order.

The total vote for prohibition in Tennessee will probably reach 125,000, the opposition reaching 140,000—much the largest vote ever polled in the State. The official count may slightly change these figures. In Texas also an immense vote was polled. The total figure is 351,207, 129,273 for, and 221,934 against the amendment. Add to the above prohibitory vote Michigan's 178,000, and we have a grand total of 432,000 voters in the three States who have declared for the absolute and perpetual prohibition of the liquor traffic. Ohio's vote a few years ago would put the figure well up toward 800,000. Oregon will decide the question in a few days, and though the result in three States this year will be a discouragement, let us hope for a triumph for the right. The work in Ohio has seemed to be checked by the failure of the amendment campaign. Let the States which have just voted learn a lesson, and never slacken their effort. In two years with determination and energy prohibition may again be taken up and grandly prevail in every one.

John B. Finch, chairman of the National Prohibition Committee, and head of the Good Templar lodges, died suddenly from heart disease last week Monday in Boston. He was accounted by his friends among the ablest speakers for prohibition, and was constantly engaged, his income from this source alone amounting to some $7,000 yearly. His body was brought to Evanston near this city and buried last Sabbath with Good Templar ceremonies. The meeting of the National Committee on the 30th of November next will have a new interest from this unexpected stroke of God, and should, along with the conference of the day following, be a constant subject of prayer, that heaven may overrule in the appointment of a successor, and rescue the reform now thrust into foremost place from the control of unholy and despotic methods of the lodge.

The Knights of Labor Convention in St. Paul last week excluded Joseph R. Buchanan, editor of the *Labor Enquirer* of this city. The reason given to the public was that he belonged to an assembly of the order which had not paid its dues. This is probably a reason for convenience. Buchanan has been one of the most determined abettors of the condemned anarchists. When in Denver a year or so ago it was said of him by the press there: "Buchanan is one of the worst enemies the laboring men of the West have ever known. His bad advice and selfish greed have cost the Knights of Labor of this State upwards of a million dollars in lost wages. He has openly advocated the use of dynamite as an agent for the coercion or destruction of capital, and of late he has in person and in his paper preached the disastrous doctrine of anarchy. There is no perceptible difference between him and such evil advisers and professional workingmen as Most, Spies, Fielden, Parsons and Schwab."

Dr. Stowe of the Methodist Book Concern, during the session of a conference at Des Moines, Iowa, made a statement of the financial condition of the publishing house and mentioned some of the difficulties which they had to meet and overcome. One of these was the labor lodges. "The printers," said he, "have a faculty of raising the price of composition occasionally, and when they do get ready to do so they simply send a note to the manager stating that they have concluded to make a raise on such a date, and hope it will be satisfactory to all concerned. No tyranny, no autocrat on the face of the earth, holds the grip that the printers' unions do." Dr. Stowe and all the Methodist leaders know that the printers' union and other secret orders of the same class get their inspiration from Freemasonry, and if the despotism of one is to be broken up the Methodist churches must begin to cleanse their altars of the other.

Conventions, clubs and bar associations of all parties in Chicago have one voice in asking for the re-election of Judge Joseph E. Gary, who presided last year in the trial of the anarchists. The Knights of Labor and other workmen's lodges have spoken only indirectly; but they are unanimous in denouncing the trial as unfair whether under Judge Gary or the Supreme Court. After this assumption of superior intelligence in the law, and of stricter integrity in their principles of justice, they will have in the future as in the past only condemnation for the just judge who presided so ably in the most renowned trial the world has for a long time known. The unanimous wish of all other classes for his re-election indicates sufficiently where the line should be drawn between the anarchists and their sympathizers.

The Rock River Conference of the Methodist Episcopal church includes the northern part of Illinois, and is always an important meeting. Last year the Conference, after some struggle, adopted a prohibitory resolution on the liquor question. The report of the committee on temperance this year shows a cheering progress, and a resolution was even adopted recommending the summission of a constitutional amendment to the people. With the late experience of Michigan, Texas and Tennessee before us let there be no hasty or rash advice followed in this matter. Illinois is not yet Kansas or Iowa in respect to the saloon. The conference had an animated discussion on the observance of the Sabbath, and adopted a resolution, expressing strong opposition to the running of Sunday trains and the publishing of Sunday newspapers. They are also against having Sunday notices published in such papers by the pastors and laymen who are Methodists, or advertising in them.

RELIGIOUS ACTIVITY IN BRITAIN.

BY REV. JOHN BOYES.

The various denominations of this country have concluded their annual meetings and the prevailing feeling is one of hopefulness respecting the future. The tabulated results are not all that is desirable, but there is a vast amount of quiet, unostentatious, untabulated Christian work which is continually going on, the extent of which cannot be expressed by figures. There is work done in the Sabbath-school, by the temperance and educational institutions of the churches, together with a vast number of other agencies, which eludes the skill of the statistician, but which is of an important and enduring character. The results of true work must be weighed as well as counted before a correct estimate can be made. No religious organization can be said to have failed in the great purpose of its existence, if by means of its varied agencies it has intensified the faith, deepened the character and won human souls to a higher life.

One source of perplexity in this country is seen in the working of the home agencies, which are so numerous that they crowd upon the heels of each other and can hardly be sustained without interfering with each other's prosperity, and so fostering a spirit of proselytism. This is to be deplored, but cannot be helped till a closer bond of union exists between the different governing bodies. This evil has been repeatedly pointed out and lamented. We hope that steps will speedily be taken to remedy this state of things.

In foreign missions, where the agents have room for freedom of action, the work has been wonderfully successful, and the tabulated results are of a most encouraging kind.

Conventions are now being held for the purpose of making arrangements for the winter's work of the churches, and for the promotion of a fuller consecration to God's service. Prayer is being offered that the spirit of wisdom and of hallowed enthusiasm may rest upon the promoters and upon the bands of workers who shall engage in the conflicts of winning men from the degradation of sin to aspirations after purity and nobility of life.

Huddersfield, England, Sept., 1887.

ORGANIZED AND PLEDGED SECRECY, WRONG.

FROM THE ADDRESS OF ISAIAH FARIS, PASTOR OF REFORMED PRESBYTERIAN CHURCH OF VERNON, WIS.

[Delivered at the State Association at Milton, Wis., Sept. 28, 1887, and published by request.]

God has endowed man with a capacity for keeping what he knows a secret within his own breast; and some things that we learn are better kept secret. We ought to exercise our reason and our conscience before we speak that we may tell only what will be for the good of others.

But to single out this faculty of concealing any part of our knowledge, and to cultivate it specially, is of dangerous tendency, just as it is to single out the principle of economy and cultivate that until it develops into the character of the miser; or that of self-protection until it transforms a man into a warlike savage. We need rather to cultivate openness, candor and honesty.

Cultivated secrecy gives the advantage to the worse elements of our natures. Organized secrecy gives the advantage to the worse class of men, and is inconsistent with the Christian duty of "walking in the light."

Besides, no one has a right to pledge himself to keep an unknown secret. Yet the very purpose for which, and the principle on which, all secret societies are organized, requires that the pledge to keep their secrets should be given before the secrets are divulged.

This may be illustrated in respect to the fraternity of Freemasons, by what they publish to the world in their own books:

"Declarations to be assented to by a candidate in an adjoining apartment, previous to initiation..... Do you seriously declare, upon your honor, before these gentlemen, that you will cheerfully conform to all the ancient established usages and customs of the fraternity? I do."—*Webb's Monitor*.

John C. W. Bailey's "Dictionary of Freemasonry," under the heading of "Affirmation," to prove that an affirmation may not be admitted instead of an oath "in the workings of the lodge," uses this language:

"The Masonic society has no use of persons, who, at the very outset, falsify their declaration made in the ante room, 'that they will cheerfully conform to all the ancient established usages and customs of the fraternity.' A candidate thus false to his own declarations presents no foundation upon which the society can build 'its future moral and Masonic edifices.'"

It will be seen that this promise must precede all knowledge of the secrets, or even of the character of the oath to be taken. How can a conscientious person pledge himself to what, for all he knows, may be unlawful in itself? So much for Freemasonry in particular.

But the same principle is found in all secret societies. What condemns this principle is that it gives the control of one man's conscience into the power of another. We are personally accountable to God for all that we do. We must, therefore, exercise our individual judgment as to the moral character of everything we propose to do; and we have no right to allow others to judge for us, and blindly follow their judgment. Yet, this we do, when we promise to keep a secret, of the lawfulness of keeping which we can have no other proof than what is derived from our confidence in the person to whom the promise is made.

This objection is not obviated by the assurance usually given in such cases, that, in the obligation to be assumed, "there is nothing that will conflict with the duties that you owe to your God, your country, your neighbor, or yourself." The person who gives such assurance presumes to judge for the other, as much as if he were to say, in so many words: "I know that, as an honest man, you may hesitate to assume an obligation whose moral character you have no opportunity to examine; but I will relieve you of the necessity of exercising your conscience in this case; I decide for you that the obligation you are about to assume is proper."

This objection holds against all secret societies, whether oath-bound or not. We have no right to promise to keep a secret which, for all we know, it may not be proper to keep, much less to swear to keep it.

It is no justification of such pledges that, in many cases, the secrets are found, when divulged, to be harmless in themselves, for this cannot be known till it is too late.

Again, the pledge of permanent secrecy debauches the conscience, and weakens the moral character. This must be evident in regard to the worse class of secret societies, where the fraternal feeling that grows out of the obligation to protect each other, prevents "good men" from exposing the crimes of their bad "brothers."

Not to dwell on the corrupting power of an obligation which, in many cases, compels a man to lie in order to avoid divulging the secrets, the following consideration will show the corrupting tendency of all such obligations: a properly trained conscience always inquires into the propriety and lawfulness of any course before entering on it; and will therefore hesitate about taking a pledge in any form, the full meaning and force of which is not understood at the time; but, if this hesitancy is once overcome, the moral character must be just so far weakened; and, in place of a good conscience, comes a false sense of honor, such as we see in Herod, who, "for his oath's sake, and for their sakes who sat with him," gave the order for the murder of John Baptist.

The less objectionable secret orders are a part of the system; and they are an essential part, to give the system efficiency as a power for debauching the consciences of men; for many tender consciences would be shocked by the obligations of some of the worse orders; but those associations which are organized for ends that are laudable in themselves, and that have only a little more than the name of secrecy, simply serve to grade down the evil, and make it practicable to draw into the secret methods, and hence to secure in the defense of the principle of organized secrecy men of such high character as could never be reached by the more objectionable orders. Thus the edge of the wedge is made very thin, but the wedge is there, and it is the same wedge in all secret organizations; and the person who has relaxed his conscientious scruples so far as to enter the least of them, finds himself logically bound to defend the whole system.

Thus conscience is debauched by degrees. If a person can only be prevailed on to take the first step by entering the least objectionable of the secret orders, finding that the secret amounts to nothing, he is led to say to himself, "How foolish I was to object to pledging myself to keep so harmless a secret!" He is then prepared to take another step; and if, in the second instance, he finds the secret not just so harmless as in the first, his conscience is much less shocked than it would have been if he had taken the second step first. By degrees his conscience becomes so lax that he does not hesitate to make any promise, or to take any oath, accompanied by any penalty which the spirit of lodgery may devise.

It is the natural tendency of the system to increase the objectionable features at every step.

We can keep a secret ourselves, but cannot be sure that another will. Hence, if we reveal it, we want to bind others to keep it. For this reason the promise of secrecy is exacted; and, because a promise is not strong enough, the next step is to confirm it by an oath; and, then, the oath must be fortified by a penalty, which must be increased in every new degree, as the obligation is supposed to be strong in proportion as the penalty is severe. The effect of the whole system, beginning as it does with the barest promise to keep some trifling secret, and developing into an oath-bound order, "protected" by terrible penalties, is to familiarize the mind with what is horrible, and thus to breed crime, as it affords the opportunity also to conceal it. Human depravity needs no such incentives to criminality, and a system that furnishes them ought not to have the encouragement that the fellowship of respectable men gives to secret societies.

There is a remarkable analogy between secretism in the moral world, and the alcoholic principle in the physical. Each has a certain basis in the nature of things as constituted by the Creator, and yet each has some relation to possible evil. Alcohol is a natural development of a process in nature, but it is connected with decay, and seems intended to arrest its progress at a certain stage, and prevent its going too far, or proceeding too rapidly. So God has endowed the human mind with a capacity for secrecy, which would seem to be unnecessary except in view of possible moral evil, as a means of preventing it, or of arresting its progress. But this principle is perverted when, instead of keeping in our own breast things that are calculated to do harm if known, we organize a society for the sake of keeping things secret under pledge, instead of leaving every man to his God-given right of conscientiously deciding for himself what he ought to conceal, and what he may reveal; just as the alcoholic principle in nature is perverted when this substance, that the Creator has provided to arrest the progress of decay at a certain point, is introduced into the stomach so as to cultivate a taste for it, which taste, when once acquired, becomes stronger and stronger and finally swallows up all natural appetite, and becomes the controlling principle in both body and mind. So the principle of secrecy, if cultivated, becomes stronger and stronger, and instead of being a prevention of moral evil, or a means of keeping it in check, becomes, on the contrary, a most powerful means of promoting and fostering all kinds of evil, and an engine of Satan for defending all wickedness. How strange it is that men who are anxious to put down the liquor traffic should be so blind as to undertake to do so by fostering a principle that is so nearly akin to the evil they wish to abolish!

The Scripture texts that are relied on to justify secrecy will be found, upon examination, to fail entirely for that purpose when applied to any organization based on a pledge of permanent secrecy. The usual argument from the "secrets" of the family" is alike unfounded, since the family is not organized as a secret society, nor is any pledge necessary to keeping the secrets of a decent family.

Christians should remember that Christ says of them, "Ye are the light of the world," and of himself, "In secret have I said nothing." And, if Christ seemed to tell to his disciples secrets that he kept from the world, the effect of this as an argument for secrecy on our part is entirely neutralized by his direction to them not to keep them as secrets. Matt. 10: 27: "What I tell you in darkness, that speak ye in light; and what ye hear in the ear, that preach ye upon the house-tops."

DOES FREEMASONRY PROPOSE TO SAVE MEN?

BY M. N. BUTLER.

Does Masonry, without any Bible, without any Christ, propose to save men? If it does, then it is a dangerous foe of Christianity. We may begin with Sickel's Ahiman Rezon or Freemason's Guide, page 71. It says: "Masons are called moral builders. In their rituals they declare emphatically, that a more noble and glorious purpose than squaring stones and hewing timbers is their's—fitting immortal nature for that spiritual building not made with hands, eternal in the heavens."

Then the mission of Masonry seems to be to save its votaries. Mackey's Manual of the Lodge, page 88: "In the investigation of the true meaning of every Masonic symbol and allegory, we must be governed by the single principle that the whole design of Freemasonry as a speculative science is the investigation of divine truth. To this great object everything is subsidiary. The Mason is, from the moment of his initiation as an Entered Apprentice, to the time at which he receives the full fruition of Masonic light, an investigator—a laborer in the quarry and the Temple—whose reward is to be Truth, and all the ceremonies and traditions of the order tend to this ultimate design."

Does Masonry claim a regeneration or a new birth? On pages 22–24 of Mackey's Masonic Ritualist, we read of the candidate: "There he stands without our portals on the threshold of this new Masonic life, in darkness, helplessness, and ignorance. Having been wandering amid the errors and covered over with the pollutions of the outer and profane world, he comes inquiringly to our doors, seeking the new birth, and asking a withdrawal of the vail which conceals divine truth from his uninitiated sight. The world is left behind—the chains of error and ignorance which had previously restrained the candidate in moral and intellectual captivity are to be broken—the portal of the Temple has been thrown widely open, and Masonry stands before the neophyte in all the glory of its form and beauty, to be fully revealed to him, however, only when the new birth has been completely accomplished. The shock of entrance is, then, the symbol of the disruption of the candidate from the ties of the world, and his introduction into the life of Masonry. It is the symbol of the agonies of the first death and the throes of the new birth."

How does Freemasonry propose to do all of that? We can see how the atoning power of the Lord Jesus Christ can wash away our sins and bring us into favor with God but how does this system save souls? Webb's Monitor, page 21: "The Common Gavel is an instrument made use of by operative Masons, to break off the corners of rough stones, the better to fit them for the builder's use; but we, as free and accepted Masons, are taught to make use of it for the more noble and glorious purpose of divesting our minds and consciences of all the vices and superfluities of life, thereby fitting our bodies, as living stones, for that spiritual building, that house not made with hands, eternal in the heavens." Also see Sickel's Ahiman Rezon, page 70; Sickel's Monitor, pages 34 and 35; Mackey's Ritualist, page 39; Manual of the Lodge, page 35; and many other works.

The lodge is governed by the gavel, therefore, if

you obey the behests of Masonry it will land you safe in heaven; is that it? Oliver's Signs and Symbols of Freemasonry, by Dr. Oliver, the great English writer, page 41: "But in the third degree, the veil is removed; we are admitted into the Holy of Holies; we view the cherubim in all their brightness; and are blessed with a foretaste of heaven, through the resurrection of the dead." And again, on pages 97 and 98 of Sickel's Lodge Monitor: "We now find man complete in morality and intelligence, with the stay of religion added to ensure him of the protection of Deity; and guard him against ever going astray. These three degrees thus form a perfect and harmonious whole; nor can we conceive that anything can be suggested more, which the soul of man requires." Then on page 16 of Mackey's Masonic Lexicon: "Acacian: A term derived from 'innocence,' and signifying a Mason, who, by living in strict obedience to the obligations and precepts of the fraternity, is free from sin."

Does Christianity or the Bible promise any more than this system? Thus Freemasonry not only proposes to save a man from sin and save him completely, but it proposes to keep him saved. No Christ, no Bible, anything for a god; was there ever such a mock at Bible religion or travesty on human redemption? Our preacher is a consistent Mason, then, when he says he will leave the church before he will leave the lodge.

AURICULAR CONFESSION.

"John, my son, early this week I gave you special instructions not to bathe in the river, believing that you would obey me; but I knew that peculiar temptations would urge you to disobey me—such as the natural frailty of humanity, your inclination to avail yourself of a healthful and refreshing recreation, the persuasions of your playmates, the shortness of your memory, and your hatred of restraint; and I have hesitated to ask whether you have been able to obey me or not."

"Your fears, father, were well-founded; but I claim exemption from any further consideration of the subject. It is a disagreeable one, and I prefer to say no more about it."

"But, John, in disobeying my orders you have not only grieved and offended me, but have rendered yourself liable to severe punishment. Have you no fear of my anger or respect for my authority?"

"Why should I fear your anger? I certainly respect you as your child; but with all your sense of my wrong-doing, you will be unjust and cruel if you punish me, although you have the power to do it."

"John, you astonish me! First, you disobey a positive command, either willfully or thoughtlessly, and when I would rebuke you for it, you deny my right to investigate your act and your motives for disobedience, or to punish you. Have you no filial affection, no sense of right and wrong, no dread of doing evil, no fear of my authority, that you thus defy me?"

"Father, you mistake my position in this matter. I have the utmost respect for you—I honor you at all times, in all places, and under all circumstances, except in this instance, about which no more need be said."

"Well, well! This is the strangest doctrine I ever heard; and I heartily wish that you may satisfactorily explain your motives and the basis upon which your remarkable conduct is founded."

"I will. Overcome by one or more of the temptations to which I was exposed, I did bathe in the river. My conscience troubled me, for I remembered your orders after I had broken them. What could I do? I knew not where to find you. So I went to Billy, the coachman, told him how I had disobeyed you, and asked him to forgive me, in your name, for my wrong-doing. He said he did forgive me, for you, and demanded twenty-five cents for his trouble; so you see, father, there need be nothing further said upon the subject. The whole affair is settled."

"Is it, wicked boy? I know it is well to confess our faults one to another, but by what authority could the coachman absolve you for sinning against *me?* Had you come to me as promptly as you went to him, and made your confession in humility and penitence, I should, probably, have forgiven you; and that would have canceled the wrong so far as you and I are concerned. You would have had to settle it with your Creator, as you will now, but he, too, is merciful to the penitent. You would, in pursuing the course I have outlined, have saved your peace of mind, your money, and the whipping you are now to receive for disobedience and defying my right to correct you. Retire to your room."

This conversation will serve to illustrate the folly and wickedness of auricular confession. "Billy, the coachman," occupies too important a place in an affair with which he has no connection. He undertakes too much. It was easy to say to John, "I absolve you," and take his quarter-dollar, but Billy had nothing to forgive, either for himself or John's father. He had not been wronged. He had no authority to forgive the wrong done to the boy's parent. He had been guilty, himself, of wronging his master that very day, by selling a peck of his oats and retaining the money he received. What could *he* forgive, with that sin upon his conscience? In the Catholic church both John and Billy might have gone to a priest, confessed their respective misdeeds, and for a little money have bought pardon and silence. John might then have gone again and bathed in the river; Billy could have stolen more of his master's oats, and both could have gone again to the priest for absolution, receiving it on the usual terms. This is the regular routine prescribed for the devout Catholic.

This system of auricular confession and absolution by a person who has no interest in the misdemeanor beyond his fees, is absurd, but not a farce. It is a *crime.* It is obtaining money under false pretenses; robbing the poor, and cheating them out of their souls by exciting in them false hopes of salvation without repentance; instigating them to go on in sin in the expectation of further forgiveness, upon the payment of more money to the priest, and encouraging crime by the obligatory silence of the father confessor.

The tendency of the system is to aggrandize the priesthood, by making it a substitute for God, who only has power to forgive sin. The truly penitent is taught that it is enough to confess his sin to a priest and do penance; that direct confession to God, without the intervention of a priest, would be useless; and thus the glorious invitation of the Gospel: "Whosoever will, let him come and take of the water of life freely," is sullied with a lie and priestly extortion.

Under this pernicious system the ends of justice are practically thwarted. The devout Catholic may rob and murder his victim, then go and make a confidant of the priest, pay his fee, do his penance, and go away joyful because he is absolved and shielded by the secrecy of the confessional. In the breast of every father confessor in every land are secret clues to crime for which detectives would liberally pay. The hiding of these "pointers" by the priesthood makes it a participator in crime, with the advantage of escaping molestation, though the perpetrator be strangled.

In all the Bible there is one instance only of a sinner going to confess his sin to priests, and he hardly expected absolution from them for his terrible crime against the Lord. He dared not go to the Lord for forgiveness, and the priests knew that they were as guilty as this unhappy man. They did not offer to forgive him, although they took his money and appropriated it to a work of charity. This sinner was Judas Iscariot, and the whole account is given us in Matthew's Gospel—the saddest story of human weakness in the records of our race.

I had written thus far when I received a letter from a well-known reformed Roman Catholic priest—the best authority in the world:

"The main part of the absolution priestly formula consists in the following: 'In quantum possum et tu indiges, Ego te absolvo a peccatis tuis, in nomine Patris, and Filii, and Spiritus Sancti. Amen.' Then he (priest) prays that the merits of the Virgin Mary and of all the saints be applied to the penitent's soul. What a blasphemy! What an insult to Christ's sacrifice, which was offered 'once for all,' as is plainly declared by Paul to the Hebrews! . . . I am glad I am out of the devilish system of Rome." Amen!

OLD AMERICAN.

The Germans of Philadelphia have formed an organization for the purpose of securing the repeal of all laws in this State relating to the Sabbath. They propose sending men to the Legislature who will, when elected, pass laws to repeal our Sabbath laws. They claim a membership of from 30,000 to 40,000 in this anti-Sabbath organization. Friends of the Sabbath will do well to know the views of candidates for legislative honors on this vital issue before voting at the next State election. They will need to be watchful against these enemies of Sabbath sanctification. Let the present excellent laws respecting the Sabbath be repealed through the votes of our Legislature and it would be hard to have them re-enacted. If Germans do not like our institutions, and among the most potent for good, our Sabbath laws, they are free to go back to Fatherland. So long as they remain here they should be taught that to the Sabbath we owe much of our moral and material wealth and prosperity in Pennsylvania. They have no right to come here and overthrow that Christian institution, the Sabbath, or anything else to which we owe our rapid growth as a nation in wealth, virtue and intelligence.—*Sandy Lake, Pa., News.*

STRIKE.

Up the hill-side, down the glen,
Rouse the sleeping citizen;
Summon out the might of men!

Like a lion growling low,—
Like a night-storm rising slow,—
Like the tread of unseen foe,—

It is coming,—it is nigh!
Stand your homes and altars by;
On your own free thresholds die.

Clang the bells in all your spires;
On the grey hills of your sires
Fling to heaven your signal fires.

O for God and duty stand,
Heart to heart and hand to hand,
Round the old graves of the land.

Perish party—perish clan;
Strike together while ye can,
Like the arm of one strong man.

—*Whittier.*

THE "BALD KNOBBERS."

We have been having most troublesome times in our county of late. The members of the secret organization known as "Bald Knobbers" have been busy trying to enforce the law! With this end in view they have met from time to time in the woods after dark to decide upon future action. They have been known to go to homes at the dead of night, and take from their beds those who by act or testimony had opposed them in any way. This had been done so often that the settlers living south of us a few miles were in constant dread of these devils in human shape. The organization was secret and bound together under a fearful obligation or oath. Many who were members had joined without thought as to its ultimate aim. Others were members for self-protection. Their work culminated a short time ago in a terrible murder. A number of the band met one dark night, and after a full discussion of the matter, decided they would visit a family who had lately moved into our county from the north, whose outspoken condemnation of their course aroused their spite. About eighteen of the band made the raid. Surrounding the house in which the family resided, they entered from both sides, shooting down two of the young men, also striking the old gray-headed father with an ax and leaving him for dead. This last act roused the people to action. Twenty-four of those thought to have been engaged in the murder were promptly arrested. These are held for the action of a special Grand Jury.

The jury are now in session. I was told this afternoon that they had already found 300 indictments, eighteen of these for murder in the first degree. This will now, we hope, put a stop to this dreadful work and counteract to some extent the influence they have had for evil.

Many young men who were in the organization, and were present on the night of the murder, were led ignorantly to the crime for which they are now held. Among those under arrest is a preacher of —— church; several of them are church members. The whole matter has caused quite a sensation. This trouble proves to us that this people need the Gospel of our Lord Jesus Christ preached to them. It is the only true remedy for ignorance and sin here in the country, as also in Chicago and other large cities of our land. May fellow-Christians of our churches feel their obligations to those who are at work on such fields. It is our glorious privilege to preach Christ to such, and if we live up to our calling in Christ, we must preach or send by our means a substitute. How can this better be done than by giving the needed means to the American Home Missionary Society, which will commission willing and earnest workers for such fields.—*J. D. Wherland, Ozark, Mo., in the Home Missionary.*

JUDGE BLACK ON GIRARD'S WILL.—The late Judge J. S. Black, says the *Presbyterian*, had an emphatic way of expressing his sentiments which left no doubt for what he meant. He once put on record his views on the unchristian feature in the will of Stephen Girard. The letter which was addressed to Rev. Dr. Niles, of York, Pa., has lately been made public and here are a few sentences: "Girard excluded Christianity to a fundamental statute—made it an offence for one of its ministers to come within the walls, or even on the grounds of his college. It is a monumental declaration that the religion of the New Testament, as taught by its professors, is per-

nicious in its influence on the minds of men. To proclaim this falsehood the accumulated millions of his thrifty life were expended on a building which, by its magnitude and the pomp of its architecture, overshadows all that is near it. The enormous structure, 'like a tall bully, lifts its head and lies.'"

Reform News.

THE WISCONSIN MEETING.

REPORT FROM THE SECRETARY.

Milton, Wis., 9-30-'87.

Dear Cynosure:—The Wisconsin Christian Anti-secret Association assembled for the fifteenth annual convention in Goodrich Hall in this place, Sept. 28th. We have had an interesting meeting and many feel that they have been instructed greatly to their benefit.

I. R. B. Arnold's lectures and pictorial illustrations on ancient mythology, showing the relation of Masonry to ancient sun-worship and Baalism, drew full houses and aided much in making the reasons for the existence of the N. C. A. and auxiliaries better understood,and the importance of their work was conceded by those Christians present who had no very clear conception of the justice of our cause.

The relation of secret societies to the temperance reform was discussed at one of the sessions with true Christian concern for the cause of prohibition, and resulted in the unanimous and hearty adoption of the following resolution, with instruction to the secretary to send a copy to Miss Willard:

Resolved, That we heartily indorse the W. C. T. U. in its work of education and reform, and approve of the open and Christian methods hitherto employed, and that we should deeply regret any concession of its open, honorable methods to secure the favor, or form an alliance with the Knights of Labor, Good Templars, or any other department of the secret lodge system.

Also a committee of five was appointed to attend the meeting of the National Prohibition committee, called by John B. Finch to assemble in Chicago Dec. 1st.; said delegation instructed to work for the nomination of candidates who are free from all connection with secret societies.

Also the following with reference to the minor secret orders was discussed with much interest and unanimously approved:

Resolved, That we regard the Good Templars, Sons of Temperance, Knights of Labor, G. A. R., and other so-called minor secret orders, as feeders and stepping stones to the greater and graver oath-bound fraternities, such as Masonry, Odd-fellowship, etc., and hence they should be dispensed with in moral and political work.

Resolutions reaffirming our confidence and faith in the *Christian Cynosure* and N. C. Association platform of principles were also passed and we separated feeling that the anti-secret reform is of God and therefore it cannot fail, but triumph it surely will.

Mrs. M. M. Ames,
Secretary pro tem.

FROM THE GENERAL AGENT.

INCIDENTS OF THE GOOD MEETING AT MINNEAPOLIS.

The State meeting just closed in Minneapolis may be called the revival of anti-lodge work and interest in Minnesota. It was a convention strong in prayer, Christian experience and council. Professor E. G. Paine presided with his accustomed deliberation and fairness, and the discussions took in a wide range of reform topics, calling out brief and spirited speeches from Revs. M. A. Gault, A. C. Hand, C. F. Hawley, Wm. Fenton, W. W. Ames, C. F. Trabert, R. J. Williams, Porter, W. W. Satterlee, and Elwood Hansen, Bro. Morrell and others, more notably on prohibition and the secret lodge system. Rev. P. Sjoblom and some others were obliged to leave before the last session, but the interest was so great that a necessity to get street car accommodations only secured an adjournment at 10:30 p. m.

Bro. E. Hanson, who had acted with Bro. Fenton on local committee of arrangements, has seen twelve degrees of the inside iniquities of Freemasonry, and when enlightend by the Spirit felt constrained to allude to the subject in a sermon in a way that was distasteful to his brethren of the mystic order. It soon transpired that accusations were brought against him, and his ministerial standing attacked through the instrumentality of the Society of Friends, to which he belonged; and, as I understand, the case is still pending under an appeal from the local to the yearly meeting of Friends to which Bro. Hanson belongs. I do not profess to know the full merits of this case, but as I gathered up some of the details I was reminded of the case of President White in Perdue University, Indiana, and Pres. J. Blanchard in Wheaton College, and his ecclesiastical connections, and of the crafty monkey, the hot chestnuts and the tortured cat in the fable.

It was my first meeting with Bro. Hanson, but every impression was favorable and I hope to see him a power for good in the cause of reform. He related his experience in a very simple, touching way, and stated his conviction that God had called him to give a portion of his time to the work of warning his fellows against what he believed to be "evil, and only evil, and that continually." The convention most heartily concurred with him in this conviction and the matter of his employment as lecturer by the Minnesota State Christian Association was referred to the executive committee with favorable recommendations.

I do not wish to supersede a full report by the secretary, but am constrained to mention an incident to show how prompt and firmly Bro. Hanson met the opposition. There was liberty given for questions and remarks during the last session. The old question of "perjury" was raised by a Royal Arch Mason, and Bro. H. replied, saying, "We have taken the same obligations," etc., and then demonstrated that the violation of such an oath could be neither legal or moral perjury. The city papers took note of the fact and of Bro. Hanson's lodge relations and in the usual style classed him with "long-haired cranks," "impracticable fanatics," etc.

In looking back over the record of the meeting I am constrained to offer thanksgiving to God for his blessing and to take new courage for the future. The attendance was not all that it should have been, and preliminary advertisement was defective, but the brethren did what they could and resolved on better and more thorough work in this than in any previous year. J. P. Stoddard.

THE MINNESOTA STATE CONVENTION.

The light almost under the bushel—Some happy surprises —The men of the meeting—A dream that should not be all a dream.

After giving four lectures at Knapp, Wis., I ran up Wednesday A. M. to look in upon the Minnesota anti-secret convention at Minneapolis. I had forgotten where it was to meet, and after looking over the daily papers and failing to find any notice of it, I inquired at different hotels and of policemen, but no one had heard of it. I scrutinized bulletin boards and places where posters were put up, but could get no clue. Being a stranger in the city, I began to feel alarmed lest I might fail to find the brethren. I went at last to the Y. M. C. A. Rooms,and was gratified to find the Assistant Secretary to be F. E. Harrington,from whom I had once received a letter inquiring about our National Reform literature. He was quite surprised to hear that the State convention of the Minnesota Christian Association was in session somewhere in the city—a work in which he would gladly have cooperated, and yet he had heard nothing of it. He had the *Cynosure* on file, but had not noticed the announcement. We hunted up the *Cynosure*, and were glad to find where the good brethren were assembled.

Getting on board the motor cars,we rode two miles, getting out at Chestnut Hall, corner 26th street and Nicollet avenue. In the chair was the dignified and scholarly Prof. E. G. Paine, of Wasioja Wesleyan Methodist Seminary. The secretary was a man of fine intellectual mould, Rev. W. W. Ames, of Monomonie, Wis. There was the familiar form of Secretary J. P. Stoddard, his shoulders somewhat bent under the weight of seventeen years constant toil in the work. Near him sat the Iowa State lecturer, Bro. C. F. Hawley, in excellent physical condition. I was agreeably surprised to see and hear again the Rev. W. W. Satterlee, who impressed us at Lake Bluff last summer with his fine speech in defense of the Jericho Robbers. He is a strong M. E. pastor, and was in sympathy with the convention. Rev. Wm. Fenton of St. Paul, a Baptist minister, was also a power in the convention; so was an aged Wesleyan minister and his wife, bowed under the weight of many battles for reform, but whose names I have forgotten. Bro. Elwood Hanson, who was active in arranging for the convention, impressed us as a truly devoted man, and sacrificed much for our comfort.

The hall was neat and comfortable; a fine picture of John P. St. John hung over the rostrum. It was the place where a Prohibition club, headed by Bro. W. W. Satterlee, held regular meetings. One of the city pastors, C. H. Trabert, of the Evangelical Lutheran church, took much interest. But as might be expected the attendance was small, little or no effort being made to reach the people.

In sleeping over the matter last night I had this dream, and was sorry that it was only a dream. I thought Bro. Hawley spent several weeks in working up this convention, securing notices of it in all the local papers, and in all the church papers favorable to the reform, speaking at all surrounding points where he could find an open door, and keeping the convention before the people. I thought he had a nicely arranged programme which he had mailed two weeks before the convention to all the pastors in Minneapolis and St. Paul, and to all the Wesleyan, United Presbyterian, and Covenanter pastors in the State. The programme covered all the relations which the secret lodge system has to the Sabbath reform, temperance reform, and divorce reform. The leaders in these discussions gave short, pointed speeches, containing their best thoughts. A well digested series of resolutions were published beforehand, and put into the hands of each one in the audience. The greater part of the time was devoted to general discussion, in which all had an opportunity of giving their best thoughts. The whole business was carefully planned beforehand. There were no long-winded speeches, occupying an hour or an hour and a half, when the speaker could have said all he did say in one-third of the time if his thoughts had been boiled down. There were no good brethren aching to give some words of testimony or experience, but denied the opportunity, as at the Chicago Congress last spring. The whole convention was a closely-packed, varied, pointed, soul-stirring argument against the lodge system, at which one could have filled a note book with bristling points. Of course in my dream I saw a large audience packing a hall, and adjourning with difficulty at the noon hour. How could such instrumentalities fail to secure a large audience?

As I once heard Prof. C. A. Blanchard remark, this convention work is like University work. It has a wonderfully educating power; but, oh! what wisdom and thoughtful planning are necessary to properly utilize its forces, and bring out its possibilities. There was force enough at the Minneapolis Convention to have rocked the entire city, if it could have properly been brought to bear. M. A. Gault.

GIRD UP, OHIO.

STATE CONVENTION TIME COMES ON.

Columbus, Ohio, Sept. 29, 1887.

Dear Cynosure—I once heard of an old lady who had lived none too good a life, on coming as she supposed to her death-bed, exclaiming in a very excited manner, "Good Lord; good devil. Good Lord; good devil." Being asked her reason for this strange procedure, she replied, "I do not know into whose hands I will fall and I wish to be on good terms with both parties."

Every reformer who has been at all observant knows that the world is burdened with a class of individuals who, while not adopting the language of the old lady, act on the same principle. The prohibition orator describes such as lacking in the moral vertebræ. They generally have good intentions, but are wanting in moral or any other kind of force, their seeming goodness frequently causing them to yield their better judgment. Such hinder the advancement of Christ's kingdom more than any other class. The individual or the church that lives a spiritual life must advance. Their warfare on sin must not be simply defensive but aggressive. It is not enough for me to take a stand for the right, but I should give my neighbors my reasons for taking such a stand.

Why do I write thus?

Because we are soon to have a State convention, in which we desire the united force of every church, and every man and woman who are at heart opposed to the Christ-excluding, man-debasing lodge; in favor of the perpetuation of our free government and the exaltation of Christ to his right position in the hearts and governments of men.

To-day the United Brethren church is going through a struggle which threatens to rend it from center to circumference; and why? Because a large number had not the moral courage to be aggressive in reform. The founders of that body as men of God did not simply "preach Christ" in a general kind of a way, but endeavored to make the divine teachings practical to the age. Seeing the lodge was evil in its nature and tendencies, they did not adopt a system of license or taxation, but the God-given "Thou shalt not." In their constitution they said, "There shall be no connection with secret societies." For this principle with others they labored and prayed; gave their money and energies to convert sinners, build churches and schools for those converted. God blessed his truth. The church prospered. The fathers died rejoicing in the fruit of their labor. The children take their places. Do

they build on the foundations which their fathers laid? Ah, no! Many, alas, rejoice in the fruit of their fathers' labor. "Is not this great Babylon on which I have builded," said one. They covet the world, and are taking the flesh and the devil to get it. Where did their trouble commence? I reply: In not aggressively advocating their principles. Many of the preachers, instead of giving the people reasons for their position as a church, would preach from one year's end to the other without mentioning the lodge, unless it was to sympathize with some one seemingly converted at their altar; telling them they were a poor dear brother and they wished very much they could take them in, but their rule was against it. I speak from personal knowledge. Instead of informing themselves and their people as to the evils of the lodge, they began in a cowardly way to make excuses for the position they had taken. I thoroughly believe that many a man could have been saved to God and to this church, had the lodge been shown by the watchman on the walls of Zion, in its proper light.

Friends in the United Brethren, United Presbyterian, Covenanter, Lutheran, Quaker, Wesleyan and Free Methodist, German Baptist, Mennonite and other reform churches in the State of Ohio, I appeal to you. Do you believe the position your fathers have taken against the lodge to be right? Do you believe that this rule should be sustained? Do you wish to exclude from your communion table, Ku Klux, Anarchists, Molly Maguires, Freemasons, Socialists, etc., etc.? There is only one way you can successfully do it, and that is by aggression. If you are simply on the defensive they will out-wit you, and will be at your communion table before you know it. They do not at first boldly assert their purposes, but like the snake in the grass, strike you when you are unaware. In the name of our Captain I ask you to meet with the many reformers who will come to our approaching State convention. Will not every man reading this who belongs to a church opposed to the lodge see to it that their pastor and as many delegates as possible attend?

As has been already announced, we expect to have President C. A. Blanchard and the N. C. A. General Agent. Rev. J. W. Coleman, State Recording Secretary, and for many years National Reform lecturer, will be with us and has agreed to speak to us if, as he says, "we cannot do better." We can answer that question better after hearing him. We shall try and get some able insurance agent to address us on the relative advantages of open and secret insurance. We partially have the promise of one now. I am corresponding with other parties and will report in due time. Since my last report I have addressed three audiences: the Wesleyan and United Presbyterian in Mansfield and the United Brethren here. I have also secured readers for the *Cynosure* and some support for the State work. Among the pledges is one from Caleb Lyons for thirty dollars. Bro. Lyons has been a liberal contributor, as many know, to our State work in the past. Time and space forbid my writing more now.

W. B. Stoddard.

UP AND DOWN IN ALABAMA.

The Attractions of Selma—Its Schools and Churches—Two Kinds of Congregationalism in the South—The Alabama W. C. T. U.—Injunction against colored schools.

Montgomery, Ala., Sept. 29, '87.

Dear Cynosure:—I left Talladega Sept. 26 at 3:30 P. M., and at 9 o'clock was at Selma, where I always find so many warm and sympathetic friends. I can never cease to admire this typical Southern city. Its broad streets are thoroughly shaded by great evergreen oaks and have an air of quietness and seclusion that we do not find in our Northern towns. The electric lights make strange, wierd shadows as they shine through the tree tops. Many artesian wells supply the city abundantly with excellent water. Within the last seven years Selma has more than doubled in population and wealth. It now claims over 12,000. The crops of the past season have been fairly good, and much of the cotton has already been picked. There is a gradual improvement in the condition of the colored people. Many of them are acquiring homes and all are educating their children. It is believed that the tone of morals and the prevailing type of religion is being elevated. There is need of it among both races. The long and hot summer is indicated by banana plants growing in the open air to the highth of ten or twelve feet, which is very rare so far north as this. Of course they cannot form any fruit.

The colored churches and schools have had a prosperous year. The latter are just opening. Knox Institute is under the care of Rev. Mr. Reed, while pastor G. M. Elliott devotes himself to ministerial and editorial work. His little paper, the *Guiding Star*, is now a weekly and attaining a hopeful degree of success. If the colored people are wise they

(*Continued on 9th page.*)

CORRESPONDENCE.

WASHINGTON'S OLD HEADQUARTERS AND ITS SUGGESTIONS.

Newburg, N. Y., Oct. 5, 1887.

Editor Christian Cynosure:—Newburg is a beautiful city of 25,000, on the Hudson, sixty miles north of New York City. It is noted chiefly for its elegant homes. The "Hasbronck House," used as Washington's headquarters in the Revolution, is an interesting place. The grounds bristling with cannon, the antiquated armor, the mammoth Hessian boot, the room with seven doors and one window in which Washington refused the crown, the tattered battle flags,—all carry back our thoughts to days more than a century old. This place is dishonored, however, with two hundred saloons. Satan evidently feels that he is playing his last card with the saloon system.

The following from the New York *Witness* on "That Silver Dollar Saloon" is suggestive: "Charley Smith, who has been a Republican Assemblyman from this city for several terms, had a grand opening of his new saloon last week, which was honored (?) by the presence of three Congressmen, one State Senator, three Assemblymen, one Civil Justice and several Aldermen. The *Sun's* description of this palatial ginmill shows that Mr. Smith understands how to advertise his new venture by making it an object of curiosity: 'In every stone in the white marble floor are two silver dollars bearing the date of 1887, and in the center of the floor, in front of the bar, is a black marble stone with a twenty dollar gold piece in the center and nineteen one dollar silver pieces around it. Over head in the ceiling are three medallions, serving as centers of three chandeliers, made of ground glass and representing silver dollars. On the back bar is a chandelier which has $500 worth of silver dollars on it. There is, besides, on the back bar a star and crescent a foot high, covered with silver pieces from a dime to a dollar. The wine decanters are in the shape of silver dollars. On the wall are pictures of the members of the Assembly when ex-Assemblyman Smith was a member of the Legislature himself.'" The *Witness* properly designates it, "this new and ornamental gateway into the kingdom of darkness." When Mohammed returned to Mecca, six years after the Hegira, he saw the 360 idols set up through the city, and, pointing to them with his sword, he said: "Truth has come; let this iniquity go down." So our Government should point to the 200,000 saloons in this land and say: "Truth and righteousness have come to this land; let these abominations go down forever."

West Point Military Academy is about six miles down the Hudson, amid the grandest scenery of the State. Its library, museum, and the drill of the 800 cadets are well worth seeing. Standing there by that school for war, we thought of Alexander the Great driving the enemy before him until he reached the summit of power, and then sitting down and weeping because he had no more worlds to conquer. We thought of Cæsar carrying his conquests north, south, east and west, until the Roman eagles overshadowed every land and every sea. We thought of Hannibal crossing the Alps, descending upon Italy like a vulture with its cycloidal swoop upon its prey, and carrying devastation and ruin even to the gates of the Eternal City. We thought of Cortez with his conquering companions in Mexico, burning the ships that had brought him over the seas that there might be no hope of retreat, and playing the game of war with human lives for dice. We thought of Pizarro in Peru, challenging his men to fidelity by drawing a line with his sword in the sand, and saying: "On this side are poverty, misery and disgrace; on that side honor, wealth and peace; as for me and the faithful, we will cross the line." We thought of Napoleon holding the reins of destruction until his war horse had trampled on all the kingdoms of Europe, and the very mention of his name caused the cheeks of popes and emperors to grow pale with fear. We thought of General Grant, with his "boys in blue," seizing that great red dragon of States rights that had grown up in the South, animated by that Satanic spirit of slavery; throttling it in those four years of bloody strife, and casting out the evil spirit into the seas, never more to rise again. The history of nations has been written in blood. It is to be hoped that the day is near at hand when "wars shall cease," when there will be a "Congress of Nations" to which all will submit, and when the prophecy shall be fulfilled, "nations shall beat their swords into plowshares, and their spears into pruning hooks."

On Monday night I lectured in Rev. J. R. Thompson's church of this place. The house was filled, and a more attentive audience I never addressed. Bro. Thompson is wide-awake pastor. He has a strong and active congregation. He is a leader of thought in this city. On Tuesday evening I lectured in the M. E. church in Fostertown, four miles out. This meeting was a success. This week I was called to converse with an elder who has had cancer in the throat. The surgeons removed it, and in doing it, cut out the larynx and inserted a silver tube. It is the only operation of the kind ever performed in this country. He can be understood quite well. I was led to talk of the evidences of our being in Christ. To love Christ signifies to delight in his excellency and to desire to please him. There are several marks by which it may be known.

1. The thought of Christ is the predominating thought in the believing mind. There are times when he does not think of Christ; while his mind is occupied with business he is not conscious of the presence of the thought of Christ; but as soon as the mind is released the thought of Christ comes to the surface, just as a cork held under the water will rise to the top when let loose. "I sleep but my heart waketh."

2. The believer delights in the word of Christ. "His lips are like lilies dropping with sweet-smelling myrrh." "O how love I thy law, it is my study all the day."

3. He loves Christ's children. As it is unnatural for a son to hate his brothers and sisters, so it is unchristian for a professed follower of Christ to dislike the the children of the covenant. "If a man says I love God, and hateth his brother, he is a liar; for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? and this commandment we have from him, that he that loveth God, love his brother also."

4. He seeks frequent communion with Christ. "Like as the hart panteth after the water brooks, so panteth my soul after thee, O God."

5. He is drawn to Christ by an irresistible impulse. "The love of Christ constraineth me." "For me to live is Christ." "Entreat me not to leave thee, nor to turn back from following after thee."

6. He is jealous for the honor of Christ. It pains him to see Christ dishonored.

7. He strives to obey all Christ's commands. "Ye are my friends, if ye do *whatsoever* I command you." "Oh that my ways were directed to keep thy statutes; then shall I not be ashamed when I have respect to all thy commandments."

8. He makes an entire consecration to Christ. "Thine are we, David," consecration to Christ's person; "and on thy side, thou son of Jesse," consecration to Christ's cause. All that I am, all that I have, and all that I can be are devoted to him.

9. He patiently endures all trials. He regards them as coming from the hand of his Father: "Whom the Lord loveth he chasteneth. What son is he whom the Father chasteneth not." They are a blessing to him. "No chastisement for the present seemeth to be joyous, but grievous; nevertheless, it worketh the peaceable fruits of righteousness in them that are exercised thereby." As he participates with Christ in suffering here, so he will share with him in glory hereafter.

"Beloved, think it not strange concerning the fiery trial that is to try you, as though some strange thing had happened unto you, but rather rejoice, inasmuch as ye are partakers of the sufferings of Christ, that when his glory shall be revealed, ye may be glad also, with exceeding joy." The reward is great. "These light afflictions, which are but for a moment, will work out for us a far more exceeding and eternal weight of glory." The affliction is light, the glory is a weight. The affliction is temporary, the glory is eternal. So he looks up and says, "Lord, what thou wilt and when thou wilt and how thou wilt." "Though he slay me, yet will I trust in him."

Yours, J. M. Foster.

MEMPHIS LETTER.

ANOTHER BAPTIST BRIGADE WHEELS INTO LINE AGAINST THE LODGE—THE PROHIBITION VOTE.

Dear Cynosure:—Since I last wrote you we have been marching along steadily on the line of reform. A few things have happened that will be of some interest to your readers, and may perhaps spur some one to take a positive stand at all times for God and the right. My position against the lodge is not devoid of effect, and many are realizing it; the most positive evidence of the same was manifested in a Baptist Convention held in our city on the 19th ult. There were nearly seventy-two persons in attend-

ance, and eight associations were represented. The meeting was an educational one, and the committee who was sent out to report plans made the following report:

That as the object of the school is to train leaders for the homes, churches and schools, it should, in its faculty, organization and management, magnify the church, be a standing protest against Sabbath breaking, intemperance in all forms, the raising of money by worldly instead of Bible methods, the union of church members with the worldly and ungodly in secret societies and otherwise, and in all forms of worldliness so prevalent at the present time; and that the school should also in the character of its teachers, its spirit, aims and work set forth the true principles of Christian morality, and Christian enterprise in all benevolent, reform and missionary work.

In the report of the Committee on By-Laws we had the following:

FACULTY.

As it is the aim of the founders of this school to train true Christian leaders, and also to make the school as far as possible a standing protest against the prevailing worldliness and immorality in many churches as well as in society, and also a pattern, as much as possible, in its faculty and students in the matter of separation from the world, purity in life and habits, consecration to Christ, no one shall be eligible for election as a member of the faculty who is not a person of undoubted Christian character and a member in good standing in a Baptist church, or who uses intoxicating liquors as a beverage, or tobacco, or opium, or who is a member of any secret society or fraternity.

This rule, however, is not intended to prevent the employment of persons of unblemished Christian character, who may not be Baptists, to give special instruction for a time in the industrial or other departments of the school, when it may be necessary or desirable.

The adoption of the above created no small stir, and a heated debate ensued, lasting nearly the entire day, but God who always triumphs did so in this case. There were thirty-six to vote, representing as I have already stated eight associations, and the majority of them were adhering secret society men. There had never been such an opportunity in Tennessee to magnify the name of the Lord and his church, and it was improved.

The allies of the lodge, in every speech they made they drove their brethren from them, and when the vote was put to adopt the plan and the by-law governing the faculty, they were carried 31 to 5. This we call a grand triumph for God and the right.

Another event has transpired of which of course you are aware, viz., our struggle for prohibition. We do not as yet know what the result will be, but indications point to the defeat of the amendment. I am glad to say that the men of my church voted for the amendment to a man, and the church had previously declared that any member who voted against the same, should be excluded from the church. Another church in the city, Beale Street Baptist, excluded eight last night (Friday) for voting against the amendment. We expect by the grace of God to continue the fight. We are now out for a new third party, and many Democrats and Republicans are to-day loud in their determination to vote for no man unless he be a Prohibitionist. The election is over and we expect to write oftener. God bless all of the friends of reform. R. N. Countee.

AFTER MANY DAYS.

While lecturing at Rochelle, Illinois, I was kindly entertained at the home of Harvey Countryman. He has been quite successful in business, and has a palatial residence. What is better, he is a pillar in the Presbyterian church, and is among the leading Christian workers in the community. It is interesting to spend an evening with him, and hear him relate his personal efforts in winning souls for Christ.

Once while on a train in Indiana, after putting up the prayer, "Lord, what wilt thou have me to do?" he saw a young lady in a seat before him, and thought, perhaps the Lord wants me to speak to her. He leaned over and kindly inquired, "May I ask if you reside in Indiana?"

She replied, "Yes, sir."

"Do your parents live in this State?"

She replied, "My father does, but my mother is dead."

Again he asked, "Was your mother a Christian?"

She said, "O yes."

"May I inquire," said he, "if you are a Christian?"

"No, sir."

"May I ask if your mother before her death did not request you to give your heart to Jesus?"

She replied, "Yes, sir."

"Did you not promise your dying mother that you would?"

"Yes, sir."

"Do you not think," he said, "that such a promise is one that you are under solemn obligation to fulfill?"

"Yes, sir," she said, trembling with emotion. She wept while he tenderly urged upon her the duty of being a Christian. She arose when the train stopped at her station, too much affected to speak. Then coming back into the car, she said with tears coursing down her cheeks, "Please, sir, I would like to know your name;" and shaking hands said, "I promise you that I will be a Christian."

Mr. Countryman's life is rich in experiences of this kind. His eyes filled with tears as he told me of his conversion March 4, 1861, at the hour of 6:30 in the evening, in a meeting at Oak Flatts, Herkimer Co., N. Y., conducted by Elder Rufus Smith, of Maryville, Mo. It was a meeting he can never forget. Elder Smith said, "Harvey, do you not think it is time for you to confess Christ?"

He replied, "Yes, sir."

"Then," said the Elder, "Are you willing to start to-night?"

He said, "Yes, sir," and he did; and never has regretted that decision. M. A. Gault.

A GLORIOUS CAMP MEETING.

Orion, Richland Co., Wis., Sept. 15, '87.

Dear Christian Cynosure:—We have just had one of the grandest camp meetings ever held in this part of the country. Brother John Willan, our pastor and something of an evangelist, after engaging a very fine and suitable grove on my farm near Orion for the meeting, invited evangelist J. E. Wolfe of Pennsylvania, as preacher, and Bro. Swayne from New York, as singer of the Gospel, who began the meetings on the 25th of August.

The meetings continued without intermission for three weeks, with three services each day, preaching and singing the glad tidings of a perfect and everlasting salvation in Christ; with Bible readings, prayer meetings, and song services interspersed. The three Sabbath services were very numerously attended, whole families coming from long distances; 1,500 to 2,000 persons were in attendance on these Sabbath services. Messrs. Wolfe, Swayne, Willan, and pastor Lewis of the Methodist church, Orion, camped on the ground, so as to be at hand at all times to talk with inquirers. A number of camps were hired from Madison, which were rented to such as wished. The whole affair was strictly undenominational, and neighboring preachers of the Gospel of various sects came in to help. From first to last quiet and good order prevailed. It was indeed a time of great blessing; and it was manifest that the Spirit of God was with us of a truth—convincing sinners of their state of condemnation out of Christ, and in subduing and humbling both saints and sinners. The truths of the Word of God were very clearly, pungently and faithfully stated. And God gave the increase to the labors of his servants, in the conversion of about a hundred and fifty souls. Several renounced their lodge membership; one brewer renounced his business and said, "I brew no more. I gets more as two million dollars wort' in dis grove."

For the first ten days, or so, brother Wolfe directed his discourses mainly to the professing church of God, denouncing dishonesty in trading, tobacco, gaudy and expensive clothing and ornaments, secret societies, dancing, yoking themselves with the world in marriage and business partnerships, gluttony, obscene and smutty stories and talk among men, skating rinks, joining the world in their amusements, and so forth,—exhorting Christians to flee all such things, and be a separate and holy people, and shine as lights in the world. Also showing Christians their duties to each other—to be kind, courteous, loving, gentle, forgiving. Afterwards he preached to those who as yet were not reconciled to God, and, therefore, in a state of danger and condemnation,—exhorting them not to neglect and despise so great a salvation. Mr. Wolfe also gave several interesting prophetical discourses, carefully distinguishing the several judgments and dispensations, and the respective places and future destinies of the Jew, the Gentile, and the church of God in the purposes and government of God.

And now we have decided to have a yearly camp meeting in this grove for the next ten years, or as long as the Lord will shower down such blessings as we have just received. Brethren Wolfe and Swayne have offered to come with their families and preach and sing for the Lord one month with us every summer. So come, you city people, come to our pleasant, well-watered and well-sheltered grove with your tents, your families, and your friends, and get your health, both of body and soul, strengthened and renewed. I will give notice through the *Cynosure* before the 1888 summer meeting. Brethren Wolf and Swayne are now fighting the devil in Richland Center, our county seat. Yours for reform,

Wm. H. Dawson.

Bible Lesson.

STUDIES IN THE NEW TESTAMENT.

LESSON IV.—Oct. 23.—Three Miracles—Matt. 9: 18-31.

GOLDEN TEXT.—According to your faith be it unto you.—Matt. 9: 29.

[*Open the Bible and read the lesson.*]

COMMENTS ON THE LESSON BY E. E. FLAGG.

1. *The Saving Touch.* vs. 18-22. In the crowd which followed Jesus to the house of Jairus was a woman afflicted with an incurable disease for twelve years. If he could lay his hand on the forehead of death and bring back the warmth of life, surely even to touch the hem of his garment might suffice for her. Her timid, shrinking nature, and the character of her disease, which rendered her ceremonially unclean, made her desire to keep the fact of her touching him secret. Many who are anxious for a blessing are very shy of letting even Christians know that they are seeking it, but when the blessing comes, whether to soul or body, they must say with David, "I have declared thy faithfulness and thy salvation. I have not concealed thy loving kindness and thy truth from the great congregation." The very act of telling what has been done for us raises us to a higher plane of self-consecration, and fills us with a new and divine shame for our past unbelief of his word; our past ingratitude and unfaithfulness. There is too little of this kind of confessing the Lord among Christians. It is true that the best of us are "miserable sinners," but often it is less helpful to ourselves and the world to dwell upon our own short-comings, than to confess the power of Christ over them. There is healing only in the touch of personal faith, but if the faith be there a touch is enough. How much real faith there may be among the most ignorant and superstitious is not for us to judge, but the story of this poor woman may well encourage us to hope that many a sin-burdened heart, bowing before a crucifix or a Madonna, has really touched the hem of his garment and been healed. For Christ honors faith and treats it as a most precious plant wherever found.

2. *The Raising of the Ruler's Daughter.* vs. 23-26. The ancient Greeks and Romans buried their dead in gloom and despair, and even Judaism had so far lost sight of the truth taught by her patriarchs and prophets, that when Jesus, as in the case of Lazarus, spoke of death as a sleep, he was misunderstood even by his own disciples. But is there no danger that we as Christians may forget the blessed truth that our dead are only asleep in Jesus? We forget it when we mourn unduly as if of those without hope. We forget it when, at the dictates of fashion, we array ourselves in heaviest black. The wearing of mourning has no higher authority than ancient heathen custom. If the Jews were forbidden to follow heathen fashions, surely Christians ought to feel themselves prohibited from doing so. We give the lie to our belief that Christ has appeared and "brought life and immortality to light through the Gospel," when we invest death with images of gloom and terror, rather than of hope and joy.

3. *The Healing of the two Blind Men.* vs. 27-31. Here also the blessing is according to the faith. These blind men were anxious to see. If they hadn't been they would have continued blind. The reason why so many continue spiritually blind is because they do not want to see. What would be the effect if we all sought Jesus to have the eyes of our mind enlightened, half so persistently as these men sought him? Suppose every Christian before he votes for license should ask Christ for light, as well as every lodge Christian who thinks he can enter into the closest bonds of union with men who hate his Saviour, and yet not dishonor and grieve that Saviour by such an action. I have yet to hear of a high license Christian, who, before making up his mind on the subject, "inquired first at the mouth of the Lord," or of one who became a Mason or an Odd fellow after special and earnest prayer to learn his Saviour's will in the matter. Spiritual blindness causes most of the inconsistency which men blame on the church. To walk straight requires a clear vision, and when we see Christians going in crooked and deviating ways, we know that they need to go where these blind men went,—to him who alone can open the eyes of the blind.

From Peloubet's Notes.

Jairus's Faith. 1. It was a strong faith, expecting Jesus to raise to life one already dead, or as good as dead. 2. It was an earnest faith. 3. It was a benevolent faith, seeking blessings for others. 4. It was an intelligent faith founded on a knowledge of what Jesus had already done. 5. It was a tried and tested faith, by means of the scorn of those who were in the house (ver. 24). 6. It was a successful faith, for Jesus immediately went to the ruler's house (ver. 23).

Prayer for Temporal Blessings. I have often

said that in prayer we are to express to God every want that we feel, temporal, spiritual, or eternal. It is not your part to discriminate, and say, "I will not pray for this blessing, lest it be not for my good." It is the prerogative of him who gives the blessing to determine what is for your good, and what is not. You pray for the blessing that you feel you most need, and leave God to give when and how he pleases.—*Cumming.*

The Capernaum Woman's Faith. 1. It was intelligent, founded on facts. 2. It was imperfect. 3 It was strong, overcoming obstacles. 4 It was active; it led her to seek Jesus and embody her faith in an outward act. 5. It led her to confession of Christ's power. 6. It was successful.

The Faith Touch and the World Touch. The crowd touched Jesus and received no healing influence. The woman touched him in faith, and was made whole. Christ has untold blessings for all; but what men receive from him depends on the faith and love with which they come to him. It is the common experience. We receive from nature according to what we bring to nature. Multitudes of men have seen apples fall, but only Newton received from the falling apple the law of gravitation. Men still go through the world with "eyes and no eyes," and one writes a book where another sees nothing. Arthur Helps compares some men to the birds on a telegraph-wire, who are utterly unconscious of the messages of sorrow and joy, of business and friendship,—messages sometimes affecting whole nations,—which are passing right under their feet. It needs the battery and connecting instruments in order to read what passes on the wire. It needs hearts of love and faith, longings for holiness, and the spirit of prayer, if we would receive the blessings which Christ has for us all.

Blessings according to our Faith. 1. The greatest benefit of healings and earthly helps from God is moral, is their effect upon the soul and the spiritual life. All Christ's miracles are illustrations of spiritual truths. 2. It is necessary, therefore, in conferring these healings and earthly blessings, that the soul recognize God as the giver, and be drawn toward God in love and trust. Faith in God is thus the means by which the spiritual blessings are made to flow from the temporal. 3. This union makes every earthly gift of God doubly blessed. 4. By insisting on faith as the condition of receiving, we are pointed to the natural and necessary effect of true faith. Faith is an essential to the greatest success. Credulity, superstition, and unwarranted expectations are often the ruin of men in worldly things; but true faith that leads to courage, activity, undaunted perseverance and a steady, calm mind, is one of the essential conditions of the longest earthly life. And the same principle applies to the spiritual world.—*P.*

OHIO'S FINANCIAL REPORT

FOR SEPTEMBER, 1887.

Rev. T J. Allen	$ 1 00
Z L Wood	5 00
L Rice	5 00
E. B Keahl	2 00
Mrs E Hodges	50
For preaching at Mesopotamia	5 00
E J. Hays	2 00
A K Ritchey	1 00
Rev. W C. Lawther	2 00
A. R Reniar	1 00
J. W. Minan	50
A friend	5 00
Wm. A. Forrester	2 00
Rev. J Beck	50
W. R Sterrett	50
W. C. Hutchison	1 00
J. Luce	2 00
H. H. King	2 00
Cortham Col	87
L. Lovel	1 00
C. L. Buell	50
J. Forbes, Sr	3 00
H. Holbrook	2 00
Northfield Col	70
Josiah Lee	6 00
Rev. W. H Vincent	1 00
John Harvey	2 00
George Maxwell	50
Rev. J. F. Morton	1 00
Samuel Creswell	50
John Patterson	1 00
Books sold	1 35
Total	$59 42

The above amount, with the exception of one dollar, was received per W. B. Stoddard. There are yet some unredeemed pledges left over from last year. I trust that any who may notice this report will redeem their pledges at once, so that we may keep our agent paid for his services. S. A. George, *Treas.*

SECRET SOCIETIES CONDEMNED

BY GREAT MEN IN THE CHURCH.

Albert Barnes, 1849:—Any good cause, I think, can be promoted openly; any secret association is liable, at least, to abuse and danger.

Rev. Justin Edwards, D D., *author and head of Andover Seminary:*—Whenever the cause of temperance is veiled in darkness and secrecy, it must lose its hold on the public confidence and sympathy.

Rev. M. Bennett, *long presiding elder M. E. church*—I am pleased to be counted in for the movement which is being inaugurated against tyrannical organizations and factitious distinctions in society.

Dr. Thomas Scott, *the great commentator:*—Rash oaths are above all things to be avoided; but if men are entangled by them, they ought rather to infringe the sinful oaths than to add sin to sin and ruin to their own souls.

Rev. J. C. K Milligan, *editor of "Our Banner:"*—Through such silence, secret connivance and horrid oaths "ever to conceal and never reveal," the state of our country is rapidly becoming such as to alarm every Christian philanthropist.

Rev. B. T. Roberts, *editor of the Free Methodist:*—For us to keep silent respecting Masonry, and thus tacitly endorse the idea that a man can both accept Christ and deny him—that is, be a good Mason and a good Christian at the same time, would be treason to Christ.

John G. Fee, *Berea College, 1868.*—It is Freemasonry, Odd-fellowship and kindred associations that have spawned and now lend respectability to "Regulators," "Ku Klux Klans," and other bands of midnight assassins now ranging through Kentucky and other portions of the South.

Rev. J. P. Lytle, D. D.:—Masonry has damned all who ever trusted in it for salvation. It is now leading away thousands from the church, and from paths of virtue by association with the intemperate, unclean and profane, and is dragging them down the road which leads to the chambers of eternal death.

Rev. Edward Beecher, D.D.:—If on such anti-Christian grounds, prayers are framed, rites established and chaplains appointed, ignoring Christ and his intercession, God regards it as a mockery and an insult to himself and his church. In it is revealed the hatred of Satan to Christ. By it Christ is dethroned and Satan exalted.

Rev. W. W. Patton, D. D., 1869:—However secret societies may differ among themselves, yet they are all anti-republican in their tendencies; and are all leading to the same results, viz., a substitution of worldly and selfish innovations for moral and religious influences, and, ultimately, to the theoretical and practical neutralization of Christianity.

Rev. James H. Fairchild, D.D., *Pittsburg address:*—The point is not that the working of a secret organization may be perverted to selfish ends, but that in its very nature it strongly tends to such perversion. A worthy institution may be perverted, but an institution in which the tendency to perversion is inherent and constitutional, is not a good institution.

Rev. Dr. James. B. Walker, *author of "Philosophy of the Plan of Salvation."*—There is probably not one in a thousand who enter the lodge, who know, when blindfolded they take the terrible oaths, that Masonry is an anti-Christ and one of the most powerful enemies of Christ that exists. But this is put beyond the possibility of a doubt by the highest Masonic authorities.

Rev. Nathan Brown, *Editor "Am. Baptist" and missionary to Japan.*—If Freemasonry had existed in the days of Christ, and in the same form that it exists with us, he could not have condemned it more distinctly than he did in his Sermon on the Mount: "If ye do good to them that do good to you, what do ye more than others? Do not even the publicans the same?" The Gospel is at war with every system of clique or clan, caste or combination that seeks to create distinctions in the human family.

ANTI-MASONIC LECTURERS.

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H. H. Hinman, Cynosure office.

Agent for Southern States.

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New Hampshire, Eld. S. C. Kimball, New Market.

Ohio, W. B. Stoddard, Columbus.
Kansas, Robert Loggan, Clifton.
Alabama, Rev. G. M. Elliott, Selma.

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J. K. Glassford, Carthage, Mo.

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Warren Taylor, South Salem, O.
J. S. Perry, Thompson, Conn.
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S. G. Barton, Breckinridge, Mo.
E. Barnetson, Haskinville, Steuben Co, N. Y
Wm. R. Roach, Pickering, Ont.
D. A. Richards, Brighton, Mich.

THE CHURCHES VS. LODGERY.

The following denominations are committed by vote of their legislative assemblies or by constitution to a separation from secret lodge worship:

Adventists (Seventh-day.)

Baptists—Primitive, Seventh-day and Scandinavian.

Brethren (Dunkers or German Baptists.)

Christian Reformed Church.

Church of God (Northern Indiana Eldership.)

Congregational—The State Associations of Illinois and Iowa have adopted resolutions against the lodge.

Disciples (in part.)

Friends.

Lutherans—Norwegian, Danish, Swedish and Synodical Conferences.

Mennonites.

Methodists—Free and Wesleyan.

Methodist Protestant (Minnesota Conference.)

Moravians.

Plymouth Brethren.

Presbyterian—Associate, Reformed and United.

Reformed Church (Holland Branch.)

United Brethren in Christ.

Individual churches in some of these denominations should be excepted, in part of them even a considerable portion.

The following local churches have, as a pledge to disfellowship and oppose lodge worship, given their names to the following list as

THE ASSOCIATED CHURCHES OF CHRIST.

New Ruhamah Cong. Hamilton, Miss.
Pleasant Ridge Cong. Saudford Co. Ala.
New Hope Methodist, Lowndes Co., Miss.
Congregational, College Springs, Iowa.
College Church of Christ, Wheaton, Ill.
First Congregational, Leland, Mich.
Sugar Grove Church, Green county, Pa.
Military Chapel, M. E., Lowndes county, Miss.
Hopewell Missionary Baptist, Lowndes Co., Miss.
Cedar Grove Miss. Baptist, Lowndes Co., Miss.
Simon's Chapel, M. E., Lowndes Co., Miss.
Pleasant Ridge Miss. Baptist, Lowndes Co., Miss.
Brownlee Church, Caledonia, Miss.
Salem Church, Lowndes Co., Miss.
West Preston Baptist Church, Wayne Co., Pa.

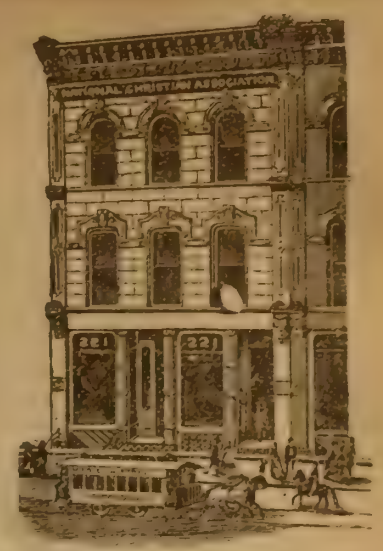
OTHER LOCAL CHURCHES

adopting the same principle are—

Baptist churches: N. Abington, Pa.; Menomonie, Mondovi, Waubeck and Spring Prairie, Wis.; Wheaton, Ill.; Perry, N. Y.; Spring Creek, near Burlington, Iowa; Lima, Ind.; Constableville, N. Y. The "Good Will Association" of Mobile, Ala., comprising some twenty-five colored Baptist churches; Bridgewater Baptist Association, Pa.; Old Tebo Baptist, near Leesville, Henry Co., Mo.; Hoopeston, Ill; Esmen, Ill.; Strykersville, N. Y.

Congregational churches: 1st of Oberlin, O.; Tonica, Crystal Lake, Union and Big Woods, Ill.; Solsbury, Ind.; Congregational Methodist Maplewood, Mass.

Independent churches in Lowell, Countryman school house near Lindenwood, Marengo and Streator, Ill.; Berea and Camp Nelson, Ky; Ustick, Ill.; Clarksburg, Kansas; State Association of Ministers and Churches of Christ in Kentucky.



N. C. A. BUILDING AND OFFICE OF THE CHRISTIAN CYNOSURE, 221 WEST MADISON STREET, CHICAGO

NATIONAL CHRISTIAN ASSOCIATION

President.—H. H. George, D. D., Geneva College, Pa.

Vice-president—Rev. M. A. Gault, Blanchard, Iowa.

Cor. Sec'y and General Agent.—J P. Stoddard, 221 W. Madison st., Chicago.

Rec. Sec'y. and Treasurer.—W. I. Phillips, 221 W. Madison St., Chicago.

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The object of this Association is:
"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved, to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform.

Form of Bequest.—I give and bequeath to the National Christian Association, incorporated and existing under the laws of the State of Illinois, the sum of —— dollars for the purposes of said Association, and for which the receipt of its Treasurer for the time being shall be sufficient discharge.

THE NATIONAL CONVENTION.

President.—Rev. J. S. McCulloch, D. D.

Secretary.—Rev. Lewis Johnson.

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The Christian Cynosure.

Editors.

J. BLANCHARD. HENRY L. KELLOGG.

CHICAGO, THURSDAY, OCTOBER 13, 1887.

We are glad to see delegates appointed to attend the meeting of the Prohibition Conference to be held in this city December 1st; and hope our meeting, if one is held, in New Orleans next winter, will be a focus to draw together the light now beaming so magnificently against the lodge and saloon in Arkansas, Louisiana, Texas, Tennessee and Florida, into one united blaze which shall illumine the whole Southern heavens. The unanimous votes of St. Marion, Arkansas, Association, and of the Louisiana State Association of colored Baptists to divorce lodgeism from Christianity, show what power the anti-lodge reform has to move the popular mind.

"To this complexion it must come at last."

THE AMERICAN BOARD.

This oldest American Missionary society dates from 1810, and so is seventy-seven years old. Its annual meeting this year opened in Springfield, Mass., October 4th inst. The venerable president, Hopkins, being dead, Mr. Blatchford of Chicago presided.

This Board, which sprang from a prayer meeting of four college students, in a stack-yard, has been conducted with such ability, and sustained with such devotion by intelligent Christians, that its orders have been preferred to the bank paper of London or New York by money centers in the Eastern nations. This Board, with the mission societies which have sprung up under its shadow, have long represented the popular Christianity of the United States. The Rev. Dr. Noble of Chicago, this year, preached the opening sermon, and the audience filled the largest of the city churches so that the overflow met for preaching in another church. The annual income of this great Board averages over half a million dollars, and the withdrawal of the Presbyterians, who for years co-operated with Congregationalists in foreign missions, has not materially diminished its revenue, or retarded its growth; though the Presbyterian Board is now a very strong body.

The readers of the *Cynosure* are interested to know the relation of these bodies to reform. The American Board's chief secretary, Clark, does not, and, indeed, few, if any, secretaries of the leading societies belong to secret lodges. The old ministerial members, Drs. Woods, Worcester, Emerson, etc., were opposed to Masonic lodges. But Hon. Linus Childs (Whig) and Chancellor Walworth (Democrat) were Masons; and the latter saved the New York Grand Lodge from dissolution by the *Morgan* discussions. Both these men were corporate members, and both pro-slavery. A. H. Quint, a life-long opponent of Abolition till the war converted him into a political chaplain; a Freemason who, in the Boston *Congregationalist*, boasted of favors obtained of a grog-selling inn-keeper, by Masonic grips, while at the South; now a retired clergyman and New Hampshire politician; with his college President Bartlett, whom he saved from dismission by the Dartmouth Board of trustees, of which he is a member—this ex-Grand Chaplain, somewhat known to our readers, is a member of the conservative caucus on Andover matters, in the present meeting at Springfield. His presence, with that of a few others, prepares us for the rumor that an effort will be made to compromise the difficulty of the Board, removing Egbert C. Smyth for teaching "probation after death;" and also removing Secretary Alden for opposing it. This action, if taken, will, of course, have no reference to the teachings of the Bible, duty, or right.

There is not an element in heathenism which the Board is created and supported to oppose, which is not found in the secret lodge system of the United States; and as the life and usefulness of the Board once depended on the anti-slavery reform, so now its life depends on the overthrow of the lodge.

Thirty-eight years ago the senior editor of the *Cynosure*, in the Tremont Temple, Boston, moved the American Board, "That slaveholding is not to be continued in the churches of Christ." The Board voted the resolution down, then reconsidered, and voted to print the resolution in the minutes, where it may be seen for the year 1849. A Masonic lodge is worse than a slave-plantation. Satan did not propose to the Saviour a joint attempt to make men slaves and slaveholders, but to *worship him*. That done, he knew all human ills and vices would follow as effects. For devil or lodge-worship, includes the spirit of murder and every crime this side. We must pull down these strongholds of Satan, or churches, mission boards, states and armies, will bear on the masses of mankind as they now do in Asia and Africa, whose religions are now lodge religions. And "the weapons of our warfare," "mighty through God," are capable of this mighty achievement.

Since the above was written further and decided action was taken by the Board on the "Andover heresy." On Thursday the Board decided by a vote of nearly two to one to sustain the action of the Presidential committee in deciding on the qualifications of missionaries employed by the Board and re-elected Dr. Alden, against whom the Andover men were most vindictive. Dr. Boardman of Chicago made the opening speech for the orthodox majority and was followed by Dr. Wm. Taylor of New York, Dr. Goodwin of Chicago and others. Prof. Geo. P. Fisher led the other wing. Again on Friday the debate was resumed, but with no result further than to widen the breach which seems to have been permanently made. The pastors of one or two Boston churches attacked the action of the Board with some severity in their Sabbath discourses and threaten to withdraw their contributions.

OUR INDIANS.

The country is beginning to understand and protest against the late extraordinary orders from the Indian Bureau of the Interior Department that "in all schools conducted by missionary organizations, it is required that all instruction shall be given in the English language. Instruction in the Dakota language will not be permitted." Dr. J. E. Roy, secretary of the American Missionary Association, has been most active in arousing this popular interest and protest; and we quote elsewhere from an able letter of his in the *Interior*, which shows clearly the situation among the Dakota Indians.

It is now sixty years since the senior editor became acquainted with Dr. Williamson and the elder Mr. Riggs. Both gentlemen have since had sons who were pupils at Wheaton. The present head of the Santee Agency School, Rev. A. L. Riggs, was a graduate during our Presidency at Knox College. Both these families, fathers and sons, have, for the entire sixty years since our first acquaintance, devoted their lives to the welfare of these tribes with a singleness of purpose as admirable as rare. A small portion of these Indians are civilized and Christianized. Dropping the Dakota language and books will cut the rope by which the wild Indians are to be lassoed and brought in. It will operate like forbidding German to be taught in the German districts of the United States. They will learn both languages quicker than English alone. But we need not argue what Dr. Roy makes clear.

We only regret that, knowing as Dr. Roy does, the agency of the secret lodges in perpetuating and intensifying the heathenism of the Indian tribes, he does not mention it. Even good father Gleason, one of the earliest missionaries to the Cherokees and Choctaws, after their removal West, was a Freemason. The Pueblo Indians practice devilish initiations, and our Government agents go through them to acquire influence over the tribe. Albert Pike initiated a large body of the Cherokees and Choctaws in Federal Lodge No. 1, at Washington, before enlisting them in the war of the rebellion against our flag. Pike obtained by fraud and drew from the U. S. treasury money appropriated to the Indian schools, as Senator Pomeroy has learned, and paid the expenses of his Indian regiments. The Government has prohibited dramshops to the Indians. It must also prohibit secret lodges, or they will heathenize faster than government can civilize.

The Memphis School.—The *Living Way* gives a more particular account of the educational meeting in Memphis, which is reported in Bro. Countee's letter elsewhere. Rev. A. O. Kenney of Ripley, Tenn., was president of the meeting, and Rev. T. Nightingale of the Beale Street Baptist church was on one of the committees. This pastor is also an editor, and has been most bitter in his attacks on Bro. Countee for leaving the lodge. We trust that he is now converted to Christ in respect to the lodge. Among those elected by the meeting to incorporate the new school are Elder W. A. Brinkley, Bro. Countee's associate on the *Living Way*, and our Bro. Jerome Howe of Illinois. Put these facts along with our "Memphis Letter" and we find this new movement to be truly a cheering one in its promise of a thoroughly evangelical institution in Memphis, to stand with the "Howe Institute" at New Iberia, Louisiana. May the most abundant blessings attend these efforts.

The American in its new form and dress is greatly improved in appearance and its contents are excellent. According to promise enlarged space is given to city mission work; over two pages are thus filled. Prohibition has a page, anti-secrecy one, and National Reform one. While it might be regretted that opposition to the lodge evil may not be made so prominent an issue as heretofore, yet the change will, doubtless, work to increase the influence of the paper and enlarge its circulation among those who have not co-operated in the special work of Christian reform.

The meeting of the Evangelical Alliance in Washington, for which we print the call elsewhere, promises to be a meeting of greatest importance to the churches of America. The idea of co-operation among them instead of competition, which will be perhaps the keynote of the meeting suggests at once a vast field for counsel and for such an increase of religious activity that the imagination is lost in its possibilities. As Mr. Dodge, president of the Alliance, said the other day in an address in Boston, "It has been said that there never has been less *sectarianism* than now, but there never has been more *denominationalism*." Can the Alliance turn this wasted energy into its proper channel? Dr. Strong, in the convention for city missions in New York, said that the greatest dangers threatening the United States to-day were the organizations for offensive warfare of the powers of darkness. His definition well describes the secret lodge system, which like the Revelation dragon floods the earth to drown the church of God. But in the presence of this enemy the Christian church is divided into a multiplicity of puerile factions.

—The unhappy contrast presented in Bro. Hinman's letter between the churches of the A.M.A. and the Home Missionary Society (Congregational) in the South has been observed by others. The *Home Missionary* magazine has a long article on the organization of "The First Church in the State." The State is Louisiana, in which there have long been many churches. So we understand the First *Congregational* church is meant; but there are already twenty churches of that name. The explanation comes at the end of the article that it is the first *white* Congregational church! May it be the last to put up the bar of caste.

PERSONAL NOTES.

—Rev. T. P. Robb, pastor at Linton, Iowa, has spent the summer at Dr. Jackson's Health Institute, at Dansville, N. Y., taking treatment for a chronic throat trouble.

—Rev. M. A. Gault is at present lecturing in Wisconsin at Eau Claire, Menominie and Waupacca and vicinity. His next campaign will be through Northern Illinois.

—Miss Anna Milligan, daughter of Rev. J. S. T. Milligan, has accepted a professor's chair in Campbell University at Holton, Kansas. She is now taking a course in Cornell University, N. Y.

—John Alexander, of Philadelphia, one of the most influential members of the United Presbyterian church, has given to the National Reform Association the munificent contribution of $1,000.

—The Wisconsin brethren were disappointed in not greeting Rev. J. B. Galloway at the Milton convention. He also was much disappointed, having fully intended to be present, but was detained by sickness.

—About a year ago Bro. G. M. Elliott, at the head of the Reformed Presbyterian mission at Selma, Alabama, began a paper for colored readers. The *Guiding Star* has now taken a change from monthly to weekly. We are glad to see this token of usefulness and appreciation.

—Bro. M. N. Butler, who has been for a week aiding the Illinois Executive committee in their State work returned to his home in Darlington, Missouri, Saturday, expecting to open a very lively campaign in that State and hold two conventions, one north and one south of the river, in the western part of the State. In a few weeks the Illinois committee hope for his return for a year's work in this State.

—We regret to learn from Prof. J. A. Edgren, who has been compelled on account of his health to give up his work at the Swedish Baptist Seminary, at Stromsburg, Nebraska. He writes from Monrovia, California, that the physicians prescribe a long sea voyage for the healing of his lungs. We pray that his labors which have promised much for the Swedish people of America may not be thus early cut off.

REFORM NEWS (Continued from 5th page).

will give it their patronage rather than some others that they now support. It is an able and thoroughly Christian publication.

Pastor Curtis is slowly building up a good, healthy, vigorous church representing correct Christian principles. He has never been afraid of any real Christian truth, and has not sought to hide it from his people. A branch church has been organized and is fairly prosperous. He is purchasing land where it is practicable and settling Christian families on it, and hopes in that way to do much for the people, both morally and pecuniarily. On several occasions during the year past he has prepared and read papers on the secrecy question. Once at Shelby Iron Works (where I was warned off and did not dare remain over Sabbath) he read a carefully prepared argument before the Congregational Association of Alabama, and it was cordially received.

It is somewhat remarkable that Congregational ministers who come South as the representatives of the American Home Missionary Society are (or at least become) quite different from those who represent the A. M. A. While the latter are in sympathy with our anti-secrecy reform, and earnestly repudiate the spirit of caste, the former are very conservative and are practically acquiescent in the diabolism of lodgery and negrophobia. The result is that there are two kinds of Congregationalism in the South. I trust this has not escaped the attention of the good men who are at the head of these two great missionary organizations.

During Tuesday, the 27th, it rained incessantly, and on Wednesday morning I went with a delegation of the colored ladies of Selma who represent the State colored W. C. T. U. to attend a State convention at Montgomery. I was glad to note that while these ladies were assigned a car by themselves it was a neat one and in every respect like the others. A man who came in to smoke was at once told by the conductor to leave. The ladies, who were mostly the wives of ministers, were pleased with their accommodations. Montgomery is also a growing city. It partakes of the general prosperity of the State. I was agreeably surprised at the extension of the street railways and especially by the fact that all are run by electricity. I was not prepared to see cars going up long steep grades at a fair rate of speed and propelled by simple contact with a wire overhead. Surely the cruelly abused car horses and mules in all our cities are, by and by, to have a release. The W. C. T. U. met in a large A. M. E. Zion church known as the "Old Ship." It was called to order by the president, Mrs. Boothe, of Selma, and prayer was offered by the pastor, Rev. J. W. Alstock. An address of welcome was given by Mrs. Cook of the Montgomery Union and was responded to by the president. A number of able papers were read by the ladies, and brief addresses were made by several brethren, including the writer. It was then announced that Rev. Atticus Haygood, author of "Our Brother in Black," was present and he was called for. He came forward and made a most interesting and eloquent address. He told them that he went through the campaign in Texas, and that he did not find a single colored man of education and piety who opposed the amendment. His address was highly appreciated by the congregation. Prof. Patterson of the Lincoln Normal School at Marion was also present, and it was announced that he would open the colored State University in this city next week.

During the last year there has been a terrible outbreak of negrophobia, and the Normal School at Marion was given up. The legislature, however, chartered a State University for colored people and they (the colored) pledged $5,000 to have it in this city. Since then an injunction has been gotten out to prevent its establishment. None can tell the result, but the school will, in any case, be started. The white people of this city are pursuing a most suicidal as well as wicked policy. Most of the colored pastors of the city belong to one or more of the secret orders, but I find that they all admit the objections to the orders and do not oppose discussion. I am invited to speak on the lodge question in the Dexter Ave. Baptist church on Friday night, the 30th, and expect to preach three times on Sabbath in Selma.

The meetings of the W. C. T. U. still continue and are of much interest. Some able papers have been read. Such a convention of colored women would have been impossible ten years ago. They have all been educated in the schools established by Northern benevolence, and are either pastor's wives or teachers. Not one has grey hairs. A number of them have expressed their sympathy with our anti-secrecy reform. We expect to have a meeting of the Selma Christian Association and to choose delegates to the New Orleans convention.

H. H. Hinman.

THE ENGLISH ONLY IN INDIAN SCHOOLS.

As I have recently attended the annual meeting of the Dakota Indian Conference at the Santee agency, your readers may be interested to know how the Christian Indians themselves regard the absolute command of the Indian Commissioner Atkins that in all Indian schools only the English shall be taught or used, upon penalty of being closed by the police or the soldiery, if necessary. About three hundred had come in from abroad, and at the communion season I counted five hundred and thirty. This conference embraces all the Presbyterian and Congregational ministers and churches among the Dakotas. Their discussion of the "order" was in a calm and dignified way, though with earnestness. As the result they adopted a memorial to the President in their own language, but translated for the use of Mr. Cleveland, asking for an abolishing of the order, which they say is very grievous to them. They present that, "Because the whole of the holy Bible is translated into the language of the Dakotas, by learning it a good many have been quieted down in Christian homes and in civilized ways." They claim that the Dakota helps to understand and to learn the English, and that the Indians who have come to responsible positions at the different agencies are those who have thus been trained. They aver that the English is good and beneficial, but that it is better to have instruction in both.

The missionaries agree with the Indian department that the people must be brought along into the English as fast as possible. The only question is as to the best method. The splendid Santee Normal and Training School, with its seven white teachers and three native assistants, and with its one hundred and ninety-five scholars, and with its annual theological institute, is conducted almost exclusively in the English.

But the two denominations have some eighteen schools back among the wild Indians taught only by natives in the vernacular. These Christian teachers are thus way-wising their pupils to civilized ideas and thus preparing them to go forward to the larger schools where the English is mainly taught. By the "order" these schools are all to be closed up, and so the very object desired is to be defeated. In one of these the devoted Miss Collins is leading the scholars out into English, while the native assistant brings them under her influence. One of these native schools is taught by Elizabeth Winyan, a woman of remarkable gifts and of high character, though she cannot speak a word of English. It was this woman who, during the massacre of 1862, when the seniors Williamson and Riggs, with their families, fleeing from their burning mission premises, had taken to a hiding place on an island in the Minnesota River, carried food to them, at the risk of her life.

Besides the memorial of the Dakota Indians, similar petitions were also adopted by the Congregationalists of Minnesota and South Dakota to be sent to the President, the one by United States Senator Sabin, and the other by Rev. Dr. Joseph Ward, president of Yankton College. The semi-official answer of the department was, that these papers had been inspired by a certain member who wished to continue the sale of two of his Dakota books. The fact was that neither of the Riggs brothers was present, and that neither had anything to do with the action. Moreover, it has already been shown that the books had been devised as an expedient for teaching English. It is also true that their money interest in these little books is just nothing at all.

Recently, Acting Commissioner Upshaw decided that these Santee Indians, holding land and paying taxes, were voting citizens. Accordingly, they did vote at a late election for county seat. Yet the personal liberty of these voting citizens to send their children to any mission school they may prefer, and in it to have them learn to read in their own language, this same commissioner overrides in his order of July 16, in which he also says, "The education of Indians in the vernacular is not only no use to them, but is detrimental to their education and civilization," the grammar being his own.

The Lake Mohawk gathering, the last week, of the friends of the Indians, testified against this order, and will probably make known their views to the President, as the *Christian Union* announces that a conference is proposed between the representatives of the various missionary organizations and the Indian commissioner. As the Legislature of Georgia found itself obliged to pay a decent respect to the opinions of mankind in the matter of its infamous Glenn bill, so it is hoped that the government authorities will give heed to the rising public sentiment, and will not continue to set up its two-year-old hypothesis against the experience of all missionary boards of every denomination for a hundred years.—*Rev. Dr. J. E. Roy in Interior.*

OUR WASHINGTON LETTER.

The latest sensation in the capital was the departure of the President's party for the West in their palatial train, which was the cynosure of all eyes and an object of universal admiration to all who had the coveted privilege of inspecting the splendid special as it stood at the Baltimore and Potomac depot awaiting the arrival of its honored passengers, who were accompanied thither by several members of the Cabinet, while hundreds of citizens had gathered near to take a farewell look at the President and his handsome wife. The three coaches constituting the train are a marvel of magnificence and artistic genius, and cost the princely sum of $200,000. Everything that could contribute to the comfort and convenience of the party was provided and arranged in the most elegant style, even to lighting the cars with electricity and heating them with steam.

And just here, I will make the pertinent inquiry why the railway corporations of the country furnish the President with these safeguards against a terrible and violent death, while the general public are still exposed to the peril of being roasted or scalded to death. It occurs to our correspondent that here is an object lesson to our national legislators if they really wish to regulate railway affairs in the interest of the people.

A day before leaving the President summoned his Cabinet to a very important state council to consider the state of the finances, and to appoint Commissioners to arbitrate the existing differences with Canada and New Foundland in regard to the fisheries question. There being a diversity of views as to the legality of a further purchase of bonds by the Secretary of the Treasury, in the event that the financial exigencies of the country demand such a course, it was concluded, should such an exigency occur, to refer the matter to the decision of the Attorney General. The other matter was disposed of by the appointment of a Commission, to meet the representatives of Great Britain to settle the fisheries dispute. It consists of Secretary Bayard, and Messrs. Wm. L. Putnam, of Maine, and Jas. B. Angell, of Michigan, and as all three gentlemen are profoundly versed in the arts and wiles of diplomacy, it is believed by many that their deliberations with the Canadian Commissioners will reach a successful issue.

The capital is indebted to Civil Service Commissioner Oberley for its latest political sensation, which came about in this way. The Illinois Democratic Association, which, as its name implies, is a political, as well as a semi-social organization, invited the Commissioner to deliver an address to them, whereupon that gentleman wrote a lengthy communication, declining the proffered honor, and at the same time informing the Illinoians that it is a violation of the civil service law for Federal employes in the classified service to belong to such societies—the offenders being subject to dismissal, fine, and imprisonment for such uncivil conduct. There are about eight such State associations in this city, and as you may believe the Oberley manifest fell like a dynamite bomb in their ranks, producing, however, no immediately fatal results. But the Virginia Association is an exception, and defies Commissioner Oberley to do his worst—heaping multiplied maledictions upon his devoted head.

Washington is so rapidly growing in popular favor in that respect that at no distant day it may be known as the City of Conventions. The latest body to meet here was the International Medical Congress, and the next will be the American Section of the Evangelical Alliance, composed of 2,000 delegates and constituting one of the most important and influential religious organizations in the world. It is hoped the meeting of the Alliance will be an occasion of spiritual growth and blessing and of pleasant social intercourse. In a few weeks 50,000 programmes of the meeting will be printed and distributed throughout the United States. The Executive Committee of the Evangelical Alliance of this city, arranged for the general meeting to be held in this city has December 7, 8 and 9. The free use of several churches was tendered. The Mount Vernon Place Methodist church was selected for the preliminary meeting to be held in October, to be addressed by President Dodge and Secretary Strong, and the Congregational for the general meeting in December. The specially invited speakers will be entertained by the Washington branch. Dr. Strong, the general secretary, preached morning and evening at the Central Presbyterian church and made a great impression on his hearers.

The Home.

HE IS COMING.

Thou art coming, O my Saviour!
Thou art coming, O my King!
In thy beauty all resplendent,
In thy glory all transcendent;
Well may we rejoice and sing!
Coming! in the opening East,
Herald brightness slowly swells;
Coming! O my glorious Priest,
Hear we not thy golden bells?

Thou art coming, thou art coming!
We shall meet thee on the way,
We shall see thee, we shall know thee,
We shall bless thee, we shall show thee
All our hearts could never say.
What an anthem that will be,
Ringing out our love to thee,
Pouring out our rapture sweet,
At thine own all-glorious feet!

Thou art coming! Rays of glory
Through the vail thy death has rent,
Touch the mountains and the river,
With a golden-glowing quiver,
Thrill of light and music blent.
Earth is brightened when this gleam
Falls on flower and rock and stream;
Life is brightened when this ray
Falls upon its darkest day.

Not a cloud and not a shadow,
Not a mist and not a tear,
Not a sin and not a sorrow,
Not a dim and veiled to-morrow
For that sunrise grand and clear!
Jesus, Saviour, once with thee,
Nothing else seems worth a thought!
Oh, how marvelous will be
All the bliss thy pain hath bought!

Thou art coming! At thy table
We are witnesses for this,
While remembering hearts thou meetest
In communion, clearest, sweetest,
Earnest of our coming bliss.
Showing not thy death alone,
And thy love exceeding great,
But thy coming and thy throne,
All for which we long and wait.

Thou art coming! We are waiting
With a hope that cannot fail;
Asking not the day or hour,
Resting on thy word of power,
Anchored safe within the vail.
Time appointed may be long,
But the vision must be sure;
Certainty shall make us strong,
Joyful patience can endure.

Oh, the joy to see thee reigning,
Thee, my own beloved Lord!
Every tongue thy name confessing,
Worship, honor, glory, blessing,
Brought to thee with glad accord!
Thee, my Master and my Friend,
Vindicated and enthroned!
Unto earth's remotest end
Glorified, adored and owned!

—*Francis Ridley Havergal.*

THE SECOND COMING OF CHRIST.

BY J. LEE GAMBLE.

The personal return of Jesus to this earth is one of the special messages for the hour; this was the theme of apostolic preaching and the daily hope and expectation of the early disciples. It should be much more so now, "for now is our salvation nearer than when we believed."

The Thessalonians were as much converted to "wait for the Son of God from heaven" as they were "turned from idols to serve the living God."

1. This is a personal coming; the coming of the heavenly King, and not the "king of terrors."

2. It is an event to be expected any moment, and one for which we are to be constantly watching and waiting. Mark 13:32–37; Luke 12:35–40.

3. He comes first *for* his saints, his "body" and "bride." This is a coming in the air. 1 Thes. 4:17; Luke 17:34–36.

4. Afterwards he comes *with* his saints. This is a coming to the earth. Zech. 14:4; Jude 14.

5. Between these two stages of his coming will occur "the great tribulation" and the reign of Antichrist. Watchful saints escape these. Luke 21:36; Rev. 3:10.

6. The signs which his Word declares should herald his near approach are already fulfilled.

7. The "conversion of the world" within this dispensation through the use of existing agencies is a fiction without the least sanction in the Word of God. If such a thing should come to pass it would refute rather than fulfill the Scripture. Luke 18:8; and many passages.

8. That the world is growing more wicked and Christendom more corrupt and apostate, ripening for the awful days of Anti-christ, both the Word and the facts plainly declare. Matt. 24:12; 2 Tim. 3:1–5; 4:3, 4; Rev. 13:7, 8, 16, 17.

9. While evil men and imposters "wax worse and worse" and "the love of the many (majority) waxes cold," Christ's true followers, few in number, (Matt. 7:14) are coming out more and more from the world and from worldly churches, and are making themselves ready to meet their coming Lord and escape "the great tribulation."

10. There will be two resurrections, a thousand years apart; the saved rise at the beginning of the millennium, the unsaved at its close. Rev. 20:4.

11. The Jews, restored to their own land, will be the chief nation during the millennium, and Jerusalem will be the metropolis of the earth; all the prophecies concerning Israel will then be literally fulfilled. Isa. 11:11; 60:21,22; Ezek. 37:21–28; Joel 3:20: Amos 9:14,15; Rom. 11:25–27.

12. At his second coming, the Lord Jesus Christ will reign on the earth with his "bride" for a thousand years. Then will be fulfilled all the glorious Old Testament promises of his reign which many have vainly tried to spiritualize and apply to Gospel times; but the Gospel period is everywhere in the New Testament represented as an age of suffering and humiliation and persecution and self-denial instead of one of glory and exaltation. Suffering first, then glory. 1 Peter 1:11. As the Head suffered, so also must the "body," until the Head and the "body" are visibly united. 2 Tim. 2:12.

Let us read Matt. 25:1–13 and see to which class we belong. May all the dear disciples of Jesus awake out of sleep, supply themselves with "oil," get on the "wedding garment," and be prepared to meet their Lord.

THE HOPE OF HIS COMING.

Remember, you have the hope of the second advent; if Jesus comes before you die you will meet him—gladly meet and welcome the Son of God upon this earth. You shall be changed so that you shall be fit to inherit the incorruptible glories of the skies. You shall see your Redeemer when he stands in the latter day upon the earth. As Job said, "In my flesh shall I see God, whom my eyes shall see for myself, and not another." Have joy, then, at every thought of your Master's coming. Do not put it among dark prophecies or doubtful dreams. It is a clearly revealed truth that Jesus will come again and take his people up to their eternal home; "Wherefore comfort one another with these words," and be not moved away from that hope of the Gospel, which lies so sweetly in the second advent of our Lord Jesus Christ.

And, once more, we have this hope—that when we have passed through all that concerns time and are in eternity, that shoreless, bottomless sea, there remains for us no fear or dread; but we shall be "forever with the Lord." Be not dismayed as though there would be an after-probation, or a purgatory, or a *limbus patrum*, or any of those pretty places that have filled priests' pockets so long, and are now being newly vamped and produced by our proud thinkers as an aid to their pretty speculations. We will have no purgatory under any form; it is the larder of priests, and the refuge of heresy-mongers; but there is not a word of it in God's book. We stand to the text—"So shall we be forever with the Lord."

Jonathan Edwards, in one of his treatises, speaks somewhat to this effect: "If any man can prove this form of the Gospel to be untrue and a mere dream, the very best thing that he can do is to sit down and weep forever to think that he has disproved the brightest hope that ever shone upon the eyes of men." And the long separated loved ones will then meet to part no more. Home will then be reached. O beloved, let us wait in patience, and stand with the wedding garment on constantly. Oh, to be ready to exclaim, as the opening heavens reveal his fair form "coming in the clouds of heaven," "Lo, this is our God, we have waited for him; this is the Lord, we have waited for him, we will be glad and rejoice in his salvation." Isa. 25: 9.—*Spurgeon.*

THE EXECUTIONER'S TRUMPET.

Jerome used to say, that it seemed to him as if the trumpet of the last day was always sounding in his ears, saying, "Arise, ye dead, and come to judgment." The generality, however, think but little of this awful and important period. A Christian king of Hungary, being very sad and pensive, his brother, who was a gay courtier, was desirous of knowing the cause of his sadness. "Oh, brother," said the king, "I have been a great sinner against God, and know not how to die, or how to appear before God in judgment!" His brother, making a jest of it, said, "These are but melancholy thoughts." The king made no reply; but it was the custom of the country, that if the executioner came and sounded a trumpet before any man's door, he was presently led to execution. The king, in the dead of the night, sent the executioner to sound the trumpet before his brother's door; who hearing it and seeing the messenger of death, sprang into the king's presence, beseeching to know in what he had offended. "Alas! brother," said the king, "you have never offended me. And is the sight of my executioner so dreadful, and shall not I, who have greatly offended, fear to be brought before the judgment seat of Christ?"—*Sel.*

THE BURDEN LIFTED.

"Whatsoever ye do, do it heartily as unto the Lord and not unto men." Thinking of the disagreeable duty of mending stockings brought these words so forcibly to mind, I want to tell others of the revery to which they led. This work I do not like; I would much rather make the new tidy for the easy chair or transplant my lovely heliotrope. But as I plied the needle I thought, "Well, God does care for me even in this." His own word that he has numbered the hairs of our head forbids a doubt of his loving thoughtfulness for the least of our concerns; and what a well-spring of thankfulness would abide in our hearts if we would only remember this! The money saved by mending may be used, perhaps, to help save a fallen sister from utter despair or lead a heathen child to Christ, who will in time make a Christian home to shine with a holy radiance in the surrounding darkness. How full of meaning is that word *heartily;* and that *whatsoever*, how comprehensive! All things that touch our lives, touch God's heart of love, and when our hearts and will are fully yielded to him we can look up and say, "*Whatsoever* thou sayest, Lord, we will do." Then the blessed power of himself within raises the mind above unpleasant tasks, and makes all a hearty service for Jesus's sake. Burdened mothers, weary with the strain of daily duties, lift up your eyes to see his word for you, and cast all your care on him—why? "for he careth for you."—*Christian Witness.*

THE SPARROW'S WARNING.

An English farmer writes to the *Leisure Hour*, of London, his experience with sparrows, as follows: About six years ago the small birds were very destructive in the gardens—here especially—in destroying the crops of green peas. A friend urged me to use poison, and, although I was reluctant to listen to him, he sent me a packet with instructions how to use it. I locked it safe in the cupboard in my seed room for that season, willing to suffer rather than destroy the little creatures whose services I well knew and whose cheerful songs I enjoyed. The following year they again became troublesome, and one morning the kitchen gardener came to me and complained:

"If you don't do something to keep off the sparrows and tom-tits, we shall not have a pea left, sir."

'Oh, is that it, John?" I said. "Well, after breakfast get two Dutch hoes, and I will come and help you for an hour to destroy the natives (weeds) near the peas."

I brought some bread and butter, spread the poison it and placed it in crumbs on a large tiling slate between the ranks of peas, and began to work with John among the natives. About five minutes after my little girl came into the garden.

"Father," she said, "there is a little bird fluttering among the peas."

It was a sparrow. I picked it up, and it gave a few convulsive clutches with its little feet and died.

"There is another," said she.

I saw it, and said: "You go home, dear," not wishing her to see more, and in less than three minutes I picked up six sparrows and two greenfinches; several more were found a little distance from the peas. Now all was quiet; not a bird could I see near the spot. I returned to John and stayed an hour with him, but not a bird came near the place.

I took up the poison, for fear the peafowls should come that way, and for some two or three weeks we were quite free from any annoyance from small birds; but when John again began to complain that "the birds had begun on the marrowfat peas, I took out the slate with the poison on it, just as it was left from the last time, and placed it between the ranks of peas again. One rank of dwarf peas had gone up only about half-way the sticks, and beside this rank I placed it—for the better view, as I thought. I had hardly taken my hoe in hand when

a fine "cock-sparrow" perched on the top of the sticks above the slate and began to make a loud noise, and about every two or three seconds sounded a loud, peculiar bell-like note. Birds began to gather thick and fast on the rank of sticks—all kinds of small birds, sparrows, finches, linnets, tom-tits (two or three sorts) and white-throats—till it was literally covered with them, and this captain cock-sparrow kept on with his loud notes, all the rest being as quiet as possible, and every one with its little head turned toward the slate with the poison. John and I looked on in blank amazement, when all at once the sparrow, pluming himself out larger than usual and making a louder note, took wing, all the rest following. And now I began to breathe freely again, for I found I had been involuntarily holding my breath while this interesting scene was going on.

"Well, John," I said, "that fellow preached to a purpose."

"I was thinking sir," he answered, "how attentive all the rest were."

For the rest of the season not a bird came near the garden, nor had I need again of resorting to my slate and poisoned bread and butter.

And shall men be less wise than sparrows? Shall boys? Yet the boys and the men who see their fellows betrayed, ruined,poisoned by strong drink,take no heed of the danger, listen not to the voice of warning. They go recklessly on to taste, to fall, to perish.—*Sel.*

BOYS AND PISTOLS.

Little Fred McMahon, 15 years old, living in Chicago, was to have had a visit in the country awhile since, and for that purpose would have started for Manistee,Mich.,had he not owned a revolver against his father's wishes. The boy had packed his trunk, kissed the baby, and was ready to start, when he thought of his precious 22-caliber pistol, and went back to his room to get it, carrying it out carefully wrapped up in a paper,so that his mother would not see what it was. On the way he stooped down to kiss his little 1-year-old brother again. The baby saw the gleam of the nickel plate, and reached out its little hands to see what it was. In taking it away the weapon was discharged, the ball entering the baby's forehead and lodging in the base of his brain. At the time the baby was being held by another 4-year-old brother, no one else being in the room, but the discharge brought the mother from below and neighbors from the street. Doctors were sent for, but their efforts were unavailing, the baby dying in less than two hours. The boy's father, Frederick J. McMahon, had warned him time and again to have nothing whatever to do with fire-arms, but without his knowledge he bought one for 4th of July purposes and kept it hidden in his room. The little fellow was almost frantic with grief, and for a time it was feared his reason was affected. This is but one of many instances where the needless pos session of fire-arms has had a fatal result.

LOOKING UP.

It would be well for all liars like Ananias and Gehazi to remember a remark once made by a little boy to his father who was meditating a theft of potatoes out of a field. The father looked east, west, north and south, and seeing no one, began to pull up the roots.

"Father," said the lad, "there is one way you forgot to look."—*Selected.*

Divisions of the Day.—The Chaldeans, Syrians, Persians and Indians began the day at sunrise, and divided both the day and night into four parts. This division of the day into quarters was in use long before the division into hours. The Chinese, who begin their day at midnight and reckon to the midnight following, divide this interval into twelve hours, each equal to two of ours, and known by a name and particular figure. In Egypt, the day was divided into unequal hours. The "clock" invented by Ctesibus, of Alexandria, B. C. 250, was so contrived as to lengthen or shorten the hours by the flowing of water. The Greeks divided the natural day into twelve hours—a practice derived from the Babylonians. The Romans called the time between the rising and setting sun the natural day, and the time in the twenty-four hours the civil day. They began and ended their civil day at midnight, and took this practice from their ancient laws and customs and rites of religion, in use long before they had any idea of the division into hours. The first sun dial seen at Rome was brought from Catania, in Sicily, in the first Punic War,as part of the spoils of that city; and, after this period, they divided the day into twenty-four hours. An officer, called Accensus, used to proclaim the hours, and at the bench of justice gave notice every three hours what o'clock it was. In the Turkish Empire,time is reckoned by certain portions of the natural day resembling the "watches" of the ancient Jews and Romans. Public clocks not being in use, these divisions of time are proclaimed from the minarets.

Temperance.

A COSTLY LUXURY.

Statistics are often presented showing the enormous size of the nation's liquor bill, but few persons, comparatively, are aware how much is spent annually on another luxury—tobacco. The *American Grocer* has made a careful estimate of the nation's tobacco bill for 1886, and places it at $256,500,000—about $3.44 *per capita*. As not more than one-fifth of the population, probably, make use of the weed, the average expenditure of each user is about $17 per year, an amount that put at compound interest for fifty years at six per cent would buy a house and lot,

Of course this amount is nothing like so large as that spent for liquor—only a little over one-third, in fact, for the nation's annual liquor bill is about $700,000,000—but still it is a sufficiently formidable sum for an article that is, to say the least, not a necessity of life. More money is spent for tobacco than for sugar; almost twice as much as for those other luxuries, tea and coffee; and two and a half times as much as is spent upon schools.

For cigarettes alone the sum of $6,500,000 is spent—and wasted; for, of all the ways of using tobacco, cigarette smoking is the most injurious, the most insidious, the most disgusting and offensive. Twenty million dollars are spent upon smoking tobacco, $50,000,000 upon chewing tobacco—so the chewers have more to answer for than the pipe smokers. Of course the largest item in the list is for cigars. More money is burned up in the shape of tobacco than is consumed by all the accidental fires in the United States, and tobacco costs almost as much as fuel.—*Selected.*

ANTI-PROHIBITION MOB IN MICHIGAN.

At Sutton's Bay, in Leelanaw county, Sept. 17, Wm. A. Taylor, State Organizer of the Prohibition party, with other Prohibitionists, were attacked with intent to kill by a gang of saloon men. Mr. Taylor is one of the most active Prohibitionists in the whole State, and has rendered brilliant services to the Prohibition cause.

In the course of his organizing work for the party he made an engagement to speak at Sutton's Bay on Sept 17. The local workers billed the meeting extensively. H. and J. Deuster, who keep a saloon that has a most unsavory reputation—a Norwegian having been killed in it some time ago—began to make threats that they would break up the meeting and "do up" Taylor if he attempted to speak. On the night of the meeting they paraded the streets with guns and tin pans.

Gathering about the door of the school house as the meeting closed, they waited for Taylor to appear. He came out of the building in the company of some friends, one of whom, Mr. Cadham, was promptly knocked down and then kicked in the head. Mr. Cozart came to Cadham's assistance and was severely whipped and kicked, sustaining injuries which may prove serious. Mr. Palmer, another Prohibitionist, was slightly wounded. Mr. Taylor escaped without injury. During the fight the Deusters and their confederates several times cried out: "Kill him!"

DON'T HELP THE SNAKE.

As I was returning home a few days since I heard the piteous cry of a young rabbit in the grass by the roadside;and well might it cry for when I looked I saw it was in the coils of a huge bull snake seven or eight feet long.

At once my sympathy for the rabbit was aroused and I sent my hired man for a club with which to kill the reptile, but before he returned a large old rabbit appeared upon the scene; she skipped around for a moment in apparent great excitement while the cry for help still continued.

All of a sudden the mother's instinct (the strongest impulse in nature) seemed to overcome all fear and she sprang like a wild cat upon the captor of her young and planted her teeth deep into the back of his neck,and plied the claws of her hind feet with lightning rapidity to the back and sides of the serpent, producing a very peculiar sound, meanwhile the blood flowed freely from his wounds.

This was the liveliest tussle I had ever witnessed, but it did not continue long, for the snake rolled itself up into a ball and tried hard to encircle its tormentor in the coils.

The rabbit seemed to realize its danger, for at the end of perhaps a half a minute she loosed her hold and sprang two or three feet into the air, alighting at least eight feet from the scene of the conflict and beat a hasty retreat with the snake in hot pursuit, and before I could bring to bear my weapon he had disappeared in the hedge.

After the smoke of this sanguinary battle had blown aside, I was forcibly reminded of another conflict that has been going on in this country for ages past. I remember that the old serpent of the still, party of the first part, has encircled our beloved country in its dreadful coils and has annually crushed the life out of more than 60,000 of our men, women and children, parties of the second part; I also remembered that about the year 1873 the cry from the innocent victims having become as the roar of a great storm mingled with the wailings of perdition, the mothers and wives of the land became so wrought up as to forget all (heretofore) rules of propriety and made a fierce attack for the rescue of their loved ones.

This is and has been a death struggle, and judging from the writhings of the serpent it is bound to yield up the ghost in due time if we faint not.

The question now is, will the voters (parties of the third part) come to the rescue,or will they stand idly by and see the old serpent come off victorious. —*H. A. Myers in Bloomington paper.*

Henry George was asked the other day in one of his meetings,"How do you stand on the liquor question?" The papers report him to have answered,"I am all right on this question." What does Mr. George mean by "All right"? The platform of his party adopted at Syracuse says not one word on that question. That is all wrong. Over and over again, both privately and publicly, we have heard Mr. George say that he does not believe in prohibition, but that he believes it would be better to have free liquor, that is, everybody have the right to sell liquor without any restriction whatever. Dr. McGlynn was asked as to whether his party would take any stand on the question. He said, "No! we will not! We have too many men with us who love their drink." What think temperance labor men of all this? Is it right? Is such language true to the interests of the workingmen? Is it brave to be silent about a question so vital to the workingman's interest—silent in order to secure votes? Henry George and Dr. McGlynn have gone fishing for temperance gudgeons with base hooks.—*Voice.*

One of the most revolting instances of rum's "deadly doings" recently occurred in Hoboken, N. J., where a young man voluntarily gave himself up for arrest, stating that he had quarreled with his wife and hurt her so that she might die. The police hastened to his rooms, where they found the wife lying on the floor quite dead, her throat being cut across. By her side sat her baby boy, five months old, dipping his fingers in his mother's blood and smearing his face with it, innocent of the great tragedy about him. The neighbors bear witness to the industrious character of his wife, and that she was not given to quarreling. The husband had been drinking heavily, and was filled with maddened rage when he did the awful deed.

In a temperance speech at Plattsburg, Mo., Rev. Samuel Small said: "You Republicans need not build yourselves up and say the Democratic party is the whisky party. You had absolute control of the Government for twenty-four years, and when you left it the country was drenched and doomed and damned with liquor from Maine to California. I am a Mugwump, and the difference between me and you is that you are a jugwump."

"Woe to him that buildeth a town with blood, and establisheth a city with iniquity."

No amount of revenue can compensate for the suffering and crime which the legalized liquor traffic engenders.

The great revenues for high license, the enormous taxes on intoxicating drinks, are wrung from the wretchedness of worse than widowed wives, and worse than orphaned children.—*President Seelye.*

Methodist conferences in Wisconsin have declared their belief that Christian men ought not to raise or sell tobacco. Thirty thousand acres of the plant were under cultivation in the State this year, and the action of these religious bodies has aroused much comment.

Montreal advices say that the wholesale liquor merchants make no secret that their business is suffering to a great extent by the enforcement of the Scott Act.

Religious News.

THE WASHINGTON CONFERENCE OF THE EVANGELICAL ALLIANCE.

The call for this important meeting to be held Dec. 7–9, 1887, says: "Thoughtful men are convinced that the closing years of the nineteenth century constitute a momentous crisis in the history of the nation. There is a march of events which will not tarry. The necessity of planting Christian institutions in the formative West, and of strengthening them in the older States, the duty of overtaking the rapid growth of our cities with adequate church provision, the importance of closing the widening chasm between the church and the multitude, and of bringing the regenerative power of the Gospel to bear upon every character and life, demand the instant attention of the Christian Church and the full exercise of all its energies.

Popular education has multiplied wants and created tastes which wealth has not been sufficiently distributed to gratify; hence a growing discontent among working-men, which in prosperous times is an ill omen, suggesting grave questions concerning the next financial panic and the consequent industrial depression. The conflict with the saloon drawing to a crisis, and the manifest determination of the liquor power to accomplish its ends by fraud, corruption, or violence; a wide-spread spirit of lawlessness; the apathy of the popular conscience; the alienation of the masses from the churches, and increasing immigration—all these point to growing complications in the near future.

Under monarchical governments, men have thought that if power could be popularized the ills of life would mostly disappear. In this country, until recently, by reason of abundant public lands, a sparse and substantially homogeneous population, and an almost limitless demand for labor, we have been exempt from many of the evils suffered by European peoples. But we are now beginning to approximate European conditions of society. The existence of great cities, severe competition, an unemployed class, increasing pauperism and crime, are the occasion and evidence of a widespread discontent, for which the ballot affords no remedy. Has not the time come for us to make demonstration of the truth that the Gospel can do what popular suffrage cannot do? Is not this the nation, and is not this the generation, providentially called to make such application of the Gospel to the life of the people as has never yet been made? Will not those who have enjoyed "government of the people, by the people, and for the people," be the first to learn that the essential evils of society are caused, not by misrule, but by sin, and that the Gospel, therefore, must furnish the solution of the great social problems?

"The Christian church has not yet fully recognized its relations to the entire life of the community and the nation. Even Christian men, pre-occupied with private concerns and overburdened by the demands on their time, are prone to neglect the public welfare, and are loath to accept any responsibility existing evils.

"Denominations and local churches, each intent on its own good work, have fallen into a harmful competition instead of engaging in an intelligent and comprehensive co-operation.

"Our marvelous material growth and the progress of invention have produced new conditions to which business has been quick to adapt its methods. Do not important changes in population and in the habits and temper of the people require some changes in the methods of Christian work?

"The undersigned, therefore, unite in calling a General Conference of all Evangelical Christians in the United States, to be held under the auspices and direction of the Evangelical Alliance for the United States, in the city of Washington, December the 7th, 8th and 9th, 1887, to study in effect the following questions:

"1. What are the present perils and opportunities of the Christian church and of the country?

"2. Can any of them be met best by a hearty co-operation of all Evangelical Christians, which, without detriment to any denominational interests, will serve the welfare of the whole church?

"3. What are the best means to secure such co-operation, and to waken the whole church to its responsibility?"

Among the signers are Drs. Schaff, Strong, McCosh, Brooks, Hopkins, R. S. Storrs, Hurst, Dwight, Haygood, Crosby, T. P. Stevenson, W. H. French, and Errett, Gen. O. O. Howard, Geo. W. Cable, and E. W. Blatchford.

—Since 1852, seventy-five Sandwich Islanders have gone as foreign missionaries.

A SPECIAL BIBLE CONFERENCE.

A Conference will be held in Philadelphia, Nov. 15–20, which will aim to emphasize and make prominent the full inspiration of God's Holy Word.

While irreverent skeptics openly blaspheme the Bible, some of its professed friends, consciously or otherwise, have assailed its divine origin, and questioned its infallible teaching. The plenary inspiration of the complete canon of Scripture has been both ridiculed and repudiated, and the heresies growing out of such antagonism have both infected and affected the spiritual life of the church. Young disciples have been intimidated from avowing their faith; the army of doubters has increased, while unbelievers have grown bold in their opposition to the Word, and Words of the living God.

The Conference, in its distinctive testimony, will, therefore, be of incalculable value. The topics to be presented by God-fearing men, who are of note in the church of God, will confirm the faith of Christian believers in the Holy Scriptures, as given to us by the Holy Spirit in their original languages, in all their parts and terms. Rev. George C. Needham, who managed so successfully the Prophetic Conference in Chicago last year, is secretary of this conference. His address is Manchester-by-the-sea, Mass.

—The Iowa Synod of the United Presbyterian church adopted resolutions approving the prohibitory liquor law.

—Nine young Norwegian missionaries who have been studying at the mission school at Stavanger for six years, and also have medical training, are about to leave for fields in Africa and Madagascar.

—While the church of Christ has been gathering in not more than three millions of converts from the heathen world, the natural increase of that world has been twenty millions! Must not a tremendous advance be made somewhere along our lines of work?

—There are some Sunday-school classes in Boston, composed chiefly of young people from wealthy and cultured families, whose teachers make it a condition of membership that each scholar shall choose some person in sickness or need, for whom he or she agrees to spend some part of the time each week. One young lady reads aloud to a poor boy confined by an accident in the hospital. Another is teaching a servant to read. Another makes garments for some poor children.

—The American Bible Society, now in its seventy-first year, has agencies in Turkey, China, Japan, Brazil, Mexico, Cuba, Persia, and Uruguay; and assists missionary agencies in Austria, Ceylon, Gilbert Islands, India, Spain, Germany, Bulgaria, Sweden, Finland, Siam, France, Switzerland, Italy and Liberia. In 1885 its expenditures in these countries were $137,357.98. During its existence it has expended more than $22,000,000; and there are now versions of the Bible in circulation in over 200 languages and dialects.

—Pastor Schneller, who for more than twenty-five years has been at the head of the Syrian Orphan's Home in Jerusalem, reports that during the season just closed there have been more tourists and pilgrims in Jerusalem than in any single year in his life in the Holy City. There were nearly 30,000 pilgrims. Russia is erecting a tower on Mount Olivet one hundred metres high. It will be the highest building in the East.

—The India *Witness*, of Calcutta, says: The prime minister of Indore, a cultured yet orthodox Hindu, has been talking of infant marriage. He bemoans the backwardness of many educated natives "to emancipate their sisters," and this gives him "keen disappointment." He holds that Hindu civilization is doomed, unless the women are lifted out of their "present bondage of ignorance and superstition." He says, "child marriage is no marriage at all, and that the existence of the child widow is one of the darkest blots that ever defaced the civilization of any people, and it is the necessary consequence of the system of infant marriage, a system which is a gross libel on the pure laws of the Aryans." He concludes by saying, "Let us give up our debasing, infernal and abominable customs." This scholar does not think the present social customs of Hindus are anything less than an infernal caricature of pure Aryan habits and life. This view may be correct, and it is certain that infant marriage will soon be classed as a Hindu heresy. Not only have Hindus made void the commandments of God by their traditions, but all the dictates of reason, and all the rights of woman besides. The priest-ridden, paralyzed millions of India will soon be emancipated by the truth which makes free.

—The Rev. George R. Rogers, of Brook's Station, Ky., though ninety-six years old, frequently rides his horse to Louisville and back, a distance of twenty-six miles, and he still preaches and marries folks. He served throughout the war of 1812, and draws a pension for that service.

—If to-morrow there were to be one school to every million of women in India, 269 lady teachers additional must land on its shores to-morrow. China's women are far more destitute; and Ethiopia is stretching out her hands as never before to God—and to us.

NOTICES.

IOWA CHRISTIAN ASSOCIATION.

The annual convention of the Iowa Christian Association will meet in College Springs, Iowa, Tuesday, Oct. 18, 7 P. M., and continue in session two days. The Revs. J. P. Stoddard, Gen'l Sec'y N. C. A., and C. F. Hawley, lecturer for Iowa, and other able speakers are expected to address the convention. The lovers of light as opposed to darkness, and of our free institutions in all parts of the State, are urged to attend in person or by representation. Friends of the cause in neighboring States are heartily invited to meet with us.

C. D. Trumbull, *Cor. Sec'y.*

Delegates to the Iowa State Christian Association, to convene in College Springs on the third Tuesday of October, will be met at Coin on Tuesday and Wednesday mornings.

Those coming over the C. B. & Q. from the East will leave the main line at Villisca and change at Clarinda for Coin. West of Villisca they can leave the main line at Red Oak and connect at Shenandoah with a morning freight on the Wabash for Coin.

All who expect to attend the convention will please drop a card to the undersigned as soon as possible, specifying whether they wish to be met on Tuesday or Wednesday morning. There are only morning trains to Coin over the branch lines of the C. B. & Q. If any one wishes to be met at any other point, let it be made known.

Don't forget to drop the card, that transportation and entertainment may be duly provided for.

Wm. Johnston.

ANNUAL MEETING OF THE N. H. C. A.

The Eleventh Annual Meeting of the New Hampshire Christian Association will be held in Arcanum Hall, No. 939 Elm street, Manchester, October 29, 30, 31, 1887, commencing Saturday at 2 o'clock P. M., and closing Monday evening; entertainment free. Reduced railroad fare expected from the following stations: Rochester, Dover, Newmarket Junction, Portsmouth, North Weare, Laconia, and Concord. Horse cars from depot to hall. Addresses, sermons and essays are expected from the following persons: Rev. J. Blanchard of Illinois, Rev. E. W. Oakes, Manchester, Elders A. Kidder, C. L. Baker, Isaac Hyatt, S. C. Kimball, Mrs. C. W. Bixby, Miss Annie M. Ray, Miss E. E. Flagg, and Miss I. D. Haines, evangelist of Maine. S.C. Kimball, *Sec'y N. H. C. A.*

Literature.

The Lincoln History, in the October *Century*, consists of a concise recital of the secession movement as exhibited in Congress, in the Cabinet of Buchanan, and in the correspondence of certain of the Southern leaders. A chapter is devoted to the secession of South Carolina and to affairs in Charleston Harbor. The papers in the War Series consist of "Marching Through Georgia and the Carolinas;" "Sherman's March from Savannah to Bentonville," by General Henry W. Slocum; and "The Battle of Bentonville," by General Wade Hampton; these papers presenting a graphic view of Sherman's operations after Atlanta. The battle series will close in the November number with the "Appomattox Campaign," other war articles of a general or untechnical nature, including General Sherman's "Grand Strategy of the War," being left over for future occasional publication. The frontispiece of the number is a striking portrait of Harriet Beecher Stowe, engraved by T. Johnson from a photograph by Sarony. This portrait is apropos of a paper by James Lane Allen, entitled "Mrs. Stowe's 'Uncle Tom' at Home in Kentucky," which recounts the life of the Kentucky slave of the old time, in a series of typical scenes, pointing out some considerations which it is thought should qualify Mrs. Stowe's point of view. Mr. Stedman contributes a paper of criticism, entitled "Twelve Years of British Song." The later work of Tennyson, Browning, Swinburne, and the younger English poets here receives critical attention. The paper in the series on "English Cathedrals" is this month devoted to Ely, which is called by Mrs. van Rensselaer "the great queen of the fen lands.... always imposing, always superb, always tremendous.... Nowhere," she says, "is there a more magnificent piece of handiwork."

The *Missionary Review* rebukes the worldly and selfish methods which often prevail in mission work, especially in our cities. Too often men are urged, not to repentance and faith for the salvation of their souls, but, by motives of worldly advantage, to identify themselves with the church. Dr. Wilder's "Answer to the Presbyterian Board" is continued, and with great force and judgment urges missionary autonomy, gratuitous service and self-sacrifice. The reports from foreign missionary soci-

eties is interesting, though not so fruitful in results as could be wished.

Miss Olive Risley Seward, the adopted daughter of the ex-Secretary, will tell in the November number of *Scribner's Magazine* a hitherto unwritten chapter of the diplomatic history of our country, regarding the abortive treaty with Denmark for the purchase of the island of St. Thomas.

Babyhood for October will be read by careful mothers with much interest. Such articles as Dr. C. L. Dana's on "Precocious Children," Dr. Yale's on "The Proper Shoe for Little Children," and Dr. Kitchen's on "Baby's Nose," will help many parents to better understand and provide for the comfort and health of the little ones. Other articles, some fully illustrated, and all helpful and suggestive, fill the number.

St Nicholas for October is the last but not the least excellent number of the current volume. Frank R Stockton contributes one of his capital "Personally Conducted" papers, on "The Low Countries and the Rhine," with abundant illustrations of the many interesting scenes described. "General Grant at Vicksburg" is the title of General Adam Badeau's war story, which is pleasantly supplemented by a very clever Southern sketch, —"Ole Mammy Prissy." John R. Coryell tells about the curious habits of an absurd bird with the queer name of Kiwi-Kiwi; and Mary J. Safford writes about a self respecting and knowing dog that stopped a mutiny. George J. Manson tells ambitious youths how they may become successful dry-goods merchants; while boys of a more literary turn may gain encouragement from "The Boyhood of John Greenleaf Whittier," as told by W. H. Rideing.

Lodge Notes.

At Sioux City, Iowa, Friday, the corner-stone of the new Chamber of Commerce was laid with Masonic ceremonies.

The membership of the Grand Army of the Republic aggregates 372,674. Judge John P. Rhea of Minnesota was elected commander-in chief at the St. Louis meeting.

General Secretary Litchman, of the Knights of Labor, reported at Minneapolis Friday, that there were 485,000 members in good and regular standing in the order. The money on hand amounted to $508,647.

Three hundred miners, employed by the McLean County Coal Company at Bloomington, Ill., have agreed to strike because the company had discharged the president and two secretaries of the local body of the National Federation of Miners.

The Grand Lodge of Ireland has three hundred and eighty-one lodges on its roll, numbering from 1 to 1014, and the Grand Masters' Lodge, at the head, without any number. There are seven regimental lodges. The largest province is Antrim, with eighty-seven lodges.

The Mormon missionaries who are proselyting in Great Britain held a meeting in London recently, and reported that their greatest success had been in Scotland and Wales. In London their mission had been an entire failure, for which they adopted a resolution invoking the curse of God on that city.

Gen. Lucius Fairchild, recently commander-in chief of the Grand Army of Republic, will give, in the November number of the *American Magazine*, an account of the origin, aims and work of the order. He will endeavor to make people believe that the G. A. R. is essentially a great benevolent society.

A secret conference of German Socialists, lasting three days, has been held at St. Gall, Switzerland. Eighty delegates were present. The police had no knowledge of the meeting until after adjournment. The Socialist leaders, Singer and Hasinclever, acted as presidents at different sessions. The speakers bitterly denounced the course pursued by the Socialist deputies in the Reichstag. Reports were read showing that since the previous conference the Socialists of Germany had spent 170,000 marks, of which 100,000 were used for election expenses, and 50,000 for defending members who have been prosecuted.

Advertisers who wish to secure the attention of the best class of purchasers, will find it to their advantage to secure space in the CHRISTIAN CYNOSURE.

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To Cynosure Ministers' Fund:	
Jno. Kloosterboer	$3 50
J. F. Brooks	4 00
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To N. C. A. Foreign Fund:	
Mrs. H. L. Kellogg	$ 50
Jas. Brandt *for Rev. C. B. Ward, India*	3 00
W. O. Percival *for Africa*	3 50
R. D. Nichols *for Rev. D. Z. Sakellarios, Greece*	1 50

BUSINESS.

Those 500 Agents.

Several have responded to the advertisement. And it is expected that every subscriber to the *Cynosure* who has the cause at heart and can spend some time during the next three months in advancing the reform, will write the Publisher of the *Cynosure*.

ROLL ON THE CYNOSURE LIST.

FROM KNOXVILLE, TENN.

"If you can 'get up' sufficient enthusiasm in 100 to 1,000 agents to secure *at least 100,000* subscribers to the *Cynosure*, I shall get my share of them. You could then pay your editors and contributors sufficient to justify their giving their *time and very best attention* to it, and the cause would forge ahead rapidly to complete victory."

We hereby thank those who have responded so promptly; now let others keep the ball rolling.

SUBSCRIPTION LETTERS.

The following have made remittances of money to the *Cynosure* from Oct. 3 to 8 inclusive.

L I Wicker, W D Lowry, R D Nichols, L D Hollingsworth, R Smith, B Perrine, G Pallister, J W Riner, A C Pratt, A Fenton, Mrs M B Sherburne, A Mayne, J Brandt, C C Corss, D K Lawrence, N Countryman, J N Gould, G M Clark, W O Percival, W J Haine, Rev A C Hand, A Wakeman, J Gage, S Graham, A Taylor.

BIRNEY.

The sketch of JAMES G. BIRNEY, candidate of the Liberty Party for President, in pamphlet for 25 cents. A limited number of copies of this handsome pamphlet for sale at the N. C. A. office

MARKET REPORTS.

CHICAGO.

Wheat—No. 2			69¼
No. 3			66
Winter No 2			72¼
Corn—No. 2	42¾	@	43⅛
Oats—No. 2	26	@	28¼
Rye—No. 2			49
Bran per ton			11 50
Hay—Timothy	9 50	@	13 50
Butter, medium to best	16	@	24
Cheese	04	@	12¼
Beans	1 25	@	2 50
Eggs	17		18
Seeds—Timothy	2 05	@	2 25
Flax			1 07
Broom corn	02½	@	07
Potatoes per bus	60	@	65
Hides—Green to dry flint	07½	@	13
Lumber—Common	11 00	@	18 00
Wool	10	@	34
Cattle—Choice to extra	4 70	@	5 40
Common to good	1 75	@	4 50
Hogs	4 20	@	4 70
Sheep	2 50	@	3 85

NEW YORK.

Flour	3 20	@	5 60
Wheat—Winter	78	@	87
Spring			82¾
Corn	53	@	54
Oats	32	@	40
Eggs	15	@	21
Butter	16	@	25
Wool	09		37

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Cattle	1 30	@	4 65
Hogs	2 75	@	4 50
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Remember these tracts will be sent you freely. But any who wish to contribute to this Free Tract Fund are earnestly requested to do so.

Ought you not, once a year at least, to put a tract into each one of your neighbor's houses? Will you send for a supply soon?

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THE CHRISTIAN CYNOSURE

still remains at $2.00 per year, but the N. C. A. at its annual meeting continued the offer for another year of the special rate of one dollar and fifty cents per year in advance.

One month	$ .15	One year	$1.50
Two months	.25	*Two years	3.00
Four months	.50	*Three years	4.50
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NOTICE

to those who receive the *Christian Cynosure* with this item marked. A friend has paid for the paper to be sent to you for a few months, with the hope that at the end of the time paid for you will wish to subscribe for it, but if you do not, *the paper will not be sent beyond the time paid for.* If for any reason you are not willing to receive it on the above terms, please send notice to that effect at once

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HOME AND HEALTH.

NO NEED OF CATCHING COLDS.

Speaking of colds, I have a theory that no one ever need have one unless he chooses; in other words, that it is quite possible so to train the skin, that wonderful organ which is generally looked upon as the paper wrapper to our human bundle, as to render it non susceptible to sudden changes of temperature or atmospheric moisture, whence colds come.

And as this is exactly the season to commence such a system of pellar education, as it has proved effective in many instances within my own knowledge, and as it is within easy reach of every one to try, I write it here. The theory is that no skin that has been exposed freely for half an hour at the beginning of a day to a temperature lower than it will encounter through the day, will note small changes or be affected thereby.

A cold is simply a nervous shock, received by the myriads of minute nerve terminals that bristle over the surface of the human body, transmitted to the centers and so back again to mucous membrane, the peculiar seat of this special irritation. Let us then so train these sensitive fibres that they will pass by, unnoticed, changes of atmospheric condition, and the matter is accomplished.—*American Magazine.*

GOOD BREAD.—Among many kinds of bread which are good, there is only one for which I will give the rule. This is rye and Indian-meal bread, which I value very highly, and is made as follows: One coffee-cup of yellow corn meal; one coffee-cup of rye flour; one half coffee-cup of white or entire wheat flour; one half teaspoonful of baking soda; one and one-half cups of sweet milk; one-half cup molasses; and half a teaspoonful of salt. Sift all the meal and flour and soda together, then add the molasses and milk, beat well, and steam two hours. The steaming should be continuous, as the bread is likely to be heavy if it is not. This bread, with milk, makes a very healthful supper for many old folks and children. If stale it can be freshened by re-steaming, or moistening and placing in the oven for a few minutes.

The bread made from entire wheat flour is far more wholesome than that made from white flour. The entire wheat furnishes the elements of bone, which are removed from fine white flour. Old-fashioned Graham flour does not easily digest on account of its coarseness and the admixture of silicious bark. Entire wheat flour makes better breakfast cakes than any other, and can be used for any kind of cake that is necessary. It prevents constipation. Oatmeal or some mush should be on every breakfast table. Fruit is also more desirable there than at other meals

Coffee acts upon the brain as a stimulant, inciting it to increased activity and producing sleeplessness; hence it is of great value as an antidote to narcotic poisons. It is also supposed to prevent too rapid waste in the tissues of the body, and in that way enables it to support life on less food. These effects are due to the volatile oil and also to a peculiar crystallizable nitrogenous principle, termed caffeine. The leaves of the plant likewise contain the same principle, and the inhabitants of the island of Sumatra prefer an infusion of the leaves to that of the berries. Its essential qualities are also greatly changed, the heat causing the development of the volatile oil and peculiar acid which gives aroma and flavor.

A piece of zinc placed on the live coals in a hot stove will effectually clean out a stove pipe, the vapors produced carrying off soot by chemical decomposition.

It is claimed that the juice of lemon squeezed into a cup of strong coffee will afford immediate relief in neuralgic headache.

A few leaves of green wormwood scattered where black ants congregate is said to be effectual in dislodging them.

Wash your flatirons in soapsuds and dry thoroughly, if they at all trouble you by dropping black specks.

Never have dark furniture in the kitchen; it shows dust much more than light, and requires double care.

The best way to hang up a broom is to screw a large picture ring into the top of the handle.

Scald peaches and the skin can be removed much easier than by peeling without scalding.

The juice of tomato is said to be excellent for removing ink, wine and fruit stains.

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—*Cynosure.*

Dr. Lumry is a man of ideas and never fails to make his readers understand just what they are. Every sentiment he writes has such an air of honesty that it will in a measure disarm those who read to criticise. It is a good book to set people to thinking, whether they believe his theories or not. The book is well worth a careful reading and study.—*Inter Ocean.*

On all the points named they differ radically from those which prevail in the organization of society. Either they are true or false. It is a curious fact that all of them have been stigmatized as crazy, and yet nearly all of them have been for some years steadily gaining the adherence of men of intellectual ability.—*Times.*

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FARM NOTES.

PERMANENT SWARD—THE BEST GRASSES.

The basis of stock-breeding and the dairy should be permanent pastures and meadows. How to obtain these and retain them is the question. In some places, on alluvial lands, the answer is easy—by letting them alone, and occasionally sowing a little seed in thinned-out places, or scattering a little horse manure over such spots. In such soils it is natural for the grass to be retained, and it may last for a lifetime or a century. On uplands it is more difficult to keep land in grass without its killing out in the winter. This inclination is more common with some kinds of grasses than with others. Here is just where study should be made, and all the best means employed to do the best and to get the best results. I do not make it a rule to seed with oats, as the risks are too great of the seed catching well, and the cost is too much to admit of its waste. Large sums of money are lost in this way by the careless and unwise methods of seeding. Spring wheat is the best spring crop to seed with, and barley next. The farmer makes a mistake when he sows the grain as thickly with the seeding as he would without it. It is absurd to expect two good crops at the same time on the same ground Clover and timothy will often do well, especially if the season is a wet one, when put in with a spring crop of grain. The other grasses, more delicate in their start will never do well with an oat crop, and not as well with any grain as when put in alone. In order to get a sure seeding and not run the risks of loss of labor and seed, all seeding should be done with winter grain, and the seed put on both way as early in the spring as it is possible walk over the field. I have sown clover and timothy on the top of big snow banks and it did finely. The seed finds its way right down to the earth through the snow and ice, and gets bedded in the soil ready to start with the first growing weather, and to get a good root before any dry weather comes. These grasses are not suited for either a permanent pasture or meadow, and never should be put in with any such expectation. Clover may possibly linger in rich spots for three years, but it generally follows its nature (biennial) and dies out in two years Timothy, under favorable conditions, when not pastured after mowing or left to get a good start in the autumn, may last a few years, but as a pasture grass it is very poor, and about the last grass to be sown. Notwithstanding the inefficiency of timothy as a grass for pasture, it is sown more commonly than any other. This is because of its cheapness and the little care most people think is necessary to put it in. It does better for a meadow and fills a place as a grass for hay no other can fill.

For a lasting grass and to endure all the changes of weather and climate, I consider red top the best. All kinds of stock relish the hay, and also the pasture from it. It will outlive all other grasses, and afford twice as much pasture as timothy. Orchard grass I like for a pasture, on account of its earliness and constant growth. On good land it will furnish a new bite in three or four days after being eaten off. It is not so good for hay, as the stems are not thick enough, and unless cut just right it becomes woody. For an aftermath no grass is equal to it. It must never be pastured later than September, or mown later than this, for it will winter kill. This has been my experience, but undoubtedly in a warmer climate, where the ground does not freeze so hard, it might go through the winter with the crowns exposed. Such is not the case in latitude 43°. Our native blue grass (*Poa pratensis*) is valuable for pasture, as it is very early in starting, and grows all through the season. It is, however, so natural to the soil, that it will make its appearance in abundance if not sown. Red top is also indigenous on some farms. It may be a new idea, but it is a practical one, to fit land designed for pasture or meadow in the fall, and to sow the seed. When this can be done in August, it is an excellent plan, and it may be done after the crop of spring grain has been taken off. This will ensure a successful catch. When not done by the first of September, it can be done so late that the seed will not germinate until spring, or the land may be fitted in the autumn, and the seed sown on top of the ground so as to be ready to start with the first warm days. Such seedlings may be utilized the first season, and the crop be thicker and far more productive than under the haphazard system of seeding with grain.—*F. D. Curtis, in Cultivator.*

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News of The Week.

WASHINGTON.

It is estimated that the reduction of the public debt for September will amount to $16,500,000.

The annual report of the Commissioner of Pensions shows that there were at the close of the year 407,007 pensioners on the rolls. The amount paid was $73,367,581.

The Treasury Department has refused to audit the wine and cigar bills which were contracted at the Annapolis Naval Academy by Secretary Whitney and the board of visitors who accompanied him there. The bill, amounting to $352.12, was paid by Secretary Whitney himself.

A statement prepared at the Treasury Department shows that during the month of September there was a net increase of $32,350,375 in circulation, and a net increase of $7,264,136 in the cash in the Treasury.

The Interior Department has decided to adhere to the rule already in force, not to issue permits to persons to enter the Indian Territory for hunting, fishing, etc., and has recently refused to issue permits on several requests. The action of the department is influenced by the objections of the Indians. Persons having important business in the Territory can procure permits as heretofore.

The special report of Commissioner Okie in regard to the Emigration Commission at New York City is said to recommend a radical change in the methods of conducting immigration affairs at Castle Garden. Secretary Fairchild has the matter under consideration and will act upon it in a few days. There is said to be great dissatisfaction over the present state of affairs, and the Treasury Department is disposed to abrogate the contract with the present commissioners.

CHICAGO.

An ordinance has been drafted for presentation to the City Council, permitting suburban trains to run at increased speed through the city, providing the railway companies construct suitable viaducts, gates and guards for their tracks.

Dr. Leonard St. John, Levi Dell, Captain John Freer, and Captain John Irwin, charged with conspiracy to illegally rescue William J. McGarigle, were called the other day before Judge Williamson in the Criminal Court. A temporary postponement was made of their trial.

COUNTRY.

At Cincinnati, Ohio, Friday, Congressmen Butterworth and Erastus Winan addressed the merchants on the proposed commercial union between the United States and Canada. Both gentlemen favored it. No measure since the war, it was urged, was of so much importance to the country as this was.

A very successful exhibition was given of telegraphing to and from a train on the Lehigh Valley road, where the system is in operation. With the train going a mile a minute messages were sent and news and stock quotations were handled perfectly, and the conductor was instructed as to the running of his train.

The first snow of the season in the valley commenced falling Thursday at Livingston, Montana. The ground was covered three inches deep. Snow fell on the mountains and the high peaks were coated white.

Three intelligent, bright-looking Swedish women, just arrived from the old country, took out their naturalization papers at Glidden, Wis., a few days ago. They were the first ever naturalized in this section. They have selected homesteads, and will engage in agricultural pursuits independent of masculines.

Two cases of yellow fever were discovered Friday at Tampa, Fla., and one death from the disease is reported. Panic-stricken people are leaving the city hurridly. Later intelligence is that there are thirty cases, and that four deaths have occurred. Even the physicians, it is said, are seeking safety in flight.

Officers of the Western Union Telegraph Company announce that the Baltimore and Ohio Telegraph property has been bought by the former corporation, the consideration being $5,000,000, to be paid in Western Union stock.

Mr. Robert Garrett, it is said, is angry at the sale of the B. and O. Telegraph by the syndicate to the Western Union, and will fight the matter in the courts. He is credited with declaring that, before Mr. Gould secures legal possession of the lines, he will have to pay a much larger sum than $5,000,000.

A decision was rendered by the Supreme Court at Pittsburg, Pa., Monday, declaring that dealing in differences in the price of petroleum is gambling and illegal, and cannot be sustained in a court of justice.

Sioux City's Corn Palace was formally opened Monday night. The structure is composed entirely of products of the field, and is both beautiful and unique. The jubilee festival will continue all the week.

An accommodation train on the Louisville, New Albany and Chicago road was wrecked by a cow Monday morning at Salem, Ind., all the passengers being more or less hurt. It is believed that two persons are fatally hurt.

The rush of water through a hole dug by a muskrat in a canal bank near Nashua, N. H., swept away a portion of the the embankment, resulting in a flood that swept away trees, fences, etc. The mills were compelled to shut down, and 3,000 persons will be out of work until repairs can be made.

The remains of thirteen infants were found Thursday at Toledo, Ohio, in a cistern on premises formerly occupied by a midwife, who has been arrested. The police are investigating the matter.

Ephraim Howe's distillery at New York was destroyed by fire Thursday morning, the loss reaching $175,000. The greatest excitement prevailed among the occupants of a hotel and a tenament adjoining the blazing building, but no persons was injured.

The boiler in the engine room of the St. George P. Plant Milling Company's flouring mill at St. Louis exploded Monday, killing four men and a woman and dangerously wounding the engineer and a little girl. Pieces of the flying boiler wrecked a two-story dwelling and a livery stable.

Fire Wednesday forenoon destroyed the great oat-meal mill of Douglas and Stuart at Cedar Rapids, Iowa. An explosion in the elevator in the third story, which riddled it as if struck by lightning, was followed by a fire that went to all parts of the mill quickly. It is believed the fire was caused by electricity, resulting from friction in the elevator leg.

The propeller California, laden with 24,000 bushels of corn and 800 barrels of pork, ran aground Wednesday morning just off St. Helena's Island. There were twenty seven people on board; fourteen were saved and thirteen lost. The boat is a total wreck.

FOREIGN.

Berlin dispatches announce that the triple alliance, so long desired by Italy, has been consummated, by which Russia's ambitious schemes have been frustrated, and Italy has gained a prestige she has always lacked. The London dispatches represent that consternation was caused at St. Petersburg when the alliance became known. The alliance is regarded as a menace to Russia, and the peace of Europe is assured for the present.

The Nautical Society of Hamburg has offered a prize of 500 marks for the best essay on the subject of calming the sea by the use of oil.

The Gaulois states that the Grand Duke Nicholas of Russia declared recently that when the occasion arose he and a number of other Russians would join the French army.

Owing to the almost daily shocks of earthquake at Santiago de Cuba, a panic has seized the inhabitants, and business is almost completely suspended.

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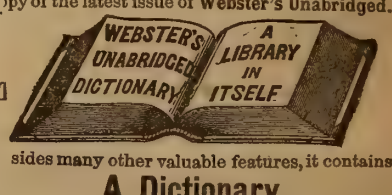

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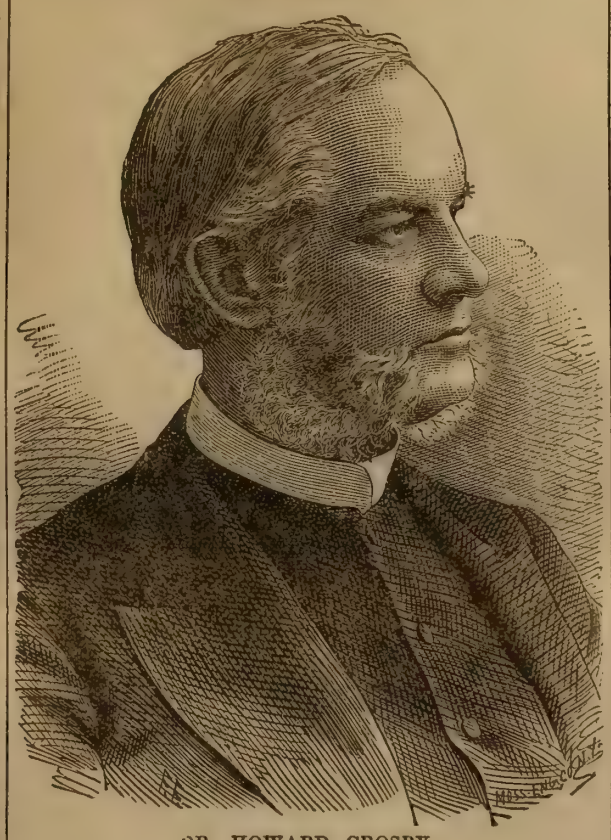
The Attorney General of Kansas lets the part of his business relating to prohibition care for itself. Two cases against saloon-keepers which had been decided in their favor by State courts had been carried up to the United States Supreme court. The Kansas officer read the other day in the papers that the case had been called and Senator Vest of Missouri and a New York lawyer named Choate had argued for the saloons and the case had been submitted in this one-sided manner. Attorney General Bradford claims that he did not know, etc., but it would be well for Kansas prohibitionists to find out whether he is a Freemason or is incompetent.

The Crown Prince Frederick of Germany has been an inveterate smoker, and for months he has been suffering from a throat disease similar to that which killed General Grant. The best physicians of Europe have assisted to prevent its progress, but the latest report indicates a fatal result, as it is admitted that the disease is tobacco cancer, and incurable. This report gives alarm. The aged Emperor must soon yield to his first conqueror as well as last, and a peaceful successor was promised in Prince Frederick; but if he, too, is cut off his eldest son William, a young man of 28, known to be of an impetuous, bold and fiery temper, whose ambition cast into the trembling balance of European affairs, would plunge again the world in mourning for the wastes of war.

George W. Cable, the eloquent and brave Southerner, whose lectures and novels are only surpassed by his magazine articles which have contributed so much to the overthrow of the caste spirit in the South, has since his removal from New Orleans to Northampton, Mass., been a successful teacher of a Bible class. He has just taken charge of the great Bible study in Tremont Temple, Boston. This Union Bible class is one of the unique features of that city. Some years ago Dr. R. R. Meredith, pastor of the Union Congregational church, began a Saturday-afternoon Bible study in his own church. His gifts seemed to be exceptional and the class grew till it filled Tremont Temple with 3,000 members, and a salary of $10,000 it is reported was made up by subscription. Dr. Meredith lately accepted a call to the Tompkins Avenue pulpit, Brooklyn, made vacant by the re-entering upon the work of an evangelist by Dr. George F. Pentecost, and the big class has been at a loss for a teacher. Brilliant and versatile as Mr. Cable is in literature, the new work is yet an experiment with him, and he will find it a tax upon all his resources of Biblical information, enthusiasm and devotion such as few men can endure and succeed. The establishment of such classes in all our cities, led by godly men who stand with Christ against all the world's evils, would mark a blessed era in the Christian church.



DR. HOWARD CROSBY.

[See page 8.]

The code of Illinois allowing the marriage bond to be annulled by a single judge, for many reasons unknown in the moral law, Chicago courts are notorious divorce mills. But if divorce is often easy, it is sometimes a thorny and dangerous way out of wedlock. Sabbath noon as Dr. Withrow's congregation was leaving the Third Presbyterian church on Ashland and Ogden Avenues, the swelling organ notes were stopped by the sharp crack of a revolver, five times discharged into the body of Mr. S. W. Rawson, a well-known and reputable banker, president of the Union Trust Company. More than a year ago Mr. Rawson began suit for divorce from his third wife whom he claims is an adventuress and perhaps worse. She is at least a fighting female, and has succeeded in defeating Rawson's efforts so far. She had a grown-up son by a former marriage, and whether she persuaded him to the deed or not, he at least appeared before the church and as Rawson stepped upon the street shot him down. He meant to kill; and has probably succeeded. His death will settle the suit and secure a widow's portion to a seemingly unworthy woman.

The clamor of labor societies gave us a law against "contract laborers, which it seems reaches farther than its framers intended. Some time ago the Collector at New York obliged a Scotch gardener who had been engaged in Scotland to come over and work for a gentleman in this country, to go back to Scotland, because he came under the provision of the law of Congress prohibiting the importation of "contract laborers." J. S. Kennedy, president of the St. Andrews Society, endeavored in vain to get the man ashore. Chinese and others have also been sent back under this law. But now there is a new application of the law. Rev. E. Walpole Warren has been engaged in England to come over and become rector of the Holy Trinity Episcopal church in New York, of which Rev. Stephen H. Tyng, Jr., was formerly pastor. Mr. Kennedy wants the law enforced against Mr. Warren, because he, too, was brought over under a contract to serve the church mentioned. On his appeal U. S. District Attorney Walker has decided that Mr. Warren's case comes under the obnoxious law, and it is his duty to bring suit against the church and the captain of the vessel on which the clergyman sailed. This is a beautiful law. The hyenas of anarchy have no check to their landing, nor do any of the *lazzaroni* class, but men who come to work, and paupers who are able and willing to work are, as it were, kicked off the docks. Such disgrace comes of blindly following a popular clamor raised by secret orders.

MORAL HEROES.

NO. IX.—LOVEJOY, THE MARTYR.

BY REV. C. C. FOOTE.

Late in the autumn of 1837 appalling tidings swept through the country, from the Mississippi to the Atlantic, that caused men to hold their breath, and their hearts to stop beating, as if suddenly arrested by an earthquake. Across the broad prairies and over the mountains the terrible tidings were borne that LIBERTY, liberty of the press, the platform and pulpit, so sweet to the American people, whose praises had been sung by the million; for the security of which our fathers had plunged into the horrors of a seven years' war; the liberty purchased at such a cost had been ruthlessly stricken down and silenced in the person of one of her chief standard-bearers and defenders.

Rev. Elijah P. Lovejoy, knowing that an assault was about to be made by the enemies of freedom, sprang into the deadly breach. There he lay—the martyr in his blood—cold, still, dead, on the bank of the Father of waters, at Alton, Illinois. All over the North men were transfixed with horror! It was an epoch in the annals of the nation, and to this day the force of that shock is not allayed by those who felt it. As I rehearse the record, the same anguish rushes over me: the tears start to my eyes again, and I sit stunned at the recital as I did fifty years ago. It was the crime of the South against liberty. Heaven held back the avenging blow for a little space to make the descent surer.

A score of editorials in the *Observer*, of which Mr. Lovejoy was editor, lie before me. I have read them with the profoundest interest, not only because of the martyrdom of the writer, but because of their power to arouse the emotions into conflagration. No doubt the terrible charges against the flagrant wrongs in these articles against Southern slavery were the occasion of the deadly hate that nothing but his blood could appease. Surely the man that God raised up to warn the nation of coming judgment, and to be a swift witness against it, must have been clothed with tremendous energy and fearlessness from above.

The history of this blessed martyr, from his childhood to his death, furnishes ample demonstration that the minions of oppression selected no ordinary victim in whose blood to imbue their murderous hands.

Elijah P. Lovejoy was born 1802, at Albion, in the eastern part of Massachusetts, which in 1820 became the State of Maine. At an early age he exhibited in a marked degree the qualities of his Scotch descent of courage, firmness and perseverance. He had a memory of marvelous retention. By one hearing of the letters of the alphabet, from his mother, he memorized them all. At four years there shone out his remarkable passion for knowledge. Before he was five years old he was a fluent reader of the Bible. He could repeat many of the Psalms of David, and Watts's hymns almost without number. Through the whole of his youth he was a diligent reader of books. His remarkable physical powers were shown in his having no equal in his neighborhood for distance in swimming and depths in diving.

He graduated at Waterville College in 1826 with the highest honors of his class. One year later he turned his eyes and steps towards the new West, and paused not till he had placed 2,000 miles between "his lone heart and the fondly cherished home of his childhood." At St. Louis he took charge of a school, in which he continued until an editor's chair was offered him, which he accepted and entered upon what he regarded as the highway to political elevation. But Providence had proposed a life very unlike to that for this child of many prayers, who in his infancy had been consecrated by his parents to the service of the "covenant-keeping God."

In 1832 St. Louis was visited by an extensive revival of religion, during which a fundamental change was wrought in the character and purposes of our subject. It would be a dull sensibility indeed that could read the letters that passed between the son and his parents during and after this great change, without their emotions rising beyond control. From one of these letters I make a single extract:

"I wrote you four weeks since, and as you will have learned from that letter, was in a state of deep distress. Sorrow had taken hold upon me, and a sense of my long career in sin and rebellion against God lay heavy upon my soul. But it pleased God, and blessed be his holy name, to grant me, as I humbly hope, that very night joy and peace in believing. I was, by divine grace, enabled to bring all my sins and all my sorrows and lay them at the feet of Jesus, and to receive the blessed assurance that he had accepted me, all sinful and polluted as I was. And surely you may well join with me in saying that nothing but a miracle of sovereign mercy could have arrested and saved me from eternal perdition.

"My dear parents, I can see you now, after having read thus far, shedding tears of joy over the return of your prodigal son."

Here is a specimen of an exquisite poem of four pages:

"MY MOTHER.

"There is a fire that burns on earth,
A pure and holy flame;
It came to men from heavenly birth,
And still it is the same,
As when it burned the chords along,
That bare the first born seraph's song—
Sweet as the hymn of gratitude
That swelled to heaven when 'all was good.'
No passion in the choirs above
Is purer than a mother's love."

Soon after Mr. Lovejoy entered upon this new and divine life, he left the editorial sanctum for a place in a theological seminary, where he remained until the spring of 1833, when he spent a few months preaching in Rhode Island and New York city. By the urgent request of friends in St. Louis, he once more set his face for the West, to take charge of a religious paper, the St. Louis *Observer*.

"I came not" said the great Teacher, "to send peace upon the earth, but a sword." Here is a Christian editor, who had seen with his own eyes the horrors and wrongs of the bondman, and the aggressive spirit of a false religion, seeking not only the overthrow of Protestantism, but its own national supremacy; and into his very nature was ingrained the law and spirit of justice and equity. How could he but unsheathe the sword of the Lord, and strike home upon these enemies of God and men. Of course these blows aroused the deadly hate of evil-doers and the purpose to destroy the disturber of their peace. The war thus inaugurated raged with relentless fury for about three years.

The productions of his pen during these years would fill volumes. I insert here only a few sentences:

"I am accused of being an Abolitionist and threatened with violence. *I expect it.* I expect to be *lynched* or tarred and feathered, or it may be hung up. There is a burning hatred on the part of the popish priests and their minions, which would delight in quenching itself in my blood. And nothing would be more convenient for it than to execute its purposes under the mask of opposition to abolition. I have known for some months that I was in danger from the hand of violence, but the matter is now about to come to a crisis. In the *Observer* I shall come out openly and fearlessly, and, as I hope, in such a manner as becomes a servant of Jesus Christ when defending his cause. Whatever may be the consequences, I trust that through the grace of God I am prepared to meet them, even unto death itself. My enemies are open and fierce in their threats, but I can truly say I was never more calm. I have fasted and prayed. I am sure I have found the path of duty, and I am determined that all the fury of men and devils shall not drive me from it. Under a deep sense of my obligations to my country, my church, and my God I declare it to be my fixed purpose to submit to no dictation, and I *am prepared to abide the consequences.* I can die at my post, but I cannot desert it. I APPEAL TO GOD."

About this time a friend wrote him, "It does seem as though the devil, knowing that his time is short, had come down in great wrath to afflict David Nelson, George B. Cheever, and Elijah P. Lovejoy."

Three times, in the latter part of these years, his press had either been destroyed or thrown into the river. Driven from St. Louis, he went, by request, to Alton. Passing many events that transpired here, we hasten to the finale of the awful tragedy which soon took place.

His enemies were stung to madness, and driven to desperation by the terrors of the printing-press; and blinded by their fears and passions, they could see nothing in the lofty patriotism or benevolence that burned in the soul of their intended victim, either to admire or to turn them back from their deadly purpose. The Missouri *Republican* and other papers did all in their power to intensify this murderous hate, and to consummate the purpose of Lovejoy's death. The mob, not content with destroying several of his presses, sacked his office and destroyed his household furniture.

Here we must drop the order of events, to say that in March, 1835, Mr. Lovejoy married a lady, who, in every qualification, was not only worthy of him, but that fitted her for the fearful ordeal through which they were both to pass. With a love that was supreme, and the heart of a martyr, she stood by her husband like a rock, through all the conflict. And when the air was heavy with threats of assassination, when he was spurned, hated and reviled, she clung to him the more closely and devotedly. And never by a single word did she attempt to turn him from the scene of warfare and danger. But the day of greater trial was near at hand.

In October, 1837, Mr. Lovejoy preached morning and evening in the Presbyterian pulpit at St. Charles, the home of Mrs. Lovejoy's mother. Before leaving the church a young man slipped this note into his hand:

"Be watchful as you leave the church to-night."

The pastor of the church, and a few friends accompanied him to the home of his mother-in-law. About 10 o'clock, as they were conversing, the mob rushed up the outside stairs, and into the room, seized Mr. Lovejoy, and "with oaths and blood-chilling imprecations, swore they would have his heart out." The noise brought Mrs. Lovejoy from an adjoining room, where she was caring for her sick child.

She rushed through the mob, and clasping her husband, while they were endeavoring to drag him from the room, she smote them in the face right and left, telling them they must first take her before they could have her husband. Her mother and sister came to her aid, and succeeded in driving the mob out of the house.

Before the month passed, the fourth press was secured and shipped to Alton, and stored in a warehouse. The leaders of the St. Charles mob hearing of this, came to Alton and gathered another mob to destroy the press. Learning this, Mr. Lovejoy and a few friends went to the place to guard the press. In vain he declared his right, secured by the solemn sanction of the constitution—"a right I do not expect to relinquish so long as life lasts." "I can make no concessions, even though my life be the alternative."

He was delivering his last speech on earth. It was solemn and pathetic. One who was present said, "I cannot describe his manner. It was firm and decided. He knew he was in the midst of those who were seeking his blood. He had been all day communing with God. His whole appearance indicated a mind in a peculiarly heavenly frame. He presented a spectacle of moral sublimity such as I had never before witnessed."

An anti-slavery convention, called by 250 leading citizens of Illinois, had unanimously said that the *Observer* should be maintained at Alton. But these blood-thirsty minions could be satisfied with nothing but the life of the man of God, whom they hated. The shivering earth, the bursting tombs, the rent vail, and the darkened sun were not enough to soften the hearts of the reprobates who murdered God's Messiah. Nor could any power on earth appease the rage of these legitimate children of the devil. Unable to drive the defenders of the press out, they fired the building. Those from within went out and drove them away.

The mob then went to a rum-shop to nerve their courage with liquor. But evil doers are cowards; they therefore hid behind a pile of lumber, and like savage beasts waited for their victim to come out. Mr. Lovejoy, thinking they had dispersed, opened the door and was instantly fired upon from a two-barrel gun. Seven balls struck him, three in his breast, two in his left, and one in his right side, and one in his abdomen. He retreated into the room and fell, exclaiming, "Oh God, I am shot;" and in a few moments expired.

To the eternal disgrace of Alton, it must be passed down to posterity that hundreds of respectable citizens were passive witnesses of the doings of that mob of murderers.

"The awful tidings fell upon Mrs. Lovejoy like an arrow piercing her heart." She remained in a swoon several days. On her recovery she was calm but wept much. She said she hoped she might live to train up her infant son, Edward Payson, to imitate his father.

Just thirty-five years from the day of his birth, the martyr was buried by a few friends, between two large oak trees, one at his head and one at his feet. Many of the Northern papers condemned the murder in tones of thunder, but the South gloried in her shame.

Detroit.

BUNDO.

BY H. H. HINMAN.

The first case which was tried at the opening of the present sessions (Sierra Leone) was one of assault by eight female defendants—Bundo women—on one Jane Davis, a girl of fourteen years of age, whom they seduced and partly initiated into the mysteries of their craft against her will, as alleged: and occupied nearly two days, resulting in a verdict of guilty against four of the defendants, two of whom were sentenced to one month's and the others to two months' imprisonment.—*Artizan.*

The above is from a Sierra Leone paper and shows at once the power of African secret societies, and how they are regarded by civilized government. It would be an excellent thing if those who initiate men in Freemasonry, who pretend to kill men and raise them to a "living perpendicular," could be brought before courts of justice and treated in like manner. It is greatly to be hoped that there will be speedily such cases before our courts and that heathenism in America may have the same respect as it does in Africa.

SECRET SOCIETIES VS. THE CHURCH.

FROM A DISCOURSE BY REV. J. R. LATIMER, IDANA, KANSAS.

"And he brought me into the inner court of the Lord's house, and behold at the door of the temple of the Lord, between the porch and the altar, were about five and twenty men, with their backs toward the temple of the Lord and their faces toward the east; and they worshiped the sun toward the east." Ezra 8: 16.

A request was recently made in the *Christian Cynosure* that all anti-secret pulpits would present the influence of secret societies on the church. I shall endeavor to comply with that request.

If we examine the ancient heathen religions we find that secrecy formed a leading element in them. They had what they termed the mysteries, which were revealed to none save the fully initiated. In fact, in those religions we have the root of modern secretism.

We shall speak more particularly of Masonry, because it is the mother of the secret societies of today. The main parts of its ritual are taken from the ancient sun worship. We lay down this proposition: *Masonry directly antagonizes the church of Christ.*

1. It claims to be a religion. This can be proved from its own accepted authorities. Let us call Mackey, one of the highest of these, to the stand. In his Masonic Ritualist, or Monitorial Instructions in the degrees from Entered Apprentice to Select Master, we find that Masonry has its stated prayers. Mackey gives a great many of them. Then we find that it has hymns; also that it has funeral ceremonies. It buries its dead with religious rites. In Christian lands they introduce Scripture readings into their ceremonies.

The lodge has three movable jewels, the Rough Ashlar, the Perfect Ashlar, and the Trestle Board. Mackey gives an explanation of these, of which the following is a part: "By the Rough Ashlar we are reminded of our rude and imperfect state by nature; by the Perfect Ashlar, that state of perfection at which we hope to arrive by a virtuous education, our own endeavors, and the blessing of God." Again, Mackey says, "Although Freemasonry is indebted for its origin to its religious and philosophic character," etc. "As Masons we are taught never to commence any great or important undertaking without first invoking the blessing and protection of Deity, and this is because Masonry is a religious institution". . . . In one of their hymns they sing, "Hail Masonry divine." Masonry has more than once administered the sacrament of baptism.

Its worship is sun worship. Mackey says, "The *orientation* of lodges, as their position due east and west, is derived from the universal custom of antiquity. 'The heathen temples,' says Dudley, 'were so constructed that their length was directed toward

the east, and the entrance was by a portico at the western front, where the altar stood, so that the votaries, approaching for the performance of religious rites, directed their faces toward the east, the quarter of sunrise.' The primitive reason of this custom undoubtedly is to be found in the early prevalence of sun worship." Mackey says that learned Masons have been "always disposed to go beyond the mere technicalities and stereotyped phrases of the lectures, and to look in the history and the philosophy of the ancient religions, and the organization of the ancient mysteries, for a true explanation of most of the symbols of Masonry, and there they have always been enabled to find this true interpretation."

In the Entered Apprentice degree they have what is called the Rite of Circumambulation. Mackey says by way of explanation, "Among the Hindoos the rite of circumambulation was always practiced as a religious ceremony; and a Brahmin, on rising from his bed in the morning, having first adored the sun, while directing his face to the east, then proceeds by the way of the south to the west, exclaiming at the same time, 'I follow the course of the sun.'"

He then refers to the ceremony as practiced by the Druids, and then adds, "Hence we find in the universal prevalence of this ceremony, and in the invariable mode of passing from the east to the west by the way of the south,....a pregnant evidence of the common source of all these rites from some primitive origin, to which Freemasonry is also indebted for its existence. The circumambulation among the pagan nations was referred to the great doctrine of Sabaism, or sun worship. Freemasonry alone has preserved the primitive meaning."....

Let the reader carefully consider these declarations of Mackey (we could give many more), and then say whether it be true that Freemasonry is a religious institution, and its worship sun worship?

2. It claims to regenerate and save men. In this it makes a higher claim than the true church has ever made. Christ did not establish the church as a regenerating institution. He has not taught us to depend upon it as such. He has taught us that regeneration is a purely divine act, the act of the Holy Spirit.

Let us see what Masonry claims according to Mackey. I can give only one quotation. He says: "The lodge is, then, at the time of the reception of an Entered Apprentice, a symbol of the world, and the initiation is a type of the new life upon which the candidate is about to enter. There he stands without our portals, on the threshold of this new Masonic life, in darkness, helplessness and ignorance. Having been wandering amid the errors and covered over with the pollutions of the outer and profane world, he comes inquiringly to our doors, seeking the new truth, and asking a withdrawal of the vail which conceals divine truth from his uninitiated sight."

Can a Christian knowingly submit to such degradation?

"There is to be, not simply a change for the future, but also an extinction of the past, for initiation is, as it were, a death to the world and a resurrection to a new life." "Now this new birth should be accompanied with some ceremony to indicate symbolically, and to impress upon the mind this disruption of old ties and formation of new ones. Hence the impression of this idea is made by the symbolism of the *shock at the entrance.* The world is left behind—the chains of error and ignorance which had previously retained the candidate in moral intellectual captivity are to be broken—the portal of the temple has been thrown widely open, and Masonry stands before the neophyte in all the glory of its form and beauty, to be fully revealed to him, however, only when the new birth has been completely accomplished. Shall this momentous occasion be passed unnoticed? Shall this great event—the birth in the Masonic life of the aspirant—have no visible or audible record? Shall the entrance for the first time into the lodge—the birth, as it has justly been called into Masonry—be symbolized by no outward sign?....Or, rather, shall not all the Sons of Light who witness the impressive scene feel like the children of Korah, who, when released from the captivity of Babylon, and once more returning to the Temple, exclaimed, in the outburst of their grateful joy, 'O clap your hands, all ye people; shout unto God with the voice of triumph.' The SHOCK OF ENTRANCE is, then, the symbol of the disruption of the candidate from the ties of the world, and his introduction into the life of Masonry. *It is the symbol of the agonies of the first death and of the throes of the new birth.*"

Reader, can anything be clearer than that, to show its claims?

3. It endeavors to silence the testimony of the church against it. Mackey calls these outside "cowans," to intimate that they belong to the profane. Many a pastor who desired to be faithful in declaring the whole counsel of God has been compelled to leave his pulpit by Masonry. The weapons which Christ has put in the hands of his followers "are not carnal, but spiritual." The weapons of the lodge are not spiritual, but carnal, exceedingly carcarnal. Hence it is evident whence comes the inspiration of the lodge; not from above, but from beneath; not from Christ, but from the devil. "By their fruits ye shall know them."

4. It renders church members, over whom it gains control, very careless and indifferent as to their Christian duties. A "bright Mason" is never an active, working member of the church. Such has been my observation; and I have yet to hear of the first case to the contrary. I know a congregation that is very lifeless. A pastor who labored hard to awaken an earnest Christian spirit in it, for six or eight years, left it, despairing of any good from it. What is the trouble? Simply this, it is completely lodge ridden. The lodge rules. No man can serve two masters.

5. It rejects the Head of the church, the Author of Christianity. None of its prayers given by Mackey are in the name of Christ. It leaves his name out of the Scripture passages that are used in the lodge. Mackey says that "the ornaments of the lodge are the Mosaic Pavement, the Indented Tressel and the Blazing Star." He gives the following explanation: "The Blazing Star is said by Webb to be 'commemorative of the star which appeared to guide the wise men of the East to the place of our Saviour's nativity.' This, which is one of the ancient interpretations of the symbol, being considered as too sectarian in its character, and unsuitable to the universal religion of Masonry, has been omitted since the meeting of Grand Lecturers at Baltimore in 1842." I confess that I never knew before that anything that pointed to the Saviour was sectarian!

So careful are they to keep the Lord Jesus Christ out of the lodge that, in at least one degree, as Mackey tells us, they date their documents "A. L." (*Anno Lucis*, in the year of light); or "A. Inv." (*Anno Inventionis*, in the year of the discovery).

What must the influence of such an institution be on the church? Have we not proved our proposition that *Masonry directly antagonizes the church?*

NEW YORK ANARCHISTS.

THEIR STRENGTH AND PRINCIPLES.

Henry Guy Carleton having volunteered to investigate anarchism in New York, the *World* sent him forth in the dead of night seeking whom he might devour. Aided by disguises and the like diabolical arts, he ingratiated himself upon a select circle of these gentry and brought away a story which Inspector Byrne pronounced tolerably accurate. After midnight Thursday morning a week ago, says Mr. Carleton, speaking of one of his newly found blood-drinking friends, I accompanied him to his lodgings on Eldridge Street, near Houston. It was in a tenement house, and he lived on the third floor, back. The filth of the place, the damp, unwholesome smell, the dingy walls, the squalling of hungry babies, the querulous voices of women and the curses of drunken men stumbling up the creaking stairway were the accompaniments of the story. I gave him a quarter to buy a bucket of beer, and with that and a solitary candle between us he gave me his first lesson in the principles of anarchism. We had many talks afterward. Much I drew out of him by questions, and some things he gave in full of which I only give part, for reasons which will be found below.

"We Anarchs come from the organization which had its real beginning in Europe some twenty years ago. A general dissatisfaction existed among the working classes, and under La Salle and Karl Marx secret organizations were formed condemning the lukewarm measures employed by the social democracy and advising the use of force. We were then called the 'National German Workingmen's Union,' but in secret we were not for government but for non-government, and soon were called 'Anarchists.'

"Among our theories we claimed that Christ was an Anarchist, as he opposed and disapproved of the rulings and dictation of the Roman kings. La Salle, after starting the movement, became appalled at the methods advised by the Anarchists, and finally drifted back to the Social Democrat movement. He was killed afterward in a duel about a woman. About this time Herr Most, and others since deceased or executed, took the lead in all our congresses and meetings, which were usually held in secret, in Switzerland. We were finally routed out of existence by the German Government. Most, after being repeatedly imprisoned, was forced to emigrate. Others who had attempted to execute measures of force were tried and executed, so that while there are in this city larger or small numbers of Anarchists we have no real organization. We have learned to know there is a Judas in every twelve, hence each of us acts for himself and we never act in a body. To do so would be fatal to our cause.

"In this city there are three Anarchist groups. No. 1 we call "The International Workingmen's Association;' No. 2, 'The Workingmen's Confederation,' and No. 3 is 'The Machinists' Rifle Corps.'

"Group No. 1 is composed of about fifty men who are trustworthy. It was organized in 1883 by Herr Johann Most and Justus Schwab. We meet every Saturday night where we had our talk, at Kraemer's beer saloon, on Seventh Street, near Avenue A. There we have lectures. At each of these lectures a new chairman is selected and we discuss anarchism and general topics. We admit no one except by card. The notices of meetings are published in the *Freiheit*, Herr Most's paper. Our principal men are Herr Most, William Hasselman—he is a chemist—M. Wetzken, who is a machinist, Charles Woelke, Moritz Schultz, Robert Schlag, R. Helbig and his three brothers, Joseph Misury, Henry Hotze, —— Schwiehlin, Paul Wissig, Clement and H. Schnetz.

"In addition to these lectures, we have secret meetings, at which only the chosen are invited. The word is conveyed personally and not by any circular or letter. We used to drill at these secret meetings, but since that affair in Chicago we have had no drills and the muskets have been put away.

"We are carefully taught the use of dynamite. In good hands it is a safe weapon to our friends and deadly to our enemies. One pound did all that work in Chicago. One hundred pounds, well used, would give us control of New York. Ah, it is a great invention—so easily carried. It makes each man a hero. It makes him strong against an army.

"Two years ago we had a school, and Hasselman used to teach us how to make it and how to use it. It is good stuff. It looks like sawdust and oil—so innocent—but when it explodes—poof! a whole army goes down. The school is now broken up, but Hasselman is here yet. He is a clerk in a wine house.

"We have no storehouse for dynamite and bombs. That would be dangerous. We can get all we should want at the factory, and it is cheap. Bombs? An oyster can is good enough. Give me dynamite, a cap, a little fuse and I will make a bomb in ten minutes with a can, a bottle, a cigar-box, anything.

"Mezzeroff is a fool and a rascal. Why, he said he would sell dynamite for $1 a pound. Of course, No. 2 dynamite can be purchased for 30 cents a pound, fuse for 3 cents a yard and caps for 2 cents apiece. I can make two pound bombs for $1 and have money to spare.

"The Machinist Rifle Corps are the only armed body. They practice shooting in beer gardens in Hoboken, Newark, etc. Most of them are marksmen, and will count their men when the day comes.

"What do we seek to accomplish? This. These are our principles:

"1. The total destruction of class rule as at present in existence. We will accomplish this by any means which may be necessary. We will accomplish it by revolution and by energy.

"2. The founding of a new order in society, based upon a free and communistic oaganization of the productive classes.

"3. A free exchange of products, equal in value, by the productive organizations themselves, or rather by the producers, without go-betweens and profit-makers.

"4. The organization of a system of education free from religion and on a scientific basis for both sexes alike.

"5. Equal rights for all without distinction as to race and color.

"6. The regulation of all public interests by free social agreements between the independent communities and groups.

"We believe this world should be without rulers or servants. All service is to be voluntary, and all agreements and restrictions are voluntary. We will have no marrying. Men and women can live together and support each other as long as they like, and no longer. We will have no master law but our own will and our own individual sense of right and wrong. Our only restraint shall be our moral strength. No one shall become rich, for the excess of his production over his own needs shall go to the general fund and for the general good.

"To become a member of any group, a man must be recommended by a member, and must be identified with the workingmen's cause. He must be

vouched for as trustworthy or must have performed some great deed.

"When I say the workingmen, I mean our workingmen. The Labor party is divorced from us. The time will come when it will see its error. Legislation will not accompiish what we can do with force. Capital laughs at the ballot box, but it trembles at the bomb.

"We are not many, but we have power. Some day the country will shake, and men who sneer at us will see and learn.

"We look to Herr Most as our leader. He is a good writer. He talks well. He is not a fighter and we do not expect him to lead us in action. There are many Anarchs in whom we would have no confidence if a fight came.

"There is no Anarchist headquarters. Chicago used to be the center, but the leaders are now martyrs. The center is now in New York. Group No. 1 is the informing bureau, to which all groups or members apply for information. No person in any group has the right to order or dictate. We have no grips, signs, or pass-words. It any call or information is required it is given by word of mouth. That is safe.

"Herr Most says we are increasing, but I fear he is wrong. Excitement brings us recruits. Quiet kills our strength. I think we were much stronger four years ago.

"We are not in favor of Socialists. They are too lukewarm. They call us fanatics. It may be so. They talk; we act.

"We conduct our secret meetings in this way: Those chosen are notified orally. When assembled any one takes the chair and moves to nominate a chairman. He can only serve at one meeting and no more. Upon taking the chair the elected chairman then asks those present if there is any new business or suggestions in the interest of the cause. Such as choose write these suggestions on slips of paper and hand them to the chairman. He mixes up the slips, making it impossible to identify them, and then reads them in detail. A discussion of each then follows. Should any one volunteer to carry out any violent measure proposed he does so without announcing his intention or taking into his confidence any but those in whom he has the greatest reliance. Thus no one present will know more than the public at large.

"To be a good Anarch you must be daring and resolute. Trust no one but the men you know. If you are going to do any great act for the cause, confide only in those whom you need to help you in the scheme. We are few, but we can wield a terrible power. The revolution is coming. There will be thousands wanting to act then and not know how. We will teach them and provide the means. Our argument is Force, and that is unanswerable. Wait till the day of the red flag comes and you shall hear our thunder. But be patient. Work in the dark. Work slowly and carefully. Look out for spies. They are everywhere. Get your dearest friends. They will be few. They will get their dearest friends, and thus it will grow. Better a few good men than many indifferent ones. We are a school for leaders. When the mob comes we will leap in with the red flag and lead it."

Such was the story of the Anarchist. It covered several interviews. It represented many hours of talk—and beer. Icy as was his early reserve, he thawed under free lager as March snows under April showers. "The red flag," "dynamite," "the revolution"—each time he mentioned these his eyes flashed and his teeth gnashed in a savage smile. He said one thing which I remembered well:

"I say, damn the newspapers. They are the capitalistic hounds on our trail. Look at the *World*. It has often been on our track. I would like to see a reporter talk to me. I'd choke him to death and throw him in the river."

The number of Anarchists in this city is about one thousand. Of these not over five hundred are professed and admitted to the "groups," and of these, again, not more than two hundred and fifty could be relied upon to do any "work." They are a shiftless, needy, pitiful lot, without money or influence, full of beer and talk, ready to prompt others to desperate acts and to crawl under beds while the work is being done. They rank with the rattlesnake, more to be feared in the undergrowth than in the open, full of deadly venom and malice, yet easily controlled and destroyed by a rod when seen. What they are can best be judged by the doctrines they preach—universal lawlessness among men, universal concubinage among women. The tree is licensed passion and unbridled lust, the fruit is the most vicious, cowardly and brutal degeneration of which humanity is capable—the Anarchist.—*Chicago Herald.*

Reform News.

ANNUAL MEETING OF THE N. H. C. A.

The Eleventh Annual Meeting of the New Hampshire Christian Association will be held in Arcanum Hall, No. 939 Elm street, Manchester, October 29, 30, 31, 1887, commencing Saturday at 2 o'clock P. M., and closing Monday evening; entertainment free. Reduced railroad fare expected from the following stations: Rochester, Dover, Newmarket Junction, Portsmouth, North Weare, Laconia, and Concord. Horse cars from depot to hall.

Reduced railroad fare may be had from the following stations: Portsmouth, Newmarket Junction, West Epping, Candia, Concord, North Weare, Laconia, Canterbury and Cantoocook.

Rochester and Dover will ticket to Newmarket Junction.

Barrington to Epping Junction.

Buy round trip tickets to the N. H. C. A. convention. The following speakers are expected: Rev. J. Blanchard, Rev. E W Oakes, Elders A Kidder, C. L Baker, Isaac Hyatt, Wm F Davis, S.C Kimball, Mrs. C W Bixby, Miss Annie M Ray, Miss E. E. Flagg, Miss I. D. Haines and Hon. J. A. Conant.

S. C. Kimball,
Secretary N. H. C. A.

MISSOURI MEETINGS.

It is time for a general rally in old Missouri. To this end it has been thought best to hold two district meetings, one in north and the other in south Missouri. The first will convene at Princeton, Mercer county, beginning the night of Oct. 25, and continuing over the following day and night. Let every friend of reform resolve to be at this meeting. It will do us all good to have a hand shake all around with old friends and new ones, and pledge anew our devotion to the great reforms that are spreading and widening and deepening so rapidly. Other States are moving ahead and Missouri must not be idle. She has as brave and noble Christians and patriots as any State in the Union. Already thirty counties are under local option, and others soon will be. Republican States may yet learn a lesson from old Missouri and far-away Georgia with just three wet counties left. Never was the movement against the lodge, twin evil of the saloon, so aggressive and prosperous as now, and Missouri must keep abreast with other States. While so many thousands are giving time and money so freely to boom secret despotism and Grand Army parades, let true Americans and Christians do as much for pure religion and good government. And again we urge all friends of truth and right to be at Princeton.

The Southern district meeting will be announced later. There is a strong element in south Missouri opposed to the secret lodges, and it is very desirable to unite the forces and become better acquainted. And now just a word more. Let every *Cynosure* reader drop us a line as to the outlook. Yours for civil and religious liberty,

M. N. Butler, *Agent N. C. A.*

UP AND DOWN IN ALABAMA.

The Alabama W. C. T. U. Endorses the N. C. A. Agent and Declares for "Open Work"—The Alabama State Association to Meet in Mobile—A Welcome at Marion—A Noble-Minded Ex-Confederate—The Literary Institutions of the City and their Trials.

Dear Cynosure:—The Second Alabama W. C. T. U., before the adjournment of the Montgomery Convention, passed some excellent resolutions. They endorse woman suffrage as "rendered necessary by the supreme need of the hour." They promised to carefully consider the claims of the Prohibition party and to everywhere urge the duty of yielding party preferences for the sake of principle. They demanded that all political parties shall favor prohibition. One resolution thanked Dr. Atticus Haygood for his brave and faithful advocacy of the rights of the colored man and for his able and eloquent address; another expressed thanks to your correspondent for his attendance and words of cheer. It expressed sympathy with the special line of work in which I am engaged and declared "in favor of open work in the temperance movement." An able address was made by pastor Alstock on the last night of the convention and several ministers and ladies from the North expressed their sympathy with the organization and their work.

On Friday night I preached in the Dexter Avenue Baptist church. I was most hospitably entertained by Mr. H. A. Loveless, a colored man who has achieved wealth by enterprise and diligent industry. He has never joined any secret society but strongly opposed them. He got his education and imbibed his principles when under the instruction of Rev. H. Woodsmall at Selma. On Saturday, Oct. 1, I returned to Selma and on Sabbath preached in the morning in the Congregational church, Rev. C. B. Curtis pastor, and at 4 P. M. in the Reformed Presbyterian church, Rev. G. M. Elliott pastor, and at 7:30 in the St. Phillips Street Baptist church, Rev. Booth pastor. In the first two there was a fair attendance and in the last it was large. In each case I dwelt to some extent on the evils of the secret lodge system and the duty of separation. In the first two there was entire unanimity of sentiment on this question and in the last I had the sympathy of the pastor and the leading members. One leading member of the Congregational church, who was an Odd-fellow, on a previous occasion withstood me stoutly, but soon after withdrew from the order, and now expressed his approval of my remarks.

On Monday night, Oct. 3, we held a meeting of such members of the Alabama Christian Association as reside in Selma, at the Reformed Presbyterian church. At this meeting it was voted to instruct the Executive committee to call the next annual meeting at Mobile at some time during the winter. The following named brethren were chosen delegates to the New Orleans meeting of the N. C. A.: Rev. G. M. Elliott, Rev. C. B. Curtis, Prof. H. W. Reed and Prof. A. A. Peters. Several names were added to the roll of members and the progress of the reform was regarded as hopeful.

A call at the large new and beautiful rooms of the Y. M. C. A. developed the fact that the president and leading members were Masons. The secretary, a Connecticut man, was much in favor of secret societies. He saw no harm in excluding the name of Christ from prayers and Scripture readings and was doubtful whether their committee would be willing to have the *Cynosure* put on their list of papers. He was very polite, and confessed that so far as Masonry is concerned, my points were well taken.

On Tuesday at 4 P. M. I left for Marion, once called "the Athens of Alabama." I was met at the station by Rev. A. W. Curtis and taken to his pleasant and hospitable home. I found that a lecture had been announced for the evening and at 7:30 we repaired to the neat Congregational church, where we met a good congregation. The first business was to listen to a report from Miss R. Mickle, the delegate from the local W. C. T. U. to the State convention, after which I spoke for nearly an hour on the secret society system and its relations to the colored people. There was excellent attention and a good many secret society people in attendance. On Wednesday the 5th, together with Bro. Curtis, we called on pastors, teachers and business men, and at night met a congregation in the same church. Among those present were Capt. C. W. Lovelace, a prosperous planter and merchant. He, by request, offered prayer at the opening of the meeting and at the conclusion of my lecture made some excellent remarks, saying that the Christian church was the only society that he cared to be connected with, or that is at all necessary for the well-being of the country. Capt. Lovelace is a remarkable man. He was an officer in the Confederate army, has been for years an elder in the Presbyterian church, is a life member of the American Missionary Association, a man of great practical benevolence, and a thorough Christian gentleman. Like most men in his station in life he has been lured into the lodge, but has long since abandoned it, and is a subscriber for the *Cynosure*. Such men as Dr. Haygood and Capt. Lovelace, like the Centurion who sent to Christ to heal his servant, and yet felt that he was not worthy to receive him under his roof, are an honor to any people.

I have said that Marion has been called "the Athens of Alabama." It is to be feared that its glory is departing. Formerly it had five flourishing institutions of learning and the town was distinguished for the absence of the drink traffic, and the excellent state of society. Now the two largest schools are removed, two saloons have been licensed instead, and the town is not flourishing. The causes that have brought about this change are as sad as they are remarkable. Howard was one of the oldest and best sustained of the Baptist male colleges of the State. It was under the patronage and control of the white Baptists of Alabama. The Lincoln State Normal school was chartered and located here some years since for the education of colored teachers. It occupied a building erected by the A. M. A. and the colored people, and which was relinquished to the State. The school prospered under the care of President W. B. Paterson and had last year about 400 students with regular college classes. Both schools moved on harmoniously, and were the just pride of the people. Unfortunately a difficulty arose between a student of the Normal and several students of Howard, in which one of the latter was severely cut. I will not attempt to speak of the merits of the controversy. At once a great outcry was raised against the Normal School. The legislature was petitioned to take away its charter and did so, at the same time chartering the Alabama State University, now at Montgomery, to take its place.

Meanwhile Howard, which it was hoped would be more prosperous if the Normal was removed, has been also removed to Birmingham. The people of that flourishing city desired better educational advantages and subscribed $75,000 and a considerable tract of land to be given to the college in case it was removed to that place. It has just been opened at Birmingham under favorable auspices. Many of the colored people are moving away because of the loss of the Normal School. This seriously depletes the colored churches.

Among the schools that remain are two flourishing female seminaries, viz., Marion Female Seminary (Presbyterian and Methodist) and Judson Institute (Baptist). This latter was founded in 1839. Its last catalogue says: "For nearly half a century the Judson has been a leading factor in the civilization of the South; and for the character of its work can point with confidence and pride to the hundreds of noble women who have come under its training." The location is beautiful and the buildings large and fine. I was most kindly received by Pres. Avarett, who was glad to have the *Cynosure* placed in their reading room. I did not visit the other seminary, but heard good reports of it. I cannot but think that there is a future for Marion and that in the future as in the past it will take the lead in the work of Christian education, and I sincerely hope that the A. M. A. will be able to take up the work discontinued by the State Normal school. The Christian education of the colored people of the South will injure no one but be an inestimable blessing to all. I expect to go to Tuscaloosa and Birmingham and then to Selma and Mobile.

H. H. Hinman.

THE MINNESOTA STATE MEETING.

THE SECRETARY'S REPORT.

St. Charles, Minn., Oct. 11, 1887.

Editor Cynosure:—The Minnesota Christian Association, opposed to secret societies, met in convention Oct. 4, 5, and 6, 1887, in Chestnut Hall, Minneapolis. President E. G. Paine was on hand, and Rev. W. W. Ames of Menominee, Wis., was chosen secretary pro tem. Revs. J. P. Stoddard's and C. F. Hawley's lectures were rousing and very impressive.

Wednesday afternoon Rev. Wm. Fenton of St. Paul gave us a very instructive address on the Bible view of Freemasonry, followed by short and enthusiastic speeches by Rev. W. W. Satterlee of Minneapolis, Bros. Ames, Stoddard and others.

Thursday afternoon Rev. W. W. Ames gave us a spirited address of encouragement. Revs. A. C. Hand of Chain Lake Center, Minn., S. F. Porter of Donnelly, Minn., and M. A. Gault, of the National Reform Association, made some short speeches which were filled with the Spirit of God. Father Hand and wife seemed not to lose a moment of the convention, and are full of the spirit of enthusiasm for this Christian work; as also Mrs. B. N. Cravath of St. Charles, Minn., who was present with her usual readiness to work for our cause. Our godly brother, Rev. R. J. Williams of Moose Lake, Minn., was there, ever ready with an earnest testimony for the truth in the cause. The last evening a Mason asked a question or two, which were very readily answered by Bro. Stoddard.

Our numbers during the convention were not large, but what was lacking in numbers was made up in enthusiasm, and all feel more earnest for the work. The following resolutions were adopted:

Whereas, The secret lodge system has become a power in this and other countries which influences and modifies social, commercial, civil and ecclesiastical relations in society, trade, civil administration and the church, resulting in unnatural and unscriptural separations in the family, unwarranted favoritism and proscription in trade, perversions of justice in our courts, and desecration and dissension in the church; therefore,

Resolved, 1. That it is the duty of every citizen, especially in a republican state, to investigate and familiarize himself with the principles, teachings and influences of the secret orders.

2. That since we find the worship of the Masonic and Odd-fellow lodges, as shown by their accredited standards, to be a revival of Baalism and ancient pagan worship, we are compelled in fidelity to Christ and the truth to denounce their secret religions as anti-Christian, and those who practice those rites as departing from the law and commandments of God.

3. That we find the covenants of Freemasonry and kindred orders incompatible with the equal rights of men before the civil law and prejudicial to justice in our courts, morality in our citizens and the cause of temperance and good order in the community.

4. That we re-affirm our purpose to expose, withstand, and seek by every lawful and Christian means the removal of all secret orders as the enemies of righteousness and truth in the earth; and recommend that they be prohibited by both church and state.

5. That we heartily commend the W. C. T. U. in its work, and sincerely hope that it will avoid all entangling alliances with secret orders and tolerate only such honorable methods in its work as require no cloak of concealment from an interested public.

Resolved, That we heartily congratulate the Evangelical Swedish Lutheran church of the Augustana Synod for the noble stand they have taken against the secret lodge system, and that we learn with satisfaction that the anti-lodge sentiment is so generally shared by the entire Scandinavian population.

Resolved, further, That we recognize the mighty hand of God in the wonderful work of the Salvation Army, and we are glad to know that the leaders in that movement set their faces against the secret lodge system so far as they are intelligently informed in regard to the nature and character of the secret lodges.

A resolution was passed that a delegation of five be appointed to attend the National Prohibition Conference in Chicago, Dec. 1, 1887. The following were appointed: Elwood Hanson of Minneapolis, Prof. E. G. Paine of Wasioja, G. P. Hall of Minneapolis, and Rev. A. C. Hand of Chain Lake Center. Voted that the fifth member be appointed by these four, and that credentials be given to each of the delegates, signed by the president and secretary.

The officers elected were: Prof. E. G. Paine, Wasioja, president; Rev. Prof. Brainard, 1st vice-president; Rev. P. Fuller, Utica, 2nd vice-president: Rev. Wm. Fenton, St. Paul, corresponding secretary; Mrs. M. F. Morrill, St. Charles, recording secretary; Wm. H. Morrill, treasurer.

At a meeting of the executive committee, Oct. 7, 1887, it was decided to employ Bro. Elwood Hanson of Minneapolis for three months as State lecturer.

M. F. Morrill, *Sec'y.*

CORRESPONDENCE.

NATIONAL REFORM IN EASTERN NEW YORK.

Newburg, N. Y., Oct. 12, 1887.

Editor Christian Cynosure:—In the battle of Lodi, May 10, 1790, Napoleon drove the Austrians over the Adda. Their batteries, however, still commanded the bridge which spanned the river. In the face of the cannon Napoleon ordered his columns to cross the bridge. Marshal McDonald said; "It is impossible." "*Impossible* is only in the dictionary of fools," replied Napoleon; and seizing a French banner he rushed upon the bridge. His men followed with a shout, and a victory was won which secured him the possession of Lombardy. Such courageous leaders are needed in the sacramental host. One man filled with such invincible enthusiasm could chase a thousand, and two put ten thousand to flight.

Sabbath morning I preached in the Union Presbyterian church, Rev. F. B. Savage, D. D., pastor. This congregation has 507 members. Their Sabbath-school numbers 520. The audience was large, and they listened with the closest attention. I am satisfied their sympathies were with us throughout. Every time I enter a strange pulpit the question of an earnest saint recurs: "Bernard, for what purpose art thou here?" Our purpose is single: to bear witness to the crown rights and royal prerogatives of the Lord Jesus Christ.

In the evening I preached in the First Reformed Presbyterian church, of which Rev. S. Carlisle had been pastor for nearly thirty-eight years. His death last July left them vacant. Rev. Summerville said at his funeral, "Bro. Carlisle needs no more encomium than the fact that he was pastor of this congregation for thirty-eight years." Educated in Belfast, Ireland, under Drs. Cook, Dick and Symington, and an intimate friend of Rev. J. R. Willson, D. D., and Rev. Andrew Stevenson, D. D., hence he was an old-side Covenanter of the first order. A Newburg lawyer, Mr. L. S. Sterritt, in a memorial paper says, "Perhaps nothing would give a better idea of his power in public discourse than his thoughtful paper on the history of the Reformed Presbyterian, or Covenanter church, in the vicinity of Newburg, and on the life of Rev. James R. Willson, D. D., which he delivered before the Newburg Historical Society in February, 1885, and which was afterwards published in pamphlet form; or his Centennial Sermon, delivered at Washington's headquarters in Newburg, July 3, 1876, which was also published and widely circulated." A local daily said, "In Newburg no citizen was more esteemed than he; no Christian more consistent; no preacher more eloquent and profound. He has left a name which is honored in the community."

On Tuesday evening I lectured in the Coldenham Reformed Presbyterian church, Rev. R. H. McCready, pastor. This is an old congregation. Rev. J. W. Shaw ministered to them for fifty years. He was preceded by Rev. J. R. Willson, D. D., the greatest pulpit orator of his day. He made an oration in the open air in the presence of 10,000 people on the occasion of reinterring the remains of a company of soldiers, and every one heard him distinctly. Bro. McCready is organizing a New York State Reform Association. He hopes to enlist the leading men of the commonwealth.

On Friday evening I lectured in Gardenertown M. E. church. I am trying to impress upon the people the necessity of taking the Bible as the supreme standard. When an Indian prince, who had spent five years in England, was asked what he thought of the Bible, he replied: "I think it is a book from God, for I see all the good people believe it, and all the bad disbelieve it." When the Queen of England was asked the secret of England's greatness, pointing to the Bible, she replied, "That Book." It is to be feared that it is not always wisely used. That sometimes gloomy writer, Mr. Foster beyond the seas, tells us of an enemy boarding a ship and concealing a piece of loadstone near the compass, and the captain, ignorantly following the misguiding needle, entered the enemy's port and was captured. The man who buys and reads the Sunday newspaper on Sabbath, who holds stock in Sabbath-breaking corporations, or who is, directly or indirectly, engaged in the liquor traffic, has placed such a loadstone near the compass of his conscience; and if it remains there, in the end he may be surprised to find that he has entered, not the haven of rest above, but the harbor of woe below, where he will be Satan's captive forever. The Scotch woman's advice to the young minister was cogent: "Preach the law, then the Gospel, and then the law again." That is the sum of all. Preach the law to awaken the sinner; then preach the Gospel to bring him to Christ; and then preach the law as his rule of life. The Bible must be studied. Chalmers said: "Some people's Bibles are left lying on the shelf so long that you could write damnation in the dust that has collected." The study of the Bible through the International Sabbath-school lessons makes the outlook for the coming generation very hopeful.

J. M. Foster.

EVANGELISTS WHO SHUN NOT THE TRUTH.

Orion, Wis., Oct. 8th, '87.

Dear Christian Cynosure:—When brothers Wolfe and Swayne were through with our camp-meeting [reported last week] they went to Richland Center, a hard nest of lodgery. You will see from this little slip from the county paper how the preachers there receive them. The lodges are trying to make a cats-paw of the board of health to oust them. They say it is not healthy in the rink without fire. No, I guess it is not healthy for lodgery. Pastor Williams of the Baptist church writes in the local press:

The interest is increasing daily in the meetings at the skating rink. Cold, indifferent and backslidden Christians are returning to their first love. Several have been hopefully converted. Hardened old sinners that have been serving the devil so faithfully all their lives are disturbed and angered because the Holy Spirit applies the truth to their guilty consciences. Mr. Wolfe has preached with wonderful force and clearness on the "Refuges of Lies," "Power of the Holy Spirit," "How to receive this Anointing for Service," "Full Assurance," "Regeneration," "Quack Doctors," Text, Job 13:4, "Is Hell a Myth or a Reality?" All his preaching is founded on the unfailing Word of God. He is especially successful in exposing false beliefs and worldly securities, and he is unique in ridiculing all half-hearted, go-as-you-please, hand-in-hand-with-the-world professors of religion. Much good is being done by the simple, plain presentations of God's truth. Christians can not afford to lose the Bible readings held every afternoon excepting Mondays. No services Mondays. Many people are loud in their praise of Mr. Swayne's clear and forcible manner of singing the Gospel. He does not obscure the words by the music, as is so often the case. We bless the Lord for sending his servants here. Yours, W. H. Dawson.

PANDEMONIUM AT COLUMBUS.

Columbus, O., Oct., 12, 1887.

Dear Cynosure:—The citizens here are being treated to a very strange entertainment for an enlightened people. A number of men are here from different parts of our State, whose ostensible object, so far as we can learn from the papers, is to feast, strut and dance. Last Friday night the Park Hotel was profusely decorated with flags of different colors, bearing different inscriptions. "*Welcome Knights*" was printed on some; others had a representation of a man clad in armor, with a sword in one hand and a black flag in the other. The crosses which appeared were all painted red. As we learn these men are great for symbols, we take it that the red

is to symbolize blood, the sword the way it is obtained, and the black flag the time. On Monday the saloons and some of the business places were also decorated. Tuesday the Knights arrived. There was a general hurrah. The small boys ran up and down the streets following the *tall men* (?) with glittering swords and feathers in their caps. Susan was there with the baby crying on one arm, trying to lead two or three infants with the other. Sambo had got a "day off," and was standing on the corner hurrahing to see his master strut, and wishing he had as much money so he could strut too. What a time they did have! A refreshing rain came early in the afternoon and continued by spells till evening. As the feathered fellows were not very good water birds, they frequently went from labor to refreshments. Coming forth between showers they would march up and down through the mud, doubtless very much admired. Last night they had a supper and ball in the Park skating rink, which this morning's paper states cost $2,000. This was *probably* for the widows and orphans they *are supporting* in such vast numbers. The paper goes on to state that *many* eminent ladies were there. The P. G. G. P. E. C. from Lancaster and other places was there, and we rather suspect that the great high-pan-tandrum, old Satan himself, was there. This morning I drove down town, thinking these men would be through with their strut, but found I was mistaken. While many had gone, there were quite a number marching up and down High street, which was crowded with teams, scaring many horses with their brass band, sword and feathers.

Query.—Would it not be well for some citizen to mention to these fellows that it would be well for them to stop before they strutted themselves to death?

W. B. S.

THE NAME OF CHRIST TABOOED BY THE G. A. R.

Chariton, Iowa, Oct. 10, 1887.

Editor Cynosure:—Iseminger Post, No 18, Department of Iowa, is located in this place. Rev. John H. Hughey, pastor of the Presbyterian church of Chariton, was elected its chaplain for the year 1887.

As the chaplain's card, containing the prayer at the opening of the post meetings, did not mention Christ's name, Mr. Hughey added at the close, "For Christ's sake." The commander of the post, Col. O. A. Bartholomew, ordered the chaplain to cease saying "for Christ's sake," and to read nothing but the prayer on the card. Mr. Hughey replied that he would resign if not permitted to use the name of Christ in prayer. Col. Bartholomew, who is a martinet, refused to allow the name of Christ to be used, so the chaplain resigned. Since then Dr. Perry, a Methodist, and Mr. Best, a United Presbyterian, have been conducting the devotions of the post, without using the name of Christ, which is so objectionable to Col. Bartholomew. Yours truly,

E. Thompson Baird.

FOR CANADIAN METHODISTS.

Galt, Ontario.

Allow me heartily to commend to the readers of the *Christian Cynosure* in Canada, who are members of the Methodist church, the example of that minister of Pine Bluff, who was moderator of the colored Baptist Association in Arkansas that voted seventy-six for the resolution condemning secret societies, and four for them. That was as it ought to be. We most heartily commend this example to the Guelph Conference and Canada Methodist General Conference, that a similar result may be had throughout the entire body in British America.

That they need a cleansing and reforming very much, I learned from a young man who had been three terms consecutively master of the Blue Lodge in the commercial capital of British America. He said "that a corresponding member from Ontario had visited their lodge one evening and told them that a minister in his conference had asked his demit from the lodges for reasons, and obtained it. He rose in conference and begged leave to move that all members of secret deistic lodges be disciplined. The president of conference, who was a jolly good fellow, put the motion to the house and said, 'I myself am a Freemason, and mean to live and die one. You may all do as you like. All in favor of the motion stand up.' Ten stood up. 'All opposed, show it by the same sign.' The whole conference stood up. There were more than a hundred who stood up. The motion was lost." In order to show me that his statement was true, he showed me his jewel and certificate.

This was certainly "lawful information had." I thought that if there had been as many righteous persons in Sodom it would not have been destroyed. May God give grace to the Methodist church in Canada to turn away from all Masonic idols to worship the only living and true God and serve him alone, that he may not destroy them from earth.

J. Donaldson.

PITH AND POINT.

THANKS TO FRIENDS IN THE NORTH.

Will you and the kind friends who have sent the *Cynosure* to a few poor colored ministers in the South accept my sincere thanks for sending it to me for one year. May the good Lord bless the paper and all the good people of the North for all they have done for the poor colored people of the South. I believe the *Cynosure* is the best reform paper published in the United States. It ought to be in the hands of every colored minister and reading family in the South, and in ten years we would have a genuine "New South" and a "people whose God is the Lord."—J. A. Jones, *Kymulga, Ala.*

HATING THE LODGE AT HOME.

How I deplore the fact that Pennsylvania can't raise means enough to hire somebody to draw out the latent opposition or hate of secret shams. I have found two ladies lately where I least expected who abhor the lodge. One of them told me that her poor old father trusted to Masonic salvation till nearly 90 years old, but two years before he died had to give it up as useless and fly to Jesus. Bless the Lord for such testimony.—J. C. Young, *Custer City.*

"MASONIC MENAGERIE."

That article (Sept. 15) out to be issued as a tract and distributed in tens of thousands. What a commentary on enlightened Boston! Are we to believe that she is already doomed as a slave to superstition and vice under the cloak of refinement and pleasure? Is that city, once "the cradle of liberty," to be the cradle of local despotism? Is her city council already the tool of lodgery or Romanism, or both, against the free Christianity which is the true bulwark of our liberties? T. H.

Bible Lesson.

STUDIES IN THE NEW TESTAMENT.

LESSON V.—Oct. 30.—The Harvest and the Laborers.—Matt. 9: 35-38; 10: 1-8.

GOLDEN TEXT.--Freely ye have received, freely give.—Matt. 10: 8.

[*Open the Bible and read the lesson.*]

COMMENTS ON THE LESSON BY E. E. FLAGG.

1. *The Divine Compassion.* vs. 35-38. Christ was ever at work. He did not wait as so many of his professed followers do in slothful inaction for opportunities to do good to come to him, but he sought them out. To do his Father's will was his meat and drink, and if we are like him we shall be all the time hungry, as it were, for something to do for God. He was moved with compassion on the multitude; nor can we if we have his spirit fail to be moved in like manner. Ignorance, poverty and vice prey on the larger half of mankind. Still, they are as sheep not having a shepherd. The saloon traps them by the thousands, and still by thousands they walk into its gilded snare. I once heard a dear W. C. T. U. sister allude to Isaiah 42:22 as an exact description of the poor drunkard's condition; "This is a people robbed and spoiled; they are all of them snared in dens, and they are hid in prison houses: they are for a prey and none delivereth; for a spoil, and none saith, Restore." The Lord of the harvest needs more laborers in the temperance work who with the love of Jesus in their hearts will seek out and try to save these poor victims of drink. How many scattered sheep for whom Christ died are looking to the lodge for salvation. The time will come when their feet will stumble upon the dark mountains, and they will be beyond the reach of instruction or warning. That instruction and that warning they need now. In this field the laborers are indeed few. All Christian hearts which feel and deplore the mischief that Masonry is working in church and state, cheating souls with a false hope of salvation and blocking the wheels of every righteous reform, must surely pray for more laborers in this cause; more consecrated men and women willing to give themselves to the work of teaching the people the true nature of this great foe to Christianity.

2. *The Apostles sent out.* vs 1-8. He gave them power over unclean spirits to cast them out. The subject of demoniac possession is not very well understood. Many commentators think that during Christ's stay on earth devils were allowed a peculiar license to afflict mankind which has not been exercised since. Leaving this point undecided we are sure that the condition of the Bible demoniacs could not have been more wretched than that of the poor victim of delirium tremens, or more manifestly a proof of Satan's malignant power. This unclean spirit of the saloon every Christian man and woman has received a divine commission to cast out. Unclean spirits are rife not only in the polluting print but the sensational weekly and the Sunday newspaper which cater to the depraved tastes of their readers. There is no crusade more important than the one against bad literature. Spiritualism can be nothing else than the work of unclean spirits, for John tells us that every spirit which is of God confesses Christ, and every spirit which is not of God denies him. What is not of God must be of Satan, and spiritualism as we all know rejects the Bible and of course rejects Christ. By the same rule we know that every Masonic lodge is the abode of unclean spirits. Pres. J. Blanchard says: "The terrible uniformity of these dark systems show their rise from one common source." In America or Europe, Asia or Africa, we find the same impure symbols, the same appeal to physical fear, the same paralyzing spell over the will and conscience—and *no Christ.* It is time that Christians everywhere should hear his call to cast out the unclean spirit of the lodge from their midst. They were given the mission of healing. Even if he cannot wield the power of a Dr. Cullis or a Dorothea Trudell over the physical evils which afflict the body, every Christian is bound both by example and precept to be a health missionary. With plain living and strict obedience to the laws of hygiene the sum of human disease and suffering would be greatly diminished. They were to preach the new order of things—that the kingdom was not only coming but at hand. So we are to preach—not a Saviour far off but one who is standing at the very doors waiting to bless. As we have freely received, so freely should we give out. The measure of the Lord's grace to us is the measure of what we should try to do to bless others.

From Peloubet's Notes.

The Motive for Missions. (1) The love of Jesus our Lord. (2) The love we bear to our fellow men. (3) The needs of our fellow men; their suffering and lost condition. All of these need to be joined together in one mighty motive. For if we do not love Jesus and our fellow men, then the view of their needs will not lead us to go to their rescue. And on the other hand it is the lost condition of men that directs love to their help. The greater we see their need and danger to be, the more earnest will love be to seek and to save them. One will not risk his life to save another from a slight wetting, but he would to save him from drowning. (4) The greater our experience of the change the Gospel produces the more shall we desire that others enjoy the same experience. (5) The more we love Jesus, the stronger will be our desire to hasten the coming of his kingdom, to see him upon the throne of every heart, and of the world.—*P.*

"Now the names of the twelve apostles are these." Of the twelve apostles there are four lists, the other three being found in Mark 3:16; Luke 6:14; and Acts 1:13. They differ in the following particulars. Luke in the book of Acts does not insert the name of Judas Iscariot, who was then dead; both in his Gospel and in Acts he entitles the Simon who is here and in Mark called the Canaanite, Simon Zelotes; Matthew gives as the tenth disciple Lebbeus; Mark calls him Thaddeus; Luke and Acts Judas of James, *i. e.*, son or brother of James; and Mark says that James and John were surnamed by Christ Boanerges, *i. e.*, the sons of thunder. In other respects the four lists are identical, except that the names are given in a slightly different order by the different writers. They all agree, however, in putting Simon Peter first and Judas Iscariot last. There are three pairs of brothers among them, Andrew and Peter, James and John, James the less, and Judas or Thaddeus. James and John I believe to have been own cousins of our Lord. With the exception of Judas Iscariot all were Galileans; several of them were by trade fishermen, a laborious and profitable calling; they were all laymen, that is, there was neither priest nor scribe among them. They have generally been regarded as illiterate men (Acts 4.13); but by this must be understood, not that they were specially ignorant. but that they were not versed in the rabbinical literature, the scholastic theology of their age. Phillip and Peter both appear to have been acquainted with the Greek. This is indicated by the application of the Greeks to Phillip (John 12:20,21) and by the fact that the epistles of Peter were written in Greek. Matthew was a ready and methodical writer; John evidently was a man of culture, as his writings show, and his social position was such as gave him ready access to the high priest's palace during the trial of Jesus (John 18:16).—*Abbott.*

Note (1) The apostles were to go in pairs (Mark 6:7) "for they were to be accustomed to work in brotherly fellowship, and when difficulties arose, one was to have the counsel and aid of the other."—*Schenckel's Character of Jesus.* (2) They were to minister to both body and soul (vers. 7 and 8); (3) were to preach in the towns and villages, while Christ continued his ministry in the cities (compare Luke 9:6 with Matt. 11:1); (4) were to preach only to the Jews (vers. 5, 6); and (5) in their ministry were to follow the example and adopt the habits of the ancient prophets.—*Abbott.*

(2) Warnings of Obstacles and Persecutions (vers. 16-23). So that they would not be discouraged, and wrong and selfish motives would be sifted out. "These apply to the Christian ministry in all times of religious persecution."

(3) Promises and encouragements (vs. 24-42), part of which are included in our next lesson, and "appear to be universally applicable to all followers of Christ, whether engaged directly in the work of preaching the Gospel or not."

In Brief.

It is not generally known that camels, both wild and tame, are found in Texas, yet such is the fact, and some of them will be on exhibition at the State Fair at Dallas this fall. The first of these animals were brought to the State by the government in 1852 to test their usefulness in crossing the American desert to California. They came from Arabia and were the ancestors of those now in the State.

Another test was made of Zalinski's dynamite gun in New York bay last week. Two or three effective shots utterly demolished the hulk of a large old schooner anchored for the purpose at a distance of a mile. Military experts are inclined to think that this new engine of destruction puts an end to war, and enables us to laugh at the iron clad navies of the world. One shot from this gun would sink the largest iron-clad ever built.

The demand for reindeer skins is likely to largely increase, and the Norsemen and Laps may find the rearing of deer a more profitable business than it has hitherto proved. Reindeer skins are more buoyant than cork, and persons wearing a waistcoat or belt made from this material there is no fear of their sinking in the water. Considering the innumerable drowning accidents which are daily recorded, it is gratifying to think these may be avoided by substituting for a portion of our ordinary clothing a garment made of reindeer skin. With the fear of drowning removed, the pastime of boating would quadruple its devotees.

The Shah of Persia will shortly visit London, Paris and St. Petersburg. Our readers will remember that when Nassar ed Deen last visited Europe the public were amazed at the brilliancy of his own and his courtiers' uniforms, which were resplendent with diamonds. The wily Shah came for the purpose of negotiating a loan of money, and being the possessor of such a large amount of visible wealth, there was no difficulty in floating the Persian bonds It was not until he had returned to Teheran that it leaked out that his precious stones had been expressly manufactured for him by a company of paste diamond makers in Paris.

The Cincinnati *Price Current* gives its annual statement, from special investigations, in regard to the corn crop of 1887, in which it is shown that the aggregate crop is estimated at 1,510,000,000 bushels against last year's crop of 1,655,000 000, indicating a shortage of 155,000,000 bushels compared with 1886. In the seven Western surplus States the shortage is 161,000,000 bushels, and adding six other corn growing States the shortage is 203,000,000 bushels for the thirteen States. Compared with an annual average for five years—1881 to 1885 inclusive—the crop shortage is 108 000,000 bushels, the thirteen States being deficient 186,000,000 bushels in this comparison.

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SECRET SOCIETIES CONDEMNED

BY EMINENT TESTIMONY.

Pres. A. A. Smith, *Northwestern College:*—There can be no doubt that when secrecy is adopted as a rule of action, it has a demoralizing tendency.

Matilda J. Gage, *a leader in the Woman Suffrage movement:* — Masonry excludes women, not for any great secrets it may have, but because of shame for its indecent ceremonies.

Rev. T. D. Post, D. D., *of St. Louis,* in an address before the Pilgrim Memorial Convention, Chicago, 1870, spoke of the lodge as setting up the hollow forms and titles of king-craft and priest-craft, that those hated foes of humanity might creep back into their shells.

Prof. Robison.—"But not only are secret societies dangerous, but all societies whose effect is mysterious. The whole history of man is proof of this position; in no age or country has there ever appeared a mysterious association which did not in time become a public nuisance." Proofs of a Conspiracy.

Bishop Stevens, (*Protestant Episcopal*) in an address before Pennsylvania diocese, 1874, said he "had refused to receive at the holy communion young men who belonged to secret societies existing within the church, as the machinery of these organizations was used to advance the interests of ritualism and Romanism."

Rev. Dr. Krauth, *President of Lutheran General Council:*—They strike at the root of the three divine institutions. They bring disturbance into the family, the church and the state, claiming for themselves what God has conferred on these alone. If the church cannot break down, by the truth, the oath-bound secret societies, they will break her down everywhere.

Mrs. C. B. Miller, *Syracuse, N. Y., daughter of Victory Birdseye, Esq.:*—My father died in 1853. Had he lived to see the rebellion of 1861, I have no doubt that he would have said that Freemasonry in common with slavery should bear the responsibility of that terrible war; for by undermining Southern loyalty it brought about a state of things without which the rebellion would have been impossible.

Pres. H. A. Thompson, *Otterbein University:*—What a farce to think of Christ organizing an oath-bound association, admitting members by a solemn pledge, in a secluded room, in some lonely place, with sentinels outside and inside to protect from the vulgar gaze, in order to help men to a purer life; to induce them to reform and forget their past misdeeds and begin anew. If this is the best method of saving men, why did he not adopt it instead of, or make it a part of the Christian church which he himself instituted.

Dr. Adam Clarke:—"Have no fellowship" means have no religious connection with heathens or their worship. The "unfruitful works of darkness" probably alludes to the mysteries among the heathens and the differing lustrations (symbols) and rites through which the initiated went in the caves and dark recesses where these mysteries were celebrated; all of which he (the apostle) denominates "works of darkness," because they were destitute of true wisdom; and "unfruitful works" because they were of no use to mankind; the initiated being obliged on pain of death to keep secret what they had seen and heard and done.—*Commentary, Eph 5th chap.*

How then could they keep up the profession of Christianity or pretend to be under its influence while they had communion with darkness, concord with Belial, and partook with infidels?—*Com. Cor. 62.*

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D. A. Richards, Brighton, Mich.

THE CHURCHES VS. LODGERY.

The following denominations are committed by vote of their legislative assemblies or by constitution to a separation from secret lodge worship:

Adventists (Seventh-day.)

Baptists—Primitive, Seventh-day and Scandinavian.

Brethren (Dunkers or German Baptists.)

Christian Reformed Church.

Church of God (Northern Indiana Eldership.)

Congregational—The State Associations of Illinois and Iowa have adopted resolutions against the lodge.

Disciples (in part.)

Friends.

Lutherans—Norwegian, Danish, Swedish and Synodical Conferences.

Mennonites.

Methodists—Free and Wesleyan.

Methodist Protestant (Minnesota Conference.)

Moravians.

Plymouth Brethren.

Presbyterian—Associate, Reformed and United.

Reformed Church (Holland Branch.)

United Brethren in Christ.

Individual churches in some of these denominations should be excepted, in part of them even a considerable portion.

The following local churches have, as a pledge to disfellowship and oppose lodge worship, given their names to the following list as

THE ASSOCIATED CHURCHES OF CHRIST.

New Ruhamah Cong. Hamilton, Miss.
Pleasant Ridge Cong. Sandford Co. Ala.
New Hope Methodist, Lowndes Co., Miss.
Congregational, College Springs, Iowa.
College Church of Christ, Wheaton, Ill.
First Congregational, Leland, Mich.
Sugar Grove Church, Green county, Pa.
Military Chapel, M. E., Lowndes county, Miss.
Hopewell Missionary Baptist, Lowndes Co., Miss.
Cedar Grove Miss. Baptist, Lowndes Co., Miss.
Simon's Chapel, M. E., Lowndes Co., Miss.
Pleasant Ridge Miss. Baptist, Lowndes Co., Miss.
Brownlee Church, Caledonia, Miss.
Salem Church, Lowndes Co., Miss.
West Preston Baptist Church, Wayne Co., Pa.

OTHER LOCAL CHURCHES

adopting the same principle are—

Baptist churches: N. Abington, Pa.; Menomonie, Mondovi, Waubeck and Spring Prairie, Wis.; Wheaton, Ill.; Perry, N. Y.; Spring Creek, near Burlington, Iowa; Lima, Ind.; Constableville, N. Y. The "Good Will Association" of Mobile, Ala., comprising some twenty-five colored Baptist churches; Bridgewater Baptist Association, Pa.; Old Tebo Baptist, near Leesville, Henry Co., Mo.; Hoopeston, Ill; Esmen, Ill.; Strykersville, N. Y.

Congregational churches: 1st of Oberlin, O.; Tonica, Crystal Lake, Union and Big Woods, Ill.; Solsbury, Ind.; Congregational Methodist Maplewood, Mass.

Independent churches in Lowell, Countryman school house near Lindenwood, Marengo a[illegible]ll.; Berea and Cam; Nelson, Ky; Ustick, Ill.; Clarksburg, Kansas; State Association of Ministers and Churches of Christ in Kentucky.

N. C. A. BUILDING AND OFFICE OF THE CHRISTIAN CYNOSURE, 221 WEST MADISON STREET, CHICAGO

NATIONAL CHRISTIAN ASSOCIATION

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The object of this Association is:

"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved, to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform.

Form of Bequest.—I give and bequeath to the National Christian Association, incorporated and existing under the laws of the State of Illinois, the sum of —— dollars for the purposes of said Association, and for which the receipt of its Treasurer for the time being shall be sufficient discharge.

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The Christian Cynosure.

Editors.

J. BLANCHARD. HENRY L. KELLOGG.

CHICAGO, THURSDAY, OCTOBER 20, 1887.

The New Orleans Meeting.—Secretary Stoddard is at work on the programme for the proposed National meeting in New Orleans next winter. Prominent clergymen of various denominations are being written to, and no rational means will be unemployed. The Chicago Congress of Churches was endorsed, in its call, by the first envangelical minds in the United States; by many who dared not to attend it; and one (Talmage) under Masonic pressure went back. But the meeting broke ice, and did vast good. We hope to see and hear some of these men at New Orleans. This meeting should be borne on the wings of prayer continually. And we hope every paper which is opposed to lodgery, will devise and discuss methods.

The tone of both the *Conservator* and *Telescope* indicates that the church of the United Brethren in Christ must be rent by the evil spirit of the lodge. Since Christ was on earth Satan has always rent before being cast out; as cast out he certainly will be. The *Telescope* seems to be governed by a strictly worldly policy on the question of secret societies; and indeed its whole spirit is that of a paper published for its market. It looks at Presbyterian, Baptist, Methodist and Congregational churches, filled with Masons, and longs to have the United Brethren church like them. The *Conservator* pleads, agonizes, and asks in substance the pertinent question, "When you have driven out of the conferences all who will not fellowship Masons, and taken lodgemen in their places, what sort of a church will you have then?" It will not be like those churches out of whom the lodge-god has never been cast; but like him into whom seven other spirits enter more wicked than the one which was cast out, and the last state of that church will be worse than the other churches which sin against less light. It is simply dreadful to think what the United Brethren church is coming to!

DR. HOWARD CROSBY.

We give the readers of the *Cynosure*, in this number, the face of an extraordinary man, even among extraordinary Americans. He was born in New York city, 1826, and is now sixty-one years old. A graduate from New York University at eighteen; professor of Greek in the same in 1859, when thirty-three; and two years after in Rutgers College; when he was ordained by New Brunswick Presbytery. Two years later he became pastor of the Fourth Avenue church in New York, where he still is. In 1870 he became Chancellor of New York University, where his predecessor, Dr. Ferris, said, "as lecturer and teacher he has no superior." He was chosen moderator of the General Assembly in 1873. As a traveler, author of commentaries on the Greek poets, Bible commentaries, and for more than thirty years a writer for reviews, he has filled up a life of amazing activity without a failure, except as an advocate of temperance.

While Chancellor of New York University he wrote for the Boston *Congregationalist* a powerful article against secret societies in colleges, in which he took strong ground against these pests. Though he knew that there was scarcely a prominent college in the United States, except Princeton and a few smaller institutions, which were not virtually able to defy their faculties, Chancellor Crosby wrote with as much *sang froid* as though the vast majority were with him. And while he speaks against college secret societies from personal experience, having years ago been in one, as "at war with truth, candor and manliness," shams in short, and breeders and protectors of immoralities, he writes down his judgment of secret societies, in colleges and outside, in these scathing words:

"We have no hesitation in writing secret societies among the quackeries of this earth; a part of the great system by which the mud-begotten try to pass themselves off as Jove-born."

When the proposition for a national conference of all churches upon the lodge question was proposed, Dr. Crosby put down his name in approval of the meeting without hesitation, and in letters of regret that he could not attend and speak, addressed to Dr. W. C. Gray of the *Interior* and Pres L. N. Stratton, he said, "The secret lodge system belongs to despotisms and not to democracies. Whatever in it is not babyish is dangerous."

There are two classes of distinguished teachers of religion: those who seek to please God, and those who seek to please man. To which class Dr. Crosby endeavors to belong may be seen from his comment on Christ's beatitudes on the Mount, which he treats thus:

"If we ask the average man to write eight beatitudes, they would run somewhat this way: 'Blessed are the rich, for they can buy everything they please. Blessed are the jolly ones, for they have a good time. Blessed are the powerful, for they have their own way. Blessed are the smart fellows, for they come it over the greenhorns. Blessed are the unfeeling, for they have no sentimental qualm. Blessed are the liberal-minded, for they can enjoy little sins. Blessed are the strong for they can knock down opposition. Blessed are they that get the world's praise, for they have an easy life.' I think that the great majority of men would sign these beatitudes and then show their sincerity by doing their best to occupy the position of these blessed ones. The Christian recognizes the fact that he has nothing in himself to present before God. Here is the foundation of true religion. The Christian is a 'mourner,' one who weeps in secret over his sins. The Christian is 'meek.' What is that? It is the quality of Christ, who was to come as Zion's king, meek, and, as a token of it, lowly. The Christian 'hungers and thirsts after righteousness.' The soul that simply wants to get to heaven at last is not a Christian. It is the soul that wants to be holy that is a Christian. The Christian is 'merciful.' Again we trace this characteristic to his sense of sin. The Christian is 'pure in heart.' He does not profess to love purity and then, with the excuse of art or fashion, nurse the impurity of his imagination. The Christian is a 'peacemaker.' He shrinks from personal strife, and he promotes peace in others. Last of all, the Christian is 'persecuted for righteousness sake.' The world will always hate a true Christian. They will leave him alone, as long as he favors their theatres and balls and Sunday newspapers, but the moment he opposes these Satanic devices they will attack him in motive, mind and manner, and show the venom of the old serpent. Alas for the Christian who is never persecuted! He must be a dumb dog."

It is well known that the *Cynosure* differs, decidedly differs, from Crosby's views on temperance. We are for total abstinence and prohibition. We believe Dr. Crosby will vote prohibition, but he opposes total abstinence. We once said to Prof. Agassiz: "We are shocked at your teaching diverse origins of the human family, and making the Bible account of Eden a myth."

"Well," said the great and pleasant man and scholar, "well; if I teach many truths, and but one error, still it is worth looking at."

The editor of the prose works of John Milton says of him: "He was the greatest of all human beings." But circumstances warped his powerful argument on "the doctrine of divorce," so that he wrote: "What a cruel thing it is to force the continuing of those together whom God and nature in the gentlest end of marriage (mutual love) never joined." He was blind and his wife went to her parents, so Milton advocates the right of divorce for one "who misses by chancing on a mute and spiritless mate." That is, he advocated divorce for incompatibility, against the words of Christ, the author of marriage. He was blind, and wished to write Paradise Lost. She wished him to continue Latin secretary to Cromwell, and furnish her a carriage.

Dr. Crosby was born in New York city among the wealthy and has wealth. When he was a youth, Dr. Woods of Andover and Dr. Sprague of Albany were on one side of the wine question, and Prof. Stuart and Delavan on the other. Polygamy and wine-drinking were both practiced by Bible saints. As Moody says, "Noah, the best and greatest man of his age, got drunk on wine." Samson was a total abstinence temperance man; but practiced worse vice than drunkenness. Abraham and Jacob had more wives than one, before that question was up. And Dr. Crosby still lives among Christians where wine is on their tables.

The late John B. Finch was Grand Chief Templar of the world's Grand Lodge, which prohibits sweet cider as it does whisky. Crosby loathed secret lodges and false science; and prefers Spurgeon, spite of his ale, and possibly his cigar, to his near neighbor, the Secretary of the National Temperance Society, who is sworn to stand by Masons, and conceal their crimes "whether they be right or wrong." And, meeting the temperance question amid such circumstances and surroundings; met and assailed by minds inferior to his own; accustomed as he was to shirk nothing, it is no more wonderful that he should err in this one point, than that Washington should hold slaves; and, being assailed rudely, that he should answer in kind; and having based his opinions on scholarship rather than fact, that he should go to Boston and utter his views in Tremont Temple. "For even his failings leaned to virtue's side," and flinching and cringing before popular sentiment are no part of his nature.

The temperance question is one of fact. "Was Noah stronger than Samson? Do the saloons benefit or curse the nation?" If both these questions must be answered No! then total abstinence and prohibition are right. Jeremy Bentham says, "To a wise statesman the known and certain consequences of a thing are part of the thing itself." And it is not worth while for us to inquire whether the "groves" which God forbade near his altar were upas trees or cedars; since it was as certain if they stood there they would breed idolatry as moderate drinking is to breed drunkards, and saloons to breed rows and crimes.

The Powderly Meeting.—The Knight of Labor convention in Minneapolis has been already two weeks in "secret" session, except what the press is able to steal from them, according to Mr. Finch's code. It may hold a week more, when we shall endeavor to review its actions. Last week there were two critical days for Mr. Powderly, without whom the order would long since have gone to pieces. The first was Monday when a resolution in favor of commuting the sentence of the Chicago anarchists was presented and defeated by an impassioned speech by Powderly. The other was on Friday when an attempt to get rid of two hostile members on the executive committee precipitated a quarrel which threatens to split the order. In all the time so far spent by this meeting we do not remember yet one honest, sensible proposition for the benefit of the working classes. Perhaps there are plenty of them kept secret!

—Secretary Stoddard, desiring to attend the Wesleyan General Conference at La Otto, Indiana, this week, has sent Bro. W. I. Phillips as his deputy to the Iowa State Convention at College Springs, where having been an esteemed pastor for several years he will be doubly welcome.

—Friends in Missouri will cheer for Bro. Butler's proclamation for a rally at Princeton next week Tuesday and Wednesday. If they have the best meeting of the season we shall not be disappointed, nor will it cause jealousy in other States. There has been a healthy emulation between Ohio, Illinois and Iowa for two or three years; and it is well to have a godly emulation in such a cause.

—Pres. J. Blanchard expects to spend next Lord's day in Detroit with brethren Foote and Clark, on his way to New England. He expects to visit first the meeting of the American Missionary Association at Portland, of which society he was one of the founders; then the New Hampshire convention and other meetings in Vermont, Massachusetts and possibly Connecticut. He can be addressed at Manchester, N. H., until the 29th of this month.

—In the *Cynosure* of September 1st we published a number of extracts on Romanism. One was from the Boston *Pilot* which attributed to that paper the sentiment: "There can be no religion without the Inquisition, which is wisely designed for the promotion of the true faith." Mr. John Boyle O'Reilly, editor of the *Pilot*, says such a sentiment never found place in his columns. We are glad to make this correction on such authority. The collection of extracts was sent us in print from New England, and from what paper we cannot now ascertain.

—Rev. George Warrington, president of the Iowa State Association, not satisfied with the burden of two excellent papers, the *Psalm Singer* and the Birmingham *Free Press*, proposes another, to be called the *Freed-mason*. He promises to begin with January if 500 subscribers are pledged by that time. It will be a handsome 8-page monthly at 60 cents a year, and we can promise that it will be worth double the cost. The *Cynosure* wishes success to the project.

—Rev. W. W. Satterlee, of Minneapolis, whose presence and aid were so generously given and heartily appreciated at the late State Convention, has just been appointed by his conference to a professorship in Grant Memorial College at Athens, Tennessee. The chair to which Mr. Satterlee is called will be the first of the kind in any institution in the world. It is to be called the chair of "Political Economy and Scientific Temperance," and the name indicates the scope of the teaching. Mr. Satterlee's career as an educator and a temperance worker seems especially to qualify him for the important position. His lectures will be to the advanced classes of the institution, and will cover a period from November to May of each year. The balance of the year he will live in Minnesota. His duties at the institution begin one year from this date.

—The telegraph reports the dangerous illness of Rev. Dr. David R. Kerr, editor of the *United Presbyterian*, Pittsburg. Dr. Kerr has for many years, as editor of its leading paper, exercised a powerful influence in the denomination, and if the disease proves fatal his loss will be deeply felt.

—Since writing the above, word comes that Dr

Kerr died Friday morning. He was in his 70th year, and had filled up a life of eminent service for the Christian church. He was for many years president of the faculty of Western University, and afterward president of Westminster College. In 1866 he served as Moderator of the United Presbyterian General Assembly, and in 1880 was a delegate to the Presbyterian Pan-Presbyterian Council. As editor of the *United Presbyterian* he has been conservative in respect to Christian reform movements, yet was always true to the principle of his church in condemning secret societies. He took an active part in the first national meeting when the National Christian Association was organized in Pittsburgh in 1868, and seven years later, when again the national convention met in that city, he was elected its president.

—Some two years ago, as the result of the valued labors of the colored evangelist, Rev. Lewis Johnston, a colored church was organized in Pine Bluff, Arkansas. Since that time this church has been worshiping in a hall rented for them by the white Presbyterian church part of the time, and part by themselves, to which they have access only on the Sabbath day. This colored church is composed of a very worthy element, though few in numbers and weak in resources, and the efficiency of the work is seriously retarded for want of a house of worship. An effort is being made by Bro. Johnston to raise money and build a church.

OUR BOSTON LETTER.

REV. DR. JUSTIN D. FULTON AND THE ROMAN CHURCH.

Rev. Dr. Justin D. Fulton, who is on a crusade against Romanism, has entrenched himself on the lecture platform in Music Hall, where he stands Sabbath after Sabbath hurling denunciations against the papal beast, and in return receiving volley after volley of hetereogenous criticisms from nearly every quarter, and strangely enough the hottest fire comes not from Rome, but his own Protestant ranks. Metaphorically, he is riddled from head to foot with bullets of reproof, even from his own denomination, for the campaign he has undertaken at the risk of his life. Let them sneeringly designate his ringing speeches, teeming with warnings and admonitions concerning the encroachments of the papacy, by synonymous appellations as *Fultonics*, etc., if they will. There is "more truth than poetry" in his utterances which his shallow-brained and short-sighted critics may discover to their surprise one of these days, even as the fickle Athenians, though faithfully forewarned by the intrepid and patriotic Desmosthenes.

Fultonics! There is a great deal of meaning suggested in that word. Full-of-tonic those brave speeches doubtless are, which will not fail to tone up the weak, lethargic Protestant stomach for the great work it sooner or later must digest.

It is with some timerity that I venture to present the readers of the *Cynosure* an impression of my view, and an expression of my candid opinion of the prodigious work Dr. Fulton has undertaken almost "single-handed and alone," lest I be considered as "enthusiastic." Nevertheless, if a critical presentation of an honest conclusion, after impartial investigation of a subject, can be termed "enthusiasm," then I must plead guilty of being an enthusiast, and will humbly receive my sentence.

First, then, I believe, and in many instances know, that Dr. Fulton is telling the truth in regard to the character of the papacy, and I am not led to believe and know because I am partial. I am as ready to receive truth from Rome as from any other source, knowing that truth is truth no matter in what garb it may appear. I know according to his own acknowledgment that the Roman pontiff claims and seeks absolute supremacy of both the religious and political worlds. I am conscious of the necessity of keeping church and state as far apart as the east is from the west. I know Romanism is doing its utmost to amalgamate the two factions under its own religious formula and political regime. I feel, I know that at this present crisis of affairs we need a man of backbone, one who cannot be bought nor sold, nor intimidated, nor scoffed from a faithful, truthful presentation of Rome's machinations against a nation whose institutions are the grandest ever known to this world, and on whose escutcheon is written in the blood of the Revolution and the Southern Rebellion, "Liberty," "Religious Toleration" and "Public Instruction." I say these sacred inscriptions must never be effaced by the muddy water of the Tiber. We need some one like a burning meteor, patriot enough—aye! humanitarian enough, self-sacrificing enough to dash o'er the land and *say so!*

I believe we have that man in Justin D. Fulton, who has given up his pulpit, left his home and gone forth fearless, yet, nevertheless, taking his life in his hands, to proclaim the danger threatening our beloved land.

Well, say it right out. "Now, Bro. Mathews, that was a perfect volcanic eruption of enthusiasm." I don't deny it, nor can you, dear reader, deny that it is a perfect volcanic eruption of *truth*. Alas! we Americans lack just that one almost disreputable thing—enthusiasm. We are so afraid it will subvert our keen reasoning faculties. I tell you, my friend, it is because we lack enthusiasm that we, as a nation, are becoming so dormant, allowing our dearly-earned rights—liberty, everything enhancing true civilization—to be usurped by an element that is not only antagonistic to us but to themselves as well. In protecting ourselves from the inroads of superstition and religious dominition we protect them also, and one day they will bless God for our faithfulness. Stand by Fulton and his Fultonics!

I had almost signed myself "Enthusiasm," but enthusiastic as it may be, I'm not ashamed to acknowledge the foregoing article, whether it pleases or displeases.

D. P. Mathews.

UNEARTHING SECRET SOCIETY MURDERS IN MISSISSIPPI.

At Greenwood, Miss., the jury of inquest in the case of Harry Taylor, recently killed there, after taking testimony, found as their verdict that Taylor was murdered by members of the Dry Bayou and Shell Mound Masons, naming fifteen members of those organizations. Warrants have been issued for the persons accused, one of whom has already been arrested. The testimony given at the inquest shows that the societies mentioned are bound by oath to avenge the death of a brother member. A Negro from Vicksburg named "Doc" Stringer organized these two lodges, getting about $180 from them on a promise to send them charters, which they have never received. A subpœna was issued for the books of these lodges, but none could be found. There is no doubt that there existed a secret organization among the Negroes in that county, bound by oath to do murderous acts. Officers of the law are on the track of those implicated, and the members of this secret and murderous order will be brought to justice.

A dispatch from Greenwood on the 10th inst., says that nine Negro Freemasons have been arrested for this murder, and in the preliminary trial it was discovered that a resolution to kill Mr. Kerney, a white man who had a fight with one of their brothers, whose arm he had broken, was passed during one of their meetings, but the time appointed for the deed had not yet come. Two days were consumed in taking testimony, and many other Negroes have been implicated. There is no doubt that a colored man, a member of the Dry Bayou Lodge of Negro Masons, was killed by Harry Taylor, and that both Harry Taylor and his wife had disappeared, a body answering to Taylor's being found in the river with marks of violence upon it. The body had been weighted down.

The lodges in this county were organized by a Negro who claims to be working under the authority of the Grand Orient of France. Their lodge was founded in 1882. Several other lodges have been founded in the section. The colored Masons are not recognized by the white Masons.

It would appear that these simple-minded Masons have taken their oaths to mean what they say, just as did the Morgan killers and their comrades throughout the country in 1826. But Masonry is not so bad now, they say. The throat-cutting, bowel-burning, head-splitting, etc., is all for fun, you know. Masons no longer say Morgan deserved his fate; they no longer claim that it is impossible that their oaths should be revealed because of the penalty. O no! they are now a very innocent debating society, which meets to discuss politics and how churches should be managed.

PRESS COMMENTS.

Labor unions organized for the mutual protection of members become, inevitably, in the course of time, the masters of workmen, and most cruel and tyrannous masters they have proved themselves at times. If these unions continue to increase in numbers and grow in power they will tend more and more to centralization, will come more and more under control of a small number of rulers, and the ultimate result will be that choice of employment will be withdrawn. The strength of the laboring man is in his freedom to make the best use of his powers, as an individual, and no other system will advance his interests permanently, or be to the greatest good of the greatest number.—*Inter-Ocean.*

The Knights Templar are trying to change their ritual, but some of the more conservative and less conscientious are using their efforts to prevent it. We are surprised that they did not make some alterations long ago, and eliminate the more barbarous features. It seems strange that one portion should have been retained so long, that of drinking wine out of the top of a human skull, and taking an obligation that is sufficiently awful to make "each particular hair stand on end like quills upon the back of the fretful porcupine." One of the high dignitaries at the recent meeting at Oskaloosa spoke against the change, according to the newspaper report, which is as follows: "Grand Commander A. R. Dewey took a strong stand against the adoption of the new ritual and gave cogent reasons therefor." —*Birmingham Free Press.*

The Pope is a king. He says so himself. And doesn't that prove it? for isn't he infallible? In view of his approaching jubilee Leo XIII. has had struck a number of medals bearing the inscription: "Pope Leo XIII., Pontifex *et rex.*" Now *rex* is Latin for king, and that inscription means Pope Leo XIII., Pontiff and king. The Roman police found some of these medals on sale in a shop in the city and promptly confiscated them. At this the Vatican makes a decided protest, and argues that the "law of guaranties" recognizes the Pope's right to the title of sovereign; and supports this argument with the fact that Bismarck in his letter to the Pope about two years ago plainly addressed him as "sire." Now in the language of courts, "sire" means "sovereign;" and as a king is a sovereign, and as Bismarck called the Pope "sire," therefore the Pope is king.—*Signs of the Times.*

Herr Johann Most, Anarchist at large, has committed the curious stupidity of applying for naturalization as a citizen of the United States. In making such an application Herr Most turned his back on his own professions most shamefully. An Anarchist is one who holds it to be the right and duty of the people to break up the state and abolish its government. How then can he offer to assume the obligations and duties of membership in a state? As well an Orangeman apply for admission to the Roman Catholic church. As Herr Most would not promise to obey the laws of the United States, but only such of them as he thought good laws, his application was rejected. More vigilance in this direction would exclude from citizenship Mormons, Socialists and some other undesirable sorts of immigrants. But we observe that the Socialists, imitating the Labor party, are beginning to draw the line so as to exclude Anarchists like Herr Most from their fellowship. As Socialism and Anarchism are at the distance of the poles from each other, this is even a more logical proceeding than for the Labor party to exclude the Socialists.—*American, Philadelphia.*

Never were the complications between the church and the world more perilous than now. Once the case was simple. The old-time citizen who was asked to state his position at a town meeting, in anticipation of a possible nomination for a place of trust, when he arose and said: "My religion is the Methodist, and my politics is Whig," represented a large class. It was Whig or Democrat, and some church. To-day knights, orders, clubs, brotherhoods, lodges, leagues, unions, and societies of all sorts, for mutual protection, for benevolence, for diversion, and for reform, present their claims. A very large part of the male members of all our churches are connected with from two to half a dozen of such organizations. The object of these societies is, in many cases, highly important, and ranks next in aim to the work of the Christian church. At the same time these societies for the most part not only fail to recognize the spiritual need of those connected with them, but are of such a nature as that, at some point or other, a compromise of principle and conviction is inevitable. The experience of Christian pastors will show that where the claims of church membership and those of outside societies cross each other, the tendency, for various reasons, is to give the world the right of way, and this in view of assumed obligations, imposed penalties, and supposed immediate advantages. The tendencies within the church to-day are of greater concern even than the possible truth, that, for the greater part, the very miscellaneous component parts of the labor parade are beyond the reach of the church. Let Christian men give this intricate problem their best thought.—*New York Christian Advocate.*

—The Haddock Memorial church, at Sioux City, Iowa, was dedicated with deeply interesting services on the 2d inst., by the Rev. Arthur Edwards, of the *Northwestern Advocate.*

The Home.

AN AUTUMNAL SHEAF.

The summer's throbbing chant is done,
And mute the choral antiphon;
The birds have left the shivering pines
To flit among the trellised vines,
Or fan the air with scented plumes
Among the love-sick orange blooms,
And thou art here alone—alone—
Sing, little bird! the rest have flown.

—*Oliver Wendell Holmes.*

How time is flying! We October meet
Flinging around bright leaves of gold and red;
Pausing to make a crown of bitter-sweet
And immortelles, to place upon her head!
While nuts from opening burrs fall thick and fast,
As gay October brushes swiftly past!

—*S. L. Schenck.*

As the last wave upon the beach breaks loudest,
As dying day puts her best bravery on;
While yet the earth in your array is proudest—
Through the gay masks I mark the summer gone!

—*W. C. Richards.*

There sounds a rustling in the standing corn;
There hangs a bright-cheeked apple on the bough,
And later lingers now the tardy morn,
And evening shadows gather sooner now.

One crimson branch flames 'mid the maple wood,
One red leaf hides amid the woodbine's green,
And clean raked fields lie bare where lately stood
The tawny grain amid the summer scene.

—*Anonymous.*

Crimson and scarlet and yellow,
Emerald turning to gold,
Shimmering there in the sunbeams,
Shivering here in the cold;
Waving farewells as the tempest
Ruthlessly tears them apart,
Fluttering, dancing and rustling
As hither and thither they dart;
Recklessly sailing the rapids,
Lazily swimming the pools,
Playing "I spy!" with each other
Under the puffy toadstools.
Wreathes for the walls of her dwelling
Each neat little housekeeper weaves,
And there, amid delicate fern sprays,
Nestle the bright autumn leaves.

—*Harper's Young People.*

THE NEW GIRL.

"You couldn't spare me a very little money, could you, father?" Janet leaned over him as he counted some bills.

"If it is for something positively necessary, my daughter."

"I can't say it is exactly that; but I never get a cent of pocket money now, father."

He sighed heavily as he answered: "I know it, and I'm sorry; but the pressure seems harder and harder every year. Wants seem to increase faster than the means of supplying them. Hand this to your mother, Janet."

"Forgive me for worrying you, father. I ought to be making my own spending money, but there are so few ways of doing that unless I go away from home."

"We can't let you do that. There's enough for all, if we are careful."

"Take it out to Bridget," said her mother, as Janet gave her the money from her father.

"Twelve dollars. Dear me!" said Janet to herself, rather fretfully, as she walked slowly to the kitchen. "Bridget has earned it, and I don't grudge it to her, but how I wish I could earn twelve dollars."

"Wirra, wirra!" Bridget sat on the floor, holding an open letter and rocking herself backward and forward with dismal groans. Pots, pans and kettles were around in their usual confusion. "It's meself must be lavin' yez the day, Miss Janet."

Servants were hard to find, and Janet's face wore the accustomed expression of dismay with which such notices were always received, as she asked: "What's the matter, Bridget?"

"It's me sister's got the fayver, bad, and it's meself must be going to her. An' it's six weeks entirely I'll be shtayin' when it's so far to be goin'."

As Janet handed her the money, a sudden thought came to her.

"I'm sorry for you, Bridget. Of course you must go if you must. Perhaps we can get along without any one, till you are ready to come back."

"Mother," she said, turning to her, "Bridget's going away for a few weeks." Mother's face grew as dismayed as Janet's had, for she was not strong, and there were four boys.

"An' plase ye, ma'am, it's afther coming to try to get the place I am."

"What do you mean, Janet? said her mother, laughing as the young girl courtesied low.

"You can't do it all, Janet."

"What I can't do, I'll hire. I want to do something, and I want to get a little money I can feel is my own, and that I have a right to spend if I want a new book or a bit of music or anything else. I can't get a school—there are forty applications where there is one vacancy. I can't dispose of fancy work or painting, and if I could, I might dabble over them for a month and not clear more than Bridget does in a week, there are so many waiting to do that kind of work. Kitchen work is the only work there appears to be plenty of for girls."

"You may try it, but I think you will get tired of it."

Janet spent a good share of her first week's wages in buying gingham aprons, rubber gloves, and paying a stout woman to come for half a day to scrub and scour until the last traces of good-natured, slovenly Bridget's presence were removed. Then, with clean kitchen, clean utensils, and clean towels, Janet took hold of her work with a right good will.

"We'll all co-operate," said father, when he heard of her intention.

"We'll all co-operate," cried the boys; and they kept their word well in bringing wood and water and sweeping the walks. And after the first morning, she found that Tom had made the fire and ground the coffee before she came down.

"There's great satisfaction in doing things thoroughly," said Janet to her mother, after the first day or two. "Before, when we have been without a girl, I have always hated it because I tried how much I could shove out of the way. Now that I am making a business of it, I don't feel that way. And, mother, you would be astonished to see how little cleaning there is to be done when nobody makes any unnecessary dirt, or how much work can be saved by using your wits to save it."

She never told her mother how her back ached during those first days of unusual exercise. This wore off as she became accustomed to it. Every day she learned more and more to simplify her work. A few minutes in the kitchen just before bed time she arranged things so exactly to her hand that there was no hurrying or crowding at the busy time in the morning. Careful handling of table linen and other things made the wash smaller, so that the stout woman could do two weeks' wash in one. Janet found that there were few days in which she could not sit down when the dinner work was over. Other surprising things came to light.

"What's the matter that you don't burn any wood now-a-days?" said Tom; "I have so little splitting to do." Bridget, like so many of her sisterhood, had always seemed to consider it her bounden duty to keep up a roaring fire all day, regardless of whether there was need of it or not, and father always looked blank over the fuel bill. One-half the quantity was now found amply sufficient, and a difference was soon apparent in many other things. The food for one person is always noticeable in a small family where a rigid hand must be kept on expenses, beside which, Janet was not slow in perceiving how many things went further than before. Odds and ends were utilized which had been thrown away or had counted for nothing, for no one felt afraid of scraps done over by Janet's hands.

"We never were so comfortable before," said father.

"We never had such good things to eat," declared the boys, who had highly appreciated the dainty, though plain cookery, as contrasted with Bridget's greasy preparations; for Janet, full of an honest determination to earn her wages, had given much attention to the getting up of palatable, inexpensive dishes, seeking a variety, where Bridget had moved in one groove.

"I almost dread having Bridget come back," said mother.

But the time came when she was hourly expected. Mother sighed as she took note of the spotless kitchen, in which it was now pleasant to come and lend a hand at cookery, or sit with her knitting, while Janet moved briskly about.

"It's time I was settling with you, Janet," she said. "Six weeks—I owe you $18."

"No; six off for hiring Mrs. Holt and a few other things."

"Not a bit off, dear; I've been looking over the bills for the month, and I find quite a difference; more than pays all your extras. Not only in meat and groceries and fuel, but I notice it in the wear and tear and breakage—dear me! I don't think $5 a week covers the expense of Bridget being here."

"You don't mother, dear?" said Janet, in great delight; "then you are not tired of your new girl and anxious to have Bridget back?"

"No, indeed," said mother, fervently.

"Then she isn't coming back. I've found my way of earning, and am going to stick to it for awhile. It isn't all pleasant to be sure, but I don't know any kind of business that is. Only," she said, laughing, "I shall insist upon having my wages regularly paid as if I were Bridget. I shall clothe myself out of them, and so be saving dear old overworked father about $5 a week, if you are right in your calculations, mother."

"What will you do with Bridget when she comes?"

"Mrs. Whitcomb wants a girl, so she can go there. O mother, dear! it's a real comfort to feel as if I were supporting myself. And I wonder why I never thought before how pleasant a way it is, this doing kind and pleasant things for you all."

And Janet worked on, feeling sure she had found her best way of securing her pocket money in this expending of her energies for those she loved. How many daughters, restless and fretful for something to do, might find the same way blessed to themselves and to others in homes made bright and sweet by their faithful ministration.—*Sel.*

A NOBLE LIFE FOR DAUGHTERS.

The lives of Christian young ladies are too often deprived of all interest by a false and foolish parental affection. I once knew a mother of two of the finest little girls I ever saw, who was insanely anxious about their health. The wind was never suffered to blow on their rosy cheeks; they were kept in bed for days if they chanced to sneeze; and their mother's life was one long misery for fear they should be ill. She succeeded at last in *making* them ill, and soon after she died of over-anxiety. Then the girls, left to themselves, got well. Now few mothers are so foolish as to the bodies of their children; but the characters of too many are developed under similarly unnatural shelter and protection. It is not natural for a woman grown to be an object of tender parental care. The fully-fledged nestling leaves the nest, and cares for itself, and soon for its young. If a young woman does not marry, and no special demand for her presence exists at home, she should be allowed, yea, encouraged to devote her life to some worthy object, not thwarted and opposed and restricted by petty conventionalities, perplexed by finding her Bible teach self-sacrifice, and her parents self-preservation; her Bible teaches her to despise the world and earthly interests, and her parents teach her to put them in the first place.

Alas! my friends, my heart aches when I think of the buried talents that exist in the shape of loving, well-educated, gifted daughters, pining in Christian families for lack of an object worth living for; and then think of the miserable millions of their own sex pining elsewhere, and perishing for the lack of the knowledge these could impart. Again I ask, whose is the fault? Dear fathers and mothers, does it not lie at *your* doors? Say not, "We cannot *make* our children missionaries; God must call them." I well know that. But do ye your part, and be very sure God will do his. Lay your children on his altar from their very birth; and just as you trust him to bless your efforts for their conversion, so trust him to accept your dedication of them to his service, and to bless your endeavors to fit them for it. You know you can make them almost what you will. You know they are this day very much what you have made them. You know they come into your hands plastic as potter's clay, blank as white paper, till you trace the lines that cannot be effaced. Train them for missionaries from their conversion onwards, and it will be a wonder, indeed, if a large Christian family grow up without at least *one* missionary in it.

And train those who are not fit for missionaries to support those that are. Put before them a holy object for money-making. Let the brother that stays at home labor for the brother that goes forth as a missionary; or you, father, ere you die, render your missionary son or daughter independent if you can. We want, the world wants, Christ wants, not a few hundred paid agents, but a whole host of voluntary missionaries—an army of volunteers, to invade the realms of heathendom. And say not, dear mother, "I cannot part with my daughter." Would you not give her up willingly if a suitable offer of marriage presented itself, even though it involved going to India or China? Will you give her to man, and not give her to Christ? Say not, "We cannot expose her to a bad climate, and all the risks and hardships of a mission life." What! will you deprive your child of suffering with Christ, that she may reign with him? Will you rob her of the opportunity of learning practically to rely on God' all-sufficiency? Will you prevent her hearing the

"Well done, good and faithful servant," by-and-by? This were to act anything but a parent's part.

Far be it from me to say one word to grieve Christian parents who have done their best to train their children for God. Many such have nobly succeeded; and some who have failed have perhaps been more to be pitied than blamed. And far be it from me to disparage the urgent claims of home mission work. They lie before our very eyes, however, and can in a sense plead their own cause; and we have a hundred home missionaries, not to say a thousand, for every single laborer in heathen lands. And far be it from me to think lightly of the sacred demands of filial duty. But where parents have many children, can they not spare *one* for Christ's work? For mere worldly motives how many a worldly parent spares all! I only plead with Christian parents that they may consider their ways in this thing. If in this year 1887 say, one thousand Christian parents of converted boys and girls, now in the schoolroom, resolved to devote one son or one daughter (if not more) to missionary work, to train them with a view to it, to endow them with money enough to provide them with food and raiment, and to send them forth as soon as they reach a suitable age, how glorious would be the result in ten years' time. A thousand well-educated, enthusiastic, and independent young missionaries going forth to preach Christ where he is not yet named. And in twenty years' time what fruit of their labor should gladden the heart of the great Husbandman. And in fifty years' time, when the laborers may all have gone into the harvest home, what self-multiplying native churches in Africa, China and Japan might be praising God for the lives and deaths of their founders; and in eternity, what multitudes might be added to the white-robed throng redeemed from the earth; and what bright crowns of rejoicing might forever grace the brows of the sons and daughters thus consecrated by their parents to missionary service.

And if one thousand fathers so acted, the result would be that ten thousand would follow their example; for a good example is contagious. Robert Raikes founded one Sabbath-school, and the world is full of them now. Oh, may the day come, when universally and naturally, Christian parents shall regard it as one of their greatest privileges and most solemn duties, to train one or more of their Christian children thus to serve Christ.—*Mrs. H. Grattan Guinnes, in Missionary Review.*

THE GIRLS THAT ARE WANTED.

The girls that are wanted are good girls—
Good girls from the heart to the lips;
Pure as the lily is white and pure,
From its heart to its sweet leaf-tips.

The girls that are wanted are home girls—
Girls that are mother's right hand,
The fathers and brothers can trust to,
And the little ones understand;

Girls that are fair on the hearthstone,
And pleasant when nobody sees,
And kind and sweet to their own folks,
Ready and anxious to please.

The girls that are wanted are wise girls,
That know what to do and to say;
That drive with a smile or a soft word
The wrath of the household away.

The girls that are wanted are the girls of sense,
Whom fashion can never deceive;
Who can follow whatever is pretty,
And dare what is silly to leave.

The girls that are wanted are careful girls,
Who count what a thing will cost;
Who use with a prudent, generous hand,
But see that nothing is lost.

The girls that are wanted are girls with hearts;
They are wanted for mothers and wives,
Wanted to cradle in loving arms
The strongest and frailest of lives.

The clever, the witty, the brilliant girls,
They are very few, understand;
But oh! for the wise, loving, home girls,
There's a constant and steady demand.

—*Selected.*

A SENSIBLE GIRL.

One of the chief objects for which women were created was doubtless to set a good example to the men; and some of them answer the purpose most admirably, as, for instance, in the following case, reported by the New York *Tribune:*

An aged truckman bent under the weight of a big roll of carpet. His bale-hook fell from his hand and bounded into the gutter out of reach. Twenty idle clerks and salesmen saw the old man's predicament and smiled at his look of bewilderment. Not one offered to help him.

A fashionably dressed young woman came along, saw the man's situation, and, without looking to the right or left, stepped into the gutter, picked up the hook with her dainty gloved fingers, and handed it to the man with a pleasant smile.

The idlers looked at each other, and at the fair young woman. The old truckman, in a violent effort to express his thanks politely, lost his hat; it rolled into the gutter where the hook had been. The young lady was equal to the occasion. Into the gutter she tripped again, and got the soiled hat.

"God bless ye, miss!" the old man said, as the fair maiden turned her back and went on her way. —*Sel.*

GOOD COUNSEL FOR GIRLS.

To one of his daughters at school Bishop McIlvaine gave the following counsel: "Don't cultivate, dear N——, with any companion, that sort of violent friendship which leads to a sort of confidential communication which cannot be made known to your parents. Be very particular as to whom you allow to be very familiar with you, as your near companions and friends. First, know well the person, before you allow a close intimacy; and the moment you see anything wrong in a companion, think what effect it should have on your intimacy. Learn to say No, decisively, to any request or proposal which your judgment tells you is not right. It is a great thing in a child to learn to say No, when it is right to do so. Make it a rule to hear nothing from any girl which you may not be allowed, and would not be willing, to tell your dear mother. Be careful to let nothing interfere with your regular private prayers and reading of the Scriptures; and labor to give your whole heart and life to God."

NECESSARY GIRLISH QUALITIES.

Patience and gentleness are necessary qualities in every girl's life. Patience aids in extinguishing envy, overcoming anger and crushing pride. How much good may be done and joy brought by a gentle word or look. Truly "a soft answer turneth away wrath." Girls are not called upon to do great things, except in rare instances; but the everyday trials of life in the ordinary and appointed exercise of the Christian graces afford ample scope for practicing that virtue of mankind which has become proverbial. The best exercises of patience and self-denial—and the latter because not chosen by ourselves—are those in which we have to bear with the failings of those about us, to endure neglect when we feel deserved attention, and ingratitude when we expected thanks; to bear with disappointment in our expectations, with interruptions of our retirement, with folly, intrusion or disturbance—in short, with whatever opposes our will or contradicts our humor.—*Sel.*

TEMPERANCE.

TEMPERANCE PLATFORM OF WISCONSIN CONGREGATIONALISTS.

Prohibition.—Thirty-five years ago this convention declared its bearing toward the principle of prohibition by adopting resolutions approving of the Maine liquor law, and recommending a similar law in this State. To-day we reaffirm, with the emphasis that comes from thirty-five years of trial and failure of other legal methods, our unqualified adherence to this principle. This gigantic evil can never be satisfactorily dealt with by any method of mere regulation or restriction. It overleaps all bounds and mocks at all restraints. In spite of a century of the license system the liquor traffic has grown three times more rapidly than the population. Notwithstanding license has often been used by the State with the intent of so burdening the traffic that it should be diminished and its evils alleviated, it has not stayed the tide of death. It has been understood by the dealers in liquor to extend to them the sanction and support of the State. This must not be allowed. It is the duty of the State to recognize this traffic as the most dangerous menace to the public order and the corrupter of the people—to brand it as dangerous business and to move steadily forward to its complete abolition. This traffic is not a business to be sanctioned, neither is it a natural evil to be temporarily checked and confined, but it is a moral evil, a stupendous crime to be outlawed and extirpated. On the platform of prohibition, then, we stand. As a church, we can do no other. We cannot be frightened or silenced by any facts that may come concerning the relation of this principle to public sentiment, finance, politics, parties or government. If these endorse our principle, well; we bid them God-speed; if they do not, as those who believe God's truth is marching on, we must say—our principle is just and righteous and will win, for "No question is ever settled in this world till it is settled right."

Redemption of the Nation from the Traffic.—We believe the nation to be the consummation of a Divine plan for men; that it has a moral mission; that to live, it must meet aright the moral issues before it. We recognize it as a law of moral progress that the nation does not grapple with all moral questions at once, but bares its arm for a struggle with the evil gnawing nearest its heart; and that out of a righteous verdict on one wrong, comes wisdom and strength to meet another. As Christian citizens, then, in behalf of the moral life of the nation, we insist on the abolition of the traffic. This traffic checks the nation's moral progress; it corrupts its moral instincts; it aims a blow at its moral life. But, beyond this, the traffic fetters and crushes our work as Christians. There is a distillery in Massachusetts, the largest in the world. The greater part of its products are exported to the coast of Africa. Our nation receives as a tax upon that distillery $3,483 per day! Christianity sends its missionaries to Africa, but with them goes our rum, and the work of the missionary is many-fold counteracted by the liquor that goes from our Christian nation. Well has it been said, "The curse of Cain was not so deep as shall be God's curse upon the nation that, in the light of Christ's Gospel, curses the barbarians of Congo with the crazy drinks." Against this national disgrace we protest in the name of all honor and justice, all morality and Christianity.

In closing our report we wish to thank God and take courage. Much remains to be done, but much has been done. We believe unity of action will come through awakened conscience, roused thought, earnest work and prayerful inquiry. We greet as fellow workers all who are casting out this demon, whether in our name or not. We rejoice in the stand many of our sister churches have taken. We hail every helping force, from the prayers of saints to the ballots of citizens.

METHODIST RESOLUTIONS.

Resolved, 1. That we are convinced that intemperance is actually and historically the cause of humanity's most numerous and aggravated disorders, sorrows and crimes; a constant menace to the social peace, and one of the most stubborn obstacles that hinder the progress of Christianity and civilization.

2. That the traffic in alcoholic beverages, which creates, fosters, and perpetuates intemperance, is crime against humanity, and therefore its legal license cannot have moral sanction and support.

3. That, as an enormous license fee does not lessen the enormity of the evil licensed, we cannot give our support to the delusion and false notion that the drink traffic is to be licensed out of existence by any tax short of that which is equivalent to absolute prohibition.

4. That, loyal to the temperance principles which have been advocated and defended by the Methodist church from its origin to the present time, and rejoicing in the advancement of temperance convictions and of prohibition legislation already achieved, we pledge our influence as Methodist ministers to the cause of total abstinence and of legal prohibition.

Mrs. John Greenway of Syracuse, N. Y., wife of the late millionaire brewer, has been adjudged a habitual drunkard by a jury, and unable to take care of her vast property.

By order of Governor Ames and council, no wines, malt, or spirituous liquors were furnished by the State to the Massachusetts delegation to the Constitutional centennial celebration at Philadelphia.

Elk Presbytery, Tennessee, took a firm position in regard to temperance, declaring that church members should not use liquors as a beverage in any form, neither sell their fruit or grain to the distilleries.

The temperance people of Missouri City, Mo., bought up all the liquor in the vicinity and had a grand mass-meeting and bon-fire on a recent evening.

The president of the World's W.C.T.U., Mrs. Margaret Bright Lucas, of London, and Miss Frances E. Willard, vice-president for the United States, and Mrs. Hannah Whitall Smith, of Philadelphia, Secretary, have sent out a call to Christian women in every land and of every denomination who are interested in the temperance reform to observe the 12th and 13th of November next as days of prayer for the success of the great work in which they are engaged.

Religious News.

A CALL FOR A SABBATH CONVENTION.

The undersigned, ministers and members of churches, feeling that the prevalent desecration of the Sabbath is injuring the churches, promoting infidelity and provoking the just anger of God, unite in calling a convention of Christian people who sympathize with us in this feeling to meet in Elgin, Illinois, November 8th, 1887, at 7:30 P. M.; to continue in session through the following day. The purpose of this convention is to consider and pray and act in reference to this matter as God shall direct. The place of meeting will be subsequently announced.

A. H. Ball, Elgin Cong'l Ch.
H. H. Monroe, Malta Cong'l Ch.
W. L. Ferris, Dundee Cong'l Ch.
C. E. Chapell, Del., Malta Cong'l Ch.
J. F. Robert, Wayne Cong'l Ch.
H. M. Skeels, Evangelist.
Chas. H. Abbott, Geneva Congl' Ch.
Henry Wilson, Carpenterville Cong'l Ch.
E. F. Wright, Crystal Lake Cong'l Ch.
Frank W. Smith, Garden Prairie Cong'l Ch.
W. I. Phillips, Pub. *Christian Cynosure.*
H. W. Harbaugh, Genoa Junct. Cong'l Ch.
Jno Mitchell, Sycamore Cong'l Ch.
E. C. Guild, M. D., Mem., Bartlett Cong'l Ch.
E. W. Fisher, Del., Wheaton Cong'l Ch.

The above call, agreed upon by the brethren named, is now sent out with the earnest request that all Christians, especially all Christian ministers, will aid in making the convention a success. To this end, 1st. Let every one approving of the meeting cut out the call, paste it upon a sheet of foolscap paper, append his own name and secure others. 2nd. Present it to churches and other religious bodies and ask its endorsement. 3rd. When this work is done, forward the call with its signatures and endorsements to Rev. John Mitchell, Sycamore, Ills. He will combine the signatures from all quarters. 4th. Plan to be at the convention with your friends. Let us rally for the Sabbath.

—Rev. J. W. Dill of Mediapolis, Iowa, has preached his farewell sermon at Lind Grove, and with his family have gone to teach at Selma, Alabama.

—The evangelist Moody is now laboring in Toronto, Canada, where his appeals to the unconverted are having their usual effect, under God, and many are pressing into the kingdom.

—Lyman Abbott, editor of the *Christian Union*, has been engaged as a pulpit supply for Plymouth church, pending the selection of a permanent pastor; and he will begin his duties in November.

—The Chicago Evangelization Society, of which D. L. Moody is president, is doing grand temperance work in the worst localities on the North Side, with its Gospel tent. The tent is now pitched in the Sixteenth Ward, the most destitute, spiritually, of any ward in the city, there being but one evangelical church to each 18,000 souls. Its population is 36,000, of whom 25,000 are Germans. One Saturday night 131 signed the pledge, thirty taking the iron-clad triple pledge, among them three policemen. During the month there have been hundreds of conversions, and the work still goes on.

—The Wesleyan Methodist General Conference meets at La Otto, Indiana, October 19. This is the twelfth meeting of this body, which convenes but once in four years.

—Consul General Cardwell, of Cairo, Egypt, in a report to the Department of State, calls special attention to the successful labors of American missionaries in the valley of the Nile. Nearly 6,000 native pupils are in attendance at the schools that have been established.

—Messrs. Clagett and Birch have been holding a series of evangelistic meetings in Hamilton, Canada, and as a result many profess to have found the Saviour. A number of the converts have expressed their determination to connect themselves with the churches of their choice.

—The Forty-first Annual Meeting of the American Missionary Association will be held at Portland, Maine, on October 25. The Rev. A. J. F. Behrends, D.D., will preach the sermon.

—The revival still continues in the Reformed church of Glennville, N. Y. Between fifty and sixty have openly professed their interest in Christ.

—Our foreign visiting yachtsmen put our American yachtsmen to shame by their observance of the Christian Sabbath, says an exchange. Lieutenant Henn of the Galatea made an enviable impression by his observance of the day of rest in all that related to the work and sailing of his yacht. Captain Barr, of the Thistle, attended service at the Dutch Reformed church, on Sabbath, while his vessel lay all day at anchor. His antagonist, the Volunteer, spent the morning in sailing down the Bay, accompanied by a fleet of admirers. This is the nobler victory won by the Scotch yacht.

—In Kochi, Japan, the city occupied by the missionaries of the United States Southern Presbyterian church, work was begun only two years ago. Now there is a Presbyterian church of over two hundred members. The gain in the whole of Japan for the last two years has been seventy-seven per cent.

—The sacraments of baptism and the Lord's Supper were administered recently in the Japanese Presbyterian church of San Francisco, Cal. A large company of young men were present on the occasion. Two young men were baptized, having been received into the church from heathenism on confession of their faith in Christ, and two others were received by letter. The church now numbers fifty-six members.

—The presence of four young missionaries on their way to Japan brought together an unusual number at a late weekly missionary meeting in the Presbyterian rooms in this city. Rev. Messrs. Hayes and Haworth, graduates of McCormick Theological Seminary, with their wives and the sister of Mr. Haworth, will sail from San Francisco, Oct. 20, on the Oceanic, to be stationed at Kanazawa, on the western coast of Japan. Rev. G. W. Knox, who has been for the past ten years connected with the mission at Tokio, made a vigorous address, showing the importance of reinforcing the Japan mission promptly, fully, and suitably. While no missionary should be sent to any field who has not moral, intellectual, and physical force of a high order, it seemed to him that the present state of Japan made it more necessary than in any other country, that all missionaries should be picked men, chosen with as great care as is used in the calling of pastors for American churches. The Presbyterian and Congregational churches of Japan, lately united, numbers 10,000 communicants, and of the over 100 congregations more than half are entirely self-supporting. He predicted that within fifteen years that empire would cease to be a foreign mission field.

—The Presbyterian church has twelve theological seminaries—Princeton, Auburn, Allegheny, Lane, Union, Danville, McCormick, San Francisco, German, Dubuque; German, Newark; Lincon, Biddle—which had last year 705 students against 499 ten years ago, and 437 in 1870. Princeton leads with 161; then comes Union with 134, and McCormick with 113; Allegheny is next with 68. The total of graduates last year was 198—57 from Princeton and 50 from Union.

—The Presbyterian church is said to be the most numerous body in Protestant Christendom. According to Dr. McCosh, in an historical paper read at the tri-centenary celebration in Philadelphia, in 1872, the total number of Presbyterians then in the world was 34,351,387. According to Rev. Mr. Kerr, in his admirable little book, entitled "Presbyterianism for the people," the total number now in the world is about 40,000,000.

—Dr. Barnardo, a somewhat distinguished philanthropist and physician of London, has carried out a pet benevolent scheme by purchasing 5,000 acres of land in the northwestern part of the Dominion of Canada, and proposes to make of the tract an "industrial farm" where homeless lads of London may be sent. Dr. Bernardo has been singularly successful in reclaiming the little waifs of the British Metropolis, and giving them practical, moral and intellectual educations.

—The Reformed Presbyterians, or Old Side Covenanters, in this country have eleven presbyteries, 119 congregations, 103 ministers, 10,833 members, and 12,102 attendants at the Sabbath-schools. Last year they contributed to foreign missions, $14,735; home missions, $2,607; Southern missions, $3,548; Chinese missions, $1,736; Theological Seminary, $3,034; education, $15,839; sustentation, $2,380; church erection, $17,817; pastors' salaries, $83,900; miscellaneous, $65,304; total, $201,201. The increase in membership for the year over the previous year was 111.

—The revision of the Kaffir Bible has at length been brought to completion. For nearly twenty years the Board of Revisers have faithfully carried on this great work. Several of the brethren who were associated with them, among whom were Rev. John W. Appleyard and Rev. Tiyo Soga, have been called to higher service, but the word went steadily forward. The work of revision has been carefully, minutely and prayerfully carried on. The first session was held on the 4th of November, 1868, and the fifty-sixth session saw the completion.

Literature.

Eminent Americans. Brief biographies of men and women who have been eminent in American history. By Benson J. Lossing, LL. D. 5 5 pages, cloth, 75c, half morocco, $1.00; postage, 13c. New York, John B. Alden.

Thirty-two years ago Dr. Lossing, who had already made good his place as an eminent chronicler of American history, put forth a volume of biographical sketches of the "Leading Statesmen, Patriots, Orators and others, Men and Women, who have made American History." He has from time to time made additions to this work, so as to keep it abreast of the time. The latest edition brings the scenes down to this present year, 1887. It forms a compact volume of more than 500 pages, containing about two-thirds as much matter as a volume of Appleton's Cyclopedia. There are also about 125 portraits, with facsimiles of the signatures of the subjects of the biographies.

"Such persons have been selected, as examples," Mr. Lossing says, "who seemed to illustrate by their lives some special phase in the political, religious, and social life of our country during its wonderful progress from its earliest settlement until the present time. I have endeavord to present such prominent points of character and deeds in their lives as would give the reader a general idea of their relative position in the history of their times; and have also aimed to make the brief sketches so attractive and suggestive as to excite a desire in the young to know more of these characters, and their historical relations, and thus to persuade them to enter upon the pleasant and profitable employment of studying the prominent persons and events of our Republic."

The biographies are arranged in chronological order, beginning with John Winthrop, the second governor of Plymouth colony, who died in 1649, and ending with Capt. Eads, who died in 1887. The portraits are a very valuable feature of the work. Mr. Lossing, artist as well as author, has himself drawn many of them, and they have all been engraved under his special supervision. The extended circulation of such a work as this must have a great and healthy influence on the rising generation, and it is fortunate that it is published at a price so wonderfully low, considering especially that it is a copyright work, as to be within the reach of every one. It well deserves a place in every home library.

Zenobia, or the Fall of Palmyra. By William Ware.
Vathek. By William Beckford.
Out of a Besieged City, a tale of the Revolution. By Prof. Charles W. Hutson.

These three small volumes from the enterprising and popular publisher John B. Alden, of New York, are issued by him with the purpose to supplant the cheap trashy modern novel with imaginative literature of a higher class. William Ware was the son of Dr. Henry Ware, professor of divinity at Harvard and a champion of Unitarian doctrine with Dr. Channing. William Ware was for years pastor of Unitarian churches and also for some time editor of the *Christian Examiner*. *Zenobia* was published first in 1837 in the *Knickerbocker Magazine*. It is a fine example of classical style and is especially instructive in its descriptions of Roman and Oriental society during the reign of Aurelian in the third century. *Vathek* is termed by Christopher North the "finest of Oriental romances as Lalla Rookh is the finest of Oriental poems." It is surpassing in beauty of description and power of imagination and the final chapter is worthy the pen of Dante. Aside from its literary character, however, the book has little worth above similar Oriental fancies. Its author was a most remarkable character and literary genius. The last-named work is a story of the Revolutionary war, based, we understand, on actual events in and about Charleston. It is not our rule to approve of ordinary novels, but there are features of more than ordinary interest in the above.

"Self-deception, Its Nature, Evils and Remedy" is the title of a neat pamphlet by Rev. Jacob Helffenstein, and published by Rev. A. Sims, of Uxbridge, Ontario, Canada. It very clearly sets forth the nature and forms of this evil condition of the soul, its danger, consequences and remedy, and is an excellent book for all, but especially for those afflicted with this grave form of spiritual malady. Such cannot fail to profit eternally by a careful reading. The price is 15 cents.

The *English Illustrated Magazine* opens a new volume with the October number. A charming "Portrait Study" forms the frontispiece, and old English scenes are happily reproduced in "Coaching Days and Coaching Ways." But more happily are English views presented in "Summer in Somerset." "The Mediation of Ralph Hardelot" is a story of five centuries ago in England which will attract many readers.

The October number of the *Cosmopolitan* opens with a beautifully illustrated article entitled, "The Passing of the

Buffalo," by William T. Hornaday, giving a graphic account of his recent buffalo hunt, and showing how the buffalo have been recklessly exterminated. Another timely article is "The Pigmy Kingdom of a Debauchee." The author describes the present condition of the Hawaiian Islands, the causes of the recent revolution and the character of the drunken Freemason, King Kalakaua, and his subjects. The third illustrated article is the last of the series by Arnold Burges Johnson on "Charles Sumner." Two new portraits of the great statesman and many striking and characteristic anecdotes regarding him are given. The article that will, perhaps, attract the most attention is that by J. Henry Hagar on "The Second Wife of Napoleon I." It is based upon new materials just published in Europe, and shows that she was in every way unworthy of her husband, being narrow-minded, vain and unfaithful to her marriage vows. Frank G Carpenter, in an article on "The Tours of the Presidents," presents much interesting information *apropos* of President Cleveland's Western trip.

The *Illustrated London News* in its American edition of October 15th furnishes as usual many pictures upon a variety of subjects, including a double-page picture, "Deer Stalking in the Highlands," three pages devoted to the British mission to Morocco, a most pleasing and instructive picture entitled "A Sad Dog's Day," "Sketches of Life on Board a Man of War," "The Home of Florence Nightingale," etc. The supply of reading matter is also abundant and interesting while the number complete costs at retail only 10 cents. The office of publication is 237 Potter building, New York.

The unusual interest in the discussions of the late American Board meeting at Springfield, Mass., has led the *Republican* of that city to print a full report of all documents, reports, speeches, etc., with portraits of prominent members. Our thanks are due for a copy. The *Independent* of New York, which has been a champion of the old faith against the probation theories of Andover, has also a very full and excellent report in its last two numbers.

The Oct. 14 number of *Science* has a carefully prepared article on the Nicaragua ship canal accompanied by maps, which give a ready view of the general plan of the canal with its seven locks. Since it is becoming more certain that the Panama scheme must fail, the Nicaragua route is again receiving attention as when General Grant became president of the company in charge of its interests.

Lodge Notes.

The Masonic Grand Lodge of Missouri, in session at St. Louis Thursday, sustained the law forbidding lodges to accept as members any person engaged in the saloon business. There are at present a number of liquor dealers in the ranks.

A Grand Army celebration will be held at Cincinnati, Oct. 26-28. Representatives of all the posts in Ohio, Indiana, and Kentucky are expected, and Grand Army men from other States are invited to participate. General Hickenlooper will be commander of the gathering.

Taber Skinner, formerly a Knight of Labor, has brought suit against Grand Master Workman Powderly and the general executive board of the Knight of Labor to recover $460 24, his bill for work done in repairs and alterations upon the new Knights of Labor palace in Philadelphia.

Knights of Labor at Erie, Pa., have commenced a crusade against Sunday work. They commenced suit against several employes of the Northwestern Transportation Company Monday, charging them with unloading a boat in violation of the act of 1794, prohibiting all labor on Sunday except that of charity or necessity.

It is reported that on last Wednesday night, after Michael Davitt, the Irish agitator, had addressed the Knights of Labor convention at Minneapolis, a secret meeting of the leading officials was held. Mr. Davitt was made a member of the order and a Knight of Labor organizer, it being proposed to have him organize the members of the Irish Land League into a special district of the Knights of Labor. Much opposition is expected to this project from English and Scotch knights, and it has been kept a profound secret by the leaders up to this time.

Knights of Labor, Dubuque county, Iowa, have nominated a full county ticket. A strong effort is being made by the Knights to secure a union with the Republicans in order to defeat the Democracy, but they insist on the Republicans endorsing their nominations. A few Republicans are in favor of the movement, but a large majority violently oppose it. It is regarded as a scheme to further the interests of the Knights, who have been in control of the city affairs for the past few months, and who have excited the antagonism of the business interests of the city.

The Knights Templar Grand Commandery of Ohio met at Columbus last Tuesday. The parade was prevented by rain. At the meeting of the Grand Commandery reports were submitted showing that 456 new members were made during the year. The "Eminent Commander" condemned illegitimate Masonry, and cautioned the Templars to distinguish between the true and false. Total receipts for the year were $16,158.27; disbursements, $3,775.87; membership Aug 1, 5,487. Newark Commandery has died out, leaving the present membership 5,643. The charter of Cyprus Commandery, of Zanesville, was revoked and the Eminent Commander expelled. A banquet and ball were given to close.

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SUBSCRIPTION LETTERS.

The following have made remittances of money to the *Cynosure* from Oct. 10 to 15 inclusive.

M W Griffin, S H Phillips, Mrs R Schnellbacker, H Johnson, B Harper, L Taft, W Schmitt, W J White, Mr E M Livesay, Mrs E Lewis, A H Bennett, R Gunn, A Lundquist, H Preston, R Kant, W Atkinson, I Mettler.

MARKET REPORTS.

CHICAGO.

Wheat—No. 2			69¼
No. 3	65	@	67
Winter No 2	70¼	@	72
Corn—No. 2	41	@	42
Oats—No. 2	26	@	27¾
Rye—No. 2			49
Bran per ton	11 75		12 75
Hay—Timothy	9 50	@	13 00
Butter, medium to best	16	@	24
Cheese	04	@	12¼
Beans	1 25	@	2 50
Eggs	17		
Seeds—Timothy	2 17	@	2 22
Flax	1 00		1 06
Broom corn	02½	@	07
Potatoes per bus	50	@	72
Hides—Green to dry flint	07½	@	13
Lumber—Common	11 00	@	18 00
Wool	10	@	85
Cattle—Choice to extra	4 90	@	5 50
Common to good	1 25	@	4 75
Hogs	3 50	@	4 75
Sheep	3 00	@	4 15

NEW YORK.

Flour	3 20	@	5 60
Wheat—Winter	78	@	87
Spring			82
Corn			53
Oats	32	@	40
Eggs	15	@	21
Butter	16	@	25
Wool	09		37

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Home and Health.

LIFE ON A PLAGUE SHIP.

The Rev. Dr. Maynard, the lecturer, was one of the passengers on the plague-stricken steamer Alesia, which arrived in New York a couple of weeks ago. He was seen by a reporter recently, and told the following story of the sad voyage:

"I do not know the exact number of emigrants who were taken on board at Naples, but it must have been about 600. Among them was a party of forty from Palermo, a plague-stricken city. None of the few cabin passengers were, of course, aware of the occurrence at the time, and yet a circumstance which occurred before we started aroused in my mind an undefined suspicion that everything was not all right. The day before we left the steamship people gave a reception on board the Alesia to the Neapolitan municipal authorities, who attended in grand state. It was a delightful occasion, and I am convinced now that it was intended to mollify the authorities on account of the company's action in taking the Palermo passengers.

"During the earlier part of the passage all circumstances seemed to conspire to produce pleasure to all on board. For a couple of days a sirocco came across the Mediterranean from Africa, but did not make the temperature unbearably hot. We were a gay company, the Italian emigrants particularly so. The discomforts attending an emigrant voyage seemed to have no effect upon their spirits. They chatted and laughed and sang and danced all day long and well into the nights, which were made more pleasant by moonlight. Among the emigrants were many of the better class of Italians, and their really beautiful singing added greatly to the charm of these delightful evenings.

"We were about twelve days out when the plague broke out. A young Neapolitan died. It was given out that heart disease was the cause, and there was at the time no ground for supposing otherwise, and yet, in some unaccountable way, all on board of ship became seized with a misgiving. Nothing on the part of the captain, who was a particularly jolly fellow, or the doctor or other officers, indicated that the Neapolitan's death was out of the ordinary run of such misfortunes, yet it caused a sudden fear to fall upon the emigrants, the like of which I never before, in a very long and very varied experience of travel, met with. From that time not a sound of mirth was heard; the dancing was ended; not a note was sung.

"The funeral of the Neapolitan was a sad and impressive sight, and, if it was possible, it increased the general dejection. I have no doubt that the condition of mind of these people had a good deal to do with the swift headway which the disease made after it began its work. I never saw such a complete surrender to misfortune as these people made, and it presented all the more startling appearance on account of the light-heartedness which they had at first displayed. They seemed as limp as rags. They made no struggle with fate, but sat or moved about listlessly and lifelessly, and seemed actually to invite death by their dread of it.

"I can not give any particulars regarding the progress of the disease or the number of the victims. Strange to say, the disease first struck the Neapolitans, and the proportion of the stricken among them was greater than among those from Palermo, who imported the disease. The discipline on board was perfect, and the doctor and his assistants were untiring in their efforts. The captain maintained his jollity of demeanor throughout the entire trial in a manner which I now confess was inspiring. There were no more funerals after the first. Concealment of the true state of affairs lasted but a short time, and the victims were given to the deep, one after another. I believe that no one really knows how many died on board. Every day brought its fatalities."

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Howard county farmers residing in the vicinity of the great Shrader gas well, near Kokomo, Indiana, go on record as harvesting the first wheat by natural gas light. A dozen self-binders and men shocking wheat was a truly novel scene, which was witnessed by hundreds of people, who surrounded the fields of grain in carriages. The constant roar of the Shrader well can be distinctly heard eight miles away, while the light can be plainly seen at Burlington, fifteen miles west of here. The estimated flow of gas from this well is 15,000,000 cubic feet every twenty-four hours.—*Indianapolis Journal.*

Thirty years successful use of salt upon all kinds of crops has proved its value to me. It should not be used on cold, heavy or moist soils, and if any one does he will be disappointed in the result, as its tendency is to keep the ground cool and moist. It will do such soil more harm than good. It should not be cast upon very young or tender plants of any kind, as it will be very sure to kill them. Judgment should be employed in using so strong an agent. I had a friend who heard me recommend salt on onion beds, when I strictly urged that it should be dragged or worked in before the seed was sown; but, forgetting what I said, he did not salt until the onions were about two inches high, and it killed them all; but, sowing another crop properly, it turned out spendidly. Had he waited until the tops were as big as a large pipe stem, he might have covered the ground an inch deep, and his onions would have done finely. Onions should be sown on the same ground year after year, as they continue to improve. There are yards a hundrd years old, and their yield would astonish the common grower. The tops when cut off should be scattered over the ground (do not leave them in lumps) as they make the best food for the growing onions; then sow salt, and put on a coat of manure. Salt is not much of a fertilizer in itself, though plants take it up, as you can tell by tasting and by the stiffening and glazing of straw of a plant grown in a salted ground. I think it acts upon and assimilates the gross matter in the soil, so as to make it available food. It should be in every garden.—*Cor. London Horticultural Times.*

Poultry need lime in some form; unless it is provided there will be shelless eggs and weak legs. In the summer, when hens have a free range, they will be able to pick up a generous supply in their rambles; but in winter, when the ground is frozen and covered with snow, lime must be supplied. Shells, bones and mortar are favorite forms for feeding lime. Some farmers throw a great mass of shells into the road and depend upon passing teams to crush them. Others bake the shells in a hot oven and then crush; when thus treated they crush easily, and seem to be preferred by the hens. Old plastering or mortar of any kind, when crushed, will please the hens.

One of the first things to do at this time of year is to clear from the grounds all the scattered weeds, some of which have already reached a foot or more in height and are beginning to form seeds. By promptly eradicating them, a numerous crop another year may be prevented. Single plants of some of our common weeds, when they have full scope, ripen several thousand seeds, and it is economy to prevent it. The true way is to destroy weeds before they reach the light, when the labor is small, or in other words, keep the ground always perfectly clean—it is much the cheapest in the end.—*Country Gentleman.*

During the fall, especially when rains prevent outdoor work, is a good time to overhaul the stables to see that cracks are stopped, so as to keep out the cold of coming winter. Cows cannot do well in cold stables, particularly when exposed to draughts. The mangers, ties, box stalls for calving cows and calves, and the bull pens should be put in order. It is also a good plan to give the entire stable a thorough coat of whitewash, adding a little carbolic acid to kill any vermin that may be about.

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News of The Week.

THE PRESIDENTIAL JUNKET.

The Presidential party left Madison, Wis., Monday morning, and arrived at St. Paul at 5:30 o'clock in the afternoon. Along the route they were welcomed enthusiastically by the citizens. The reception given them by the city of St. Paul was very cordial, but was rivalled by Minneapolis.

The party expressed much surprise at the beauty and magnitude of the West as observed Wednesday from the windows of their special train. Short stops were made at Sioux City, Omaha, St. Joseph and elsewhere. At Kansas City a reception was held and in the evening there was a procession of "the priests of Pallas" and a ball.

Great preparations were made at Mountain Grove, Mo., to salute the President's train. Just before the arrival of the train a fruit jar filled with powder exploded, fatally injuring two young men. The train did not stop, and the party passed on, ignorant of the sad accident. The President and party reached Memphis, Tenn., Friday evening. The reception they received in the South was very hearty. At the stations on the way from Kansas City, crowds gathered to cheer the visitors, and, if possible, to grasp the Presidential hand.

At Memphis Saturday forenoon President Cleveland was formally welcomed by Judge Ellett, an aged gentleman. While the President was replying Mr. Ellett sank down in his place and expired. Three men were also drowned in the river during the display of fireworks the evening before. The President's party went on to Nashville and spent a quiet Sabbath with Gen. W. H. Jackson on the celebrated Belle Meade farm.

CHICAGO.

The Chicago Stock Yards' Company, of Chicago, filed articles of incorporation with the Secretary of State at Springfield, Ill., Friday. The object is to establish and maintain stock yards, etc,, and the capital stock is $10,500,000. Robert D. McFadden and William A. and James P. Gardner are the incorporators.

An old man and his wife were suffocated and burned by a small fire caused by the breaking of a kerosene lamp.

George Francis Train, who came to release the anarchists, entertained several audiences with his crazy babblings until the city officers perceived the anarchists preparing to follow him, when their meetings were suppressed, and will not be permitted until after Nov. 11th.

The International Encampment has been attended by about 2,500 troops and musicians of all kinds, and four sham battles have drawn large crowds; but the affair has been in large degree a failure. Many of the companies have gone home and hardly any will remain to the end.

COUNTRY.

The Attorney General of Texas has rendered a decision against granting a charter to the Metador Land and Cattle Company, organized in Scotland with a capital of $2,000,000, and having for its object the securing and improving of land in Texas.

The cotton crop of the United States this year is estimated at 6,550,000 bales, against 6,505,000 bales last season.

The Greenback nomination for Secretary of State of New York has been accepted by Thomas K. Beecher.

The funeral services over the remains of Minister Manning were held in Trinity Chapel, New York, Friday morning. Among the pall-bearers were Generals Sherman and Beauregard. The body was sent to New Orleans, where the interment will take place.

Superintendent Luckey began at Pittsburg Friday the examination of eleven Sisters of Charity, who have petitioned for certificates to teach in the public schools. The affair causes much comment in religious circles.

Randolph J. Tucker, of Virginia, has been retained in the case of the Chicago anarchists. It is the general opinion that the selection of the able Virginian as an associate of General Pryor was an excellent one, as Mr. Tucker's long service as chairman of the Judiciary Committee of the lower House of Congress adds weight to the cause he is to advocate. Black and Salomon, the Chicago lawyers, were last week consulting with Pryor and Tucker in New York expecting to appeal to the Supreme Court this week.

ACCIDENTS, ETC.

Fire broke out in the Northern Ohio Insane Asylum at Newburgh, near Cleveland, Wednesday evening. A high wind prevailed and the flames spread with great rapidity, so that with difficulty the fire was prevented from reaching the main building, where 675 patients were confined. The greatest consternation prevailed, and a great horror was narrowly averted. As it was part of the building was destroyed and six incurable inmates lost their lives, besides two others employed in the asylum.

The Bryn Mawr Hotel, a great Philadelphia resort, was burned Tuesday morning. All the guests escaped, and the baggage was also saved.

An accommodation train on the Missouri Pacific Railroad, consisting of four passenger coaches, left Independence, Mo., Thursday morning crowded with passengers for Kansas City. Near Rock Creek station the accommodation was telescoped in the rear by the Wichita express, consisting of eighteen coaches, all heavily loaded. A lady standing on the platform of the station was killed by the debris and a number on the train were severely injured.

At Kouts, Ind., Monday night, a freight crashed into a passenger train on the Chicago and Atlantic Road, and thirty persons were killed or burned to death. The coaches took fire and the unfortunates buried in the debris were burned up before the eyes of their friends, who could do nothing for them. The scenes were heartrending. An entire family of six persons lost their lives. A rigid examination will be made.

The Pacific Express safe, on the Iron Mountain road, was robbed between Little Rock and the Texas line of about $60,000. An old and trusted messenger, J. B. Owens, is reported missing, and detectives, it is said, are unable to trace him.

Train-robbers attacked the mail car attached to the Galveston, Harrisburg and San Antonio express, near El Paso, Texas, Friday night, with dynamite bombs. The car was broken to pieces, and the agent stunned. His senses returned, however, and he filled one of the robbers with bullets, killing him instantly. The others of the gang fled.

Five bandits who recently abducted Senor Berrera in Starr county, Texas, and held him until ransomed by the payment of $15,000, are reported to have been caught and lynched.

A portable saw-mill exploded Wednesday eight miles from Jackson, Ohio. Two men were blown to pieces, and the engine and mill were utterly ruined.

FOREIGN.

At a meeting of anarchists in London, England, Friday night, Prince Krapotkine said that if the Chicago anarchists were executed their comrades would be justified in avenging their death. Stepniak, the author of "Underground Russia," also made a speech.

Quelito, a town on the southern coast of Mexico, is reported to have been destroyed by a storm, during which many lives were lost. The entire coffee and orange crops in Sinaloa are also said to have been destroyed.

It is supposed that the cities of San Blas and Mazatlan, in Mexico, were partly or wholly destroyed by the recent hurricane and tidal wave, which are said to have been the most severe ever known. Thousands of people at Guaymas are anxiously awaiting tidings from the fated towns.

The relations between Germany and Russia are becoming more embittered. No mask is now worn on either side. The press of St. Petersburg and Moscow is now permitted to indulge in its natural disposition to abuse the Germans. The inspired press is not backward in responding in kind. Diplomatic intercourse between the two governments is limited to unavoidable communications, which are exchanged with frigid civilities. The Czar will return to St. Petersburg on the 18th inst., and will go thence to Moscow. The official expectance is that he will denounce the Berlin treaty, claiming entire freedom on the part of Russia to take her own course.

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The suit brought by the United States in the Supreme Court of Utah to appoint a receiver for the property of the Mormon church was argued last week, and the country eagerly waits for the result. The District Attorney is assisted by the U. S. Attorney of Colorado, and a strong case is made against the Mormons under the statute of 1862, which provided that the property of the church should be limited to $50,000. Governor West in his annual report attacks the late constitutional convention as promising nothing against the institutions of Mormonism.

The Good Templars are unwilling to let go the advantage they had in the Prohibition party through John B. Finch, and are making all possible use of his memory. They proclaim a three months' mourning season, wherein all members of the order are to wear crape on their sleeves—"during the whole of that time," reads the order. They have arranged a memorial service in Chicago on the evening of November 30th, following the meeting of the National Prohibition Committee and preceding the general conference. Dr. Talmage, who has proved himself a suppliant agent of the lodge, has been asked to make the address. But, most unhappy stroke of all, Miss Willard has been persuaded to issue a call to all the local W. C. T. Unions in her great army of women that they all hold memorial services and fill the land with mourning for a man whom their cause had much reason to dread.

The negligence of Attorney-General Bradford of Kansas to attend to cases involving the legality of the prohibitory laws of his State, which we noticed last week, has a very serious side. Should the case go by default, and a judgment be entered for the saloons, it would saddle upon prohibition the burden of paying for the distilleries, breweries and saloon stock. Mr. Samuel W. Packard, an able lawyer and prohibitionist, and Anti-mason also, marked the danger and hastened immediately to Washington hoping to postpone the judgment on the Kansas case until one could also be brought up from Iowa and the two argued on their merits. Mr. Bradford will perhaps be given another chance, as the Supreme Court is unwilling so important a case should be decided until all the arguments are heard. It is rumored that the opinions are already written reversing the decisions of the State courts and unfavorable to prohibition.

The Illinois Masonic Grand Lodge met a few days since in Central Music Hall in this city. Several years ago when they met in the same hall there was great indignation on the part of the managers at the filthy and disgusting condition of their premises when the Masons were gone. The same tobacco-saturated crowd filled the corroders this year. Rev. H. W. Thomas, D. D., ejected some years since from the Rock River Conference for heresy, did the religous part of the meeting, and was reappointed Grand Chaplain. The Grand Master in his report approved the expulsion of McGarigle and his fellow-boodlers. The election resulted in putting Gen. John C. Smith in the East as Grand Master. Some weeks ago the *Cynosure* called attention to his probable election and its bearing on his well-known aspirations to succeed Gov. Oglesby. The people of Illinois have had enough of these lodge-made politicians, and they should say so with emphasis.

The interest taken by the public in the matter of international arbitration has had some impetus from the visit of Mr. Jones, M. P., to President Cleveland and by his addresses in several of our large cities. His visit to Chicago was ill-managed. The press reports of his address were liberal but the audience was small. If, however, there was little positive interest in the noble cause he represented, there was some in the wretched picture of war which some respectable citizens of Chicago attempted to paint in a West Side driving park, where the remnants of the much advertised International Encampment were being turned over to a receiver, so as to save a few shillings to divide among the mad creditors. The affair was run on wind until it fairly blew out. A subscription guaranteeing all payments was made up on the poorest kind of promises, and the business men whose names were down refuse to pay because false pretenses were employed. The whole affair was a notorious and beautiful failure, and it will be many a day before Chicago men attempt to raise money by sham battles and sham camps.

The labor party labors like the mountain to produce a political "boom," but has yet brought forth nothing but mice. At Springfield, Illinois, a few people met a few days since as a National Industrial Reform convention and adopted a platform which included prohibition, woman suffrage, national ownership of railways and telegraphs, arbitration, heavy taxation of unused land, direct vote of the people for all public offices, the distribution of one cent per month for each inhabitant from the U. S. treasury to be used for internal improvements, the printing of $1,200,000,000 to redeem outstanding U S. bonds, that all laws be ratified by the people, and that the Government provide a home for all homeless and worthy families. Mrs. Belva Lockwood of Washington presided over the committee which formulated this remarkable document, and the inevitable Dr. Kirby turned up in time to be made chairman of the meeting, while two of the four names with which we are acquainted are B. G. Haskell, an anarchist, late of San Francisco, now running a revolutionary sheet in Denver, and old mother Emiline B. Wells, the high priestess of Mormonism and editor of the woman's organ of that infamous system, whose two daughters with the young reprobate John Cannon are famous examples of Mormon piety. This piebald convention closed with a ranting, ridiculous speech by the crazy George Francis Train. Any cause would make itself scandalous by such a meeting. Another labor party meeting is incubating at St. Louis to be held in December, and to harmonize all the conflicting elements under a new name which may be National Free Soil party. Labor is true nobility, but most of our labor agitators, so-called, are ignorant and blind followers of self-interest.

The Chicago anarchist case was argued in the United States Supreme Court last Friday. Roger A. Pryor, Randolph Tucker, Ben. Butler and two Chicago lawyers appeared before Justice Harlan, who informed them that to save time the whole court would hear their argument. Pryor spoke while the others assisted by suggestions. It is not the custom to admit the public to hearings in the chambers; but when Justice Harlan arrived at his room and was informed that parties had asked leave to be present, he replied: "Certainly, let them all come in if they can get in. The Supreme Court has no secrets. The Chief Justice limited the lawyers to a single point. "The only question for this court," said he, "is whether the Illinois statute was constitutional. If the lower court erred in its administration of the statute that is a question for the State courts." The State court has already affirmed the judgment of Judge Gary, and the case is brought within a narrow limit. Having presented their case the lawyers were dismissed until Monday; but Attorney General Hunt of Illinois having been summoned that the argument of the State may be heard the decision is not expected until the last of the week. The opinion prevails that the decisions of the courts here will not be disturbed, and the law will take its course. Large mass meetings were held last week in this city, New York and Boston, but no public sympathy has been aroused outside of well-known anarchist circles.

VACCINATING AGAINST THE SMALL-POX OF SECRETISM.

BY JOEL SWARTZ, D. D.

A recent number of *The Forum* contains a brilliant and spicy argument from ex-President Andrew D. White on College Fraternities, reviewing some of the objections which many of the wisest educators have alleged against their feature of secretism. The ex-President is no apologist, as I understand, for secret organizations in general and on principle. He rather deplores them, and admits that a bitter enemy hit the point when he likened secretism to small-pox.

But President White seems to me to miss his point when he allows the secretism of the College Fraternity as a prophylactic against the grosser infection of lodgery. He says the Fraternity "might perhaps be considered as a vaccination." Were it not nearer the truth to regard it as an *inoculation?*

The ex-President's remedy seems to me to be like the vaccinating against drunkenness which those "true temperance," "personal-liberty" men, the brewers and vintners, are pleading for, who want to flood the country with beer and wine so as to wash out the uncleanness of the brandy and whisky debauch. They are terribly down on the stronger drinks because they provide and want to sell the so-called milder ones. Some have been deluded by the sophistry, as plausible as Mr. White's, but when confronted with the facts, many, like the distinguished Dr. Holland (Timothy Titcomb), have abandoned the theory as vicious and deluding.

If it is really desired to protect our young men against the abominations of the oath-bound organizations, it is not well to attach to the inceptive steps which tend that way the powerful and seductive influences which the aid and prestige of great educational institutions certainly afford. What is the chief fascination of the lodge anyhow but the glamour of its grandiloquent titles? Why, a plain, simple soul who has never borne a more distinguishing name among his fellows than John or Tom Smith, swells with an intumescent consequence nigh to bursting when he finds himself hailed as "Most Worshipful," "Most Sublime," "Past Grand" and the rest.

Now add to this the dizzying idea that he is standing on the "Pinnacle of the Temple" of learning, away up among the graduates and faculties, and he imagines his head is among the stars. Church, chapel, prayer hall—why these are common-place vulgarities compared with his eminence. Vaccination! It is the first step on the glorious ladder that leads up among those nobilities of the lodge, the Grands, the Worshipfuls, and those in the seventh heaven still above. As well might our peace-loving Quakers expect to eliminate the martial spirit, seemingly inherent in our blood, by furnishing our children with gaudy paper caps, crimson plumes, drums and cornstalk rifles, as for college presidents and other teachers of youth to extirpate the rage for lodgery by fostering fraternities in connection with their education. Like inoculation, the remedy is better calculated to produce the disease than like vaccination to prevent or moderate it.

Gettysburg, Pa.

A MISSIONARY HYMN.

BY THOMAS HODGE.

Put on the whole armor of God.—Eph. 6: 13-18.
Fight the good fight of faith.—1 Tim 6: 12.

Souls who have to Jesus fled,	Heb. 6: 18-20.
Souls who are by Jesus led,	Rom. 8: 14.
Welcome to death's likeness bed,	Rom. 6: 3-5.
And rise to victory!	1 Cor. 15: 55-57.
Now's the day and now's the hour,	2 Cor. 6: 2.
Gospel blessings freely shower,	Eph. 1: 3.
March, defy Apollyon's power,	Rev. 9: 11.
Charge, your Captain leads!	Heb. 2: 10.
Who would be a traitor knave?	Matt. 26: 48.
Who would fill a hopeless grave?	Acts 1: 18, 19.
Who of sin would be the slave?	John 8: 34.
In darkness and despair.	Luke 13: 27,28.
Who for God's dear Son and law,	Mark 9: 7.
The Spirit's sword will strongly draw,	Eph. 6: 17.
Free man in Christ to stand or fa',	Phil. 1: 21.
Soldier of Christ, come on!	Rom. 8: 37.
By Satanic woes and pains,	1 Cor. 6: 9, 10.
By our world in rebel chains,	Eph. 2: 2, 3.
Christ's own banners each maintains,	Matt. 28: 19, 20.
Mankind must be free!	1 Cor. 15: 25.
Lay the false impostors low,	Gal. 1: 7, 8.
Trophies of grace win as you go,	Mark 16: 16.
Salvation is in every blow,	Rom. 1: 16.
The risen Christ is King!	Rev. 19: 16.

THE LORD'S DAY SABBATH.

TWELVE ARGUMENTS FOR THE CHANGE OF THE DAY.

BY REV. J. S. T. MILLIGAN.

1. *The change was possible.*

The strength of the Sabbatarian (or Seventh-day) argument is that Divine law is unchangeable. This is the main reliance. It is true that some laws are of such a nature and character, and so in harmony with the nature of God and the nature of things that they are called "*moral natural*," and are considered unchangeable. But many other laws are so related to changeable things that they are called "*moral positive*," and may be changed in form or abolished altogether. The whole ceremonial and typical system was of this character, and has passed away or has been adjusted to the new dispensation. Circumcision has been changed into baptism and the Passover into the Lord's Supper.

The admission is freely made that the great body of the Decalogue is "moral natural" law and unchangeable. But the precise time of the Sabbath is so manifestly changeable that it changes with every degree of longitude in its hours, and the day itself is changed in the circumference of the earth. There is no man living that knows when the law was first enunciated, or what precise time corresponds to the time of the first Sabbath. The first day may be nearer than the seventh, and the second nearer than the first. Hence a change may be made in the *relative* matter of Sabbath time, without any violence done to the *absolute* obligation of Sabbath service. The change is also possible in the addition of a more important creation work. This possibility may have its development in the material earth, or in man's body or spirit or both, and the luster and value of the new may—not to say must—be a warrant for some change of time and method suited to that "which exceeds in glory."

2. *The change was necessary.* To this we are brought by the presumption of the prior argument.

The original dispensation of nature allowed a fall that made "the whole creation groan and travail in pain." The stars have been turned into darkness and the moon into blood. "The gold in man's character has become dim and the most fine gold changed." Sin has brought death and all our woes into the world. Man has become dead in trespasses and sins, and the ground is cursed for man's sake—and all this that there might be a new and grander display of the Creator's power and wisdom and grace. The new heavens and new earth; the new creature in man himself, made of "incorruptible seed that liveth and abideth forever," "the life more abundant"—"the far more exceeding," even the "eternal weight of glory" that shall be revealed in us, that shall change all time and eternity itself into an unceasing Sabbath, should be considered, and is considered worthy of Sabbattic recognition and celebration. Hence Paul in Hebrews 4: 10, says, in most unquestioned reference to Christ and his work: "For he that is entered into his rest, he also hath ceased from his own works as God did from his." Eleventh verse: "Let us labor, therefore, to enter into that rest." This last, grandest, even saving work of Christ is here certainly urged as an obligation to enter into his rest. This work and glory is all-comprehending, and while it fulfills the law in one sense, becomes a law in another, "so that we are not without law to God, but under the law to Christ."

3. *Christ was competent to make the change.* This is by the Saviour himself claimed in his language, Mark 2: 28: "Therefore, the Son of man is Lord also of the Sabbath."

Having in the preceding verse asserted that Sabbath law was, in its earliest and strongest form, so subordinated to man's interest, for whom it was made, as well as for the glory of God, that its operation might be suspended in cases of necessity and mercy, in this verse Christ declares its subordination to himself as the Mediator and Saviour. This involves a true principle of Christian philoscphy that Christ, who satisfied the law or fufilled it on our behalf, can not only free us from some of its jots and tittles, but from the burden of its obligation and penalty. He, then, who "is the end (fulfillment) of the law for righteousness to those that believe," authorized his apostle to say to believers: "Ye are not under the law, but under grace." This must needs be exhibited in some *form* of our moral obligations, that it might be evident we "are under the law to Christ." The "moral positive," or relative feature of the Fourth Commandment in reference to the day was the salient point for the emphasizing of the fact that Christ is Lord of the Sabbath day. His character, then, both as Lord and Lawgiver, make him entirely competent to the change.

4. *The change was predicted.*

In this matter we have one of the few instances in which we have interpretation of prophecy that is inspired. Paul in Heb. 4: 7, after having spoken of the seventh day in the fourth verse as the creation Sabbath and in the fifth verse of the Jewish Sabbath by quoting from Psa. 95: 11, says the Spirit of God spoke by David of another day in Psa. 95: 7, in the language, "to-day, if ye will hear his voice." Paul not only quotes this language in Heb. 3: 15 as a test of being partakers with Christ, but twice in this verse to make it emphatic that the prediction by David was fulfilled by a new Sabbath day.

It is important in this connection to note that there are three Sabbath dispensations alluded to by Paul in this chapter: the creation Sabbath as a covenant of works on the seventh day; the Jewish Sabbath given on Sinai, introduced by Joshua in Canaan, Heb. 4: 8; then the Christian Sabbath as Christ's rest, Heb 4: 10, predicted by David, Psa. 95: 7, quoted and explained by Paul, Heb. 4: 7. This was in each instance a sign of the covenant, the first two using the seventh day, the last having, as Paul says, "another day."

We have also in the 118th Psalm, 24th verse, a clear historico-prophetic allusion to a Sabbath *day* which he identifies with the stone (Christ) being made head of the corner. "This is the *day* the Lord hath made; we will rejoice and be glad in it." Here is not merely the *rest* but the *day* alluded to. In Ezek. 43: 27, the prophet sums up the New Testament features of Divine ordinances by saying, "And when these days are expired, it shall be that on the eighth day and so forward the priests shall make your burnt offerings upon the altar . . . and I will accept you, saith the Lord God." This three-fold cord of prophecy cannot be broken.

5. *The change is recorded and the third Sabbath introduced by name.*

The argument that the first day is never so much as called Sabbath is very plausible, and with many conclusive. The defect of our English version is very injurious in this matter. But if the idiom of the Greek language had been properly understood and rendered into English, there had been no Sabbath question and controversy.

In Matt. 28: 1, the Spirit of God by Matthew teaches an *end of Sabbaths*, by the words "*opse d Sabbatoon*, the word *Sabbatoon* being in the genitive plural, must either be rendered "weeks" or "Sabbaths." But Sabbaths is the original and essential idea of the term, and where used even in the sense of weeks (which it never is in the plural either in Septuagint or New Testament Greek) it refers to that which is marked by Sabbath and begins and ends with rest on the Sabbattic idea. Thus the primary, natural and almost universal meaning is Sabbaths.

Then the fact that there was a creation Sabbath and a Jewish Sabbath, as Paul shows in Heb. 4, makes the statement clear and unmistakable. It was the end or fulfillment of the covenant of works and the typico-gracious covenant of Sinai, with their "signs," in a Sabbath. These covenants Christ came to fulfill and terminate in the interest of salvation, and if he did what he came to do, viz., "fulfill *all* righteousness, he fulfilled these Sabbaths or signs of these covenants. Then we have the statement, "as it began to dawn" (*eis mian Sabbatoon*) toward "the one of Sabbaths." This may be peculiar language, but it is very emphatic; the numeral being cardinal (one) and not ordinal (first), the noun being, in every case of the seven it is employed, omitted, the adjective virtually becomes a substantive and should be rendered "*the one*." Then we have "*Sabbatoon*," the very same word used in the preceding clause, and always with two exceptions rendered Sabbath in the New Testament and *always* in the Septuagint; those in the New Testament being in the singular and translated "week."

Then the conclusion becomes most clear that we have in this verse the record of the termination of the two prece ing Sabbath institutions, and the introduction of a third, which is not only Sabbattic in its nature but in its name: and this is rendered even more certain from the general use of *Sabbatoon* to indicate this day.

6. Our sixth argument is, the day was observed by the apostles as a Sabbath day. They met upon it and used it for prayer, preaching and sacramental purposes (Acts 20: 7). This course was followed by most of the early Christians, some observing it exclusively, others observing it with the seventh day, until the minds of Christians became so convinced of the propriety of its observance that it became substantially universal; and we only wonder that any one with the Spirit of Christ and in the mind of Christ can fail of esteeming and using this day as the most precious of all time, and the guarantee and pledge of the future life.

7. *It was blessed as a Sabbath.*

(1) By the presence of Christ with his disciples. How uniformly he made his appearance to them on this day is one of the most important facts of the Gospel narrative. Their eyes were sure to be greeted with this blessed vision as they met to observe this Holy day; and how often has the eye of faith beheld the crucified one in sanctuary service on this, "*the* one of Sabbaths."

(2) By the gift of his Spirit. For this they waited, and did not wait in vain. For forty-nine days they watched and prayed for "power from on high," and the Pentecostal shower at length came. The fiery baptism was an event most anxiously awaited, most graciously vouchsafed, and most thankfully enjoyed. Who can fail to see that the grant of such a boon would make the day as memorable as the grace of God itself. This Lord's day, made so precious to John on Patmos by his being "much in the Spirit," has been ever since a day of gracious bestowments, and "the day of all the week the best" on that account.

8. *Its privileges are guaranteed.*

Paul in Col. 11: 16 says, "Let no man judge you . . . . in respect to the Sabbaths." If here we were to be limited by Judaizing teachers; if the consummated work of our precious Saviour was not allowed to be magnified in our view, and celebrated on our Sabbath, the zest of our joy would be taken away, and the zeal of our service much diminished. Christian liberty and service both need and are secured the felicity of triumphant joy in the Saviour and his work. We then feel sure that however men may judge in this matter, and of us concerning it, the Judge of all the earth will judge favorably those who by Sabbattic rest honor him and his day.

9. *The duty to enter into Christ's rest is commanded.*

In Heb. 4: 11 the great Apostle of the Gentiles, in the form of entreaty, but with all the force of command, requires us to "labor to enter into that rest," referring, doubtless, to the rest into which Christ has entered, "having ceased from his own work as God did from his."

The last clause here makes it evident that the analogy is designed between the creation and the redemption Sabbaths. True, our critics may say it is *kata pausin* in the Greek, and not *Sabbatoon*. But they gain nothing, for this word involves the *princi*

ple of Sabbath observance, and the form is alluded to in the preceding verse (9th), when the word rendered rest is *sabbatismos*, a sabbath-keeping (see margin). True, these passages have been understood and explained in reference to heaven, but the use of either of these terms gives no warrant, nor does the context, and the fourth and tenth verses undoubtedly refer to the Sabbath.

10. The acceptance of this day is urged, Heb. 4: 1: "Let us, therefore, fear lest a promise being left us of entering into his rest, any of you should seem to come short of it." The term, "His rest," must, in the light of Heb. 3: 14, be understood of Christ's rest, for we are made partakers with him in this, as in all other matters. The promise alluded to is contained in the prophecies already quoted. The main one in the 95th Psalm being quoted in both chapters. The failure of unbelieving Jews, to enter under Joshua into the Jewish dispensation and Sabbath in Canaan, being used as a warning.

11. *The very general acceptance of the change.*

This should carry with it very great weight. We would not despise the views of a very small minority. But when the majority is so overwhelming, eminent men, reformers, churches and nations with one accord, their views are not to be despised.

12. The providences of God, with thunder tone, have made the observance of the first day a blessing and its violation a curse.

It would certainly be passing strange if the God of the Sabbath would not make his voice to be heard and his will to be known, by providential tokens in the eighteen centuries of the Christian Era. How does it come that men have been, and communities have been so blessed in temporal and spiritual things with the load of guilt upon their heads which the views of the Sabbatarian would imply? And, then, it has been noted that the desecration of the Christian Sabbath has been followed by the terrible judgment of fire pronounced in Jer. 17: 27—the great London fire and the great New York fire of 1836 following the repeal of Sabbath laws. The Chicago fire, the Portland and the Boston fires of more recent date, and commencing on the Sabbath, emphasize God's displeasure at the violation of this precious day of Sabbattic rest to the Christian belivers and the ruling Saviour.

I will conclude with an answer to a few objections.

1. "The seventh day is frequently called the Sabbath." This no one denies. It was so called because it was the Sabbath during the whole Jewish economy.

2. "The first day is never called Sabbath." This is the mistake of our translators. It is called Sabbath seven times in the Greek of the New Testament.

3. "The seventh is still called Sabbath under the New Testament." This is because it is still a legal Sabbath to the Jew, who "is a debtor to keep the whole law," because circumcised. But "we are not under the law but under grace."

4. "The command was to keep the Sabbath holy." This we obey when we properly observe the Christian Sabbath.

5. "God did not rest the first day as he did the seventh." True; but Christ "*ceased from his own work as God did from his.*" Heb. 4: 10.

6. Christ is three times called Lord of the Sabbath, to show his right to alter it.

7. "In Matt. 28: 1, they are referred to as different days." This is so only in the English translation. In the original Greek it is by precisely the same word.

8. "The meeting of the disciples on the first day was for fear of the Jews." True, because the keeping of that Sabbath was peculiarly offensive to the Jews. They, therefore, met in private.

9. "Breaking bread, Acts 20: 7, does not mean the Lord's Supper." It does when associated with preaching and prayer.

10. "Paul kept the seventh day." He only made use of it to reach the Jews in synagogue service. He also kept the first day by preaching to Christians.

11. "The women following Jesus kept the seventh day." This was before the change.

12. "Christ kept the seventh day." True, it was thus he fulfilled the law. He also met with and blessed his disciples on the *first day.*

13. "There is no special command to keep the first day." The example of the disciples is equivalent to a command, but the command is made specific in Heb. 4: 1 and 11.

14. "The Romish church changed the day." This is mere assumption. They have sense enough to keep it, as they do many other New Testament ordinances. There is no historic proof of its change by them, but there is that the first day was kept long before there was a Romish church.

15. "It is better to obey God than man." Very true, but we obey God when we honor Christ, and follow Christ's example and enter into *his rest.*

North Cedar, Kansas.

SABBATH BREAKING BY TRAIN AND CAMP.

BY A RAILWAY AGENT.

I have read from time to time the criticisms in the *Cynosure* on the inconsistency of temperance and other reform societies in the matter of Sabbath-breaking and the baneful influence this has on society. I am surprised to find any difference of opinion among earnest Christian people, and wish to tell you what I know on this subject, from an outsider's observation.

First, I will say that I was always a strong temperance man and observer of the Sabbath, from education and practice, and believe it unwise to make any compromise with the world, which is always so ready to take advantage of the least encouragement in these matters. In the capacity of railroad agent I have been in a position to quietly weigh these inconsistencies, which I am sure count more for evil than good.

As a matter of policy railroad companies pretend to observe the Sabbath; and do, as far as possible, stop all work, except the running of through trains and excursions to satisfy a public demand. This demand comes mostly through churches and temperance organizations. In my position as manager of excursion business my company accepted my opinion and abolished all excursion business except of a religious character. I truly believed said excursions were productive of good, until an experience of three years taught me otherwise. I was surprised and disgusted. Our camp grounds and park were in use every day for two months some seasons; and I say truthfully, out of all the different classes of people I handled (on some days over two thousand) the religious excursions gave us the most trouble and annoyance. This may have come in part from the fact that we relied upon their moral character to insure order. But there is a reckless class in every community who are sure to be on every excursion and at every camp-meeting. These are the "mashers," hucksters, patrons of games of chance, curiosity seekers and others, all of whom are earnestly looking out for prey in their several occupations, and never impressed by the exercises, of whatever fame the speaker may be. It required the greatest vigilance to keep down this element. The reputation of the company was at stake, to say nothing of the imposition many good people were exposed to. One example will illustrate it better than anything I can say.

On the Sabbath J. Ellen Foster spoke to three thousand people. We noticed drunken men here and there, and supposed it the work of pocket flasks; but later on the thing became too general for such a source to supply, and, watching the tide of a certain element I was able to scent it near a water melon pile, and there lost the trail; but after a time by the aid of winks and nods I located the saloon inside of the melons, sold by a man who had been keeping lunch stand for years at similar meetings.

Of course it is hard to control such things, but, don't the occasion furnish greater license and opportunity to such, and lessen the respect for the day? While much good may be done in the way of reunions and inspiring discourses, at the same time it is necessary to have a money-making wing to the business in order to defray necessary expenses, as they say. This gives an air of business to the occasion, which in the eyes of the world lessens its respect, and turns the day into a day of frolic for the young. Are such meetings necessary when you take into consideration the character they give to the Sabbath?

In the second place, it is my candid opinion, if it were not for the profits the occasion offers, there would never be such Sabbath-breaking. I have been in a position to observe all the inside workings of these meetings. There seems to be one object with all kinds of people—namely, *money.* The same is true of all the speakers, from those of greatest national reputation down. They must have from fifty to one hundred dollars a speech. To raise this money and make a good profit for themselves, the managers, who are often persons of elastic consciences, will resort to unscrupulous methods to make the money. I have seen them advertise "strictly religious services—everything free—no money-making scheme." Ministers and speakers make wonderful appeals for the Lord's Day and against Sabbath-breaking, at the same time receiving a commission or rebate on every ticket sold by the railroad company. To appear consistent some shut off the gate fees and refreshment stands, but add to the rate the company makes, and thus get the same thing. Others add to the rates and charge gate fee also; sell stands and other privileges, often violating the rules, which forbade anything but lunch stands on Sabbath. Some fellow will offer half he makes to run a swing; and I have known managers to get mad because we refused. On the following day, when the returns are in from all stations and the managers come to the General Office to receive their rebate, then their true character stands out. Like so many sharks, they are grabbing at every thing in sight, and ready to swallow each other,—such back-biting and abuse of each other as one seldom hears, especially if they don't make as much as expected. They allege a dozen reasons for failure, lest the company think them not a success in the business.

Then I have been present in the making up of the programme, and reviewed the correspondence of very many prominent temperance speakers in the country, and I must say, with a few exceptions, the chief consideration seemed to be the ducats, and nothing moved them but a guarantee of a good fee; it matters not how urgent the occasion be, or whether it be local or National. But those same speakers invariably proclaimed that they were working for the Lord and humanity.

But these managers say they must have the Sabbath for the benefit of laboring classes. I think rather it is because they can get the largest crowds on that day. When I applied to my superiors for favors for this class of business on account of its religious character, they told me I would find them just like all others. I thought it prejudice against temperance ideas, and insisted; but I soon found that they had given each other this reputation; and it is the reputation the world has of them generally.

What has been my experience I find true in a greater or less degree of all the temperance and camp meetings I have attended,—and I have been to many in Ohio, Indiana and Kentucky. On the whole, their influence is against the Bible Sabbath, and had better be dispensed with entirely. In all of our large cities as soon as the Sabbath day is fairly open the city begins to empty itself of its population,—horse cars and steam cars, all crowded with human freight; beer gardens, dancing halls, base ball, camp meetings—each place gets its thousands. First the car fare, then the gate fee, and the many other fees on the inside. It looks pretty much as though all make the same use of the Sabbath day. Is not the tendency to weaken the influence for good with the world? It matters not what the object of the enterprise, the world takes advantage of the example set before it by men who profess high moral and religious convictions.

Louisville, Ky.

CHRIST SHUT OUT.

Christ is not included in various religions of the earth, hence he is excluded. This is peculiar to the Masonic lodge, for in their oaths and obligations and prayers they do not use the name of Christ, and so exclude and set him aside as the author of moral and religious obligation, which proves Masonry to be one of the many anti-Christian worships now in the world. The Christian religion is found only in the Christian church, and, as in theory the lodge excludes Christ, so in practice; thus subverting the authority of the church. The Masonic building is considered a temple, and the master Mason's room the Holy of holies. The first prayer, in opening the lodge, proclaims that they have met in the name of God, or deity, and desire to do all in his name that they do while together. Their prayer asks admittance for lodge men to the temple eternally in the heavens, as a result of their discordant passions being subdued by the sublime principles of Freemasonry, which was invented by man, and based upon a religion of theism. Hence, in their openings there is a careful exclusion of the name of Jesus Christ, the only Mediator and way of access for a human being to his God. As the lodge is to divorce men from any higher obligation than that which it enjoins, there is a propelling, underlying motive which keeps the lodge together, in whose realm there is none other than terror to bind. This is strictly a heathen motive, and not a Christian; is not terror, but love. Hence, all who continue to engage in lodge rites are thereby thrown off their guard, their natures defiled, their conscience somewhat debauched, their minds slowly blinded, and their hearts gradually hardened and sealed to the god of this world. See 2 Cor. 4: 4: "In whom the god of this world hath blinded the minds of them which believe not."—*John Harshbarger in Gospel Messenger.*

Seven of the eight pioneer wine-makers of Napa Valley, Cal., died of drunkenness.

Reform News.

FROM THE GENERAL AGENT.

BRIEF NOTES OF THE WESLEYAN GENERAL CONFERENCE.

Chicago, Oct. 22, 1887.

My brief stay at the General Conference of the Wesleyan Methodist Convention at La Otto, Ind., was in every way agreeable. Arriving on the morning of the 19th I found friends in waiting at the depot, who assigned me to excellent quarters very near the church.

One session of the brethren, preliminary to organization, had been held the day previous, and President N. Wardner took the chair and promptly called to order at 10 o'clock A. M. Most of the morning session was occupied in perfecting organization, and constituting committees. Sixty-two responded to the first roll call, and the number steadily increased by fresh arrivals. To look in the faces of these noble and devoted servants of Christ, who have convictions and dare to assert and maintain them, was itself an inspiration. Some of the veterans of other days were gone, but there were enough of the patriarchs left to give dignity and stability to the body, and guide the younger members in their deliberations.

I left before the bulk of the real business of the conference was entered upon and while it was being prepared for submission by proper committees, but some matters of great importance were considered and acted upon. The reports from the work on the Pacific Coast were deeply interesting, and the appointment of Rev. D. F. Shaperdson as evangelist and organizer upon that field was one of the most important acts of this conference. One reason urged for this step was that there were many Christians in those regions who would not unite with churches fellowshiping the lodge, who were asking for a church home. They had been shown the way more perfectly by the holiness association, which does not organize churches, and having come to the light they wanted to find sympathy, shelter, and a home with others like-minded on these great and living questions.

The conference accorded to me as representative of the N. C. A. ample opportunity to present its work, and appointed Rev. L. N. Stratton to represent the Wesleyan Methodist connection, of over 17,000 members, at its next anniversary convention at New Orleans in February next. The committees on order of religious exercises assigned me an evening, and I spoke to a large and appreciative audience as God gave me utterance, and noticed that allusions to the lodge and to prohibition were received with "Amens" that evidently came from the heart. It would give me great pleasure to mention the names of many friends with whom I have labored and prayed in other days, but the list which is written in heaven would be too long for insertion here. Other engagements compelled me to say "Farewell," and I departed leaving only pleasant recollections, and with a new inspiration for the work to which I feel called of God.

J. P. Stoddard.

UP AND DOWN IN ALABAMA.

An old Alabama town—Its welcome of the N. C. A. agent—A southern Chicago—A good field—The Baptist pastors—A comrade of African memory.

Montgomery, Ala., Oct. 13, 1887.

Dear Cynosure:—From Marion, Alabama, to Tuscaloosa, the old capital of the State, the road runs through a country in the main quite productive and with large cotton plantations. Rural villages in Alabama are generally not calculated to inspire admiration and it is only as you get into the mining and manufacturing regions that you see signs of prosperity. Tuscaloosa, however, is having a renewed growth. Its broad, shaded streets have been invaded by the street car, and the sound of the steam whistle is arousing the Rip VanWinkles from their long slumber. New buildings are going up and the town is having a moderate "boom."

I found my old friend, Rev. P. Musell, who was forty years a minister in the colored Baptist church, still vigorous and still at work. He had not abated one jot of opposition to the lodge system, in which he has had much experience. The present pastor of the Baptist church, Rev. Jas. Mason, also expressed his hearty sympathy in my work. The Presbyterian Theological School is not largely attended. The president and professors were away at presbytery, but they are doing a good work, and aim at thoroughness rather than to make a show of numbers.

As my time was limited I did not stay to lecture, but went on to Birmingham, "the Chicago of the South." I had heard much of this new and wonderful city, and was not surprised to find great business activity and many fine buildings in process of construction. I was surprised to see large fine residences and handsome streets, separated from the rest of the city by a long interval of primitive forest, which is being held too high for improvement. I was surprised at the excellence and speed of their steam railway system. The broad streets admit of two tracks with dummy trains which equal in celerity and convenience the cable cars of Chicago.

I preached Sabbath morning in the Congregational church, Rev. Mr. Schnell, pastor, a graduate of Talladega and late pastor at Louisville, Ky. Like all those who have received their education at that institution he is in full accord with our reform and was glad of my aid in the conflict with the lodge system, which here, perhaps, more than in almost any other city in the State, is the rival and adversary of the church. His congregation is increasing and the church is exerting an excellent influence in the place.

At 3:30 P. M. I preached in the large new African M. E. church, Rev. J. M. Goodloe, pastor. This brother, having seen the inside of the lodge and known its practical influence on the church, has learned to abhor and oppose it. He said that he regarded it as one of the greatest hindrances to the Gospel, and heartily thanked me for my earnest admonitions. Another brother who heard me and whose pastor is a Mason besought me to come and preach the same sermon in his church. He said it was just what they most needed to hear.

Sabbath night I attended Episcopal service with the gentleman with whom I stayed, who is an ardent churchman and a devoted Mason. Monday forenoon I attended ministers' meeting in the First Baptist church, Rev. W. R. Pettiford, pastor. They have a large, new and beautiful house of worship. The pastor has been a student of and co-worker with Bro. Woodsmall, as well as a reader of the *Cynosure*. He expressed a most hearty sympathy with my work and invited me to occupy the time in addressing the meeting, which embraced most of the colored pastors of the city and a number from neighboring towns. Although several wore the emblems of their orders, all listened attentively and a majority expressed approval. The chairman and others thanked me for my remarks and thought the time of the meeting had been well spent.

It was my great pleasure to meet in Birmingham my brother and co-laborer in Africa, Rev. J. K. Billheimer, for a number of years missionary of the United Brethren and American Missionary Association boards. For a good many years he was treasurer of the United Brethren Board of Missions, while Mrs. Billheimer, now in Ohio, was president of the Woman's Board. It was no small satisfaction to recall the scenes and incidents of our African life and to compare notes as to the outlook for the race for which we have labored.

Monday night I came down to Selma and for two days enjoyed needed rest at the pleasant and hospitable home of Rev. C. B. Curtis, who with his excellent and talented wife are doing much, both for the spiritual and temporal interests of the people. On Wednesday I addressed the students of the Selma University. This is the school formerly under the care of Rev. H. Woodsmall. Rev. Pierce is now president. There are already in attendance 165 students and the prospect of a considerable increase. I spoke on the evils of the lodge system, and received the thanks of the president and the professors.

At night I attended a pleasant prayer-meeting at the Congregational church and to day came to Montgomery, where I addressed the students of the new university, which has just opened under the care of Pres. Patison, formerly of Marion. In spite of all opposition the school opens favorably, occupying a large Baptist church, an old store, and an abandoned saloon. To-morrow morning (D. V.) I go to Mobile.

H. H. Hinman.

FROM THE FIELD.

A KIND OF REFORM CROP REPORT FROM BRO. BUTLER—THE CONVENTION APPOINTED FOR SOUTHWESTERN MISSOURI.

Rev. John Stahl, writing from Augusta, Ill., says: "I am inclined to think favorably of the work done at the late meeting of the Illinois Christian Association. Money and agency are both doubtless indispensable in the prosecution of the work. In the arrangement of meetings, take us in at least locally, we will do something financially. You are doubtless aware that a part of us United Brethren church people are engaged in a trying warfare with the official and moneyed power of said church, who are actively engaged in trying to break down our constitutional law and testimony against secret societies. While this conflict continues moral and financial aid would seem to be our only weapons. When or how this trial will end is alone known to God."

Bro. Alexander Thompson, of Bartlett, Ill., also writes: "Shoulder to shoulder I stand by you for a kind and clear expression of the truth in regard to the lodge. Should you desire to come to Bartlett I will notify you of a suitable time and co-operate with you with all my strength."

A few words from Bro. S. Blanchard, of Oregon, Mo, will doubtless be read with interest. He says: "I would like much to be at the Princeton meeting, but cannot. I do hope, however, that you may be prospered greatly in all your labors against secret societies, for I regard them as a curse to America." This friend also informs us that his part of the country has never had any lectures, and refers to others in Holt county who would perhaps be interested in an agitation.

Marshall Jones, Esq., of Jamesport, Mo., writes: "I would like to attend your meeting at Princeton, Oct. 25. Would like to see Blanchard, Stoddard, and all who take an interest in something higher than cruel Masonry." This man speaks whereof he knows, for he has been through the Blue Lodge.

Rev. Ira B. Ryan of Leon, Iowa, indites: "I am glad to hear from you, also that the cause of the Redeemer is prospered against the Baal worshipers, but my health and circumstances are such that I can't be with you at Princeton. It would please me to be with you and to help the cause of God against the Christ-rejecting devil-worshipers. I have been doing some good in the cause at a meeting where there were five of Baal's members, and one of them a Royal Arch. I told them that it was a God-forsaking and Christ-rejecting institution, and that no man could be a Christian and reject Christ in his prayers. Three of the five acknowledged it." The above writer has been a lodge high priest, and, if we remember aright, organized the first U. B. church west of the Mississippi.

N. F. Murray of Elm Grove, vice-president of the Missouri State Horticultural Society, and formerly an active worker in our reform, replies: "It will be impossible for me to attend your meeting. While I still endorse most of the American party platform, there are two planks in it I could not endorse, to wit: extending the franchise to Indians and Chinamen, or any other class that does not at present enjoy that right, except women, who should be allowed to vote; the other classes, only when they can read and write. Our local option cause has just been defeated in our county [Holt] by ignorance and whisky. Hope you will have a good meeting, and that you may be blessed and prospered in the cause of reform."

Rev. J. K. Glassford, the veteran reformer and seceder, of Carthage, Mo., is very busy in his mammoth apple orchard just now, but heartily endorses a district meeting for south Missouri any time in November. He favors Carthage, but will try to attend elsewhere. He says: "I wish you and Bro. Stoddard to come here and hold a meeting anyhow. We can give you a good hearing for there are quite a number of Antis here. I wish you to come and spend a week. It needs a good revival here, and we can have it if you will come."

Elder Wm. M. Love of Osceola, Mo., writes: "I am glad the meetings are to be held, and shall pray and work for their success. From what I can learn in the short time since notice of intention to hold a meeting in southwest Missouri has been received, I believe we are all decided as to time and place: time Nov. 1 and 2, and place, Greenfield, Dade county. I do not know of a better place. It is central and accessible, and a stronghold of the lodge."

I received a letter from Bro. J. W. Thompson of Dadeville, fully approving time and place as above for holding a district meeting below the Missouri river. Other letters should be mentioned, but enough for this time.

Have been speaking through Gentry county; good audiences and good meetings; and now I am off for Princeton to complete local arrangements. Crops are short and times are close in north Missouri, yet we work and pray for a revival and a new impetus for the cause at the coming meeting. Yours in the cause,

M. N. Butler.

THE IOWA STATE CONVENTION.

A MEETING OF GREAT POWER AND INTEREST.

The State Convention opened in College Springs on Tuesday evening, October 18, with a large audience in attendance.

The presiding officers of the Iowa Christian Association not being present, Rev. Wm. Johnston, D. D., was chosen temporary chairman, and Rev. J. H.

Wilson, secretary. The third chapter of John was read, the praise of God sung, and Rev. Dr. Brown of Coin led in prayer. The large audience was gathered in the United Presbyterian church, of which Dr. Johnston is pastor.

After a few remarks by the chairman, Rev. J. S. T. Milligan of Kansas was introduced and spoke on the "Relation of Secret Societies to the Church of Christ;" after which Rev. J. A. Cole of West Africa told how he was made a member of the Kofong lodge in Africa.

One of the pleasant incidents of the convention was the attendance of the delegates on the morning exercises of Amity College, where between one and two hundred students were gathered in the new and commodious chapel. They listened to a short talk from Bro. C. F. Hawley, who responded to President Kennedy's invitation in a brief but very happy speech on the great topic which the convention had gathered to discuss.

The morning session which immediately followed this visit was opened by devotional exercises; after which much of the routine business of the annual meeting was transacted. There was an attendance of about fifty in the morning and some 150 in the afternoon, and 400 or 500 at the evening sessions.

Among the items of this business was the election of Rev. W. C. Williamson, D. D., of Keokuk, as delegate, and Elder Samuel Smith of Beaconsfield, as alternate, to the Sabbath convention to be held at Elgin, Illinois, November 8th and 9th. It was voted that Rev. Dr. Johnston represent the State Association in the N. C. A. convention to be held in New Orleans during the winter, and that a fund be raised by the State Agent to defray the expenses of his journey. It was also voted, after some discussion, to send a delegation to the Prohibition conference to be held in Chicago December 1st; and Revs. C. F. Hawley, C. D. Trumbull, C. E. Harroun, Jr., and Dr. J. N. Norris and C. T. McCann were appointed to represent the Association in that capacity.

The following officers were chosen for the year: *President*, Rev. William Johnston, D. D., College Springs; *Vice-president*, Rev. George Fry, Wayne; *Corresponding Secretary*, Rev. C. D. Trumbull, Morning Sun; *Recording Secretary*, Rev. J. H. Wilson, College Springs; *Treasurer*, James Harvey, Pleasant Plain.

The resolutions were adopted as follows:

Whereas, The secret society system belts the world, and paganism, infidelity and selfishness are found intrenched therein; therefore,

Resolved: 1. That as the religion of Christ is opposed to all secret associations that unite the followers with the openly profane and impious, it is inconsistent for his followers to unite with such associations.

2. That the profane and horrid oaths and promises of such institutions are contrary to the teachings of God's Word, a profanation of God's ordinance of the oath, and destitute of all binding obligation. The taking of them is a sin—not the breaking of them.

3. That the religion of these societies, professing as they do to save Christian, Jew, Mohammedan and Parsee, without any regard to the atonement of Christ or the work of the Holy Spirit, are subversive of the Christian religion, which teaches that there is no other name under heaven or given among men whereby we must be saved, but by the name of Christ Jesus.

4 That they enslave the individual, destroy the unity of the family, are antagonistic to the church, and subversive of justice in the state; and the safety and pros-

(*Continued on 12th page.*)

CORRESPONDENCE.

THE W. C. T. U. AND GOOD TEMPLARISM.

Chippewa Falls, Wis., Oct. 20, '87.

A prominent Good Templar at Colfax, Wis., says, "I shall always esteem the order, because it was in it I first met my wife." This accords with what I have heard so many remark about the Good Templars, that the one distinguishing feature of the order is the courting fecilities it affords young people. A minister at Eau Claire remarked that he had often heard it said that "Matches were made in heaven," but he was disposed to believe that many of them were made in Good Templar lodges.

How much grander has been the life of Frances E. Willard, in building up such an organization as the W. C. T. U., compared with that of John B. Finch, in devoting so much of his life to the cause of Good Templarism. The one is the offspring of prayer and Christian consecration; the other is the development of the selfish and dividing spirit of secretism. The one unifies the best Christian sentiment in defense of God, home and native land; the other creates jealous and harmful divisions in the ranks of reformers. The one has attracted to it the most devoted Christian workers of the age; the other has drawn to it the giddy, pleasure-loving, worldly people, whose chief object is recreation and social enjoyment. The one is exerting an ever-deepening and widening influence for good, and will continue until the last enemy to the home surrenders; the other is even now being deserted by the better class, and many of their lodges are dying out because of the sensuous, godless spirit that ruled them.

Elder Thos. Barland of the Congregational church, Eau Claire, says that John B. Finch, when he lectured there a few years ago, admitted that he could do very little for the cause of Good Templarism in and around Chicago because of the influence of the National Christian Association. It is cheering to have such testimony from Mr. Finch.

I find at Eau Claire and Chippewa Falls strong, wide-awake Young Men's Christian Associations, with comfortable parlors and reading rooms, well supplied with prohibition and other reform papers. In both their reading rooms I find the *Cynosure* on the rack, and kept in a conspicuous place. It relieves a lonely hour to drop in and read over its pages. Any one to whom God has given wealth could not invest it better for the cause than to put the *Cynosure* in all such reading rooms. It would be a good way of laying up treasure in heaven.

Good Templars universally say that if Mr. Finch had lived he would have been their candidate for President in 1892. But God has ordered it otherwise. He has done much for the prohibition cause. Few of our platform speakers were more accomplished, and have published more convincing arguments. But we believe his life work was greatly marred by his connection and leadership in a dark, scheming, wire-pulling organization, employing in a good cause the secret tactics of those whose deeds are evil.

M. A. Gault.

NATIONAL REFORM WORK IN EASTERN NEW YORK.

Newburgh, N. Y., Oct. 18, 1887.

Editor Christian Cynosure:—Last Friday I visited Goshen and Middletown in the interests of National Reform. The first has perhaps 4,000, the second 12,000 people. In the former I interviewed Rev. R. B. Clark, Presbyterian pastor. He is in the fullest accord with our work and stands ready to open his church for a meeting. In the latter I talked with Rev. Gordon, Presbyterian pastor. He was raised in the Free Church of Scotland, accepts our reformation principles *in toto*, and was perfectly willing to do all he could toward having a successful meeting in their city.

On Sabbath evening I preached in the American Reformed church of Newburgh, Rev. H. V. S. Myers, D. D., pastor. This is a large congregation. There was an audience of 500. Rev. Finley, the United Presbyterian pastor, and Rev. Thompson, the Covenanter pastor, and also Hon. Benj. B. Odwell, mayor of the city, were present. The people listened as though they regarded that as an entirely new message. We do not yet see the fruit of this work; but we are reminded that success in God's sight is something very different from what it is in man's sight. "What the world has regarded as the bitterest failure," writes Farrar, "has often been in the sight of heaven the most magnificent success. When the cap, painted with devils, was placed on the brows of John Huss, and he sank dying amid the embers of the flame, was that failure? When St. Francis Xavier died cold and lonely on the bleak and desolate shore of a heathen land, was that failure? When the frail worn body of the Apostle of the Gentiles was dragged by a hook from the arena and the white sand scattered over the crimson life blood of the victim whom the dense ampitheatre despised as some obscure and nameless Jew, was that failure? And when, after thirty obscure, toilsome, unrecorded years in the shop of the village carpenter, One came forth to be pre-eminently the 'Man of Sorrows,' to wander from city to city in homeless labors and to expire in lonely agony upon the shameful cross, was that failure? Nay, my brethren, it was the life; it was the death of Him who lived that we might follow in his steps. It was the life; it was the death of the Son of God."

Samuel Small, the evangelist, lectured in the Trinity M. E. church Monday night. The house was filled, the standing room being taken. He gave an account of his own career. The drink habit which he had acquired grew upon him. He heard Sam Jones on "Conscience Record and the Judgment." He was convicted and at last gave himself up to Christ. He felt that his sin had been public and his confession must be so too. He sent out posters announcing that he would preach that evening in the public square of Atlanta. Thousands came out to hear the story of his conversion. And ever since, two years and one month, he has been preaching Christ. He thought too many pulpits had padlocks on them on the liquor question. One thing he was sure of, they could never spike his gun. He would keep close around the end where the touch-hole is. At the close a collection was lifted for a colored school near Atlanta in which he is interested.

Cornwall-on-Hudson, three miles below here, is the home of E. P. Roe, the celebrated author, and Rev. Lyman Abbott, D. D., editor of the *Christian Union*. This is a great summer resort for New Yorkers. But those who can live amid the glories of creation are not released from the responsibilities of life. The wise and holy St. Edmund of Canterbury said, "Work as though you would live forever; live as though you would die to-day."

J. M. Foster.

BRO. GAULT AND NATIONAL REFORM.

Menomonie, Wis., Oct. 14, 1887.

Dear Cynosure:—Bro. M. A. Gault lectured here in Menomonie in the court house (the 10th and 11th) Monday and Tuesday of this week. The attendance was rather small, but the lectures were truly excellent. It is a sad pity, yet a fact, that audiences, especially in cities and large towns, are apt to be in inverse ratio to the excellence or worthlessness of the subject and the speaker, unless some world-wide celebrity, like Beecher or Talmage, is announced; no matter how many papers condescend to give notice, or how many bulletins are displayed at places of public resort, or how much time, muscle, and shoe leather are invested in advertising the good things to be heard. The champions of reform work know all about this, and often their endurance and pluck are put to a severe strain; but they are not easily discouraged, for they know that "God and truth are marching on" to victory, not death; and every well-meant effort shall have its due reward.

Bro. Gault is not, as he told us, a circus. His vast and expensive perambulations won't make one of him, or any other reformer. If they did, then he might come to Menomonie and carry away more money than it takes to support all our pastors and run our churches. But Bro. Gault and the rest can afford to take their chances in the long run. Fadeless crowns, substantial honors, and everlasting habitations await them.

Monday evening Bro. Gault presented the points of parallel and of contrast between the government of the United States and the republic, or united states, of ancient Israel. He holds, with the Bible, that the "powers that be are ordained of God," and hence bound to act in accordance with his law, and must do so or fail; hence, also, the propriety and duty of a recognition of God in the Constitution.

Bro. Gault strongly advocates woman suffrage, and declares that the nation of Israel was thousands of years ahead of ours in this matter. Deborah judged Israel forty years. The women hurrahed for David, shouting, "Saul has slain his thousands but David his ten thousands." Woman suffrage prevails in the family, why not in the state? In settling the question which young men find it so difficult to ask, woman has a voice and throws the casting vote. And I would like to say in passing that it should be emphasized every day in the week that the women of our land, with the ballot in their hands, would "fix things" and sweep the country of beer and whisky, and secret societies into the bargain.

On Tuesday evening Bro. Gault advocated the Bible as the text book for the schools. There is no other. The government owes it to itself that the teachers have an authoritative book of instruction as to moral conduct, just as much as a dictionary for the pronunciation and definition of words. Teaching without moral instruction makes educated rascals, giants in iniquity, and enemies to the welfare of society and the state. The government must protect itself, therefore, by the moral instruction of the young in the public schools; for the Sunday-schools have scarcely one-third of the children, and they only about an hour once a week. Sectarian or denominational instruction is not asked for, but the moral precepts of God's law. The republics of Switzerland and Holland were cited as the most peaceful and prosperous on the globe. In their school systems the Bible has a prominent place.

Sabbath observance would naturally follow. No government or people can permanently prosper that disregards it. Our government and government officials are Sabbath breakers. Bro. Gault was very much exercised with regard to the course of President Cleveland last Sunday at Madison. He, together with Postmaster General Vilas, was expected to attend a certain church. Pews were reserved and decorated, and ushers were waiting; services were delayed a long time, but no President and no Postmaster General appeared. The fact was that when the bells were ringing for church Grover was still in bed, and at 11 o'clock he was taking break-

fast. He should have risen early, Bro. Gault thinks, and studied the Sunday-school lesson for one hour before breakfast, and then after breakfast sallied forth to Sabbath-school and addressed the school. Then after dinner he should have visited and addressed the Y. M. C. A., and in the evening gone to some church. Instead of this he spent several hours of the afternoon dictating official correspondence; and doubtless a good many besides Bro. Gault and myself will not vote for Grover Cleveland; albeit I would, with Bro. G., sooner vote for him than for that Presidential aspirant who would not, when he had the chance, vote to banish the liquor curse from his own State. Such public functionaries set a bad example, and the people should demand, as God demands, a reform in this matter, not by enforcing, or trying to enforce Sabbath observance, but by creating a public sentiment that will induce a cheerful recognition of God's day, and the proper observance of the same.

Friends of reform, if you want to hear an able discussion of National Reform questions, invite Bro. Gault and give him a good congregation, and if possible, money enough to pay expenses.

W. W. Ames.

THE OLD MASONIC ARGUMENT IN SOUTHERN CALIFORNIA.

El Monti, Cal.

We are glad to report some falling off in the subscription of our little paper *Fire and Hammer* on account of the sketch of John Brown's family and some other matter copied from the dear *Cynosure*, and this too from some so-called holiness (?) people. We welcome all such, with slander and over-ripe eggs, which have been our portion in this notorious place to which we have been called to assist Wm. Shepard in holding a holiness meeting.

This is a small town twelve miles out from Los Angeles on the Southern Pacific Railroad. It has some three or four hundred inhabitants and is ruled by a Freemason lodge and three whisky saloons. It is said that more murders have been committed here than in any other place in Southern California. The leading men of this moral cancer of course are Freemasons. Drunkenness and crime abounds. We have by the grace of God exposed and denounced the worship of Baal in the lodge and of Bacchus in the saloon. These institutions have sent upon us a horde of backsliders from the dead churches that belong to, support and uphold them. Crowds of drunken hoodlums make night hideous by their blood-curdling oaths. The Justice of the Peace (?), an accidental justice, was one night in with the drunken mob and threatened to have us arrested if we did not cease denouncing sin in the bold manner we were doing. Last night the preachers were treated to the Freemason and saloonites' very best argument which so fully represents in the strongest point their morals and principles, a free delivery of principles, to-wit, a shower of rotton eggs. We do not feel bad towards them in the least for considering the mental and moral imbecility to which sin has reduced them. They did the very sweetest and best thing they could. Two churches in the vicinity, the Christian and the Methodist, dominated over by Freemasons, holiness-fighting demagogues, have had quarrels among themselves, and the church buildings were soon in ashes.

The Baptist church of this place is too dead to have the sign of a prayer-meeting, but the Freemasons have their hall over the church, which is said to be one of the oldest Protestant church houses in California. This is truly symbolical, as the "square and compass" and letter G stands out in brazen gilt affrontery over the church of God. The curse of God rests in desolation upon the whole concern.

The Lord is with us in power and he has a few true saints here that are walking with him in white. Some have been seeking the Lord in our meetings. Old residents say they never saw the lodge-ridden, rum-sodden sink-hole of iniquity so shaken before. Bro. Shepherd, though a young man, is an unflinching Timothy that boldly stands for the faith of the Gospel and unsparingly deals out the truth. You will be glad to know that God is raising up many such "valiant-for-truth" soldiers on this coast. Pray for us, and God bless more and more the prayers of the blessed *Cynosure* and its band of martyr-spirit contributors. Amen. W. T. Ellis.

STANDING FOR CHRIST.

A CONGREGATIONAL CHURCH PRONOUNCES AGAINST THE LODGE.

New Iberia, La., Oct. 14, 1887.

Dear Editor:—A very interesting meeting was held in the Congregational church of this place last Tuesday night, at which the subject of secret societies was brought up by the pastor, Rev. Byron Gunner. He has often spoken against them from the pulpit and platform during his three years' ministry here, and has induced many of his members to withdraw from those they were in, and persuaded others, who expressed an intention to join them, not to do so.

But at the meeting referred to he spoke of introducing a resolution at some future meeting, that would make it a violation of the rules of the church for a church member to belong to a secret society; saying that he would prefer a membership of fifty that were pure and living according to the teachings of the Bible, than two hundred who were indulging in anything that was contrary to the principles of Christianity. He regarded secret societies as opposed to the teachings of Scripture, and invited those present to express their opinion on the subject. Many spoke, and quite intelligently.

One man said he had belonged to three: the Tabernacle, Odd-fellows, and Freemasons, and he found them all bad and left them; for he had determined to belong to nothing that would interfere with his religion, and he thought no one could belong to any of those societies and be a good Christian at the same time.

Another said, though they promised to put a person in a nice coffin when he died, and give one a respectable funeral, he would not belong to a secret society if they promised to bury him in a coffin of gold, for he believed it was wrong, and he meant to save his soul no matter what they did with his body. He said many had tried to persuade him lately to join the Knights of Labor, and his employer threatened to discharge him if he did not; but he said it was against his religion and he couldn't do it.

Another said many joined them just to hear the wonderful secret that they expected to hear, but he said "it wasn't nothin'" when it was told. Others who could not read, said as they understood the Bible as it was read and explained to them by their minister, they believed it wrong to belong to secret societies, and they would be glad to have it made a rule that no church member should belong to one.

Sarah A. Farley.

PITH AND POINT.

THE YORK CENTENNIAL.

The United States have had four capitals: Philadelphia, York, New York, and Washington. York, Pa., was the capital for nine months in 1777 and '78. Here the "Articles of Confederation" were considered and adopted. York is one of the most famous old cities in the United States. It raised the first troops south of the Hudson River. Next week I will send you a report of the late centennial here written from the anti-secret standpoint. Let us push things this winter.—E. J. Chalfant, *York, Pa.*

WEST VIRGINIA GRANGES SINK UNDER DISCUSSION.

There were once a great many grange organizations in this region of country. Now there are only two or three in two counties. The grange at Sink's Grove, Monroe county, broke up with a discussion on the merits and demerits of the system. Some of the members became convinced that it is morally wrong and proposed to withdraw. Those who were strong in the faith of grangerism asked them to attend one more meeting and discuss the question. They did so, and that grange has never had a meeting since, though eighteen months have elapsed.—J. W. Claypool, *Green Brier Co., W. Va.*

THE PINE BLUFF SCHOOL.

I find I can do a great deal among the ministers in traveling around, and as I happen to know many of the ministers personally, I can urge on the fray, direct the battle and shout with the victors. I will try and be at Camden to the State Convention (Baptist) and do what I can. Our Presbytery gives me liberty to visit any points I choose, and solicit aid for our church and school. At present we are bending every effort to build a schoolhouse. Our prospects for success are good. We need a place where there can be free discussion.—Lewis Johnston, *Pine Bluff, Ark.*

A GOOD REASON FOR LEAVING.

I am well pleased with the sample of the *Christian Cynosure*. I have read it over and over again. I am glad that I have found such a paper. I withdrew from Chillicothe Lodge, No. 115, I. O. O. F., about two years ago, on account of their rottenness. They played cards in the hall on Lord's day. They had frequent dances of the very lowest character, together with low-down drunken rows.—Jos. Ball, *Chillicothe, Iowa.*

AN OLD MAN'S BLESSING.

I feel a deep interest in the good old *Cynosure*. It is my best paper. I think it is doing a noble work. It strikes at the root of infidelity showing up the anti Christ of the secret systems whose devotees bow and worship at an altar and worship an unknown god, without a Christ. It is truly a light that shines in a dark place. I would that it could be sent through all the land.—B. Williams, *Warren, Ill.*

Bible Lesson.

STUDIES IN THE NEW TESTAMENT.

LESSON VI.—Nov. 6.—Confessing Christ.—Matt. 10: 32-42.

GOLDEN TEXT.—Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven.—Matt. 10: 32.

[*Open the Bible and read the lesson.*]

COMMENTS ON THE LESSON BY E. E. FLAGG.

1. The Duty of Confessing Christ. vs. 32-33. Confession in the Greek means speaking one language, hence a oneness, an agreement, as of two people in such perfect concord that they are literally like one person. Now it is plain that this is the kind of confession required of us by Christ. It is a kind that nobody can mistake. The testimony of the lips may be contradicted by the life, but the testimony of the life admits of no contradiction. We are not obliged to suppose that he will need to confess or deny us in so many words before the assembled powers of heaven. He himself, his whole divine character, will bear witness whether or not we are one with him.

2. The Trials to be Expected. vs. 34-39. In the lapse of eighteen centuries men have not learned that to preach Christ faithfully will always bring division—that kind of division which separates the wheat from the chaff. So they try to suppress God's truth about popular sins, thinking thus to have peace, but it is the peace of the stagnant pool spreading miasma and death wherever its foul exhalations rise. In all civilized lands the era of religious persecution is now over. No Christian fears that his dearest friend will turn informer and deliver him up to the civil magistrate. But the dividing line between those who accept Christ and those who reject him is just as closely drawn now as it was then. There can be no more soul union between the household of God and the children of Satan than in the days of Nero and Domitian. Truth never changes, and if Christ were on earth to day his preaching would be in substance the same to us that it was to the Jews. The Gospel cannot be taught or lived in its entirety without causing offence to some. Here the modern American pulpit makes its great mistake in failing to preach practical righteousness. The converts made in this way will not bear the stress and strain of temptation but will fall away. This has been abundantly proved in many a so-called "great revival" which left the standard of public honesty no higher than it found it, and the altars of secret false worships undisturbed and flourishing. This should not be. The influence of a true revival will extend to the counting room and the ballot box, and it will either convert Masons "from the lodge to Christ," as Finney puts it, or make them antagonistic. God's seal on a work of grace that it is indeed of him is in this very point—that it sifts and divides, showing who are on the Lord's side and who prefer the enemy's. Christians must expect cross-bearing. "Life" is expressed both in Greek and English by the same word, but it is used in different senses. There is the life of this world which dies with the body—a fleeting dream, a tale that is told; and there is the real life which we live unto God, which shall endure eternally, the life of self-sacrifice and self-denial. To lose self is to find God, and that is to find the very fountain of life. We need a stronger grasp on this truth. He that makes this lower life his all must miss forever the true life. In Robert Browning's poem, "Easter Day," a man dreams that the judgment has come, but the only judgment which befalls him is to stay forever on the earth, engrossed in his chosen pursuit, and he finds it the worst of imagined hells. The life of the senses is the mere husk which wraps the life of the spirit. Who would choose the useless husk and throw away the life-giving ear of corn within?

3. The Reward of Humble Service. vs. 40-42. He who receives the Son receives the Father; so he who receives the lowliest of Christ's messengers receives Christ himself. All cannot preach or go as missionaries, but he who denies himself to help support those who can, or who ministers to the wants of needy saints, though the service he is able to render be only a cup of cold water, shares in their divine reward. In the heavenly kingdom love holds the scales, and every deed is golden that is done for Christ.

From Peloubet's Notes.

"I came not to send peace, but a sword." There can be no peace between truth and error, light and darkness. The mission of Christ was aggressive, and so also is the Gospel aggressive. It has for its object the overthrow of the kingdom of darkness, and the rescuing of men from the power of sin and Satan. The truth, the Word of God, is indeed a sword, a spiritual weapon, sharper than any two-edged sword (Heb. 4: 12), and wherever proclaimed will separate and cause divisions, conquering

and making friends or arousing the hostility of obstinate foes, a savor of life unto life to the one, and a savor of death unto death to the other (2 Cor. 2: 16). The ultimate object of the Gospel is *peace*, peace with God, and then peace among men. But in a world of sin, like ours, this can only be attained through conflict. Strifes and divisions are, therefore, necessary results, arising from the cruel and rebellious nature of evil.—*G. W. Clark.* A sword is the symbol of war. The first coming of Christ always brings war, whether to the individual soul or to the community. War is the stalk, peace the ripened grain. Rom. 7: 23 depicts the sword; 7: 25 and chap. 8, the peace.—*Abbott.*

"He that loveth father....more than me, is not worthy of me." The test of love, according to Christ, is not emotional experience, but obedience (John 14. 21); hence this declaration is substantially embodied in Matt. 6: 24. No man can serve two masters. For illustration of loving Christ more than father or mother, see Matt. 4: 21, 22. For parallel and illustrative teachings, John 21: 15; 2 Cor. 5: 14, 15; Phil. 3: 7-9. We are not asked to love parents and children and friends less, but to love Christ more. Indeed "supreme love to Christ never diminishes and eviscerates; it invariably exalts and intensifies, all other legitimate loves." The more we love parents, children, and friends, the better, if only that love is sanctified and purified by a love to Jesus which is supreme above all. This supreme love transfigures the other affections into that perfect love which the saints and angels feel in heaven.

"He that taketh not his cross." 1. We take up our cross when we mortify the deeds of the flesh for the sake of the Spirit (Col. 3: 5), or when we gladly suffer the loss of all things that we may be found in Christ (Phil. 3: 8-10), or share his sufferings and self-sacrifices that we may minister to his suffering ones (Matt. 25: 35, 36).—*Abbott.* 2. All self-denials for Jesus' sake are a taking up the cross. The cross is the symbol of death, and the spirit of taking up the cross implies the willingness to suffer for Jesus even unto death. But often many small self denials, a continual enduring of little crosses, are more difficult to bear than martyrdom, and are as real a sacrifice of the life to Jesus. 3. Each one must take up his own cross; the one the good Father lays upon him. 4 He must take it up voluntarily. 5 He must bear it after Christ, in Christ's spirit, in his way, in doing his work. 6. Every person needs a cross to make him better in this world and fit him for heaven. No true life is lived without some cross. 7. There is always a crown surmounting the cross.

Farm Notes.

WHEAT IN AMERICA.

Concerning the introduction of wheat into America, reliable information is obtainable. It may be difficult in the present day to realize the fact that wheat was at one time unknown in America; yet prior to the discovery of this continent by Columbus, there was no cereal in America approaching in nature to the wheat plant. It was not until 1530 that wheat found its way into Mexico, and then only by chance. A slave of Cortez found a few grains of wheat in a parcel of rice and showed them to his master, who ordered them to be planted. The result showed that wheat would thrive well on Mexican soil, and to-day one of the finest wheat valleys in the world is near the Mexican capital. From Mexico the cereal found its way to Peru. Marie D'Escobar, wife of Don Diego de Chauves, carried a few grains to Lima, which were planted, the entire product being used for seed for several successive crops. At Quito, Ecuador, a monk of the order of St. Francis, named Fra Jodosi Bixi, introduced a new cereal; and it is said that the jar which contained the seed is still preserved by the monks of Quito. Wheat was introduced into the present limits of the United States contemporaneously with the settlement of the country by the English and other European settlers.—*Milling World.*

MANURING CANNOT BE OVERDONE.

The venerable Peter Henderson thinks manuring cannot be overdone, and says: It is a great blunder to attempt to grow vegetable crops without the use of manures of the various kinds. I never yet saw soils of any kind that had borne a crop of vegetables that would produce as good a crop the next season without the use of manure, no matter how rich the soil may be thought to be. An illustration of this came under my observation last season. One of my neighbors, a market gardener of twenty years' experience, and whose grounds have always been a perfect model of productiveness, had it in prospect to run a sixty foot street through his grounds. Thinking his land sufficiently rich to carry through a crop of cabbages without manure, he thought it useless to waste money by using guano on that portion on which the street was to be, but on each side he sowed guano at the rate of 12,000 pounds to the acre, and planted the whole with early cabbages. The effect was the most marked I ever saw. That portion on which the guano had been used sold off readily at $12 per hundred, or about $1,400 per acre, both price and crop being more than the average; but the portion from which the guano had been withheld hardly averaged $3 per hundred. The street occupied fully an acre of ground, so that my friend actually lost over $1,050 in crop by withholding $60 for manure. Another neighbor, with a lease only one year to run, unwisely concluded it would be foolish to waste manure on his last crop, and so planted and sowed all without. The result was, as his experience should have taught him, a crop of inferior quality in every article grown and loss on his eight acres of probably $2,000 for that season.—*National Stockman.*

Orchards should be top-dressed with manure every autumn, or at least biennially. Let the top-dressing cover the whole surface, avoiding the common mistake of spreading the manure a few feet only on each side of the tree. This treatment will not only give the trees more vigor, but will add to their fruitfulness; and not only add to their fruitfulness, but produce larger, fairer and better fruit.

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THE CHURCHES VS. LODGERY.

The following denominations are committed by vote of their legislative assemblies or by constitution to a separation from secret lodge worship:

Adventists (Seventh-day.)

Baptists—Primitive, Seventh-day and Scandinavian.

Brethren (Dunkers or German Baptists.)

Christian Reformed Church.

Church of God (Northern Indiana Eldership.)

Congregational—The State Associations of Illinois and Iowa have adopted resolutions against the lodge.

Disciples (in part.)

Friends.

Lutherans—Norwegian, Danish, Swedish and Synodical Conferences.

Mennonites.

Methodists—Free and Wesleyan.

Methodist Protestant (Minnesota Conference.)

Moravians.

Plymouth Brethren.

Presbyterian—Associate, Reformed and United.

Reformed Church (Holland Branch.)

United Brethren in Christ.

Individual churches in some of these denominations should be excepted, in part of them even a considerable portion.

The following local churches have, as a pledge to disfellowship and oppose lodge worship, given their names to the following list as

THE ASSOCIATED CHURCHES OF CHRIST.

New Ruhamah Cong. Hamilton, Miss.
Pleasant Ridge Cong. Sandford Co. Ala.
New Hope Methodist, Lowndes Co., Miss.
Congregational, College Springs, Iowa.
College Church of Christ, Wheaton, Ill.
First Congregational, Leland, Mich.
Sugar Grove Church, Green county, Pa.
Military Chapel, M. E., Lowndes county, Miss.
Hopewell Missionary Baptist, Lowndes Co., Miss.
Cedar Grove Miss. Baptist, Lowndes Co., Miss.
Simon's Chapel, M. E., Lowndes Co., Miss.
Pleasant Ridge Miss. Baptist, Lowndes Co., Miss.
Brownlee Church, Caledonia, Miss.
Salem Church, Lowndes Co., Miss.
West Preston Baptist Church, Wayne Co., Pa.

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adopting the same principle are—

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Congregational churches: 1st of Oberlin, O.; Tonica, Crystal Lake, Union and Big Woods, Ill.; Solsbury, Ind.; Congregational Methodist Maplewood, Mass.

Independent churches in Lowell, Countryman school house near Lindenwood, Marengo and Streator, Ill.; Berea and Camp Nelson, Ky; Ustick, Ill.; Clarksburg, Kansas; State Association of Ministers and Churches of Christ in Kentucky.

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The Christian Cynosure.

Editors.

J. BLANCHARD. HENRY L. KELLOGG.

CHICAGO, THURSDAY, OCTOBER 27, 1887.

A NEW ANTI-MASONIC LEAGUE.

"*Manual of the Anti-masonic League.* Marshall, Ill., Church-Progress Printing House. 1887."

The above is the imprint on the title page of a pamphlet of 35 pages, just received. It strikes us as a sign of the times of no ordinary magnitude. We have but just glanced at it. We shall read it with care and then the readers of the *Cynosure* shall have our mature thoughts and advice concerning it, and our duty in relation to this Roman Catholic Anti-masonic League.

This pamphlet informs us that a Jesuit priest, Father Regnault, was about to start for Rome, and the author of "The Manual of the Anti-masonic League" requested him to hand a copy to the Pope and get his judgment on it. Father Regnault did so, and the Pope read it and wrote his warmest approbation and most earnest advice in favor of the league, urging the circulation of the Manual among the masses, taking pledges of all who can be brought to sign. The pledges bind the signers *never to vote for a Freemason*, and *never to take a newspaper edited by one!*"

It is intended to form these leagues not only in our country but in all others wherever there are Roman Catholics. Mr. Ezra A. Cook, our former publisher of the *Cynosure*, has now under way and will soon issue a book on "The Ancient and Accepted Scottish Rite," which rite now owns the Masonic temples and rules the Masonry of the world. This book will show that this ruling rite of the Masonic world originated in the Jesuit College of Clermont, Paris, but was, by the addition of eight degrees, modified and increased to thirty-three degrees, the present number, by Morin, Mitchell and Dalcho, in Charleston, South Carolina. Count de Grasse, who aided Washington in the taking of Cornwallis, was initiated and took this Americanized degree back to Europe where it now prevails. The Supreme Council was formed in Charleston in 1801. There is abundant historic proof that Ramsay and the Jesuits originated this rite and used it in their endeavor to replace the Stuarts and popery on the British throne. And now, behold, a Jesuit is organizing an "Anti-masonic League" and the Pope (Leo XIII.) endorses and sanctions it!

The first impression which this news will make on our readers is that which the wooden horse made on the Trojans: "*Timeo Danaos et donaque ferentes.*" "I fear the Greeks even bringing gifts." But we must not be of those "who will not do good even if the devil bids" us do it. Dr. Lyman Beecher used to say to us, "The Roman Catholics hold to the Father, Son and Holy Ghost. They furnished the Bible by which Luther, under God, produced the Reformation; and God may yet bring a blessing to the world out of that apostate communion."

This Roman Catholic Anti-masonic pamphlet not only opposes lodges but "godless schools." And this may be the cat hid under this good meal. But, taking the terms literally, we are as much opposed to godless schools as they are. Then a considerable minority of the American Board at Springfield, Mass., voted to send missionaries to the heathen who hold to a qualified purgatory for some heathen after death, and the Andover Seminary is, virtually, in favor of founding churches on their hypothesis that there may be such a post-mortem probation or purgatory, and if there is there should be prayers for the dead; and Andover, the old mother Protestant seminary, is now a half-way house to popery and prayers for the dead.

We hope this Roman Catholic "Anti-masonic League" pamphlet will be circulated extensively, and read by the opponents of the lodge. And when this great and significant movement shall have been studied and sifted by our anti-secret presses, and such men as the late Dr. Kerr of Pittsburgh, of whom we have many still living, we are in favor of hailing this movement as we hailed the good Father Matthew, the apostle of temperance who moved thousands on thousands against the saloon.

—Two State meetings have recommended to anti-secrecy friends the holding of meetings after the pattern of concerts of prayer for missions and against slavery in the struggle with that sin. Some are now starting out on this suggestion, and we trust it will become general. We need help from above in this contest with principalities and powers, and it is ready wherever two or three shall agree in asking for it in faith.

PREACHING ON BOSTON COMMON.

A note from Charles street jail, Roston, states that an additional $100 is needed to properly set the case of Bro. William F Davis, the evangelist, before the people of Massachusetts and arouse them to the fact that their most precious rights under their own constitution and of the United States are set aside by a city council. Our Boston letter describes an inspiring scene in Music Hall when Dr. Fulton's audience gave their protest against the outrage.

The trial for which Mr. Davis has waited all summer, being vexatiously postponed from time to time, at last took place September 26th before Judge Staples of the Superior Criminal Court. The Judge, while commending Bro. Davis for his integrity and as a man entitled to general respect, was yet constrained to interpret the law as already decided in the Supreme Court of the State maintaining the validity of the city ordinance. The argument in brief is that the Council must in some manner control the Common, else it will have no power to prevent the speeches of anarchists, socialists, and other disturbers of the peace. The mayor is therefore given authority to allow or forbid speaking of whatever nature. The fallacy of this law is that it makes it possible to forbid all speaking, whereas it is intended to restrain only a part; and advantage is taken of this very evident defect. A petition for the privilege of preaching on the Common signed by eight reputable citizens was ignored a while since by the Boston officials.

Bro. Davis argues thus with great force and clearness:

"The second article of the Bill of Rights of Massachusetts says:

'It is the right as well as the duty of all men in society, publicly and at stated seasons, to worship the Supreme Being, the great Creator and Preserver of the universe. And no subject shall be hurt, molested or restrained, in his person, liberty, or estate, for worshiping God in the manner and season most agreeable to the dictates of his own conscience; or for his religious profession or sentiments, provided he doth not disturb the public peace, or obstruct others in their religious worship.'

"Now the right so granted is a general right and it is limited only by two considerations, the public peace and the same right of others to freedom of religious worship. Section 2, Chapter 42, Revised Ordinances of the City of Boston, 1885, under which these complaints are brought, is a general prohibition of the public and free exercise of religious worship on Boston Common, subject to only one limitation, the will of the mayor, and that is ecclesiastical dictatorship, a form of religious administration which is fundamentally antagonistic to the whole spirit and letter of our institutions touching religion. The justification which is offered for this ordinance is the city charter, but the city charter only authorizes the city council to pass such ordinances or by-laws as are not repugnant to the laws of the Commonwealth.

"The theory of liberty, as it has been laid down by our jurists, is that it means liberty from prior restraint, that is from restraint previous to action. For instance, this theory of liberty obliges the city government to allow all kinds of people to go upon Boston Common. If a man goes there and abuses that liberty by committing an assault or picking pockets, or by disturbing the peace by outrageous behavior, then the law steps in and arrests him under the particular statute provided for dealing with that particular offence; but under our theory of the functions of the government, I hold that the city council cannot pass a law or ordinance for the purpose of prohibiting these criminal acts which shall forbid the liberty to go upon the Common excepting in such cases where the man who goes gets a special permit from the mayor. The city council has attempted to restrict the liberty of the tongue unconstitutionally, and in a manner different from that which has been attempted with reference to any other member of the body—a restraint which is not even applied to the carrying of deadly weapons."

THE ELGIN SABBATH CONVENTION.

The pastors of the Elgin churches say that the Christian people of that city will receive as guests those who attend the Sabbath Convention in the First Baptist church of that city, Nov. 8th and 9th.

Rev. P. S. Henson, D. D., Rev. C. E. Mandeville, D. D., Prof. S. I. Curtis, D. D., Rev. Henry Wilson, and other speakers are expected. The four Theological Seminaries in and near Chicago have been especially invited, and it is hoped that others beside the Chicago Seminary, which has delegated Prof. Curtis, will be represented.

Four principal topics will be presented: The Sabbath business enterprises, the Sabbath travel o railway lines, Sabbath pleasuring, and the Sabbath newspaper. The prepared addresses will be brief, affording time for all those who wish to present their views, to do so.

Every minister, every church, every seminary, every college, every Christian who desires to preserve the Sabbath should be present, or represented at this meeting if possible.

The Sabbath Argument.—A few friendly readers of the *Cynosure* have doubted the propriety of publishing articles on the change of the Sabbath, but as we mentioned some weeks ago it seemed just to many who have heartily sustained the reform that their reasons for the seventh-day be fairly given. It was also noticed that the first-day argument would follow, and a sermon by Rev. J. M. Foster of Cincinnati on Sabbath observance would close. The final argument for the change of day by Rev. J. S. T. Milligan of Kansas was mailed during the first days of September and lost probably in the Chicago office. Two other letters from him immediately following were also lost here by some wretched official carelessness, but were recovered. Bro. Milligan has kindly reproduced the lost article and it appears in this number. Whatever may be the opinions of our readers they will confess it one of the ablest arguments ever written for the first-day Sabbath. While the long delay must be regretted, yet the publication of these articles seasonably for the Elgin Sabbath convention will give them additional interest and value. It has long been one of our strong reasons for protest against the secret lodges that they, while professing morality, are yet among the most potent agencies for breaking down the authority and violating the sanctity of the holy day. The subject is therefore a legitimate part of the lodge discussion.

—The Knights of Labor Convention at Minneapolis broke up last week, but we are under the necessity of postponing a report of it till next number.

—Secretary Stoddard returned from LaOtto Saturday morning and hastened to Bro. Butler's aid in Missouri Monday evening. He was greatly cheered with the enthusiasm of the Wesleyan General Conference for reform.

—The success of the glorious Iowa meeting is largely due to the wise prevision of Rev. Dr. William Johnson, whose counsel prevailed largely in selecting the speakers and placing them where their batteries would do the most execution. Dr. Wishart of Illinois and Rev. J. S. T. Milligan of Kansas were among the effective speakers, and it is a unanimous opinion that some means should be adopted to give them more frequent opportunities of exercising their gifts for the benefit of the reform.

—Pres. J. Blanchard left Chicago Saturday morning for the annual meeting of the American Missionary Association this week at Portland, Maine. He stopped over the Sabbath at Detroit with brethren Clark and Foote. He hopes to encourage the Association in their efforts to rid their churches and schools in the South of the lodge curse, so that they may all follow the excellent example of Bro. Gunner of New Iberia, Louisiana, reported on the 6th page of this paper. He speaks also at the New Hampshire Convention.

—A note from Bro. Butler in Missouri regrets that the editor of the *Cynosure* could not attend the meetings in that State where he would be welcomed by many friends. But meetings in New England seem to have a prior claim. Bro. Butler finds the local option fight a well-contested one in old Gentry county. He addressed one night a crowd that overflowed the house and filled the windows, a few miles east of Albany. He spoke near Mr. Needels' place last week Monday. After a few days' more work in Gentry he goes to Hamilton and Mercer counties. In this part of the State he is at home, and speaker and hearers are full of enthusiasm.

PERSONAL MENTION.

—Rev. Henry Avery of the Congregational church of College Springs, Iowa, has been gone three months in Colorado for his health, and his people fear he will not return to them. He has for some time been partially disabled.

—Rev. T. B. Arnold, publisher of the *Free Methodist* in this city, was lately wedded to Miss Tressa Richardson of Emporia, Kans. Our warmest congratulations to Bro. Arnold, who has, we trust, received a wife from the Lord.

—Miss Anna Milligan, daughter of Rev. J. S. T. Milligan, the able defender of the Lord's day in the present *Cynosure*, has accepted a professor's chair in

Campbell University, at Holton, Kansas. She is now taking a course in Cornell University, N. Y.

—Not only was Elder Barlow disappointed in not being able to attend the Iowa State convention, but Rev. C. D. Trumbull of Morning Sun, who has perhaps done more than any other single man for the success of the State Association in late years. Bro. Trumbull was taken sick the night before he was to start for College Springs.

—Bro. J. Augustus Cole made a short call at the *Cynosure* office on his way to the General Conference at LaOtto, Indiana. In the vicinity of College Springs in southwestern Iowa he addressed a number of meetings and raised $300 for his African Mission. He also secured another volunteer for his missionary band, Rev. Geo. H. Hemingway of College Springs, so the company now numbers eight. Bro. Cole leaves for England early in December.

—Elder J. L. Barlow returning from a visit to friends in Kansas, came by Chicago to take part in the ordination of his successor, Rev. Mr. Waterman, at Wheaton on Thursday of this week. His recent loss in the death of his wife, together with her long sickness, has had its effect on Bro. Barlow from which he will not soon recover. He is hopeful in regard to his work in Grundy Center, Iowa, though the difficulties are not few or small. He greatly regretted his inability to be at the State meeting at College Springs.

—Bro. A. D. Zaraphonithes, our correspondent in Greece, with his family, left home in Andros, Greece, in September, for a visit to this country. Letters from Terragona and Valencia, Spain, state that they are on board the steamer Mississippi bound for Montreal, which port they do not hope to reach before November 1st, as their vessel is picking up a large cargo in Spanish ports. Their many friends will await their arrival with eager anticipation. Mrs. Zaraphonithes's immediate relatives live in Peoria county, Illinois.

NOTICES.

THE SOUTH-WEST MISSOURI MEETING.

From Bro. Butler's field report elsewhere it will be seen that the friends in Southwest Missouri select Greenfield, the county seat of Dade county, as the place, and Nov. 1 and 2 as the time for their convention against the lodge. Bro. Butler has written as follows to a number of friends in that section: "There will be a district meeting of the American cause at Greenfield, Dade Co., Mo., beginning on the evening of Nov. 1 next and continuing through the following day and evening. Able speakers are expected. Try and attend and urge others to. The harvest is ripe. The people are ready for the light. The cause is moving on. Other States are up and doing and old Missouri must be in the forefront May God give us faith and courage for the right."

THE OHIO CONVENTION.

TIME, PLACE, AND GENERAL PROGRAMME.

Columbus, O., Oct. 20, 1887.

Dear Cynosure:—I am glad to report definitely the time of our State Convention, and trust every possible energy of the friends interested will be given to make it a success. The time is November 16th and 17th; the place, New Concord, Muskingum county. The programme is not fully arranged, but will be somewhat as follows:

Convention to open at 9 A. M. Wednesday, with Devotional Exercises; 10 A. M., Address of Welcome by one of the pastors (Rev. J. M. Faris is always ready on that line); Response by President Smith; Reading of Minutes and Appointment of Committees; 2 P. M., Short Addresses by Revs. W. J. Coleman, Wm. Dillon, and others; also Reports of Committees; 7 P. M., Address by the Secretary and General Agent J. P. Stoddard.

Thursday, 9 A. M., Devotional; 10 A. M., Short Address by President C. A. Blanchard, and Question Box; 2 P. M., A Discussion, opened with a paper by the State Agent, subject, Wherein Lies the Power of the Secret Lodge and How may it be Overcome? The closing address will be given by President Charles A. Blanchard. Entertainment as usual will be provided those coming from a distance. It is especially desired that all churches in sympathy appoint at once as large a delegation as they may think best to represent them at this convention.

I am requested by the State officers to send this call, as they are too busy to attend to details just now. I shall try as far as possible to visit friends in Muskingum county previous to the convention. Do not wait, friends, but commence to make your arrangements at once, and come praying that the Lord may give us a glorious blessing, that we may go forth stronger to work for him in the future.

W. B. Stoddard.

OUR WASHINGTON LETTER.

William Jones, the Secretary of the English Peace Society, was granted, on September 23rd, an interview with President Cleveland with the object of conveying to the United States Government the strong desire felt by the friends of peace in general, on both sides of the Atlantic, for the negotiation of an arbitration treaty between Great Britain and the United States, definitely stipulating that any and every dispute which may henceforth arise between the two nations shall be submitted to the decision of an impartial body of arbitrators, or to some permanent court of international reference, to be constituted for the purpose.

Mr. Jones presented letters of introduction and of support of the object in view by the Hon. John Bright, John Greenleaf Whittier, and George W. Childs, proprietor of the Philadelphia *Public Ledger*, and ventured to express his personal hope that the President would show himself no less favorable to the principle of arbitration as a substitute for war, at least in many cases if not in all, than some of his distinguished predecessors in office, including Presidents Grant, Hayes, and Garfield, each of whom had taken a most satisfactory position in relation to this great question.

The President, in reply, stated that the subject thus brought before him was one with which he might confess himself to have been but little acquainted hitherto; and further, it was a matter respecting which it behooved him to speak cautiously, He was, however, glad to be furnished with the information upon it which Mr. Jones had placed in his hands. But he might acknowledge that he had been impressed by the statement, made by General Sheridan at the Centennial Banquet of the previous week, that the tendency of modern warfare is to become less and less a test of skill, strategy, and courage, and more and more a system of sheer organized murder. The President said that he regarded this tendency and the collateral growth of public opinion in favor of arbitration as two kindred movements converging towards one end—namely, the abolition of war among civilized people, and the establishment of some form of a High Court of International Reference for Arbitration as a substitute for the decision of the sword. He added that as to himself personally he was most averse to war, in common with every right-minded man.

Active preparations are already in progress for the long session of Congress, which will meet on the first Monday of December. Many Congressmen from the neighboring States can be almost daily seen on the thoroughfares of the Federal City, seeking out their winter quarters, and looking after the immediate wants of their constituents. It is the general opinion of well-posted politicians that the Fiftieth Congress will be a busy and stormy body, as much important legislation will be considered, especially in regard to the surplus, the tariff, and pensions (seven of the latter bills already being in course of incubation), to say nothing of projected legislation on the labor and railroad questions. And then, each of the great parties believes that it is possible to practically decide the next Presidential election by its course next winter. Another indication of the near advent of Congress is the stir and bustle in the various Federal Departments incident to the preparation of the annual reports—some of which have already been submitted to the Secretaries.

The report of the Commissioner of the General Land Office is of special interest on account of the wide-spread and far-reaching frauds that have been uncovered in the acquisition of the public lands by soulless syndicates and reckless adventurers. It is shown that within the past two and a half years more than thirty-one million acres of land have been reclaimed by the Government; that about five thousand land entries were secured by means of perjury, and that many other disreputable and irregular methods were employed by these swindlers to defraud the United States.

Civil Service Commissioner Oberly's aggressive and progressive sentiments, lately promulgated, find no favor with partisan spoilsmen, but meet with the cordial endorsement of all who would purify the public service of political influence and manipulation. It is hoped that the conservative views of Mr. Oberly will be adopted as the pronounced policy of the Civil Service Commission, for such a course would undoubtedly be a substantial gain for the cause of reform that would meet popular approval.

Mr. Graves, Chief of the Bureau of Engraving and Printing, is having trouble with the Knights of Labor order. He claims that better work can be done with other machines than with hand presses, in the printing of Treasury drafts, bonds, stamps, and silver certificates. The Knights say they will bring the controversy to the attention of Congress—having already framed a bill embodying their grievance.

An interesting case that will be presented before the Supreme Court this week is the appeal of the Chicago Anarchists. It will be argued before Justice Harlan by Gen. B. F. Butler, Gen. Roger A. Pryor, and Hon. Randolph Tucker. One of our Washington judges has a decidedly original way of disposing of a "boycott," our country's troublesome importation from the Emerald Isle. He decides it to be a common conspiracy,—"only that and nothing more."

The movement to have the next National Democratic Convention meet in Washington has materialized into a call for a public meeting to consider the project. As a means to the desired end it is the purpose of the Washingtonians to give the Democratic Committee a grand entertainment at its session here next winter, in the effort to capture that organization.

OUR BOSTON LETTER.

EVANGELIST WM. F. DAVIS IN JAIL.

Stopping almost in the middle of his discourse on Romanism last Sunday afternoon in Music Hall, which was thronged mostly by Protestants, with here and there a sprinkling of the opposite element, Rev. Dr. Justin D. Fulton said: "I read in last night's paper that Rev. Mr. Davis had been imprisoned for preaching the Gospel on the Common (a voice: "By Catholics!"). As many present that desire a petition sent to the mayor, Catholic as he is, for his release, please raise their hands."

Nearly four thousand hands ascended heavenward.

This act was a decided expression of the sentiments of the Protestant element of Boston concerning the arrest and subsequent imprisonment of the plucky Mr. Davis. There are some, however, who are inclined to consider Mr. Davis's attitude as Simon-pure stubbornness rather than pluck. Those who have interested themselves enough in the matter to investigate, or rather, read the statements of both sides, are confident that Mr. Davis stands for principle; that he believes his case a precedent in the constitutional prerogative of preaching the Gospel untrammeled.

No doubt efforts will be made by the friends of justice, free speech, etc., for the release of the incarcerated preacher. Free tracts on what they term the outrage on the rights of honest citizens are being circulated. One which lies before me contains the following extract from the *Quill* of Philadelphia:

"The 'Hub' will be better known hereafter as the 'Plug,' since the mayor and some of the members of the council of that great city (Boston) graced with their presence the presentation of that $10 000 belt to John L. Sullivan, the lawless, plug-ugly prize-fighter, wife beater, drunkard, and rum seller. These are the gentlemen who prohibit the reading of the Bible on the Boston Common on Sunday, for fear of disturbing the peace; sent to jail the man who attempted to do it; yet standing by and encouraging a fugitive from justice, one of the worst criminals in America, whose whole life and business are unlawful, cruel and brutish. These are the politicians who govern the refined, cultured, fastidious, bean eating Bostonians."

There will also shortly appear in print, for distribution, a pamphlet reviewing the charge made by the Judge of the Superior Criminal Court, showing it to be insufficient to demonstrate the validity of the ordinance prohibiting free preaching.

On the most conspicuous bill boards throughout the city a flaming bill is posted, bearing the following indignant composition:

FREEMEN! CHRISTIANS! AWAKE!

It is high time to awake! In this heathen city—this Christ-hating, misgoverned city—a man of God, an ordained minister of Christ,

WM F DAVIS,

IS IN JAIL FOR PREACHING THE GOSPEL ON BOSTON COMMON,

and may be kept there a year, with the probability of returning thither when liberated, unless you, honorable men and voters, replace the present officials with good men, and REPEAL THE INIQUITOUS ORDINANCE that is but a trap to make criminals of good citizens; instead of a lawful, wholesome rule of government. Please communicate with the undersigned for concerted action to restrain, if possible to convert, the bad governors of this city, and to do away with the present intolerable ordinance and despotism. A pamphlet, free, treating on the above subject, will be given to applicants.

W. Kellaway, *30 Exchange St.*

Although it is claimed that the presiding judge in Mr. Davis's case was exceeding lenient, yet true to the requirements of his office, there are expressions of dissatisfaction against his decision. However, let us hope; let us remember that "all things work together for the good of them that love God." D. P. Mathews.

The Home.

OCTOBER.

The months have had wings, not feet, this year,
The beautiful summer has sped away,
And brown October has hurried here;
Oh, things were fair if they would but stay,
And if life were long
It were full of song!

Yet, 'tis far to look back to the primrose spring,
To the nightingale's lay and the cuckoo's call:
The promise is now a forgotten thing,
For the gifts foretold are bestowed on us all,
And the blossoms of May
Are the fruit of to-day.

We have had our summer of light and song,
And our fields and orchards filled with food;
If the days are shortened they have been long;
And God has covered the land with good.
O, give him praise
For the summer days!

And the beautiful things are not wholly gone!
Some roses there are on the generous trees,
The sun in its splendor still shines on,
Though some flowers are kissed to death by the breeze,
And the leaves in the town
Are faded and brown.

My life is like the October time!
The prodigal season is past and gone,
And over forever the wealth and prime
Of the long, glad day when high deeds were done,
And quiet and rest
Are for me the best.

And I cannot afford to lose an hour
Of the shorter day that is left to me,
Nor carelessly fritter away the power
Of head or of hand, since there soon shall be
No moments here
Of my life's short year.

But I thank my God for that which has been,
Of strength and sunshine, of flower and song;
And I will not shrink from the wintry scene,
Though the days are short and the nights are long,
Let the shadows fall,
For this life is not all!

—*Marianne Farningham, in Christian World.*

A PLEA FOR THE HARP.

Gently the youth drew the harp of his fathers from its resting-place. The dust of years lay heavily upon it.

Though it had slept mutely and ingloriously in obscurity, its very existence almost forgotten, he strove to waken it to life again.

He touched its strings with a careless hand, and from its rising cloud of dust there issued a quaint melody that charmed his soul and filled it with dreams of rambles beside the rivers of Elysium.

Again he swept his hand across its strings, and the past lost the harshness that embittered its memories; the present was radiant with joy, and before him beamed the future, teeming with love and happiness.

He heard the strains that floated heavenward from David's harp when it soothed the troubled breast of Saul, and when it sounded praises to his God in the perfection of love and adoration. And the youth saw that its symphony found entrance into the Divine heart and called down blessings from the Giver of every good and perfect gift upon the worshiper.

He heard the harps of the harpers in the holy Temple service, as in unison they praised the Almighty and gave utterance to the worship of a great and favored nation—the "peculiar people" of God—in the house that David and Solomon had reared for the glory of the Lord.

He saw also, in his dreams, the one hundred and forty-four thousand saints sealed of God gathered about the Lamb on Mount Zion, and heard voices from heaven as of many waters, and the harpers harping with their harps as they sang the New Song before the throne—that grandest of melodies, which none but the redeemed may sing.

Again, he heard the harps of the harpers on the great sea of glass, as they raised the song of Moses and the Lamb to heaven's highest arches—the song of the redeemed of all ages, tribes, and tongues—and ascribed honor, and power and glory to the Bridegroom and to Him who liveth and reigneth forever.

Then he felt in his soul that the harp, above all other instruments of man's invention, has been most honored; blessed in the sacred devotions of the Hebrews and the wild minstrelsy of the Gaelic nations of the North; while throughout the globe its music, never-dying, pervades all realms of melody, carrying joy and consolation to many a weary heart, and inspiring the purest of thoughts and aspirations.

Old American.

HONORABLE LABOR.

There are some people who seem to regard labor as dishonorable and beneath their proper dignity. They are mistaken in this estimate, for God has ordered that men should labor. A Puritan minister, named Carter, coming upon a Christian brother who was busily employed in his work as a tanner, clad in the begrimed and filthy garments appropriate to his calling, gave him with his salutation a friendly slap upon the shoulder. The tanner looked back and said to the minister,

"Oh, sir, I am ashamed that you should find me employed in this way."

"My friend," said the minister, "may the Saviour, when he comes, find me doing just so."

"What," said the tanner, "doing such dirty work?"

"Yes;" said the minister, "faithfully performing the duties of my calling."

Dirty work sometimes makes clean money, and no man has a right to be ashamed of faithfully following an honest calling.

Years ago a student from one of the Southern States came to attend the Theological Seminary at Andover. When winter set in he purchased a cord of wood for his stove. But how to prepare it for his fire was the difficulty. He could find no extra hand to chop it for him. There were no circular saws and steam wood-splitting works going then. In his perplexity he went to Professor Stuart to advise him. The learned professor, who knew how to use his hands as well as his head, made short work of the matter.

"Young man," said he, "I am in want of a job myself; and, if you have no objections, I will saw the wood for you, and split it up."

The student concluded that he would not trouble Professor Stuart to saw the wood for him, but preferred to do it himself.

A story is told of a young gentleman who purchased some provisions in a Boston market, and when looking around for some one to carry home his purchase, at last found a quiet man who was willing to do it, and he was so pleased with his conversation and appearance, that thinking he might be glad to employ him again, he asked him his name. After some questioning he found out that the man who had served him so satisfactorily was "Billy Gray," the merchant prince of Boston, the sails of whose ships whitened every sea, and who, perhaps, could have bought out a hundred such men as the one whom he had consented to serve.

Are there other examples? Yes, "for the Son of man came not to be ministered unto but to minister, and to give his life a ransom for many." Let him be our pattern and example.—*Common People.*

BUILDING MEETING HOUSES.

A preacher in a New England city started out one day with a subscription paper, full of zeal, to secure money to build a new meeting house. Presently he met a wise old minister, to whom he confided his plans, telling him of the encouragement he had, and how sure he was that the work could be done. The aged man listened attentively, and then a conversation occurred somewhat as follows:

"Do you like your church?"

"Certainly I do."

"Of course I do."

"Then you had better go home and put up that paper. I have known many instances where ministers have built meeting houses, and when they were done they had to leave them. The people did not want to hear them preach any longer.

The man pondered on the counsel given, went home and hid his subscription paper, and for many years preached on at the old church as before.

The lesson is well worth considering by those who are full of enterprise and zeal, and anxious to push and drive and accomplish great things. Frequently when doing this they lose spiritual life, and while building meeting houses, fail to build up the people in their most holy faith, and so when people have built a new meeting house they then want a new minister.

There are times, it is true, when meeting houses need to built or repaired, but frequently there is not half as much need of a new meeting house, as there is of a new church inside of the old one; and the best builder is he who, on the One Foundation, builds with living stones the temple of the Lord. And it will not be easy to discover a poorer way for a minister to invest his own money, if he has any, than in a meeting house, where he can be monarch of all he surveys, and manage matters to suit himself. Did any one ever know a church or a minister to prosper under such circumstances? Almost any snail can provide himself with a shell if he is not too particular about it; though William Taylor once told us a story of a snail who got sick of his old shell and had a new one made of alabaster, and froze to death the first night after he got into it!

No doubt there are many men who have great talent in the way of meeting-house building and money raising, but it may be there are others who could in due time accomplish the same work quite as effectively, but who have never been called of God to the ministry of his Word. It was a good thing to serve tables and care for widows in apostolic times, but it was not needful that the men whom the Lord had endowed with the Holy Ghost that they might preach the Gospel, should leave the labor which they were especially charged to perform, and attend to work which other people were both able and willing to do. Sometimes the word of the Lord comes to a prophet, saying, "Arise and build." But in many instances the inward desolations are greater than the external, and the servant of Christ will best fulfill his ministry by preaching the glorious Gospel of the blessed God, and keeping steadily to his work, and leaving other duties in the hands of those whom God may call to perform them. "To every man his work."—*Christian.*

"HE CANNOT SIN."

1 John 3:9.

Does this text teach that it is impossible for a true Christian to commit sin? That were to contradict observation, experience and Scripture. A misunderstanding of the word "cannot" lies at the basis of such an interpretation. When Nehemiah was engaged in rebuilding the walls of Jerusalem his enemies sought to allure him to a conference. He replied, "I am doing a great work, so that I cannot come down," Neh. 6:3; which language, of course, means that he was not physically but morally unable to do so. In 1 Cor. 10:21 we read, "Ye cannot drink the cup of the Lord and the cup of devils." So far as physical ability was concerned these persons could do both. The idea intended to be expressed is obviously that Christian consistency placed them under moral constraint not to do so. In like manner if I, a total abstainer, were asked to take wine with a friend, I might reply, "I cannot do so." He and every one would understand me as meaning, "My principles do not allow me to do so, and therefore I will not."

I submit that it is in this sense that the word "cannot" is used in the passage under consideration.

So explaining it, whilst it does not teach that it is impossible for a Christian to sin, it does teach that he is under the strongest possible obligation to avoid sin, and that so long as acting in character, he avails himself of the strength which is in Christ Jesus, he will not sin.—*Holiness Advocate.*

THE PLAN THEY TRIED.

A TRUE STORY.

Two such woe-begone, draggled little figures! They came back to the house, one behind the other, as slowly as if they were going to their great-grandmother's funeral, and indeed they looked like chief mourners.

The nurse had caught them playing in the brook, an amusement strictly forbidden at this time of the year, and a whipping was inevitable.

The whippings didn't come very often in this family, but for direct disobedience they were as sure as fate.

"Letty," said the older of the two little sisters, "I'll tell you what let's do."

"Well, what let's do?" asked Letty, in a depressed tone.

"Why, the first lick mamma gives, let's holler like we were bein' killed," whispered Sue, "then she won't whip much."

This naughty plan seemed to work well. Both little girls yelled so loud that mamma was scared.

"My switch must be too keen," she said, and left off.

"It didn't hardly hurt me a bit," said one little girl gleefully when mamma was out of hearing.

"Me neither," said the other.

Just then they heard a rustle of a newspaper in the library, and peeping through the half-opened door, they saw papa. After that the children went about like culprits with a rope round their necks, expecting another whipping. But mamma was trying a new plan.

"Mamma, please take this splinter out of my hand," said Letty, "it hurts me."

"O, no!" said mamma, quietly. "You are hollering before you are hurt;" and the poor little finger festered and got sore.

"Please give me a drink of water," said Sue, "I'm so thirsty."

"I reckon not," said mamma. "You always holler before you are hurt, you know;" and Sue had to go to the kitchen for water.

Every petition was treated in the same way, until they could stand it no longer.

"We most haven't got any mamma," sniffed Sue.

Then they took courage, and made a clean breast of their misery:

"Is is 'cause papa told you what we did 'bout bein' whipped?" asked Letty.

"Yes," said mamma gravely, "that's the reason I treat you as if you never told the truth."

"O, mamma," they both cried, we'd rather be whipped!"

"But this is God's plan with his big children," answered mamma. "Ananias and Sapphira were punished quick and sharp like a whipping, but mostly God leaves liars to get their punishment by degrees. And it always comes: as soon as people find out that you have told a lie they quit believing anything you say; and I've just been showing you how uncomfortable that is."

"But, mamma," said Letty, "if we say we are sorry, and won't do so no more, won't you believe us then?"

"Yes," said mamma, with her brightest smile. "That's God's way, too; as soon as anybody is sorry and wants to do better, he says he is 'slow to anger, and plenteous in mercy.' "

I never knew Letty or Sue to act another lie.—*S. S. Times.*

DOES JESUS CHRIST LIVE HERE?

A lady was sitting on her verandah in India reading. She heard the tramp of some one running very fast, and presently a boy bounded into her presence all out of breath.

"Does Jesus Christ live here?" was his cry.

The lad was about twelve years old. His hair was coarse and matted with filth. His clothes were dirty. Flying up the steps and crouching at the lady's feet, he again inquired, "Do Jesus Christ live here?"

"What do you want of Jesus Christ?" she asked.

"I want to see him. I want to confess to him," was the reply.

"Why, what have you been doing that you want to confess?"

With great earnestness the boy said, "Does he live here? I want to know that. Doing? Why, I tell lies. I steal. I do everything bad. I am afraid of going to hell, and I want to see Jesus. I heard one of the teachers say he can save from hell. Does he live here? Oh, tell me where I can find Jesus Christ."

"But Jesus Christ will not save people who do wickedly," said the lady.

"I want to stop doing wickedly, but I cannot stop," said the boy. "I don't know how to stop. The evil thoughts are in me, and the bad deeds come of evil thoughts. What can I do?"

He was told he could do nothing but go to Christ, but that he could not see Christ as he evidently expected to see him. He was no longer on the earth in bodily form.

As he heard this he gave a quick sharp cry of despair. But he brightened up when the good missionary lady told him she was a follower of Jesus, and that she had come to India on purpose to tell people how to be saved.

"Tell me, oh, tell me about him!" was his eager cry. "Only ask your Master, the Lord Jesus, to save me, and I will be your servant, your slave for life. Do not be angry; do not send me away. I want to be saved, saved from hell."

We may be sure the simple story of the cross was soon told this poor Hindu lad, and he was easily led to trust with all his heart in Him who came hither to save lost sinners.—*Buds and Blossoms.*

LOOK IT UP.

Mr. Eggleston gives his readers good advice in telling them to look up the location of all places of which they read, and to test the accuracy of all statements that involve calculations. Such a practice tends to cultivate the habit of exactness, and will give to reading much additional enjoyment. In his book, "The Big Brother," he says:

"It will not hurt you, boys and girls, to learn a little accurate geography, by looking up these places before going on with the story; and if I were your school master, instead of your story teller, I should stop here to advise you always to look on the map for every town, river, lake, mountain, or other geographical thing mentioned in any book or paper you read.

"I would advise you, too, if I were your school master, to add up all the figures given in books and newspapers, to see if the writers have made any mistakes; and it is a good plan, too, to go at once to the dictionary when you meet a word you do not quite comprehend, or to the encyclopedia or history, or whatever else is handy, whenever you read about anything, and would like to know more about it."—*Exchange.*

TEMPERANCE.

DEVIL AND LICENSE

VERSUS GOD AND PROHIBITION.

BY S. CALVIN HART.

Liquor dealers, human vampires,
Death-dispensing host;
Price of blood to heaven crying,
Is the wealth they boast.

Lo! the weeping wives and children
And the loved ones slain;
Priceless sacrifice to Bacchus,
Fruit of rum's dread reign.

License laws, vile man, will never,
Quench this fiery dart,
On it speeds to ev'ry victim,
Through some woman's heart.

Rally, then, throughout the nation,
With your voice and vote!
Victory for prohibition
Sound in clarion note.

"God and home and native land,"
Our inspiration be;
Then united heart and hand,
We'll set the nation free.

O! thou God of prohibition,
Unto thee we call!
For we know thou dost not license
Any sin at all.

TEMPERANCE CONSISTENCIES.

In church and state the question of temperance is the all-engrossing one. Every one who is interested in the cause is doing what he can to help it along. This is my excuse for writing—I want to do what I can; and, at the risk of repeating commonplaces on a well-ventilated subject, I would like to call attention to a study that has greatly amused and interested me, and may afford that pleasure and profit to others. It consists in gathering the daily remarks and actions we hear and see on the temperance question, and fitting them to each other. I will group some of these, by way of illustration, under the head of *Temperance Consistencies:*

1. License the traffic as respectable, then discipline a church member for engaging in it.

2. Advocate keeping temperance out of politics, and thus help rummies to keep rum in politics.

3. Confess temperance to be the broadest and most urgent of questions; decry the only party that adopts it as narrow and hot-headed.

4. Urge speedy education of popular sentiment in this direction, and refuse to use the most powerful means to that end—viz.: the ballot.

5. Urge the doing of "something practicable," and refuse to do the most practicable thing—*vote.*

6. Declare that the "third party" has done nothing; then admit that it has created the present healthful public seniment, which all claim is the first and most necessary thing to be created, thus laying the best possible foundation for its prohibitory laws.

7. Claim loudly that "license" means "taxing an evil," then word it so as to "foster" and "protect" a "respectable business."

8. Acknowledge that liquor drinking has alarmingly increased under license, and that there is nothing inherent in the system to check this rapid increase, and yet claim stoutly that it "restricts." Restricts what? Possibly the number of saloons, but not the drinking.

9. Roundly exhort action for the best interests of the *whole nation*, then instantly seek *local* relief (?) at the expense of the cause and the entire land; or, stated in another way, snatch half a loaf at home, and rob the country at large of all bread.

10. Assert serenely that half a loaf is better than none, when you know that the whole is necessary to save the life.

11. Take pains to point out that local and State action are defective because of governmental interference, then rake a man for half a day for his folly in wanting to make it a national issue.

12. Prove light wines and beer to be non-intoxicants, then get drunk on them.

13. (*a*) South, declare Prohibitionists in league with Republicans; (*b*) North, declare Prohibitionists in league with Democrats; and, as the only consistent way of reconciling these seemingly conflicting statements (*c*) declare that Prohibitionists are in alliance with "rum power" and for "free rum;" then cap the climax and (*d*) confess that liquor men would rather see the devil than a red-hot Prohibitionist.

14. Finally, shout yourself hoarse for "reform," then turn the reform over to politicians bound hand and foot, and sold, body and soul, to the evil that is to be reformed.

Each one can multiply examples for himself, and in such a study get curious insights into human nature. A closing word—high license is a narcotic, a poisonous soporific. It sets the community asleep, imagining great good is being done and much health and strength being gained, until the miserable poison is too deeply imbedded to be removed, and has reached the life center. But we are gravely informed that "the people" are not yet "educated up" to anything better. The rum seller belongs to the most ignorant class, and yet he has education enough to know what prohibition means and can do, so that he will fairly froth at the mouth when it is broached. The trouble is we have failed to realize the extent of popular education on this point. The difficulty with the Christian church and community is not lack of *education*, but lack of *action*. The only way to get all to act is for each one to act. If we would learn to trust the average intelligence on the temperance question, and push straight out and on for principle and right, ceasing to belabor and bemoan the "ignorant public," we would do more, and find that they know more, than we ever suspected. The quickest way to get them to know something by experience is to actively take the field. McClellan-like, we are afraid our troops need a little more drilling and educating and shielding and housing, till the mischief has been done, and then we lead out the few we have so finely educated to find that the practical power and influence and the strategic positions are all in the hands of the enemy.—*Rev. W. W. Scudder. Jr., of Alameda, Cal., in the Pacific.*

SHE WAS TOO POPULAR.

THE FALL OF MR. BLAINE'S PRIVATE SECRETARY.

A Haverhill, Mass., dispatch to the N. Y. *Herald* says: Years ago a bright, open-hearted and honest girl was private secretary to James G. Blaine. To-day a physical wreck, broken down mentally, with no social standing, she earns her daily bread by washing dishes and doing other work in a Haverhill restaurant.

Born in the pretty village of Gardiner, Me., on the bank of the swift flowing Kennebec, she passed the days of her childhood. The public schools of her native town furnished her early education, and later she was sent to a seminary, where she was graduated with honors. Her parents were wealthy and held a high social position. She was the belle of the village, and a bright future opened up before her. When she was twenty-three years of age she became private secretary to the "Plumed Knight," James G. Blaine. As such she became a general favorite in society, and there are many people in Washington to-day, who, should I mention her name, would at once recognize this once brilliant woman. At one time her name frequently appeared in society journals as a leader at fashionable watering places, and on many well known occasions of national importance she was present as a special guest.

But society was her ruin. In her early days she had one lover, a bright and promising young man who now lives across the river in Bradford and fills an important position in the manufacturing world. Their engagement was announced about the time she became secretary to Mr. Blaine. But the demands of society led her away from her boy lover, and it was not long ere the engagement was broken by her. That was many years ago, and now comes the dark side of the story.

One night last winter a well known gentleman of Bradford was on his homeward journey; his way led along near the river road; the wind was blowing a gale, and the storm was increasing every minute. He saw an object down near the river bank, and on investigation it proved to be a woman, who, thinly clad and apparently the worse for liquor, was wandering aimlessly about. The man took her home and his wife cared for her. This woman was the bright and fascinating private secretary of former times. As soon as she was in condition to do so she told her story.

Why had she come to Haverhill? Simply to see once more the boy lover whom she had jilted in the Pine Tree State. In her pocket she had one of his love letters written years ago, and it seems she had carried it with her for many years. When private

secretary she acquired the habit of drinking wines at receptions and other social events. Wine led to something stronger,and finally she gave up her situation with Mr. Blaine. The habit of drink was strong and she soon fell from her position in society. Of late years she has supported herself as best she could doing housework and the like.

REFORM NEWS (*Continued from 5th page.*)

perity of civil and religious institutions of the country demand the abolition of all such institutions.

5. That if the ostensible objects they propose to accomplish are the real objects sought, they can be better promoted by open than secret methods.

6. That all secrecy is damaging to a good cause, as it always leads men to conclude that there is something concealed that will not bear the light. Christ says, "Men love darkness rather than light because their deeds are evil."

7. That they are gigantic conspiracies against the Lord and his anointed, "saying, Let us break their bands assunder, and cast away their cords from us."

8. That the only way to enlighten the world is to bring it to Christ "who is the true light that lighteth every man that cometh into the world."

9. *Resolved*, That we heartily endorse the W. C. T. U. in the work of education and reform, and especially approve of the open Christian methods employed, and that we should regret any concession of its open, honorable methods to secure favor, or form an alliance with the Knights of Labor, Good Templars, or any other department of the secret lodge system.

10 *Resolved*, That Rev. C. F. Hawley be continued financial agent and State lecturer for one year from date; and that he be authorized to receive subscriptions, donations and collections to pay his salary and expenses: and that the friends of the cause, and especially pastors, are urged to aid him in his work.

The ninth resolution was unanimously adopted by rising vote, the convention thus manifesting their deep interest in the Woman's Christian Temperance Union, and their reprobation of the methods of some leaders in that noble organization, to degrade it by covert lodge affiliation. The resolutions were discussed with great ability by Dr. Wishart of Illinois, Revs. J. S. T. Milligan of North Cedar, Kansas, Stannard of Shenandoah, McKee of Clarinda, Smith of Beaconsfield, Brown of Coin, Coe, of West Union, W. I. Phillips of Chicago, Rev. P. H. Wylie of Kansas, and others.

It was voted on motion of Rev. J. S. T. Milligan that the delegates from this convention to the national mass convention of prohibitionists to be held in Chicago be instructed to urge the continued recognition of God's authority in government, and the Bible standard of legislation, in the platform of the Prohibition party, and to add thereto the recognition of the Lord Jesus Christ as the Ruler of nations.

The audience room of the large United Presbyterian church was well filled on the second and last evening of the convention, and after the usual devotional exercises, a few brief business items were attended to. The chairman then requested W. I. Phillips to speak of the organization, work, and present outlook of the N. C. A. Then followed, for half an hour, a very interesting address in which Rev. Dr. Wm. Wishart of Monmouth, Illinois, gave reasons for objecting to secret societies. The chairman introduced as the next speaker Rev. B. W. Coe, a seceded Mason, as one who *knew* what Freemasonry was. He not only spoke of how he came to join and was made a Mason, but of the long struggle through which he passed to reach his present position of freedom. What he supposed to be the binding character of the oath, and the fear that the penalty would be exacted should he renounce, kept him in bondage for some years, after he was convinced of the evil character of the lodge. The convention closed with an address by Bro. J. S. T. Milligan, which summed up the whole matter in a few words, which being brilliant, eloquent and forcible, fittingly closed this very pleasant and successful State convention.

Mr. Fred. Nelson, the well known friend of reforms, was at the train for delegates, and the writer is under great obligation to him for the use of his team and the pleasure of his company whenever a team was needed, during the three days' stay at College Springs.

The weather was perfect. The number of delegates enrolled was one hundred and thirty-five. If more attention had been given by the speakers to such minor orders as the G. A. R. and K. of L., it would have been more profitable to the cause.

The attendance of ministers from different parts of the State was very good considering the cost of getting to the convention; and several from outside the State were present. W. I. Phillips.

—During the prevalence of scarlet fever in Plainwell, Mich., all the churches were closed. The Baptist minister sent his sermon in a printed sheet to all his members.

Religious News.

A CALL FOR A SABBATH CONVENTION.

The undersigned, ministers and members of churches, feeling that the prevalent desecration of the Sabbath is injuring the churches, promoting infidelity and provoking the just anger of God, unite in calling a convention of Christian people who sympathize with us in this feeling to meet in Elgin, Illinois, November 8th, 1887, at 7:30 P M.; to continue in session through the following day. The purpose of this convention is to consider and pray and act in reference to this matter as God shall direct. The place of meeting will be subsequently announced.

A. H. Ball, Elgin Cong'l Ch.
H. H Monroe, Malta Cong'l Ch.
W. L. Ferris, Dundee Cong'l Ch.
C. E. Chapell, Del., Malta Cong'l Ch.
J. F Robert, Wayne Cong'l Ch.
H. M. Skeels, Evangelist,
Chas. H. Abbott, Geneva Cong'l Ch.
Henry Wilson, Carpenterville, Cong'l Ch
E F. Wright, Crystal Lake Cong'l Ch.
Frank W. Smith, Garden Prairie Cong'l Ch.
W. I. Paillips, Pub. *Christian Cynosure.*
H. W. Harbaugh, Genoa Junct. Cong'l Ch.
Jno. Mitchell, Sycamore Cong'l Ch.
E. C. Guild, M.D , Mem., Bartlett Cong'l Ch.
E. W. Fisher, Del., Wheaton Cong'l Ch.

—Pres. L. N. Stratton, who has been attending the western Wesleyan conferences, mentions, in his report to Syracuse headquarters, the names of several old friends whose names often appeared on convention rolls of our reform in years past. Among these are J. M. Kent and J. W. Snyder, whose good deeds are yet fragrant in Iowa and Illinois.

—At a recent meeting of the Brooklyn Presbytery, the Rev. Samuel T. Spear, D. D., the oldest member of the Presbytery, made a personal statement of his religious experience and relations to that body, of which he said he could no longer be an active participant. His remarks were received with the deepest sympathy and affection.

—In New York "Prisoners' Sunday" will be October 30. The committee who have had the matter in charge earnestly recommend that on that day the churches throughout the State, in their services and sermons, give prayerful consideration to the duty of Christian people towards the criminal classes; both to those who are in and those who are out of prison.

—Professor Henry Drummond and his co-laborers have induced a band of athletic young Christian men to devote themselves to work among the tenement houses of London. The professor thinks that this spectacle will do more to inspire a belief in Christianity than a whole library full of books on dogmatic theology.

—The largest Baptist church in this country, says an exchange, is to be built in Philadelphia. "It will seat 4,600 persons and costs $100,000. A thousand scholars will be accommodated in the Sunday-school room, five hundred more in the infant department. A dining room, kitchen, parlors, and a large entertainment room will also be provided. All this is to give room and scope enough for the ministry of Rev. Russell H. Conwell, Yale College student, soldier, lawyer, emigration agent, special correspondent in Europe for American papers, traveler, lecturer, author, theological student, Baptist minister." Let him take one more roll of the stone and become an apostle of holy, Christian living, and clean out the money-catchers and world-worshipers from his church, and he will give good proof of his ministry.

—The American Missionary Association holds its forty-first annual meeting in Portland, Maine, this week. This missionary body is a national organization and draws its support from Christian people in in every State and Territory in the Union. Its missionary labors, which are both evangelistic and educational,are devoted especially to the poor and neglected classes. Its missionaries number 445, of of whom 355 are in the South,56 among the Indians and 34 among the Chinese. In its schools are 10,717 pupils. Its range of teaching includes the industrial. At the South its work is chiefly among the colored people.

—Mr. Moody has arranged to have Ying Lee,proprietor of a Chinese laundry at Hartford,Conn.,enter his Mount Hermon School at Northfield, Mass., to prepare himself for the ministry. He is a remarkably bright Chinaman, far in advance of the great mass of his race.

—A sod church in Nebraska is described in *Our Church Work*. Its dimensions are 20x36 outside, 14x30 inside, walls 3 feet thick, built of sod, except the doors and windows; the floor is the natural soil; a tree serves the purpose of a coupling pole;the pews have backs when some one sits in them; the interior is plastered and white-washed, and the ceiling is made of mosquito netting. At the dedication of this church not a few walked fifteen miles.

—Chaplain McCabe reports encouraging progress toward the million mark for the Methodist Mission fund. He telegraphs from Saginaw City,Mich.:"Des Moines Conference, increase, $6,000; Detroit Conference, increase, $2,000.

—A union meeting was recently held at Oak Grove, Ky., by J. B. Lowry and W. H. Archey. It continued twelve days. The visible results are, the church greatly revived and encouraged, and sinners awakened. Sixty professed faith in Christ, and forty-eight united with the churches.

—With but a single exception, says the *Independent*, every Evangelical religious newspaper in the country sustains, most heartily, the policy and recent action of the American Board, and, what is very important now to consider, every such paper would *instantly* and *firmly condemn that institution* if it should permit its missionaries to teach the "dogma" of future probation.

—By appointment of the International Conventions of Young Men's Christian Associations, the second Sunday in November has been observed each year since 1866, as a Day of Prayer for Young Men and Young Men's Christian Associations. In 1875 this season of prayer was extended to cover an entire week. The blessing attending the observance of this season has been very marked in many places, and in numerous instances the churches which have united in the keeping of this week, or a part of it, have received an impulse in their work which has been felt throughout the winter. This week of prayer begins this year on Sabbath, Nov. 13. Pastors are requested to preach sermons intended to increase an interest in special effort for the salvation of young men.

—In Philadelphia the various congregations of "Christians," Disciples and Free Baptists have formed a practical Christian Union. Some months ago the pastors of these churches came together and decided that all interests would be furthered by immediate consolidation. Upon the basis adopted each congregation was left in perfect liberty as to the management of its own affairs,all distinctive denominational appellations were discarded for the one name *Christian*,and the whole bodygiven the title of the United Christian Churches of Philadelphia, of which there are ten or eleven already enrolled. The churches do not withdraw from their denominations, but they drop their denominational names and form a union independent of denominational lines. As might be expected, this action has resulted in giving great encouragement to the weaker congregations of the union, and infused a spirit of more aggressive work among all the ministers associated.

—The Swedish Augustana Synod has been very energetic in establishing its educational work. At Rock Island, Ill., it has its theological seminary with three professors and forty-five students. Instruction is imparted through both the Swedish and the English languages. One of the professors, Dr. Weidner, who teaches dogmatics, is entirely English; the other two are Swedish. In the four colleges of the Synod there is an attendance of 740 students, and instruction is imparted by 49 teachers. The oldest college is that of Rock Island, with 170 students, of whom 125 have the ministry in view—certainly a large percentage. The faculty numbers 13 men. The institution was founded in 1870. In 1876 Gustavus Adolphus College was established at St. Peter, Minn. It now has a faculty of 17 members, and an attendance of 200, of whom 40 are ladies. Of these 160 males, about 40 propose to study for the ministry. Bethany College in Kansas was opened only six years ago, but now has an attendance of 300 students, and a teaching force of 12. The Luther Academy at Wahoo, Neb., was opened in 1883. It has 70 students, of whom 25 will enter the Lutheran ministry. There are three professors. A remarkable sign of the interest taken by this whole body in the cause of education is seen in the fact that one student for every eighty communicants is in attendance at one of the church colleges.

Literature.

In the *Faith Missionary*, devoted to the advancement of Faith Work in foreign lands, beside a number of interesting letters from the brethren now laboring in India, the report of the Linwood Convention for Faith-healing and the promotion of a holy life is full of interest. The meeting itself was one of power and resulted in the formation of a permanent organization of which Deacon O. M. Brown of Oberlin is the president.

The last *Literary Magazine* is sure to have readers for such discussions of current social topics as "The Growth of Co-operation in England" by George J. Holyoake,

"French Peasant Proprietors," "Young Married Women," "Present Life and Thought in China," and "The Abolition of Poverty." Biography has "Samuel Taylor Coleridge," a very instructive and discriminating article, and "Socrates" by Prof. Blackie of Edinburgh. In science there are "The Creatures we Breathe," "The Honey-Bee," "The Redemption of Astrology," "Great Men and Evolution," "The Coral Reefs and Evolution," and "Prehistoric Trephining." A sketch of early discoveries in America by Scandinavian voyagers is a valuable article.

Vick's Illustrated Monthly is as entertaining in Fall as when Spring bursts out in bloom with useful notes about orchards, bulbs, fairs, etc. Now we are filling the south windows with our winter flower gardens such companions as "Vick's" are always welcome.

Demorest's Monthly for November will be of special interest to Prohibitionists for its fine portraits of Miss Willard and the late J. B. Finch Other illustrations are of fine order. The sanitary, bill of fare, fashion and house-decoration departments of this magazine are of the first class.

The Lincoln Life in the forthcoming November *Century* has to do with the period after Lincoln's election, and before his inauguration. In this installment will be given to the world for the first time fourteen letters of President Lincoln. These are written to men like General Scott, Mr. Seward, Mr. Raymond, Mr. Gilmer, and others. There are also important letters from W. H. Seward, and interesting letters and extracts from letters by Horace Greeley, E B Washburne, Simon Cameron, General Scott, Thurlow Weed, Thomas Corwin, W. C. Bryant, and John A. Dix.

LODGE NOTES.

The Delta Kappa Epsilon (D. K. E) secret college fraternity held a convention in Chicago last week.

The national meeting of the Brotherhood of Engineers meeting in Chicago last week were addressed by Gov. Oglesby. No business of public interest was transacted, but the order had a banquet and a "good time."

Rev. Dr. Kane, London, Eng., Grand Master of the Orangemen, denies the statement that he repudiated Chamberlain's proposals for separate treatmeat of Ulster, and states that he is in full sympathy with Chamberlain.

C. H. Harris who some time since gained a doubtful reputation as the retailer of low humor over the name "Carl Pretzel" has become editor of a weekly Sunday sheet in this city and was also lately made a Knight Templar—business and lodge relation fitting well to each other.

MacCalla, a Masonic authority, issues the following: "We consider it a part of the obligation of Masons to transmit to their successors all of the essential forms and ceremonies of Freemasonry as they received them including the very verbiage of the craft." For instance: Masonry is sometimes called Geometry, the "oblong square," "hermaphrodite," "murder and treason not excepted," etc, etc.

Grand Secretary Parvin of Iowa proposed some time ago to donate his valuable private "Iowa historical collection" to the Grand Lodge Library, if cases should be made to keep it intact and it should bear his name. It reveals the intelligence of men who are educated in the lodge literature and philosophy that there were objections made to the proposal by influential Masons and it was withdrawn.

Some time since a correspondent signing himself "Mason" wrote to the *Standard* of this city about pastoral supplies in Nebraska, closing his remarks on the subject with the lodge lingo, that men "free-born, of lawful age, well recommended, duly and truly prepared, worthy and well qualified" could be had by writing to J. W. Osborn or C. C. Pierce. Such a shameful attempt to fill Baptist pulpits with Freemasons cannot be too severely denounced.

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In Brief.

A rich deposit of rock salt was found at a depth of 470 feet, at Hutchinson, Kan., Wednesday. The product is claimed to be as fine as any found in the country.

In an address at Dubuque, Congressman Coffin stated that in the past nine years the old-fashioned car coupler and hand-brake had killed 441 railroad employes in Iowa, and crippled for life 1,439 persons.

It is stated that the principal sugar refiners of the country are endeavoring to form a "trust," for the better protection of their interests, and that the combined resources of the firms mentioned is about $50,000,000.

Although the best of the public lands have gone, it is encouraging to note that there remain unsurveyed about 9,000 000 acres in Colorada, 12 000,000 in Arizona, nearly 30 000,000 in California, 49,000,000 in Dakota, 7,000 000 in Florida, 44,000,000 in Idaho, 7,000 000 in Minnesota, 39,000,000 in Nevada, 74 000 000 in Montana, 41,000 000 in Utah, more than 20,000,000 in Washington Territory, and so on.

A magazine published in Philadelphia in 1818 gave the following as an item of news: "In the course of the twelve months of 1817, 12,000 wagons passed the Alleghany mountains from Philadelphia and Baltimore, each with from four to six horses, carrying from thirty-five to forty hundredweight. The cost of carriage was about $7 per hundredweight, in some cases as high as $10, to Philadelphia. The aggregate sum paid for the conveyance of goods exceeded $1,500,000." To move a ton of freight between Pittsburg and Philadelphia, therefore, cost not less than $140, and took probably two weeks' time. In 1886, the average amount received by the Pennsylvania Railroad for the carriage of freight was three-quarters of one cent per ton per mile. The distance from Philadelphia to Pittsburg is 385 miles, so that the ton which cost $140 in 1817 was carried in 1886 for $2.87. At the former time the workingman in Philadelphia had to pay $14 for moving a barrel of flour from Pittsburg, against twenty-eight cents now. The Pittsburg consumer paid $7 freight upon every 100 pounds of dry goods brought from Philadelphia, which 100 pounds is now hauled in two days at a cost of fourteen cents.

Cygnet, Ohio, is a town of tanks. It is at Cygnet that the Buckeye Pipe Line Company has already built a dozen 35 000 barrel tanks, and will build without delay as many more. A few months ago, where Cygnet now stands the wind whistled through a poor potato patch, and sighed among the trees of the Black Swamp. Now trees, potato patches, large clumps of golden rod, and beautiful bunches of blue asters must all get out of the road of the tank men. "The greatest gusher in the world," recently mentioned in the *Blade*, was next visited. Wonderful as are the stories told of other wells in other fields, this well certainly stands without an equal in the world. The well, which is only a short walk from Cygnet, had been flowing at the rate of 250 barrels a day when Mr. Parker said "Shoot it," and Mr. W. J. Morrison, of Findlay, dropped the "go devil." Never before in the history of the oil fields has such a result been achieved. The oil burst forth in a mighty volume, and it seemed as if the fountains in the center of the earth had been broken up and were being forced up by an unseen and unknown force. Through four lines the oil poured, and the tanks shook and the earth in the vicinity of the well trembled. The thunders from the well can be heard all over Cygnet. In less than an hour and a half the well flowed 500 barrels into the tanks, and this will give the "oil volcano" a capacity of 8,000 per day. The well is keeping up its reputation for being the greatest gusher in the world, and at the rate it is flowing now all the 35,000 barrel tanks at Cygnet will soon be filled from the "oil volcano."

A striking instance of the extent to which labor saving machinery is carried nowadays, says the *Industrial Journal*, is shown in the tin can industry. Everybody knows that tin cans are manufactured by machinery. One of the machines used in the process solders the longitudinal seams of the cans at the rate of fifty a minute, the cans rushing along in a continuous stream. Now, of course, a drop or two of solder is left on the can. The drop on the outside can be easily cleaned away, but it is not so easy to secure the drop left on the inside. It wouldn't do, of course, to retard the speed of the work—better waste the drop, it is only a trifle, anyhow, and to 99 men in 100 it would not seem worth a minute's attention. The hundredth man worked for a firm using one of these machines, and he set about devising an ingenious arrangement for wiping the inside of the can, thereby saving that drop of solder and leaving none to come in contact with the contents of the can. He was encouraged by his employers to patent his invention, did so, and has already received several thousand dollars in royalties for its use. As the machine solders 20,000 cans a day, the solder saved by his invention amounted to $15 a day. It pays to think as you work.

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One summer's day we stopped to call at the stone farm house of Monsieur Duval. Ernestine, the eldest daughter, was housekeeper in her dead mother's place, and she it was who brought out the amber-colored cider, the goat's cheese, and the heavy, hard, country bread. It is an essential of French peasant hospitality to offer these things to visitors. The loaf she took from the shelf was one of half a dozen leaning against the black wall. These loaves resembled cart wheels, and had been baked in six-quart milk pans. Ernestine cut the loaf with a small saw made for the purpose! Nothing less than such a saw, or a pirate's cutlass, could sever that homely but wholesome *pain rassis*. These loaves, we knew, were baked only once a month. Bread day in a Norman peasant family is like washing day on an American farm, in the respect that it comes at regular periods. We judged that bread day in this cottage was approaching, from the fact that only six loaves remained of the original thirty or thereabout. After our luncheon Ernestine took us through the orchard to a picturesque stone building, where the bread was wont to be made. This building had once been part of an ancient abbey, and amid its ivy-colored ruins we could still trace fine sculpture and bits of armorial designs, but inside there was no trace of art or architecture. It was really a Norman hen house. We saw several pairs of *sabots* or wooden shoes hanging from the wall and looking as if they had been whitewashed. In one corner of the place was a large space inclosed with boards. This was empty, but, like the *sabots*, it suggested whitewash or mortar making. Ernestine told us that this was the family dough trough. Hither, once a month, came her father and the hired man to "set" the yeast a-rising. Flour and water were stirred together with the huge wooden spades shaped like our snow shovels which hung with the *sabots* upon the wall. When the mass, thoroughly beaten together, had risen and assumed a dark color and leathery consistency, then came the tug of war. The two men put on the *sabots* over their ordinary shoes, jumped in upon the dough, and began the kneading. Their way was to hop and prance and flourish like opera dancers, to stamp and kick like horses, exerting themselves till the perspiration streamed off them and they had no strength left. After this process the dough was put into the pans, and then baked in the huge oven at the rear of the abbatial hen house. In all Norman towns half clad men may often be seen lounging about bake house doors. Their legs and feet are bare and floury, and as they tread the streets we know that they have just come from or are returning to their usual occupation of kneading bread. —*Epoch.*

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Judge Whitney's Defense before the Grand Lodge of Illinois. Judge Daniel H Whitney was Master of the lodge when S. L. Keith, a member of his lodge, murdered Ellen Slade. Judge Whitney, by attempting to bring Keith to justice, brought on himself the vengeance of the lodge but he boldly replied to the charges against him and afterwards renounced Masonry. 15 cents each; per dozen, $1.25.

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News of The Week.

WASHINGTON.

The Carriage-builders' National Association met in fifteenth annual session at Washington Tuesday, President Studebaker, of South Bend. Ind., in the chair: The executive committee suggested the advisability of advancing the prices of many classes of vehicles.

Inspector Armstrong, of the Crow Indian reservation, recommends the immediate arrest of the "Medicine Man" and his seventeen lawless followers, and the Secretary of War instructed the military to take such action as would prevent an outbreak among the Indians.

President Cleveland returned Saturday to Washington from his long trip of 4,500 miles.

CHICAGO.

The arguments on the motion for a new trial in the omnibus boodle case were made last week by Alexander Sullivan, Judge Jamieson taking the case under advisement next day.

A mass-meeting of so called laboring men was held at Battery D Hall Thursday to protest against the hanging of the condemned anarchists. About 4,500 persons were present. Resolutions requesting the Governor to commute the sentence were passed, and about $400 raised.

The National Convention of Employing Printers began its sessions yesterday, and decided to refuse the demand of the Printers International Union for a nine-hour day.

Hon. Elihu B. Washburn died Saturday afternoon suddenly of neuralgia of the heart at the home of his son in this city.

A bronze statue of Abraham Lincoln in heroic size was unveiled with appropriate ceremonies in Lincoln Park Saturday. It is the gift of Eli Bates.

COUNTRY.

Suit on behalf of the United States was begun Friday at New York against the trustees of Trinity church for importing, under contract to preach, the Rev. E. Walpole Warren, in violation of the contract labor law.

The arrangements for the formation of a sugar trust fund are said to be practically completed. Bonds will be issued to the amount of $15,000 000, and $50,000,000 in stock will be distributed. Mr. Henry Havemeyer will be President, and John E. Searles, now treasurer of the Havemeyer & Elder Sugar-refining Company, will be the general manager of the concern.

It is announced as probable that the Jerome Park track will be turned into a reservoir, and that the sound of the hoofs of thoroughbreds will never be heard on it again.

An equestrian statue of General Meade was unveiled Tuesday at Fairmount Park, Philadelphia. The military parade was of an imposing character.

Two hundred and eighty Mormon converts from Liverpool were landed Tuesday at New York.

Springfield, Mo., adopted local prohibition Thursday by a majority of 250 votes The election was hotly contested, and ladies worked earnestly against the liquor traffic.

Captain Mathias Gaitz, one of the oldest settlers of Minnesota, hanged himself at his home at Winsted, Minn., Thursday. It is thought excessive drinking led to the act.

Over 100 persons left the vicinity of Beloit, Wis., Tuesday for Pasadena and Los Angeles, Cal., where they will settle.

A powerful flow of natural gas was struck Thursday at Auburn, Ind., at a depth of 1,967 feet.

Petroleum was struck at Hutchinson, Kan., Friday evening, at a distance of 820 feet. Only a week or two ago large deposits of salt were discovered in that locality.

The motion for a new trial in the cases of William Herbst, former President of the First National Bank of Glen Rock, Pa., and his son, convicted of embezzling the bank's money, was overruled by United States Judge Butler at Philadelphia, Monday, and father and son were sentenced for five years each.

Three coaches of the Chesapeake and Ohio fast express were thrown from the track at St. Albans, twelve miles below Charlestown, W. Va., at noon Thursday. The cars were filled with passengers, few of whom escaped unhurt, and three or four probably sustained fatal injuries. The disaster was caused by a defective switch.

Near Greer's, twelve miles from Greenville, S C, a freight train and a passenger train were in collision, Thursday morning. The engineer of the passenger and a woman were killed and ten persons wounded, of whom four or five are not expected to survive. The engineer and conductor of the freight train have disappeared.

Fire at San Francisco Wednesday night destroyed the Fulton Iron Works (loss $200,000), and the California Car Works (loss about $50,000). The structures were well insured.

Franz Mikhof, one of a band of anarchists who have been setting fire to insured houses, their reward being a commission from the owners, was convicted at New York Thursday. William Scharf, the leader of the incendiaries, has escaped.

A fishing schooner which arrived Tuesday at Gloucester, Mass., reports falling in with a deserted French sloop Sept 30, and finding ten men drowned in the cabin.

Near Monon, Ind., Wednesday night, a child of Joseph Cleary was torn to death by a shepherd dog The little fellow was caressing the animal, which suddenly sprang at his throat and killed him before help could arrive.

An incendary fire at Marinette, Wis., Thursday morning, destroyed forty buildings in the business portion of the city, entailing a loss of $350,000. No fatalities are reported. The insurance is about $80,000.

Friday, in Roane county, West Virginia, Jake Coon and Robert Duff were identified as having participated in the murder of Rev. Thomas P. Ryan, and were lynched. Vigilantes also captured and killed George Duff, Jr., brother of Robert. William Drake was taken by a mob to Spencer, but it is not known whether he was lynched. Drake confessed than Dan Cunningham, a detective, planned the robbery and that his gang carried out the scheme.

A desperate encounter took place between Bud Trainer's gang of outlaws and a vigilance committee led by Robert Henderson, on the north fork of the Arkansas River, Indian Territory, Thursday. Eight of the vigilantes were killed, and a like number were seriously wounded. The outlaws lost, it is thought, fifteen men.

FOREIGN.

The Shakespeare memorial fountain presented to the city of Stratford-upon-Avon by Mr. George W. Childs, of Philadelphia was dedicated Monday, the occasion being made a holiday. Henry Irving delivered the principal address, and a letter was read from the Hon. James Russell Lowell. A poem on the memorial from the pen of Dr. Oliver Wendell Holmes was read by Mr. Irving. At the banquet addresses were made by Minister Phelps and others.

Advices by the steamer Rio de Janeiro, from Hong Kong and Yokohoma, are to the effect that Corea is on the eve of rebellion against Chinese authority. Simultaneously with the appointment by the King of Corea of five ministers plenipotentiary to represent the Corean Government in European courts. Yuen, China's resident minister in Corea, left the city secretly.

By the disastrous fire at Han Kow, China, 1 000 lives were lost, and property to the extent of 2,000,000 taels destroyed.

An application was made before Judge O'Brien, of the Court of Queen's Bench here, for a writ of certiorari to quash the verdict of willful murder rendered by the Coroner's jury against the policemen who did the shooting at Mitchellstown. The application, being unopposed by the Attorney General, was granted.

The steamer Great Eastern has been sold at auction for $105 000.

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Next Monday, Nov. 7th, is the semi-centennial of the murder of Elijah P. Lovejoy at Alton, Illinois, for his efforts against slavery. The eloquent sketch of Rev. C. C. Foote in these columns two weeks ago is worth re-reading on that day as is also an able article upon the martyrdom by Dr. J. E. Roy in the *Advance* of last week. This generation can do no better than to keep in vivid memory the deeds and characters of such men who could dare to die for the truth. Such men the world will have until the end. The Christian must still pass through Vanity Fair.

The Supreme Court at Washington heard the arguments in the anarchist appeal for two days last week, Butler, Tucker and Pryor asking for a new trial, Attorney-General Hunt and Judge Grinnell representing the State. A decision was expected Monday, but has been postponed till late in the week. It is the very general belief that no writ will be granted. Meanwhile meetings of agnostics and Universalists in Chicago and New York are listening to pleas for mercy for the seven condemned men. A rumor is current that Gov. Oglesby will commute the sentence of Fielden through the pleas of some of the capitalists and employers whom he has so long denounced with curses of extermination.

"They that be for us are more than they that be against us." In is important that we not only *know*, but deeply realize, in all our efforts to promote the right and destroy the wrong, that our help must come from God alone. Still we should rejoice that he raises up instruments to do his will, and in the faithful witnesses he sends to help us in opposing popular evils. The United Presbyterian church, which has over six hundred ministers, gives the following testimony against secret societies:

"*We declare* that all associations, whether formed for political or benevolent purposes, which impose upon their members an oath of secrecy, or an obligation to obey a code of unknown laws, are inconsistent with the genius and spirit of Christianity, and church members ought not to have fellowship with such associations."—*Section 15, Testimony of the United Presbyterian Church.*

The belief is widely held that if any part of our citizens were in favor of a national debt they were the bankers. But the late meeting of the American Bankers' Association at Pittsburgh entertained resolutions declaring in favor of a rapid extinguishment of the public debt and against a reduction of the revenue, but urging that the surplus be promptly and constantly applied on the debt, and that the existence of the national banks does not depend on the debt. It is one of the simplest of propositions that as the credit of the nation is strong so is that of its banks. This canceled debt would be a better national defense also than can possibly be secured by expending an equal sum in forts and armaments which in a year or two will be discounted by our inventions if not by wise measures of arbitration.

The corner-stone of a monument to Gen. R. E. Lee was laid by Freemasons in Richmond, Virginia, last Thursday in the presence of fifteen thousand ex-confederates. No Anti-mason will object to this arrangement. That it is most appropriate we unanimously agree. Let all future monuments to commemorate treason and rebellion be left to the tender mercies of the lodge. More than all others let them have the honor of perpetuating the memory of Jefferson Davis, who belongs to their brotherhood, though of late years he repudiates the relation. The furore at Macon, Georgia, last week over the aged and unrepentant traitor was pitiful. What but evil can result, in either South or North, from the waving of rebel flags, the singing of the old rebel songs, and the adoration of the old man whose life has been so full of crime against his government, while he flatteringly addresses the crowds as "my people?"

A railway superintendent on one of our great Western roads lately said to a gentleman who called to remonstrate against the additional Sunday trains, "My dear sir, you come to the wrong place. You should go to the churches." The railroads cannot so easily put off their responsibility, but the superintendent was right. This judgment also should begin at the house of God. The Sunday suburban trains are demanded by the church revelers whose graces have not developed to reach their own neighborhood. But the churches are not indifferent in this matter. A few weeks since the large Rock River Methodist conference took decided action for the sanctity of the Lord's day. The Sabbath convention to be held at Elgin, near this city, next week, was called by an association of Congregational churches. The Chicago ministers of that denomination discussed the question last week with a hearty and unanimous condemnation of Sunday business and pleasuring. The Presbyterian Synods of Iowa and Illinois, meeting within a few days, have both passed strong resolutions against Sunday trains, mails and papers. If these pastors now take these resolutions into the pulpit, they will soon reach the prayer meeting, the class room and the session, and the work will be fairly begun. There is a fine enthusiasm in Elgin for the meeting. Accommodations for 300 delegates are promised and from the interest manifested in northern Illinois we judge the hospitality of the city will be tested.

The Illinois Presbyterian Synod met this year, with Dr. W. C. Gray of the *Interior*, in the beautiful Chicago suburb of Oak Park. The report of a committee on public schools, consisting of the *Interior* editor and pastors Jenkins and Johnson was a remarkable document, in its able and learned condemnation of the secular tendency in our common schools: recommending a standing committee on this question, following the example of the Synod of New York; recommending the co-operation of Christian people in securing members of school boards who shall not represent one or two infidels at the expense of the Christian majority in a community; and condemning the use of school books from which all reference to religion has been scrupulously eliminated, and the open attempt of the enemies of religion to "use the whole organization of the public school as an effective propaganda for the undermining and overthrowing of the Christian faith." This last proposition has application of which the Synod should not be ignorant. There is no influence acting against religion in schools more subtle and powerful than the Christ-rejecting lodges. Having cast out of their own constitutions the only source of true morality and religion, as teachers and school boards they follow the instructions of their secret cabal. Even the great National Association of teachers put at its head Aaron Gove, a Freemason so full of degrees and rites and lodge honors that it is a wonder how he can keep his position as superintendent of Denver schools unless he is held there by the lodge.

To the charge lately made that there is a great amount of drunkenness in the regular army it is replied from the Judge Advocate General's office that this vice has been decreasing yearly since the war, and during the last fiscal year the improvement has been greater than for years past, especially among the officers. The records of court-martial offenses seem to be the basis for this judgment. One officer had taken notes at several army posts. At one thirteen of the seventeen officers were strictly temperate, at another ten out of thirteen; and in his opinion there was less intemperance in the army than among an equal number of professional men in civil life. This gain for temperance is attributed in some part to the restrictions upon sutlers, but more to the arousing of a popular sentiment against drinking customs. If ever the case was worse than is represented by this officer our army was truly in a sad condition, and it was a mercy in disguise which led a Democratic Congress to cut it down to 20,000 men.

LODGE RELIGION.

BY REV. J. B. GALLOWAY.

We often hear it said, "One religion is just as good as another. One church is just as good as another." If these things are so, then certain other things legitimately follow. It follows that the Masonic religion is just as good as the Christian; a synagogue of Satan is just as good as a church of Christ; the religion of Cain just as good as that of Abel; the harlot is just as good as the faithful bride, Rev. 19: 2 to the contrary notwithstanding; or, to go a step farther, the logical conclusion is, the god of this world is just as good as the God of heaven! These are the principles that lead to socialism, anarchy, and the reign of terror; and will again bring on the violence and sudden destruction of the days of Noah. Gen. 6: 13; Lev. 17: 26.

But the very opposite of these propositions is the truth. The true church exists here for the purpose of purifying and saving a corrupt world; an apostate church does the very opposite. There is a line somewhere, it is not for us just to locate, beyond which when a church goes she becomes a part of "the great harlot which did corrupt the earth with her fornications." Is there no difference then between the true and the false?

Masons generally say No; and are so very kind and charitable that they have constructed a religion in which "all men can agree." And yet all outside the mystic circle are lovingly called "Cowans." The truth is, Masonry is one of the most exacting and despotic powers on the face of the earth. Never were the devotees of strange gods or false worships required to stoop lower, or make a more abject confession, than are Masons on the very threshold of the lodge. To the question, "Who comes here?" he is made to say, "Mr. ——, who has long been in darkness," etc. This statement is either true or false, and the candidate gets down pretty flat before the lodge god, no matter which horn of this dilemma he may take. If it is true he is in a bad case. If it is false he lies.

Paul said, "I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord." And here the Mason seems to count all things but loss for the excellency of the knowledge of Masonry. The Christian says, "My Lord and my God;" and the Mason now says, "Worshipful Master." It is therefore a most marvelous counterfeit of Christianity. It would almost seem that no man could invent it, apart from inspiration—I mean the inspiration of the devil.

Let us admit for a moment that Masonry is all truth as far as it goes, and furnishes men unto good works. No one will claim that it contains all moral truth, or holds the key of knowledge. Now it is a principle in mathematics, that "the whole is greater than any of its parts." Why then should the Christian, who has in the Bible, the whole of moral truth, and is thoroughly furnished unto all good works," crouch and cringe on bare knees at another altar, to get scraps of truth? But Masonry proper is Christless and Christ is the light of the world; it is therefore a gigantic system of darkness; and its votaries are as benighted as the prophets of Baal.

SLOUGH IT OFF.

BY ELDER S. C. KIMBALL.

"Let the Holy Ghost carry conviction to hearts upon all such things. The old skin that sometimes clings to the flesh will slough off as the vigor of life comes back in convalescence. George Fox said to Wm. Penn that he might wear his sword as long as the Holy Ghost would let him. The sword soon came off. Even a snake will shed his own skin if you give him time. Don't try to pull the skin off of people until returning health and vigor have made them ready to slough it off."—*David B. Updegraff.*

An important truth is well illustrated in the above paragraph, yet it may be so wrested as to furnish an apology for those time-serving preachers who for Balaam's reward allow the people to perish in their sins unrebuked. If the snake slough his old skin in due season, all right; but suppose he wear it, and is proud of it, and defends it, year in and year out? Suppose Wm. Penn had continued to wear his sword, and advocated the manly art of fencing and sparring, would the Friend Quakers have put him forward as a leading public defender of their faith?

It would not be polite to dash a pail of cold water on a sleeping guest in order to wake him for breakfast, so reason and Scripture agree that proper time and teaching should be given to an uninstructed convert to bring him into the full light and liberty of the children of God. Paul did not leave it entirely to the Holy Spirit to instruct the Ephesians that gods made with hands were no gods, but he rebuked their idolatry at the risk of mob violence. Stephen, a man "full of the Holy Ghost," did not leave it to the Divine Spirit to show the Jews their connection with the crucifixion of Jesus, but he summoned them to repentance as murderers of the Son of God. Now what some Christian people would like to know is this: Is it consistent in a Holiness Convention to put forward adhering Freemasons as examples and teachers of full salvation and entire sanctification? Will Charles Cullis, publisher of the *Times of Refreshing*, David B. Updegraff, publisher of the *Friends' Expositor*, O. M. Brown, president of the Ohio Holiness Alliance and publisher of the *Faith Missionary*, and A. B. Simpson, publisher of the *Word, Work and World*, please answer the above question? If holiness and "entire sanctification" do not imply and practically secure common morality, then words have lost their meaning and the best Christians will refuse to be classed with the popular holiness host.

THE REGIONS BEYOND.

BY REV. J. F. AVERY.

How much owest thou my Lord? Take thy pen, but we would not advise, as did the unjust steward, to write quickly. Rather pause; consider well, and if memory serves thee ill, refresh it by quiet meditation. "Ye know the grace of our Lord Jesus Christ, who though he was rich, yet for our sakes became poor: that ye through his poverty might be rich."

Go ye, or send the Gospel to every creature, is today as much a royal mandate as when the disciples began at Jerusalem. Ponder the following objections and answers respecting home and foreign mission work. We have adopted and pass on the following six propositions from the pen and thoughts of another. They are calculated to awaken conviction and stir to prayerful endeavor:

1. There were many unconverted ones in Jerusalem and the regions round about in apostolic times as there are now in Christian lands. And there always will be till we obey God, and preach the Gospel to every creature.

2. All the men and means are needed at home. But the missionary spirit brings more men and means to the home work than if none went as missionaries.

3. What a waste of men! But the Holy Spirit selected the best men in the ancient church for this foreign work.

4. The heathen are well enough off without the Gospel. Why, then, did the Holy Spirit send Paul to them?

5. The same obligation rests on us, as on this ancient church, to send the Gospel to the heathen.

6. The preparation for the Gospel is much the same now as then. 1. There was, as is now, a weakening of the heathen religions and a hunger for more life. 2. The world was largely under one government, defending and making highways for the missionaries. So now the power of the world is in the hands of Christian governments, who own half the land, and control all the seas of the world. 3. The English language is almost as universal and influential as the Greek in Paul's time. 4. The dispersion of the Jews in all countries prepared the way for the Gospel. So Christian colonies and commerce have made a highway for the Gospel in our day.

Let us rejoice in the wide-open doors, and not complain that the demands and calls are so many upon our purse; but resolve: All that I am and have shall be consecrated Lord to thee, now and always.

Mariner's Temple, New York.

WITNESSING FOR CHRIST AND FOR HIS ENEMY.

BY E. E. FLAGG.

In our daily reading of Isaiah I was struck by this remarkable antithesis: "Fear ye not....ye are even my witnesses. They that make a graven image are all of them vanity....they are their own witnesses." Is it possible to place in a stronger light the difference between the devotee of fashion and the disciple of Christ, between the slave of Mammon and the friend of God, between him who kneels at Baal's altars and he who refuses to bow before the image of the beast even at the sound of cornet and dulcimer and all kinds of music? "Ye are my witnesses, saith the Lord." You "who are set continually on the watch-tower," and you who can only keep the homelights trimmed and burning; for in the beacon fire or the glimmering rush light the same heart of flame leaps heavenward. But sad as the dirge over a dead hope, mournful as the wail of the night wind over a sepulchre comes the sorrowful refrain for those who have let their candle go out in darkness, or kindled strange fires to an unknown God: "They are their own witnesses."

I was surprised the other day to hear a revival preacher in a company of Christians ask each one to give their personal testimony that they loved the Lord. It ought to have been as strange a question as to ask them if they loved their dearest friend. True love laughs at such an inquiry. It is like asking if one is alive when the blood is mantling in the cheeks and bounding in the veins and every motion is a joy. Still it set me to thinking. The best witness that we love our friend is our desire to have him with us, and even after a dear one has gone from your embrace forever, don't you put the favorite chair in its familiar corner, and deal tenderly with old,timeworn articles of dress or furniture that are neither particularly useful nor beautiful, just because of their associations with that loved presence? So our best witness for Christ is that we want him with us all the time.

But when we sing that sweet Gospel hymn,

"Oh, come to my heart, Lord Jesus,
There is room in my heart for thee,"

do we always make sure that there is room in our houses for him and room at our tables? For I can not but think that if every Christian woman remembered that Christ was her guest there would be a decided revolution in our style of cooking,for instance in favor of simpler and more hygienic modes. Should we heat and tire ourselves out even if "we are going to have company" by cooking up a variety of indigestible dishes that we would not dare offer to our Divine Guest, knowing that thereby we should only incur Martha's rebuke, and perhaps a severer one, as this is a more enlightened age,and we ought to know a great deal in regard to the stomach and the kind of food which should be put into it that she could not be expected to know? Should we fritter precious time away in useless needlework with Christ sitting in our homes and watching us as we flounce and furbelow and trim, or make crazy scarfs and quilts that a few generations hence will only waken the same half-pitiful smile that we give to our grandmother's faded samplers? Ah, when we remember this, remember to think of Christ as our every-day guest, then there will be a return in our homes of the old apostolic spirit of Christian hospitality that has so nearly died out. We shall not shrink from entertaining the traveling preacher or the delegate to a church convention or the wearied worker whom Providence sends in our way. What we would offer our Lord we can certainly offer them, and if all such receive a hearty welcome and go from our firesides refreshed and strengthened, we may rest assured that Jesus is as much at home in our dwellings as he ever was in the Bethany household.

"But we don't make graven images," you say. What matter if you don't when the essence of all false worship is to put a lie in the place of the truth, the flesh in the place of the spirit, the visible show in place of the unseen reality? Are you not a false worshiper, my dear sister woman, when you put your nice, elaborate housekeeping, your fine sewing, your needless tucking and embroidery before the things of the kingdom? For there must always be the poor and the stranger at your gates,and many times has the Lord been nigher to you than you thought in one of his saints to whom you could have ministered and did not. He who is the faithful and true witness must have better testimony to your love than this. He must come into your house and abide there and be daily gladdened by your loving ministrations. Will you keep him waiting at the gate? Will you do worse and neglect him when once entered? invite other guests with whom he has nothing in common,and let in rival interests in which he cannot share? Then on you as surely as on the Mammon worshiper in his counting-room, or he who kneels to Baal in the secret chambers,must be pronounced the same sad words of doom, "They are their own witnesses."

NOBLE GRAND.

A venerable clergyman, familiarly called Father W., was, some years ago, visiting his son, who resided in a beautiful city in Massachusetts. Father W. one day told the following story to an attentive listener:

It was late when I retired to rest last night. The reason was this: My son Henry (as we will call him) was at the Odd-fellows' lodge, and his wife and family were very tired after such a hot day, and knowing it would be late when he came home they did not want to wait for him. "Oh, well," said I, "I'll sit up for Henry, and let him in. You had better all go to bed." After a little further persuasion they consented to the arrangement. It was after eleven o'clock when he came home and found me waiting for him. When seated he said: "Father, I was elected by the lodge, to-night, Noble Grand." "Noble Grand!" said I, "Noble Grand! Well, Henry, you can never get any higher than that. Noble Grand! It reminds me of one of our ancestors, who had a scapegrace of a son who was very much interested in military affairs. One training-day he went out to the field where the militia were training, and on his return home he said to his mother, 'Mother, they have made me an officer—a corporal.'

"This his mother regarded as a matter of great interest. His father was very deaf, and being past labor, he used to sit in the chimney-corner all day long, having but little intercourse with the family, or, the rest of the world. Sometimes, however, when anything of importance had occurred, his wife would try to make him hear, though it was almost impossible. This, she thought, was one of the important events, and she must try to tell him about it. So she went and screamed in his ear, 'They have made our son an officer.'

"The old gentleman put his hand to his ear, and said, 'What did you say?'

"Then she screamed louder, 'They have made our son an officer.'

"Again he put his hand to his ear, and said, 'What did you say?' And she screamed louder still, 'They have made our son an officer.'

"Then putting on an angry look, he said, 'Ah! just as I expected. I always told the young rascal that the officers would get him if he didn't behave better.'

"'No, no,' cried the old lady in piercing voice, 'they've made our son an officer in the militia—a corporal.'

"On hearing this the old gentleman threw himself back in his chair, and throwing up his hands, he exclaimed, 'Lack-a-day! lack-a-day! there never was such a thing happened in our family before.'

"So I may say to you, Henry, there never was such a thing happened in our family before as for one of us to be made Noble Grand." S. B.

The *Voice* declares that thirty-six per cent of the recent Republican primaries of Brooklyn were held *in saloons*, and forty-eight per cent of the Democratic primaries. These figures were obtained by special investigation.

THE SERMON.

THE SABBATH MAN'S NEEDED REST.

SERMON PREACHED BY REV. J. M. FOSTER IN THE REFORMED PRESBYTERIAN CHURCH, CEDARVILLE, OHIO, AUG. 14, 1887.

"The Sabbath was made for man."—Mark 2:27.

The Sabbbath question is coming to the front. While its enemies are becoming more intense in their opposition to it, its friends are becoming more earnest in its defense. The one would move the hand of the clock back to the "Continental Sunday" of Europe; the other is endeavoring to move it forward to that divinely appointed rest so inseparable from the well-being of soul and body. "The Sabbath was made for man."

I. *We have here an intimation of the origin of the Sabbath.*

It is impliedly taught in the expression "was made," that the Sabbath was instituted by the Creator. He who created all things by the word of his power made the Sabbath day. "This is the day which the Lord hath made." The great feast of the New Testament is called "the Lord's Supper" because he instituted it and claims the exclusive right to grant its privileges to whom he will. So the Sabbath is called "the Lord's day" because he ordained it and has the exclusive right to determine how its hours shall be spent. The Sabbath is not a human afterthought but a divine forethought. It is the arrangement, appointment and contrivance of heaven for man. It has its necessity in the constitution of our nature and its authority in God's Word: "Remember the Sabbath day to keep it holy."

II. *There is an intimation of the time when the Sabbath was instituted.*

"The Sabbath was made for man." The term man here is generic, including the whole human race. It was not made for a single individual nor for a single family nor for a single nation, but for all the sons and daughters of Adam, for the whole human family. Then it must have been co-eval with the human race, and is, therefore, an

ORIGINAL AND ABSOLUTE, UNIVERSAL AND PERMANENT INSTITUTION.

That it is such appears:

1. From the words of institution.

"And on the seventh day God ended his works which he had made; and he rested on the seventh day from all his works which he had made. And God blessed the seventh day and sanctified it." To bless and sanctify a day signifies to consecrate it to divine service, and an assurance that those who observe it shall enjoy special favors. So much is intimated in the language of Isaiah: "If thou turn away thy foot from the Sabbath (*i. e.*, cease trampling under foot the Sabbath), from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable, and shall honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; then thou shalt delight thyself in the Lord and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob, thy father." These directions were not given and these promises were not made respecting a temporary institution. They were spoken with reference to the original and permanent ordinance of the Sabbath.

2. The reason assigned for the institution of the Sabbath proves it to be original and permanent.

"Because that in it he had rested from all his work which God created and made." The same reason is assigned in the Fourth Commandment,—"for in six days the Lord made heaven and earth, the sea and all that in them is, and rested on the seventh day, wherefore the Lord blessed the Sabbath day and hallowed it. It is evident that this reason existed in the beginning as well as twenty-five hundred years later when the law was given at Sinai; and if so the ordinance which rests upon that fact must have existed likewise. From the beginning God gave us six days for our own employment and reserved one for himself. The Sabbath is God's own property.

3. The hebdomadal division of time possessed from the beginning proves the Sabbath to be an original and permanent institution.

It is said, "in process of time" Cain and Abel brought their sacrifices. Literally it is "in the end of days" and Hebrew scholars generally agree that the allusion is to the septenary division of time, and suggests the thought of public worship on the Sabbath. Lamech's "sevenfold" vengeance was suggested by the week. When Noah's dove returned to the ark, he waited seven days and sent it out again. When it returned with the olive branch in its mouth he waited yet another seven days. Jacob fulfilled Rachel's "week." Recent discoveries confirm this division of time as existing long before the giving of the law at Sinai. A Babylonian tablet, written long before Moses's day, reads: "The seventh day—a Sabbath—the Prince of many nations the flesh of birds and cooked fruits eats not. The king in his chariot rides not. In royal fashion he legislates not. . . . .To make a sacred spot is suitable. . .Raising his hand the high place of the god he worships." Hesiod, who lived about nine hundred years before the advent of Christ, says: "The seventh day is holy." Homer, who sang about the same period, and Calimachus, likewise a Greek poet, who flourished about seven hundred years later, allude to the seventh day as holy. Theophilus of Antioch says concerning the seventh day: "The day which all mankind celebrate." Porphyry says, "The Phoenicians consecrated one day in seven as holy." Lucian remarks, "The seventh day is given to the school boys as a holiday." Eusebius observes, "Almost all the philosophers and poets acknowledge the seventh day as holy." Josephus, the Jewish historian says: "No city of Greeks or barbarians can be found which does not acknowledge the seventh day's rest from labor." Philo testifies, "The seventh day is a festival to every nation." (see "Prize Essay," by J. A. Quinton, page 12.) How came all nations by this septenary division of time? It is not a natural division. There is nothing in the movements of either sun or moon to suggest it. It is a purely arbitrary division. The only rational solution is in the original and permanent institution of the Sabbath.

4. The examples of eminent piety in the earliest history of the church prove the existence of the Sabbath.

Had Abel, Enoch, Noah, Melchisedec, Job, Abraham, Isaac and Jacob, no Sabbath? Such piety could not exist without it. That the Sabbath must have been a principal means of fostering and increasing the faith by which those "elders obtained a good report," appears from "the felt and proved necessity of a periodical day of rest and worship to the religion of present days." Edward Bickersteth, one of the best men whom our age has produced, testifies that but for a weekly day, given as entirely as possible to God, religion would have soon abandoned him. "To conceive that the patriarchs, who were men of like passions, men exposed to like temptations, toils and sufferings, with others, could maintain for centuries a holy and happy life without the stimulus and refreshment of the Sabbath, is to suppose a case, which, if true, would prove the uselessness of the institution in any circumstances, but which, in fact, is a simple impossibility and a mere dream."—*Gilfillan.*

5. The fact that Moses revived the institution among the Hebrews in Egypt before the exodus establishes its originality.

The people had become corrupt; they neglected the worship of the true God; they defiled themselves with the abominations of the land. When Moses came to call them out of Egypt the first thing he did was to revive the worship of God among them. And the very first step in this revival was to require them to keep the Sabbath. This enraged Pharaoh, and hence these wrathful words: "Wherefore do ye, Moses and Aaron, let the people from their work? Get you unto your burdens; behold the people of the land are many, and ye make them rest (Sabbatize) from their burdens."

6. After Israel had come into the wilderness, and three months before the giving of the law, it is mentioned, not as an institution just then appointed, but as one already well known.

In the sixteenth chapter of Exodus, in connection with the giving of the manna, we read: "And it came to pass that on the sixth day they gathered twice as much, two omers for one man; and all the rulers came and told Moses. And he said unto them: This is that which the Lord hath said, To-morrow is the rest of the holy Sabbath unto the Lord; bake that which ye will bake to-day, and seethe that ye will seethe; and that which remaineth over lay up for you to be kept until the morning." It is evident that Moses had not commanded them to make this provision for the Sabbath. They did it gratuitously; indicating that the Sabbath was an ordinance with which they were familiar. It is also evident that the elders went to Moses because the people had violated a special command not to gather more manna than each one needed each day. And it is furthermore evident that the Israelites regarded the Sabbath as a moral ordinance of superior obligation to this special command as to the gathering of manna; and when the two came in conflict the moral took the precedence. The whole transaction indicates that they regarded the Sabbath as an original and permanent institution.

7. The word "Remember" in the beginning of the Fourth Commandment indicates that it was an ordinance already binding.

It is as if God had said: "I call to your minds that institution with which you are all familiar, an ordinance which your fathers and fathers' fathers have observed, an ordinance which occupied God's seventh day and man's first day upon earth; 'remember the Sabbath day.'"

8. The place it occupies in the Decalogue proves it to be an original and permanent institution.

There were three classes of laws given to the Israelites at Sinai, viz., the judicial, the ceremonial and the moral. The first two were local and temporary, the last was universal and permanent. The moral law was delivered by God's voice out of the midst of the fire and smoke of the quaking mountain, while the blast of the trumpet was exceeding long and loud, to indicate its majesty and authority; and it was written by the finger of God upon two tables of stone, to indicate its perpetuity. "That law is founded on the eternal distinctions of right and wrong—distinctions that are strong and irreversible as the granite bases of the mountain from which it was delivered."—*Farrar.* Sooner shall the heavens and the earth pass away than one jot or tittle of the law fail. Every precept of this law has its authority in the nature of God and its necessity in the nature of man. Every precept of this law was originally written upon man's heart and was only here re-enacted with increased obligation. But the Sabbath is found in the very heart of the Decalogue. It is the keystone of the moral arch. It is, therefore, an original and permanent institution.

9. The Saviour recognized it as a moral ordinance.

Christ did not come to abrogate the Sabbath; he came to keep it. He fulfilled all righteousness. The Jews charged him with breaking the Sabbath when he and his disciples passed through the corn fields and "his disciples began to pluck the ears of corn and to eat." But he proved by an example that this was no violation of the law of the Sabbath. "Do you not remember how David went into the house of God in the days of Abiathar, the high priest, and did eat the shewbread, which is not lawful to eat but for the priests, and gave also to them which were with him? Now, if David, your hero, your saint, your model, could set aside a special command in case of necessity, shall I, who am Lord of the Sabbath day, be criminated for doing a work of necessity? The priests in the temple spend the whole Sabbath day in killing sacrifices and burning incense and are blameless. Shall not I, who am Lord of the temple, be allowed to do that which is necessary? If ye had known what that meaneth, 'I will have mercy and not sacrifice,' ye would not have condemned the guiltless. For the Son of Man is Lord even of the Sabbath day." Again, he said to a man who had kept his bed for thirty-eight years, "Arise, take up thy bed and walk." The Jews say to him, "It is not lawful for thee to carry thy bed, for the prophet says: 'Thou shalt bear no burden on the Sabbath day.'" "Yes," interposes the Master, "but he does not mean that it is unlawful for this man to carry home his pallet, the only bed he has in the world, but he means to forbid you avaricious Jews from compelling your hirelings to work on the Sabbath." And if Christ were speaking here to-day he would say: "It means to forbid these street car companies compelling their drivers and conductors to run the cars all day Sabbath for gain; the railroad corporations compelling their engineers and conductors to run their trains on Sabbath; the wealthy families compelling their servants to stay at home and cook their fine dinners, while they go to the house of God to worship, and thus

DEPRIVE THE LABORING CLASSES

of their heaven ordained right to one day in seven as a rest." Again, Jesus loosed a woman whom Satan had bound for eighteen years on the Sabbath. The Jews found fault. He said, "Which of you, having an ox or an ass, would not loose him and lead him to water on the Sabbath day? Shall I, then, be chargeable for loosing a daughter of Abraham whom Satan hath bound these eighteen years? Judge righteous judgment." Christ in no sense abolished the law of the Sabbath. He swept away their false glosses and interpretations, their endless traditions and commandments of men, but left the moral law standing pure and holy as originally and permanently enacted.

10. The New Testament Sabbath is this original and permanent institution.

When Moses came down from the mount and saw the golden calf, he broke the tables at the foot of the mount, to indicate that the law, as a covenant of works, was broken. God directed him to hew out two other tables of stone, and reproduced the law upon them with his own finger, and directed that

these two tables be placed in the ark, under the mercy-seat, as "a rule of life in the hands of a Mediator. Jesus Christ is the Mediator. The law of the Sabbath is therefore in his hands. He is its administrator. And as Lord of the Sabbath he changed the day from the seventh to the first day of the week on the morning of his resurrection. What is the proof of this? (*a*) *Ezekiel 43:26, 27.* "Seven days shall they purge the altar and purify it; and they shall consecrate themselves. And when these days are expired, it shall be that upon the EIGHTH day, and so forward, the priests shall make your burnt-ofierings upon the altar and your peace offerings, and I will accept you, saith the Lord." This language is symbolical. The allusions are to the ceremonial services of the temple. But it is a prophecy and finds its fulfillment in the Christian Sabbath. (*b*) *Hebrews 4:8–10.* This is the prime argument. It is found in the very place where the authority for the change of the day would naturally be expected, in a book written for the purpose of persuading the Jews to accept of the Christian instead of the Mosaic institutions. The argument is that as God created the world in six days and rested the seventh,and set it apart in commemoration of the work of creation; so Christ, having finished the work of redemption in his resurrection on the first day of the week, set it apart in commemoration of his greater work. "For he that is entered into his rest he also hath ceased from his own works as God did from his." This interpretation has the authority of two of the most eminent theologians, John Owen and Francis Turretin. (*c*) *The practice of the church subsequent to the resurrection of Christ.* On the day the Lord arose he appeared to his disciples on five different occasions,and, withdrawing himself during the interval, re-appeared on the following "first day of the week." On that day the disciples came together to break bread and preach the Gospel. On that day the Galatians and Corinthians made their collections. On that day John saw the future history of the church pass in review before him, while an exile on Patmos. "I was in the Spirit on the Lord's day." Dr. Rice observes that "this change of the day has the advantage of commemorating the resurrection of Christ and the completion of the work of redemption, whilst it answers all the purposes which were accomplished by the keeping of the last day of the week. The Sabbath still occurs on every seventh day, thus reminding men that in six days God created the heavens and the earth, and rested the seventh, and impressing upon them their obligation to their Creator. But it occurs on the first day of the week, thus reminding us that the Son of God died for our sins, and on the morning of the third day rose for our justification. And so by the observance of every seventh day and that the first day of the week,as the holy Sabbath,

THE TWO GREAT EVENTS IN THE HISTORY OF OUR WORLD

are constantly brought to view—namely, its creation and its redemption; and, at the same time, the minds of men are turned both to the Law of God and to the Gospel of Christ. For by creation man was placed under the perfect law of God, 'holy, just and good;' and by redemption he is placed under the grace of God which bringeth salvation." It is evident, therefore, as Dr. Hodge says, "that an institution having unchanged purposes and relations, enacted at creation, re-enacted at Sinai with added sacredness, and re-enacted again with added associations and obligations by Jesus Christ, must be the same institution in spite of the mere change of the day."

III. *The reasons and necessities in which the Sabbath originated.*

"The Sabbath was made *for* man." We specify three.

1. The physical. Proudhon, the French socialist, will not be regarded as a biased witness. He says, "Diminish the week by one single day,and there has not been sufficient labor comparatively to require rest. Extend the week by the same quantity one more day, the work becomes excessive. Establish every three days one half day of rest, you multiply by the dividing of the week the loss of time, and in cutting the natural unity of the day you break the natural equilibrium of things. Give, on the contrary, forty-eight hours repose after twelve consecutive days of work, you kill man by inertia after having bruised him by fatigue." Could anything be more conclusive? Let us verify this.

(*a*) The Sabbath is a necessity for rest and repose. Besides the rest in sleep the human system requires one-seventh part of time for rest. Dr. Farre, in evidence before a committee of the House of Commons, said: "Although the night apparently equalizes the circulation, yet it does not sufficiently restore its balance for the attainment of a long life; hence one day in seven, by the bounty of Providence, is thrown in as a day of compensation to perfect by its repose the animal system." No fewer than 641 medical men of London, including Dr. Farre, subscribed a petition to Parliament against the opening of Crystal Palace for profit on Sabbath,containing the following sentence: "Your petitioners, from their acquaintance with the laboring classes, and with the laws which regulate the human economy, are convinced that a seventh day of rest, instituted by God, coeval with the existence of man, is essential to the bodily health and mentai vigor of men in every station of life."

(*b*) The Sabbath is a necessity in the matter of cleanliness. It was no arbitrary law that required of the Jews frequent ablutions. The Sabbath tends to foster habits of cleanliness and thus prolongs life. The lack of the Sabbath induces filthy habits. Look at France after the Revolution! "The moroseness occasioned by the want of a Sabbath in France has an effect on the cleanliness of young men engaged in manual labor; they pursue their daily drudgery in their dirty working dresses, and habit at length renders them averse to a change of linen and clothes." The Sabbath is a physical necessity. "Oh,precious day; the working man's jubilee, the slave's release, the shield of servitude, the antidote of weariness,the superior of the curse! Thou art the tried and true friend of man."—*John Allen Quinton.*

2. The intellectual. The brain must have rest by a change of subjects of thought from secular to religious. Burke said respecting anti-Sabbatarian students: "They who always labor can have no true judgment; they exhaust their attention, burn out their candles and are left in the dark." Isaac Taylor said, "I am prepared to affirm that, to the studious especially, and whether younger or older, a Sabbath well spent, spent in happy exercises of the heart, devotional and domestic, a Sabbath given to the soul is the best of all means of refreshment to the mere intellect." This is self-evident.

3. The moral and religious. Our moral and religious natures require the Sabbath as much as our physical natures require the light and heat of the sun. "The great majority of one hundred thousand men employed on the inland navigation of England are deprived of the blessing of the Lord's day, and are, consequently,with their wives and children,generally speaking in a state of deplorable ignorance of the Gospel and of the power of religion." Baron Gurney, when passing sentence of death on two boatmen at the Stafford assizes, said: "There is no body of men so destitute of all moral culture as boatmen; they know no Sabbath and are possessed of no means of religious instruction." It has been said that "no class of men are more frequently before the magistrates than the London cab and omnibus drivers, who are employed every day from thirteen to sixteen hours in their calling. Habits of intoxication and profane swearing prevail among them; and the same characteristics attach to them as to others who are deprived of the privileges of the Lord's day, namely, demoralization and degradation." The French nation abolished the Sabbath and adopted every tenth day as a rest. The law worked immense harm. "Domestic crimes, infanticides, the murder of husbands by their wives and wives by their husbands, were almost as common as larcenies were wont to be." No wonder Abbe Gregior exclaimed:"This law will soon ruin the nation."

IV. *As "Lord of the Sabbath" the Saviour has legislated respecting the observance of the day.*

The Decalogue is both a civil code and a spiritual rule of life. In the second sense it belongs to the church. She determines matters of faith. In the first sense it belongs to the state. As a civil code the state is the keeper of both tables of the law. It must authoritatively and judicially suppress all open and public violation of the law. Hence it follows:

1. That the state, as the keeper of the civil Sabbath, must prohibit public Sabbath desecration. The prophet Jeremiah was directed to go and stand in the gate of the city of Jerusalem and say to the rulers of Judah, "Thus saith the Lord, Ye shall bear no burden on the Sabbath," *i. e.*, they were to forbid their people working on Sabbath. If they regarded this edict, God would pour out his blessing. But if they disobeyed God would kindle a fire in their gates and it would consume their palaces and it should not be quenched. They repudiated the message and imprisoned the messenger. By-and-by the Chaldeans invaded their land, burned up their cities and villages, carried the people captive to Babylon and kept them there as slaves for seventy years. And this is the reason God assigns: "That my land might have her Sabbaths." After the captivity Nehemiah saw some treading wine presses,etc., on the Sabbath. "Then contended I with the nobles in the land, and said, What is this evil thing that ye do?" He charges the sin upon the rulers because they did not suppress it. Then he ordered the gates of Jerusalem to be closed on the Sabbath. The Tyrian merchants who were wont to trade in the streets on Sabbath came, and, finding the gates closed, lodged outside the wall. "Then I ascended the wall and said, Why lodge ye about the wall on the Sabbath day? If you do so again I will lay hands upon you." All this indicates that the responsibility for public Sabbath desecration lies with the government. Hence the government should say to these men who run saloons, beer gardens, base ball parks, variety theatres, etc., "Your doors and gates shall all be closed on the Sabbath day—yes, and on every other day, too." It should put forth the strong arm of the law and lay it upon these railroad corporations and say, "Your trains shall not rumble on the Sabbath, depriving hundreds of thousands of workmen of their rest on pain of losing their position." It should prohibit Sabbath processions with banners and bands of music by Masonic and other orders. It should prohibit public Sabbath desecration on the part of the individual,corporation, municipality, commonwealth or general government. Yes, the state should say to Congress, "You shall not continue your sessions through the Lord's day, or require the mail to be carried and distributed through every State in the Union on that day, thus offering an open insult to the God of the Sabbath and setting a flagrant example for evil before this great people." And when our

GOVERNMENT COMES TO RECOGNIZE ITS DUTY

our land will have her Sabbaths. But this is a judgment that must begin at the house of God. As long as professing Christians buy and read the "Sunday newspaper" on Sabbath, we need not complain of the government for not suppressing the nuisance. As long as professing Christians use the "Sunday trains" for business or pleasure, we need not find fault with the civil officers for not stopping them. The church must be purged.

2. The church as the keeper of the religious Sabbath must teach the people their duty as to the observance of the day. Now the question is, "What saith the Scripture? How readest thou?"

(1) It should be a day of absolute rest from all secular emplyoment. It is as much our duty to rest on the seventh day as to work the other six. "In it thou shalt do no work." This clearly prohibits every one from pursuing his ordinary vocation. If obeyed, it would close every store, workshop and art gallery in the land. "Nor thy son nor thy daughter," imposes on parents the duty of restraining their children from week-day work. "Nor thy manservant,"forbids employers imposing any but works of necessity upon hired laborers. "Nor thy maidservant,"forbids unnecessary domestic employment. "Nor thy cattle." Doth God take care of oxen? Yes, even the beast of burden must rest. "Nor the stranger that is within thy gates." Even the visitor at your house must conform to the law of a well-regulated household.

(2.) All the hours of the day should be consecrated to the glad and hearty service of God. We are enjoined to count "the Sabbath a delight, the holy of the Lord, honorable." We should keep it holy to God because we love it. If we love the Sabbath,we will:

So adjust our worldly affairs on Saturday that our minds will be free from distracting cares and perplexing thoughts.

Rise betimes on Sabbath morning. It is robbing God of his time to lie in bed longer on Sabbath morning than we are wont to do on other days.

Spend the morning hours in secret prayer, family worship, reading and meditating upon the Scriptures,and so train the soul for the sanctuary.

Spend the body of the day in God's house, worshiping him in the great congregation.

The evening hours should be spent in the family circle, recapitulating the sermons of the day,reciting the catechism, reading a verse about in the Scriptures, and recounting each other's experiences in the divine life. "This is the day God hath made, in it we will joy triumphantly." Then, as Scotland's poet, Robert Burns, says:

> "They round the ingle form a circle wide;
> The sire turns o'er wi' patriarchal grace
> The big Ha'-Bible, ance his father's pride,
> And, 'Let us worship God,' he says, wi' solemn air.
> They chant their artless notes in simple guise,—
> The priest-like father reads the sacred page,—
> Then kneeling down to heaven's eternal King,
> The saint, the father and the husband prays."

And thus closes "the pearl of days."

—Prof. David McAllister, D. D., has accepted the call of the Pittsburgh congregation, so long ministered to by Rev. Dr. A. M. Milligan, and was installed last week.

Reform News.

THE IOWA STATE CHRISTIAN ASSOCIATION.

College Springs, Iowa, Oct. 22, 1887.

The convention of the Iowa State Christian Association has come and gone. It came as an orphan, was kindly taken in, fed and cared for, and sent on its way rejoicing. What we mean by its state of orphanage is, that none of its regular officers were present; but we appointed a god-father and god-mother, and made the little thing happy under their fostering care. We presume the minutes will come to you in due time, and we will therefore confine ourselves to such things as will not appear in the minutes. The attendance of members of the Association from a distance was meagre, owing, no doubt, to the fact that the place of meeting was in a remote corner of the State and off the railroad. But as we have plenty of cranks at home, we had no lack of an audience.

On Tuesday evening, after devotional exercises, Rev. J. S. T. Milligan of North Cedar, Kansas, was introduced as the first speaker, and discussed at length the question of "Secret Societies and the Church." His line of discussion was as follows:

1. The importance of the question, from the church's relation to God, to Truth, to Man, to Society.

2. Secret societies are not homogeneous with the church. Their God is not our God. They do not accept our Saviour and Lord: nor our standard of authority: nor our method of salvation: nor our ordinances: nor our hope.

3. They are antagonistic to the church. They are counter organizations: in their brotherhood; in their agencies; in their means and methods; in their operations. They are opposite in their authority; in their caricatures; in their influence.

Bro. Milligan is a convention in himself. He can be genial sunshine, a laughing shower, a majestic thunder-storm or a terrific cyclone at will. We owe him much for his earnest work in our convention.

At the close of his address, Bro. Cole, from the dark continent, was introduced, and presented the character of secret orders among the native African tribes. It was well done, and enjoyed as a rich treat. One part of the initiation in the leading order among the native tribes is a good whipping. We recommend the following addition to be made to the initiatory rites of our Masonic brethren: When the candidate takes off his pantaloons and part of his shirt, and rolls up one leg of his pantalets, let one clothed in the habiliments of an old Roman Lictor approach with his fasces and make a vigorous application of the rods to the nude epidermis of the novitiate. It would be in harmony with the boasted antiquity of the order.

An audience of about 400 people listened with deep interest to the addresses of Tuesday evening. Wednesday forenoon was spent in transacting the business of the Association. In the afternoon the committee on resolutions reported a magnificent set of resolutions, broad, comprehensive and radical. These were the basis of the general discussion during the entire afternoon, and it was as fine a discussion as we have ever listened to. The resolutions were all unanimously adopted.

In the evening Bro. W. I. Phillips of Chicago opened with a history of the National Christian Association, and the present outlook. As an old citizen and pastor in the place, the people were glad to hear him, and the general feeling was that he did credit to himself and his cause. Bro. Wm. Wishart, D. D., of Monmouth, Ill., followed in a half-hour address, and with sharp, incisive logic dealt telling blows against the secret system. Forty-five years ago we heard him as an old Abolitionist, and though the blossom of the almond tree is on his head his natural force is not abated. In all the great questions of moral reforms "the Lord has taught his hands to war, and instructed his fingers to fight." We were sorry we could not give him an hour instead of thirty minutes.

But there were more good things to follow. Bro. Coe, a seceding Mason, who came from the northeastern part of the State, was put on trial as "a perjured villain;" but was allowed thirty minutes to make his defense before we would put the cable-tow around his neck, that once to his body said, "Noble Banquo, let me enfold thee." At the close of his defence our hearts relented,and we let him go "Scot free." Bro. Milligan, who drove the first nail in our meeting, was now given ten minutes to clinch the whole, and it was just such a clincher as a man who fights under the banner of the old Cameronians can give.

At the close the series of resolutions were again read, and a rising vote of the house taken. It was estimated that from 250 to 300 persons rose up in their favor. Thus closed an interesting meeting of our State Association. We were sorry there were not more present from a distance to enjoy it. The whole range of the discussion was noble, manly, dignified, earnest, Christian. Bro. Hawley, the State agent, was with us, gave a good report, did good work, and was continued in his present position. The expenses of the meeting were met, and something left for future use. Though we had no secret orders here to contend with, we still believe the convention will do us good. The frequent inquiry made, "Where is Stoddard?" indicated that somebody was missed.

Wm. Johnston.

SOUTHERN ALABAMA AND ITS METROPOLIS.

The three productive divisions of the State—Mobile, its surroundings and prosperity—The condition of the colored people—Lectures and the "Cynosure"—Faithful pastors—The Alabama State Convention in December.

Mobile, Ala., Oct. 26, 1887.

Dear Cynosure:—About the middle third of Alabama, extending from east to west, is called the "Black Belt," partly because of its having a darker soil, and partly because the bulk of the colored population live there. In some of the counties they are to the whites as many as four to one. This is the great cotton belt. The northern part is better adapted to grain growing, and is rich in mineral products. In some parts, especially the northwest, the colored population is very small.

South of the cotton belt is the great Hard Pine region, which, with brief intermissions, extends along the Gulf Coast from the Atlantic to the interior of Texas. It has been, and perhaps still is, one of the finest forest regions of the world. In Alabama it is sparsely settled, with occasional cotton, and some sugar plantations, many sawmills along the railroads, and in the more southern border many turpentine and rosin factories. In the northwestern and southeastern parts of the State there is still a good deal of Goverment land subject to entry, most of which is valuable for its timber.

The Louisville and Nashville railroad, which connects Montgomery with Mobile and New Orleans, is, in its equipment and management, far superior to the East Tennessee and Georgia road. It has much nicer waiting-rooms, and is more reliable as to time. I left Montgomery on the morning of the 14th and arrived here at 2 P. M. As we approached the head of Mobile Bay the land became low; the pines gave way to hard woods, of which the live oak and magnolia are conspicuous; the Spanish moss hangs long and somber, and the palmetto everywhere abounds.

Mobile is not a magnificent city, though it has some fine streets and good buildings. One must go a number of miles to find anything resembling a hill. The country around is well adapted to market gardening, and shipments to the North are large. Sugar cane is also a good deal raised. Formerly oranges were an important crop, but for seven years there have been none. Even bananas have matured here, but never do now. Mobile is partaking of the general prosperity of the State and is recovering from the collapse that came upon it after the war, when its population steadily fell off. With the finest harbor on the Gulf, with two rivers that are navigable, and important railroads, it ought to be a great city. It will yet become such. I was glad to see that the authorities are waking up. Granite pavements are being put down in the business parts of the city; electric lights are being provided for the whole town, and the finest public school building for the colored public schools that I have seen anywhere in the South is just being completed. It is said that more than 200 houses are being constructed, and no one need be idle who is willing to work for reasonable wages.

The colored people are advancing in education, and increasing slowly in property. Their churches are not keeping pace with the general growth. The great drawback to this people is the prevalence and power of the secret lodge system. There lies before me a copy of the *Christian Weekly*, "for Christ and Humanity," Rev. E. H. Europe, editor and manager. It is a neat and well-conducted paper, but it gives a half column to notices of fourteenchurches,and two columns to fifty-two secret societies. All these are for the colored people. What these societies absorb and waste can be seen by the following statement of the cost of an excursion to Meridien last summer: There was paid to the railroad company $750. The net profits were over $400, and the entire cost in money, not counting time, over $1,400. A poor people cannot continue to pay out such sums and prosper.

I preached on Sabbath in the St. Louis Street Baptist, the Stone Street Baptist, and the Congregational

(*Continued on 12th page.*)

Correspondence.

THE HUMANE SOCIETY AND THE EVANGELICAL ALLIANCE IN ROCHESTER.

Rochester, N. Y., Oct. 25th, 1887.

Editor Christian Cynosure:—The Eleventh Annual Convention of the American Humane Association was held in this city Wednesday, Thursday and Friday of last week. Delegates were present from most of the States in the Union and also Canada. Mayor Parsons delivered the address of welcome. President G. E. Gordon, of Milwaukee, responded. As a sample of what the society is accomplishing, take the following item from the President's report:

"*Animals.* Cases investigated, 121,655. Number of horses, mules, and other animals relieved from cruelty and suffering, 109,573. Number of times ambulance used to remove disabled animals, 2,753. Animals humanely destroyed, 21,285. Arrests for cruelty to animals, 10,216.

Children. Cases investigated, 52,006. Number of children relieved from cruelty and suffering, 31,202. Number of children adopted or placed in private homes, 1,683. Number of children placed in institutions, 15,-433. Arrests for cruelty to children, 10,320."

M. V. B. Davis read a paper on "Humane Work in the East." The first society was organized in 1866. In twenty-one years all the societies have taken cognizance of 300,000 cases calling for interference. There are 150,569,000 domestic animals in the United States "measurably protected by the Association." The money expended annually in the humane work is $150,000.

J. J. Kelso, of the *Toronto Globe*, read a paper on "Humane Work in Canada." Defective laws are their great obstacle. J. M. Humphries, in a paper on "Humane Work in the South," stated that Negro mothers "go away, all day, locking up their little children without food or water." If the children disobey some trifling command they are often beaten until they cannot stand. The rich farmers use their horses and mules to put in their crops, feeding them so little that they are reduced to a skeleton. Then they sell them to horse-traders for a song, who, in turn, auction them off to the ignorant Negroes at large profits. Among other subjects on the programme were, "How can the Humane Societies Benefit the Street Waifs?" "Humane Literature in Public Schools," "Cruelty to Infants from Neglect," "Work of Societies to Prevent Cruelty to Children."

The next meeting will be held in Toronto, a step, it was suggested, toward annexation. It is proposed to call an International Congress two years hence. In the corridor of the "Council Chamber," ropes, whips, knives, clubs and thongs, were on exhibition which had been taken from parties arrested for cruelty to man and beast. "Man's inhumanity to man" and beast is shocking. A slanderous tongue is worse than any of these instruments of cruelty. A relentless, hard and cruel heart is worst of all.

On Friday at 4 P. M. Rev. Josiah Strong, D.D., secretary to the Evangelical Alliance, addressed the ministers and laymen of Rochester who were interested in his work, in the First Baptist church. The Alliance is world-wide. It was organized in London in 1826. It is best known by the subjects for the week of prayer which it prepares. The American branch is twenty years old. It proposes to unite the churches in co-operative work. More than half the population of the United States never darken a church door. In a section in New York city, having 60,000, there are three churches and one hundred saloons. In a section in Chicago, having 60,000, there are no churches and 153 saloons. How can the chasm between the churches and the masses be bridged. Let the churches form themselves into a visiting committee and the homes of the churchless be visited regularly once a month. Three hundred visitors can visit 3,000 homes and only make ten visits each per month. This tree will yield its fruit every month. It has been tried in Oswego, Mansfield and Philadelphia. Christianity is the leaven. But what if the leaven be in one pan and the dough in another? They must be brought together. It is our only salvation. The public schools are the digestive organ of the body politic. Through them our foreigners will be Americanized. Dr. McGlynn, attacking the Roman hierarchy, is a possibility because of the public schools. They must be guarded against the insidious attempts of Rome to capture them. The floods of immigrants that are pouring in upon us, the anarchists, the intrigues of Romanism, the strained relations between labor and capital, the liquor traffic, Sabbath desecration, Mormonism and political corruption, make an impending crisis. The future weal or woe of this nation will be determined in the next twenty years. The American Alliance holds a convention in Washington, D. C., Dec. 7th, 8th and 9th. Dr. Strong desired a delegation of sixty from Rochester.

On Sabbath evening I preached on the "Dominion of Christ" in the Reformed Presbyterian church, Rev. John Graham, pastor. They occupy an elegant brick building on Alexander Street. They have only been in this house since September. It is perhaps the best in the body. Rev. James P. Sankey, the Dr. Morehead of Rochester, has a congregation of 400 on Allen Street. This city is well supplied with churches. The Baptists are strong here. The Presbyterians are also numerous. Rev. James B. Shaw, of the Brick church, has been in that charge since 1840. The Methodists are likewise here in force.

The Rochester University, established in 1847, is doing a grand work. It has an endowment, including productive and unproductive property, amounting to about $1,000,000. It has two courses of instruction, the classical and scientific. "Two thousand two hundred and sixty hours are spent in the recitation room by a student in his entire course." Martin B. Anderson, LL.D., is president. Profs. Kendrick, Quinby, Lattimore, Mixer, Gilmore, Morey, Webster, Burton and Forbes are among the faculty. Men graduating here have become presidents of colleges, senators, judges, professors in theological seminaries and editors. The Rochester Theological Seminary was established in 1850. Their endowment is little less than that of the University. They have graduated more than 1,000 students. Both are Baptist institutions.

Rochester has a population of 100,000. It is a city of beautiful and luxurious homes. It is widely known as the home of Hiram Sibley, the seed-man. I. W. Powers, the banker, whose art gallery is unsurpassed in America, is also widely known. The Genesee Falls, where Sam Patch made his fatal leap, are known throughout the land. Yours.

J. M. FOSTER.

GLIMPSES OF IOWA.

DEAR CYNOSURE:—The new city of Coin lies some seven miles west of College Springs, and is its nearest railroad point. It has the usual quota of lodges; and also what is not so common—a thriving church opposed to secretism. Rev. Dr. Brown, the pastor, is an uncle of Rev. E. B. Graham, of Omaha, author of "In the Coils." In scattering a few tracts in the business portion of the village, I was informed that the United Presbyterians had an Odd-fellow in their communion, who told them that if they would not take him with his Odd-fellowship, he would go to another church; but he was retained because he was popular and had money. I at once called on the United Presbyterian pastor and learned from him that the story was without foundation so far as he knew. He did not know of a secretist in his church.

"What kind of a paper is this?" said a Kansas man on the train to whom a *Cynosure* was handed?

"It is opposed to secret societies."

"That is good," said the gentleman, "for they are humbugs. I was an Odd-fellow in the town where I live, and the principles of Odd-fellowship are good, all right; but you must judge of an institution, not by what it says but by what it does. The Knights of Labor pass resolutions against destroying property and wrecking trains and then members and officers lead in acts of violence, as at St. Louis."

"Why did I leave? because of the practical workings of the institution. The saloon-keeper was received into membership. Another member contracted a loathsome disease and was voted $3 per week; the Noble Grand was a doctor, and he kept this brother along, week after week. He did not cure him, but he got the $3! By another scheme one brother cheated another out of $100. And so I learned that that kind of brotherly love was a humbug."

W. I. PHILLIPS.

ELDER HUDDLESTON'S TRIALS.

KNOXVILLE, Tenn.

DEAR CYNOSURE:—We are sorry to inform you of the death of Johnnie F. Huddleston, son of Rev. P. A. Huddleston. Johnnie was only eight years old, but a youth of a very bright intellect. The bereaved father and mother have the tender sympathy of many devoted friends.

I speak in honor of his father who has made a respectable history in life as a minister of the Gospel. Elder Huddleston has only a limited education; but the Lord has supplied his deficiency with wisdom by the Holy Spirit, and has enabled him to do great good in this work. But his refusal to become a member of any secret organization, has rendered him very unpopular in the eyes of many narrow-minded individuals. Despite all opposition, however, the Elder has triumphed, and still holds his position, contending for truth and justice, and not for the evils of secret organizations.

It has been said, that the poor need not expect help in time of sickness, neither a decent burial at death, if they did not belong to some secret society, but I am glad to say that such was not the case in this instance. The Lord will always provide for his people. During the long period of his own sickness and also at the death of Johnnie, the father received aid from his friends who were in sympathy with him, both white and colored, and without having been solicited. We believe that God has a people to take care of the brother as long as he stands for the right. And now, while the brother in his distress is striving to eradicate the evils of secret organizations, let us with our means assist him in this great work. Let every friend of truth and right stand by the brother and give him our prayers, and means, and bid him God-speed. Respectfully yours,

JUDSON.

FROM A NEW YORK PASTOR'S NOTE-BOOK.

I have lived nine years this fall across the Hudson River from the city of Albany, N. Y., where I can see the principal part of it, (that is, my family lived here though I have preached elsewhere) Albany is almost given over to rum and beer. I question if you could find a church in the city in which they would tolerate a straight-out prohibition lecture. Troy is no better. I met three Roman Catholic priests last week that resembled hard drinkers much more than men of God—what a shame! It is awful that leaders of precious souls are such livers. "What will the harvest be?" Sometimes it seems that we cannot overthrow the rum power. It is entrenched in the appetites and passions. Tobacco, a twin devil with rum, is making havoc with the young men.

I sometimes attend church at my home, and I must confess it pains me to see such constant efforts made by popular preachers to evade the real issue between Christ and the devil. The preaching is artistic in many cases, and, as near as I can judge, rhetorical; just as if human souls which are thirsting for the water of life must be satisfied with finely framed words. In the name of God and humanity what do the preachers suppose souls are made of! Let us have the message of John the Baptist, or the love of John the Evangelist—a few sons of thunder. A large mustache, gold cuff-buttons, fine gesticulations, and a pleasing manner do not move to repentance.

Just such a class of ministers cannot move a tongue against the sin of secretism, or pride, or dishonesty; in fact against nothing which might offend the hearer. Here we have church members who would cause a rebellion in a minute should a word be said against secret societies. Avoid all things that may offend and you drive the nails into the hands and feet of the Son of God afresh. The world and church are in a condition that should alarm us.

Prohibition is marching along. I pray the good Lord to help us. Bro. O. M. Owen, of Utica, N. Y., has launched the *Life Boat*. He has a mighty struggle before him. He hates the rum devil, and is not afraid to tell it. I hope he will see the desire of his soul—the rescue of thousands through his *Life Boat*.

Suppose we appoint a day of fasting and prayer for the cause of Christ. I believe it depends much on the nearness of our living to God. Our success must come from God. Vain is the help of man.

I am not a theologian, but I dislike the preaching and singing we hear so frequently. "Our sins are under the blood." I always taught and believed that our sins are all forgiven, and washed away by the blood, and that we are then under the blood, fully justified. We must watch or the devil of antinomianism will corrupt the church. Second probation doctrine is taught because these gentlemen can see a handsomer and safer way to make a good living than to preach openly the doctrine of universalism. I would like to know how they come to the conclusion that eternal punishment is too much. Does not God know? These same smooth-lipped preachers can tolerate abominations by winking at them, and find fault with God's theology. It is a pity they thrust their impudence into the face of God. Yea, they tell us many good things of heaven, a place that perhaps many of their hearers care less about than the lodge or theater. I hope we will be true to God, no difference about bread and butter.

LEVI KELLY.

—In the examination of eighteen young men at Westfield recently for a West Point cadetship, all under twenty years of age, ten were at once ruled out as physically unfit, the medical examiner finding that more than half of the number had a "tobacco heart," such as cigarette smoking produces. The successful candidate was a boy who had been compelled to work in a mill and could devote only his spare hours to books and study.

BIBLE LESSON.

STUDIES IN THE NEW TESTAMENT.

LESSON VII.—Nov. 13.—Christ's Witness to John.—Matt. 11: 2-15.

GOLDEN TEXT.—He was a burning and a shining light.—John 5: 35.

[*Open the Bible and read the lesson.*]

COMMENTS ON THE LESSON BY E. E. FLAGG.

1. *John's Inquiry.* vs. 2-6. It seems at first sight strange that John should question for a moment Christ's Messiahship. But his whole life and character belonged to the old dispensation rather than the new. Even he had but dim and distorted ideas of what that kingdom of heaven was to be, whose coming he had preached with such fiery earnestness on the banks of the Jordan. And when the days and months rolled by and left him still in prison, there is no cause for wonder that he began to doubt One who never appeared for his deliverance; who taught and labored quietly without stir or tumult, while the nation, God's peculiar people, still remained under the yoke of a heathen power. So we cannot always understand the long-suffering patience of the Lord. Men see injustice and evil and wrong on every side, and they grow doubting, even skeptical. "If there is a God," they say, "why does he allow such things to be?" And yet the world is full of the sweet, silent triumphs of Christianity; the Gospel is slowly but surely bringing in the age of peace and good will to men. And blessed is he who is willing to wait in patient trust that all will come right at last; who finds no occasion for stumbling when Christ appears in unlooked for shapes and ways. Our only answer to the skeptic must still be the same that was sent to John; let the fruits of our holy religion testify to the truth and divinity of its Founder.

2. *Christ's Witness to John.* vs. 7-15. We have here a most graphic picture of all true reformers: not a reed shaken with every wind of opinion, every storm of popular clamor; not clothed in soft raiment, like so many so-called labor reformers; but choosing the roughest dress and the rudest fare to the sacrifice of principle. Such are prophets who go before their day and generation preparing the way of the Lord. We see also the different standards by which heaven and earth measure greatness. It was not the Roman Cæsar sitting on the pinnacle of human power, but the helpless, half-forgotten prisoner whom our Lord considered greatest of the human race. And yet so transcendently superior was the new dispensation to the old that the veriest babe in Christ was greater than even John the Baptist, in point of knowledge and privilege. But while all may enter into the kingdom of heaven, now no longer at the doors, not even nigh, to the trusting believer but in his heart, its gates are not open to the indifferent, the slothful, the self-seekers. And this is not through any arbitrary caprice of the divine will, but according to a natural law which is illustrated every day in our own lives and the lives of others. We cannot enjoy properly what we make no effort for. We should not enjoy even heaven easily purchased, and rest would not be rest that had not first been preceded by weariness and toil to make the contrast sweet. Christ's witness to John is the more noticeable from coming just at that time when the latter seemed to doubt him. His divine eye saw that it was but a passing cloud, a spot on the sun. He takes no notice of the clouds of momentary doubt and depression in a heart that truly loves him. "And if ye will receive it"—if ye will divest your minds of prejudice and accept unpopular truths and their equally unpopular teachers, on Christ's witnessing word, we shall be in no danger of committing the mistake of the old Jews, who stoned the prophets, the Eliases God sent to reprove their sins and warn them of his coming judgments. For them who have ears to hear his word needs no interpreter; let them hear.

From Peloubet's Notes.

John the Baptist, born in the summer of B. C. 5, and living more than thirty years in retirement in the wilderness, began his public ministry in the summer of A. D. 26. He preached for nearly two years, when he was imprisoned by Herod, March, A. D. 28, because of his faithfulness in reproving Herod for marrying his brother Philip's wife (Mark 6: 17-20). After a year in the dungeons of Machærus Castle, John was murdered by Herod in the thirty-fourth year of his age, as described in Mark 6: 21-29. At the time of his martyrdom his disciples were still on their mission in Galilee, concerning which we studied in our last two lessons.

"Now when John had heard in the prison the works of Christ." Of the Messiah, such works as the Messiah would be expected to do. These works were (1) his miracles, as the raising from the dead the son of the widow of Nain, just before this time; (2) his methods of teaching and preaching so different from John's; (3) his eating with publicans and sinners; (4) his neglect of the Jewish fasts (Mark 2. 18) and the traditions of the Pharsees (Mark 7: 5.)

"Those things which ye do hear and see." Observe, Christ makes no direct answer, affords no peculiar evidence, but leaves his faith to rest on the common evidence on which the faith of all the disciples is built. So Christ solves our doubts by pointing to those evidences of Christianity which are open to all.—*Abbott.* It is not new promises that we need, but new light on the old; not a new Bible, but new views on that which we have; not new evidences, but to see how many and great are the old.

"Preached to them." Why is the Gospel for the poor? 1. The controlling force of the community will come sooner or later from those who are poor. 2. They are representatives of the majority of men. 3 They are more apt to feel their need of the Gospel. 4. It tends to equalize and bind together the different classes of society.—*Prof. E. A. Park.*

"A reed shaken by the wind." Did you go to see a fickle, undecided man, the sport of every influence that blew upon him?—*Morison.* "So far from being a *reed*, shaken by the wind of popular opinion, John was a *rock*, which stood unmoved though beaten by storms of suffering"—*Wordsworth.*

"There hath not risen a greater than John the Baptist." No one has done more to bring the kingdom of God on earth. No individual of the children of men, in any age, has been superior to John in greatness of soul. None has excelled him in magnanimity of spirit, in self-denial, in disinterested and heroical devotedness to the service of God, and to the interests of the kingdom of God. —*Morison.*

"He that is least in the kingdom of heaven is greater than he" The least of the greatest is greater than the greatest of the least.—*Maldonatus.* It does not mean greater in personal character, nor in eternal condition, but in *present* privilege, prerogative, station, as the least child is greater than the highest servant. John was a servant, we are sons, of God. There is a significance, too, in the language used here, "born of women." Whoever enters the kingdom of heaven is born of the Holy Ghost.—*Abbott.*

"The kingdom of heaven suffereth violence," etc. The metaphor is that of a city to which long siege has been laid, and into which at last the victorious troops pour joyfully, seizing on it as their prey. The preaching of John the Baptist inaugurated the new dispensation, in which the poor had the Gospel preached unto them. Crowds thronged to hear him, as now they were thronging to hear Christ, eager to seize hold of the kingdom which both John and Jesus declared to be at hand. There was no such eagerness to lay hold on the preaching of the scribes; this very contrast was an evidence that the kingdom of heaven was at hand, and it dated from the advent of John, who was thus pointed out as the messenger sent before the Lord (ver. 10), the Elias that was for to come (ver. 14). —*Abbott.* The expression is evidently metaphorical, denoting the violent bursting forth of the kingdom of heaven, as the kernel of the ancient theocracy, through the husk of the Old Testament. John and Christ are themselves the violent who take it by force,—the former, as commencing the assault; the latter, as completing the conquest. Accordingly, this is a figurative description of the great era which had then commenced.—*Lange.*

"He that hath ears to hear," etc. This usually follows an important statement, intimating that he who has the discernment to understand will find the deeper meaning. Here it suggests: Christ meant more than that John was Elijah, even that he himself was the Messiah. Then, as now, properly to understand the Scriptures we must know Christ.—*Rev. Com.*

THANKSGIVING DAY.

WASHINGTON, Oct. 25.—The following proclamation was issued late this afternoon by the President of the United States:

The goodness and the mercy of God which have followed the American people during all the days of the past year claim their grateful recognition and humble acknowledgement. By his omnipotent power he has protected us from war and pestilence and from every national calamity; by his gracious favor the earth has yielded a generous return to the labors of the husbandman, and every path of honest toil has led to comfort and contentment; by his loving kindness the hearts of our people have been replenished with fraternal sentiment and patriotic endeavor, and by his unerring guidance we have been directed in the way of national prosperity.

To the end that we may, with one accord, testify our gratitude for all these blessings, I, Grover Cleveland, President of the United States, do hereby designate and set apart Thursday, the 24th day of November next, as a day of Thanksgiving and Prayer, to be observed by all the people of the land.

On that day let all secular work and employment be suspended. Let our people assemble in their accustomed places of worship, and with prayer and songs of praise give thanks to our Heavenly Father for all he has done for us, while we humbly implore the forgiveness of our sins, and a continuance of his mercy. Let families and kindred be reunited on that day; and let their hearts, filled with kindly cheer and affectionate reminiscences, be turned in thankfulness to the source of all their pleasures and Giver of all that makes the day glad and joyous.

And in the midst of our people and our happiness let us remember the poor, the needy, and the unfortunate, and by our gifts of charity and ready benevolence let us increase the number of those who with grateful hearts shall join in our Thanksgiving.

In witness whereof I have set my hand and caused the seal of the United States to be hereunto affixed.

Done at the city of Washington this twenty fifth day of October, in the year of our Lord one thousand eight hundred and eigh y-seven, and of the Independence of the United States the one hundred and twelfth.

GROVER CLEVELAND.

By the President:
THOMAS F BAYARD, *Sec'y of State.*

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THE CHURCHES VS. LODGERY.

The following denominations are committed by vote of their legislative assemblies or by constitution to a separation from secret lodge worship:

Adventists (Seventh-day.)

Baptists—Primitive, Seventh-day and Scandinavian.

Brethren (Dunkers or German Baptists.)

Christian Reformed Church.

Church of God (Northern Indiana Eldership.)

Congregational—The State Associations of Illinois and Iowa have adopted resolutions against the lodge.

Disciples (in part.)

Friends.

Lutherans—Norwegian, Danish, Swedish and Synodical Conferences.

Mennonites.

Methodists—Free and Wesleyan.

Methodist Protestant (Minnesota Conference.)

Moravians.

Plymouth Brethren.

Presbyterian—Associate, Reformed and United.

Reformed Church (Holland Branch.)

United Brethren in Christ.

Individual churches in some of these denominations should be excepted, in part of them even a considerable portion.

The following local churches have, as a pledge to disfellowship and oppose lodge worship, given their names to the following list as

THE ASSOCIATED CHURCHES OF CHRIST.

New Ruhamah Cong. Hamilton, Miss.
Pleasant Ridge Cong. Sandford Co. Ala.
New Hope Methodist, Lowndes Co., Miss.
Congregational, College Springs, Iowa.
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First Congregational, Leland, Mich.
Sugar Grove Church, Green county, Pa.
Military Chapel, M. E., Lowndes county, Miss.
Hopewell Missionary Baptist, Lowndes Co., Miss.
Cedar Grove Miss. Baptist, Lowndes Co., Miss.
Simon's Chapel, M. E., Lowndes Co., Miss.
Pleasant Ridge Miss. Baptist, Lowndes Co., Miss.
Brownlee Church, Caledonia, Miss.
Salem Church, Lowndes Co., Miss.
West Preston Baptist Church, Wayne Co., Pa.

OTHER LOCAL CHURCHES

adopting the same principle are—

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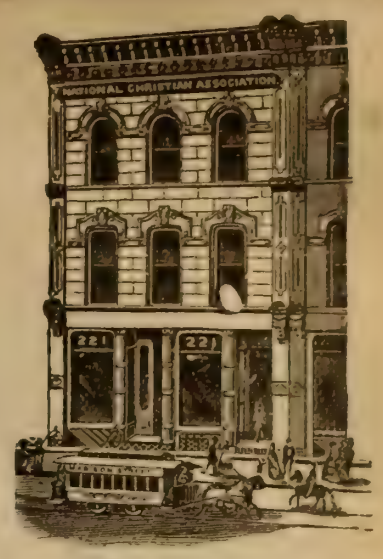
Congregational churches: 1st of Oberlin, O.; Tonica, Crystal Lake, Union and Big Woods, Ill.; Solsbury, Ind.; Congregational Methodist Maplewood, Mass.

Independent churches in Lowell, Countryman school house near Lindenwood, Marengo and Streator, Ill.; Berea and Camp Nelson, Ky; Ustick, Ill.; Clarksburg, Kansas; State Association of Ministers and Churches of Christ in Kentucky.



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The Christian Cynosure.

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J. BLANCHARD. HENRY L. KELLOGG.

CHICAGO, THURSDAY, NOVEMBER 3, 1887.

EDITORIAL CORRESPONDENCE.

PORTLAND, Me., Oct. 26, 1887.

DEAR CYNOSURE:—I came here via Montreal. On the train was a gentlemanly pleasant man from Ticonderoga, N. Y., having a wife and six children. He had sent $25 to a Canadian lodge, and was next week to be initiated, intending, as I inferred, to keep his initiation from the knowledge of his wife. I remonstrated—urged that if his wife, in his absence, should join a society and swear to conceal its proceedings from him during life, he would divorce or forsake her! My earnestness attracted a youngerly man who broke in with the usual talk: "I am a Mason." "There is no wrong in it;" and "you know nothing about it," etc.

"Sir," said I, "did you not swear to have your throat cut if you told the truth about your institution?" He refused to answer, but was brassy and went on.

"You see, sir," said I to the first gentleman, "what you must swear to, after being stripped next week."

The intruder began to vociferate, when I refused to talk with him, saying, "I have not sworn to lie and you have." I then plead with the first man not to deal so unworthily with the wife who had nursed his babes, and promised if he would put off joining I would furnish him reading which would surely convince him. I hope he will not join.

Crossing the Canada line I found an agreeable young minister on his way to the Portland anniversary. He had just joined the lodge, being urged to it by his church members. I fear the Congregational ministry are surrendering to the "accursed thing." The papers, the *Mirror* and *Congregationalist*, give no warning, and the poor ministers yield to the harlot embraces of the lodge. It is terrible.

THE AMERICAN MISSIONARY ASSOCIATION.

The anniversary fills the large church. The exercises are interesting—very. Secretary Strieby read the ablest and best article I ever heard from him. His theme was the abolition of caste in the South. I resolved to get his speech and repeat his argument in New Orleans; but, to my astonishment Dr. A. H. Quint was called, and made a long army-speech, such as interests a crowd. Dr. Quint, years ago, in the *Congregationalist*, boasted of receiving favors from a rebel, liquor-selling landlord in the region (South) of which he was speaking. I asked who put him a 32 deg. Mason, and defiant Masonic Grand Chaplain, to speak for the American Missionary Association, which is opposed to lodgery. I was told the Boston Secretary put him in the programme, and a secretary said he thought "Dr. Quint had changed from what he was."

I leave Portland to-morrow morning, and must know which side the secretaries are on before I ask our readers to walk in fellowship with Dr. A. H. Quint, who uses the religious bodies, as Masons use funerals, not to mourn the dead, but to spread the devil-worship of the lodge. If Dr. Quint has "changed" he can easily say so. As things are he is drawing in the young ministers to the ruin of society and the damnation of souls! The young clergyman above mentioned is an instance. The American Missionary Association cannot get the vampire lodges out of their Southern churches, by holding up Dr. Quint, who is known to every lodge between the oceans. If the matter could be laid before the noble men and women who crowd these great churches, they would vote such lodge leaders away from their holy meetings. Let us pray fervently that the godly men and women of New England may escape from these lodge-wiles as the bird from the snare of the fowler.

NUNS AND THE CATHOLIC CHURCH.

Two nuns from a religious house in St. Louis were in the cars coming to Montreal. Conversing on the "Probation after death" theory, it was said, If any sinners are on probation after death, they should surely be prayed for; "that if we get to praying for the dead we may yet join these friends over the way," pointing to the nuns.

One of them spoke up: "We should be very glad to have you do so."

"Well; perhaps you may convert us yet."

"Oh no;" said she; "Our Lord must do that."

On leaving the cars she turned and gave us a neat embroidered card, with a picture of Christ bearing the cross; and on the back the following in short separate lines:

"JESUS COMES DOWN TO EARTH TO BECOME:—*Our Friend, our Guide, our Knowledge, our Joy, our Comforter, our Strength, our Defender, our Master, our Hope, our Food.*

"He will ascend to heaven to be forever our Reward."

And on the other side, under the picture, a neat engraving in French letters: "Ye pecheur crucifie de noveau Jesus. Le aime fidele panse ses blessures." (The sinner crucifies Jesus afresh. The true friend endeavors to heal his wounds.)

In Portland we are lodged with a most interesting family, Mr. O'Brien, Mrs. O'Brien and five excellent children. The eldest daughter is married to a physician near by. Another daughter aids with her pen the evangelist, Dr. Pentecost. They are all pious, clear-thinking Maine people. Dr. Merriman and lady are my fellow guests. Our pastor Mr. Chittenden was graduated by him at Ripon College, and Mrs. Merriman was a daughter of the Christian patriot, Judge Lockwood, who did more than any other, except perhaps old Gov. Reynolds, to prevent Illinois becoming a slave State.

I had them read the nun's tract, which pleased them all. Dr. Merriman said: "I have no doubt that God has thousands of true children in that church. We must make a wide distinction between 'the Holy Catholic church' and popery; and also between popery and Jesuitism, which now rules the Roman church, though it did not always do so." He then told of a Congregational minister, whom we both knew, who formed a Christian friendship with a Catholic priest, and the priest, when dying sent for the pastor to pray with him, and when several priests came to administer "extreme unction," they were left below till after the Protestant pastor's prayer.

In our talk with the nuns, they approved of simple absolute obedience to priests; and justified it by the example of our Saviour. We replied: "You are surely mistaken. For when Peter, called the first Pope, rebuked Christ and insisted on his not going to Jerusalem, etc., saying, 'Be it far from thee,' the Saviour, so far from submitting to him, said, 'Get thee behind me, Satan!'" The nun made no reply, but looked thoughtful and was silent.

It would seem that the fountains of the great deep of mind are slowly breaking up. May God hasten the day when "the knowledge of the glory of God shall cover the earth as the waters cover the sea."

THE MAINE LAW AND MASONRY.

I am sorry to find Portland is not the Mecca of temperance. I went from the cars to a barber shop, in the corner of which sat a young man decently clad, but drunk! He babbled for a few minutes and then sank into a comatose state as dead. I have conversed with several who admit a great amount of drinking. One said the gale had blown eighty ships into the harbor, and perhaps the young man came from one of them. Two others said the sheriff and police did not and would not enforce the law; that liquor gave them business and votes.

I asked, "Does not the Masonic oath hinder the execution of the law?" And one of the first temperance men in the State said, "Out here in Bath, a minister was urging the prosecution of an atrocious saloon; and the lawyer to whom he applied, asked, 'Are not you a Mason?'

"'I am,' replied the minister.

"'Well,' said the attorney, 'that man is a Mason; and you had better let him alone.' So the case was dropped."

My informant was a member of a temperance lodge. He said he had no doubt there were numerous cases like the one he related, and of which he knew the parties.

The readers of the *Cynosure* cannot too often or too deeply feel and be urged to remember, that lodge-worship is devil-worship, and that Christ alone has power to cast out devils; and that he requires believing, fervent, persevering prayer; and that will do it.

GEN. NEAL DOW

is near 87, but is hale and hearty and has superintended the erection of houses this summer. He is a truthful, simple-hearted, honest man, which is greater than to be a popular statesman. The Good Templars gave him no rest till they got him to submit to initiation some ten years ago, but like Dr. Jewett, and John B. Gough, and Gen. Fiske, he quit their night-worships with loathing. It is a pity he still pays dues to their dark mill of rites—much worse than a cider-mill—though beyond vinegar and apple sauce, we might spare the cider-mill.

Gen. Dow is a Quaker and his family Congregationalists. Of this latter denomination there are eight churches in Portland; and if they could be reached, ninety out of a hundred would abhor the lodges. But their *Mirror* is a cloud to keep out light.

THE AMERICAN MISSIONARY ASSOCIATION

was born amid the clanking of a continent of chains. It now meets in the silence of those fetters fallen. It drew to it the best men and women on earth, and its management have done brave things against the Southern lodges. But Satan, who intruded himself into the counsels of the Almighty in the days of Micaiah the prophet; and who followed Paul and Silas in their revival meetings, hangs onto and hounds the Association, now that it is popular, though he used to mob it, and drive it into the outskirts of cities and towns where it met. The National Christian Association is not named by its secretaries' list of benevolent causes, though the Falstaff "Grand Army of the Republic," whose very title is a falsehood, had honorable mention. Let us pray for the A. M. A. It has the grandest field in the world, and the grandest constituency of all the missionary societies.

THE KNIGHTS OF LABOR.

The three weeks' convention of this order, lately closed at Minneapolis, was a meeting of much significance to that order, inasmuch as it confirmed the conservative rule of Powderly, which it has been disputed was at an end. There is no doubt he is wearying of the effort to hold such turbulent elements in subjection, and probably would have resigned some time since, but for the fact that with him will depart the confidence of the Pope and the Catholic hierarchy in the order, and nearly one-half the membership would be ordered out by their priest. Thus his resignation means ruin. This pressure will keep him at the head of the order so long as it can possibly be held together.

A few details will give some idea of this long and wrangling meeting. The General Secretary, Litchman, presented a very voluminous report. The number of members in good standing at the last session of the General Assembly was 702,924, and the number of members in arrears, 26,753. This made the apparent membership of the order, as then reported, 729,677. The total number of members reported in good standing July 1 is, in round numbers, 485,000. A large number are yet in arrears, which will bring the total above500,000. An attempt to secure an endorsement of the anarchists was defeated by the personal influence and passionate entreaty of Powderly, who saw ruin in the measure, since to vote it would at the same time vote to alienate the Catholic church, and almost that entire social and political influence which has upheld Powderly and endured the order for his sake. A two-days' fight came on near the close over the attempt to drive Bailey and Barry from the General Executive Board by reducing it to five members and making them the appointees of Powderly. This extremely despotic measure was defeated, and to balance its crushing effect a vote of confidence was given the head of the order. It was thus a drawn battle at Minneapolis; but a manifesto has been signed by some thirty-five delegates, representing over a hundred thousand members of the order, charging the Powderly administration with losing every important strike or lockout, reducing the membership by 217,000 names, increasing the annual expenditures to $500,000, and general blundering, extravagance, arbitrary rulings, and using the funds of the order for private purposes. These charges number twenty, and indicate plenty of fight left in the bosom of the socialistic and radical minority.

But, except for the endorsement of Powderly's efforts to promote temperance in the ranks, there seems to have been no action which has any direct bearing on the grievances of workingmen. Boycotts were ordered, Chinese membership refused, Negro members commended, measures taken to extend the order to foreign countries, but outside the lines of this secret society the laborer was forgotten. The order adds to its despotic principles and its secretism that supreme selfishness which is the universal supplement of lodgery. Every year that passes proves it to be a grievous burden upon the working classes, and they will desert it hereafter in greater crowds than ever.

—Rev. H. H. Hinman has donated a library of medical works to his friend and late co-worker, J. Augustus Cole, to be used for his proposed Industrial School in Africa.

—Bro. Hinman, leaving Mobile, went to New Orleans via Pensacola, Florida, and spent a week in very encouraging work for the national convention. The local outlook for that meeting he regards very hopeful. On Saturday last he went to New Iberia for a brief visit with Bro. Gunner and other friends in that interesting town.

—Secretary Stoddard writes of a good meeting at Princeton, Missouri, after which he visted our old friend George W. Needels at Albany, on Friday. The letter reporting this visit we are constrained to put over a week. From Albany brethren Stoddard and Butler went rapidly to Greenfield in Dade county, to be early on the ground for the southern district meeting. From both meetings we hope for a good report next week.

—The Nebraska *State Journal* has a brief notice of the death of Oliver B. Wilcox at the home of his daughter, Mrs. Davis, in Lincoln, on the 19th ult. Bro. Wilcox resided for many years in Batavia and Wheaton, Ill., and was highly respected in all relations of life. He was deacon of the Congregational church, Batavia, and elder in the College church at Wheaton. His recovery from a long and perplexing disease that had brought him near to the grave by the evident power of God in answer to prayer was reported in the *Cynosure* at the time. He removed a year or two later to Nebraska to be near his children. He was a godly man, never wavering in his convictions of Christian duty, and true to Christ against the great foe of the lodge.

THE OHIO AGENT asks the patience of his coworkers in that State. He has for a week or two been attending to private business, but this week takes the field again. He sends this brief appeal along with an excellent report of Dr. Munhall's discourse on separation in which he arraigns the lodges. This account we have not room for this week. Ohio friends read and rally to this appeal from your agent:

BRETHREN AND FRIENDS: What we want, and what we must have, is the anointing of the Holy Spirit for the great work that is before us this winter. Thousands are going to hell on every side. There are in this city of Columbus about seventy-five churches, as many or more lodges and 500 saloons and devil-traps. Is it not time that we were awake and at work? Every one who thinks so please meet in New Concord, Nov. 16th and 17th, and plan with me the methods of carrying the battle to the gates. Yours for Christ and reform,

W. B. STODDARD.

THE OHIO CONVENTION

Will be held at New Concord, Muskingum county, November 16th and 17th, opening at 9 A. M. of Wednesday, the 16th. Addresses will be given by President Smith, Revs. W. A. Coleman and William Dillon, Secretary J. P. Stoddard, State Agent W. B. Stoddard, and the closing address by Pres C. A. Blanchard. Entertainment as usual will be provided for those coming from a distance. It is especially desired that all churches in sympathy appoint at once as large a delegation as they may think best to represent them at this convention. Let the friends come praying for a glorious blessing, that we may go forth stronger for Christ in the future.

SECRET LODGES IN INDIA.

EDITOR CYNOSURE:—The article in your paper of August 4th, on "Oath-bound Secrecy in India," is good but weak in one point. It quite underrates the power and influence of the lodge in India. The writer will feel its power if he only *fights* it a little! Errors and heresies of all sorts seem small to those who do not enter the lists against them. His point is that Masonry "has not made any deep impression on the native mind," etc. But the truth is that it is getting hold of just that section of the native community that are becoming the most powerful, and must eventually lead the whole land. I open the directory to one station, Secunderabad; here are five lodges. All have natives as members; in some the majority are natives; all have some native officers. At a recent public installation in Allahabad some natives took a prominent part. The article you quote has some sadly misleading statements. All that about Freemasonry being "looked upon as a foreign religion," etc., may be true enough as to the great mass of people who are not wanted by Masons, but it is *not* true of thousands of more advanced natives whose brains and money Masonry courts. In the lodge lists before me are Hindus, Mohammedans, and Parsees. "Worshipful Brother Ardaseer Rutlanjee, W. M.; Right Worshipful Brother Razanath Parsad, R. W. M.; Most Excellent Companion Mirza Mahamod Alli Khan, P. H.;" and so on with the oriental worthies. Instead of being repelled by this "foreign religion," the educated native is naturally drawn by this shallow, showy form of religion,—a Christianity without Christ, a high-sounding, gaudy trumpery over mumblings of mysticism. It is European heathenism which the Asiatic can link upon his own heathenism. So they mix up their theories, pegs and morals.

When will the anti secrecy leaders in America see that they should battle against these evils in India, as well as in the United States? If you who are fighting the powers of darkness there could only realize the great need of other lands, you would surely enlarge your labors. You would make it a *mission work*, and the friends would give you the means to promote it. Our first great need is books, pamphlets, and tracts. A *Mission Fund* should be opened at once at the office of the *Cynosure* to send anti-secrecy books to India. And let any who are moved to, correspond directly with us; address as below. Let all whose eyes are open, rouse to work and pray as never before against this mock religion which is so cruelly hindering souls from entering the way of salvation.

THE MANAGER, INDIA WATCHMAN,
Bombay, India.

OUR BOSTON LETTER.

JOHN B. FINCH MEMORIAL SERVICE IN THE PEOPLE'S CHURCH.

Rev. J. W. Hamilton's pet scheme, the People's (Methodist) Church, corner Columbus Avenue and Berkeley Street, was crowded Sunday, 23d inst., by the friends of the late John B. Finch, and the temperance cause, and shall I add—the Independent Order of Good Templars, and Sons of Temperance, etc., on which occasion, a memorial service was held in honor of the great total abstinence advocate. The service, which was rendered the more impressive from the fact that Mr. Finch was to lecture on that platform on that very day, consisted of vocal and instrumental music, and eulogistic addresses by Messrs. Eugene H. Clapp, M. W. P. of S. T.; Benjamin R. Jewell; Revs. Richard Eddy, D.D; J. W. Hamilton, D.D., A. A. Miner, D.D., C. E. Davis, pastor of People's church; and Mrs. Helen G. Rice of the W. C. T. U.

John B. Finch was not a local champion of the cause of temperance. His field was as extensive as the United States, and his reputation extended far beyond their limits, across the great pond to Europe, where thousands paid homage to him as high-cocklorum of the I. O. G. T. Lest somebody might accuse me of being uncharitable to the memory of the departed, I will herewith parenthetically explain that I refer only to his position as supreme officer of the said order. I believe that Mr. Finch held that office, not for personal, or selfish motives, but for the good he honestly thought he could accomplish thereby. I may be mistaken, however. To use Rev. Mr. Eddy's words, *verbatim*, in reference to this point, "It may be said of Mr. Finch with absolute truth that he cared nothing for the Good Templar organization as an end or for a place of power in it. The end which he and all Good Templars look forward to was the annihilation of the liquor traffic. The means to this end may be various. Good Templarism is but one of the many preferred by those who are members of that organization." Mr. Eddy, whose address was biographical, rather than strictly eulogistic, also stated that the fallen warrior had joined the order, at whose head he stood when he fell, about fifteen years ago. He was initiated in the Grand Lodge of New York. In 1880 he was elected Grand Chief Templar, to which office he was re-elected in 1881. In 1878 he had received the R. W. G. degree, and continued an active member, up to his death, of the Elected Right Worthy Grand Templars. Mr. Eddy also intimated that the fundamental principle of the order had been his educator, and that he had amply repaid, by his adherence to it, all he had ever received. His one great aim had been to heal the breach which divided the order when he first entered. He had succeeded in accomplishing this the spring of the present year. He had been untiring in his efforts to increase the order, and when he died, ruled over 700,000 men and women, a constituency scattered over the world, on which the sun never sets.

"John B. Finch," said Dr. A. A. Miner, "was a strong man with a tender heart. While his sympathy embraced the world, he had an iron nerve. His eyes were wide open to the indescribable woes flowing from the liquor traffic and drinking usages of society. He saw clearly that neither of the great political parties could overthrow that traffic. Though of the strictest sect a Methodist, he was through other sympathies a Universalist."

Mr. Benj. R. Jewell said: "I would not claim a perfect character, but I do feel that he ranked among those who are truest and best. We miss his smiling face and his happy greetings, but amid the sorrow of his absence we remember our loss is his gain."

Mr. Clapp eulogized: "John B. Finch was a comprehensive man in all his purposes and ideas. We desire to rear a monument so that in the years to come it will perpetuate his memory and virtues. Granite may crumble, marble may decay, but in our hearts and lives a better memorial has been built than falls to the usual lot of man." Mr. Clapp, who is M. W. P. of S. T., also said that he always found in Mr. Finch a ready and wise counsellor in matters appertaining to his own order.

Mr. George Kempton, secretary of the State Prohibition party, read an interesting poem dedicated to the deceased. Rev. J. W. Hamilton spoke good words concerning Mr. Finch, and predicted a glorious success to the principles he left behind.

On the programme of the service was printed the closing and last utterance of Mr. Finch's lecture at Lynn, one hour before his death:

"Boys, we can't offer you offices; but if you want a chance to fight for mother, home and conscience, and against the grog-shop and monopolies, come with us, and we will carry the banner of Prohibition until in the White House sits a man who believes in the principles of the Prohibition party."

John B. Finch was human; let us remember his many virtues, and forget and forgive his faults and his mistakes. D. P. MATHEWS.

OUR WASHINGTON LETTER.

The other morning, just about the dawn of day, when the President and Mrs. Cleveland quietly arrived from their long tour, they looked as bright and fresh as if they had only returned from a drive to Oak View, instead of having been absent three weeks, traveled 4,500 miles through seventeen States, and met millions of American citizens, who gladly greeted their distinguished guests with a continuous round of festivities. Both the President and his wife expressed themselves as delighted with their travels and charmed with the cordiality and hospitality of their reception, as well as greatly pleased at the indications of the substantial evidences of the progress and prosperity of the great and growing region through which they passed. No doubt the trip will be of material benefit to both the people and the President.

The Supreme Court of the United States is at present the center of popular interest at the Capital, as well as elsewhere, on account of a number of important cases to be tried, among which I may mention that of the Chicago Anarchists, and the prohibition cases from Kansas, Iowa and Georgia. The adjudication of the last named cases will determine the constitutionality of State prohibitory legislation and will, besides, involve millions of dollars, for in the event that the decision is adverse to such enactments, the States will be made pecuniarily responsible for breaking up the liquor traffic without compensation to the dealers. Thus it can be readily perceived what an immense responsibility rests on our highest court in this class of cases.

Last week the representatives of most the Agricultural Colleges and agricultural experiment stations in the United States had a meeting in this city for the purpose of interchanging views, with the hope of advancing the weighty interests committed to their charge—the convention having assembled under the auspices of Congress. The deliberations of this body of educated farmers—both practical and theoretical—were of such a character as to give promise of the most flattering and satisfactory results.

As I may have remarked before, Washington is a great place for national conventions, and it may at no distant day be designated as the city of conventions as well as of "magnificent distances." The project to have the National Democratic Convention meet here in 1888 continues to grow in popular favor, and it is probable that a great and united endeavor will be put forth to that end. There are many who believe that properly directed efforts will secure for the Capital both the National conventions of the two great political parties. I see that the National Republican Committee is called to meet in this city on December 8th next.

Washington is not free from labor troubles, as the Knights of Labor here are thoroughly organized and assert themselves in a vigorous and aggressive manner. In a few days there will be a great demonstration—it being the purpose to parade 10,000 men—as a protest against the verdict of the Washington Judge who pronounced a boycott a common conspiracy. Such efforts to establish an odious foreign practice should alarm workingmen of patriotic spirit.

The Capital is becoming notorious for bloody murders, generally occurring on Saturday nights, and mostly being the work of colored roughs. Of the eight men now confined in the District jail on the charge of murder, seven are negroes. The District Commissioners must be pleased with this result of their open saloons and places of debauchery, tempting weak men with wages just in pocket to drink, carouse and fight. *

The Home.

ONLY IN THEE.

Fain would I be strong with the heart of the brave,
All fearless in conflict, all calm in defeat;
Fain would I be patient, Lord; patience I crave;
In pain to be silent, submissive and sweet.
O where shall I find it, the strength I would win,
As pilgrim I journey through peril and sin;
My Master, my Saviour, my help is in thee,
In thee is my help, Lord, 'tis only in thee.

Fain would I be gentle, whatever betide,
And meek, unresisting, returning no word
In haste or in anger to those at my side
Who may grieve or annoy me. Thy gentleness, Lord,
Bestow on thy child that her looks may be fair
And mildness distill from her speech,and her care
Be laid at thy feet; for whatever it be,
In thee is my help, Lord, and only in thee.

Fain would I be faithful, so daily to prove
To those whom I meet that my life has a spring
Abundant in beauty and precious in love,
And that close to the Vine in my earth-life I cling.
Fain would I be faithful, nor follow afar;
Fain would I abide where thy chosen ones are;
My Master, my Saviour, be gracious to me,
In thee is my help, Lord, and only in thee.

Fain would I be cheerful and sing as I go,
Uplifting thy praises through darkness and dawn;
Fain wear a white robe, not the garment of woe,
And joyously, blithely and gaily go on.
O bid me to triumph and smile through my tears,
O crown me a victor o'er trials and fears.
My Master, my Master, my joy is in thee,
In thee is my help, Lord, and only in thee.

—*Margaret E. Sangster.*

LIFE'S EVENING.

BY I. N. KANAGA.

In the morning of life it is all anticipation. Our cheeks are flushed with bright hopes. We are then most apt to view things with expectations the most luminous and joyous. Yet these bright hopes are not always realized, nor our skies above us remain forever cloudless and full of sunshine as we fondly expected.

Yet with the good man every day ought to bring its hallowed joys and its cheering prospectives. Especially should this be so, if life has been well spent in spite of adverse surroundings. See that hoary-headed one whose feet have always been found in the way of righteousness. Like a ripe shock in its season, so is his head crowned with glory while his fruit shakes like Lebanon.

Though that good man's quiet hours may be employed in humble toil, yet he is happy, supremely happy and joyous. His daily joys along life's evening slope may never be known to the stranger to such joys, yet they oft overflow and rise indeed to holy rapture. Evening as it slowly advances grows more luminous and full of blessed realizations!

Content now sits blessedly quiet and restful upon his brow. His happy tasks are now well completed and as he looks to his future home above, faith waves her hands in cheerful triumph! Sunset is nigh and eternal rest is waiting just beyond. And now in wondrous melody hear him break forth into song—

"My sun of life is setting fast—
My triumph is begun!"

Beloved, how is it with you now in life's evening? How is it with me? I will tell you to God's glory. My life has never been spent with the great multitude in the service of sin nor in the pursuit of the pleasures of the world. I have ever aspired to walk above the paths of evil men and away from the vain allurements of the world around me. And now when I look forth from life's west windows I look with great comfort upon the past and infinite gladness upon the bright scenes that lie before me. The world and sin recede in the dim distance, while visions of the better land loom up before me with immeasurable brightness and pleasure! I care not to live this earthly life over again only that I may save more of my fellow men and thus bring more glory to my blessed Lord. From a little boy now to my three-score and ten I have loved and served God and now I run with joyous expectation to embrace the life beyond me only a little way, a life "eternal in the heavens!" Then I will still look on and up and sing—

"Thy life's sunrise was brilliant—
Its sunset is gladly sweet,
Since it brings longed-for rest
To my weary pilgrim feet!"

Newark, N. J., 1887.

The road to home happiness is over the stepping-stones which lie about the brook of daily discomforts

FALSE TO THEIR CHILDREN.

Susanna Wesley gave to the world sons from the school of strict discipline. She never allowed her children to cry aloud after they were a year old. With her numerous family she was teacher and preacher as well as the most considerate of mothers, and hence the result. One reason of much of the ungodliness of religious teachers' children is that the father and mother were living lives of sensualism and open sin when their children were born and being raised. Thus they have sown to the wind and are now, though saved themselves,reaping the whirlwind. Again,the selfishness of the parents is manifested in sentimental love that palliates, covers up and excuses sin in our own that would be denounced unsparingly in others. Religious professors and teachers teach the utterly lost and fallen condition of all, but there is a good deal of mental reservation when pinned down in their feelings as to their own offspring. And if the real sentiment of many hearts were unveiled it would be found that they were joined in heart with the unregenerate to fight God who is the personification of holiness,who "abhors and hates sin" as well as loves righteousness. To hate iniquity to the extinction of life itself in ourselves is a test that Christ makes of true discipleship to the God of holiness. Another reason why children are unsaved and eternally lost by shoals from Christian homes is they are depending upon the love of God and the parents' and church's prayers,not knowing that these very means of grace, if not improved upon, are the swiftest and surest sources of damnation revealed in the Book of God. "A savor of life unto life or of death unto death."

We have been sorely tried and terribly pained to hear parents, in the midst of a God-defying, Christ-rejecting, rebellious, stubborn set of father-and-mother - dishonoring children, whom God's Word declares their "eyes the ravens of the valley shall pluck out," get down upon their knees in their midst and tell these children in prayer that they knew God would save them, thus making God a liar and propping up their deceived children in a false hope and encouraging them to pursue the chosen path of evil with the pious parents' assurance before God that the end would be all right. Eli was a type of most of the religious teachers in this age as regards the training of his children—hence the same result follows. God's curse rested upon Eli and his house because he failed to discipline his children, but He revealed his secrets to Abraham because of the opposite principle upon which he governed his household. "And the Lord said, Shall I hide from Abraham that thing which I do,seeing that Abraham shall surely become a great and mighty nation and all of the nations of the earth shall be blessed in him? For I know him that he will command his children and his household after him and they shall keep the way of the Lord to do justice and judgment, that the Lord may bring upon Abraham that which he hath spoken." Eli by human sentiment raised preachers' children that cursed the land. While Abraham, by the stern hand of law and discipline,binding his Isaac to God's altar a whole burnt offering to God, has made his name the father of the faithful and through his numerous posterity the Christ of God was manifested to the world.

Is it not about time we had a little thorough instruction from God's Word and find out the cause of ungodly children and remedy it. Jesus said of the devil-possessed boy, "This kind goeth not forth but by fasting and prayer." A good deal less of sentimental effervescence, "Beulah Land," self-glorification songs in our services,more of stern law preached, and down we must come from the mount of transfiguration to cast out the devils from our children and the sons of men by fasting, prayer, Gethsemane and the Calvary route that crucifies the world to us and us to the world.—*Fire and Hammer.*

EDUCATING CHILDREN.

When Moses, the great lawgiver of Israel, would impress the commandments of Jehovah upon that people, he says, "These words which I command thee this day shall be in thy heart; and thou shalt teach them diligently unto thy children."

That is, whet, or sharpen it upon them. In whetting an article, you turn the thing whetted on this side and on that side, and often repeat the strokes; and so in teaching children, the mind is affected, not by the violence, but by the frequency of the impression. The minds of children, like narrow-necked bottles, must be filled slowly, drop by drop. Special care must be taken to make things plain unto them, and to make the instruction as much as can be, not a task or burden, but easy and pleasant. Children are half taught when they are reconciled to instruction.—*Sel.*

THE IRON WOLF.

"I conducted, two months ago," said a clergyman, "the funeral services of one of my parishioners. He had been a farmer. Forty years ago he commenced work with one hundred acres of land, and he ended with one hundred. He was a skilful, industrious workingman, but he had laid by no money in the bank. I understood the reason as I listened to the comments of his friends and neighbors.

"'It was always a warm, hospitable house,' said one. 'The poor man was never turned away from that door. His sons and daughters all received the best education which his means could command. One is a clergyman, one a civil engineer, two are teachers—all lead useful and happy lives.'

"Said another: 'Those children sitting there and weeping are the orphans of a friend. He gave them a home. That crippled girl is his wife's niece. She lived with them for years. That young fellow who is also weeping so bitterly, was a waif that he rescued from the slums of the city.'

"And so the story went on—not of a miser who had heaped dollar upon dollar, but of a servant of God who had helped many lives, and had lifted many of them out of misery and ignorance into life and joy.

"On my way home from the funeral I stopped at the farm of another parishioner, who said to me in a shrill, rasping tone:

"'So poor Gould is dead! He left a poor account—not a penny more than he got from his father. Now I started with nothing; and look here,' pointing to his broad fields. 'I own down to the creek! D'ye know why? When I started to keep house I brought this into it the first thing,' taking an iron savings-bank in the shape of a wolf out of the closet. 'Every penny I could save went into its jaws. It is surprising how many pennies you can save when you've a purpose. My purpose was to die worth $100,000. Other folks ate meat; we ate molasses. Other folks dressed their wives in merino; mine wore calico. Other men wasted money on schooling; my boys and girls learned to work early and keep it up late. I wasted no money on churches, sick people, paupers, and books. And,' he concluded triumphantly, 'now I own to the creek; and that land with the fields yonder, and the stock in the barns, are worth $100,000. Do you see?'

"And on the thin, hard lips was a wretched attempt to laugh. The house was bare and comfortless; his wife, worn out with work, had long ago gone to her grave. Of his children, taught only to make money a god, one daughter, starved in body and mind, was still drudging in the kitchen; one son had taken to drink, having no other resource, and died in prison. The other, a harder miser than his father, remained at home to fight with him over every penny wrung out of their fertile fields.

"Yesterday I buried this man," continued the clergyman. "Neither neighbor nor friend, son nor daughter, shed a tear over him. His children were eager to begin the quarrel for the ground he had sacrificed his life to earn. Of it all he had now only enough to cover his decaying body. Economy for a noble purpose is a virtue; but in the houses of some it is avarice, and, like a wolf, devours intelligence, religion, hope and life itself."—*Friendly Companion.*

VIOLET'S SACRIFICE.

It was Violet's fifteenth birthday. It seemed as if no year had ever brought such a host of pretty presents, and now at bed-time, when Violet came to her dainty room, she found mamma's gift. It was a white plush banner with cherry trimmings, and this text painted on it by mamma's skillful fingers: "Bear ye one another's burdens."

Violet was the only child, and everything that wealth and boundless love could procure was lavished upon her. A year ago she had given her heart to the Saviour. It had been very easy to believe that he loved her, when her life had been so full of sunshine, and she truly loved him in return.

Ever since Violet could remember, her mamma had given her a birthday verse to think of through the year. As she now settled down into the soft depths of her arm-chair and gazed thoughtfully at her gift, she wondered why this particular text had been chosen. Nobody in her circle of acquaintance seemed to have any burdens, and Violet had no troubles of her own. She half wished that mamma had not placed the banner in such a conspicuous position over her little table, for the words seemed to stare at her in a very uncomfortable manner.

But if the text had been less conspicuous, it might have been entirely forgotten in the glad days that followed. Such a delightful thing was to happen to Violet! She was going to Europe! Uncle George and Aunt Mary were planning a trip, and they had

begged Judge Clinton to let his little daughter accompany them. She was almost beside herself with joy. The wonderful things that she had read and heard and dreamed about—she was to see them all. And they would visit the Holy Land! It seemed almost too good to come true; only good things were always coming true in Violet's life.

Then came the busy days of getting ready; the shopping with mamma, the planning with the dressmaker and the good-by calls. In the midst of all these pleasant preparations, Violet had to look sometimes at her motto, and wonder if there were any burdens that she could lighten. Perhaps she was a little more thoughtful—a little more careful not to trouble others for what she could do as well herself. Mamma thought so sometimes. It was Thursday, and they were to go on Monday. The big trunk was already in the hall, waiting for a few more parcels before it should be closed. Violet had been trying on her pretty traveling-dress, and ran down to the sewing-room to show it to the dressmaker.

"I think, Mrs. Gilman, that these sleeves are a little too long. And don't you think—"

Violet stopped short. The woman's work had fallen upon the floor, and she sat with her face buried in her hands. She was a pale little widow whom their former dressmaker, who was now ill, had recommended. She looked up apologetically after a minute, and took up her work again, saying, "Forgive me, Miss Violet."

The young girl had a tender heart. She sat down beside the woman, drew the work gently away, and said, "Now tell me all about it, please."

With the sweet, girlish face looking into hers, the woman told her story. Her own little girl had become blind. Several physicians had been consulted but each said he could do nothing. One of them, however, thought that a noted oculist in New York could help her. "But he might as well live in the moon," the woman added bitterly, "for all the difference it would make to me about taking Elsie there. It takes all I can earn to buy food and shelter for us; and I tell you, Miss Violet, when I see rich people ride in their carriages, with more money than they know what to do with, and my darling growing blind because I haven't money to buy her sight, I wonder sometimes if God is just."

It was Violet's first contact with suffering. She did not know how to say comforting things, so she bent down and kissed the worn, sad face, saying, "I am *so* sorry."

Violet was very sober all that day. Judge Clinton rallied her at dinner time on her lack of spirits, and took her out to drive, in the afternoon, behind the new grays. But even this did not bring back her usual light-heartedness. She could not forget the little girl who must always be in the dark. In the evening she excused herself, and went to her room. She did not want even mamma.

"Bear ye one another's burdens." The red letters shone out from the white back-ground like fire. She knew that her father never refused her anything, and that if she now asked him for money to give Elsie he would grant the request. But with the great expense which her trip to Europe would incur, she felt that she ought not to ask him. The sacrifice must be all her own, and she sat down and faced it—to go to Europe or to give Elsie her sight.

Violet shut her eyes to think what it meant to be blind; never to see her friends, never to see the buds and the flowers and the whole glad world. How dreadful it would be! But to give up her trip to Europe! She said it over very slowly to think what it meant. Her trunk was nearly packed; everybody expected her to go, and the girls were going to the station to bid her good-by. She couldn't give it up. But the red letters never relented, and after a long, long struggle, the motto won! When she looked up once more, the letters were all aglow with a radiance that seemed not of earth, and she was conscious of the presence of One who, when on earth, pleased not himself.

The next morning there was a long talk with papa in his library, and when it was over the judge went out wiping his eyes. Violet went that very day and put into Elsie's hand the price of the sweet blue eyes. It was a little hard to unpack the trunk, and oh, so hard to make her friends understand that she was not going to Europe after all! Then she had to go down to the station to see Uncle George and Aunt Mary off, and that was by no means easy.

But there was something, two months after, that more than compensated for all these experiences. Mamma summoned her to the parlor one day to meet callers, and there were Elsie and her mother just come home. Elsie clung to Violet, kissing her hand again and again.

"I told the doctor," she said, "if he could only give me light enough to see Miss Violet, that I would be satisfied. And now I can see everything as well as you. I told him all about you, and when mamma paid him, he said that he must not do less than you, and gave back the money for me to go to school with, he said."

Mrs. Gilman whispered to Violet, "You have brought back my faith in God, and I will never doubt him again."

Violet has found other burdens to lighten since then. She has not been to the Holy Land yet, but the Holy Land has come to her, even the Kingdom of God, which is "within you."—*Congregationalist.*

TEMPERANCE.

PROHIBITION IN THE SUPREME COURT.

From a Washington dispatch to the *Inter-Ocean* the fear of temperance men for the result of the appeals from Kansas and Iowa of the saloonists are not unfounded. Speaking of the efforts of Mr. Packard and others to secure an oral argument on these cases the dispatch reads:

The prohibitionists are more anxious to have an argument in this matter as they are apprehensive of the final result, inasmuch as in one of the preliminary orders that has been made the announcement officially was that the decision below was affirmed by a divided court here. The decision of the court below was that the Iowa prohibition law, so far as it applies to saloon-keepers and forbids them from selling liquor, is constitutional, and that the power to regulate the sale of liquor in the saloons by retail is within the right of the State. This was the decision which was rendered by United States Judge Brewer, who, however, in the case of the brewery or distillery, had decided that the Iowa prohibition law is unconstitutional unless the State, before destroying the establishment, should compensate its owners for its cost or be responsible in damages for its destruction. The decision of Judge Brewer proceeded upon the ground that the brewer or distiller had a vested right in his property before the prohibition law was enacted and that the law if put in execution would be a violation of that portion of the Federal Constitution which protects vested rights. But as to saloon-keepers, Judge Brewer did not go so far. The attorneys for the saloon-keepers had endeavored to maintain that his bar and all of the appliances of his trade would be rendered valueless if the State should not permit him to sell liquor, and that in his case as in the case of the brewer which had already been decided by Judge Brewer his rights were vested and were the same in degree. But at this point Judge Brewer stopped and the case came to the United States Supreme Court on appeal.

It is this decision of Judge Brewer in the saloon-keepers' case which the United States Supreme Court has just affirmed on appeal by a divided court. This means that there are four members of the United States Supreme Court who believe with Judge Brewer that the State of Iowa can prevent the saloon-keeper from selling liquor, and that there are on the other hand four members of the United States Supreme Court who are of opinion that the Iowa law is in this respect unconstitutional. The prohibitionists, of course, are anxious to know which four of the Justices agree with them and which are against them; and the Justices of the Supreme Court have not chosen to gratify this curiosity. But that the court is thus equally divided, a fact which seems to have been overlooked, gives the prohibitionists grave apprehensions, and also causes them to look with great interest to the new Justice who shall take the place of the late Justice Woods. The eight justices of this court who have announced their judgments in October will not reconsider them in January. And it may therefore happen that the new Justice will have the responsibility of the casting vote as to the constitutionality of the Iowa law in the case in which Judge Brewer decided that a brewery or distillery can not be destroyed by a State without compensation to the owner. In other words the fate of the prohibition movement in all of the States may turn upon the opinion of the ninth justice of the Supreme Court, who has not yet been nominated, but who, by common consent, is to be Mr. Lamar, the present Secretary of the Interior. The delay in announcing a decision in this case has caused the prohibitionists to fear that the court will await a full bench before determining it.

DRUNKEN PRIESTS.

The St. Louis *Republican* of June 20, printed a letter from Bishop Hogan of the Catholic diocese of St. Joseph, Mo., which was brought out in court, and was never intended for publication. But it reveals a sad state of affairs.

The bishop appointed a German priest over an English congregation. This gave so great offence to some parties that the letter in question was written in self-defense. His defence is that the priests of his diocese were such a drunken lot that he was compelled to supply the parish as he did. He then gives a list by name of twenty-two priests that were received into the diocese from 1869 to 1876 whom he was compelled to dismiss on account of immorality, especially drunkenness. Some of them are described as "constantly drunk;" one is "now going round from city to city a drunken wreck." So disgraceful was the state of affairs that he was compelled at last to "turn over a new leaf." He says:

"The constant shameful public and sacrilegious drunkenness of the last three mentioned priests who were by my side at the cathedral determined me to wipe them and their kind out of my jurisdiction. Herbert, after repeated drunkenness, went into a spree for a week in my house; was in the house, broke out at night, got into a house of disreputable women in his drunkenness and was thrown out into the street, picked up drunk, recognized and taken into a house and made sober, and put into a carriage and taken to my house. That evening Galvin and Kiley were told by me to prepare for the proper celebration of the feast of the patronage of St. Joseph for Easter Sunday. On Saturday night they stayed up all night, drinking, carousing and shouting. Kiley fell down, blackened and almost broke his face in falling. Of course, the two sacrilegious priests said mass the next day, and Kiley went into the pulpit and preached, with his blackened and bruised face, to the people of the cathedral. This was on the feast of the patron of the diocese and of the universal church. It was time for me to begin a reformation."

The bishop began to purge his diocese, and of course met with resistance from the drunken priests and their friends. But what a revelation of the secrets of a diocese this is.

THE SALOON HAS NO RIGHTS.

The time has not come when just and wholesome law will be permitted to remain as a dead letter; but the time is fast approaching when the insolence and lawlessness of the saloon will be effectually suppressed. A sentiment in that direction is rapidly developing, and nothing has done more to quicken it than the saloon itself. Its disregard for law, its arrogance, its lobbying in legislative halls, and dictating to conventions and caucuses, have done more than all else to create a sentiment against it that will control it or suppress it altogether. It should consider that it has no claim on the public at all. It is no part of legitimate industry; it has no part in commercial prosperity. It exists in opposition to all principles of industrial and commercial interests. The people have the highest right recognizable to suppress it entirely—the right of self-protection. For the saloon to talk of its rights is foolish. It has none. It only exists by sufferance, and there is nothing on which it can base a claim for protection. It is an industry that weakens everything it touches, one that adds nothing to individual or national prosperity, but is a heavy burden upon both. The revenue it yields is too insignificant, compared to the tax it makes necessary, to speak of.—*Chicago Current.*

Detective John T. Norris placed Harry Gordon in jail at Upper Sandusky, Ohio, for placing obstructions on the C., H. V. & T. railroad track, four miles south of Upper Sandusky, on Friday evening, September 30. He was ejected from the passenger train by the conductor for refusing to pay his fare; and for revenge, Gordon placed heavy cross ties on the track at different points about half a mile apart. He admits his guilt, and tries to shield himself with the lame excuse that he was under the influence of liquor. The company will prosecute him to the full extent of the law. Gordon has a wife and four interesting children, in destitute circumstances, near Marion, Ohio, where he lives. Alas, for the family! Drink has been his curse. And yet the rum seller goes scott free.

It is said of Atlanta that while liquor ruled it was as wicked as other cities, one of its streets being lined with saloons, and unsafe for any lady to walk through; and at present, although a city of sixty-five thousand, a young girl may walk through any street in it, even at night, and not hear a profane word; and that the one hundred and more buildings used as saloons are nearly all used as healthful stores, while property has increased from ten to thirty per cent. To-day Atlanta is a Christian city, 2,000 persons being added to the church since the prohibition of the liquor traffic.

REFORM NEWS (*Continued from 5th page.*)

churches. Though the weather was bad I had fair congregations. On Monday night I addressed a literary society in the Congregational church, and last night preached in the St. Louis Street church. The *Cynosures* that have been coming here have been a power for good, and have been highly appreciated. The Stone Street and St. Louis Street churches still maintain their testimony against the lodge. Pastor Ragland of the Congregational church does not fail to speak out, and he reports that some of his members that at first withstood him, have since given up their lodge connections and confessed their mistake.

It has been resolved to hold the annual meeting of the Alabama Christian Association in this city, during the last week in December. It is hoped to secure the presence of Secretary Stoddard. Due notice will be given of the meeting.

Emerson Institute opens favorably under the care of Prof. Armstrong, formerly of Tougaloo University, Mississippi. I was glad to meet some of the teachers of former years. This school has been and is doing great good. On Wednesday night, though dark and stormy, I met a fair congregation at the Stone Street church, and gave them a Bible reading on "The Coming of our Lord," and took several subscriptions to the *Cynosure*. I hope to go from here to Pensacola, Fla., and from there to New Orleans.

Yours for Christ, H. H. HINMAN.

THE REFORM IN IOWA.

DEAR CYNOSURE:—From Ainsworth I came to Marengo where the Wesleyan Methodists of Iowa were gathered for their annual conference. While here I met a layman of the M. E. church who manifested a deep interest in the anti secret society reform. I gave him some literature and he promised to work up the reform among his brethren of the Marengo M. E. church so that when I lectured there again they might hear me.

Bro. J. A. Cole, the native African, was there and made a powerful appeal to the people to aid in sending missionaries to Christianize and civilize the Mohammedan and heathen tribes of the Dark Continent. He wants men, who, after they have succeeded in converting his countrymen from the heathenism of the Kofong and Purrow lodges to Christ, will not encourage them by their example to join pagan-infidel societies like the Freemasons. Should he not be encouraged by every lover of truth and righteousness in his noble effort to free Africa from the curse of rum and secret societies?

The conference affirmed its purpose to kindly yet vigorously enforce discipline so as to exclude every form of the lodge system from the churches.

From Marengo I made my way northward and spent the Sabbath before the Minnesota convention at Wasioja with my family. I went with Prof. Paine to the convention. Returning to Iowa I passed down through the State, calling at many places to stir up the friends of reform to renewed effort, and spent the following Sabbath at Clarinda, the county-seat of Page county. The next day I reached College Springs and found everything ready for the coming annual meeting of the Iowa Association, through the blessing of Christ upon the faithful and well-directed efforts of Dr. Wm. Johnston, the pastor of the United Presbyterian church of College Springs.

I was obliged to report a deficit of about $190; but as there are subscriptions that are past due that will doubtless soon be paid, we are encouraged to go forward with the work in the name of Christ, by whose power we expect the truth to be made mighty to pull down this stronghold of Satan, trusting that the friends of Christ and his truth will not weary of coming up to his help against the organized paganism and infidelity of the secret lodge system.

James Harvey of Pleasant Plain, Jefferson county, was re-elected treasurer. To him let all donations and subscriptions be sent. I want, as soon as the funds of the Association will justify it, to carry out plans for the more general distribution of literature, and call another man to my aid. The churches must be delivered from the grasp of the lodge power. Satan must not be permitted to corrupt the churches with the false infidel philosophy of the lodge. The American pulpits must not be occupied by men who are schooled in the lodge. This effort to bring darkness and light into communion must not be permitted to succeed.

By the power of Christ, dear brethren, we can, and, with your persistent help, we will free the church from the polluting embrace of the lodge. Let us work and pray and pay, and trust in Christ to give us the victory.

From the annual meeting I came in company with Rev. B. W. Coe, a seceded Mason, to Henry county to work for a week or two in Henry and Washington and Louisa counties. C. F. HAWLEY.

RELIGIOUS NEWS.

—D. W. Potter, the well-known Chicago evangelist, has been secured to hold union services in Aurora, Ill., beginning last Sabbath. Mr. Millard, a celebrated Gospel singer, will assist Mr. Potter. The meetings are held at the Island rink.

—The evangelist Moody is soon to visit Louisville, Ky., and the erection of a temporary building capable of seating 5,000 persons has been agreed upon for the meetings. The building will be located on the vacant lot belonging to the Southern Baptist Theological Seminary, and, it is proposed, shall be ready for occupancy by Jan. 1, 1888, at which date Mr. Moody is expected. The series of meetings will continue for one month. The great evangelist is very popular in Louisville, and his coming is awaited with much interest.

—Prof. H. Woodsmall, assisted by Prof. Vann and other brethren, says the *Living Way*, will hold an institute for the preachers, deacons and Sunday-school teachers of the East Sardis and North Sardis Associations at Sistern Hill Baptist church, near Como, Miss., October 26–28. An institute for the ministers, deacons and teachers of the Friendship and adjoining associations, will be held by Bro. Woodsmall at Bartlett, Tenn., Nov. 3, 4, 5. He has also an appointment for an institute at Clarksville, Tenn., for the Cumberland River and Tennessee, Red River and Kentucky associations. These meetings by Prof. Woodsmall have proved of the greatest benefit to the colored Baptist pastors. He leaves no needed truth unspoken because it may not be popular.

—Dr. L. W. Munhall opened a series of meetings in Armory Hall, Columbus, Ohio, Oct. 23. The *State Journal* next day has a very full and glowing account of the crowded meetings and the effect of the preaching. The Columbus pastors are praying for a powerful work of the Spirit which shall sweep over the whole city.

—The United Presbyterian church in Kansas City is about building a new house of worship. The plans are ready and the work is soon to begin. Rev. David M. McClellan is pastor of this church.

—Rev. J. M. Hervey, of Los Angeles, whose labors with the United Presbyterian church there have been so successful, has united with another denomination.

—Rev. Dr. M. M. Gibson and family, of San Francisco, have just returned from a trip to Europe.

—The United Presbyterian Synod of Kansas lately resolved against the proposed opening of the Kansas State House on the Sabbath; and also invited the co-operation of other churches on the sanctity of the day. The position of the body in regard to politics is given in the following: *Resolved*, That any political party that ignores God's supreme authority, fails to give the Bible the first place in law and education, and the Sabbath the first in time, and does not look upon the liquor traffic as a crime which admits no compromise and demands prompt annihilation at the hands of the State and nation, is unworthy of patriotic and Christian support.

—Rev. A. F. McDill, formerly of this city and Denver, has gathered a United Presbyterian colony at Wildomar, San Diego Co., Cal., and forty-five persons petition for a church organization, stating that the value of the property offered and the amount subscribed for a church building aggregated $1,790.

—The Cincinnati M. E. Conference requested its delegates to the General Conference to favor legislation that would recognize the office of evangelist in the church.

—Mr. Moody has just completed two weeks of labor in Montreal, and gives it as his impression that a very good work has been done, or more strictly, well begun there. All went on smoothly from the start, notwithstanding the large non-Protestant population of that chief city of Canada. His labors over at Montreal, at least for the present, Mr. Moody was considering an invitation quite out of routine. He has been invited to go to Minneapolis and preach at the opening of the largest Swedish Lutheran church in America. It will accommodate from four to five thousand worshipers, and is described as complete in all its appointments. We count it a good sign—one that may well encourage all who deprecate manners and customs foreign to our soil, that these brethren who are so numerous in the Northwest, are proposing to open their great church in this truly American fashion. It may even be that a series of meetings are in contemplation, but of this we are not advised. In any case, these Swedes are proposing a good beginning. No greater boon could come to the large and increasing Scandinavian population of all that region, than a powerful and pervasive work of the Holy Spirit. Individuals and churches may well offer special prayer for so great a blessing upon brethren of a common faith, and who, though coming among us as strangers, are welcome, and here to stay.—*Evangelist.*

—The installation of Rev. David McAllister, LL.D., as pastor of the Eighth Street Reformed Presbyterian church, took place Thursday night, with a large attendance of members and friends. Dr. McAllister was installed by a commission from the Pittsburgh Presbytery consisting of Revs. Prof. D. B. Willson, Prof. Thomas Sproull, Prof. J. K. McClurkin, J. W. Sproull and J. R. J. Milligan, of Allegheny; Rev. J. C. McFeeters, of Parnassus, and Rev. W. W. Carithers, of Wilkinsburg, with Elders A. B. Copeland, John A. Dodds and R. C. Coulter. The ordination sermon was preached by Rev. J. R. J. Milligan, and Rev. D. B. Willson made the installation prayer. Rev. J. C. McFeeters delivered the charge to the pastor, and Rev. W. W. Carithers the charge to the congregation. The service closed with prayer and benediction by the Rev. J. K. McClurkin, after which the congregation passed to the front of the pulpit and united in greeting the new pastor. Dr. McAllister, who succeeds the late Rev. A. M. Milligan, D.D., as pastor of the Eighth Street church, was graduated from Union College, New York, in 1860, and from the Allegheny R. P. Theological Seminary in 1863, and was ordained pastor of the Walton congregation in New York the same year. In 1883 he was elected professor of political philosophy and history in Geneva College. In connection with his duties as pastor of the Eighth Street church, Dr. McAllister will continue to act as one of the editors of the *Christian Statesman*, of Philadelphia, which was founded by himself and Dr. T. P. Stevenson twenty years ago, and which they have been publishing ever since. Dr. McAllister is one of the best known men in the Presbyterian church in Pennsylvania, as well as one of the ablest, and his call to this church as pastor brings satisfaction to every member of the Eighth Street congregation after the vicissitudes they have passed through since the last long sickness of their late pastor, Dr. Milligan. Dr. McAllister will continue to lecture twice each week at Geneva College until his place in the faculty can be filled.—*Pittsburg Dispatch.*

LITERATURE.

Primitive Orthodoxy and "Progressive Orthodoxy" is a discourse by Prof. L. T. Townsend, D. D., printed by request and published by J. J. Arakelyan, Boston, on the topic now agitating many theological circles. The argument is strong and eloquently expressed, but the chief value is in its historical review of similar attempts at re-stating Christian doctrine and giving new theories a following from Clement and Origin to Theodore Parker. The significant failure of all these efforts, and the increasing power of the Christian faith in spite of all opposing or detracting influences is such a proof of its truth that it cannot be overthrown.

Scribner's Magazine for November is a very richly illustrated number, and has for its leading article an interesting paper by William F. Apthorp, the musical critic of the *Boston Transcript*, on "Wagner and Scenic Art." Dr. Henry M. Field, editor of the New York *Evangelist*, describes a recent visit which he made to the strange tribe in Northern Algeria, known as the "Kabyles," or "Berbers," a warlike race inhabiting a very mountainous region, the "Switzerland of Africa," and preserving peculiar traits and institutions. Professor D. A. Sargent, M. D., of Harvard University, furnishes the second of his notable papers on physical training, entitled "The Physical Characteristics of the Athlete." "A Diplomatic Episode" is a noteworthy paper by Miss Olive Risley Seward, the adopted daughter of ex-Secretary Seward, and his confidante in many important political affairs, explaining for the first time an incident in our diplomatic history relating to the failure of the negotiations for the purchase, from Denmark, of the islands of St. Thomas and St. John. The author shows that this failure reflects seriously upon the managers of the foreign affairs of the United States, many of whom are now dead. "The Viking Ship" is an interesting paper upon an ancient ship which was unearthed several years ago at Gokstad, in Norway. General Francis A. Walker, President of the Massachusetts Institute of Technology, contributes a vigorous, plain-spoken article, entitled, "What Shall we Tell the Working classes?" in which he finds the solution of the labor problem in a healthier, manlier, more truly American sentiment among working-men, which can only be fostered and spread by education.

The next copy of the *Century* will be popular in Chicago because of an illustrated paper on St. Gaudens, the sculptor of the Lincoln monument unveiled here in Lincoln Park. As the statue was completed since the arti-

cle was written, Mrs. Van Rensselaer contributes a short supplemental paper describing that work, with a full-page illustration, engraved by Whitney. Mrs. Van Rensselaer considers this statue "not only our best likeness of Abraham Lincoln, but our finest work of monumental art."

The boasted "Woman's day" is about to be ushered in with a "Woman's Bible." Mrs. Elizabeth Cady Stanton is chairman of the American committee having in charge the enterprise of publishing this book, which she promises will revolutionize religion as well as politics.

The constant success of the *Illustrated London News* (American edition) is not by any means a surprise when even the contents of a single week are considered. The issue of Oct. 29th, gives an excellent colored portrait of Prince Bismarck, while in addition there are pictures of the Nizam of Hyderabad, two pages devoted to illustrations of the State of Ireland, another page of Bristol Cathedral, one of the death of Cæsar. As ever, the New York office is in the Potter Building.

Next to Mount St. Elias in Alaska, Mount Tacoma is the tallest peak in the United States. Dr. C. D. Hendrickson, in the *American Magazine* for November, describes an ascent to the highest attainable point on the north side of this mountain, which seems to be the center of a wild and precipitous region, once the seat of enormous volvanic activity, and still retaining a savage grandeur and loneliness. In a paper entiiled, "Cyclopia," P. D. Nott entertainingly describes the old forges and charcoal furnaces of Pennsylvania. The original methods of the iron manufacture are so rapidly losing ground that in a few years they will be obliterated. Exactly how and why our continent came to be called America rather than Columbia, is very clearly set forth in a paper by Abby Sage Richardson. It has been the fashion for more than a century to fling abuse upon Amerigo Vespucci for having wrested the hon or of naming the continent from its discoverer. Quite recently documents have been recovered which place the matter wholly in a different light. Mrs. Richardson represents Vespucci as having made no claim for honors that were not his due. The chief poem in this number is "The enterprise and the boxer," by Henry Abbey—a stirring epic descriptive of a naval battle that took place in the days of our grandfathers.

Lodge Notes.

At its session in New York Tuesday, the Supreme Council of Sovereign Grand Inspectors General, thirty-third degree, Scottish Rite Masons, elected officers. Judge John J. Gorman of New York was chosen Sovereign Grand Commander.

The Executive Board of Good Templars at Boston, Oct. 20, elected W. W. Turnbull of Glasgow, Scotland, R. W. C. Counsellor, to be "Right Worthy Grand Templar," in place of J. B. Finch. Dr. O'Aonhyatekha of Ontario was chosen to fill the office vacated by Turnbull.

A number of representative men in secret society life insurance had a meeting with closed doors at Milwaukee. It is understood that their desire is to get up some sort of a combination by which they will not pull against each other, and will, if possible, make these various associations virtually one, so far as insurance is concerned.

Negroes belonging to the Knights of Labor are causing trouble on the sugar plantations of Louisiana. They demanded increase of pay, and, on being refused, went on a strike. They refused to permit willing men to fill their positions, and State troops were dispatched by Governor McEnery Thursday to quell the disturbance they might cause.

Fifty Knights of Labor, returning from the convention at Minneapolis, called at the county jail in this city to visit the anarchists. They had telegraphed to Minneapolis and asked the sheriff to permit them to see the condemned men. Deputy Sheriffs were in waiting to accompany them to the jail. George Schilling and other local knights were also with them to make the introductions.

A new society, to be known as the League of the Rose, is being organized in Ottawa, Ont. The promoter of the scheme is a prominent member of the Order of the Sons of England. The members will be bound to uphold, as far as in them lies, the principles of conservatism, the throne and the church. It will be run on the same lines as the Primrose League of England.

The officers of the Amalgamated Association of Iron and Steel Workers are preparing for trouble with the Knights of Labor by strengthening their lines President Weihe, of the Amalgamated, has just completed the formation of a lodge among the workmen at the Spang Iron and Steel Works. The men were astonished when told that those belonging to the Knights of Labor must renounce the latter order by April 1. The Amalgamated people are making efforts to bring in all the 5,000 employes of the steel mills in Pittsburg. President Weihe will go East to head off the knights in that direction, and later on the Western mills will be taken care of.

B F. Parker of Mauston, Wis., "Grand" Secretary of the Good Templar Grand Lodge, announces to the order through out the land: "Wm. W. Turnbull, of Glasgow, Scotland, is now the head of the order. It is his order that directions be made to every lodge in your jurisdiction to go into mourning for three months, the charter and regalia of every lodge to be draped for that period, and every member is requested to wear crape on the right arm or in the button hole of the coat collar, or pinned on the dress of the sisters, with the public recognition pin or badge. Lodges are requested to hold a memorial service on the first Sunday of December, in the lodge room or some other suitable place. A collection should be taken at that time, and the amount forwarded to this office, to make a fund with which to erect a Good Templars monument to the memory of our leader."

SUBSCRIPTION LETTERS.

The following have made remittances of money to the *Cynosure* from Oct. 17 to 29 inclusive.

Rev J D Vandoren, Mrs Nutting, E L Walker, W Ainsworth, P H Parker, J N Lloyd, S Wardner, E Jacobs, J A Ramsay, J W Margrave, P T Larson, T Roth, H Lee, S Burrough, W W Stewart, Mrs C E Eno, Rev A Dresser, S F Robinson, C H Shafer, M Kelley, J H Sloan, E Honchin, C E Bailey, J Flieman, J F McKee, D Stratton, B Tunnicliff, Prof Lowe, Rev A Schnessler, C P Dow, H B Owens, E Smith, G S Robinson, A Lagerquist, S E Clark.

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Wheat—No. 2			21
No. 3	64	@	67
Winter No 2			72½
Corn—No. 2			41½
Oats—No. 2	25⅛	@	26
Rye—No. 2			51⅛
Bran per ton	11 75		12 25
Hay—Timothy	9 50	@	13 00
Butter, medium to best	16	@	24
Cheese	04	@	12¼
Beans	1 25	@	2 50
Eggs	17		
Seeds—Timothy	2 07	@	2 18
Flax	1 02		1 09
Broom corn	02½	@	07
Potatoes per bus	50	@	75
Hides—Green to dry flint	07½	@	13
Lumber—Common	11 00	@	18 00
Wool	10	@	35
Cattle—Choice to extra	4 80	@	5 35
Common to good	1 25	@	4 70
Hogs	4 00	@	4 70
Sheep	2 00	@	4 00

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Flour	3 20	@	5 60
Wheat—Winter	82¼	@	89
Spring			83⅞
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Oats	32	@	41
Eggs	15	@	21
Butter	16	@	25
Wool	09		37

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An acquaintance of the writer who has suffered sorely from dyspepsia for a number of years, and has tried most of the numerous remedies a host of kind friends have recommended for her relief, hands us the following article from the *Medical News*, with the request that it be printed in the *Scientific American*. Our dyspeptic friend has found great relief in following the directions, and it is hoped others may be also benefited.

"In the morning the stomach contains a considerable quantity of mucus spread over and adherent to its walls. If food enters at this time, the tenacious mucus will interfere to some extent, with the direct contact between the food and the stomach necessary to provoke the secretion of gastric juice. A glass of water taken before breakfast passes through the stomach into the small intestines in a continuous and uninterrupted flow. It partly distends the stomach, stretching, and to some extent obliterating the rugæ; it thins and washes out most of the tenacious mucus; it increases the fullness of the capillaries of the stomach, directly if the water is warm, and indirectly in a reactionary way if it is cold; it causes peristalsis of the alimentary tract, wakes it up (so to speak), and gives it a morning exercise and washing. Care must be taken not to give cold water when the circulation, either local or general, is so feeble as to make reaction improbable. We should not risk it in advanced age, nor in the feeble, whether old or young, nor should it be given in local troubles, like chronic gastric catarrh. In these cases it is best to give warm or hot water. The addition of salt is very beneficial. Such a time-honored custom as drinking soup at the beginning of a meal could only have been so persistently adhered to because of it having been found by experience to be the most appropriate time. It does exactly what warm or hot water, with the addition of salt, does, and more, in that it is nutritive and excites the flow of gastric juice."—*Scientific American.*

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A Masonic Conspiracy, Resulting in a fraudulent divorce, and various other outrages upon the rights of a defenseless woman. Also the account of a Masonic murder, by two eye-witnesses. By Mrs. Louisa Walters. This is a thrillingly interesting, true narrative. 90 cents each; per dozen, $2 00.

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Farm Notes.

The difference in drivers may be seen in the fact that one is always hallooing at his horses at the top of his voice, and complaining that they do not do good work; another, who can rarely be heard, always gets a good day's work from his team, and that without hurting them. Skill and judgment and self control are as valuable, comparatively, in a man who has the management of horses, as in any other branch of industry.

How to get Rid of Rats and Mice.—A gentleman of large experience, and fully as humane as most of us, says he gets rid of rats by putting potash in their holes and runs. The poor wretches get it on their feet and over their fur, then they lick it and don't like the taste of it; it burns them somewhat and the more they see of it the less they like it: so they clear out almost as soon as the application is made. To get rid of mice, the same person uses tartar emetic, migled with any favorite food; they take it, take sick, and take their leave.

How to Save Your Shoe Soles.—Melt together tallow and common resin, in the proportion of two parts of the former to one of the latter, and apply the preparation, hot, to the soles of the boots or shoes—as much of it as the leather will absorb. One farmer declares that this little receipt alone has been worth more than the cost of five years' subscription to the newspaper publishing it.

Live Willows for Fence Posts.—The fence post question is one of the greatest importance to American farmers, and will be for many years. For that reason the solution of it is of interest to a vast number of people. A correspondent of an exchange writes as below in regard to the use of willow for this purpose. Any one who has had experience with willows, especially in soil at all moist, will agree fully with this opinion. He says:

"It is frequently recommended to plant trees along the line of the fences that when the trees have attained sufficient size, their trunks may be used for posts. Thus live posts, that will not rot, are had, already securely set, at the cost of setting out the trees only. But to this the objection is that the swaying of the tree loosens the nails holding the boards or the staples fastening the wires, whether the nails or staples are driven into the tree or into a piece of timber fastened to the tree. One of our Western subscribers has discovered that when the willow is planted, this objection is avoided, for the top of the willow can be kept cut down so closely that the trunk will be swayed little, if any. The tree should not be used as a post until the trunk has attained a diameter of six inches a foot from the ground; and even when it has reached this size, the tree may be cut off five feet from the ground, making a post of the desired heighth without killing the tree. Such cutting off would be fatal to any other tree that could be used for this purpose; but the willow will send out a thick bunch of shoots, which will soon become respectable branches and may be cut off in their turn. Thus we may have a thick, stocky trunk five feet high with so little top that the wind will not loosen the nails or staples. The branches cut off make good beanpoles, or the summer fire wood *par excellence*. They cut very easily when green, dry out rapidly, and, when dry, make a quick, hot fire that dies down at once—just the fire that the house-wife wishes during the summer. Other points in favor of the willow for live fence posts are the ease with which it can be got to grow, and the rapidity of its growth. If slips are stuck into the ground in the spring, when the ground is moist, they will at once root and grow. When fence posts are scarce, this use of the willow can be confidently recommend d; and likely it will pay to so use the willow even when posts are cheap. The willow is slow to die, and will make a firm post for years."

A writer in the *Horseman* excoriates in the following terms the man who forgets his horse while he feeds himself. While the language is somewhat intemperate, the spirit of it is correct. We should not forget our horse's appetite while indulging our own. This seems to apply to the city horse owner, but no doubt fits a good many farmers too: "I have had my eye for some time upon the man who leaves his horse standing all day at the curbstone, checked high, and with no dinner. If there is a meaner man than he is, I want to avoid the side of the street where he walks. Why, do you know, sir, that if you and that horse were to be given entrance into heaven today on nothing but individual merits, with no inserted clause about 'immortal souls,' and all that, the angel door-keeper wouldn't take as long to decide between you as it takes a lamb to caper? That blessed, faithful, long enduring, never-complaining, brave old horse would be let in ahead of you, as quickly as angels' hands could toss down the golden bars! When I think of a beer guzzling, impure-hearted, blasphemous old sinner like you, and remember all your cruelty to the noble steed who drags your worthless old body about behind him, I feel like going into some of our churches with a special request that a day be set apart to search out your infinitesimal germ of a soul."

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NEWS OF THE WEEK.

CHICAGO.

The Common Council are debating whether to set up in the gas business or adopt electricity for street lighting. They believe they must no longer depend on the gas companies.

The Socialistic Labor party held its convention last week, and espoused the cause of the anarchists outright. Besides nominating a ticket composed of radical Socialists, the convention passed an address to Governor Oglesby on behalf of the condemned anarchists, which clearly defines its position in favor of a revoluary programme Capt. Black, the lawyer for the anarchists, was nominated for judge to succeed Judge Gary.

The Chicago Coal Exchange Friday advanced the price of anthracite, the new price to take effect Nov. 1. The price will then be $8 per ton for range and nut coal. This is all the result of an infamous combination between the railroads and the mining companies by which coal was prevented from being shipped by lake from Buffalo, when the price would have been about $5 Now the roads get all the profits.

COUNTRY.

The furious storm that swept over Lake Michigan Saturday swamped the propeller Vernon off Manitowoc, Wis., and it is supposed her entire crew have perished. Besides several passengers she had on board a crew of twenty-one men. The Vernon was a Chicago craft, plying between this city and Cheboygan. She was due in Chicago to-day with a cargo of miscellaneous freight, composed chiefly of produce.

An incendiary set fire Monday night to a building in Paris township, Kent county, Michigan, in which thirty Italian laborers were sleeping. A band outside had barred the doors to prevent the escape of the men, who, however, were aroused by a wakeful companion, and managed to get out of the blazing structure in their night clothes. Efforts are being made to discover the conspirators.

The boiler of a threshing machine exploded Tuesday morning between Frederick and Ellendale, D. T. Three men were killed and two fatally wounded.

A four year-old boy was burned to death Tuesday morning at Brazil, Ind. The boy's grandmother mounted a horse to go for a doctor, and was thrown off, receiving injuries that will prove fatal.

One third of the potato crop of Waupaca county, Wis., has been ruined by frost. At 6 o'clock Tuesday morning the thermometer at Waupaca indicated zero.

Mrs. Felton of Romulus, Mich, heard a great uproar in front of her house late Monday night, and being alone with six small children, became alarmed, fearing an attack was to be made on her. She got a revolver, and in an attempt to raise the hammer, discharged the weapon, and received the bullet in her abdomen.

Near Freeport, Ill., early Tuesday morning a freight train of the Minnesota and Northwestern line, running on the Illinois Central road, was thrown from the track and wrecked. The damage was great, and it will take several days to render the road passable. The E. B. Washburne funeral train passed but a few minutes before, but went safely over the obstruction that caused the accident.

A fireman and brakeman were instantly killed, and the engineer was fatally injured in an accident on the Midland road near Florissant, Col., Thursday.

Convicts in the penitentiary at Yuma, A. T., attempted to escape Thursday morning. A life prisoner snatched a pistol from an escaping criminal, and with it killed a man who held and was stabbing the superintendent of the institution. None of the conspirators escaped, but two of them were killed and three wounded, one fatally. The superintendent was badly hurt.

The convict labor contract system was abolished by the last Pennsylvania legislature, and work on all outstanding contracts was finished Monday, the 24th. This throws a large number of convicts into idleness. Many have been locked in their cells during the past ten days, and they are complaining bitterly of their confinement.

A terrible epidemic of typhoid fever is raging in the Iron Mountain village on the Menominee River railway 100 miles south of Ishpeming, Mich. There were 200 cases last week, and new cases were reported every few minutes. Physicians are working day and night with help from other towns. The deaths are numerous.

On account of the scarcity of coal, caused by the strike of the coal miners in the vicinity, the public schools of Springfield, Ill., were compelled to close. Some of the mines are being worked, but will not receive orders from private consumers.

A telegraph pole placed on the track of the Rock Island road, near Morris, Ill., wrecked a freight train Friday morning, the engineer and fireman being killed. It is believed that the intention of the murderers was to derail the Kansas City express, which, fortunately, was half an hour late, to be followed in a short time by the Omaha and Minneapolis express. There is no clew to the wreckers, for whose capture a reward of $2,000 has been offered.

J. E. Smith, the express messenger who recently killed two robbers near El Paso, was Thursday paid $2 000 as a reward, by the Governor of Texas. He expects to receive $2,000 more from the express company, and $1,000 additional from the railroad corporation.

Forty-nine head of cattle, suffering from pleuro-pneumonia, were killed Thursday on a farm near New Brunswick, New Jersey.

The water famine that has prevailed through the two western tiers of Ohio counties and the adjacent Territory of Indiana is growing serious, for upon the table lands and extended level stretches, away from larger streams, cattle are actually suffering and bellowing for drink. Farm and village wells are dry, and in other wells the low stage of water is breeding typhoid fever and kindred diseases. Sources of smaller water-power mills have been stopped for three months, and as many steam mills have been running on short time or shut down altogether. Fall wheat and barley have had spindling growth, but will easily recover if rain comes before a hard winter sets in.

A heavy flow of natural gas, bursting unexpectedly from a well near Lima, Ohio, was ignited by a furnace fire and exploded with terrific force. Samuel Hughes, a driller, was shockingly mangled, and derricks, machinery, engines, etc., were destroyed by the fire. The gas is still burning, all efforts to extinguish it being vain.

FOREIGN.

At the meeting called by the Lord Mayor to devise means for assisting the deserving poor of London, it was decided unadvisable to open a special fund, as was done last year, because this would encourage loafers. But resolutions were adopted advising the public to all in their power to assist the London charities which were able and deserving, but to use more discrimination.

Advices from New Zealand are to the effect that King Malietoa of Samoa, has been deposed by Germany, and that, with his son and three chiefs, he had been taken board the warship Albatross, the destination of which is unknown. New Zealand and other papers characterize Germany's course as arbitrary in the extreme.

The Montenegrin arrested at Varna has confessed that the Slav Committee at Odessa prompted him with 5,000 napoleons and a good post under the Russian Government if he succeeded in organizing a plot to murder Prince Ferdinand and M. Skobouloff, the Bulgarian leaders.

Sir Wilfred Blunt, M. P., who was arrested at Woodford on Sunday, the 23d ult, for speaking at a proclaimed meeting, was later found guilty of violating the Irish crimes act and sentenced to two months' imprisonment. Notice of appeal from the verdict was given by defendent's counsel. Mr. Roche, a poor-law guardian of Woodford, who was also arrested at Sunday's meeting, was sentenced to three weeks' imprisonment without hard labor.

Sir William Harcourt, speaking at Portsmouth, denied that it was possible to shelve the Irish question, which, he said, when thrust aside, always came back with renewed force. The coercion act was already a dead failure. Other governments had failed after trying coercion, but the present government had failed before it began trying it.

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Christian Cynosure.

"IN SECRET HAVE I SAID NOTHING."—Jesus Christ.

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On Tuesday, as we go to press, the vote of Oregon is being cast on three amendments to the State constitution. The first is to prohibit the manufacture and sale of intoxicating liquors. The friends of temperance have made an active canvass of the State, and many prominent men and women from the East have given their assistance, chief among them ex-Governor St. John. It is expected that the vote will be very close, and possibly the decision will lie with Portland, which is sure to go wrong. But there is some hope, and many and sincere will be the prayers that the result will not be like Michigan, Tennessee and Texas, but that one State, at least, will be redeemed from the rum curse in 1887.

Cardinal Gibbons of Baltimore wrote an article of the most plausible character in the *North American Review* last month, deploring some of the obvious dangers threatening the country. Among these was our national sin of Sabbath-breaking. The testimony of the head of the Romish church in America against this evil is of value; but the Cardinal must know that intelligent readers understand well enough that the practice of the Romish church has little effect in sanctifying the day. The "continental" Sabbath which is making such inroads upon our "New England" day comes to us from Catholic countries. As one of the Cardinal's own admirers says, "In Spain, Italy, France, and other Catholic countries—or in the distinctive Catholic portions of them—theatres and concerts and public gardens and public institutions are open as on week days and liberally patronized by all classes of Catholics. In Ireland, said to be the most loyal Catholic country on the globe, political meetings are held regularly on Sunday and are attended by the people and clergy without distinction of creed."

The Mormons gathering courage from the treacherous minority report of Carlton of Indiana and McClernand of Illinois, members of the Utah Commission, have decided to raise $400,000 to squander on Congress this winter and bribe and buy their way to Statehood. But the administration will hardly venture to pass favorably on such a measure against the strongly expressed judgment of its servant Governor West. But a more certain check upon their evil ambition is the decision of Judge Zane of the Territorial Supreme Court last Saturday, granting the petition of District Attorney Peters for a receiver for the Mormon church. In his opinion Judge Zane says: "It sufficiently appears that the defunct corporation has in its possession real property in value exceeding $50,000, the limit fixed by the act of Congress of 1862, and that a portion of it is not a building or grounds appurtenant thereto, held for the purpose of the worship of God." The decision is of course received with the greatest indignation by the Mormons, who denounce the affair as robbery. The decision will have the good effect probably to hinder the $400,000 job and the palms of some Congressmen will have to keep on itching this winter.

Since the editorial on another page was written it is announced that Spies, Schwab and Fielden of the condemned men have been persuaded by the most urgent solicitations of their friends to sue for mercy from the governor, deploring the massacre of the police and regretting the effect of their violent teachings. It is not a humble document, but shows some contrition under the gallows' shadow. As was expected last week the unanimous decision of the Supreme Court at Washington was against the petition of the anarchists, and the utmost effort to move Governor Oglesby is being made. Petitions are circulating on the streets of Chicago and are coming in from all over the country, and Black, with various representatives of labor and socialist societies, will make a personal plea to stop the hanging. But the condemned men seem to be making any other disposition of their cases impossible. Early Sunday morning Engel was found nearly dead. He had attempted suicide with opium smuggled in to him. Prompt measures saved him. A few hours later while cleaning out Lingg's cell, four bombs charged and primed were dragged out by the pallid officers. The discovery thrilled the city, and roused the lenient Sheriff Matson to realize that human tigers are not to be played with as he has with boodlers. Every precaution will be taken by the city authorities, but the police confess that it is always the unexpected that happens. Anarchists from other cities are coming in companies to Chicago and all manner of thieves with them. It is a week to try the temper of the city, but the people are quiet and confident in the ability of the guardians of the public peace to prevent disorders. An excellent suggestion has been made that all Christians should observe the day with fasting and prayer so that the dangers threatened from this assault upon social and religious order may be averted.

A day seems hardly to have passed since we published a note on the determination of Rev. R. G. Wilder, editor of the greatest of the missionary magazines, the *Missionary Review*, to return with his wife to India and spend the last years of his life among the people to whom he gave the thirty best years of his life. He had just completed his business arrangements, had transferred the editorial care of the *Review* to Dr. A. T. Pierson of Philadelphia and Dr. J. M. Sherwood of New York, and on the very day the contract was signed his soul went up to God. He was buried at Princeton, New Jersey, on the afternoon of the 13th of October, being 71 years old. Dr. Wilder was an early missionary of a representative type. Well educated, he turned his back on wealth, ease and honor at home for the self-denials of a life in India. After serving with the American Board for twelve years he continued for the same length of time to manage an independent mission, and then until the failure of his health was maintained by the Presbyterian Board. Needed reforms in the management of this Board were urged in the *Review* with great ability, and the magazine was without a peer in presenting the general outlook of missions and for its report of missionary statistics. On his last morning a friend spoke in sympathy for his great suffering. His moans of distress ceased, he looked up cheerfully and spoke for the last time, "Yes; but I am the son of a King!"

SECRET SOCIETIES AND THE COLORED PEOPLE.

BY REV. H. H. HINMAN.

The following circulars were sent to a worthy pastor of a colored church in Mississippi. It is a specimen of the series of most wicked frauds perpetrated on the colored people of the South, in which it has been sought to involve their ministers as parties.

PRIVATE LETTER.

OFFICE OF THE SUPREME COMMANDERY OF THE UNIVERSAL BROTHERHOOD OF AMERICA.
NATCHEZ, Miss.,.....188.

DEAR SIR:—The Supreme Commandery of the U. B. A. respectfully state that you have been recommended to them as a gentleman worthy of confidence, and in consideration of which you have been elected a "Commander" of this organization. The office, if accepted, may be held during good behavior. You will receive for organizing Commanderies $50 a month, provided you initiate 100 members, and $100 a month, provided you initiate 200 members; and for any number less than 100, fifty cents per member, provided no lodge contain less than ten members; and 50 cents extra for each degree conferred.

1. The "Commander" with the greatest number of members shall be the successor to the Supreme Commandery in case of vacancy.

2. The "Commander" with the largest number of members in his State shall be commissioned Governor of all the lodges in his State.

3. The "Commander" with the largest number of members in his county, shall be commissioned County Commander.

You will understand from the above that you have an opportunity not only of making money in doing good, but of becoming a man of great distinction. Your degrees will be free, and increased with your membership.

The great and important secrets of the noble cause to be disclosed as the members rise by degrees, and its good works will soon make the organization the largest in the United States. If you accept *this greatest offer of a lifetime*, sign the enclosed oath and send for a commission and degrees to the Supreme Commander.

[This paper is issued from the Supreme Commandery, and signed by the "Supreme Commander," who is a lawyer, by a Rev. Miller, a Clerk of Circuit Court, a Principal of the high school, all of Natchez, and a real estate lawyer of Vidalia, La., who are the leading officers.]

OBLIGATION.

In the presence of your Heavenly Father and these witnesses you hereby pledge your sacred honor that you will never reveal any of the secrets of this order, or communicate them or any part thereof to any person in the world, unless you are satisfied by strict test or in some legal manner, that they are lawfully entitled to receive them; that you will conform to and abide by the constitution, the rules and regulations of the Supreme Commandery and the subordinate commandery to which you may be attached. That you will never sanction the admittance of any one to membership in the order whom you have any reason to believe is an improper person, nor will you oppose the admission of any one solely on the grounds of a personal matter. You will not in any manner whatever knowingly wrong or defraud a brother, nor will you permit it to be done by another, if in your power to prevent it. You will recognize all lawful signs given you by a member of this order, and will render them such assistance as they may be in need of, so far as you are able. Should you knowingly or willfully violate this oath or any part of it, you invoke on yourself total expulsion from the order, without the possibility of reinstatement and to be forever disgraced by the Brotherhood universally—SO HELP ME GOD.

OBJECTS.

This society is organized for the purpose of aiding and assisting the members thereof by paying to the legal representatives of a deceased member a death benefit of not less than five hundred dollars nor more than one thousand dollars, and to a member who shall become permanently disabled after joining the Brotherhood an endowment of not less than five hundred nor more than one thousand dollars.

"Any person, white or colored, male of female, of any religion or politics, who believes in a Supreme Being . . being sound in body and mind and of good moral character, or those who are desirous of reforming their lives, shall be eligible to membership in this Brotherhood."

I remark on the above:

1. It is an appeal to the pride and cupidity of pastors, offering them a large bribe if they will help

defraud their flocks, and a *larger* bribe if they are eminently successful. The organizer is to carry out this fraud by *pretending* that this is a *benevolent* society, and that it confers benefits on all those who are connected with it. Actually, he takes from each member not less than fifty cents, which he puts into his own pocket, and fifty cents more to pay for a promise, which in its terms can never be fulfilled. Besides this, each member must pay a regular assessment and dues, a part of which goes into the pockets of the organizer.

2. He is expected to sell valuable secrets with each degree, the pay for which he can put (at least half a dollar of it) in his own pocket. These secrets are declared to be "great and important." Like all the so-called secrets of other orders they are, and must be, simply frivolous and foolish, if not something worse. That there is any intrinsic value in *any* of the secrets of *any* of the orders no sensible person can honestly pretend. To secure this privilege of defrauding his neighbors, the organizer must swear and subscribe to an extra-judicial oath, dishonoring his manhood and violating the Third Commandment.

That men of respectability should lend their sanction to such a scheme seems incredible. The array of names, whether real or spurious, shows how widely the system has taken hold on the people, and with what impunity such frauds can be perpetrated on the innocent and unsuspecting.

IDLE VAPORING.

BY MRS. M. A. BLANCHARD.

It indicates a sad state of affairs when many of the utterances of those who are leaders of religious thought can only be fitly designated by this term. Confronted as we are on all sides by evils of greater or less magnitude, we might hope that every soldier of the Cross taking his place by his Master, would stand up bravely for the right, and as manfully oppose the wrong. If this were done how rapidly would "righteousness cover the earth even as the waters the sea." We have reason to know and believe that a vast majority of Christians are at heart opposed to secret societies. Protestant Christianity as a whole was a bursting out from the darkness of the convent, the cloister and the Inquisition, and with the chained Bible, into the risen glory of a life by faith in God the Father, Son, and Holy Ghost. What a heritage to enter upon was this!

But what do we see? Yonder is a young man just converted, full of ardor to spread the knowledge of Christ to those in pagan lands. When just about starting to his work, after years of preparation Christian friends send him to the Masonic lodge, where he is duly initiated in its dark mysteries, his conscience put under bondage to new and strange oaths, and his Saviour left, with his hat and clothes, at the door. This is all done to increase his influence in heathen or foreign lands. Sad at heart, you seek to get access to the thought fountains, to popularize the example and teachings of Christ, who "ever spake openly to the people and in secret said nothing," so that victimizing our young men in this way shall cease. To your agreeable surprise you find the private opinion of a multitude of the educators in our land to be heartily with you. But like "dumb dogs" they will not bark. "They see the wolf coming." Those under their eye and influence are in danger of being stripped, mangled, and torn; they will not utter a loud and hearty warning themselves, nor will they get or allow another one more brave than themselves to do it for them. No, their fine sentiments all end in idle vaporing.

OLE BULL—A MUSICAL REMINISCENCE.

BY GEORGE W. CLARK.

I saw it stated in a public journal the other day that Ole Bull has left a daughter who inherits her father's musical genius. If so, cultivated and developed, she will make her mark and fortune in the world. This notice calls to my mind some reminiscences of her famous father.

I have heard nearly all the great masters on the violin that ever came to this country, but no one ever made such a revelation of the wonderful powers of that wonderful instrument to my mind and heart as did Ole Bull. No one ever carried my soul by the influence and power of music to such sublime heights of royal ecstacy as this then youthful Norwegian. Next to him came Mons. Julian, with his famous band of one hundred performers, in Castle Garden, New York. I heard them both on the occasion of their first appearance on our shores, and I look back upon these occasions, though now almost half a century ago, as the two great and most intense musical events of my life. I heard Gottschalk, Thalburg, and the wonderful blind Tom on the piano, and was charmed, especially with the extraordinary performances of that eccentric nondescript, "blind Tom;" but I confess to greater and more intense delight when Ole Bull, that king of violinists, made his *debut* in New York city.

The Tabernacle was packed with a brilliant, fastidious and appreciative audience; who, while they seemed taken quite aback by the youthful, even boyish, modest and diffident appearance of the young Norwegian, and who seemed also to mistrust his ability or power to answer their very sanguine expectations, yet gave him, nevertheless, a most cordial and enthusiastic reception, to which he most gracefully bowed his acknowledgments. The profound silence that now ensued was intense, almost breathless. Then came the deliberate, artless, and nice adjustment of the instrument under the inclining left ear, the soft and delicate twang of the strings by the fingers, as the ear turned listfully down to hear if they were "*just in tune.*" Then the long and exquisitely drawn bow and the sweet, tender, weird, enchanting and anon rhapsodical strains soon dispelled all doubt, holding all spellbound, and finally completely electrified the vast audience. The young foreigner was overwhelmed with shouts of applause, as the human mass rose simultaneously to their feet, swinging their hats and waving their handkerchiefs and literally burying their idol with a shower of magnificent bouquets.

Ole Bull's powers of imitation and description were marvelous, and elicited great admiration. In his piece dedicated to "*America,*" while reveling so grandly upon its magnificent mountains and amid its beautiful valleys, he would occasionally drop into some sweet, tender and plaintive negro melody, stirring the deep chords of pity in all hearts. Then while portraying our broad lakes, silvery streams, flourishing towns and rising cities, he suddenly broke out into "*Hail Columbia, Happy Land,*" again carrying the immense audience by storm.

In his piece describing the "Solitude of the Prairies," I involuntarily imagined myself standing alone far away out on some of those vast western plains, "a thousand miles from any place," or mortal inhabitant, just as night was casting its sable curtain over the earth. So real was the whole scene presented to my mind that I could fairly feel the falling shadows of evening, and hear the black crickets sing in the prairie grass.

During the rendering of his famous "*America,*" and in the midst of its glowing tribute, he glided suddenly and playfully into "*Yankee Doodle;*" and such a going over and shaking up that crankey old tune had never taken before. He played it fast and he played it slow; he played it high and he played it low; he turned it inside out and outside in; down side up and upside down; changing the key and the movements and varying the variations and the intonations and the accentuations, again and again, until the audience was completely convulsed with laughter, ending with round after round of almost deafening applause.

On his programme for the evening was a composition entitled "Niagara Falls." The idea of describing Niagara Falls, that wonderful wonder of the world, with a "*fiddle,*" seemed ludicrous in the extreme, and many feared it must prove a ridiculous failure. Yet he did it; and so successfully and with such consummate skill and perfection we could fairly hear the roar of the thundering cataract, see the arched rainbow amid the silvery spray curving over the awful chasm, and hear the birds sing and twitter their sweet notes amid the leafy boughs on Goat Island. As the last notes died away there burst forth another wild demonstration of delight, accompanied with another still more copious shower of bouquets. The young Norwegian stooped to gather up and press to his breast these beautiful and fragrant tokens of their generous and enthusiastic admiration and delight, but all in vain; they fell so thick and fast about him he was obliged to "fall back" and bow himself off the stage to avoid the peltings of the floral storm. The platform was left a literal "bed of flowers."

From that night on Ole Bull was "master of the situation." He had won all hearts. He had achieved a victory. A continent lay at his feet. His success and his fame in America was assured. With his brilliant career through our country after that, and of the thousands who flocked to hear, and were held spell-bound under the mysterious influence of his magic wand, the older of your readers are familiar. There was none of the "see-saw," "clap-trap," "humdrum methods in his performances. They were free from the mere common, mechanical, formal and monotonous routine. His style was peculiarly his own; his renderings were always inspired by the deep and glowing fires of true genius. They were therefore, not only natural, easy, unaffected and graceful, but they were in a high degree esthetical as well as emotional— nay, more, they were sublimely spiritual and inspiring; and his hearers were always left the purer and the better and with sweeter memories lingering ever, after hearing Ole Bull.

I can never forget the scene—this, the first time, though now more than forty years agone, when I heard Ole Bull on the occasion of his *debut* in New York, then in the flower and flush of his youth: nor the last time I heard him in this city in 1881, when age had frosted both our heads with silver, while he yet retained complete mastery over his instrument, charming all hearts as of yore. Nor shall I forget the scene behind the curtain after the performance was over, as I went in to give him the friendly hand of gratulation and "good-bye," when he threw his long arms so cordially around my neck, and with a brother's warm embrace, as we exchanged the "*last farewell.*"

Ole Bull waa not only a radiant genius, but a warm-hearted and generous soul. He sought not only to entertain and delight his fellow creatures with his heavenly gifts, but to better their material condition with his wealth, which was freely lavished for that purpose.

From here he returned to his native Norway—to the hills and to the home of his childhood, to the scenes of his youth and the graves of his fathers, where now he *sleeps well!*—and where his memory is embalmed in the hearts of the millions in two continents, who have been enraptured by his wonderful and charming skill upon the violin.

Detroit.

SLAVERY! SALOONERY! LODGERY!

The syllabic termination of these three words might have great additional force if it had the significance of the Scotch word "eerie," which means dread or fear of evil spirits! Lord Brougham, the Edinburgh *Review* writer, reform statesman, orator, and chancellor of the United Kingdom, said that the English language would be greatly enriched if the lowland Scotch were incorporated with it. The word "eerie" and many others, require more than one English word to give their correct meaning. But certainly it would be a correct thing to associate dread and fear with saloonery and lodgery, as, alas! became so justly realized in slavery and its rebellion.

Each of these *eerie* sisters show their identity of character by their preliminary actions of natural hostility to the supremacy of righteousness, and to the true equality and brotherhood of all mankind. Slavery was the fate of the black skin under white despots. Lodgery has its despots over its oath-bound slaves of every shade of skin, and saloonery enslaves by drunkenness and follows in the footsteps of these illustrious evil-doers by the persecution and murder of those who seek to prevent the evils which flow from it, by depriving it of its license. The early Abolitionists, the revealers of the secrets of lodgery, and the advocates of prohibition to-day experience the same treatment. The mob is appealed to, or chosen instruments of vengeance are secretly engaged to wreak the rage of the lodge despots and of the liquor lords upon the faithful ones who dare to declare the truth about the trade, or the dens which foster the vices that would ruin the peace and prosperity of our homes and country.

Slavery and lodgery were faithful allies before the war. Saloonery and lodgery are now equally bound to support each other against the glorious progress of sentiment in favor of emancipation from their direful sway.

Morgan, Lovejoy and Haddock were martyr victims without forms of law as scores of others were; and John Brown equally martyred, though by the form of law, inspired the march of our armies. The trial of Haddock's murderers will soon tell whether saloonery or law is supreme in Iowa and the sooner or later probable result in our whole country.

T. H.

The divine origin of the Bible is proved by its doctrine of sin. It does not say idolatry is unreasonable and unmanly, but a sin. Sabbath-breaking, killing, lying, stealing, adultery, swearing and covetousness are sins. The Bible condemnation of sin tends to lead wicked men to repentance. In this very point much modern Christian effort is vain. The church does not say with the emphasis of the Bible: Sabbath desecration is a sin, the raising, sale or use of tobacco is a sin, the making, sale or use of intoxicating liquor is a sin, the administering, concealing or taking of a secret lodge oath is sin. The Bible doctrine is that sin is to be confessed as publicly as the offence; to be atoned for as far as ability and justice admit; to be abandoned, hated and condemned, not sneaked around and concealed. It is not enough to tell wicked men that their acts

are ungentlemanly, expensive, unhygienic and unwise. No man was ever led to sound repentance and eternal life by such surface arguments. "The soul that sinneth shall die" is the Gospel tocsin that rouses the sleeping sinner to cry for mercy and accept deliverance through the atonement of Jesus Christ.—*Christian Witness.*

THE COLORED MASONS OF MISSISSIPPI.

AN ORGANIZATION OF MURDERERS.

A Grenada, Miss., letter to the New York *Herald* says: Greenwood, the county seat of Leflore county, Miss., is situated upon the Yazoo, two miles below the confluence of the Yallo Busha and Tallahatchee rivers.

The country around Greenwood forms a portion of what is known as the "Black Belt"—the negroes being in the majority of five to one—and is part of the famous Yazoo delta, the richest and most productive country upon the globe.

In this immediate section within the last two weeks evidence has been obtained which threw the whole county into the greatest excitement and astonishment and has unearthed crimes of great enormity.

Dick Murrell, a Negro, came to Leflore county several years ago from the neighborhood of Selma, Ala., accompanied by six or seven brothers and sisters. They were all bright mulattoes and fearless dare-devils, but Dick seemed to be by far the best and most law-abiding of the lot.

They were all, except Dick, implicated in trouble in Leflore county years ago, when one of them was killed and the others required to leave the country.

A year after that Matthew Beck, one of the best and most law-abiding citizens of the county, and who was involved in the original trouble with the Murrells, was assassinated. Circumstantial evidence pointed to the Murrells as the assassins, and they were arrested in Alabama, but were discharged upon habeas corpus before the people of Leflore county had the opportunity of presenting their evidence. They have not been heard of since, but Dick Murrell was not connected or involved in any of this trouble, and has always been regarded a good citizen.

In 1880 there came to Leflore county, as a teacher in the public school, a Negro named Henderson, who, after teaching a while, was appointed United States census taker. While acting in that capacity he was instrumental in organizing in Greenwood the first lodge of colored Masons in the county. Soon afterward Henderson was indicted by the grand jury for forgery, he having drawn a draft with all the names forged, upon which he received money from a Mr. Tinny. While the grand jury was investigating this forgery case, one of the newly-made Masons, a Negro and member of the grand jury, offered to pay Tinny the amount Henderson had obtained from him in order to stop further proceedings.

The order languished until after the overflow in the delta in 1885, when one Thomas W. Stringer, colored, who officiated at the institution of the Greenwood lodge in 1880, again made his appearance, and organized several lodges—one at Surah Mound, a plantation on the Tallahatchee river, about five miles from Greenwood, and one at Dry Bayou, ten miles further up the river, on a plantation largely owned and cultivated by Negroes.

Accident has thrown into the possession of the correspondent the dispensation of Stringer to this lodge. It is dated Vicksburg, Oct. 22, 1885, and appoints certain parties officers of Dry Bayou lodge and authorizes them to admit, initiate, pass, and raise Masons to the sublime degree of Master Mason, and directing them to obey all rules and edicts emanating from the Grand Lodge, and not otherwise.

Henry Taylor, a Negro living on the plantation of a Mr. Stoncill, killed his uncle, Luke Taylor, in the latter part of last July, for acknowledged wrongdoing with Martha Taylor, Henry's wife. The Negroes were much incensed against Henry, as Luke was a member of Dry Bayou lodge, and but for the firmness of Mr. Stoncill would have lynched him. Henry was shortly afterward tried and acquitted by a committing court. Another Negro, George Evans, a short time after this, in an altercation with Ben Harris, also colored, and a Mason, of the Greenwood lodge, shot and killed him. George came into Greenwood badly wounded, claimed the protection of the white people, and was lodged in jail. A few nights afterward a crowd of one hundred Negroes, composed exclusively of the Masons of the Dry Bayou, Surah Mound, and Greenwood lodges, forced the jail, took George Evans about half a mile from the building, hanged him to a tree, and then riddled his body with bullets. As the different crowds disappeared that night the members of the Dry Bayou lodge called out that there was a man in the neighborhood who had killed a man and needed attention.

In the meantime notice was given to Henry Taylor and his wife that the Masons intended killing both of them as soon as a protracted religious meeting, then in progress at Dry Bayou, should close. Henry quit work late in the afternoon of Saturday, August 20, went to his home, and neither he nor his wife has since been seen. After the disappearance of Henry and his wife, the Negro Masons industriously circulated the report that they had fled the country, and this report was not questioned until September 17, when the body of a man was found floating in Tallahatchee River, a few miles below Stoncill's plantation. The corpse was badly decomposed; about the neck a pair of trousers was tied with suspenders, and these trousers and suspenders were identified as belonging to Henry. A coroner's jury was at once impaneled, and after a close investigation, taking four days, the jury returned a verdict of murder against eleven parties, including Dick Murrell and others. These eleven were arrested, and upon a preliminary trial before two magistrates were remanded to jail without bail, except Dick Murrell, who was discharged. Dick had turned States evidence, and given the names of a great number of others implicated in the double murder. The witness upon whose testimony the verdict was rendered by the jury of inquest at the preliminary hearing by the magistrates refused, for a while, to give any evidence, saying that if he testified he would not get home alive. It was only when Dick Murrell, a brave and fearless fellow, told what he knew, that the recalcitrant witness could be induced to testify against his brother Masons.

It had been fully proved before the jury of inquest that a part of the obligation taken by the fraternity was to avenge the wrong or injury done to any Mason, and that it was the duty of the officers of the lodge to see that the same was carried out. That they kept this obligation the recent deaths of George Evans and Henry and Martha Taylor fully shows. The body of Martha has never been found, but evidence has been obtained that she, too, was shot at the same time and place that Henry met his death. Both bodies were carried out upon a log projecting into the river and thrown in, Martha's dress being filled with rocks and securely tied around her feet.

The main witness against one of the party whose trial was to have begun on the 10th inst., cannot now be found. Dan Miller, another important witness who told of the obligation, has also disappeared, leaving his crop and family behind. No conception of the difficulty of obtaining evidence can be had, except by those engaged in ferreting out the matter. Negroes outside the order stand in mortal and ineffable dread of the enmity of the fraternity, and it is only after the most solemn promise of protection by the whites that they will consent to tell anything. Now, however, that the silence of members of the order has been broken, no difficulty is apprehended by the grand jury, which shortly convenes, in gathering all the testimony needed to establish the existence of this hellish obligation and their terrible executions.

The parties implicated are some of the most prosperous and thrifty Negroes in the county. Some own real estate, and many raise annually from fifty to one hundred bales of cotton. Should the matter be prosecuted to its full extent, as it most certainly will be, the white planters of the northern and central portions of the county will be heavy financial losers. They are very much enraged over the enormity of the crimes, and though pecuniarily interested in having the personal attention and labor of the Negroes in gathering their crops, yet they refuse to go on bonds, secure attorneys' fees, or to do anything except to ferret out and punish the perpetrators.

THE PHYSICAL AND MORAL NECESSITY OF THE SABBATH.

In an appeal for Sabbath rest Dr. Humphrey mentions a case which has often been cited: "A contractor went on to the West, with his hired men and teams, to make a turnpike road. At first he paid no regard to the Sabbath, but continued his work as on other days. He soon found, however, that the ordinances of nature, no less than the moral law, were against him. His laborers became sickly; his teams grew poor and feeble, and he was fully convinced that more was lost than gained by working on the Lord's day. So true is it that the Sabbath laborer, like the glutton and the drunkard, undermines his health, prematurely hastens the infirmities of age and his exit from the world." Two thousand men "were employed for years seven days in a week. To render them contented in giving up their right to the Sabbath as a day of rest, that birthright of the human family, they paid them double wages on that day—eight days' wages for seven days' work. But they could not make them moral nor keep them healthy. Things went badly and they changed their course—employed the men only six days in a week and allowed them to rest on the Sabbath. The consequence was that they did more work than ever before. This, the superintendent said, was owing to two causes, the demoralization of the people under the first system, and their exhaustion of bodily strength, which was visible the most casual observer." Mr. Bianconi, of Clonmel, in Ireland, proprietor at the time of one hundred and ten vehicles which traveled from eight to ten miles an hour, stated before a statistical society that none of the cars except those connected with the mail were run on Sabbath; that he found it much easier to work a horse eight miles an hour every week day, in place of six miles, than an additional six on Sabbath; and that by this plan there was a saving of thirteen per cent. He added, in conclusion: "I am persuaded that man cannot be wiser than his Maker."

In that remarkable cabinet of thought and information on this subject by James Gilfillan, to whom we are indebted for the above facts, this sentence strikes us: "Hogarth, like himself, is true to nature when, in one of the early plates in the series of 'Industry and Idleness,' he represents the idle apprentice, whose course ends at the gallows, as gambling on a Sabbath day upon a tombstone during divine service." We need the Sabbath to curb, to restrain, to overcome these corrupt natures of ours. We need it to divert the whole current of our lives from channels of earthly-mindedness to those of the Spirit. We need it to open our souls to the reception of the light of the Sun of Righteousness. We need it to bathe our souls, polluted with sin, in the fountain of the Redeemer's blood. We need it to clothe our souls with the spotless robes of the righteousness of Christ. We need it to satisfy the hunger and quench the thirst of our souls with the bread and water of life. We need it to hold communion with the Master and drink in his love as the fleece drinks in the dew. We need it for distributing the manna that grows in the midst of the Paradise of God, and scattering the leaves of the tree of life which are for the healing of the nations. And when that blessed Sabbath arrives that is promised in the Word, when the sound of the woodman's axe and blacksmith's anvil will not be heard, when the rattling of the wheels of the mill, the shuttle and the loom will not be heard, when the rumbling of the trains, the shrill whistle of the steam boat, and the thundering applause of the maddening crowd on the pleasure grounds will not be heard, when the plough will lie still in the furrow and the yoke will not pass the ox's neck, when the roofs, chimneys, steeples and monuments of our cities will rise in an atmosphere less murky than on other days, and when the churches will be filled with anxious hearers, who will hang on the preacher's lips like bees in a swarm, then will these words of the Saviour be verified: "The Sabbath was made for man."—*Rev. J. M. Foster.*

STRANGE FIGURING.

The Grand Lodge, Knights of Pythias of Pennsylvania, met at Williamsport, Wednesday, August 15, 1887, and representatives are reported present from 500 lodges, while another part of the annual report claims only 388 lodges in this commonwealth. This report says that during the past year only seventeen new lodges have been organized, while five had surrendered their charters, leaving a net gain of only twelve new lodges in Pennsylvania, with its sixty-six counties and many large cities. Some things in this report strike us as most singular, if not a little salty. According to it, the receipts of the year were $10,347.23, which added to a balance on hand from the previous year of $6,728.87 make the total receipts only $17,076.10; and yet this report says that the lodges spent in the last year, for the relief of brethren, $130,445.20; for the burial of the dead, $35,099.55; and for the relief of "widowed families," $1,099.96, or a total of $166,592.71; and still there was a balance on hand of $6,567.16, making a grand total of $173,150.87. These figures, this grand report says, are taken from the reports of "the Grand Master of the Exchequer" and "the Grand Keeper of Records and Seal," and of course must be taken as true, by outside people who cannot understand lodge manipulations of money matters, or how an annual income of only $17,076.10 can be made to pay an outlay of $173,160.87. When the report says, "This shows a good work among the distressed and sick," it reminds us of the miraculous multiplication of the loaves and fishes. But we feel sorry that the brave Knights of Pythias could not find it in their hearts to give "widowed families," in the entire twelve months, only $1,049.96 out of an expenditure of $166,593.71.

Surely, the 37,466 members now claimed in Pennsylvania do not remember the widow and the fatherless in a way that is "very flattering to the present administration." The K. of P. report "a fund on hand and amount invested of $657,342." Perhaps from this they drew the excess of their expenditures over receipts, amounting in the last year to $156,-074.67. At this rate it would take but little over four years to exhaust the entire "investment" and wind up the K. of P. financially.—*Sandy Lake News.*

REFORM NEWS.

FROM THE GENERAL AGENT.

DR. HASSELQUIST INTERVIEWED.

NEAR FAIRFIELD, Iowa, Oct. 25, 1887.

The day is faultless. The region through which we are passing is one of the best improved in this rich and fertile State. Drouth has evidently effected crops, but stock, as seen from the cars, seem to be in fine condition. Corn husking is evidently the special order among farmers, and every thing indicates a busy season. A pleasant incident was the meeting with Dr. Hasselquist, who has been my traveling companion since five o'clock this morning, who is a deeply interested student of the secret lodge system and converses intelligently upon any phase of our great movement.

He said, in substance, "I do not pretend to predict the future, but it does seem to me that a crisis is near at hand, and I have thought the devil might be organizing the secret empire for the final conflict." He expressed hearty admiration for the N. C. A., but wondered that the workers were not so disheartened as to abandon the field.

Such thoughts indicate a comprehension of the issues involved which is possible only to the prayerful and well-informed, and it is encouraging to find one who is a leader in the religious and educational movements of a great denomination presenting a rare exception to the general rule of ignorance or indifference on a question so vital. Dr. Hasselquist was glad of an opportunity to examine the Knights of Labor covenant, and to have assurance of its genuineness on so good authority as that of the late John B. Finch. The proof was on this wise. Referring to me and holding in his hand a copy of the Knight of Labor exposition, which on his request I handed him as he stood before the audience, he read such extracts from the covenant as he chose, thus having a full knowledge of what he was asserting. Directing his remarks to me, he said, in substance, "If you were never a member of the order, you must have stolen that obligation, and in that case you must be a thief. If you were ever a member you obligated yourself to keep its secrets, and in that case you must be a liar; and in either case you are a fool."

This novel demonstration rather amused the Dr., but he thought it severe language for a gentleman to use, and rather hard on me. I replied that I could well afford to be sacrificed in that way, to obtain the confirmation of the correctness of that obligation by so notable a member, and before an audience of intelligent people.

The Dr. reported a healthy state of affairs at Augustana College and the Theological Seminary, and will have something to say in his paper about the New Orleans convention, which he heartily endorses.

PRINCETON.

Stepping from the car I grasped the hand of Bro. M. N. Butler. This town has improved since I was here before. Old wooden structures have given place to substantial two-story bricks, and the indications are of a brisk business. The court house stands in the middle of an unfenced square and shows signs of age. Its outer walls are embellished with temperance sentiments: east side, "Whisky a national curse;" south, "Prohibition;" west, "Help save the boys. Vote for home;" north, "Redeem Mercer county." This is where our meeting is to be held, and I am hoping for a good time.

BRO. NEEDELS AND THE AMERICAN PARTY.

ALBANY, Mo., Oct. 28, 1887.—After the successful termination of the meeting at Princeton on the evening of the 26th, I came to Albany, and thence six miles in the country to the home of our old friend George W. Needels. I cannot conceive of a more hearty welcome or more generous hospitality than I received from Bro. Needels and his excellent wife. We read the Word, united in song, prayed and talked together as the hours flew by on swift wing. His desire is to plan and do for "God and home and native land" while it is day, for he says, "What I do I must do quickly." His admiration of the *Cynosure* is unabated, but he is deeply impressed with the necessity of a political party and organ that shall do in the sphere of politics what the N. C. A. is doing for the churches, and he is ready to back any feasible movement in that direction to the extent of his ability. His desire is for a leader, and party organ that shall take a bold stand and enter upon an aggressive, uncompromising course with its head center at Washington, D. C., and its outposts at every point where they can be planted. Evidently he has thought and prayed earnestly over the matter and has plans which he hopes yet to see in some measure realized, but it would be better for him than for me to explain. Though he has said or written but little of his views of late, he is as much in earnest as ever he was when defending his rights and the honor of his flag in the dark days of rebellion. Bro. B. T. Roberts is to spend next week in a protracted effort with him and other brethren in this vicinity, and he is hoping to obtain light, and by council to reach a conclusion and mature some plan upon which he can successfully push forward the cause of the American party, a work to which he feels specially called of God. Let us pray that we may "see eye to eye," and stand shoulder to shoulder in "the unity of the Spirit and the bond of peace."

A SABBATH IN OLATHE.

OCT. 31.—I am waiting for a train to Greenfield, Mo. Bro. Butler preceded me on Saturday and I stopped over to spend Sabbath. My first call was on Rev. W. W. McMillan, whose greetings were most cordial. I regretted to find his excellent wife suffering from temporary illness, but was glad to find her much improved this morning. Rev. J. H. Wylie, successor to Bro. McMillan, was absent assisting his brother in communion services at Washington,Iowa. He is much esteemed and highly commended in the community. At the house of Bro.H Curtis I found Rev. J. C. Bernhard, and a home in good, old-fashioned welcome. Bro. Bernhard was engaged in a protracted effort and it was arranged that I should speak on Saturday evening and on Sabbath. Rev. Mrs. Shaw of Boston gave a lecture in the United Presbyterian church under the auspices of the W. C. T. U., which doubtless diminished the attendance, but a fair audience assembled at the hour of evening services. Several old friends came forward at the close and among them Bro. Bishop, whom I last met as professor in Avalon College,Mo He is now pastor of the Congregationalist church in this city. The Sabbath evening congregation was much larger than either that preceded and I spoke with some liberty from the words, "What will you do with Jesus which is called Christ." I noticed Rev. McMillan, Dr. Bell, Mr. Achison,Mr.Miller,and other Covenanters in the audience, and learned that there was some disappointment that no mention was made of the lodge system. A movement is in progress to arrange a union service on my return and I propose by the help of God to speak once again on this iniquitous system in Olathe. On Saturday there was a large crowd gathered from the country, and as I passed among them I did not witness a brawl, see a bloody face, hear an oath or detect the influence of liquor in a single instance. The season has been favorable and crops exceptionally good in Johnston county, and all the good people are satisfied with prohibition which does prohibit,in spite of the hell holes of Kansas City, only twenty miles away.

WELCOME TO SOUTHWESTERN MISSOURI.

DADEVILLE, Mo., Nov. 1, 1887.—From Olathe I came to Walnut Grove, Mo., on the Gulf Road, reaching the station at 5 P. M. A friend with mules and hack was ready to convey me some twelve miles to Friendship Baptist church. The way was through woods and over what must be a rough and romantic country, with clearings, cabins, and occasionally more pretentious dwellings. The weather was warm and the moon in its full strength. Doors were open and in many instances we could see the cheerful blaze in the old-fashioned fireplace. We reached the church a few minutes after seven o'clock, and found it environed with teams hitched to the trees, and packed with intelligent men and women, who had come, some of them, from five or six miles away to hear a lecture on Masonic religion. It was the third meeting by Bro. Butler, and the audience,which had grown from twenty on Sabbath morning to the full capacity of the church, was a decided compliment to the speaker. Bro. Butler was armed with Masonic works and showed himself master of the subject. The attention and order were unexceptional and the enthusiasm at the close exceedingly gratifying to witness. I had been on the cars and in the hack since eleven o'clock, missing supper and not having a chance to wash, but improved the opportunity to put in a few words. Arrangements were made to have a strong delegation at the court house in Greenfield to-night, and the meeting adjourned with benediction by Elder Brookins. A hearty hand shaking followed, and I accepted the cordial invitation of Mr. Wood Kirby, who took Bro. Butler and myself three or four miles, where we were most hospitably entertained by him and his excellent wife, who is deeply interested and thoroughly enlisted in the work. We are now waiting at the postoffice in this village for conveyance to Greenfield, where we are to renew the discussion this evening.

J. P. STODDARD.

OUR WORK ALONG THE GULF.

The Rising City of Pensacola and its Immoralities—A Masonic Graduate—Toward New Orleans—The City and its Universities—Welcome and Sympathy—Dr. Bothwell, the Central Church and the N. C. A. Convention—No Glenn-Bill Trouble in New Orleans—The Jewish Orphan Asylum and Jewish Lodges—Pastor Hall and his Church Free from Secretism.

NEW ORLEANS, Oct. 26, 1887.

DEAR CYNOSURE:—Around Mobile Bay and down to Pensacola, Fla., is an uneventful ride. There are a few lumber and turpentine villages and but little cultivation. I did not see one cotton field in all this region. Small fields of sugar-cane are seen, and some of turnips or other garden vegetables, but little or no grain of any sort. The soil is too poor. Near Pensacola almost nothing is cultivated. There are a few orange trees and might be more, for they seem to be bearing fairly well. The swamp land, if drained, would undoubtedly be fertile, but the sand hills seem to be moved about by the winds.

Nevertheless, Pensacola is a pretty and flourishing little city. Young it is not, for its old Spanish origin is indicated by the names of its streets, and by some of the signs on its stores. It is at least twice as old as Chicago, but until within a few years it has been but an insignificant village. The opening up of the great lumber region of Southern Alabama and West Florida, and the fact that it has the deepest harbor south of Norfolk, are making it an important place. It has now a population of over 14,-000, with many fine public and private buildings, and is in marked contrast with Mobile in the energy and public spirit of its citizens. It is becoming an important winter resort, and has some fine hotels. The custom house, court house, and public school-building for whites, are fine structures. There is also a public school for the colored people, who constitute about half of the population. In number and size of the ships in the harbor it surpasses any city on the southern coast; but they are nearly all engaged in the lumber trade. I did not see one bale of cotton. The wages paid here seem to be better than anywhere else in the South, though the employment is not constant. Intemperance, Sabbath-breaking and kindred immoralities are exceedingly prevalent. There are very few professed Christians, I am told, who do not drink wine and beer.

I attended the meeting of colored ministers on Saturday afternoon at the A. M. E. Zion church and spoke for forty-five minutes on the secret lodge system. I had careful attention. Two of the brethren are Masons, and one of them is a devoted one. He said that Moses was the first Mason, and that Christ and the apostles were Masons. This he *knew*, and that a man who was not a Mason could not understand Masonic books or know anything about it. He claimed to have historical proof that the Saints John were Masons, but when confronted with testimony of the Grand Secretary of the A. F. and A. M. of Iowa, he said that Mr. Parvin did not know what he was saying. It was useless to attempt to contend against so much wisdom(?). Here is a man who is as miserably ignorant of the English language as he is of the facts of Masonry, who will continue as a pastor to be a "blind leader of the blind."

I attended and addressed the Sabbath-school in the African M. E. church; and preached at 3 P. M. in the A. M. E. Zion church, the largest in the city, and at night had a good congregation in the A. M. E. church. The pastors of these churches, who are holding revival meetings, showed me much kindness.

Monday morning at 6:50 I left for New Orleans which place I reached at 7:20 P. M. For a long way southwest of Mobile the road passes through pine barrens. Then in Southern Mississippi there is a better country, a number of pretty towns, and some grand views of Old Ocean. It was amusing to see how many places are aspiring to be fashionable resorts, and the names they take. "Orange Grove" had three small houses, but not an orange tree. "Arlington Heights" is simply an enclosure with a sign over the gate. It is perhaps five feet higher than the surrounding plain. But Scranton, Mississippi City, Pass Christian, Bay St. Louis, and some others are pretty places. Beyond this the rivers, lakes and marshes seem interminable, until the train suddenly emerges from the woods and the long ar-

ray of electric lights tell us that we have reached the "Crescent City."

New Orleans is a good ways from the sea, but I found that *sharks* are not confined to salt water. I was not *badly* bitten, and after a good night's rest felt renewed hope and courage. It is probable that New Orleans, in spite of recent storms and floods, was never so prosperous as to-day. A full cotton crop is being harvested earlier than usual and rapidly marketed. An unusually fine growth of sugar-cane is also early, and is being manufactured. There was a better corn crop, and planters have less to buy. Southern Louisiana has more oranges than in any year since 1880.

I went out to Leland University, and all along St. Charles Street for several miles there are beautiful orange trees bending with fruit. At Leland the young trees that I had supposed killed beyond redemption are quite full. I did not find President Mitchell at home, but met a kind reception from the professors and teachers. I went also to Straight University, where I found an unusual number of students for the season and President Hitchcock and his corps of teachers hard at work, but kindly courteous and sympathetic. At a second visit to Leland I became acquainted with President Mitchell, late a Chicago pastor, and formerly president of Shurtliff College, Alton, Ill. I found him quite in sympathy with our reform. He was quite willing to have me address the students, but advised that we wait till a larger number are in attendance. This school, with its beautiful location, fine buildings and excellent officers and teachers, ought to have a better attendance. It probably will have later.

A new school for the education of the colored, known as Columbia University, has just been opened in a central location under the care of Pres. G. W. Bothwell, D.D., late of the Southern University. I called on Dr. Bothwell and found him hearing a class of young ladies recite in "The History of English Literature." I saw that they were readers and thinkers. The school opened on the 24th with seventy students. He expects the number to double next week. Dr. Bothwell is pastor of the Central Congregational church, and says that he will do all that he can to aid the convention which it is proposed to hold in that church, and that he is in entire sympathy with the work of the N. C. A.

There has been for the last year or two a growing reaction against the secret orders in this city and in this State. This has been due in part to a conviction of their sinfulness, but more to the rascality of many who are at the head of the orders. Never was a more favorable time to push our reform.

THE UNIVERSITIES AND COLLEGES OF NEW ORLEANS.

Among the five so-called universities open to the colored youth of New Orleans, Straight is the oldest, most largely attended and best supported. There are nineteen professors and teachers, including the able president, Rev. Dr. Hitchcock. A Congregational church, made up largely of students, has been organized and worships in the chapel. Prof. Berger acts as pastor. In the Law department of this school there has been for years the co-education of both white and colored students. There has been no friction and no dream of social equality or miscegenation. All have accepted it as the equal opportunity of equal citizens to understand and interpret the laws to which all are alike subject. Had it been in Georgia Mr. Glenn would have been greatly shocked, but here in Louisiana race distinctions have never been so strongly marked. In ante-bellum days there were Negro slaveholders who ranked with the aristocracy, and whose children had the best of educational advantages. The horror of race contamination was never felt by the old French settlers as it was by those of English origin; and Roman Catholicism—with all its faults—is far less tolerant of the proscriptive spirit, which excludes the colored worshiper from his Father's house, than most of the Protestant churches of the South. Whoever visits these five schools will see in all of them every shade of color, from the pure black to those whom the unpracticed eye cannot distinguish from the Caucasian race. Nor will he find that talent depends on complexion. As often as any way the pure Negro comes to the front and carries off the prize of oratory or scholarship.

Among the schools visited, New Orleans University deserves mention. It is under the patronage of the M. E. church and the care of President Adkinson. It has about 150 students, but expects a considerable increase later in the season. A large, fine building is nearly completed, and will add greatly to their means of instruction. The president cheerfully accepted our literature; but, while his treatment was very courteous, he thought it would be very imprudent to allow an address to the students on the subject of secret societies lest friends should be alienated. This is one of the few schools of the South that has declined to give me a hearing, and in all instances by men who had but just come on the field, and had no just comprehension of the nature and importance of the subject. It is only a question of time when they will think differently.

Just beside this large, new university building is one still larger, and, though studiously plain, is a noble structure. It is the new Jewish Orphan Asylum. I was politely shown through the building by Rabbi Heyman, who, with his wife, has general supervision. The Rabbi is a devoted Jew. He had established a school for the education of his people in Damascus and also in Algeria. He said that Jesus was a good Jew, and that he hoped all Christians would become as good Jews as Jesus was. He did not explain how a *good* Jew could pretend to be the Messiah when he was not. The building cost about $90,000, and will accommodate 300 widows and orphans. The money was raised by the contribution of the benevolent among this people, who, it would seem, contribute more in proportion to their numbers than any other class of people. There are about 150 orphans, most of whom attend the public school, but the youngest have a Kindergarten in their home. The little ones looked bright and comfortable.

The relation of the Jewish body to the secret lodge system is seen in the fact that there are four distinctly Jewish secret societies, and that the Grand Lodge of one of these, the I. O. B. B., appoints one-half of the directors of this institution. The corner stone of this building was laid by the Masonic Grand Master of the State, with the usual Masonic ceremonies. In his address he claimed that King Solomon was a Mason, and that of this fact "there is powerful and convincing evidence." What a wonderful contribution to history if this "evidence" could be shown. No one will question that in all these ceremonies and prayers there was no mention made of Jesus the Christ, though in the last prayer there was a petition for the "Messianic time." It would be a great accession to the Hebrew fold, and no loss to Christianity, but a most consistent and appropriate thing if all Freemasons would consent to be circumcised and unite with a body with which they are so intimately related.

Because of other engagements I was obliged to decline an invitation to address the students of Straight University, where I was most hospitably entertained. I became acquainted here with two Congregational pastors of the city, Rev. Isaac Hall and Rev. C. H. Claibourne, who earnestly sympathize with our work and will do what they can to aid our convention. The former said that out of 150 members he had not one that belonged to a secret order. The latter said he had belonged to the Freemasons, Odd-fellows and the Tabernacle; that he had been swindled by them all, and that he left them because his conscience would not allow him to remain. He had never seen an exposition of Masonry, and when I showed him "Freemasonry Illustrated" he said, "Here is what I paid many dollars for in the lodge." He has promised to write out his experience in the orders. H. H. HINMAN.

THE NEW HAMPSHIRE CONVENTION.

Our editor's letters give a general review of the meeting last week in Manchester, New Hampshire, the daily *Union* of that city has a detailed report of considerable length, and great fairness, from which we gather the following particulars:

The eleventh annual meeting of the New Hampshire Christian Association opened Saturday afternoon at 2 o'clock. The meetings are being held with the Elm Street Christian Advent church, and are productive of much interest, the attendance having been large since the opening session. Delegates are present from all over the State, and speakers from both Massachusetts and Maine are in attendance. A special feature of the session has been the singing, which is led by F. E. Blackmer and wife of Springfield, Mass., Mrs. Blackmer acting as accompanist. Seldom at a convention in this city has finer music been heard than that rendered by these charming vocalists.

The session opened at the time designated with a service of prayer, following which Elder C. L. Baker, pastor of the Advent Christian church, welcomed the Association to the city and to the hearts and homes of his parishioners, his remarks being responded to by the president of the Association, Rev. Isaac Hyatt of Gilford. The appointment of the various committees on resolutions, etc., followed, and then the afternoon meeting was brought to a close by President Hyatt, who delivered an interesting discourse on "How to Overcome Evil," the method advanced being the Biblical one of subduing evil with good.

After a prayer meeting in the evening, business was resumed and the following officers were elected for the ensuing year:

President, Rev. C. L. Baker of Manchester; *Vice-presidents*, by counties: Belknap, Elder J. G. Smith; Carroll, B. M. Mason; Cheshire, F. S. Wood; Coos, Elder S. Lang; Grafton, Prof. J. K. Lord; Hillsborough, Rev. E W. Oakes; Merrimack, A. H. Brown; Rockingham, Rev. Edward Robie, D. D; Strafford, Deacon Moses Pierce; Sullivan, C. W. J. Fletcher:

(*Continued on 9th page.*)

CORRESPONDENCE.

REFORM CONGREGATIONS IN AND ABOUT PITTSBURGH.

PITTSBURGH, Nov. 1, 1887.

EDITOR CHRISTIAN CYNOSURE:—Prof. D. McAllister, LL.D., has been installed pastor of the Eighth Street Reformed Presbyterian congregation, of which Rev. A. M. Milligan, D.D., was for twenty years pastor. This is one of the best congregations in the Covenanter body, and it is believed Dr. McAllister will fill the place with perfect satisfaction. It is fitting that a typical National Reformer should be the successor of one whose whole soul was consecrated to that work. Pittsburgh has been the headquarters for the movement heretofore, and there will be no change so long as this Professor of Political Philosophy occupies that pulpit.

Last Thursday evening I lectured in the McDonald Town Hall on the "Moral Responsibility and Accountability of Nations." The audience was not very large. The superintendent of the public schools was out and Bro. D. W. Irons, United Presbyterian pastor and principal of the Academy. On Friday evening I lectured in the same place on "The State and Moral Law." On Sabbath evening I preached in the United Presbyterian church of which Bro. Irons has charge, on "The Dominion of Christ." After three evenings McDonald ought to be well indoctrinated in National Reform.

Washington county is perhaps the richest in the State in natural resources. A rich soil on the surface, and under it a coal bed of six feet, together with oil and gas wells. Last Sabbath we assisted Rev. John Slater at the communion in the Miller's Run Reformed Presbyterian congregation. Father Slater has been the pastor of this congregation for forty-four years. He is an old blue-stocking Covenanter. He combines the courage of John Knox, who said before the Privy Council, "I am in a place where I am demanded of God to speak the truth, and therefore the truth I speak, impugn it whoso list," with the convictions of Luther, who said before the Diet at Worms, "I cannot submit my faith either to the Pope or the council. Here I stand. I can say no more. God help me. Amen." It is in striking contrast with the sickening conformity of our times. A secular historian says: "I know of none equal to Bunyan's Facing-both-ways, the fellow with one eye on heaven and one on earth, who sincerely preaches one thing and sincerely does another, and from the intensity of his reality is unable even to see or feel the contradiction. He is substantially trying to cheat both God and the devil, and in reality only cheating himself and his neighbor. This of all characters upon the earth appears to me to be the one of which there is no hope at all—a character becoming in these days alarmingly abundant."

J. M. FOSTER.

THE EVANGELIST MUNHALL AT COLUMBUS.

COLUMBUS, O.

DEAR CYNOSURE:—There is a much needed revival work being carried on in this city by Dr. Munhall, assisted by the singers, Dr. Towner and wife. This work was instituted by a union of the pastors of several of the churches. Special services were begun Sabbath evening, Oct. 23d, and have continued every afternoon and evening. We have been wonderfully encouraged, blessed and helped in attending these meetings. The doctor wields the sword of the Spirit with a masterly hand and thus evinces the truth of his calling. So far his effort has been to get Christians prepared for work, by dispelling false ideas, giving them right conceptions of truth, and getting them to act according to knowledge.

I would like to write at length of these discourses, but I may only speak of the sermon last night, as it will the most interest *Cynosure* readers. The subject was "Separation from the World." Several passages of Scripture were read, Ex. 33: 16 and 2 Cor. 6: 14 among them. The speaker dwelt at length on the latter passage. Said he, "I am going to talk pretty plain to you to-night. I am going to tell you some things that most preachers don't dare to tell you, but it is God's truth," etc. Then with an eloquence that is born alone of God, with a courage that is

alone to the saint, he riveted the attention of his audience, while he showed how professed Christians were going hand-in-hand with the world, how they were "unequally yoked together with unbelievers." First the marriage relation was noticed. Christian women united to unholy men, and Christian men married to sinful women. Theater-goers were yoked in, were helping to support ungodly and devilish performances. Card-players who professed Christianity could not ask God's blessing on their game. Business men were often unequally yoked; were partners in business that broke God's laws. The railway business was cited as an instance. "A professed Christian who will rent his building for a saloon or brothel ought to be kicked out of the church, I don't care who he is, or how rich he is!" said the speaker.

Next came the

SECRET SOCIETY QUESTION,

on which the doctor spoke substantially as follows: "I have been bumped into nearly all the secret societies going, and so know what I am talking about. I am out of all but two, and shall leave them if they don't behave. If these societies do as they claim they may do some good in benevolent ways. One secret society that I joined, shortly after I came in proposed a ball. I protested as a Christian. They went ahead with their ball. I took my hat and said good-bye. Another fitted up one end of the lodge-room for theatrical performances and I left. Two men, intimate friends of mine whose names were on the church book, could not find time to attend prayer-meeting once a year, and yet they traveled half way across the continent to attend a conclave of Knights, dance and parade. There are many professed Christians who pay $250 a year lodge dues who can scarcely pay $10 to church work, *times are so hard.* Such men are going to the devil. I lived in a town where there were thirty-four secret societies; young men going to hell by the hundreds. We wanted $600 to start a Young Men's Christian Association. I tried to raise the money (and if I cannot raise money then others need not try). I could not get it, and yet every one of those lodges were spending more every year than we wanted. Brethren, there is something wrong somewhere! Why don't you say Amen!" Several responses were heard from the audience. W. B. STODDARD.

TRUTH TRIUMPHING AMONG THE BAPTISTS OF TEXAS.

HEARNE, Texas.

EDITOR CYNOSURE:—Learning of the efforts and aims of your organization, I drop you these lines, and mail you a list of our pastors and ask that you mail tracts, or any thing that will help them come to the light. My people (colored) are given to societies. I have spent ten years out of fifty-two at their altars. They are greatly injuring my people, and are fast falling into disuse. I got a few of your tracts from Rev. Countee of Memphis, and used them to a good advantage.

Last Sabbath one of our churches had a corner-stone laid in Brazos county by the Odd-fellows, and when they were done the mason (brick-layer) builded one of the pillars on which the church was to rest. Pastor and people stood by and saw the work go on. They don't know of the wickedness. "How can I, except some man guide me?" said the eunuch to Phillip.

At our State convention, held October 12–16 at Brenham, I had private talks with a great number of our pastors, and found four out of five willing to give up the lodge. Some had on pins representing three different societies. The colored people are quite ready for these great reforms. They need reading matter. Thousands are too poor to pay for it, and others don't know where to send for it. Mailing something to a few will greatly help.

I met the chief man of the colored Odd-fellows, who is a professor in our Bishop College, at Marshall, Texas, and gave him a pamphlet which he read with great care, and promised to read up on the matter, and if he found the societies harmful he would quit. It is surprising to know how willing a great many of our best men are to throw off their yoke of lodge tomfoolery.

I would like to take your paper, but am too poor. I have been in the campaign of my State and Tennessee, and in the latter I got nothing for my work, and thereby was unable to meet a note on my home, and lost it. I returned home last week from Tennessee to find my wife and child out of doors. A friend gave me a "crank pin." I put it on and will try it again, and only pray God to give me strength and courage to spend and be spent in saving my people, and advancing the cause and kingdom of Jesus. I am yours in Jesus,

(Rev.) L. G. JORDAN.

NATIONAL REFORM IN NORTHERN WISCONSIN.

EAU CLAIRE, Wis.

EDITOR CYNOSURE:—I was overjoyed by Bro. Gault's visit lately, and presentation of National Reform ideas. The impression he made on his audiences was strong, and I trust will be lasting. Living two miles in the country, doing all my locomotion on foot, and 77 years of age, I could not personally do much to aid him; but my acquaintance with him, and the hearing his two soul-stirring lectures was to me as an oasis in the desert of my experience here. I think his remarks on Moses might be well entitled a grand answer to the "Mistakes of Moses," by Ingersoll. And I think if his lecture were advertised in some such words it might attract an audience. I exceedingly regret that no collection nor contribution was made for the cause. But I am certain that such an impression was made as will justify a second effort here. I am perfectly convinced that this country is doomed to destruction; it may be a speedy and a terrible one, if not averted by timely repentance. THOS. BARLAND.

PITH AND POINT.

ALL TOGETHER FOR REFORM.

I have been a reader of the *Christian Cynosure* for ten years. I have valued its teachings because they are sound, and correct, according to the Bible standard. I have also felt a deep interest in the gradual improvement of the paper and the rapid advance of the great principles which it advocates. I stand in heart with the sturdy workers, men and women, in front of the battle, ever ready to bend the bow and shoot the arrow against this Babylon of modern idolatry, so near akin to Diabolus, the leader of King Alcohol's army. I have taken my stand against both, and try to obstruct their onward movements; but prayer is my greatest weapon, and to take hold of the Almighty arm that moves the world is my blessed privilege.

The temperance work ought to be conducted without secrecy of any kind. Grips and passwords are offensive to a great many. My ideal is one grand open temperance society. Ministers of the Gospel and members of all Christian churches should come together and stand side by side as total abstainers in one mighty phalanx against these two giant sins of the age. To his church Christ delegated this work of saving the world.—MRS. A. P.

THANK GOD FOR CHRISTIAN COURAGE.

I hold my "demit" as a Master Mason in good standing, and for years the devil had me so hood-winked and the Masonic "cable-tow" such a reassuring turn "about my neck" that I really thought Masonry next to godliness. But, thanks be unto the God of all grace, by his Spirit and Word, through sanctified human agency, my eyes were opened to see Satan's hatred of Jesus, and that Masonry not only ignored but virtually dethroned my blessed Redeemer. Since which time (6 years ago) I have not shunned to expose the hell-born oaths and obligations of the order.—B. F. HATHAWAY.

HE SAW THE RESCUE OF MILLER.

I was once tolerably well stocked with Anti masonic works, but they are all stolen from me. I lived in Leroy, New York, and saw Miller, the printer, when they rescued him from the Mason mob; when John Haskell played so conspicuous a part and overcame Dr. Sheldon, who was as rabid as a tiger. I remember many other scenes, too numerous to mention in this short letter; and likewise scenes in the courts where they swore they were Masons and the oaths were true.—LEDGER COWLEY, *Farmington, Mich.*

FROM AN ARIZONA PASTOR.

Your excellent paper was duly received and I must candidly confess myself much pleased with the bold and clear position it takes for the cause of the church. I appreciate it still the more because it is radical. It gives no uncertain sound. You cannot be charged with the sentence, "I would that ye were either hot or cold, but since you are lukewarm I will spew you out of my mouth". When the church will drop the friendship of this world and trust wholly in the Lord and carry forward without mistrust in the result of a faithful course, and stand like our great men in God's Word, the world will soon worship at the feet of Christ, King of kings and Lord of lords. Since my conversion I understood it my duty to be radical upon all questions of moral reform, and have been convinced ever since it to be the only true position for an honest person to take in order to succeed.—H. J. E.

FROM A NEW ORLEANS COLPORTEUR.

The lodges here are at ease just now, as I am not able to publish free tracts, though every time one of them sees me talking to some one with a paper in my hand they get uneasy. It seems as if our ministers are otherwise engaged and have no time to preach against secretism. My pastor invited me to preach twice since Bro. Hinman was here in last October, 1886. I think Bro. Arnold's tent would do good work here. Any notices, circulars, etc., for the proposed convention here will be gladly received and distributed. As this was Satan's stronghold in slavery days, it is now in lodge days. Pray for our deliverance.—FRANCIS J. DAVIDSON.

BIBLE LESSON.

STUDIES IN THE NEW TESTAMENT.

LESSON VIII.—Nov. 20.—Judgment and Mercy.—Matt. 11: 20-30.

GOLDEN TEXT.—Come unto me, all ye that labor and are heavy laden and I will give you rest.—Matt. 11:28.

[*Open the Bible and read the lesson.*]

COMMENTS ON THE LESSON BY E. E. FLAGG.

1. *The judgment for unbelief.* vs. 20-24. The woe pronounced on these cities shows that the greatest sin a nation as well as an individual can commit is that of persistent unbelief. God raises up brave and earnest champions to reprove national sins, and when the people refuse to hear their message they incur terrible guilt. Tyre and Zidon, marts of commerce and trade, rich, populous, luxurious, sunk though they were in the lowest depths of heathen vice, would have repented like Nineveh in sackcloth and ashes if they had beheld "the mighty works" which were of daily occurrence in the cities of Palestine. Especially Capernaum, exalted unto heaven by being made Christ's earthly dwelling place, would have a doom as much more severe than Sodom's as the light was greater against which she sinned. Our own American nation, through her wonderful history, her free institutions and her open Bible has also been exalted to heaven. But she has made material prosperity her god, and, by the election of bad men to power, by the complete secularizing of her government, by the desecration of the Sabbath, by legalizing the rum traffic, and by the rearing of countless lodge altars, the shrines of a false religion and a Christless worship, she is continually provoking God's judgment. The fate of these early nations who have been hurled from their heights of power into the deepest oblivion are set as warning lights for the nations of to-day. Not in vain are these words said (and they apply with special force to America, so strikingly favored of God), "the people or the nation which will not hear that Prophet (Christ) shall be utterly wasted."

2. *The truly wise.* vs. 25-27. In these wonderful verses Christ's soul seems to have reached a heighth where he could "see the travail of his soul and be satisfied." In a parallel passage it is said that "he rejoiced in spirit;" and all through the Bible God's signal favor to the lowly is made an occasion for exultation. In all ages the true wisdom has been hid from those who make policy their god, and whom their fellow men consider "wise and prudent," but who are only crafty and cunning; while it is revealed to the poor, the simple, the sincere, those who are called by the world "fools" and "cranks" because it can have no appreciation of this highest kind of wisdom. The Huguenots, the Lollards and the Poor Men of Lyons are illustrations. Despised by the world, their principles have triumphed, and their names are honored to-day on the page of history where the names of kings and popes have gathered dust. They saw the truth that prime ministers and courtly diplomats and church dignitaries could not see, because God had revealed it unto them. The history of every reform is an illustration. The world's reformers as a rule have never come from the ranks of the rich and great and learned, but their fountain spring is in humble, God fearing homes. We must become as little children and be willing to be fools for Christ's sake, if we would be the recipients of heavenly wisdom.

3. *The call to the heavy laden.* vs. 28-30. Many refuse to take up the cross; none can refuse the common burden which all humanity must carry. But when we take Christ's yoke upon us he gives us something else to think about. For our earthly cares he gives us the things of the kingdom to care about; for our daily worries and vexation, the peace and largeness of this new state of being into which we are born. He puts the shadows behind us and the light all before. He makes the prizes of earth show in their real littleness and the rewards of heaven in their real magnitude. It matters little what our worldly lot may be when the world lies at our back. We can take scorn and tribulation and persecution, and be joyful in it. This is to take Chrst's yoke upon us; this is indeed to find rest, to get rid of all the friction of sin, and enjoy the unconstrained freedom of our highest and noblest faculties.

Women of New York State who desire to vote at the coming election are requested to write to Hamilton Wilcox, Esq., 30 East Fourteenth Street, near Fifth Avenue, New York city, for information.

One of the encouraging signs of the times as regards temperance, it is said, is the increasing demand for apples for the drying houses and fruit canning establishments, and which greatly lessen the products of cider mills.

OBITUARY.

DR. JOHN M. CLARK died at Carthage, Indiana, September 6th, 1887, aged 72 years. The notice of his life and character published in the *Christian Worker* reads as follows:

"He was born in Guilford county, North Carolina, where in 1842 he married Eunice A. Hill, who with one daughter, their only child, survives him. He graduated at the Jefferson Medical School in 1840, and successfully pursued the practice of medicine in North Carolina and Indiana until within a few years. He was a remarkably conscientious and careful physician and was kind and indulgent to the poor. During these years of medical practice he continued to pursue his literary studies, and obtained (in addition to his Greek and Latin) a familiar acquaintance with the German, and also read more or less of the French, Spanish, Italian, Hebrew and Arabic language. He was noted for his close and accurate study both of the Old and New Testament Scriptures (reading them in the Hebrew and Greek) with special reference to the great plan of salvation as taught by Jesus Christ. He had a strong attachment to the principles of the Society of Friends, of which he was a birthright member, but for many years deafness had prevented him from taking an active part in its business or religious meetings. Only a small portion of his meritorious literary productions, both in poetry and prose, have appeared in print from time to time, owing to his natural diffidence and aversion to notoriety. Thus has peacefully passed from us a man of integrity and generosity, whose modest worth endeared him to all who knew him."

Dr. Clark was not only a learned but a pious man, whose whole soul abominated the secret lodge worship which had already in some quarters insinuated itself into the Friends church. His influence and pen were not vainly used to keep the church pure from this evil. He wrote often and ably for the *Cynosure* over the name "Quaker Boy." He purposed leaving a portion of his property so as to aid in checking the lodge evil. He had provided that $15,000 should be entrusted to the Friends' church for twenty years, the income to be used in circulating, first, anti-secret literature, and second, literature agreeable to the teaching of the Friends on conversion. Before he could put his name to the will he sank under his disease, and never rallied enough to complete his wish. The church and our reform has lost a noble man; may the Lord raise up many who shall take his place.

The death of Jenny Lind Goldschmidt on Tuesday last, at the age of 66 years, removes one who in the prime of her powers was one of the world's most famous singers. She possessed a soprano voice with a range of two and a half octaves and remarkable for sweetness, purity and sympathy. Her advent in this country in 1850, under the management of P. T. Barnum, evoked an enthusiasm in musical circles seldom equaled. There are many people still living in this country who recall with delight the singing and the sweet face of Jenny Lind during her tour of our principal cities. These will learn with sincere regret the news of her death. The song of the Nightingale has been forever hushed, but its echoes will continue to linger in thousands of grateful hearts that beat in harmony with her sweet voice and in sympathy with her nobility as a true woman. Since 1858 she has lived in retirement in London, emerging occasionally to give concerts in aid of the poor, with whom she always deeply sympathized. Her husband was Otto Goldschmidt, a young pianist, who accompanied her on her American tour, and to whom she was married in Boston.—*Eve. Journal.*

MASONIC OATHS,

BY

E. Ronayne,

Past Master of Keystone Lodge, No. 630, Chicago.

A masterly discussion of the Oaths of the Masonic Lodge, to which is appended "Freemasonry at a Glance," illustrating every sign, grip and ceremony of the Masonic Lodge. This work is highly commended by leading lecturers as furnishing the best arguments on the nature and character of Masonic obligations of any book in print. Paper cover, 207 pages. Price, 40 cents.

National Christian Association,

221 West Madison St. Chicago, Ill.

SECRET SOCIETIES CONDEMNED.

BY GREAT MEN IN THE STATE.

George Washington, in a letter written a year before his death: "I preside over no lodge, nor have I been in one more than once or twice during the last thirty years."

President Millard Fillmore, J. C. Spencer and others: "The Masonic fraternity tramples upon our rights, defeats the administration of justice, and bids defiance to every government which it cannot control."

Chief Justice John Marshall: "The institution of Masonry ought to be abandoned as one capable of much evil and incapable of producing any good which might not be effected by safe and open means."

John Quincy Adams: "I am prepared to complete the demonstration before God and man, that the Masonic oaths, obligations and penalties cannot by any possibility be reconciled to the laws of morality, of Christianity, or of the land."

General A. W. Riley:—I hold that the difference between the Christian and a heathen religion is, that one has morality and the other has not. And when our churches refuse to speak of such subjects as slavery, liquor-selling and secret societies, they are becoming heathen religions; that is, religions without morals.

Charles Francis Adams: "Every man who takes a Masonic oath forbids himself from divulging any criminal act, unless it might be murder or treason, that may be communicated to him under the seal of fraternal bond, even though such concealment were to prove a burden upon his conscience and a violation of his bounden duty to society and to his God."

Charles Sumner: "I find two powers here in Washington in harmony, and both are antagonistical to our free institutions, and tend to centralization and anarchy—Freemasonry and Slavery; and they must both be destroyed if our country is to be the home of the free, as our ancestors designed it."

Disraeli, Lord Beaconsfield; In conducting the governments of the world there are not only sovereigns and ministers, but secret orders to be considered, which have agents everywhere—reckless agents, who countenance assassination, and, if necessary, can produce a massacre."

General J. W. Phelps:—All secret organizations are links of one and the same chain which binds men to evil and not to good. The Masonic lodge is the parent source from which all similar modern organizations have emanated and this lodge is now in active operation in every city and considerable village of the country swaying our parties and churches; filling our offices, secular and divine, with its partisans; shaping our political destinies; and teaching a spurious and corrupting morality subversive both of the Christian religion and of free institutions.

Thurlow Weed: "I now look back through an interval of fifty-six years with a conscious sense of having been governed through the Anti-masonic excitement by a sincere desire, first to vindicate the violated laws of my country, and next to arrest the great power and dangerous influences of secret societies."

A. M. Sullivan, Irish Leader: I had not studied in vain the history of secret, oath-bound associations. I regarded them with horror. I knew all that could be said as to their advantages in revolutionizing a country, but even in the firmest and best of hands they had a direct tendency to demoralization and are often on the whole more perilous to society than open tyranny."

Hon. Edward Blake, leader in Canadian Parliament, March, 1884: "I am not in favor of State recognition of any secret societies. I have never joined one, though many of my best friends are members of secret societies. But I believe the tendency of secrecy itself to be injurious. I believe that it brings with it the possibility of evil; I believe that it involves a certain amount of sacrifice of individuality and independence, and gives very great facilities for the misleading of members by designing leaders—very great and mischievous facilities for that purpose." "I believe that a great deal of the trouble, social and political, that has occurred in those countries [Europe and America] is due to secret societies."

ANTI-MASONIC LECTURERS.

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THE CHURCHES VS. LODGERY.

The following denominations are committed by vote of their legislative assemblies or by constitution to a separation from secret lodge worship:

Adventists (Seventh-day.)

Baptists—Primitive, Seventh-day and Scandinavian.

Brethren (Dunkers or German Baptists.)

Christian Reformed Church.

Church of God (Northern Indiana Eldership.)

Congregational—The State Associations of Illinois and Iowa have adopted resolutions against the lodge.

Disciples (in part.)

Friends.

Lutherans—Norwegian, Danish, Swedish and Synodical Conferences.

Mennonites.

Methodists—Free and Wesleyan.

Methodist Protestant (Minnesota Conference.)

Moravians.

Plymouth Brethren.

Presbyterian—Associate, Reformed and United.

Reformed Church (Holland Branch.)

United Brethren in Christ.

Individual churches in some of these denominations should be excepted, in part of them even a considerable portion.

The following local churches have, as a pledge to disfellowship and oppose lodge worship, given their names to the following list as

THE ASSOCIATED CHURCHES OF CHRIST.

New Ruhamah Cong. Hamilton, Miss.
Pleasant Ridge Cong. Sandford Co. Ala.
New Hope Methodist, Lowndes Co., Miss.
Congregational, College Springs, Iowa.
College Church of Christ, Wheaton, Ill.
First Congregational, Leland, Mich.
Sugar Grove Church, Green county, Pa.
Military Chapel, M. E., Lowndes county, Miss.
Hopewell Missionary Baptist, Lowndes Co., Miss.
Cedar Grove Miss. Baptist, Lowndes Co., Miss.
Simon's Chapel, M. E., Lowndes Co., Miss.
Pleasant Ridge Miss. Baptist, Lowndes Co., Miss.
Brownlee Church, Caledonia, Miss.
Salem Church, Lowndes Co., Miss.
West Preston Baptist Church, Wayne Co., Pa.

OTHER LOCAL CHURCHES

adopting the same principle are—

Baptist churches: N. Abington, Pa.; Menomonie, Mondovi, Waubeck and Spring Prairie, Wis.; Wheaton, Ill.; Perry, N. Y.; Spring Creek, near Burlington, Iowa; Lima, Ind.; Constableville, N. Y. The "Good Will Association" of Mobile, Ala., comprising some twenty-five colored Baptist churches; Bridgewater Baptist Association, Pa.; Old Tebo Baptist, near Leesville, Henry Co., Mo.; Hoopeston, Ill; Esmen, Ill.; Strykersville, N. Y.

Congregational churches: 1st of Oberlin, O.; Tonica, Crystal Lake, Union and Big Woods, Ill.; Solsbury, Ind.; Congregational Methodist Maplewood, Mass.

Independent churches in Lowell, Countryman school house near Lindenwood, Marengo and Streator, Ill.; Berea and Camp Nelson, Ky; Ustick, Ill.; Clarksburg, Kansas; State Association of Ministers and Churches of Christ in Kentucky.

N. C. A. BUILDING AND OFFICE OF THE CHRISTIAN CYNOSURE, 221 WEST MADISON STREET, CHICAGO

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The object of this Association is:

"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved, to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform.

FORM OF BEQUEST.—I give and bequeath to the National Christian Association, incorporated and existing under the laws of the State of Illinois, the sum of —— dollars for the purposes of said Association, and for which the receipt of its Treasurer for the time being shall be sufficient discharge.

THE NATIONAL CONVENTION.

PRESIDENT.—Rev. J. S. McCulloch, D. D.

SECRETARY.—Rev. Lewis Johnson.

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The Christian Cynosure.

EDITORS.

J. BLANCHARD. HENRY L. KELLOGG.

CHICAGO, THURSDAY, NOVEMBER 10, 1887.

EDITORIAL CORRESPONDENCE.

MANCHESTER, N. H., Nov. 1, 1887.

DEAR CYNOSURE:—The State meeting in New Hampshire has been eminently crowned with the Divine presence and blessing. I have attended all but two sessions of the three days, and have had reports of them when absent, all but the last evening, which I expect to receive before closing this letter. Others, as well as myself, felt anxious lest bringing in the topics of Faith Healing, Social Purity, and general missionary work should switch off the meeting from its declared object as an auxiliary "opposed to secret societies;" and that tendency was manifest to some extent. The hour and a half assigned to "The National Christian Association" in the printed programme was wholly given to other matters, and I was not heard on that subject, which disappointed some and a few left the hall. But it was good for my humility, and makes my high estimate of the meeting all the more reliable.

Miss I. D. Haines is pastor, or prophetess, of a Free Baptist church in Dexter, Me., where there are ten or eleven lodges and seven churches, and her church is the only one whose pulpit is not struck dumb before the secret lodges. Miss Haines has not been posted in the anti-lodge reform, but this makes her utterances the more weighty in some respects. She is an agreeable speaker, and is "well reported of by the brethren" who know her. She has one "fruit of the Spirit," *gentleness*, which some lack in all new and earnest movements for Christ.

DIVINE HEALING

was to have been presented by a Rev. Mr. Oakes, an eloquent Irishman, who, in words, declared his warm sympathy with anti-secrecy, but said nothing which Masons would object to. He is reputed to welcome Masons to his church. I may hear more from him in the report of last night's meeting. Miss Haines spoke of Divine Healing, but I did not hear her.

The people who cut away the forests from the New England hills, all believed in faith healing, and sent notes to their church pulpits requesting prayers when any were sick. But this *faith*, like their hatred of secret lodges and human slavery, had died out. It is now following the anti-slavery revival which has wiped out that curse; and Satan, as he is wont, will be sure to inject some "dead flies" to make this ointment stink. If the beloved friends, who are now seeking to turn our minds from our semi-pagan medical science to Christ for healing, happen to read this editorial, let me say to them in brief:

1. Like the return of Christ to our earth, faith healing has fallen wofully into disuse, and its revival is a good token of Christ's approach.

2. The devil always apes Christ, and he will do so in this.

3. If Satan can inflict diseases, as in the case of Job, he can heal them; and will, if he can, turn the healing to further his devilish designs.

4. We have great reason to watch and pray, and be not "*ignorant of his devices*, some of which are: moving us to use faith healing to draw crowds. Christ, in the case of Jairus's daughter, and other instances, shut off the gaping crowd. Again, he will pervert Scripture. When James taught to "call for the elders of the church" to pray, *anointing the sick person with oil*, he did not mean taking a little tiny vial of oil and touching the forehead with it. The Word is "*anointing him*," *i. e.*, the sick one, as the Good Samaritan "poured" oil and wine on the man bruised by thieves. Oil was then nearly a universal remedy (see Barnes, Olshausen, Lange and others), as water cure was in some localities. If that had been universal as the use of oil was, the Word would have run: Applying water in the name of the Lord. That is, use the best means you know of; then pray over him, and if God does not want the sick person in heaven, he will give faith and effect healing, instantaneous, or gradual, as Christ restored sight.

In 1839 I spent two weeks in Oberlin, when the place was full of "bands," praying for "the blessing" of sanctification, and much frailty and ignorance appeared. On my return to Cincinnati I said in our paper that I would rather be the weakest and wildest seeker of sanctification there, than Dr. Morse of the New York *Observer*, who was a mere observer and critic of reforms and reformers. A few such papers at that time, if they had done their duty, would, under God, have sunk slavery and saved us the war.

Let us not stumble again lest a worse thing come upon our beloved nation.

SOCIAL PURITY

was presented by Miss Annie M. Ray, a daughter of Deborah the prophetess, by her mien and tones. She and her companions have just obtained $5,000 from the New Hampshire legislature to begin their work to save girls of fourteen, fifteen and upward, the many bright-eyed daughters of French emigrants in the factories, who are decoyed, deceived and cast off by the hell-kites in the shape of men. The best of all is, all these reformers look solely to Christ for power.

"THE PILGRIM FATHERS"

is the name of a new secret society in New England. The gentlemanly conductor who informed me, said he belonged to it.

"Did they blindfold you when you were initiated?" I asked.

"Yes."

"What did initiation cost?"

"Four dollars and a half. A quarterly due of fifty cents. A funeral charge of half a dollar for each death."

These are the regular charges. Of course there will be assessments. No more striking proof of their terrible power can be given than this "Pilgrim Fathers" lodge. The local bodies are called "Colonies." I never saw sharper men in money matters large and small than the New England people. But they are hoodwinked by Satan in these lodges, even in regard to money: and the diabolical impudence of using the name of "The Pilgrim Fathers," and their early "Colonies" to cover their devilish worships and taxation, excels everything but its Satanic craft. But the rapid increase of these hoodwink mantraps shows that Satan is conscious that his time is short.

Miss Flagg is here. She is now anxious, more anxious since her mother's death, to have the W. C. T. U. inaugurate another department of women's work against the lodge. She would be an admirable head of it. Their Social Purity work has been well presented here, and a resolution passed and collection taken for Bro. Davis, now still in Boston jail. Elder S. C. Kimball has done admirably in getting up this meeting: and there are many here who deserve and will receive honorable mention. J. B.

THE DOOMED ANARCHISTS.

Friday, November 11th, seven men now in the county jail in this city are to be hung unless Governor Oglesby interferes. These seven men have been found guilty of the most savage and heinous crime, as instigators and accessories to massacre by dynamite. None but the ignorant or the foolish dare say they have not had fair trial, and the utmost effort has not saved them from the condemnation of every court that has heard or can hear their case. There remains but one more event to complete their wretched history—an event toward which their course has tended for years, the legitimate end of conspiracies for the murder of men and the destruction of society.

The story of their crime will not soon be forgotten. In April, 1886, there were strikes in progress in Chicago, partly fomented by these men. For years several of them had been known as professional agitators. A thieves' administration had permitted them to harangue the crowds, and incite to violence. They had formed a number of secret societies in which their plans for general massacre were discussed. Dynamite was kept in their houses and in the office of their paper. Bombs were made and baskets full taken to their meetings and distributed. Under their speeches reckless men were becoming mad and furious. A meeting called by the secret word of the conspirators' lodge met on Desplaines Street just off the old Haymarket Square on the evening of May 4. Had the mayor done his duty this meeting would not have been held nor would many others that preceded it. The police without waiting for his order, ordered its dispersion. They were answered with a bomb which killed seven of their number and wounded more than fifty others. The well-known leaders of this insurrectionary movement were arrested and after a trial of nearly two months were sentenced—seven to die, one to the penitentiary for fourteen years. The Supreme courts of the State and of the United States have heard their case, argued by the ablest men who could be engaged. The unanimous decision in every instance has been of the guilt of these men and the justice of their sentence.

During their trial they gloried in what they had done—they glory in it to this day. They pose as martyrs, because they have helped kill off the guardians of the peace. They have no word of regret, or penitence, and are to-day the enemies of society, criminals of the worst character, as ready as ever to conspire and burn and slay. A year of confinement has not abated their fury or changed their diabolical purpose. If they were free they would begin again their devilish work.

But one man's purpose can stop the execution on Friday, and the friends of these murderers are moving earth to affect that purpose—toward heaven they have no prayers. With them are joined men prominent in the circles of infidelity, as Ingersoll, Booth and Rabbi ———, agnostics, Universalists, Knights of Labor and many other secret lodges of workingmen—and in general all that class of people who are restive under the law of God; who wish to put off his authority, resist his righteous government, and who boast their disbelief in the punishment he has promised to sin. Out of this vile soil of rebellion against the authority of the Most High God has sprung all this poisonous growth of anarchy and massacre. And this is the question Governor Oglesby is to decide. Shall he yield to the prayers and imprecations and threats which load down his tables; or shall he remember the churches, the bulwark of our liberties; shall he remember our common schools crowded with bright hopes for the future of America; shall he remember our homes and their cherished circles dearer than life? These have spoken through government and law. Their word is as the word of God, and has its authority through him. The law is just. It has condemned the crime of these men as one of the worst, a crime including many crimes. Every interest dear to civilization calls for the execution of their sentence. Shall one man take the responsibility of deciding against all these interests that he may please a mawkish sentiment begotten by cowardice and hatred of God's law? Governor Oglesby's position is not one to be envied, but his duty is clear, and this is the great opportunity of his life. Will he be faithful to the trust he has sworn to keep, or will he fail and bring upon his memory the curses of unborn generations?

THE N. C. A. FOREIGN MISSION.

This is the work of the printed page, not the living agent. For several years occasional requests for tracts and pamphlets from West and South Africa, from India and the West Indies have been answered by the Board, until at last the urgent appeals of brethren in Bombay and the interior of India led to the opening of a

FOREIGN FUND

by the Treasurer, in which donations for this purpose might be placed.

Our readers have not been urged, except in the India letters, to help this fund, but they have sent in some $21. But the calls are becoming more urgent. Bro. Cole says that his friend and agent, Mr. Case of Sierra Leone, has already disposed of a large invoice of Anti-masonic baoks, and writes for more. A letter from the Bombay brother was read last week. We cannot doubt our friends have been moved by these appeals; and their interest in the cause in these foreign lands will rise as they understand the importance of the work.

In India brethren Gladwin and Ward are organizing a great colporteur work. The former is "Lecturing and General Representative in India" of the Gospel Purity Association of England, the latter an earnest and devoted missionary at Secunderabad.

Do not, brethren, let these appeals fall unheeded. It is a day of missionary awakening in the churches. But a small part of the tenth due to the Lord's work will help to scatter thousands of tracts among the English-speaking people in foreign lands.

NEXT WEEK

we hope to present our most important home fund for the circulation of the *Cynosure* among the Southern ministers with reasons which are unanswerable why that fund should be raised without delay to *fifteen hundred dollars* at least. One of these arguments appears in our Texas letter on the 6th page.

The annual meeting of the Woman's Missionary Board of the Interior was held in this city on the second and third days of November in the New England church. Mrs. Moses Smith, the president, was in the chair, and quite a number of missionaries and mothers of missionaries were on the platform. Devotional exercises were led by Mrs. Pres. Magoon, and interesting addresses made by Miss Porter, Miss Evans an others. While joining earnestly in efforts for the perishing in foreign lands, let us lift up earnest cries for those in our own country who are bowing down to altars where an *unknown* God is worshiped, and Jesus ignored and despised. It will ever remain true that by no other name under

heaven but Christ's can men be saved. Our giving, praying, and earnest doing ought to be greatly increased.

—Bro. M. A. Gault was lecturing last week around Glenwood, Minn., on his way to Blanchard, Iowa, where he will make his winter headquarters.

—Bro. J. B. Galloway and Bro. Isaiah Faris of Vernon, Wis., are using their efforts to prevent the organization of Good Templar lodges in their vicinity.

—Bro. I. R. B. Arnold after the Wisconsin State meeting has visited Milton Junction, Sugar Creek, Whitewater and Palmyra. He visits Beloit this week and has engagements at Cherry Valley and the Flora Wesleyan church.

—Secretary Stoddard expected to remain over the Sabbath at Greenfield, Missouri. On Tuesday and Wednesday evenings he was to be at Carthage, and at Olathe, Kansas, Thursday evening, reaching this city Saturday.

—Our literary department contains some facts of great interest respecting the attitude of Washington toward some of the prominent features of our modern secret lodges. The life of Washington is well worth a careful study in this relation, because of the odious attempt of the lodge to make him a patron saint.

—When President J. Blanchard passed through Detroit on his way to New England he spoke on the secret system in that city. The Detroit *Freemason* of last week devotes over three columns to a violent and denunciatory letter attempting a reply. This Freemason calls Pike "*a Christian gentleman*," denies the well-known fact of Masonic baptism, and the equally well-known fact of the influence of the Masonic lodge in promoting the rebellion, etc. The lodge may feed itself fat on such stuff. Dyspepsia, gout and death will follow.

—The *Living Way* of Memphis reports the murder of a colored minister, Rev. James Tipton, in that city on the 26th ult. The murderer is unknown as are the reasons for the deed. The dead man had on a Masonic pin, and belonged to lodge only twenty-five miles away. But, strange to say, not a lodge or a member of the order lifted a finger to care for the dead body. Two of his brother ministers, with other friends, cared for his decent burial. Brethren Countee and Brinkley make the circumstance the text for an earnest editorial upon the selfishness and false pretensions of the lodge.

—In an editorial on Chinese High-binders and their fearful power in our issue of Oct. 6th, sentiments were attributed to Rev. Mr. Pond, who superintends the Congregational Chinese missions in San Francisco, which we are well pleased to learn from himself personally that he does not hold. It was understood from the report that fell into our hands that he reasoned in favor of the expulsion of the Chinese from this case of outrage, which would be held inconsistent in one engaged as he is in saving them from heathenism. But we were also surprised that he did not see in the affair reason to condemn the secret societies among the Chinese, and Americans as well, which teach assassination.

REFORM NEWS (*Continued from 5th page.*)

Secretary, S. C. Kimball of Newmarket: *Treasurer*, J. F. French of Canterbury: *Executive Committee*, Isaac Hyatt, Ebenezer Smith, C. L. Baker, J. F. French, S. C. Kimball. The annual sermon, delivered by Rev. S. C. Kimball of Newmarket, followed.

Sunday morning at 9 o'clock the Sunday services opened with an hour's worship led by Rev. S. C. Kimball. The meeting was well attended, and an excellent religious spirit was manifest. At 10 o'clock Rev. Jonathan Blanchard, late president of Wheaton College, Illinois, addressed the convention. His sermon, which was aimed at secret societies, was a vigorous arraignment of the lodge movement, and met with the unqualified approval of those present averse to such fraternities.

His address was followed by the sacrament of the Lord's Supper, Elder J. G. Smith of New Hampton and Deacons Rowe of Gilford and Seaward of Manchester officiating with him at this service.

This comprised the forenoon exercises with the exception of the following resolution endorsing the convicted Boston-Common exhorter, which was unanimously passed, and was supplemented by a contribution of $12, which will be presented to Mr. Davis's family. The resolution reads as follows:

Resolved, That we assure our beloved brother and fellow laborer, Elder William F. Davis, now in jail for preaching the Gospel, of our prayers and sympathy, and implore mercy on the people of Boston, whose rulers show more zeal against preachers than against blasphemers, gamblers and rumsellers.

"Christian Women's Work" was the subject of the afternoon's addresses, the speakers being Miss E. E. Flagg of Wellesley, Mass., the well-known author, Mrs. Caroline W. Bixby of North Weare, and Miss Annie Ray of Manchester. Miss Flagg's remarks were, while in their scope largely antagonistic to any and all secret societies, devoted to a discussion of the question, "How can we get the Workingman to Vote the Prohibition Ticket?" Her apparently unanswerable query was left with the advice to the Association to train up the children, teaching them, the coming voters, that righteousness exalteth a nation, while sin is a reproach to any people. Mrs. Bixby's remarks were also devoted to the temperance cause, while Miss Ray made a most pathetic address, outlining some of her experiences as secretary of the local Woman's Christian Temperance Union. Her practical, earnest thoughts appealed directly to her hearers, and dry eyes were a rarity throughout her pithy talk.

The day's devotions were brought to a close by a Gospel service led by Miss I. D. Haines, evangelist of Dexter, Me., who had charge of this portion of the exercises of the convention.

The third day's session opened with a prayer and praise service, followed by a discussion of the home mission work, during which Mr. Kimball submitted the following facts, embodying his labors from December, 1886, to April, 1887; and the report was as follows: Families prayed with, 806; subscriptions for religious papers, 560; sermons preached, 41. During this time about 3,000 pages of tracts were distributed. Mr. Kimball was then elected home missionary for the coming year, the Association pledging him $5 50 a month, and donating $17 at the start. A discussion of the work followed by Revs. S. C. Kimball, Isaac Hyatt, J. G. Smith, E. W. Oakes, Deacons I. Leadbetter and S. Rowe. Ex-President Blanchard was announced to speak on the work of the National Christian Association, but the forenoon was occupied by other speakers and he was shut out. He bid farewell to the convention at noon in order to take the afternoon train for St. Johnsbury, Vt. A unanimous vote of thanks was tendered the gentleman on his departure.

During the afternoon the time was occupied by a brief Gospel service, and an able doctrinal sermon delivered by Rev. J. G. Smith of New Hampton, on the subject, "The Coming of our Lord." The only other business transacted was the passing of the following resolutions:

WHEREAS, The evils of intemperance are constantly apparent, and resticting forces are not effectively brought to bear upon the traffic, therefore

Resolved, That we as an organization and individuals voice our protest against any and all connection with this iniquity, and we will use our influence as far as possible for effectual and entire prohibition, and

WHEREAS, The lodge system is closely allied with intemperance,

Resolved, That we recommend all Christians to sever their connection with all secret societies, and

WHEREAS, The purity of the home must be maintained if we would not have our nation engulfed in ruin,

Resolved, That we deplore the existence of social evils which assail our peace and join hands joyfully with the Woman's Christian Temperance Union in its noble and persistent endeavors to remedy these evils and restore to paths of purity those who have wandered from them.

Resolved, That the Lord's way to renounce Freemasonry is to confess with heartfelt contrition to God and man its hidden iniquities to the best of our knowledge and belief.

Resolved, That our thanks are due Dr. Jonathan Blanchard for the gratification and help afforded by his presence at our convention and his able and instructive address on the evils of the lodge system; also to Miss I. D. Haines, evangelist from Maine, for successfully conducting our devotional meetings, and for her able exposition of the Scriptural doctrine of holiness and practical piety, and we also appreciate with thankfulness the service of song so finely rendered by Mr. and Mrs. Blackmer of Springfield, Mass.

Resolved, That as we believe there is one Lord, one faith, one baptism, and are in full accord with our Lord's prayer that his people might be one, we will by precept and example show the world that Christ's church is one united family.

Resolved, That our heartfelt thanks are due to the Advent church, meeting in Arcanum hall, for the use of their place of worship and the generous and Christian hospitality with which they have opened their hearts and homes for our entertainment.

Resolved, That the thanks of the Association are hereby tendered to the railroads of the State for their kindness in transporting delegates to the meeting at a reduced rate of fare.

The convention was closed Monday evening by an instructive discourse delivered by Rev. E. W. Oakes of the People's Baptist church, on the subject of "Divine Healing." The sermon was followed by a season given up to faith healing, and during which several persons embraced this new feature of Gospel work.

THE OHIO CONVENTION

Will be held at New Concord, Muskingum county, November 16th and 17th, opening at 9 A. M. of Wednesday, the 16th. Addresses will be given by President Smith, Revs. W. A. Coleman and William Dillon, Secretary J. P. Stoddard, State Agent W. B. Stoddard, and the closing address by Pres C. A. Blanchard. Entertainment as usual will be provided for those coming from a distance. It is especially desired that all churches in sympathy appoint at once as large a delegation as they may think best to represent them at this convention. Let the friends come praying for a glorious blessing, that we may go forth stronger for Christ in the future.

H. R. SMITH, *Pres.*
W. J. COLEMAN, *Rec. Sec'y.*
S. A. GEORGE, *Cor. Sec'y.*

OUR BOSTON LETTER.

THE BRITISH-AMERICAN ASSOCIATION'S ORGAN INDORSES REPUBLICANISM.

To Boston's nearly 300 daily, weekly and monthly publications there was added Saturday last, Oct. 29, the first issue of a weekly paper whose mission is the advocacy of a subject which is deeply interesting a large portion of the peoples of two continents —the naturalization of British-Americans. Next to its advocacy of naturalization, is its devotion to Republicanism. In recommending the most worthy ticket to be cast at the next elections, it says:

"The Republican party has the conspicuous merit of having definite ideas."...."In the State to day, it stands as the representative of pure government, as the champion and resolute defender of the free schools, as the hope of those who value the American idea of self-government and of liberty without license."

"Champion and resolute defender of the free schools!" We hope the writer means to include the saloon schools, which with undeniable success teach our young men and women the way to destruction. Aye! it may defend the free schools, but *does it defend the scholars?* Thousands upon thousands of boys and girls are forced to leave these defended schools and seek their own livelihood, because this great champion Republican party fails to defend their parents against dissipation, which is the direct cause, in a majority of cases of their being compelled to give up the school for the work-shop. I can bear testimony to this fact—for such has been my own sad experience, and I was brought up in a household of Republicans "of the straightest sect."

If the Republican party thinks so much about the education of our boys and girls, let them first turn aside the course of the rum traffic.

"It cringes to no foreign ideas to seek support," claims this newly created British-American citizen, with utmost confidence in what he says, perhaps. Would God that it cringed to no domestic facts—the distillery and the saloon!

With a burst of enthusiasm, which would be commendable, were it not a case of "the pot calling the kettle black," referring to the Democracy, this newly born babe of British-American journalism strikes a dramatic attitude and cries:

"Political poverty, like that of a more personal kind, is subjected to the disagreeable necessity of finding strange bedfellows. For this reason the Democracy, especially in the large centres of population, has been compelled to be of all complexions, till its motley garb excites disgust and distrust. Here it edges cautiously to free trade; there it sidles up to woo protection ideas; again it nurses Greenbackism, and changes front to whisper its abiding faith in the currency basis, and hangs on to the edge of socialism, and every other ism, good, bad or indifferent, which has a vote to give."

Naughty, naughty Democrats! How such acts must shock innocent, unsophisticated little Republicanism. Of course it is never imitated by its Democratic cousin in fishing for votes in the same streams. Of course pure little Republican has never been guilty, even of edging, sidling, wooing, nursing, whispering and hanging to—the king of the vat, while hypocritically pretending to be that tyrant's enemy!

Referring for one brief second to the temperance question, as if almost frightened at its own little speck of weak trepidity, in another column, this new paper, in words which would really occupy four lines, but which is generously spread into nearly five, says:

"Republicans, being lovers of the race, are arrayed in almost solid phalanx in efforts to reduce the terrible evils of intemperance and limit the power and demoralizing influence of the saloon."

I wonder how many votes such an extract will cost? That it is not a fancy tempting little bait for Prohibs to nibble at I have no doubt. There is one member, however, of that aquatic family whom such bait will fail to tempt, viz: D. P. MATHEWS.

THE HOME.

HAND IN-HAND.

The thinker must work and the worker think,
For both go hand-in-hand.
The smithy's stroke and the drop of ink
Make the brawn and brain of the land

O, you at your forge and you at your books,
Be both at your implements striving,
To uplift from the dust the kingdom of man
To a higher and better living.

The man that toils and the man that thinks
Must work now, shoulder to shoulder,
All labor is worthy, if honest it be,
The world must grow wise as older.

When we lift the man at the desk, we lift
The laborer at the plow;
When from a measure of wrong we sift,
Two measures are sifted somehow.

—*Joseph Dana Miller.*

MORALS OF SPECULATION.

The *Christian Advocate* is throwing light on a dark subject—speculation in stocks and futures. It is a needed light, for much of the wealth of metropolitan churches comes from this source, and there is a growing uneasiness about the business in the Christian conscience. This uneasiness has been increased of late by certain notable cases that have been before the public. The Ives Pool bill, which recently passed the Legislature at Albany, is an act to legalize gambling at horse-races. This bill is a step backward in Christian civilization, and reverses the almost universal verdict of Christian nations. That it meets with so many defenders can only be explained by the influence on the public conscience of the gambling in securities in the Exchanges. If it is fair and right to gamble in Wall Street, it ought not to be a criminal offence to gamble in Jerome Park or Sheepshead Bay. So say the people.

In order to get clear ideas, let us lay out the ground a little.

What do we mean by stock? When a company is formed and money is paid in, receipts are given in acknowledgment. Those receipts are provided with a blank power of attorney, and are transferable from one owner to another. In this shape they are called stock. When wheat is stored in an elevator, or oil is stored, receipts are given for them, and these receipts are transferable. The ease of handling such receipts and the fluctuations and uncertainties of their price in the market furnish the conditions which lead to illegitimate speculation or gambling in the money centers of the country. The uncertainties of value arise, for the most part, not from the ordinary laws of trade or growth of the country, but from the manipulation of powerful or crafty operators. These manipulations create artificial values in stocks—values that have no fixed relations to the actual values which the stocks are supposed to represent. These artificial and uncertain values furnish the prime conditions for gambling, and place such stocks on the level with the roulette table or the pack of cards.

The purchase and owning of stocks for investment is as legitimate as owning houses and lands. The Exchanges for the transfer of stock and produce are a necessity of civilization, and the broker in these Exchanges who mediates between buyer and seller is as necessary as the broker in real estate, or the jobbing merchant who buys from the manufacturer and sells to the retailer.

Operators may be classed under three heads:

1. The investor—the man with surplus money who prefers to put his money in stocks rather than in real estate or business. There is an element of speculation in such investment, but as he is depending upon rise in actual values from the growth of the country and other legitimate causes, this element is reduced to a minimum, and is not greater than the risks of ordinary business.

2. The speculator—the man of large means who uses his money for the purpose of manipulating prices, who cares nothing about actual values or the prosperity of the country except as they enable him to so move prices as to make a profit for himself. He enters the market, not for purposes of permanent investment, but to wrest wealth from his competitors by an unscrupulous employment of his capital in creating fluctuations favorable to himself. These are the men that force the market, whether as "bulls" or "bears," and whose operations are known as "raids."

3. The small speculator—who cares and knows nothing about values, but who plays with the market as the gambler plays with the cards. He seldom owns the stock he trades in, but puts up a margin and borrows the balance from the broker. The small speculator is a gambler, and the large speculator is a gambler who plays with loaded dice.

Wherein is the immorality of gambling? That question is easier asked than answered. Let me make an attempt. There are three ways of obtaining wealth: by work, by the gifts of charity or affection and by stealing. Omitting now the consideration of gifts of charity and affection, it may be said that the only honorable way to obtain wealth is to give to another or to society some equivalent for what one obtains. All legitimate business should be profitable to all engaged in it and to society. Real ownership only exists when you have given value for value. The gambler gives nothing for his gains. He is a non-producer and a parasite on the public wealth. It is no defence to say that the loser agreed to the chances of the game, for that plea will exculpate Burr for the murder of Hamilton in the duel, or the prize-fighter who kills his opponent in the ring. The actual wealth of the country is not increased one dollar by the hundreds of millions that are exchanged annually in the nefarious modes of gambling. And all who lost hoped to win. That character should break down and all wholesome habits of thought and conduct be ruined by the gambling habit is inevitable; and hence even pagan nations, like ancient Rome, and nearly all the nations of Christendom, have made gambling a felony. The man who wins by the throw of dice has in his possession what belongs to another. He cannot say, "I earned it; it represents honest work and useful toil." But, "I played for it and won it." The man who carries home from the horse race circuit $100,000 as the result of his summer's work, has captured money that was produced by hard toil, and that once had legitimate owners. He won it, and the only return he gave for it was heart-burnings and chagrin, perhaps beggary and suicide. He won because he was lucky or shrewd, or, as is most probable, because he was a party to fraud and treachery. But the bread that his children eat and the pillow on which he sleeps belong to others.

As to future in the technical sense—that is, pretended sales for future delivery—the honorable merchant keeps clear of them. It is sheer betting on the market. If the future is not too remote, as selling a crop that is ready for harvesting, there is little risk; but if it is quite remote, and especially if large operators are liable to manipulate the market, then the chance element is uppermost, and the transaction becomes a wager. It is estimated that not one-tenth of the transactions in wheat are actual sales.

Let us take, for illustration, a transaction of a common type among large operators in Wall Street. John Doe is a "bear," and is about to make one of his "raids." Finding things favorable for his purpose, he enters the Board and sells a certain stock to all buyers. He sells at lowering figures. By innuendo and deed he depresses the stock. Men who hold the stock become alarmed; those who hold it on "margins" are forced to sell at a loss. Lower and lower falls the price. John Doe was selling what he had not got, but he is rich and can back his transactions. And now when the price is low enough to suit him he buys it again, the stock recovers its old rate, and John Doe pockets his gains. The operator used his wealth to browbeat the "lambs," just as the highwayman used his pistols, in the olden time, to browbeat the stage-coach passengers. The morality of such a transaction needs no illustration perhaps; and yet an illustration might "bring it out," as the photographers say. A man sees that the new Elevated Railroad in Brooklyn is about to boom property in a certain suburb. He buys heavily in houses and lots. He mortgages and buys more. Another man finds out his condition and plans, and purchasing a few lots adjoining builds a brewery and a glue factory. Property goes down in that neighborhood. The first man is swamped, and sells out at a loss; the second man buys in, and then pulls down the factories; property rises and he makes a fortune. That is "business," but it does not illustrate the Golden Rule. But it is precisely what is done, and done constantly in the Stock Exchange.

A kingdom was once offered for a horse, but only a rogue would accept the offer.

Let us now put a sample of pagan morality over against the morals of speculation in this Christian century. In his *De Officiis* Cicero discusses some questions in morals, and raises the following case: "A ship laden with corn, on the way from Alexandria to Rhodes, passes several other corn vessels, bound for the same port. When the vessel had reached its destination, shall the master sell the corn for what he can get, concealing the fact that such a supply is at hand, or shall he tell the facts, and then find a market for his corn?"

Cicero declares that in honor and morality he must tell, and that to do otherwise is to act the part of a swindler.—*Rev. Joseph Pullman, in N. Y. Christian Advocate.*

BOYS WHO SUCCEED.

Thirty years ago Mr. H———, a nurseryman in New York State, left home for a day or two. It was rainy weather and not the season for sales, but a customer arrived from a distance, tied up his horse, and went into the kitchen of the farm-house, where two lads were cracking nuts.

"Is Mr. H——— at home?"

"No, sir," said the eldest, Joe, hammering at a nut.

"When will he be back?"

"Dunno, sir. Mebbe not for a week."

The other boy, Jim, jumped up and followed the man out. "The men are not here, but I can show you the stock," he said, with such a bright, courteous manner, that the stranger, who was a little irritated, stopped and followed him through the nursery, examining the trees, and left his order.

"You have sold the largest bill that I have had this season, Jim," his father, greatly pleased, said to him on his return.

"I'm sure," said Joe, "I'm as willing to help as Jim, if I'd thought in time."

A few years afterward these two boys were left, by their father's failure and death, with but two or three hundred dollars each. Joe bought an acre or two near home. He has worked hard, but is still a poor, discontented man. Jim bought an immigrant's ticket to Colorado, hired as a cattle-driver for a couple of years, and with his wages bought land at forty cents an acre, built himself a house, and married. His herds of cattle are numbered by the thousand, his land has been cut up for town lots, and he is ranked as one of the wealthiest men in the State.

"I might have done like Jim," his brother said lately, "if I'd thought in time. There's as good stuff in me as in him."

"There's as good stuff in that loaf of bread as in any I ever made," said his wife, "but nobody can eat it. There's not enough yeast in it." The retort, though disagreeable, was true. The quick, wide-awake energy which acts as leaven in a character is partly natural. But it can be inculcated by parents and acquired by a boy if he chooses to keep his eyes open, and to act promptly and boldly in every emergency.—*Springfield Republican.*

A LITTLE GENTLEMAN.

His cap is old, but his hair is gold,
And his face is clear as the sky;
And whoever he meets, on lanes or streets,
He looks him straight in the eye
With a fearless pride that has naught to hide,
Though he bows like a little knight,
Quite debonair, to a lady fair,
With a smile that is swift as light.

Does his mother call? No kite, or ball,
Or the prettiest game can stay
His eager feet as he hastes to greet
Whatever she means to say;
And the teachers depend on this little friend
At school in his place at nine,
With his lessons learned and his good marks earned,
All ready to toe the line.

I wonder if you have seen him, too,
This boy, who is not too big
For a morning kiss from mother and sis,
Who isn't a bit of prig,
But gentle and strong and the whole day long,
As merry as boy can be;
A gentleman, dears, in the coming years,
And at present the boy for me.

—*Harper's Young People.*

RICH MEN'S SONS.

A wealthy broker in New York began life as a farm-hand in New Jersey. He had the craving, natural to a poor boy, for fine clothes, a splendid house, luxury of every kind. To acquire these he worked hard with brain and body.

As he rose in life, he was thrown in contact with educated men, great financiers, rulers of commerce, artists, teachers, scientific men. His own intellect, strengthened by its work, was bold and broad enough to appreciate them all.

By the time he was fifty, he cared little for the physical luxuries which his money could buy for him. His pursuits, apart from his business, were noble and elevating—those which belong to a many-sided, enlightened American, who keeps abreast of his time in its great movements.

His son, on the contrary, was born in the lap of riches. Luxuries, the lack of which urged his father to incessant activity, were as familiar to him as

the air and daily sunshine. Fine clothes, rich food, amusements of all kinds, gave him little pleasure; they were matters of course.

He knew no life of which they were not a part. He did not work at school or at college. Why should he? Other men worked to make a place for themselves in the world. His place was already made for him. He needed no more millions than his father could give him.

He had literally nothing to do but to amuse himself.

Now, there is but a limited number of amusements in the world, and after a certain time the senses, the nerves, the whole body, grow jaded with each of them.

By the time this young man had reached the age of twenty-five, he was as sated with pleasure as a gray-haired debauchee. Cards, wine, sport, travel, bored him; his physical strength was exhausted; his mind, though still immature, was almost imbecile. When a sudden attack of illness carried him out of this world, nobody in it was sorry; himself, perhaps, least of all.

The story of this rich man and his son has been repeated countless times in the lives of our rich men.

The "gilded youth" of our great cities grow weary of balls, of steam yachts, of even the theaters, gambling and drink. Their jaded appetites crave stronger diet.

In the great centers of riches and folly some of them crowd, in the small hours of the morning, to dens unknown to the police, to see brutal combats between prize-fighters. At a recent fight between a woman and a dog, the ring was surrounded by men worth millions.

"The only real sensation I have enjoyed for years," said one of this class lately, "was in China, last July, when I saw the executioner chop off five heads in an hour."

At heart, these lads are made of as good manly stuff as others. They are victims to the popular idea that the sole use of money is amusement. Even when weighted by huge fortune, as Napoleon Bonapart once wrote to his marshal, "Surely, we should endeavor to do something, to say that we have lived; to leave some impress of our lives upon the sands of time."—*Youth's Companion.*

WHY BOYS SHOULD NOT BE SNUBBED.

Don't snub a boy because he wears shabby clothes. When Edison, the inventor of the telephone, first entered Boston he wore a pair of yellow linen breeches in the depth of winter.

Don't snub a boy because his home is plain and unpretending. Abraham Lincoln's early home was a log cabin.

Don't snub a boy because of a dullness in his lessons. Hogarth, the celebrated painter and engraver, was a stupid boy at his books.

Don't snub a boy because of the ignorance of his parents. Shakspeare, the world's poet, was the son of a man who was unable to write his own name.

Don't snub a boy because he chooses an humble trade. The author of the "Pilgrim's Progress" was a tinker.

Don't snub a boy because of physical disability. Milton was blind.

Don't snub a boy because he stutters. Demosthenes, the great orator of Greece, overcame a harsh and stammering voice.

PROUD OF HIS PATCH.

A poor boy was attending school one day with a large patch on one knee of his trousers. One of his schoolmates made fun of him for this, and called him "Old Patch." "Why don't you fight him?" cried one of the boys, "I'd give it to him if he called me so." "Oh," said the boy, "you don't suppose I'm ashamed of my patch, do you? For my part I'm thankful for a good mother to keep me out of rags. I'm proud of my patch for her sake." This was noble. That boy had the courage that would make him successful in the struggles of life. We must have courage in our struggles if we hope to come right.

MANNERS BETWEEN BOYS.

There is a great deal of rudeness between boys in their intercourse and bearing with one another that is not really intended as such, but is not, therefore, any the less to be disapproved. It is often simply the overflow of excessive high spirits. But the very best good humor, unrestrained by the proper bounds and limitations, may become the most positive incivility.

We often apologize for the coarseness of people by saying, "He meant well." It is well if we can make such an apology for them, for if their rudeness is really intentional, they are not fit to be received into any worthy person's society. But they who mean well should also do well, and the ways of politeness are never so easily learned as in youth.

The boy who is habitually coarse and rude in his bearing toward other boys will be such as a man toward men, and all his life will never gain the reputation of being a gentleman.—*United Presbyterian.*

TEMPERANCE.

THE RUM POWER.

BY JOEL SWARTZ, D. D.

'Tis rum, my friends, that rules the land,
The ballot's cast by beer;
And liquor is the sovereign power
The politicians fear.
If whisky pays the voter's tax,
Then will it have a voice;
And if it pays a larger tax
'Twill claim the ruling choice.

If statesmen license rum and gin,
And share in part the pay,
Then must they shelter rum and gin:
There is no other way.
It is not fair, it is not just,
To murmur and to frown,
And curse the drink that pays the tax
And run the business down.

If rum is made a lawful trade,
And it is gainful, too,
And if it pays the voter's tax,
As other people do,
Then why, whilst pocketing the cash
With one right willing hand,
The other use, as many do,
To stamp an odious brand?

The higher up the license goes
The stronger flows the beer;
"It costs to sell, more must be sold,"—
The reason is quite clear.
And wealth and style will gild the trade,
And this will be its boon:
The palaces of rum and gin
Will shame the low saloon.

What pays the cash and "cuts a dash"
Is sure to hold the sway,
And men will think 'tis fine to drink
In such a splendid way.
The license concentrates the trade,
And links in one the cause
Which buys the votes and pays the tax,
Which *makes and breaks the laws.* —*Sel.*

PROHIBITION IN ATLANTA.

The Prohibition campaign is fairly opened, and has begun with vigor. Rev. Sam Jones threw the first shell in the Opera House on Sunday night to an immense audience. The house was filled to its utmost capacity, and at least one thousand were turned away for want of room. On the stage were seated, in addition to many ladies, Judge Hillyer, chairman of the Prohibition Committee, and a large number of prominent citizens. Mr. Jones, in opening his address, alluded to the fact that twenty-four months ago he was the speaker of the first public assembly, which met to work for prohibition of the liquor traffic. It was not now a question whether they should put bar-rooms and liquors out of Atlanta, but a question whether they should suffer them to come back into Atlanta. "What you want in Atlanta," said he, "is a mayor who will enforce the prohibition law." I am not bringing politics into this issue, but I see the anti-Prohibitionists say: "All ye Democrats come to the front." If anti-Prohibitionists claim the Democratic party, if the Democratic party will be claimed by it, then anti-Prohibitionists are welcome to the Democratic party." "The red-flag Anarchists of Chicago," said he, "never did as much harm since they were organized as the bar-rooms of Chicago have done in a single night." All he said was received with immense applause. Dr. Hawthorne and others prominent in the cause of prohibition spoke, and were enthusiastically received. The ladies of the city are taking an active part in this cause, and a meeting of the ladies was held yesterday and organized a club, to be known as the "Ladies Prohibition Club." The plan of the organization is to make the principal field of work in the prohibition cause in the homes of the city, and a committee was appointed to canvass the city for membership. Even the children are included in the work of organization. The Prohibitionists have fitted up a hall in comfortable style, seats having been arranged, and a speaker's platform erected. They have also put up tents in different parts of the city where they will be accessible to a great number of people. The ministers of the city of all denominations have rendered their services to the prohibition cause. The negroes are forming organizations, and all the colored ministers are active in the matter, and state that the colored vote will be at least 1,000 greater than at the last election. Everything points to an exciting campaign. The anti-Prohibitionists are forming clubs and organizing meetings in different parts of the city. A large number of leading Antis met last night to adopt a plan of campaign for the Prohibition canvass, and take such other action as they might deem proper. Great interest was taken in the object of the meeting by those who were in attendance, and several animated speeches were made. This warfare will be exciting, and many predict that it will be a close fight.

CALL FOR A WORLD'S DAY OF PRAYER FOR THE TEMPERANCE CAUSE.

NOVEMBER 12 AND 13, 1887.

(Abridged from Official Call.)

From the first, the woman's temperance work has been a work of prayer and faith. The little praying bands in the United States and Canada have many times appointed special days of prayer. And now, when this heaven-born movement has expanded into the World's Woman's Christian Temperance Union, the same spirit leads to the same methods, and from many hearts comes the cry for a world-embracing prayer-day, wide as the circuit of the sun. It will unify the thoughts of the white-ribbon women all around the globe; strengthen their purpose, and make their hand-clasp firmer, as together they bear onward the white flag, inscribed "For God and Home and Every Land." It will claim the blessed promise made to Christ's disciples when they are agreed as touching anything, and from heaven bring such a blessing upon our sacred cause as is not otherwise to be secured.

Therefore, it has been agreed, after consultation with Mrs. Margaret Bright Lucas, President of the World's Woman's Christian Temperance Union, to set apart the 12th and 13th of November, 1887, as days of prayer for the growth and universal diffusion of all forms of temperance work, especially those that have their origin in the conviction that the use of, and traffic in brain poisons of every kind, must be abolished by an appeal to the intellect through argument; to the heart through sympathy, and to the conscience through the quickening power of Christ's almighty Gospel.

The same days herein set apart are to be observed by the National W. C. T. U. (United States), as their day of prayer, not only for the World's W. C. T. U., but for the blessing of God upon the approaching annual convention, to be held at Nashville, Tenn., November 16 to 21, 1887; and all our auxiliaries are asked to take a collection for the World's W. C. T. U., if practicable. FRANCIS E. WILLARD,
President National W. C. T. U.

At a recent banquet of Insurance men in New York the young Prohibition candidate for Assembly in the twenty-first district, Brooklyn, so we are told, "Woke the echoes," by a manly appeal for prohibition, even while the glasses clinked and the champagne sparkled on every side. And again, during the recent sessions of the National Editorial Association in Denver, Col., a case of true courage and heroism was exhibited, when at a large banquet attended by two hundred persons, Dr. Moore of the Denver University in respose to his toast, "Irrigation," made an eloquent appeal for total abstinence, with the wine glasses clinking all around him. And, what was more wonderful, Dr. Moore sat down amid the applause of his audience, and was warmly seconded in his views by Governor Adams of Colorado.—*Christian Nation.*

The Pennsylvania State W. C. T. U., meeting at Lewisburg, adopted the following strong endorsement of National reform principles:

"God being the Universal Sovereign, Christ the Supreme Ruler, and the Holy Bible the supreme law on which all law should be based; therefore, be it resolved, that the Woman's Christian Temperance Union of Pennsylvania do heartily endorse and will zealously co-operate with the National Reform Association, in its work to secure a recognition in the National Constitution of God, and of his Son Jesus Christ as the Ruler of Nations, and his Word as the higher law to which appeal should be made in all things; and also that we unite in their efforts for the retention of the Bible in the public schools as an educator to Christian citizenship and Christian legislation."

The Turkish government is making an effort to close the drinking saloons of Constantinople, owing to their demoralizing influence upon the people.

Religious News.

A NOBLE MISSION.

Few of our readers understand the depth of devotion to Christ and strength of self-denying purpose required to undertake a mission among the lost women of a great city; nor what wisdom, tact, skill and perseverance is needed to make it successful. Such a work is the Anchorage Mission at No. 40 Fourth Ave., Chicago, carried on under the control of the W. C. T. U. and conducted by a most devoted Christian woman, Mrs. A. L. Prindle. From her late report we print the following portion, with the warmest commendation of its usefulness:

This mission has given food, shelter and lodging to about 700 women and girls, since the 16th of September [1886]. The money received for lodging from these has not amounted to more than $5 in the aggregate, therefore we are very dependent upon the Christian public for the support and maintenance of this most Christ-like work. We would very gratefully acknowledge the ample donations received from the warm friends of our cause, and especially the literal answer to our prayer, "Give us this day our daily bread," through the generosity and liberal kindness of H. H. Kohlsaat, of Clark Street.

Situations in Christian homes have been found for a large number of our inmates, in both city and country. One who was thoroughly redeemed has gone out as a missionary, with a prospect of going to India in the near future. Our first trophy in rescue work was a young French woman, twenty-seven years of age, who had been nine years a woman of the town. She was beautiful and graceful when sober, and bore marked evidences of cultivation and refinement. Six months of careful Christian training in the Erring Woman's Refuge developed her latent noble womanhood, and she is now earning her bread as a dressmaker and seamstress.

In one of our daily rounds of brothel visiting, we were attracted by the lovely face of a young girl of eighteen, smoking a cigarette. Upon inquiry, we found that she would gladly leave this shameful life, but for an unpaid board bill. Being assured that her avocation was unlawful, and the debt also, she escaped from the house at night, and came to us. She was the honored daughter of a Christian mother, residing in an adjacent town, was visiting friends in Chicago, and invited to ride by an apparently respectable young man in the social circle. Passing through Fourth Ave., to which she was a stranger, he alighted, and invited her to do so, saying he wished to call on an old friend. When once in the house, he escaped through a back door, and left the poor, unfortunate girl to her fate, a victim to the cruel mercies of the wicked. She spent a few months in the Refuge for treatment, and was then returned to her mother.

A young widow, found in one of the lowest dives in Chicago, has been redeemed, and gives evidence of a special call to missionary work. The Holy Scriptures are a wonderful revelation to her new-born faith, and she drinks in the precious truths of the Gospel, as the parched ground does water. She expects to enter a Training School for nurses the coming season, and thus fit herself for a useful life.

A free registry office has been most fully appreciated by many a poor respectable girl, seeking employment, far away from home and mother.

Our Mothers' meeting on Wednesday afternoons still continues to be owned and blessed of God, and our Bible class is made very interesting and instructive by a young lady from the Training School.

The heavy rent of $75 per month, with other expenses, induces us to make a very earnest plea to the benevolent public for aid to prosecute this sadly needed work in our great city. Surely every purity-loving and God-fearing man and woman will heartily respond to our call, and send us speedily clothing, bedding, groceries, and money, for which you shall receive our hearty thanks, blessing and benediction.

—The Covenanters have rented a hall and are making an effort to organize a congregation in Kansas City.

—Three of the Methodist Episcopal bishops have died since the last General Conference—Bishop Matthew Simpson, Bishop Wiley, and Bishop Harris.

—The Salvation Army, entering India five years ago, has now 120 English and eighty native missionaries.

—Joseph Cook of Boston is delivering a course of six lectures before the students of the Drew Theological Seminary at Madison, N. J.

—Rev. Narcisse Cyr, a well-known French clergyman and preacher in Boston, a professor also in Boston university, has been cordially invited to return to France to labor in connection with the McAll mission and in the Reformed Church. Mr. Cyr has accepted the invitation.

—The last *Wesleyan Methodist* has a full report of the most important and interesting meeting of the denomination—the General Conference. This meeting at La Otto, Ind., Oct. 19 to 26, was generally harmonious and satisfactory in its results. No change is made in the editorial and business management of its papers and book-room at Syracuse, brethren Wardner and Kinney remaining. The impetus to the foreign missionary work through the work of Bro. J. A. Cole was most hopeful. The welcome given to the representatives of the National Christian Association and of the loyal United Brethren was most cordial. A delegate was appointed to attend the N. C. A. convention in New Orleans.

—The annual meeting of the New West Education Commission took place in this city Friday. Rev. Charles R. Bliss, the general secretary, read his report, setting forth the work the commission is accomplishing in Utah in the erection of schools; also the relation of Mormonism to Christianity, and the present attitude of the Mormon question. The commission has now incorporated academies at Salt Lake, U. T.; Albuquerque, N. M.; Las Vagas, N. M.; Tillotson, Trinidad, Col., and unincorporated academies at numerous other points in Utah and New Mexico. The number of teachers is sixty-four, and of pupils 2,600, and there are thirty Sunday-schools. From the treasurer's statement it appears that the total income for the year was $61,318.79; current expenses for the year $43,580.12; leaving a balance of $17,738.67. At the close of the preceding year there was a deficiency of $2,998.32, and a debt and interest amounting to $5,238.29, which have been paid. The receipts for the present year are estimated at $61,000, $20,000 of which will be required for the completion of new buildings, and $45,000 will be needed to pay teachers and meet current expenses. Rev. F. A. Noble, D.D., was re-elected president.

Literature.

The Life of George Washington. By Washington Irving. In four volumes, illustrated. Price, half-morocco, $4. John B. Alden, New York.

This great biography was the crowning work of a literary career at once one of the most popular and brilliant in the history of American letters. The project was early entertained by Mr. Irving, almost, it would seem, from the time that his literary fame was firmly established; and the resolution was taken nearly thirty years before the result was fully reached. An Edinburgh publisher was the first to urge Mr. Irving to undertake the work, and the collection of materials was begun, but not until 1855, when the great author had reached an age when he realized that few years were left him, did the first volume appear. The fourth was not published until 1859, so pains-taking and conscientious was he in the work. It will probably remain the best and most popular of the histories of the life and work of Washington. It is a remarkable fact that though lodge writers have regarded the Masonic career of Washington of so great importance to the world and of so great moment in his own life as to fill a good-sized volume with it (see Hayden's work on Washington as a Freemason), yet Irving, the first of American prose writers, says not one word of this incongruous relation, which Washington abandoned years before the Revolutionary war broke out. Irving, who must have been familiar with the history of the Masonic lodge, evidently regarded the early affiliation of Washington with the order as a piece of youthful folly, into which he had been persuaded, but which formed a relation too incompatible with his truth-loving and dignified character to be long sustained. The same significant fact may be noted in the life of Washington by Chief Justice Marshall, who himself had been lured into the lodge in his early years. Both these eminent writers regard this episode in the life of their hero as an indiscretion over which the mantle of charity should be drawn, and which the world should forget,—and it would be forgotten, as it has long since been forgiven, were it not for the shameless effrontery of Freemasons, who, not satisfied with the personal degradation into which their system has plunged themselves, desire to drag down into the same pit the great name of the Father of his Country. The history of the order of the Cincinnati is given in the last volume. This was a society composed of the officers of the American army, who, after seven years of companionship in trial and suffering, desired to maintain a closer relation than that of private citizenship, merely. There is nothing to show that this was a secret order, though erroneously supposed by some to be so. The original proposition to make it an hereditary and perpetual society aroused much opposition among the patriotic spirits of a century ago, and by Washington's advice it was given up. Mr. Irving says of this event:

"Washington endeavored to allay this jealousy. In his letters to the presidents of the State societies, notifying the meeting which was to be held in Philadelphia on the 1st of May, he expressed his earnest solicitude that it should be respectable for numbers and abilities, and wise and deliberate in its proceedings, so as to convince the public that the objects of the institution were patriotic and trustworthy.

"The society met at the appointed time and place. Washington presided, and by his sagacious counsels effected modifications of its constitution. The hereditary principle, and the power of electing honorary members, were abolished, and it was reduced to the harmless, but highly respectable footing on which it still exists."

It is an unhappy contrast between the loyal spirit of that day and our own, to notice how similar societies at the present time, not satisfied with the laudable objects of fraternal associations, have added the forms of a secret lodge and the obnoxious hereditary principle. The decay of patriotism is in nothing so marked as in this fact.

The rebellion in western Pennsylvania in 1794 was the occasion of a famous proclamation by Washington against the political societies organized with more or less secrecy, after the pattern of the Jacobin clubs of France. Irving quotes from Washington's denunciation of the "self-created societies" which had fomented this rebellion:

"'When, in the calm moments of reflection, they shall have retraced the origin and progress of the insurrection, let them determine whether it has not been fomented by combinations of men, who, careless of consequences, and disregarding the unerring truth, that those who arouse, cannot always appease a civil convulsion, have disseminated from ignorance or perversion of facts, suspicions, jealousies, and accusations of the whole government.'

"This denunciation of the 'self-created societies' was a bold step, by which he was sure to incur their resentment. It was not relished by some members of the Senate, but the majority gave it their approval. In the House, where the opposition party was most powerful, this passage of the President's speech gave rise to much altercation, and finally, the majority showed their disapprobation by passing it over in silence in the address voted in reply.

"The "self-created societies," however, which had sprung up in various parts of the Union, had received their death-blow; they soon became odious in the public eye, and gradually disappeared; following the fate of the Jacobin clubs in France."

The publisher of this edition of Irving's greatest work has made a very happy and successful effort to make it popular. It is issued in two and four-volume sets, at prices ranging from $1.50 to $4, according to binding.

Alden's Cyclopedia of Universal Literature. Vol. VII. Dowden to Ferrier. Pp. 480. Price, cloth, 50 cents. John B. Alden, New York.

The value of this literary encyclopedia lies as much in its entertaining selections, as in those statements of fact and discriminating judgment which make it a valuable book of reference. Some will miss the critical and judicious remarks of Chambers and other historians of literature, but an opportunity is given for a little personal study and exercise of taste which may be quite as well as to always depend on the judgment of another. One is astonished to see what treasures wrapped up in our English tongue here peep out of their coverings. And it is a public benefaction to make this wealth available to poor as well as rich by such cheap but tasty volumes as this.

In Mr. Kennan's first paper in the series on "Siberia," which is printed in the November *Century*, he protests against the use of the word "Nihilist," which, he says, the Russian government and the Russian conservative class have made the world accept as descriptive of all their opponents, from the "terrorists" to the law-abiding members of provincial assemblies who respectfully ask leave to petition the Crown for the redress of grievances. He states that the word was first introduced in Russia by Turgenef in his novel, "Fathers and Children," and was there used appropriately. Mr. Kennan says: "It has been my fortune in the course of the last two years to make the intimate personal acquaintance of more than five hundred members of this Russian protesting party, including not fewer than three hundred of the so-called Nihilists living in exile at the convict mines and in the penal settlements of Siberia." This first paper in Mr. Kennan's series is one of four, descriptive of the present state of feeling in Russia, and its causes. It is calculated as an introduction to what he will have to say later on Siberia and the Exile System. The frontispiece this

month is a portrait of Washington by Wright of Philadelphia, made in 1784 and now for the first time engraved. Of this portrait it is stated that Washington wrote to Mrs. Powel, for whom it was painted, that "it was the best for which he had then sat," while Tuckerman said that "perhaps no portrait of Washington bears such convincing marks of genuine individuality without a particle of artistic flattery." Articles on the "Home and Haunts of Washington" and "Mt. Vernon as it is" accompany the portrait. The special art feature of the number is the sculpture of Augustus Saint Gaudens, of which several beautiful examples are reproduced, including two of his portraits in low relief, the large relief portrait of Dr. Bellows, the Puritan statue at Springfield, Mass., the Lincoln statue, etc. Professor John T. Stoddard of Smith College contributes a second paper on "College Composites," in which he shows the results of his experiments in the combination of photographs, the examples being drawn from several large college classes of 1887. The conclusion of the Battle Series is emphasized in this number by an admirable presentation in text and pictures of the break up of Lee's army and the surrender at Appomattox. The article is by General Horace Porter, and is entitled "Grant's Last Campaign." With the November number the Lincoln History reaches a most interesting part of the great President's career, the period between his election and his inauguration, and one upon which, by their personal relations to him, Messrs. Nicolay and Hayare able to throw much new light. This installment contains large quotations from unpublished MS. letters to and from Lincoln.

The prevalence of scarlet fever in all parts of the civilized world and the great mortality therefrom, amounting in England alone during five years to 88,273 deaths, have induced *Science* to institute an inquiry into the reasons for such a condition of things,—whether it is a fact that this disease is not amenable to control by sanitation; or whether sanitarians have not suggested any practical method by which it may be controlled; or whether parents, teachers, health authorities and others neglect to carry out the recommendations which sanitary science has made. With the object of helping to determine these questions, *Science* has issued a circular letter containing specific inquiries, which can be obtained by addressing *Science*, 47 LaFayette Place, New York.

Dr. George F. Pentecost, who has just been conducting a hopeful evangelistic work in Amesbury, Mass., was one of the most interested participants in the late American Board meeting at Springfield. The discussion of Andover theories there inspired him to write ably on that question in the November number of *Words and Weapons* Especial attention is also given to the subject of family prayer and two powerful and practical articles appear which are worth re-reading a dozen times in most Christian households. Dr. Pierson concludes his sketch of John Knox, and a sermon on the "Precious Blood of Christ" adds much to the value of the magazine.

Louisa M. Alcott contributes one of her charming stories, entitled "Pansies," to the first number of the new volume of *St. Nicholas*. It is followed by a bewildering array of short stories, entertaining sketches, and bright jingles and verses. Of a more instructive turn are: "A Peasant Painter—Jules Bastien-Lepage," "Elephants at Work," by John R. Coryell; the true story of Pocahontas, by E. S. Brooks; and "The Last Chance of Life," by David Ker, a characteristic episode in the life of Napoleon Bonaparte.

The *Swiss Cross* is a most attractive magazine wherein young people may begin scientific study. Its leading article tells of the geologic attractions of Mazon Creek, in Grundy county, Ill. Wheaton College has in its cabinet probably one of the largest and best collections ever gathered in that locality. Lieut. Schwatka writes a very entertaining and instructive article on "Wintering in the Arctics."

The *American Agriculturist* for November, 1887, is a double number, far surpassing its editor's claim, any previous issue in the amount and variety of reading matter, in the number of contributors, in the number and variety of illustrations, etc., etc. There are no less than one hundred and ninety-seven columns of reading matter proper, embracing four hundred and eight editorial, contributed and descriptive articles; fifty-five different contributors, representing twenty-two States, Territories, the Provinces and Europe, and two hundred and forty illustrations, including full page illustrations and premiums. In alluding to the death this month of one of its editors, Col. Mason C. Weld, the *American Agriculturist* says: "What is note-worthy, the body of writers, who for nearly a half a century have made it a power in both hemispheres, are still, with this exception, connected with the periodical. Publishers have come and gone, but the editors and their associates remain." Address *American Agriculturist*, 751 Broadway, New York.

LODGE NOTES.

Rev. J. B. Finn, of Watertown, is Grand Chaplain of the Grand Commandery of Wisconsin Knight Templars.

Chief Justice Way of South Australia is a Freemason and lately provided a grand entertainment for the Grand Lodge of the province.

The Royal Templars of Temperance report 7,000 members in Canada, and are active and aggressive, holding "Royal Revivals," in lodge parlance, through the country.

Lord Wolseley, England's commander-in-chief, who was made a Mason in 1854 in a Military Lodge, No. 728, in Dublin, has been appointed Grand Junior Warden of the Grand Lodge of England.

On Wednesday last 125 ladies, above named, visited Waukesha, Wis. The Sunday previous seventy-five of the delegates to the National meeting of the brotherhood spent the day there and participated in the organization of a new division of the order.

"White Caps," a gang of ruffians said to be as bad as the "Bald Knobbers" of Missouri, are terrorizing the people of Crawford and Harrison counties, Indiana. They wear masks, carry hickory switches, and lash the unfortunates who fall under their displeasure.

Prince Albert Victor, son of the Prince of Wales, Grand Master of England, is appointed by his father Grand Senior Warden. Prince Victor was initiated on the 17th March, 1885, in the Royal Alpha Lodge, No. 16, the disgraceful and pagan ceremony being performed by the young man's own father.

District Assembly No. 3,115 K. of L., the oldest assembly in New Albany, Ind., has gone out of existence. It had at one time a membership of 800, but this number was reduced to 70. There was no dissenting voice to the proposed dissolution. The charter and secret work of the order will be sent to headquarters.

At a meeting of Chicago local assembly 1307, Knights of Labor, it was decided by a majority vote that the assembly would withdraw in a body from the Knights of Labor organization. A committee was appointed to confer with the "provisional committee" of dissenters, with the object of forming the nucleus of the proposed new organization.

The Grand Lodge of Scotland recently issued a charter for a lodge in the town of Alexandria, in Egypt, and within the jurisdiction of the Grand Lodge of Egypt. The Egyptians made short work of the invaders. The representative of the Grand Lodge of Scotland at "Egypt" was peremptorily ordered to "pass in" his commission. Eventually, Scotland withdrew the charter and apologized.

The wives of the engineers attending the Locomotive Brotherhood in Chicago organized at the Palmer House the Grand Lodge of the "Ladies' Auxiliary of the Brotherhood of Locomotive Engineers." Lodges have existed in various cities, but there has never been heretofore any regular organization. After this all the lodges will get charters of the Grand Lodge. The objects will be sociability and help in case of sickness. Every member of the order pays 50 cents to this Grand Lodge yearly.

SUBSCRIPTION LETTERS.

The following have made remittances of money to the *Cynosure* from Oct. 31 to Nov. 4 inclusive.

J S T Milligan, A D Gray, C G Fait, E L Jones, H P Marks, J Porter, A C Staples, W Chestnut, H Elder, J McFarland, T Keppel, Rev C Bender.

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Emile De Laveleye of Belgium, the great publicist: "I have read with the greatest interest your answer to Cardinal Manning. I think Rome's encroachments in the United States ought to be carefully watched and resisted."
Rev. C. C. McCabe, D. D.: "It is a useful book and ought to have a wide sale. You are dealing with a question which will soon dominate every other in American politics. The *Assassin of Nations* is in our midst and is approaching the Temple of Liberty with stealthy tread. The people of this country will understand the Belfast frenzy some day better than they do now."
The Right Hon. Lord Robert Montague: "I have read it with the greatest pleasure, and with amazement at the intimate acquaintance with the acts of Romanism in our midst which you have evinced. I only wish that, instead of publishing your pamphlet in Chicago, you had sown it broadcast over England, Scotland and Ireland."

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HOME AND HEALTH.

CHILDREN AND CITY CHILDREN.

City children are apt to be undersized. They seldom get to be mammoth frequenters. Ask a country man used to hale and hearty boys brought up on the farm the age of the next boy he passes on the pavements and three chances to four, measuring the height and shoulder girth, with his eye he will put it two or three years lower than it is. The fourteen year old dozen I now above called to mind are the fifteen year old as if he had entered his teens. I got tired of some figures he once cut which show that these things need not be as they are. Dr. Anderson, who is well known in connection with the Physical Education Association, compared the height and weight of the girls pupils of a Boston grammar school, regular gymnasium exercise is indeed kept up, with another by age for to see how much girls taken at random. The results are as follows:

HEIGHT.

Years	10	12	14	16
With exercise	54 in.	56 in.	60 in.	62 in.
Without	54 in.	56 in.	59 in.	60 in.

WEIGHT.

With exercise	62 lb.	70 lb.	91 lb.	102 lb.
Without	62 lb.	70 lb.	85 lb.	94 lb.

The figures show an average in height of about two years difference, while in strength it is even more than education of the body as well as the mind. The new approach of the opening of the school year ought to make parents careful to have an eye to muscle as well as text books. This is especially necessary in the case of girls, for the average boy will in some way work out for himself in such matters.—*Philadelphia Press.*

THE CITY AND THE COUNTRY BOY.

The explanation of why young people brought up in the country so often excel those of the cities is perfectly set forth in the following from Mrs. J. Ramsdell, editor and lecturer: "Remember my son you have to work. Whether you handle a pick or a pen, a wheel barrow or a set of books, digging ditches or editing a paper, they'll be cast-iron bet or wrong, hasty to age, you must work. If you have sound, you will be the men who are the most wise to live the rest of their days without work, are the men who work the hardest. Don't be afraid of killing yourself with overwork. It is beyond your power to do that, on the money side of thirty. They die sometimes, but it is because they quit work at 6 p. m. and don't get home until 2 a. m. It is the interval that kills, my son. The work gives you an appetite for your meals, a deep welcome to your slumbers, it gives you a perfect and grateful appreciation of a holiday. There are young men who do not work, but the world is not proud of them. It does not know their names even. A nameless species of them are sold by auction every day. Nobody goes down the promiscuous world does not know that they are here. So find out what you want to do and do it, and take off your coat and make a dent in the world. The busier you are the less harm you will be apt to get into, the sweeter will be your sleep, the brighter and happier will be your holidays, and the better satisfied will the world be with you.

INFANTILE JEALOUSY.

The case of the four year old girl who nearly succeeded in killing her baby brother at Port Jefferson, L. I., brings vividly to the memory of elderly readers the story of the Rag-a-Muffin of rank eminent for learning and piety who was never known to smile from the moment she appreciated the consequences of a lie of childish jealousy. The occasion was but five years of age when a baby sister was born, and the nervous and restless began the unusual use of exchange of "one out of joint," which unfortunately, has not yet gone out of fashion. The poor child, driven desperate one day by the jeers of a maid, fled to the mother's chamber and was met by a nurse, who ordered her away. Returning in a position of woe to the nursery, she was greeted by fresh taunts and "I told you your mamma did not love you now." The maid was pressing out some garments for the new-comer at a table while she talked, and the infuriated little girl, catching up a flat iron turned it upon the head of the baby as it lay in the cradle. The shock was fatal to the invalid mother. She and the infant were buried together.—*Babyland.*

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FARM NOTES.

IS A BEEF FAMINE IMMINENT?

Are we to experience a beef famine? The facts seem to indicate it, and many sources believed to be trustworthy point to the scarcity of beef in the near future. Some authorities expect short commons in 1888, others defer the evil hour until 1889. The severity of the winter of 1886-87 was such as to heavily deplete the herds of the Northwest. The losses which occurred were in old cows and in yearlings. These are classes which would not affect the supply of the coming year, nor yet of 1889, save that a general shortage would stiffen prices in some degree. These old and very young animals died from poverty rather than from exposure. No matter how extreme the cold, had the cattle been well fed only a few would have succumbed to the influence of the extreme cold; as it was, the ranches were overstocked. The winter feed, which consists of the natural grasses cured on the ground, had all been eaten down long before winter really set in, and starvation followed. Another source of apprehension arises from the numerous losses in the Southwest, where the want of water was such that entire districts were cleared of their herds; the drouth caused the death of all ages of cattle, so that an immediate drain was felt at many local points. Still the numbers of Spanish cattle seem to represent legions. On our Eastern markets these same long-horned wanderers of the plains are most unwelcome visitors. The large wholesale butchers are timid of them; the beef is coarse, discolors readily, and the carcasses dress to poor advantage. These far-apart losses give rise to apprehension, which is rather shadowy when calmly investigated. No losses heavier than usual are reported from any other cattle growing States. Now the worst that our cattlemen need fear is a probable rise in prices which will decrease the volume of our export trade, in that as soon as a margin of profit ceases, foreign shipments from our ports must also cease, until prices again go down to a lower plane.—*Agriculturist.*

HOW SHEEP PAY.

If a farmer has plenty of patience, and is willing to give close attention to details in the care of stock, he can make more money for food consumed from sheep than from any other stock. But not one farmer in ten will care to give them the attention they require at certain seasons of the year; so the few who do take good care of a flock will find a good market for mutton and a demand for wool at some price usually enough to pay for wintering the flock. A farm which is rolling in its surface seems perfectly adapted to sheep raising. Such land needs grass on the hill-tops to keep it from washing, and sheep need hill-tops and sweet, short grass. They like to lie down on a hillside in the spring, where the sun makes the ground dry and warm, and where they are protected from the cold sweep of the wind.

The greatest profit from sheep is not in mutton or wool, but in the enhanced fertility of the farm on which they are kept. No other stock can compare with sheep in this direction. This increased value comes from two causes: the large quantity of solid and liquid manure deposited on all the land, and particularly on the highest and poorest points in the pasture. The manure, being fine and well scattered, is pressed about the roots of the grass, where it gives the greatest possible benefit. Another source whereby the grasses are encouraged is the destruction of bushes and many kinds of weeds which grow where cattle and horses only are pastured. Hazel brush fares very badly in the sheep pasture, and wild roses, ragweed, burdocks and other weeds are selected first and then the sheep look for grass. In this way a sheep pasture becomes like a beautiful lawn and every year grows better; but if the farmer sees "millions in sheep," and overstocks his fields, then the grass goes with the bushes and weeds. Then the sheep get poor, tumble down one after another, their ambition lessens as their flesh goes, and the unfortunate owner or imprudent manager votes sheep a perfect nuisance.—*American Agriculturist.*

APPLES FOR COWS.—A Maine farmer, who had a dozen cows, tried this experiment with them. To six he gave from a peck to a half bushel of apples daily for two weeks. The result was very gratifying, for the amount of milk was greatly increased, and it was also of much better quality.

He then returned to the previous method of feeding, and the quantity of milk at once began to decrease. At the same time he commenced feeding apples to the other six cows, that had been kept on a different diet, and they, like the first six, at once gave more and better milk than formerly. Thus he changed back and forth two or three times with the same results, until he was fully satisfied that apples were valuable food for milch cows. —*Ex.*

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NEWS OF THE WEEK.

THE ANARCHISTS.

Spies, Schwab, and Fielden have indicted a letter to the Governor appealing for mercy, in which they declare that they never advocated force and are really very sorry. Petitions are being constantly received by Governor Oglesby, some asking a commutation of sentence and others that the law take its course.

In a speech at a meeting of the Progressive Labor party at NewYork Friday night, S. E. Shevitch, editor of the *Leader*, said that if the condemned men in Chicago were executed, "something thousands of times worse than the late civil war will follow," and that persons concerned in the "outrageous murder will have to answer for the blood they shed by every spark of life in their worthless bodies."

Mr. McLane, United States minister in Paris has received a communication from M. Bardolet, president of the extreme left in the Chamber of Deputies, to the governor of Illinois, praying for clemency for the condemned Chicago anarchists.

A large and violent meeting of anarchists was held in Marseilles, France, Sunday night, at which were adopted resolutions giving warning to American representatives in France that their safety would be endangered by the execution of the condemned Chicago anarchists.

COUNTRY.

Several masked men stopped the eastbound Salt Lake express on the Denver & Rio Grande railroad at about 1 A. M., a few miles east of Grand Junction and robbed the passengers of their money and valuables. The robbers then entered the express car, but failed to open the safe. The mail pouches were cut and the registered packages and letters opened. The robbers took to the mountains. It has not yet been learned how much money they secured.

A freight train crashed into six cars carrying Robinson's circus in the union depot St. Louis, Thursday evening, killing one man, hurting several persons and setting free among the people the wild beasts of the menagerie. The tiger bounded into the crowd. One man was bitten in the neck by the infuriated animal. Officers were present, but they dared not shoot at the beast in the crowd. A flight of stairs leads to the upper offices, and up this the tiger sprang. Near the top he met one of the clerks. Man and animal stood facing each other. The former got into the office safely, put his revolver through the slightly-opened door, and fired at the tiger. The latter became more and more infuriated by every shot. At this juncture circus men arrived with poles and canvas, and, after a struggle, succeeded in overpowering the brute. Nine cages were demolished in the collision, and fourteen animals in all were liberated. Two mountain lions are dead and a big boa constrictor was cut to pieces. A lion was overpowered with pikes and canvas under a freight train; a leopard was shot in the head; an ibex was captured slightly injured, and the Bengal tiger has three bullets in him and numerous pike wounds. The company's loss is $30,000. Eleven animals were at large at one time, creating a reign of terror in the southern section of the city for over two hours. The last secured was a mountain lion, which fought desperately in the ticket office of General Manager Taussig until lassoed with strong ropes and nearly strangled.

A dispatch from Evansville, Ind., says, This section of the country is now experiencing one of the most prolonged drouths in the memory of the oldest settler. The effects are being felt through the wide area of country from Owensboro, Ky., to the mouth of the Ohio river at Cairo, comprehending all of southwestern Kentucky and a large section of southern Indiana and southern Illinois. In some parts of the stricken territory a copious rain has not fallen for more than four months. In the extreme western counties of Kentucky a deplorable condition of affairs is reported. Wells and springs have not only given out, but streams have disappeared for the first time in their history. Many of the people are compelled to travel several miles for drinking water, while the cattle and hogs are said to be dying by hundreds in a hopeless search for water along the beds of the water courses.

The Utah Supreme Court has decided to appoint a receiver for Mormon church property in excess of $50,000.

The receipts of the Post Office Department were $48 837,000, and the aggregate expenditures $52,391,677; excess of expenditures over all revenues, $3 554,068.

Father McGlynn said in NewYork that he will soon be reinstated in the Catholic church, but the Archbishop says the story is absurd.

General Ruger gave battle to the Crow Agency Indians in Montana, in which Sword Bearer and three or four of his desperate followers were killed and the outbreak virtually crushed. The authorities at the Interior Department consider the situation decidedly grave, and that no delay should occur in the arrest of the malcontents. Business is suspended and the settlers continue in a state of alarm.

FOREIGN.

The British cabinet resolved to continue its present vigorous policy in Ireland, especially as regards speeches at proclaimed meetings.

The Hawaiian Government will cede Beard River Harbor, near Honolulu, to the United States, as a coaling station, with the proviso that it shall be relinquished if the American Government abrogates the present reciprocity treaty. The harbor is regarded as the finest in the Hawaiian group.

Berlin dispatches state that the date of the Czar's departure from Copenhagen is still in obscurity, The 17th and 20th are mentioned. German uniforms have been sent to Copenhagen, and a rumor is current in Berlin that the Czar and Emperor William have arranged a meeting for the 17th. At the same time there is a vague rumor that the arrangements have been broken off. Nothing definite can be learned, but a meeting is counted upon on all sides. A failure to meet now would be looked upon as an extremely bad sign for the relations of the two empires.

Germany, in connection with the other powers, has adopted a tolerant policy toward Prince Ferdinand of Bulgaria, believing it to be best for Europe that his position should be made secure, and that any attempt at violent interference in Bulgarian affairs will be strongly resented by Prince Bismarck.

The Prussian budget will show a deficit of 40,000,000 marks. It is hoped to cover the deficit by increased returns from the state railways and the share of Prussia in the brandy tax from October, 1887, to April, 1888.

Wm. O'Brien, the sensational Irish editor who made such disturbance in Canada a few months since, has been arrested. He resisted the attempt to force him to put on the uniform of the Tullimore jail. The prison doctor then directed the governor to desist on account of the unfavorable state of Mr. O'Brien's health. Dillon spoke at Castlerea. He entreated his hearers to swear with him that as long as life and liberty remained they would do everything in their power "to avenge Mr. O'Brien, and to make suffer the hateful class who consigned this beloved and gifted Irishman to a felon's cell."

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Wheat—No. 2			72
No. 3	64	@	65
Winter No 2			73
Corn—No. 2	41¼		42
Oats—No. 2	25⅝	@	26⅛
Rye—No. 2			52
Bran per ton	11 75	12	25
Hay—Timothy	9 50	@13	00
Butter, medium to best	16	@	24
Cheese	04	@	12¼
Beans	1 25	@ 2	50
Eggs	17		
Seeds—Timothy	2 07	@ 2	18
Flax	1 02	1	09
Broom corn	02½	@	07
Potatoes per bus	50	@	75
Hides—Green to dry flint	07½	@	13
Lumber—Common	11 00	@18	00
Wool	10	@	35
Cattle—Choice to extra	4 90	@ 5	60
Common to good	1 25	@ 4	70
Hogs	3 50	@ 4	70
Sheep	2 00	@ 4	15

NEW YORK.

Flour	3 20	@ 5	60
Wheat—Winter	82½	@	89
Spring			84¼
Corn	53		53
Oats	32	@	40
Eggs	15	@	21
Butter	16	@	25
Wool	09		37

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Francis Murphy, the temperance evangelist, began the fourth week of his Gospel temperance campaing in this city with an overflowing house last Sabbath night at the Union Park Congregational church, where he will hold meetings every night this week. Instead of holding daily meetings in Farwell Hall as last year, he is now visiting all parts of the city, reaching those districts which may never have been penetrated with an appeal for temperance on Gospel grounds. He is assisted by the officers and supporters of the Gospel Temperance League which was formed here last spring at the close of his several months' labor, and is reaching many by his sympathy who might be repelled by severer arguments.

The vote for constitutional prohibition of the liquor traffic was lost in Oregon last Tuesday, but Dakota nearly redeemed the day. The verdict of that Territory is decidedly in favor of prohibition. The vote was by counties, and of the sixty-eight, *sixty-two* are against the traffic by majorities of from fifty to 600 votes. Only six counties are for license. We print their names for the benefit of readers who propose settling in Dakota: Bonhomme, Codington, Dent, Ramsey, Stutsman and Ward. The vote on dividing the Territory also received the great majority of 15,000. This question settled, both north and south divisions will soon be ready to enter as States; and with such a grand vote for temperance both parts will come in pure and clean, with no taint of the infamous traffic upon them.

Anarchy and its suppression has been a judgment also upon Chicago. For eight years this city suffered Carter H. Harrison to be at the head of municipal affairs. He was notoriously the friend of gamblers, saloons, and the vicious classes generally. They all voted for him as often as possible; and reputable men voted for him also, because they thought him shrewd to veto jobs and plundering of the public funds, and careful in providing good streets, etc. What fatal economy! Finely paved streets have been torn up month after month by some corporation under authority from his administration; the boodler trials and steals have come in to swell the reckoning, and the fatal results of anarchy are also laid at the door of the Harrison rule. What profit is there in the economy of wicked rulers? Verily, "when the wicked bear rule the people mourn." This city spurned the law of God, she sowed to the wind of license and greed; she has plentifully reaped the whirlwind of consternation, of murder and of rebellion.

The expiration of a lease in England drawn for 999 years in the reign of Alfred the Great is noted as a remarkable witness for the stability of the English government and institutions. The West Side Chicago street railway has just leased its property and franchises for the same length of time. Will our social fabric survive the assaults of anarchy; will they not be undermined by the causes just enumerated? The open Bible has preserved England for a thousand years. Will it so preserve America?

"A thousand years, my own Columbia."

Shall that day break in gladness upon our Atlantic headlands? It is a momentous question, but He "who hath power over the nations to set up or to destroy" will be with us according as we obey his revealed Word. Verily, blessed is that nation whose God is the Lord.

Chicago and her anarchists have been furnishing sensations for the world long enough. The eight-hour strike on the 1st of May, 1886; the bomb massacre on the 4th, by which seven policemen were slain and fifty-nine wounded; the trial in August and September following; the appeal to the higher courts; the desperation of Lingg and his suicide; and the execution and burial—these have been invariable topics of morbid interest. But Chicago has met these emergencies with firmness and courage, and has proved to the world that we may put confidence in American institutions, which were founded in the name of God by men who worshiped him with the utmost sincerity. The anarchist leaders are now at rest in prison and the grave. "Rest" (*Ruhe*) was their watchword of insurrection on the fatal 4th of May—a word of fearful prophecy. Let us hope that the world also may have rest from such sort of Chicago sensations.

Dr. James McCosh has resigned the position of president of Princeton College, which has just been raised to the rank of a first-class university under his charge, and retires just as that work is completed. The public can only surmise whether he feels the burden of seventy-six years too heavily for the responsibilities of the office, or whether he wishes for his few remaining years of activity to devote his energy to the School of Philosophy in which he is profoundly interested. For his successor in the University the name of Dr. John Hall, now Chancellor of the University of New York, is mentioned; but more certainty is expressed that Prof. Francis L. Patton of Princeton Theological Seminary or Prof. Wm. M. Sloane of the college will be chosen. Prof. Sloane is the son of the late Dr. J. R. W. Sloane of the Reformed Presbyterian Seminary, whose addresses were among the ablest in the conventions of the National Christian Association. Prof. Sloane is editor of the *Princeton Review*, and was for a time secretary to the historian Bancroft, whose literary life he sketched some months since for the *Century*. He is now compiling a life of his father and will represent faithfully his convictions on Christian reform. The good that Dr. McCosh has accomplished in elevating and advancing the standard of higher education in this country can never be adequately repaid or fully estimated. He can honorably retire from an active service crowned with the gratitude and blessings of thousands of young men.

"If Chicago had kept the Sabbath there would have been no anarchists," said Dr. Everts in his address at the Elgin Sabbath Convention. If there had been no saloons there would have been no anarchists. If the secret lodges had been suppressed there would have been no anarchists. The open saloon is on the side of anarchy—there these conspirators against society met and plotted. Sabbath violation is on the side of anarchy—meetings in favor of lawlessness were always held on that day; and they are still in Chicago, in London, Ireland, and New York. The secret lodge is on the side of anarchy—it subjects part of this people to other governments than the American, to other oaths than the oath of God, and schools them in such lessons of assassination as hardened the heart of Lingg and his companions. Casting out the Bible from our schools is on the side of anarchy, since it allows the youth of our cities to grow up with no convictions on the right basis of authority in the state, much less with proper respect for the authority of God. The homage paid to infidelity in the person of an Ingersoll, or its more subtle manifestations of Dr. Thomas and the lodge of which he is the religious functionary—this also is on the side of anarchy. The wretched men who have given up their lives were hardened against God; the appeals of Miss Dryer, of the Bible workers, and of Dr. Bolton were vain to penetrate their armor of unbelief and hardihood. They had reached the "seat of the scorner." Shall not the churches of America arise and make war on these evils, no longer by words, but by such deeds as shall give us a peaceful, joyful revolution?

The association formed in Memphis lately for the establishment of a new academy at a meeting reported in the last *Living Way* have agreed to locate the school in Memphis as central to the district of Western Tennessee, Northern Mississippi and Eastern Arkansas, and it will be called the Memphis Baptist Bible and Normal Institute. This will add one to the institutions for the colored race that are out and out for Christ against the lodge.

WHY THIS WASTE?

BY REV. J. F. AVERY.

Often, as in Christ's time, we find men asking this question, Why this waste? as though they were the greatest of economists. They talk of our modern missionary enterprises as being a waste of precious lives and means. But the fact is, they love the bag and hate the thought of any possible toll therefrom to Christ Jesus, who proved himself by word and deed to be bitterly opposed to waste. Did he not say, after the miracle of the loaves, "Gather up the fragments that remain that nothing be lost?" Yet he commended the breaker of the alabaster box. To Jesus the escape of its pleasant ointment was no sin. The story of the donor's benevolence, Christ declared, should last longer and spread farther than the sweet perfume she loosed in honor of her much-loved Lord, from whom she had learned the meaning of full and free salvation.

These cavillers against Gospel liberality selfishly sniff the air and murmur against the gifts and sacrifices of true and liberal givers, men and women, who, knowing the preciousness of the saving Name, would tell others the story and count not their lives and offerings worthy to be compared to love's greater demand. Wasters enough, of a truth, there are who can stand idle and say never a word, whilst the mills of the drunkard makers grind cruelly, but alas! not slowly.

The squandering of money in the saloon and the lodges should afford food for deep reflection and consideration. It certainly shows a great waste, a needless waste, and a great deal of liberality on the side of those who love the world. Economy appears to be tightly and rigidly practiced where liberality might well abound. The following lines give a fair and proportionate idea of expenditures, showing in round numbers sundry yearly expenditures by the people of the United States. It compares the cost of vices with expenditures for the necessaries of life, and sharply defines the interest of the people at

large in the things that relate to the best interests of society.

Alcoholic Liquors, $900,000,000.
Tobacco, $690,000,000.
Wool, Cotton and Sugar, $602 000,000.
Iron, Steel and Lumber, $523,000,000..
Bread, $505.000,000.
Meat, $303,000,000.
Public Education, $92,000,000.
Home and Foreign Missions, $5,500,000.

With such a showing can we wonder at the crime, social disorder, domestic unhappiness, sickness and sorrow that abound among us? Should Christians be niggardly in the face of such large liberality? Surely the followers of Jesus need a spirit of fuller consecration of themselves and theirs to Christ's service. When we see missionaries forsaking homes, and going to other work amongst the unhealthy parts of the earth, we ought to give them our sincerest respect. We see men and women of culture and of means devoting themselves to missionary work, and we are bound to support them in the work which they have undertaken, and that with a liberal hand. If we economize, let us see to it that we begin in those matters which are carnal and selfish. Then, and not till then can we fully know the blessing of true increase. All denial and surrender of self for Christ's sake and kingdom brings the fatness of soul which is gladdening and satisfying.

Mariner's Temple, New York.

PAUL'S METHOD OF REFORM WORK.

BY REV. J. D. NUTTING.

The following is intended as a short sermon for all concerned—including the preacher. And since the Scripture in a sermon is always good, whatever be true of the rest, let me begin with two texts instead of one.

1. "Let every one of us please his neighbor, for his good to edification."—*Rom. 15: 2.*

2. "I made myself servant unto all, that I might gain the more. And unto the Jew I became a Jew, that I might gain the Jews; to them that were under the law, as under the law, that I might gain them that are under the law; to them that are without law, as without law (being not without law to God, but under the law to Christ), that I might gain them that are without law; to the weak I became as weak, that I might gain the weak; I am made all things to all men, that I might by all means save some."—*1 Cor. 9: 19-22.*

Two dangers constitute a Scylla and Charybdis in every moral reform. On the one hand is the danger that those who should be its friends will, instead, be the supple tools of indolent or opposing public opinion, without sufficient moral stamina to stand for the truth unless the crowd is at their backs; and on the other, that those who are genuine friends will become narrow-minded, unbending, repulsive dogmatists, hindering almost as much as they help the movement with which they are connected. The one class erects a flabby, rubber idol falsely called "expediency," and may often be seen in great numbers bowed in a very disgraceful attitude before it, having sacrificed the truth, the commands of God, their own self-respect and that of their neighbors, more or less consciously, to secure the smiles of the hideous caricature before them. The other class builds many idols, out of the various cast-iron sets of ideas possessed by its members, and around each of them is gathered a group of devoted worshipers. These idols all have a strange, though varying resemblance to the hollow, red-hot Moloch of old, into which devotees cast even their children; sacrificing in fanatical zeal the things which should be most dear to them for other purposes.

Neither of these classes rightfully contains a single human being, yet a vast multitude of mankind is found in them, and temptation towards them is constant and universal as gravitation; and one hardly knows where he is until it may be almost too late for recovery. How can we escape? St. Paul, by inspiration, shows the way in our texts. Consider two germinal thoughts:

I. "*Edification*" *is the constant object of a true life*—the saving of souls and "building them up" into the best possible "temples of the Holy Ghost." We are, as Christ and Paul were, to be constantly going about doing good; hourly carrying the moral welfare of ourselves and others upon our hearts; joyous in being able to do even a little for others, and so for the blessed kingdom of our Christ. We are to be co-workers thus with Christ, and "laborers together with God" (1 Cor. 3: 9, 10, etc.). Real reform work is only a branch of Gospel work, not a separate thing; and is hence controlled by the same principles, commands and instructions as were given for preaching the Gospel.

And we often need to bear in mind that no one's work for edification is rightly to be limited by his own wishes or tastes. I once had a member in my church—a business man of fair ability—who was our choir leader, and who excused himself from ever attending prayer meeting or taking part in social revival services, by saying that the music was his part—an excuse that would not stand a second in the Judgment. A lady member of the same church excused herself from doing more for church work than occasional attendance at Sabbath morning service, because of her great devotion to the W. C. T. U. and other temperance efforts, an excuse no more valid than the other. So many reformers, as they style themselves, do. But when Christ gave his last command, to go and preach his Gospel, addressing it not to the twelve, but to every Christian soul according to ability and providential circumstances, he meant the *whole* Gospel; no more meaning that bold men should preach our little part of the Gospel alone than that timid men should omit reform truths. We are to build a symmetrical temple, on His plan, not ours.

II. *The spirit in which it is to be attempted.*

1. A spirit of service to others, not of dictatorial "lording it over God's heritage." Paul says that he "made himself servant unto all;" Christ says that the greatness of service is the only true greatness, and that even he was "among you as one that serveth." Right here is a very great danger to any one who attempts to bring about any moral reform. Because he feels conscious of possessing a truth which others do not, and of laboring for that truth while others give it a cold shoulder, he is apt insensibly to grow Pharisaical, thinking himself better than they. (see 1 Cor. 4: 1–7; 8: 2.) The next step, often coming insensibly, too, takes him to a point at which he will peaceably brook no dissent from his opinion, and may make various attempts, this side of physical force, to compel others to either echo his opinions or keep silence. The next step is the Inquisition, when power permits. How opposite to all this were Paul and Christ! Paul spoke of "in honor preferring one another," and of "in lowliness of mind each esteeming other better than themselves," and signed himself "Paul the servant" (Rom. 1: 1), tracing thus the signature of Christ over after him. Thus we are, as the condition at once of the Divine blessing on our labors and of our success in them, to do all in the spirit of service marked by these characteristics.

2. A spirit of adaptability to others, and to the circumstances in which we are placed. Verse 3 says, "For even Christ pleased not himself." Says Lange, the author of what is probably the greatest commentary accessible in English, speaking of this passage, "Pleasing one's self denotes the inconsiderate or unfriendly pursuit of the ideals of our own subjectivity in the selfish isolation of our personal existence;"—like a train between iron rails trying to throw every obstacle to one side or the other, and ending in a smashup when it cannot. The Christian has no business with such a stiff-set, unadjustable course of travel. He is, by Divine injunction, if his truth be not received in one city to go to another; if swine trample his pearls, to take them to a better market; and to seek to please all men to their edification by adapting himself to their peculiarities, instead of trying to smash his way through them, or attempting to go through in spite of them. (See second text.) He is to regard true expediency, which means, as Paul uses the word in 1 Cor. 10: 23, a contributing to the end sought by the means used; using such means and rejecting others. So Paul says he did (second text). From the references we see that in accord with this principle he circumcised Timothy (though circumcision had been abolished) "because of the Jews which were in those quarters," to avoid arousing their prejudices against this young minister; and to the pagan Galatians he almost ridiculed the Jewish ceremonial law which some strove to impose on them, while in preaching to Jews that was often the basis of his argument (Gal. 3: Rom.3). So in many other cases. In his loving, hungry zeal after the souls of his hearers his own personal likes, dislikes, and peculiarities, and even the means used, faded almost out of his view. As a physician in a critical case has no love for remedies in themselves substitutes one for another as need demands, so this greatest of the apostles, "forgetting those things that were behind, reached out," with longing earnestness, for souls and character, "unto those things which were before." Festus called him mad because of his earnestness, but we find nobody calling him a slave to methods or to "cranky" personal peculiarities. He used these, so far as he had them, as men ought to use political parties—not as masters but as slaves; tools for certain kinds of work, to be dropped or changed for others the moment they became unsuitable. He could face the beasts at Ephesus, the howling mob at Jerusalem or the Cæsar of the world at Rome, and could withstand his co-laborer, Mark, "to his face, because he was to be blamed;" yet his motto was, "All things to all men, that by all means I may save some." Practically, this is the World's Evangelical Alliance motto: "In essentials unity, in non-essentials diversity," with the addition, "and terribly in earnest" for the main chance of good; never crossing God's commands, but otherwise sacrificing all to success in his work.

Now, allowing me the Scripture privilege of judging others by myself, these Bible directions meet a very great need, and will correct great faults if observed. When God lays down a plan no other will succeed, because that is the plan on which he built the universe to go. We have an adage that "Vinegar catches no flies." Let that serve as a background, and over it write: "But 'let every one of us please his neighbor for his good to edification,'" and take the two for a guideboard to success. It will lead to greater adjustability of method and view; to a greater sweetness of spirit and feeling in many cases; to a greater variety in kind and direction of effort; to a greater endeavor to put ourselves in the places of lodge-entangled souls so that we can meet just their view of the case, instead of shooting wide of the mark with our, mayhap, crooked-barreled blunderbusses of a past generation; to a far greater appreciation of the differences of view which separate many from us who would otherwise be workers; to a much greater unity with God in this work for souls—and to a much greater measure of success in it.

God's plan is always safe; let us try it as fully as we can learn how.

Wauseon, Ohio.

ANTI-CHRIST PERSONIFIED.

BY M. N. BUTLER.

What strange language is this I find in Mackey's Manual of the Lodge, page 93; Masonic Ritualist, page 106; Sickels's Ahiman Rezon, page 169: "It is one of the most beautiful, but at the same time most abstruse doctrines of the science of Masonic symbolism, that the Mason is ever to be in search of truth, but is never to find it."

"Ever learning, and never able to come to the knowledge of the truth." And why? "Jesus saith unto him, I am the way, the truth, and the life; no man cometh unto the Father but by me. I and my Father are one. Whosoever denieth the Son, the same hath not the Father; but he that acknowledgeth the Son hath the Father also. For the Father judgeth no man, but hath committed all judgment unto the Son. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven."

See again Webb's Monitor, page 73; Sickels's Monitor, 2nd part, page 5; Mackey's Ritualist, page 271; Macoy's Monitor, page 86: "Ye, also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices acceptable to God. Wherefore, also it is contained in the Scriptures, Behold, I lay in Zion, for a foundation, a tried stone, a precious corner stone, a sure foundation; he that believeth shall not make haste to pass it over."

How does that read in the Bible? "Ye, also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. Wherefore, also, it is contained in the Scripture, Behold, I lay in Zion a chief corner stone, elect, precious; and he that believeth on him shall not be confounded." 1 Peter 2: 5, 6.

Again, Webb's Monitor, page 120; Mackey's Ritualist, page 348; Sickels's Monitor, page 50, part 2nd; Macoy's Monitor, page 156: "Now we command you, brethren, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which ye received of us." "Now, them that are such, we command and exhort that with quietness they work and eat their own bread." These passages appear thus in the Bible: "Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly and not after the tradition which he received of us." "Now, them that are such we command and exhort, by our Lord Jesus Christ, that with quietness they work, and eat their own bread." 2 Thess. 3: 6, 12.

Thus we have in our midst a religious organization that deliberately turns the Lord Jesus Christ out of his own blessed Word. It takes from and adds to. (See Rev. 22: 18, 19.) Every member of the order, knowingly or unknowingly, in swearing allegiance to Masonry, adopts pure theism, abjures Christ, and bows to anti-Christ.

Such are the solemn truths in this matter; therefore, let me oppose such a society, and anything that affiliates with it. "He that biddeth him Godspeed is partaker of his evil deeds." Let us use these facts for God and perishing humanity, warning the people to renounce evil, and accept Christ and his free salvation.

THE GROWTH OF THE NEW HAMPSHIRE ASSOCIATION.

In the annual sermon before the Christian Association of New Hampshire, lately held at Manchester, Elder S. C. Kimball spoke from the text, Mark 4: 28, "First the blade, then the ear, after that the full corn in the ear:"

My text, he said, well illustrates the growth of the National Christian Association and its eighteen auxiliary State Associations. It is my purpose to speak only of our own. Apparently small causes when of divine origin led to immense results. A dispute between Martin Luther and another priest named Tetzel in reference to the so-called sacrament of penance led to the Protestant reformation. Luther was so blinded by prejudice and sectarian zeal that it took the gross wickedness of his fellow priest, Tetzel, to wake him up and lead him to investigate the New Testament that he might find out what Christianity really was. So the gross abuses practiced in our New Hampshire churches led the brethren who formed this Association to enter upon a line of prayerful investigation, which resulted in a flood of light on many points of faith and practice. Gambling in many forms was practiced by churches of the prominent evangelical denominations. Theatrical plays were brought into the church, men and women were sold at auction to the highest bidder for sport, feasting and backwoods games were carried beyond the extreme limits of decency, while minister and deacons looked on without descent or joined in the frolic. These things were defended on the ancient plea of Rev. Mr. Tetzel that they brought immense revenues to the church. At the same time many ministers and church members united with the various secret orders. Indeed, most ministers, especially among the Methodists and Freewill Baptists, were members of some mixed fraternity, ostensibly to help some good cause or to get help. Before this time President Charles G. Finney of Oberlin published his great work on Freemasonry, accompanied by a statement of his own experience in the lodge. President Jonathan Blanchard of Wheaton, and others, had already organized the National Christian Association. To purge the church from these evils, especially the last named, the New Hampshire Christian Association was organized at Lake Village, November 24, 1875. It may be asked why we did not work for reform in the church and through the regular channels. We prayerfully and patiently attempted that, but were generally voted down and stigmatized as disturbers of Zion. Scattered among the several denominations, boycotted by the leaders, and destitute of a local paper through which we could communicate, we were shut up to the choice of submission or avert undenominational resistance. Most of the evils that we had opposed were of such a nature that they were death-struck as soon as we were able to hold them up to public gaze. Our success has been so complete that were it not for public records some would doubt whether such evils ever so crowded into the church. Of all the evils mentioned the fraternity question alone remains a live issue, and as to that, it is exceedingly rare to hear a Christian man publicly defend the secret lodge system as necessary for the accomplishment of any good end. It is an axiom in mathematics that the whole is greater than any of its parts. So in morals, all truth is stronger than any one truth. The whole Decalogue stands firmer together than any single precept would alone. The Gospel as a whole will make more rapid progress than any single virtue called from it. Our temperance advocates err if they expect by multiplied agencies to cause that reform to outrun Christianity. So our anti-lodge friends will greatly err if they expect to accomplish anything without Christ and the power of his Spirit. Archimedes said: "Give me whereon to stand and I can move the world." So in morals: The depravity of the human heart is such that outside the Gospel of Jesus Christ there is neither motive nor power that can save a sinner. That Rock alone furnishes a fulcrum adequate to raise fallen humanity.

Of all the glorious fizzles, the recent big-named "International Encampment"was the most cheering. It was another of the last gasps of the effort to keep alive the sectional issue by the worship of G. A. R. secret society. It will not attract this people. We are not a war people, and cannot be made to look upon an army save as a last and sad resort. The army does not represent to us the grandeur and power of the nation—the ballot-box is the palladium of our liberties. The "International" Encampment is now in the hands of a young sprig of a sucker who is called a "receiver," and he is hustling the gory soldiers around livelier than a major-general of regulars. Thank the Lord that the War of the Rebellion is nearly ended.—*Geneva, Ill., Patrol.*

MASONIC MUTUAL BENEFIT SOCIETIES.

The annual meeting of the Masonic Mutual Benefit Society of Indiana, was held some time last August in Indianapolis. Total membership 10,300. Total receipts $269,531.29. Disbursements $258,-612 58. Total death benefits paid $212,000.00, leaving $11,918 cash in treasury. Let us look at these figures a little closer. If the reader will but take pencil and slate and figure for a few moments, he can convince himself that the benefit this society proposes to offer its members, is a benefit for which the members must dearly pay. Remember, the total receipts for the past year were $269,531.29; now if we divide this sum by the total membership 10,-300 we have the amount *contributed* by each member on an average in the past year, namely $26.16. Divide the $212,000.00, the sum paid for death benefits, by 10,300 again, and we have the amount each member *received* on an average, for the $26.16 which he contributed, namely, $20.57. Now subtract $212,000.00 from $258,612.85 leaves $45,612.85 and you have the sum required to carry on the association in the past year; namely $45,612.85. In other words: every member paid on an average $26.16 into the treasury, but received on an average—please remember as *benefit* (?) for this is a benefit society —five dollars and fifty-nine cents *less* than he contributed. Is that not rather a foolish business transaction. Just think of a person placing $26.16 in a bank, and when calling for this money again, the banker saying to him: My dear friend, 'tis true, you deposited $26.16 with me with the understanding that you were to receive a benefit by doing so; on this condition, I received your money, here are $20.57, all that is coming to you, I having expended $5.59 of your deposit to "manage" the same. Do you think that person would ever deposit another cent with that banker? Certainly not. To give $26.16 and receive in return but $20.57 is bad enough; but the benefit received by the members of the Masonic Mutual Benefit Society on an average, must, in fact, be still less; for I. J. Spann, a delegate to the convention and a member of the auditing committee, and consequently in a position to know the facts, said, during the sharp discussion which followed the financial reports, that it cost 33 per cent. of the entire fund to run the association for the past year. What does this prove? It proves that the members did not receive over $20.57 on an average for the $26.16 they contributed; but only 67 cents worth of benefit out of every dollar contributed. Thirty-three cents were expended in running the association. A benefit society, indeed! If merchants and tradesmen would run their business on like principle, it would financially ruin them in a short time, and printing offices would be kept busy printing notices for sheriff's sales.—*Lutheran Witness.*

WRONG FELLOWSHIP.

Fellowship between faith and unbelief must, sooner or later, be fatal to the former. "I would thou wert either cold or hot" has a deep significance for us. Truth is truth, and error is error. There the case begins and ends. The blending of light and darkness can at the best only produce twilight, not noon. We may tamper with doubt, may trifle with certainty, and we may succumb to public opinion, but what will the end be? Has the one great Oracle spoken? Has it spoken accurately and intelligibly? If it has, our only honest position is acceptance of its utterances. Every revealed truth has a distinct, personal claim to be believed, however offensive to the taste or spirit of the age. Truth never demands a vote. It refuses to go to the poll or to acknowledge majorities. It presents its evidence and claims submission. To attempt to gather truth out of a multitude of errors, by setting them to neutralize each other, is to revive the vain alchemy of the Middle Ages to turn iron into gold, or to imitate the folly of an old student of prophecy, who gathered some scores of conflicting prophetic dates together, and struck the mean among them in order to reach the true year. We are apt to forget that error is sin; that truth does not reverse itself; that inspiration and non-inspiration are two opposite poles admitting of no medium; that fidelity ought not to cloak itself under the name of candid inquiry; and that candid inquiry should beware of being landed in unbelief, perhaps, before it is aware.

There are some who are cowardly enough to trifle with, or nibble at truth, but not bold enough to fling it away. It would be well for us to remember that not merely accepted error, but undervalued truth, has often made havoc of a church and shipwreck of a soul. Much of the teaching of the present day is not in the direction of certainty, and men feel that to be tossed to and fro with curious speculations will make but a poor life for them. Meanwhile revelation remains to us, and, when human thinkers have spent themselves, it will re-assert its authority and power. The cross still stands, and with it Jehovah's eternal purpose of grace—grace finding its way to the sinner through the righteous channel opened by the death of the Divine Substitute.—*Horatius Bonar, D. D.*

THE SABBATH—AMERICAN AND CHRISTIAN.

Citizens as law-makers are to distinguish between the American Sabbath and the Christian Sabbath. The former is a day of rest from labor, a day of quietness when those who desire to worship God in the sanctuary can do so undisturbed. This can be and ought to be preserved by law. The churches and all who work have a right to it. The Christian Sabbath, however, is a day to be religiously observed. That cannot be made obligatory by law without a violation of freedom of conscience, except where a community is of one mind and all its members are agreed that the day should be kept holy unto the Lord. The American Sabbath is established by law. Those who come to America from other lands if they do not like the law can go back to where they came from. Americans, by which we mean those who are American in sentiment as well as those born in the United States, by a large majority desire the preservation of the American Sabbath,and are opposed to the introduction of the Sabbath of continental Europe. That desire has made the law closing the saloons on Sunday. That desire, we believe,if it had an opportunity to express itself, would cast a large vote in favor of the suppression of Sunday newspapers. The publication and sale of newspapers on the Sabbath is as much a violation of the American Sabbath as the work of carpenters, masons, blacksmiths, or the prosecution of any kind of business on that day would be. And the making of newspapers on that day is just as demoralizing and injurious as to conduct any other industrial pursuit would be. There are certainly twenty-five millions of people in the United States who wish to worship God in Christian churches on the Lord's day, unmolested and undisturbed, and they have a right to the protection of the law and a faithful execution of the law. But while those who wish to maintain the American Sabbath make this their argument against the Personal Liberty party, Christians ought to assert and maintain more than this. They ought to claim that the Protestant Christian church does a great work on the Sabbath, by its method of observing the day, in making men righteous,in maintaining a high moral standard,in enlightening and strengthening the conscience of men, in holding before them a perfect example of obedience to a perfect moral law—an example acknowledged by infidels to be a perfect one. Righteousness is absolutely essential to the maintenance of a free representative government. Without it a government by the people, of the people and for the people can not be preserved. Nothing the world has ever had upon it has been so efficient in producing and maintaining righteousness as the Protestant Christian church, and the work of that church which has yielded such a result has been done chiefly on the Sabbath. The welfare of the community demands that the church shall be protected from molestation and disturbance while performing this supremely necessary and important service. Let Romanists take part in preserving the American Sabbath for their own reasons. But the Papal church never has anywhere produced righteousness in men as the Protestant Christian church has. This has been true in all the past, is true to-day, is the record of history, the testimony of every Papistical country. The state cannot afford to allow the Christian church to be molested and disturbed in its endeavor on the Sabbath to establish and maintain a high, courageous, conscientious, hearty righteousness. And while Christian people unite with others in a resolute effort to preserve the American Sabbath, they ought at the same time to assert the value and the necessity of the character which, under God,is formed and nurtured by the Christian church on that day. Legally we can claim only the right to worship God undisturbed, but we must not allow the importance of the worship of the church to be overlooked. This country owes more than words can tell to Protestant Christianity. The people who frequent and support Christian churches are among the most valuable citizens of the commonwealth. No other men have contributed more to the unparalleled progress of the country.—*Christian Intelligencer.*

There are seven papers printed in the Norwegian and Swedish language in this country that are advocating prohibition.

N. C. A. BOARD MEETING.

A meeting of the Board, called by Pres. L. N. Stratton, chairman, was held at 10 o'clock Saturday forenoon and engaged in the discussion of important measures for promoting the work of the Association.

It was voted that the National Convention in New Orleans be opened on Friday afternoon, February 17, 1888, and to continue through the 20th. A circular setting forth the objects and work of the N. C. A., prepared by the General Agent for general distribution, was approved. The employment of Bro. Francis J. Davidson for colporteur work in the South was referred to the General Agent. L. N. Stratton, J. P. Stoddard and W. R. Hench were appointed a committee on programme for the New Orleans meeting.

The disposition of property in St. Louis, Michigan, Kansas and Minnesota, donated or proposed to be donated to the Association, was referred to a committee. A proposition from Prof H. A. Fischer to offer premiums for essays on secret societies by students of academies, colleges and theological seminaries was approved, and brethren Stoddard, Kellogg and Phillips requested to arrange details and put the resolution into effect.

It was voted to request Rev. W. H. French of Cincinnati to present to the American Branch of the Evangelical Alliance meeting at Washington, Dec. 8th next, the subject of secret societies as an obstacle in the way of the progress of the church of Christ. A committee was appointed to examine the records concerning the purchase of the Washington building and make a statement of facts at some future meeting of the Board.

The effort to evangelize the colored churches of the South in respect to their connection with secret societies, by increasing the donations of the *Cynosure* to their pastors by 1,000 copies, was endorsed, and friends and agents of the cause were requested to aid this important work in every practicable way. The Board also directed that Carpenter Hall should be opened November 30th for the use of any who might wish for conference during the Prohibition convention.

The importance of Miss E. E. Flagg's proposition to secure a department of the W. C. T. U. on secretism was mentioned and the General Secretary was instructed to correspond with her respecting the devotion of her time and exceptional talents to this reform. The Board learned after thus voting, with expressions of regret and sympathy, of the serious illness of Miss Flagg's aged father.

THE NATIONAL PROHIBITION CONFERENCE.

In response to a call issued July 28th, 1887, the National Committee of the Prohibition party will assemble in Chicago on the 30th day of November, 1887, to fix the time and place of the nominating convention of 1888. On the day following the friends of prohibition from all over the country assemble for a conference. A cordial invitation is extended to all Prohibitionists to be present on this occasion.

Dr. Herrick Johnson is designated as president of the conference, which will be held in Battery D armory on Michigan Avenue, beginning at 9 A.M. with devotional exercises. The following topics will be discussed:

"A Political Party with Prohibition its Chief Aim is the only way to Accomplish the Needed Reform." A. B. Leonard, of Ohio; Samuel Dickie, of Michigan.

"Party Organization and Finance." T. C. Richmond, of Wisconsin; Fred F. Wheeler, of New York.

"High License—Is it a Step toward Prohibition?" Mrs. Clara A. Hoffman, of Missouri; W. W. Satterlee, of Minnesota.

"Prohibition as Related to our Agricultural Interests." Jno. A. Brooks, of Missouri; Fontaine T. Fox, Jr., of Kentucky.

"The Prohibition Party Movement the only true Solution of the Southern Problem." A. A. Hopkins, of New York; E. L. Dohoney, of Texas.

"The Proper Attitude of the Prohibition Party toward Woman Suffrage." Mrs. Mary A. Woodbridge, of Ohio; I. K. Funk, of New York.

"The Relations of Labor and Liquor." Jno. L Thomas, of Maryland; Walter Thomas Mills, of Ohio.

It is intended to give an average of one hour to each topic under discussion, allowing one-half the time to the speakers above named.

At the mass meeting in the evening the speakers will be Gen. Clinton B. Fisk, Mrs. Mary T. Lathrap, Hon. John P. St. John.

A large number of the railroads have made arrangements to return attendants on this conference at one-third regular fare. When you buy a ticket state that you wish to attend the National Prohibition Conference at Chicago, and, if arrangements are made for reduced rates, you will be given a certificate showing that you have paid full fare to Chicago. Then secure the signature of the railroad secretary at the Conference, and, on presenting this at the ticket office in Chicago, you can buy your return ticket for one-third regular fare.

REFORM NEWS.

FROM THE GENERAL AGENT.

CONVENTION AND LECTURES IN SOUTHWESTERN MISSOURI.

GREENFIELD, Mo., Nov. 2nd, 1887.

The anti-secrecy discussion opened here last evening with a fair audience and continued for two hours with excellent attention and order. My remarks of a general character were followed by a stirring speech by Bro. Butler, and recess was taken to 9 o'clock this morning. The forenoon audience was exceptionally large for day session in the busy season. The first hour was spent in singing, prayer and Scripture reading, with remarks interspersed, when the meeting was formally organized by the election of T. C. Cook of Bates county as chairman, and J. W. Thompson of Dade county, secretary. After a few remarks by the General Agent on the origin and history of the N. C. A. and the rise and progress of the American party, Bro. Butler read and explained the platform of the party, which lead to an informal discussion occupying most of the forenoon. Elder Love having arrived from Osceola was introduced by the secretary and made a brief and happy speech.

The afternoon session was a continuation of business and discussion. The committee on resolutions reported, and after thorough discussion their report was adopted and will be forwarded to you by the secretary. The lecture of the afternoon was on the Masonic covenant. Elder Love being compelled by previous engagement to leave at the close of the evening session, he was given so much of the time as he desired to occupy. His discourse was upon the Masonic oaths, in which he successfully demonstrated that they are neither legally nor morally binding. There was much pleasantry, wit, and many sharp points in the elder's speech, and he made an impression that will long remain and not be easily effaced in this community.

LAMAR, Mo., Nov. 5th.—Bro. Butler gave a very able speech on Masonic government on the evening of the 3rd inst. at Greenfield, which was listened to with the most profound attention. It was a masterly effort and will bear fruits for years to come. Leaving Greenfield at 9:30 P. M., we reached Dadeville at 12 o'clock, and enjoyed a few hours of rest hugely. In the morning it was arranged that I should speak at Friendship in the evening and that efforts should be made to invade new territory, but the way seemed hedged up beyond last evening, and as Bro. Glassford urged that we come to Carthage in advance of the convention we bade our friends farewell and started at an early hour for Everton, twelve miles distant, where we took a train for this point, where we are awaiting a train for Carthage. Looking back we can say truly, "Hitherto the Lord hath helped us," and we are now in the midst of one of the most beautiful and fertile prairie expanses I have ever chanced upon.

CARTHAGE, Mo., Nov. 9.—With Bro. M. N. Butler I reached this city on Saturday last. We have since been busy at work. Sabbath offered no open door for either of us to speak. On Monday I attended ministers' meeting, and was surprised to see the hour pass without a song, a Scripture reading, or a word of prayer. I hope this is not usual, and although they heard me briefly on our work I could not expect much sympathy from a prayerless meeting, even of clergymen.

Monday evening I preached with liberty to the "Holiness" people and found friends. Last evening the Opera House contained a good audience at the hour appointed for services. Good order prevailed and responses from the audience were frequent and hearty. Bro. Butler has visited 675 dwellings and left over 5,000 pages of N. C. A. tracts which are quietly but effectually doing its work. He is advertised to speak at 7:30 P. M. on the "Government of Freemasonry." The town is stirred already and the outlook is encouraging. I leave here at 1:10 A. M. to-morrow for Olathe, Kans., where I am to address a union meeting in the U. P. church at 7:30 P. M. and shall take the next train for Chicago.

This is Jasper county and the third in population in Missouri. Carthage, its "seat of justice," was sacked and burned during the war. It has now a population of 8,000, and is surrounded by mineral and agricultural resources which are being rapidly developed. Its type of society is Northern; its historical politics, Republican; its sentiment, prohibition; and its last vote was pronounced and emphatic by 352 majority against high license, low license or license of any kind. It has eight conspicuous houses of worship, and most shades of religious opinion have representatives here. The W. C. T. U. has two bands that as usual are doing most effective work and are cordially supported by the evangelical clergy of the city. Carthage Collegiate Institute has a fine structure nearly completed. The principal thoroughfares are broad and neatly kept, and well lighted with electric lights and gas at night. Street cars furnish cheap transit from the depots to remotest points in the city, while two railroads connect this with the great centers of trade East, West, North and South. Two woolen mills run one hundred looms and give employment to about that number of hands. Four flouring mills average about seven hundred barrels each day. Two foundries are running with full force. Limestone is abundant along the banks of Spring river that drains the city. Fruit is abundant, and when properly cultivated, is of superior quality. It has become one of the prominent sources of wealth that is accumulating here. Rev. John Glassford ("mine host") took from his trees 7,300 bushels of apples and five hundred of pears this season, beside small fruits; for all of which he found ready sale at a fair price, and is planning for still further enlargement of his orchards.

The above will give our friends some idea of the present and prospective importance of this region and I am sure every one will be glad to learn that this town at least is comparatively free from lodge domination. The Odd-fellows maintain an organization here, but it is not known that the Masons hold lodge in the place. Bro. Glassford was the third man who pitched his tent here under reconstruction and his influence and voice has been constantly against the secret lodge system. He was "entered, passed and raised" in Waverly, Iowa, in 1858. He was disgusted with the performance and did not hesitate to say so. When threatened he asserted his freedom and manhood, and though often denounced, he kept steadily on, speaking his sentiments, and when occasion seemed to call for it, worked the blue lodge degrees publicly. To him more than any other one is due the present condition and sentiment of this community on the secret lodge system, and he feels much encouraged by the present prospect.

10 P. M.—The audience was much larger in the opera house this than last evening. Bro. Butler spoke one hour and a half on Masonic Government, and I followed with a few remarks in the same line. I am now waiting for a north-bound train to Olathe.

J. P. STODDARD.

HOWE INSTITUTE OPENED IN NEW IBERIA.

OTHER NOTES OF WORK AND TRAVEL FROM THE N. C. A. AGENT IN THE SOUTH.

NEW IBERIA, La., Nov. 1, 1887.

From New Orleans I came to New Iberia by daylight. For one hundred miles west of the city there is a succession of marshy prairies and cypress swamps, with a few fine plantations of sugar-cane and rice and some unimportant towns. Not till we passed Morgan City was there any large tracts of good land. If these vast regions of Southern Louisiana could be drained it would add immensely to the wealth of the State. South and west of Bayou Teche is prairie country sufficiently dry for cultivation and with a soil of great natural fertility. It is the great sugar region of the State, though cotton is also cultivated to a considerable extent. A magnificent crop of cane is being harvested and made into sugar and molasses.

I met Bro. Gunner at the depot. He was just starting to fill an appointment at a mission twelve miles away, but I was kindly received and entertained at his hospitable home. On the next day (Sabbath the 30th) I preached twice to his people, both morning and at night, and taught a class in the Sabbath-school. I was impressed with the earnest and intelligent piety of the people, and am sure they have greatly prospered under so able and judicious a pastor.

Monday morning I attended the opening of Howe Institute. The building has been thoroughly repaired, though the painting was not quite finished. The school opens auspiciously under the care of Prof. Y. Clipper, a graduate of Straight University, and Miss Sarah M. Farley, to whose indefatigable labors is largely due the success that has attended this enterprise. Other teachers are expected soon, and the outlook is very favorable.

Last night I spoke in Bro. Gunner's church on the secret lodge system, to a good audience, who were nearly all in sympathy with my views. An alarm of fire somewhat disturbed us, but the meeting was a success. There are in this church quite a number who have been members of the lodge, and who now strongly oppose the whole system. Some members of the church belong to the Knights of Labor, otherwise none have lodge connections. It is hoped and believed that they will speedily purge out this leaven of evil, and be a light in the midst of the abounding darkness.

The people throughout the southern part of Louisiana are largely of French origin. The French language and the Roman Catholic religion prevails extensively. These have left their impress on that entire State. It is a remarkable fact that while the inter-marriage of the races is strictly prohibited by every other Southern State, it always has been and still is tolerated by law in Louisiana. Nor do such marriages call forth any social protest, unless a colored man should marry a white woman. Six such marriages have recently taken place between white men and colored women with whom they had long been living in concubinage, a practice that extensively prevails. I am glad to be able to say that the persons thus united became convinced of the wretchedness of the former lives, and desired to make the best possible reparation to their children, to the church to which they belonged, and to society.

"All Saints Day" is everywhere celebrated. At New Iberia the whole day was spent in visiting and decorating the graves of the Catholic Cemetery, and late in the afternoon the priest conducted religious services in the French language. Candles were kept burning during the day and night over most of the graves.

Southeast of New Iberia about ten miles are the Army Salt Mines, one of the greatest wonders of America. A high plateau of several miles in extent, but cut by ravines and valleys, rises up out of the prairie. It is called an island, but there are only small bayous around it. These are salt and abound in crabs and other salt-water fish. Near the center of this island is an immense deposit of pure, solid crystallized salt. It has been bored to the depth of five hundred feet with no diminution of quantity or purity. It commences about five or six feet below the surface, and none can tell how wide is the breadth of the deposit. I went down to the lower chamber, 175 feet below the surface. Here was a cavern of solid salt. The roof averaged about fifteen feet in hight, and tram-ways led out in four ways from the central shaft. They were in one of the chambers blasting with dynamite cartridges, two of which were exploded while we were below. Great masses of salt were thrown down weighing several tons. There was ample ventilation and light and the work went on rapidly. A perceptible saline odor was in the air, and affected the nostrils and eyes, but not so much as in the grinding room above. There is a much larger chamber 100 feet from the surface, with walls thirty feet high and galleries more extended. This we did not visit. Over 300 tons are shipped daily, much of it in large cubic blocks, some in coarse salt, while much is ground to different degrees of fineness. The little stream which runs away from the mill is saturated brine, and the ground is strewn in all directions with salt crystals that look like coarse, white gravel. A railroad to New Iberia takes one loaded train a day, and the cars seemed to be from all parts of the country. How such a vast deposit could have been formed and preserved is something for geologists to decide. It seems practically inexhaustible, and will continue to be a source of great wealth.

We reached New Iberia in time to take the train for Lafayette, twenty miles west. As we went west the prairie seemed to be more elevated and more devoted to cotton, though sugar plantations are frequent, and the work of harvesting both cane and cotton is being pushed. Sugar-making goes on both night and day. Lafayette is essentially a Creole town, even more than New Iberia. It has about 2,000 inhabitants and seven fine hotels. Roman Catholics are largely in the ascendency. There are but two white Protestant churches, Presbyterian and Southern Methodist. Both are small. There are three colored congregations, Baptist, M. E. and C. M. E. churches. A talk with the pastors revealed the usual state of things. They had all joined some of the "orders," and all were satisfied with their mischievous character. The great pressure of sugar-making, which keeps most of the laboring men employed night and day, prevents the holding of evening meetings during the week. For this reason I have concluded to return to New Orleans and go farther North.

I spent the Sabbath at New Iberia and preached in the morning for Bro. Gunner. It was a communion season and seven members were received into the church on their profession of faith. It was an occasion of deep interest. In the afternoon I attended a meeting of the New Iberia Moral Reform League. This is a movement started by the colored pastors and others with the object of promoting social purity and saving the youth from the prevalent vices of the land. The meeting was conducted with great dignity and propriety. A constitution was adopted and most able and excellent remarks were made by Bro. Gunner and others. At night I preached to a full house in the Baptist church, Rev. Livingston, pastor. This brother, having seen the inside of the lodge, fully endorses our reform. It is only a question of time when he will carry his church with him. Howe Institute is progressing favorably under the care of Prof. Clipper and Miss S. A. Farley. They expect other teachers soon. The school will do a great and most important work. I go this morning, amidst a heavy rain, to New Orleans.

H. H. Hinman.

CORRESPONDENCE.

LECTURE NOTES FROM SOUTHEASTERN NEW YORK.

Walton, N. Y., Nov. 8, 1887.

Last Sabbath I preached in the Reformed Presbyterian church of Walton, New York, Rev. S. G. Shaw, pastor. This was the charge of Prof. D. McAllister, L.L. D., of Pittsburgh, for sixteen years. It is like carrying coals to New Castle to come here with National Reform. The Dr. held the banner so high and displayed it so faithfully that all have seen it. The editor of the *Reporter*, a local paper, has very kindly consented to open his columns for the movement, and accordingly I have written an article setting forth the principles and objects of the Association. The editor of the *Chronicle* very generously made the same offer, which is gladly accepted. On Monday evening I spoke at a prohibition meeting on the "Basis of Moral Reforms." This was on the eve of election and a large crowd turned out. On Wednesday evening I lectured in the village hall on the "Moral Responsibility of Nations." Our cause received a very good hearing in this place.

Walton is a village of 2,000, nestled among the great hills of Delaware county. Its cozy dwellings, wide streets, pavements of flagging and large yards make it an inviting place, and the large-hearted people and their wealth of hospitality make one forget he is a stranger in a strange land.

Let me give a bit of experience. I arrived in Sidney, twenty-three miles from here, Saturday night at seven o'clock. Our train had been delayed by a wreck and was late. The train for this place had left Sidney just ten minutes before. There was no other train until three o'clock Sabbath morning. I do not believe in using the Sunday trains, and could not wait for that. A young man, Mr. D. R. Fosbury, agreed to drive me down for $5. In fifteen minutes we were on the way. It took four hours and it was very cold. But we got here, and the driver returned to North Walton, where he stayed with a cousin till morning, intending to go with them to church Sabbath morning. I would rather lose $5 and be chilled through than use these Sunday trains.

On Thursday evening I lecture in Bovina. This is Rev. O. B. Milligan's charge. This young brother, like his father, the late Dr. A. M. Milligan, is in striking contrast to the mild and affable pastor in Walton. Clocks strike; watches must be consulted. Rev. Joseph Parker of London spoke in Cincinnati last Friday night on "Clocks and Watches." Men differ, he said, in movement, like wheels of a watch. "Men are of different styles; but, like time-pieces, they are all set to do the same kind of work—to fulfill the truth. Clocks strike—some in one tone, some in another—but all tell the same story. Some time-pieces do not strike at all. They must be looked at to learn the time from them. The striking clocks are needed particularly in the dark. In dark periods of the world's history there have always been striking clocks, such as Luther, Lincoln and Gladstone. All time-pieces have to be regulated. There are also regulators among men. They, too, are regulated by the sun. So all men must look to the source of light—to the source of truth. All persons, all churches, all creeds, must be regulated from the same source, and all tell the truth in their own particular place."

On Friday evening I expect to lecture in Syracuse, if Bro. Wallace succeeds in arranging for it. During the month of October I preached and lectured thirty-one times, besides twenty-seven short addresses. The receipts amounted to $163. Rev. T. P. Stevenson, D. D., says the ideal National Reformer will make his own way, *i. e.*, his receipts will cover his salary and expenses. For one month we were ideal and a little more.

J. M. Foster.

THE MOTHER OF BRO. COUNTEE PASSES HENCE.

Memphis, Nov. 8, 1887.

Dear Readers of the Cynosure:—Once more, amid the busy scenes of life, I am permitted to write you. Many things have occurred in our city that I feel would have been interesting to you, but the increasing work of my pastoral care, and the increasing demands of the *Living Way* upon the limited time the Master has allotted me to labor, has caused me very reluctantly to cut off something from my monthly correspondence with you. I have not for one moment ceased to think of you, for I have around me such a cluster of mementoes, as well as a file of *Cynosures*, that look where I may I am reminded of the friendships that are mine through faith in the Lord Jesus Christ, and wrought out by the noble *Cynosure*. I read the *Cynosure* each week with increasing interest.

Few persons are aware of the deep-seated hatred the lodgites can have in their bosoms against those who are led by the Spirit of God to leave and to denounce their organized infamy; and few have any idea of the venom these people can heap upon one who dares arouse their indignation. For over two years I have been unrelenting in my warfare against the lodge, and all kindred forms of ungodliness in which Christians affiliate with the world of sinners. My cup has been full to the brim, and God only knows the depth of my anxiety. He knows of my sleepless nights, of my days of hunger, of my bitter, bitter tears. Yet I trusted him. I laid all my care upon him, "because he cared for me." He knows of my joy amid sorrow, of my strength amid weakness, and of my help in the time of trouble. And now he comes again to prove me, it may be, or to lift my heart higher, as you know we sometimes sink down in the depths lower than the Master would have us. We do not always maintain that degree of holiness we ought, our growth in grace is not always that steady, every-day continual augmentation. He sees us and would lift us higher.

To this end, no doubt, the Master has come, and on last Saturday night, at the hour of 2 A. M., he came and took to himself my aged mother, who had been with me in all my woes. She had scarcely any sickness, and, in fact, none that had necessitated the calling in of the family physician. She retired at 10 P. M., and at 1:30 A. M. she called me from an adjoining room. I hastened to her side, and she was sitting on the side of her bed breathing heavily. She asked for water. I gave it to her: she took the cup and drank, and folding her arms, she said, "Well—Lord Jesus, receive my spirit," and without a sigh she passed out of time into boundless eternity.

The hand of the Lord is here, and he has surely visited us. I realize that it is all right. He has been my joy and my stay, and in this I bow before him and say unto my Lord, Do unto me as seemeth good in thy sight. Our work for the Master is progressing, and I yet ask your prayers, to be kept by the power of God.

R. N. Countee.

HIGH-PLACE WORSHIP.

Fairport, Kansas.

Editor Cynosure:—I am still laboring for the overthrow of all false worship, and am allowed to see considerable results from the labor. Quite a number have withdrawn from all lodge associations, and others have been saved from entering. I am laboring with a tent in the summer and in school houses in winter; and while I do not make a specialty of the lodge worship, I always let my light shine on it as devil worship and absolutely inconsistent with the religion of Jesus, exhorting those entangled to "come out from among them and be separate." At Alton, in Osborne county, which is a perfect devil's seat of lodgery, I made it the special subject one evening and succeeded in getting them wonderfully stirred. The editor of the paper attended the meeting and spouted considerably, and then called on the lodge worshipers in the audience to verify his statements. Then the M. E. preacher, who was a Mason, took a turn at it. I told them to go ahead; it only needed agitation to make the people see the nature of their unfruitful works of darkness.

The next morning an old man who had attended the meeting, and who had been particular to display his Odd-fellow pin the day before, came in and said, "If the editor had only kept still the people would not have believed what you said; but now they will

believe the whole of it, and as for me, the lodge has received the last dollar it will ever get from me. That night they threatened to tear down our tent.

While I recognize with you that the lodge worship of to-day is the old Baal worship of Ahab's time revived, I feel more especially my call is against the revived High-place worship of olden times which was the first step which led them down to the Baal worship, and which has its parallel in our denominational worship, destroying the unity of God's people. It was the sin of Jereboam, the son of Nebat, who made Israel to sin.

WM. KNIGHT.

ODDS AND ENDS FROM A REPORTER'S NOTE-BOOK.

STREATOR, Illinois.

At the corner of one of the gin mills in this saloon-cursed town is this sign in large letters: "WANTED—*5,000 men to unload schooners.*" The whisky-blinded youths who are induced to enter the groggery, perhaps never stop to think of the awful significance of the sign. "Unloading schooners," indeed! What awful cargoes they at times contain; how heavily are they freighted with blasted hopes, with ruined homes, with wasted and degraded manhood. Truly, a "schooner" of beer is a small vessel, but many of the brightest specimens of American manhood are sailing straight to perdition on that sort of a craft, and that, too, at a speed that leaves even the victorious *Volunteer* away in the distance. This should not interfere with our pressing this fact upon them.

And yet young men are encouraged in this course of conduct by the weak-kneed advocates of temperance who "are heartily in favor of temperance, but who don't see how we are to get rid of the evil." These weak brethren preface every statement they make in favor of temperance by an unmanly whine about the great power of the liquor traffic. You might as well put a mustard plaster on a bald head to cure heart disease as to expect any active aid from such as these in the suppression of the liquor traffic.

By the way, it is from the ranks of these people that the liquor traffic secures its most powerful allies, the "regulators," who want to control(?) the business by legalizing it. "Regulate it." "Keep it confined within certain limits." "Regulate," indeed! It seems like a dream to me that "once upon a time" a dark shadow of evil rested over this nation. Good men cried out against it and denounced it. Then the statesmen and politicians tried their hand at "regulating" it. They drew a chalk-mark of legislation across the map of the United States and decreed that south of that line the evil should be undisturbed, but north of it it must not set its foot. The older readers of the *Cynosure* will remember how the "regulation" worked in that case. The chalk-mark was washed out by a sea of blood, and the evil was overthrown and destroyed.

I have noted also in connection with that little event that every old, white-haired citizen I meet now was an Abolitionist "before the war." I would be the last one to doubt their word; but I have often wondered where the opposition came from if they were all the unflinching advocates of right they now claim to have been. But history is repeating itself, and it is only a question of time when the legalized liquor traffic will, as was the slavery question, be wrapped up in a constitutional amendment and shoved back upon the top shelf of history. When that time comes the man who has been on the "other side" will be in a terrible fix. He will either be so ashamed of himself that he won't dare show himself on the street or else he will have to do an enormous amount of lying to keep up his reputation. The trouble is that many of the very people who ought to be thoroughly alive to this question—our Christian people—have allowed themselves to drift into a state of hopeless, helpless imbecility, a state of lazy, selfish, utter and complete indifference. The matter has not as yet come home to them personally and pointedly.

For instance, some Christian young lady reads of the fearful slaughter of birds for the sake of their plumage. Then she lays down the book or paper and goes down town and straightway falls in love with a bonnet, so covered over with plumes that it looks like an inanimate zoological garden. "Perfectly heartless," says the unthinking observer. But just let a poor little English sparrow that isn't worth two pins flutter down at her feet with a broken wing and how changed is her attitude! How tenderly will she care for the poor mute sufferer! One little agonized flutter of that maimed wing strikes with a thousandfold more force upon her heart-strings than all the dry statistics that were ver compiled. Just so with this temperance question. Well-fed, well-dressed Christian people sit in comfortable pews and listen to able speakers depicting the fearful ravages of drink. But somehow it does not seem to get down deep into their hearts. What is that vast army of 100,000 annually slain by drink to them? Merely a little straight mark followed by a row of ciphers. But if the "one" that gives that row of ciphers their awful significance was "some one" near and dear to them, what a difference it would make! So I have about concluded that it is a waste of temperance ammunition to fire statistics into a Christian community with any hope of arousing them to active work. Their consciences, not their intellects need to be awakened.

WILL H. MILLER.

INTELLECTUAL AND MORAL STUPIDITY.

HIAWATHA, Kans.

The good work is gaining all the while. The people are being educated to think more independently on reform work and to feel that secrecy is evidence of wrong doing. The amount of gross ignorance of some of our loud-mouthed opponents on this subject is wonderful. In talking to an Odd-fellow recently, he said, "The Bible was full of Odd-fellowship. If you will read the 2nd chapter of Genesis and the 4th chapter of *Fith*-ellonians you will find Odd-fellowship taught in unmistakable language," etc. When told that no such Book as Fithellonians was found in the Bible, he was not able to make the correction, not knowing the correct names of the books of the New Testament. He then said that "Paul taught the doctrine of the order to the children of Israel when he led them through the desert!" When I told him that Paul did not live till thousands of years after the exodus of the children of Israel from Egypt, he seemed confused and said it was Moses. he believed.

At this point in the conversation a Mason who was present began to inquire of me how old Masonry was. I said, "The first lodge of speculative Masonry was formed in 1717 in Appletree Tavern, Covent Garden, London."

"No," said he, "Masonry was originated at the confusion of languages at the laying of the corner stone of Solomon's temple!" "*O, tempora! O, mores!*" What could I do better than to retreat from the field, vanquished before such crushing arguments! Verily, such mental and moral darkness is seldom found even in heathen lands. I should have said that said Odd-fellow is a member in a Protestant church and sometimes leads in the weekly prayer meeting, and boasts of contributing to send charities to the heathen!

When the startling news came of Mr. Finch's death, I felt that it was an interposition of God to save the Prohibition party from disruption. I have seen, or thought I saw, the movement ahead to place Mr. Finch in nomination at the head of the ticket for the Presidency, and I knew that in such a case there must be division. Startling as his death was to us all, still let us all feel to realize that "God moves in a mysterious way," and let us hope and pray that our standard bearer for '88 may be a man true and tried, and one who is free from lodge entanglements. Yours for the cause,

J. W. MARGRAVE.

PITH AND POINT.

A CHEERING LETTER FROM A RICHMOND PASTOR.

I wish to let you know how much I admire your paper, and how thankful I am for the kindness shown in sending it to me. I have not been able to make any contribution, but hope to soon. Bro. Hinman was to see me and also preached for me. I am in sympathy with the great reform movement and do recognize the obligation I am under as a minister to do all I can in aiding this grand and noble work. All evils that afflict mankind and all institutions that are opposed to Christ, and therefore to Christianity, should meet the just condemnation, especially of the pulpit and of the religious press. I bid you God speed. May the seed that is sown from time to time, bring an abundant harvest.—J. WHEELER, *pastor of the Leigh Street M. E. Church.*

THE TWO KINDS OF LIGHT!

What can better convey this fact than the light of the world, Christianity, ordered to be everywhere freely and openly taught to every person; and the light which is everywhere hidden under the bushel, quart and pint measures of lodgery! "Men do not light a candle to hide it under a bushel," said the Lord Jesus Christ. "Oh, yes they do," says Freemasonry. "If you walk into my lodge, I'll bind up your eyes, make you take my oaths, and you shall be glad to see my light when I take your hoodwink off!" If Christians by pure lives and good works are "the light of the world," as the Son of God said, what are those who prefer different lights, and another gospel with its false teachers and false Christs and the offer of a Christless grand lodge above instead of the heaven with Christ and his redeemed forever.—T. H.

BIBLE LESSON.

STUDIES IN THE NEW TESTAMENT.

LESSON IX.—Nov. 27.—Jesus and the Sabbath.—Matt. 12: 1-14.

GOLDEN TEXT.—It is lawful to do well on the Sabbath days.—Matt. 12: 12.

[*Open the Bible and read the lesson.*]

COMMENTS ON THE LESSON BY E. E. FLAGG.

1. *The True End of the Sabbath.* vs. 1-9. These sticklers for the law "devoured widow's houses," perverted judgment, and were apologists and defenders of the grossest immorality, just as many who are very orthodox in their religious belief defend the evils of our own day. To license the rum traffic is to do just what these Pharisees did. It is to lend one's vote and influence to perpetuating the worst kind of oppression, to breaking the hearts of widows and orphans, as well as robbing them of their earthly goods. It is to do even worse. The greatest sins against social purity follow in the wake of the saloon. The drink curse is at the bottom of the many blighted lives which go down in starless night after their brief career of vice in our large towns and cities. It stands in the way when tender hands would lift these wanderers up and restore them to paths of happiness and virtue. Before we condemn these Pharisees for their hypocrisy, let us be sure that our own garments are clean from their sin. The lesson our Saviour would have us learn is this: that the Sabbath is his day, he is Lord of it, and service for him is always Sabbath service, whether it be the work demanded by our own bodily needs like that of the disciples plucking the ears of corn, or ministering to the wants of others. It is mercy he requires and not sacrifice—not the mere tithing of anise and mint and cummin, but the weightier matters of the law, love to God, and obedience to that other great command, "Thou shalt love thy neighbor as thyself."

2. *The Test of Hypocrisy.* vs. 10–14. It is impossible for hypocrisy to always keep the veil on. In some act or word it is sure to reveal its true nature, and our Saviour's scathing answer to their question, "How much is a man better than a sheep," convicts them at once of that selfishness which is at the root of hypocrisy. They would lift a sheep from the pit where it had fallen, on the Sabbath day, not from any humane feeling but because they did not want to lose their property. It used to be England's national disgrace that the life of a rabbit or a deer was held by the law as of more value than the life of a man, and it is equally to America's discredit that stringent laws are passed to stamp out cattle infection while the saloon plague is allowed to scatter the germs of moral and physical death all over the land. Many say it is not fitting to discuss reform subjects on the Sabbath day, and that every question which trenches on politics, as indeed almost all our great moral questions do, should be carefully excluded from the pulpit. They stand just where these Pharisees stood. The Sabbath day is of all days the most fitting on which to break off fetters, whether they are the fetters of sin or of false opinion. It is always lawful to do well on the Sabbath days, and any subject for which a text can be found in God's Word is fit to preach upon on that day. What day more fitting than the Lord's day on which to show the sin of false worships and break the fetters of the lodge captive. The conduct of the Pharisees in seeking to destroy Christ after he had healed the paralytic was another test of their true spirit. Hypocrisy is a wolf. Unmask it, and we find the wolf's fangs and the wolf's heart.

PRACTICAL.

1. Vers. 1-8. Jesus always obeyed God's law of righteousness, but he rebuked and opposed the false theories and interpretations with which men distorted and neutralized the truth.

2. Jesus refrained from doing some things he had a right to do, and which he defended as right, lest his enemies should gain an advantage over him. He did not himself pluck the ears of corn, nor did he do anything to the man with a withered hand, except by speaking.

3. Jesus did not abolish the Sabbath; he only restored it to its true place and purpose.

4. An intolerant and censorious spirit in religion is one of the greatest curses a man can well fall under.—*A. Clarke.*

5. The object for which any institution was created is greater than the institution was created to accomplish it.

6. No ceremonial exactness or observance of forms will compensate for the absence of the right spirit.

7. The Sabbath is made for man; that is, for the *whole man*, not for his body alone. A religious observance of the Sabbath best rests the body, cultures the mind with the grandest thoughts on the noblest themes, and exalts and comforts the soul, and fits it for heaven.

8. The Sabbath should be made a joy, especially to children, and its very method of keeping should be such as to impress its delight upon them.

9. The Sabbath was made for *all men*, and we have no right to so spend the Sabbath as to deprive others of its privileges.

10. Vers. 10–13. The Sabbath should be a day of doing good to the bodies and souls of men.

11. With the word of command here, as in others of Christ's miracles (Matt. 9: 6; John 5: 8, etc.), comes power to obey it. So he requires what are impossibilities of withered souls, but with the command imparts power to fulfil (John 1: 12).—*Abbott.*

12. Ver. 14. Those whose lives and interests are bound up with false doctrines and wrong practices hate those who seek reform and proclaim the truth.

LETTERS FROM THE ALPS.

[To a friend.]

A Tyrolese mansion and the household devotions—Fashions in the Alps—Three kingdoms a day—The highest hotel in Europe and a venturesome journey to it—Italian speculation—Glimpses of Switzerland—Thorwaldsen's memorial to the Swiss Guard of 1792—The dangers of Zug—and of German doctors.

PRAED, Tyrol.

Since my last writing we have been to Bruneck in the Pulsterthal, and I have made a sketch of the old house where Mrs. L. spent all her summers during the seven or eight years she was in Italy and Germany. The owner of the house, a peasant, but very well educated, was delighted to see an acquaintance of Mrs. L.'s, and she seems to have been a great favorite with all the people there. The house is an immense, great stone building, partly plastered outside and painted pink, and has windows of tiny panes protected by iron gratings. In the yard are stone seats which have been there two hundred years, at least, and some very large trees, I suppose centuries old. Inside the house is a little chapel, where is some beautiful wood carving and several rare paintings. The head of the house has prayers there with his servants every evening. It is, everywhere in this vicinity, the custom among the Catholics to have evening prayers after supper, but the way they do it seems rather absurd. The prayers are repeated by rote and in unison. Meanwhile the whole company is on their knees, but several heads are probably outside the window and occupied with whatever is passing there, and the remainder are amusing themselves in various ways.

We staid one night with a peasant woman whom Mrs. L. had as maid, and wanted me to see. This woman had the first real costume I have seen in the Tyrol, a very pretty one which was her mother's at the time she married. I had supposed that the peasant's costumes were light and comfortable to wear; I wish you could only lift the skirt of this one! There were twelve yards of heavy woolen material besides the lining, and over this an apron of homespun linen weighing several pounds more. Miss E. is slender, but in that costume any one could think she would weigh three hundred pounds. It is so with nearly all the costumes, I am told. These are worse than the dress of the most fashionable ladies, as far as concerns health, and I do not wonder that the people will not wear them longer. Only Sundays and holidays is any one in costume to be found; even then it is seldom.

We are going from here the nearest way into Switzerland, and I suppose will be on the border tomorrow evening at this time. We are going over a mountain which I understand lies partly in Austria, partly in Italy, and ends in Switzerland. For three or four hours we will very likely be in Italy. From here we have a very good view of several glaciers, and will to-morrow go across the foot of one. The mountain in "Stilfser Joch." I forgot to say that around Meran we saw figs and pomegranites growing, and quantities of the large chestnuts sold here. We have had the first fruit in a month the last two days.

LUCERNE, SWITZERLAND.—If I remember right, I wrote last from Praed in the Tyrol. Since that we have been over "Stilfser Joch" into Switzerland, and were, on the way, over night in Italy; where we were nearly frozen, saw a snowstorm, September first, and slept under four heavy blankets. The hotel where we spent the night is the highest inhabited place in Europe, 7,605 feet above the sea. I sketched a glacier and nearly blew away in the process. You would be surprised to hear what flowers we found the highest—our garden monkshood or larkspur, after no other blossom except a sort of this was to be found in the region. We were a little belated on our way over "Stilfser Joch," and in consequence were precisely on the highest point, 8,488 feet, at nine o'clock with the full moon shining its highest. I do not think it often happens that any one gets a view by moonlight of such a place. I certainly would not advise anybody to make an evening expedition at such a height; and we were very fortunate in not having gone alone, for the thermometer must have stood near zero, the wind blew a gale, and when we arrived at the hotel it was nearly an hour before we could rouse any one. A lady who was with us began to have palpitation of the heart as soon as we came into the higher air, and had to be carried or led the last two hours; that is why we came so late.

As we came over the border the prices on everything doubled immediately. In the Tyrol everything is very reasonable, and the food exceedingly good, but here nothing is well made, and the waiters and hotel people are not at all agreeable.

We were yesterday in Coin and to-day in Zurich, coming this evening to Lucerne, where we have of course seen nothing yet. I had hoped we would get as far as Berne, but think we will not manage it, for the hotel bills are too large, and besides we must both be back in Munich by Monday. So far the Swiss scenery is, to me at least, not what I had expected. I think our own Rocky mountains must be much grander.

MUNICH.—....We had very good weather nearly all the way, only in Lucerne it was foggy over the mountains so that we never had a good, *clear* view of the lake, though several times we saw nearly to the top of the "Jung-frau." What interested me most there was Thorwaldsen's great lion, hewn in the solid rock, and the "glacier garden." The lion is immense, and lies in a cavity cut out of the hill of rock behind Lucerne. Before it is a little lake with swans upon it, and altogether it makes a very strong impression. All over Lucerne are pictures, carvings, and casts of the famous *lion*, until I should think any one remaining there would get tired to death of the bad, good and indifferent representations. The "glacier garden" is an acre or more of bare rock, which was formerly under a glacier and shows the effect of its action. Where stones were between the ice and the rock underneath there are great, round cavities, like huge bowls, some of which are twenty-five feet in diameter and more than that in depth. The spiral is yet quite plainly to be seen where the smaller stone (the mill-stone, it is called) wore the other away.

From Lucerne we went across the lake to Kassnacht, celebrated from its associations with William Tell's adventures. It is a little place with quaint old houses. From there we walked through the "Hollow way," where Tell shot the tyrant Gessler, to Tell's chapel, and to a village on Zuger Sea, from which we took a boat to Zug, and went from there by rail to Zurich.

I presume you read how a part of Zug suddenly "caved in" and fell into the lake last summer. When we were there they were still fishing for valuable articles in the lake above the ruins. We saw a part of a house and considerable furniture recovered. The other houses in the vicinity are all deserted, and it is altogether a desolate looking place. It seems remarkable that only eleven lives were lost.

After the journey back to Munich I was sick again, as usual, after a long railroad trip. I had to visit a German doctor who gave me medicine that made me so entirely sick that I was several days in bed, and even the Germans had to allow that their medicines did not agree with me. They all imagine that we Americans are sick because we are not so red as they are. They think their doctors can cure anything, but they don't say any more to me since I made the experiment. R.

—Professor Harper has this year conducted summer schools of Hebrew at Philadelphia, Chicago, Newton Center, Mass., the University of Virginia, and Evanston, Ill. His work at Yale University is most successful. President Dwight is reported as saying: "Young Harper and his classes have done more to popularize the study of Hebrew in this country than all the schools and the theologians who have preceded him."

—Mr. George W. Cable has conducted the great Tremont Temple teachers' meeting for a month, and has demonstrated his ability to succeed. He is a very different man from his predecessor, Dr. Meredith. His methods are different; his spirit is different. Each man, however, has something which the other lacks. Dr. Meredith certainly made the class a brilliant success, bringing it up out of littleness and obscurity into proportions unequalled. His fitness for such work is of a very high order. But I venture to say that Mr. Cable's fitness, although so different, is no less high. In some respects I think he may even excel Dr. Meredith. His spiritual insight, for instance, is of a rare quality. He sounds depths in Scripture that surprise and delight you. He has also great originality and independence. He sets tradition at naught. He tramples on conventionality. He sees with his own eyes, thinks with his own mind, and decides with his own judgment. You may not always accept his view, but you none the less respect it, because it represents honest and earnest thinking. I can see that from week to week he is winning the class by his kindness of heart and suavity of manner, that he is drawing larger and larger audiences, and that he is surely and permanently mastering the difficult situation. He is not filling Dr. Meredith's place, nor is he "rattling 'round in it," nor trying to, but is making a place for himself of his own peculiar kind, a large place, too, a useful place, and a unique place which none but himself will be able to fill.—*Cor. Christian Standard.*

LITERATURE.

THE WORKS OF WILLIAM SHAKESPEARE. Edited by W. G. Clark and W. A. Wright. In twelve volumes. Vols. IX to XII. Price for the set, $6.00. John B. Alden, New York.

The completion of this handy volume series of Shakespeare is a boon to all who admire the beauties of this great author, but who abhor the bulky volumes or the fine print, which either weary the holder or injure the sight. The print is large, the binding neat and serviceable, and the volumes of convenient size. Book buyers may be congratulated on this result of Mr. Alden's enterprise. Few publishers would have ventured to sell at such a price, but the whole is in keeping with the literary revolution affecting the price of books which he has inaugurated.

"ALDEN'S MANIFOLD CYCLOPEDIA of Knowledge and Language. Vol, II. America to Artemis. Pp. 632. John B. Alden, New York.

It is the purpose of the compiler of this work to combine the characteristics of both cyclopedia and dictionary, and the plan is happily succeeding, and in the end will be a great and useful work, well suited for the ordinary household, where bulky volumes are seldom used by the children, who should most be using them, because of their weight, or soon go to pieces with a few falls. It is a great and beneficent enterprise if the children alone are considered, as by means of these handy volumes their facilities for a thorough understanding of many subjects are wonderfully facilitated. The publisher offers to forward the whole set as each volume appears for the wonderful price of $8.30 if received by him on or before November 20, 1887.

THE HAPPY SINGER, for revival, camp tent and social meetings and the Sabbath School. By C. E. Rowley.

This is a compilation of gospel songs much resembling the familiar "Moody and Sankey" book, which have been received with great favor wherever sung by Bro. Rowley and his wife. At the late Wesleyan General Conference they rendered great service in the devotional meetings. Its author was for a time associated with Bro. Doty of the *Christian Harvester*, Cleveland, and later with Rev. S. Rice in the *Holiness Conservator*. If we were to criticise anything in this collection, which seems to be one of much merit, it is in following too much after the fashion—that is, adding to every verse of good hymns a chorus of repetitions. It is time we left such things pretty much to the nursery. How would it sound in reading the description of the New Jerusalem we should repeat the words, "over there," half a dozen times after each verse. We are not commanded to lay aside our good sense in singing any more than in reading.

With its November issue *Babyhood* completes its third year and volume. From the first number it has been a pronounced success, winning praises alike from press and subscribers. There is not a home in the land, blessed with small children, but would be made happier and better for its monthly visits. With the November number is given an index of the volume just closed, embracing more than 1,000 topics. We have first editorial notes, brief and to the point, on such subjects as ear-boxing, early drawings, diphtheria, watered milk, and the evolution of nursery sciences. Then follow articles on the "Contagious Diseases of Children," "Bumps and Bruises," "First Attempts at Art," "Proposed Training School for Nursery-maids," "School Lunches," etc.

Now that the committee of eminent and philanthropic Englishmen are visiting our country in the interests of peaceful arbitration, and President Cleveland has given them an attentive hearing, it is a good time to circulate documents in behalf of peace. An excellent tract is an "Address of the Representatives of the Religious Society of Friends for Pennsylvania, New Jersey, and Delaware, to their Fellow Citizens on the Subject of War." Copies may be had for gratuitous circulation by writing to Jacob Smedley, Friend's Book Store, No. 304 Arch Street, Philadelphia.

The *Evangelical Lutheran Almanac* for 1888, edited by Pastor D. Simon, English Secretary of the Joint Synod of Ohio of the Evangelical Lutheran church, and published by the Book Concern of the Synod at Columbus, is just issued. It contains a very comprehensive and complete survey of the Lutheran church in its various Councils and Synods with their institutions of learning, ministerial lists, teachers, hospitals, homes for orphans and the poor, etc., being altogether a valuable reference work for the church. Price 10 cents each.

A THOUSAND "CYNOSURES" FOR THE SOUTH.

It is but seven years since our reform began to take root in the South. The first efforts sprang from a movement to divorce missions from the secret lodge, which was aided by the *Cynosure*, but in which the N. C. A., as a body, at first took no special part. Bro. H. H. Hinman spent about a year in this work and was supported by special contributions for the purpose, when his salary was assured by the Association, and Rev. P. S. Feemster engaged for a time to assist him. A demand for the circulation of the *Cynosure* arose in connection with these efforts, and was fostered and encouraged greatly by Dr. J. E. Roy, then Southern secretary of the American Missionary Association.

Since June 1, 1885, up to the present time a little over $900 have been contributed to send copies of the *Cynosure* to colored pastors in the South, or an average of less than $450 per annum. The results of this circulation of the paper have been wonderful. They are—

1. Reports from pastors in all parts of the South, thankfully acknowledging the aid thus given them to overcome the pestilent lodge influence in their churches.

2. The formation of the Good-Will Association of some twenty-five Baptist churches in and about Mobile which forbids secret societies.

3. The sustaining of Rev. R. N. Countee in his seceding from the lodge, and maintaining his paper and church until many Baptist churches and pastors of Tennessee and Arkansas are standing by him.

4. The action of the St. Marion Baptist Association of Arkansas to expel the lodge from their churches.

5. Similar action of the State Baptist Convention of Louisiana, comprising all the churches of that denomination in the State.

6. The condition of the Texas Baptist Convention which is nearly ready for the same action.

7. The founding of schools for the higher education of the colored children in New Iberia, La., and Memphis, Tenn., on the distinctive principle of opposition to secretism.

THIS GRAND WORK

has been accomplished not without the aid of brethren Hinman, Feemster, Woodsmall and others; but while the living agent or the paper could neither alone have achieved so magnificent results, the circulation of the *Cynosure* has been the great agency, and at the same time the least expensive. It has often been the pioneer, reaching sections where no agent has penetrated, and after his departure keeping alive the fire of reform.

In view of these facts we conceive it to be a duty to call upon the friends of this cause everywhere for means to send A THOUSAND COPIES of the *Cynosure* for a year to as many pastors in the South, especially the colored Baptists, that the good work now well begun among them may reach to every one of the 800,000 colored members of their churches. The Congregational churches supported by the A. M. A. are already taking the ground of separation from the lodge, under advice from the secretaries of their Association. With these churches saved to Christ from the lodge curse, and the Baptists brought up to the same line, what may not our faith ask for in this respect for the Negro race? An earnest, faithful pushing of our work may, in a few years, redeem them wholly. What more noble object now invites our aid; and to attain it what means more economical, more sure and more convenient can possibly exist than scattering a thousand copies of the *Cynosure?* If $900 spent in this way can show such results, $1,500 would double them. Let, therefore, every friend of the reform make an effort to contribute to this fund and share in the blessing and triumph which must follow.

A number have already been asked to each make one of a hundred to complete this fund before January, 1888. The reasons for this investment are so convincing that not one has refused. Why should not these hundred shares be immediately taken? If one person cannot assume so much alone, let clubs of two, three, five, or ten make them up. The N. C. A. Board has given its hearty endorsement of the plan; and the friends of reform and of the Negro race, now toiling under this second bondage, have only to know of it, to send back an echo, saying, THE WORK SHALL BE DONE.

The Christian Cynosure.

EDITORS.

J. BLANCHARD. HENRY L. KELLOGG.

CHICAGO, THURSDAY, NOVEMBER 17, 1887.

EDITORIAL CORRESPONDENCE.

MIDDLEBURY, Vt., Nov. 8th, 1887.

One year more will be sixty years since I entered Middlebury College. The good Dr. Bates was president. Prof. Hough(whom we students called Prof. Johnny) had the ancient languages (modern languages were not taught); Prof. Turner,mathematics; and Henry Smith, since president of Marietta College and Lane Seminary, Cincinnati, was tutor and examined me (much trembling) for a Freshman.

I preached on Sabbath from the pulpit of the sainted,large-souled Dr.Morill,who baptized the most excellent mother of my children and myself,and yesterday I addressed near seventy brilliant young men in the college chapel. I think all Middlebury alumni, all Vermonters, and all others who read this article will be glad it is written, except those whom it censures.

THE SAINTED DEAD.

I cannot say with the wassail poet Moore:

> "I feel like one who treads alone,
> Some banquet hall deserted,
> Whose lamps are dead, whose guests are fled,
> And all but me departed."

But rather with another poet, not yet renowned, as I walk these new streets and look on new faces, familiar,though unknown,

> "Sweet storied scenes swift over memory pass,
> Like shadows, pictured on a sea of glass."

"Are they not all ministering spirits?" Samuel Swift, Peter Starr, Gov. Slade, the modern Socrates, with his wedded Xantippe, now escaped the demons who troubled her,—these then front-rank citizens of this town, with their compeers and associates, were men "of whom the world was not worthy." And while the college taught us to be scholars, these taught us to be men. There were few such towns' populations as Middlebury then held, and their names would fill a long catalogue or a short volume.

THE VERMONT COLLEGES.

Burlington began,leaning on the State,and still retains a tinge from the complexion of her origin. Middlebury leaned on God. One had funds; the other revivals. And though the latter has waded through the slough which successful Christians must have in order to correct their Pharisaism, she has reached,or is reaching the opposite bank,and is coming up. Twenty years ago God sent down from St. Albans a young student from the family tree of Lawrence Brainerd,a stalwart Vermont farmer, who turned a lakeside morass into a thousand-acre farm. And when the lodge frogs of the Apocalypse (Rev. 16:13) who murdered Morgan for telling truth, attempted,but failed to pollute Vermont with their uncleannesses, Lawrence Brainerd's name filled the newspapers as their fearless antagonist, and Vermont went solid, sole and single, for Wirt and open, fair dealing.

The present president of Middlebury is that young St. Albans student, who passed by Burlington on his way to college. When he took the presidency, the college began to rise to its feet. And now, if it had a Western preparatory department, it would stand, numerically, above Marietta, Jacksonville, Knox, Ripon, Iowa, and the other oldest and strongest colleges in the West.

President Brainerd is an eminently sound, successful and practical man; and, though he has given little or no study to the lodge, he has not defiled himself with its Christless devil worships. But the air of Middlebury is hostile to secret meanness, and in the national discussion of the lodge system now approaching a glorious future awaits Middlebury College.

Burlington now receives $3,500 a year from the State legislature for analyzing a little cows' milk, and specimens of soil, after obtaining the princely donation from the U. S. Surplus Revenue: and Congress sends a high Mason four months in the year to teach military tactics to the pious students of Burlington, to hasten the time when men shall not "learn war" any more! But though the spirit of war is anti-Christ, and the lodge is demon-worship,Christianity is gaining in Burlington,and they have some sincerely pious professors who are popular; and statesmen, like Hon. Daniel Roberts, a Middlebury alumnus, may yet help the college to shake off the leprosy of the lodge.

STATESMEN.

The *Cynosure* has reported Senator Edmunds as a Mason. He does not, however, train with them; and his raid on Mormonism, which was recognized as Masonry by the Grand Lodge of Illinois, is much in his favor. Senator Morrill, in a mountain town east of the mountains, seems to hold his place in the Senate because he has no competitors like Collamer or Phelps. Gov. Stuart of Middlebury, now in the House at Washington, is a strong, sensible man, and no Mason. But his law-partner, a brilliant young lawyer, worships no God in particular, not even the world-god of the lodge. But he, yesterday, argued that though Masons are sworn by secret oaths, which they recognize as binding on them to conceal Masons' crimes and aid to deliver them "right or wrong," that oath does not hurt them for jurors, if they will also swear that they think they can do justice! That is tantamount to saying, that in our late war, though a man might own he had sworn treason, and consider his secesh oath binding, yet that oath would not hurt him as a juror to try rebel criminals who are on trial for murdering Union men! I hope before this lawyer becomes a judge, God will give him a braver heart, better judgment, and freedom from tobacco. But the men who are to rescue our court-houses from sinking into popular contempt, because the cases are so often decided in secret lodges, are now in the colleges.

Women sink less rapidly than men, because they grapple less with the world outside the home; and there are women here now, as there were fifty years ago, whose eyes are not darkened by the hoodwinks which their husbands have worn in the lodge.

URBANITIES.

The last three days are a bright oasis in my life. Hon. Phillip Bartell, of the class of 1826, who married the beautiful Emma Seymour, and who now owns and occupies the old Senator's residence, came yesterday and took President Brainerd and his gifted companion out to ride. Of course I went along. The mysterious dream-mist of the Indian summer "had robed the mountains in its azure hue." But the scene was exquisite beyond language, and the ride delightful. Though an octogenarian, Mr. Bartell has his team so trained that they run, walk, or rest by the slight motion of their owner's hand without a word spoken; and our ride was terminated in social converse and an elegant repast presided over, by Gov. Stuart's daughter, the grand-daughter of Emma Seymour, who reproduces in person the picture of sixty years ago. And here also are the descendants of "the beloved physician" Dr. Jonathan Allen, who befriended bravely the soul and body of the late stately Senator Phelps, (whose son is now our minister to England) when the rum-fiend made a fearless physician needful to him. Dr. Allen's son now presides over Rush Medical College of Chicago; another is a prominent physician in Rutland.

But the time would fail me to speak of the loved ones departed who "all died in faith" here "having received the promises and were persuaded of them." To-day I climb and cross the Green Mountains by steam, and will write from the hills where all my young imaginations were born.

BURLINGTON, VT., Nov. 4.—I spoke in St. Johnsbury night before last for our excellent brother, Rev. W. R. Laird. During the day we called and conversed with Col. Fairbanks, whose father has furnished scales to weigh the commerce of the United States, and as war governor, taught other States by by his example, as did Gov. Andrews of Massachusetts, and quickened them by his zeal. The Colonel joined the Masons when a young man, and assured us he "had nothing to do with them" of late. But the Masons claim him, and report that he went to Scotland to receive a degree which he could not get here; which is doubtless one of the lies on which lodges live. He is talked of as governor, but does not seek office, and is an active Christian and devoted Sabbath-school superintendent.

The beautiful village of St. Johnsbury is really the creation of the genius and taste of the Fairbanks family. We requested him to sign a paper to send to Secretary Strieby, assuring him that if the A. M. A. should divorce their Southern churches from the lodges, it would not diminish the Fairbanks's princely contributions. Col. Fairbanks is not posted enough to take so decided a stand as yet. He, in my opinion, however, would be pleased if the poor colored churches could be rescued from the secret lodge vampires which are silently sucking their life blood.

THE ANARCHISTS.

SARATOGA, N. Y., Nov. 11.—The dispatches just now tell us that four wretches must hang to-day. Lingg, the human rattle-snake, has gone by his own hand; and two go to the dungeon. The country ap-

pears dignified and its judiciary august. Millions breathe freer when those anarchists cease to breathe. The secret lodge is the college and these criminals are its pupils. When two oaths are put in a man's conscience, it begins to break down. Twenty-eight make a Mason; and the degrees up to thirty-three each help to exterminate to the roots all sense of divine obligation in the man's moral nature. One thing is as right as another to him then. The churches are now supporting the secret college and the country is hanging its graduates. May God open their eyes in time, before we have a repetition of the war. For if Baal worships will not bring war the Bible is a mistake. *But it is not a mistake!* J. B.

—During October Bro. Hinman labored in three States, Alabama, Florida, and Louisiana, and lectured twenty-one times.

—After a prolonged and tedious voyage Bro. A. D. Zaraphonithes and his family reached Montreal on the 4th inst., and after a few days spent in that city they will go on to New York for the winter. Their many friends in this country will be glad to hear of their safe arrival.

—Pastor J. Meier of the First German Baptist church, corner of Bickerdike and West Huron streets, Chicago, reports his church of 400 members as established in the faith of Christ so firmly and wisely that they all condemn the secret orders and refuse to admit their members to church fellowship until the evil associations are forsaken. He has taken a quantity of German tracts to distribute and wishes a lecture on the subject for his people. This is a regular Baptist church but of German membership.

—Some time since we noticed the interesting fact of the nomination last spring of a local Anti-masonic ticket by the good people of New Haven, Michigan, who were weary of lodge domination. One of the candidates has written Secretary Stoddard of his willingness to engage in lecture work, and is encouraged to begin about his own home, where success may extend his field to a State work. Such local efforts are tokens of greatest encouragement. Would that they might be more often reported.

—The committee appointed by the Board on premium essays by students will have arranged the details of this plan so that it can appear next week. It will be favorably received everywhere, and be the means, no doubt, of saving thousands of our youth from the lodge. The proposition includes prizes of twenty dollars for the best essay, and ten for the next in merit on the two subjects: "Secret Societies and the Labor Problem," and "The Relation of Secret Societies to the Temperance Cause." "The object of the above essays shall be to present the evils resulting from secret societies in the above relations."

—A note mailed from Miss Flagg on the 7th brings the most unwelcome news of the sudden and severe illness of her father. He was attacked on the Saturday previous with an acute brain trouble, the origin of which the best physicians from Boston were not able to locate. The attack was of such severity that at times several attendants were needed to restrain the sufferer. The latest word was hopeful of recovery, but for a few days the anguish of the daughter was great with the dread of parting from the only one left her. The interest and joy of her father in Miss Flagg's noble work for the reform has always been one of her greatest encouragements in it, and our readers will heartily join with us in the prayer that the Lord may restore him to so devoted a daughter.

THE PROHIBITION CONFERENCE

in Chicago, Dec. 1, will be attended by many who object to voting for members of secret lodges. All such are requested to meet for consultation and prayer at 3 o'clock P. M, also at 7 in the evening, on Wednesday, Nov. 30, in Carpenter Hall of the N. C. A. Building, 221 West Madison Street. The room will be open all day and evening for the accommodation of friends visiting Chicago at that time.

THE OHIO CONVENTION

Will be held at New Concord, Muskingum county, November 16th and 17th, opening at 9 A. M of Wednesday, the 16th. Addresses will be given by President Smith, Revs W. A. Coleman and William Dillon, Secretary J. P. Stoddard, State Agent W. B. Stoddard, and the closing address by Pres C. A. Blanchard. Entertainment as usual will be provided for those coming from a distance. It is especially desired that all churches in sympathy appoint at once as large a delegation as they may think best to represent them at this convention. Let the friends come praying for a glorious blessing, that we may go forth stronger for Christ in the future.

H. R. SMITH, *Pres.*
W. J. COLEMAN, *Rec. Sec'y.*
S. A. GEORGE, *Cor. Sec'y.*

OUR BOSTON LETTER.

BOSTON YOUNG MEN'S CHRISTIAN ASSOCIATION.

Twenty years ago a modest sign on the front of Tremont Temple announced the occupancy of the Boston Young Men's Christian Associatian of a part of that building, whose front was cut up into a number of small offices, as it is now, the Temple proper being located in the rear, and the Meionaon, a smaller hall, immediately beneath it. Five years ago a more conspicuous sign-board denoted its location on the corner of Tremont and Eliot streets. These quarters, though less cramped than those at the Temple, were inadequate for its growing work. It now occupies a magnificent building of its own on Boylston street, corner of Berkeley, one of the most aristocratic parts of the city. The entire edifice is 105 feet front, 100 feet deep, and 105 feet in the highest part. The land cost $97,000; the building, appointments, etc., $203,000; making a total cost of $300,000. Fifty-nine donations toward the payment of this sum, in amounts of from $1,000 to $25,000, footed to $143,000. The building has a large hall which will seat 900, called "Association Hall;" two smaller halls, seating respectively 350 and 200, and a lecture-room seating 250; also parlors, library, reading-room, recreation-room, coal-room, fourteen class-rooms, lavatory and gymnasium, 40x95, with dressing-rooms attached, for 942.

On different evenings of the week the following classes are held for annual members: banking and commercial arithmetic, book-keeping, common-school arithmetic, elocution, free-hand drawing, mechanical drawing, penmanship, short-hand and type-writing, telegraphy, vocal and male chorus music, emergency lectures and physiology, French, German, New Testament Greek and Spanish. The instructors are all first-class—among the best in the country. The additional cost of attending these classes is the price of text-books, etc.

Every Thursday evening during the winter months an entertainment consisting of readings and singing is given to members in "Association Hall." In connection with all these advantages there is a Rambling Club, which takes excursions to manufactories, art galleries, etc. Thanksgiving a dinner is given free to all members unable to reach their own homes, or who have none. Young men of good character, church members or not, can become members on payment of annual membership fee, $2; life membership, $25.

Among all the papers on file in the reading-room, one looks in vain for the clear-cut features of the *Cynosure*. Hundreds of young men visit this room weekly, and what better reading of a religious nature could they pick up by chance, as they saunter from paper to paper, than the *Cynosure*. Its very name, so unusual, would be sure to attract their attention for a moment at least, but in that single moment they would become aware of an organized effort to suppress secret societies. And the question would naturally arise in their young and inquisitive minds—*why?* Why suppress secret societies? Thus their minds might be opened to receive a reason. Alas! however, I am afraid that, Christian institution as it claims to be, it would hardly welcome a journal representing anti-secrecy reform.

D. P. MATHEWS.

OUR WASHINGTON LETTER.

One of the most widely known and popular of Congressmen is the late American minister to Turkey, the Hon. S. S. Cox, of New York, who is known to fame as "Sunset," and as the wit of the House as well. Messrs. Cox and Mills are the only members prominently named for chairman of the ways and means committee of the Fiftieth Congress, but as the New Yorker declines that great honor in advance, the Lone Star statesmen appears to have the field to himself, and will probably attain the distinction to which he aspires. Mr. Cox has just reached the Capital, and he expresses some interesting views upon political and legislative questions—especially the tariff, which he believes will be materially modified this winter by the passage of a compromise measure repealing the tobacco tax and placing a large number of the necessities of life on the free list.

Of contemplated legislation none is of more general interest or importance to the people of the United States than the proposed postal telegraph, which finds many advocates, particularly among those statesmen who were influential in pressing the Inter-State Commerce bill to a successful issue. In fact, it seems that the country's only safe hope and protection against the grasping greed of the grinding telegraph monopoly is Government control of that system of communication. And that it will come sooner or later there is little reason to doubt, unless the lobbyists can raise enough boodle to capture Congress, which I do not believe is purchasable, as a whole, though there are reasons for concluding that some members have their regular prices for votes and influence. If that were not true the occupation of the lobbyists would be gone, and these persuasive individuals would disappear from the corridors of the Capitol.

Other legislation that is needed and will be attempted is a change in both the time of electing Congressmen and the date for the meeting of that body. At present a Congress is chosen thirteen months before it convenes, which is neither in accord with our plan of popular representation, nor with the advanced ideas that dominate and permeate the modern republican system of government. The right way would be to elect Congressmen in November, and have the session begin—not on the first Monday in December, as now,—but on the first Monday in January, following the election,—thus at a single stroke of good policy dispensing with the long interim and the useless holiday adjournment, which latter, coming in two or three weeks after the opening of the session, seems to your correspondent to be largely in the line of a farcical performance for a body of such power and dignity as the national legislative.

There is a good deal of gossip floating around the White House, which those who are well posted claim to have some foundation in fact. It is said that among the first communications that will go from the President to the Senate will be Secretary Lamar's nomination for Supreme Justice, and that Postmaster General Vilas will be appointed to the vacant portfolio, to be succeeded himself by Don M. Dickinson, of Michigan. I merely give these reports for what they are worth, and that may be much or little.

The past week a youthful newspaper correspondent created a great sensation by mailing to Chief Justice Waite a bogus "infernal" machine. At first it was attributed to anarchist sympathizers, but the youth, when confronted with the evidence of his indiscretion, said it was a joke. In the eyes of the law it is a criminal offense. *

RELIGIOUS NEWS.

THE ELGIN SABBATH CONVENTION.

PROCEEDINGS, ADDRESSES AND PERMANENT ORGANIZATION.

The convention called by members of the Elgin Association of Congregational ministers and churches to consider the prevalent desecration of the Sabbath and its remedy, met Tuesday evening, November 8, in the Baptist church, Elgin, Illinois. Rev. W. L. Ferris of Dundee conducted the opening devotional exercises, assisted by Rev. A. N. Alcott of Elgin and the male choir. Different Elgin pastors presided at each sitting in this order: J. M. Clendeming, A. H. Ball, Wm. Craven and H. O Rowlands. Rev. Geo. A. Milton, who has lately taken charge of a church in the city, conducted the opening devotional service on the last evening. All the Elgin pastors were the business committee, and all their people joined hands and hearts to entertain the convention in a royal manner. Rev. John Mitchell of Sycamore was permanent secretary. The important addresses were by Rev. Henry Wilson of Carpenterville, Rev. Drs. W. W. Everts, Mandeville, and S. I. Curtis and Hon. Thomas E. Hill of Chicago, by Pres. C. A. Blanchard and Frank W. Smith.

At the opening of business the secretary, on reading the call for the meeting, said that words of approval and letters had been received from a number of States, and the signatures to the call which had been circulated numbered several thousands.

The opening address by Rev. Henry Wilson on "The Christian and Sabbath Business," was a very able and logical paper, in which he said the Christian of to-day is called upon to decide the following practical questions:

1. How much work shall the followers of Christ compel others to do on the Sabbath? Shall the Christian purchase meat or have it delivered Sabbath morning when he can buy a refrigerator? Shall the milkman deliver milk at the homes of Christians on the Sabbath when the Christians can purchase a double quantity Saturday or use condensed milk? Shall the Christian ride out Sabbath afternoon and so compel men to work in livery stables on that day?

2. Should the Christian give up his employment rather than neglect the means of grace, violate his own conscience, injure his children and the cause of Christ by working on the Sabbath?

(*Continued on 12th page.*)

THE HOME.

THY LOVING-KINDNESS.

Sitting alone in the shadow
Of a grief that was all my own;
Silently thinking it over,
Silently making moan,
Sudden there swept the music
Of a gladness great and deep,
Over the chords of feeling,
Till my heart forgot to weep.

"Because of thy loving-kindness"—
The word stole into my brain,
Like a cool hand soothing its fever,
And charming away the pain.
Because of thy loving-kindness,
Better than life to me,
My life shall be keyed to the measure
Of praise unchecked and free.

Not always the path is easy;
There are thickets hung with gloom,
There are rough and stony places
Where never the roses bloom.
But oft, when the way is hardest,
I am conscious of One at my side,
Whose hands and whose feet are wounded,
And I'm happy and safe with my Guide.

Better than friends and kindred,
Better than love and rest,
Dearer than hope and triumph,
Is the name I wear on my breast.
I feel my way through the shadows,
With a confident heart and brave,
I shall live in the light beyond them,
I shall conquer death and the grave.

Often when tried and tempted,
Often, ashamed of sin,
That, strong as an armed invader,
Has made wreck of the peace within,
That wonderful loving-kindness,
Patient, and full, and free,
Has stopped for my consolation,
Has brought a blessing to me.

Therefore my lips shall praise Thee,
Therefore, let come what may,
To the height of a solemn gladness
My song shall arise to-day.
Not on the drooping willow
Shall I hang my harp in the land,
When the Lord himself has cheered me
By the touch of his pierced hand.

—*Margaret E. Sangster, in S. S. Times.*

WHAT AN OUT-OF-THE-WAY TOWN HAS GIVEN TO THE WORLD.

From the *Magazine of American History* for March we extract the following account of a famous family whose home was in Plainfield, Mass.:

"In the summer of the year 1792 came the young pastor who had been secured for the infant church in Plainfield. He was ordained on the 11th of July. This was the Rev. Moses Hallock, then thirty-two years of age, a graduate from Yale,and a minister, who, in scholarly equipment for his life work and in simplicity and force of character, had few equals and no superior. He and Deacon Richards became the most ardent friends,and so continued to the end of their lives. Mr. Hallock's salary was small at the beginning, less than $200 a year,which was paid one-fourth only in cash, the rest in farm produce. But he was content. One neighbor presented him with sixty young apple trees and he planted an orchard, which soon yielded delicious fruit. He preached to the Plainfield people forty-five years, during which period revivals followed revivals with more frequency and broader results than in any other individual church in the land. During one of the early years of his ministry it is recorded that 'seventeen joined the church in one day;' and again, 'thirty-one persons joined the church,twenty-four of whom adorned the aisle at one time.'

"In addition to his pastoral duties, Mr. Hallock opened a classical school in his dwelling house for the benefit of the sons and daughters of his parishioners. This attracted wide attention, and ere long many pupils came to him from other towns in the vicinity; during the three following decades he prepared a large number of young men for college and the higher walks and professions of life. In the records of Williams College,it is said that for a long time in the early struggles of that institution, the question of how many students were to enter at the beginning of each college year depended upon the number Mr. Hallock could furnish. Half the class were not infrequently from the Plainfield school. Among those who in boyhood learned their various lessons in the historic parsonage were the distinguished sons of Deacon Richards,before mentioned; Rev. Jonas King, the celebrated missionary to Greece, whose birthplace was in Hawley, the adjoining town; the Rev. Pliny Fisk and the Rev.Levi Parsons,early missionaries to Palestine, who brought that country nearer than ever before to Bible readers; Wm. M. Ferry,U. S. Senator; Prof. James Hayward,of Cambridge; Dr. Marcus Whitman, who took the first wagon over the Rocky Mountains to Oregon; John Brown, of Harper's Ferry notoriety; William Cullen Bryant, the poet, author and editor, whose name is a household word wherever the English language is spoken, and whose home in Cumington was in sight, less than three miles away; together with the pastor's own four sons,of whom the Rev.Wm A. Hallock, D. D., was the originator of the American Tract Society and its accomplished secretary for upward of half a century, residing in New York city; Gerard Hallock, who established the Boston *Telegraph* in 1825, united it with the Boston *Recorder* in 1826, became half-proprietor of the New York *Observer* in 1827, and in 1828, in partnership with David Hale, founded the New York *Journal of Commerce*, and then conducted it with signal ability through the most important thirty-three years in the history of the newspaper press of America; Leavitt Hallock, a scholarly, public-spirited, Christian gentleman,who settled in Plainfield, extended the most generous hospitality to missionaries, ministers, and college students, and gave all his children—both sons and daughters—a liberal education; and Homan Hallock, who went to Malta and Smyrna as missionary printer and invented the new Arabic type in which the Bible has been so successfully and extensively printed."

BLASPHEMY.

Dr. A. J. Gordon of Boston has none too soon raised the voice of solemn warning against what he styles the "cooking stove apostasy." Total prohibition of carnal amusement in the house of God is the only remedy. The *Gospel Sickle* is responsible for the following horrid recital:

"A few weeks since in the town of Sullivan, Ill.,a 'crazy supper' was given by the ladies of a certain prominent church,which we refrain from mentioning out of respect to the denomination in general. A circular was gotten up and issued in very fantastic style advertising the supper,which reads as follows:

"'The ladies of the ——— ——— church,assisted by their many friends, will give a "Crazy Supper"at the Armory, Sullivan, Ill., Wednesday evening,Aug. 3, 1887, beginning at 5:30 P. M., and—"We won't go home till mornin'."

"'Is it not written, "Every vacuum must be filled?" "Let no guilty man escape?" So come along. Hear the words of the prophet Jerry My Oh, "The young man and his girl can't live on dry bread alone." So the crazy, mazy menu will consist, among other things, of tongue,chicken salad and just every-day chicken, ham, pickles, jelly, cake, ice cream, tea,coffee, etc.,and will be served in many crazy,mazy,hazy waze. "And the light shone down on brave women and fair men."—*Burns.* Give ear, O ye inhabitants of Sullivan and vicinity, to the voice of Dave the sweet ringer; make a joyful sound on the psalter-y and the butter-y,the tin horn and the cob pipe; such excellent music will be furnished. Admission and supper, 25 cents. Friends, Romans, countrymen,we come not here to talk, but to invite you to eat,drink and be merry.'

"Think of a religious organization in a civilized land and composed of civilized people getting up such a caricature on religion and the Bible as the above-described incident affords! Think of professed Christians giving to the prophet of God such a name as 'Jerry My Oh,' and putting into his mouth such words as 'The young man and his girl can't live on dry bread alone!' In the language of another, 'Such a caricature on God's Word is truly appalling.' It is enough to cause even worldlings to blush for shame that they live in a land where such iniquities are practiced in the name of religion, and for the support of the worship of God."

"YOU HOLLERS TOO LOUD."

"'Taint de true grace,honey! 'taint de sure glory," said Aunt Judy to one of her colored sisters. "You *hollers too loud.* When you gits de love in your heart and de Lamb in your bosom, you'll feel as if you was in dat stable at Beth'lem, an' de blessed Virgin had lent you de sleepin' baby to hold."

There are many people who, if they lived nearer to the Lord, would not need to talk so loud while trying to make him hear them. The still waters run deepest. Tumult and babble and excitement are no certain evidences of the peace that passeth knowledge. On the top of Mt. Carmel most of the yelling was done by Baal's prophets, while Elijah, calm,cool and collected, taunted them with the indifference of their sleepy god. Baal's priests made the most tumult, but Elijah's prayer brought down the fire which consumed the sacrifice. The Christian worships a God at hand, and he who walks with God and has fellowship with him is not dependent upon noise and racket for Divine recognition or help from above in time of need.—*Christian.*

WAS IT LUCK?

There was a frantic cry of "Whoa!" "whoa!" and the driver of "No. 7" put down the brake, and the car came to a standstill just as a runaway horse dragging but a fragment of a carriage, dashed past. Men, women and children ran in various directions, some of them trying to keep out of the horse's track, and others, more venturesome, making ineffectual attempts to seize the dangling bridle.

Mr. Lord was unfolding the *Bee*, which always reached him about the time he started down town, when the commotion outside attracted his attention.

"Look out for your old basket!"—and a slight kick completely overturned it. In their haste and excitement, a colored woman and two boys had actually collided; at the same time finding a street car in unyielding background.

Herbert Atkinson, nearly tumbling into the basket of freshly-laundried clothes, which the woman in her fright had dropped, indignantly applied the force necessary to scatter the immaculate linen upon the dusty street.

With a fierce scowl and muttered oath he immediately sprang upon the car. Other vehicles standing near completely blocked the passage,and while trouble was imminent (for the drivers were loud in expostulation),Mr.Lord gave his attention to the scene just under his window.

"Excuse me, madam," said the other boy, lifting his hat, which he was in the act of placing on his head, after picking himself up from the pavement, where he for a moment had fallen, when, during the scramble for safety, both the woman and Herbert had brought up against him.

"Yer didn't do it, honey, yer noways ter blame," was the answer.

As she reached for her basket she groaned, and George Graham exclaimed, "Are you hurt?" and while she with one hand was tightly holding the bruised and sprained wrist, he was very carefully gathering up the now soiled garments, brushing, shaking and folding.

When the car started, everything had been arranged, and the manly lad was walking away with the washerwoman's load.

Mr. Lord returned to his paper, first looking at his own advertisement, which read something like this:

"Wanted, at this office, an honest and gentlemanly boy, about sixteen years of age, who has a home in the city. None but an apt scholar, and one well recommended need apply. Call at twelve o'clock today."

Mr.Lord's experience in advertising was such that he congratulated himself on the short notice he had given,trusting that the right boy would be on hand, and he not be pained as he would be if obliged to turn away many applicants for the place.

A little before noon his wife came in for a chat, leaving their little Annie with him for an hour, as was her custom when out at this time.

"Papa's little Rest has come, has she?"as he took the child in his lap. It was one of his happy hours, he often said,when he gave himself up to a frolic with his little girl.

"Oh, pa, Dinah has hurt her hand and tumbled down in the street. It was something about a horse and a car,—anyway,mamma has packed a basket of food for her and taken her home. It was no matter 'bout the tumbled clothes, mamma told her."

"Yes, dear, but who is Dinah?" seeing that the child was too much interested to think of anything else just then.

"Oh, she helps Mary wash, and sometimes takes the clothes home with her. Pa, there is the very boy who brought the basket for her,coming here,"as she looked from the window.

"It is twelve o'clock,darling, and I must attend to a little business. You may stay here with me."

"John," through a speaking tube, "you may send up the boys in the order in which they come."

"Good-morning!" and a youth politely removed his hat as he responded to the usual pleasant greeting.

A prepossessing face and evidently a well-informed boy of sixteen, bright and active, with a letter from a well-known man, which read something like this: "James Armstrong is the son of an old friend of mine. He is a fine scholar. Please give him a place and oblige," etc.

"Well, James, I like your looks, and I do not doubt your ability, but I noticed the stump of a ci-

gar in your fingers as you came in, and your clothes are filled with the odor of tobacco. How long have you smoked?"

"Two years or more,"he answered, looking resentfully at the gentleman, though he had the grace to blush.

"My boy,do you know you are sowing the seeds of misery?"

"It rests me to smoke."

"Rests you! Ah, poor child, I might preach you a long sermon, tell of the blighted lives, ruined nerves, and empty pockets, but forbear. My lad, learn a lesson,throw it away before it is too late. I'll excuse you now."

The boy went out in a swaggering,indifferent way, muttering something about "taking away a man's liberty."

Pityingly, Mr. Lord saw him depart. The next boy was clean and pure to look at, and handed his recommendation to Mr. Lord in a very self-satisfied way. The gentleman, with a sense of the morning fresh in his mind, even when he read the complimentary words, written by his own minister, could not say "Yes" to such an applicant. He had no doubt of his fine scholarship,and his general appearance was greatly in his favor, but said: "Hebert, I came down on car No. 7 this morning and witnessed a little scene that you will recall. I advertised for a gentlemanly lad. I'll excuse you now."

With hot cheeks he departed.

The next was a boy with a fine face,but not as well grown as the others, and with no recommendation except a note from his mother. Mr. Lord read: "Dear Sir:—We are strangers in the city. I know of no one,who,with this short notice,can recommend my boy. A mother may be partial in her judgment, but he is a good boy, and you, if you will take the trouble, can learn of his scholarship. Will you please give him a chance to learn a trade that has great attractions for him? We have a case in the house and he can already set type quite rapidly. His father was a printer. Excuse this long note and oblige, Yours truly, M. A. Graham."

"Well, a mother ought to know," he said to himself, and as his eye took in the air of respectability that pervaded the dress of the boy, he realized that unless supplanted by new it would soon become very shabby; and he recalled the time when his own mother came to the city with her small children and the disappointments that he, her oldest child, had met with before he gained a foothold in the seething tide of humanity that surrounded the unsophisticated youth.

"If you can give us a little time, sir, mother will write to our old home, and get the names of parties who will give me a recommendation.

"My boy, I advertised for a gentlemanly lad, and of that I have had indisputable evidence already,and the examination I will now give you will settle the question of scholarship. Everything else I'll take on trust, feeling confident that I shall not be deceived."

That evening Mrs. Atkinson, when discussing affairs with an acquaintance, said:

"I cannot understand the luck of some folks. Herbert went to the editor of the *Bee* this morning, and was only the second boy there." "Yes, my boy got there first," interrupted the other,"and he had a letter from one of Mr. Lord's own friends." "And my boy," broke in the first speaker, "had a recommendation from our minister, and even then Mr. Lord took a shabby little fellow,Herbert says,who doesn't know anybody in town. Such luck!"

Was it luck, boys?—*S. S. Times.*

A GOOD JOKE.

Boys are often fond of playing jokes. Such may sometimes be done, but never to any one's inconvenience. In one of our colleges the professor, who made himself very friendly with the students, was walking out with an intelligent scholar, when they saw an old man hoeing in a cornfield. He was advancing slowly with his work toward the road, by the side of which lay his shoes. As it was near sunset, the student proposed to play the old man a joke. "I will hide his shoes; we will conceal ourselves behind the bushes, and see what he will do."

"No," said the professor, "it would not be right. You have money enough; just put a dollar in the man's shoes; then we will hide behind the bushes, and see what he will do."

The student agreed to the proposal, and they concealed themselves accordingly.

When the laborer had finished his row of corn, he came out of the field to go home. He put on one shoe, felt something hard, took it off and found the dollar. He looked around him but saw no one, and looked up gratefully toward heaven. He then put on the other shoe, and found another dollar. He looked at it, and looked all around him, but saw no one. He then knelt upon the ground and returned thanks to God for the blessings that had been conferred upon him. The listeners learned from the prayer that the old man's wife and one of his children were sick, and that they were very poor; so that the two dollars were a great relief sent to them from heaven.

"There," said the professor, "how much better this is than to have hidden the old man's shoes."—*Christian Advocate.*

TEMPERANCE.

THE WICKED PROHIBITORY LAW OF IOWA.

[Correspondence of the Inter Ocean.]

But this "fanatical law" has also very seriously injured the sheriff business in the counties where it has been vigorously enforced. In a recent interview with Sheriff Painter, of this county,that official said: "Of course prohibition has injured business. I served as sheriff about two years before it began to take effect. In those happy days the county boarding house which I run was always full to overflowing. The county paid 50 cents a day for the keeping of each prisoner, and I had from forty to fifty boarders all the time,and no danger of their jumping the board bill. But now and for months past I have only a paltry eight or ten; and the expenses are more than the income. The first term I used to take from twenty-five to thirty to the penitentiary each year; but this year I have only taken four to the pen. I tell you the criminal business is all gone to smash and the sheriff's office isn't worth half as much as it was in the good old saloon times. I've had enough of the office and will be glad when my time is up. And large numbers of sheriffs with whom I have talked are in the same fix. If it hadn't been for the fees for prosecuting the saloon fellows I should come out in debt."

Now that is proof of the most positive character that prohibition hurts business. It has been particularly disastrous to the criminal business in four-fifths of the counties of the State. The district judges attest this fact. Judge Kavanaugh, of this district, said to the Grand Jury recently, in open court, that in this county the records show a decrease of more than fifty per cent in the cases of crimes of violence, or involving moral turpitude, within the past year. In fact, these are hard times for lawyers, especially the younger class, who depend upon criminal practice. A prominent lawyer of this State, who served in Congress a number of years, on resuming his practice recently noted the change. He said to the reporter of a local paper:

"The remarkable shrinkage in law business in Iowa is one of the most notable and significant signs of the times. I find on taking up my business again that the prohibitory law, by decreasing crime and bringing in peace and good neighborhood,has taken away half of my practice. The railroad commission, which is merely a method of arbitration between the people and the railroads, and a very successful one, has taken away another large part of it. The farmers and other business men who used to owe a great many small debts, and thus furnished a great amount of business to lawyers, have now either paid up or else have had the business sense to negotiate loans on long time, following the old rule of owing one large debt rather than a good many small ones, and this has taken away another large slice of my practice. There is no use denying the fact, Iowa now has far less business for lawyers than it used to have."

All this is sad, very sad! But the good people of the State will probably endure with rare Christian fortitude the afflictions that have lately come upon the criminal lawyers and others who have suffered by the operation of the law. There are some mitigations for calamities of that sort.

It is noted that among the jugwumps of this city, who complain most loudly of the disastrous results of prohibition, are a half dozen promising young lawyers, whose practice heretofore has been defending or prosecuting criminals. Like one Demetrius, the Ephesian silversmith, they cry out,"Our craft is in danger," and join the saloonocracy in the shouting, "Great is Bacchus and Gambrinus!"

Yes, and a similar plaint comes up from the penitentiary at Fort Madison. The contractors for prison labor complain that they are unable to fill their orders because of a marked falling off in the number of hands furnished them by the State. The decrease this year is over seventy, and if this thing goes on the contractors will be ruined for the want of cheap criminal labor. Without a doubt prohibition hurts business!

Another great industry has suffered a marked decline in this city within the past year or two, viz., the business of slugging and highway robbery. Three and four years ago cases of midnight assaults upon belated travelers and citizens were of frequent occurrence. There were certain streets and portions of the city in which an unarmed man would scarcely venture alone on a dark night. For a time there was serious talk among the law-abiding people of organizing a vigilance committee to clean out that prowling band of marauders. They made the saloons their rendezvous, and since the anti-saloon law took effect they have vanished. The "business" has been badly hurt. All our citizens can testify to that. Our streets are comparatively safe now at all hours of the day and night, and slugging is no longer feared. Of course this marked change makes dull times for reporters and the police, but other people don't complain much.

The driving out of that class of citizens has undoubtedly decreased the population of the city somewhat, but the result is not especially disastrous to those who remain. That class of gentry are now abroad, plying their trade in more congenial cities, and they are of the sort who most feelingly describe the disastrous effects of prohibition on Des Moines.

THE PROHIBITIONIST'S OPPORTUNITY.

Without doubt the Prohibitionist is abroad, and if he is anxious to win he must truly and honorably show to the colored man that he is his friend. As slavery could not die and the Republican party live without the colored man's vote, so prohibition cannot be secured and retained without us. There are thousands of colored men who want to join the Prohibitionists, as a political party, but as many questions concerning our rights are still unsettled, we are not prepared to leave the Republican party nor to join the Democratic party, and as there are many questions of wages and the entering of shops by colored men, it is hardly safe to trust the Labor party. Now, the colored man is looking to the Prohibition party, and he is really charmed with the moral ideas it represents. Many are disgusted with the weakness of the Republicans, nearly all hate the principles of the Democrats, and we want to help win our common rights. The whole South is under Democratic control. Republican victory will mean little help for us, for when they had power it was even worse, with no power to overreach the doctrines of "States Rights." What shall we do? Listen! Let the Prohibitionists of the South meet the colored man on the following platform:

1. A guarantee to put down mob law and prosecute all who make the Negroes' life a burden in the South.
2. Honestly to give extended public school privileges to the Negro.
3. To do away with all distinctions in traveling on railroads, steamboats and omnibusses.
4. A pledge to see that the Negro is defended in contracts and all dealings with planters, and others accustomed to cheat and outrage our defenseless, poor and ignorant plantation hand.
5. A pledge to see that colored men and women get justice before the courts, and that erring children be not sent to penal institutions but to reformatory ones.
6. To give equal representation on county and State tickets, and every way to share in the blessings of full American citizens.

Let the Prohibitionist do this and we will elect the next President of the United States for them, and put them in the possession of the Southern States and give them big foothold in Congress in both houses.

Of course, the white Southern Prohibitionist must expect to do as others to get votes—they must offer the inducement. The contest in Texas, Tennessee and Kentucky shows that the bare discussion of prohibition don't carry elections. Even Christians won't vote for it. Now, give the Negro something to vote for, and he will show you that he thinks more of his rights than he does of whisky. Try it and see. If there are not good men enough in the Prohibition party to grant these things let them stop prating about the effects of strong drink, poverty, etc. Come down to the things the Negro wants, and protect him at the polls, and we will pull off our coats and roll up our sleeves, and, braving death itself, sweep this country and drive whisky back to hell from whence it came.—*American Baptist.*

The report of the Oregon election of Tuesday last indicates that the prohibitory amendment was lost by a majority of from 7,000 to 8,000 votes.

At the territorial fair in Albuquerque, the New Mexico W. C. T. U. netted $65, while the saloon "privilege" on the grounds did not receive sufficient to pay for its license.

ELGIN CONVENTION (*Continued from 9th page*).

3. Should the Christian patronize those who violate the Sabbath day? Shall he ride on street-cars on the Sabbath, or hold stock in corporations that run Sunday trains? Shall he purchase or advertise in the papers that issue a Sunday edition? Shall he trade during the week with those who defy the best sentiments and injure the best interests of society?

4. What is the proper use of Saturday as preparatory to the Sabbath? Shall the Christian work late Saturday night and sleep late Sabbath morning and neglect going to church, or shall one-half of Saturday be observed as a holiday?

5. What is the necessary work that the Christian must do on the Sabbath? how much travel? how much trade? how much work in the home?

6. What shall be the difference between the converted and the unconverted to the observance of the Sabbath? Shall the law of charity be recognized by the follower of Christ? Shall he say, "If meat make my brother to offend" I will not purchase meat on the Sabbath days.

7. Shall the Christian church have as much authority over its members as the Knights of Labor, which forbids its members to buy or sell on the Sabbath?

8. The Christian should recognize certain principles to determine the measure of pleasure, work and religion, on the Sabbath in answering these questions.

In answering these questions we must regard:—

First—The permanence of the moral law. The Sabbath is not an ecclesiastical ordinance for Christians but a humane provision for all men.

Second—The supremacy of the divine law over the human law. The law of Sabbath rest is not the law of the Christian church, but the law of God.

Third—The church must also recognize the unity of moral law, man with his intellect and passions needs the restraint of the Sabbath on the ground that tempts him to labor seven days a week.

Fourth—The Christian should recognize the beneficence of the law of Sabbath rest. The Sabbath is for man, not man for the Sabbath.

Much can be done to redeem the Sabbath. The teachings of the Scriptures should be emphasized in the pulpit. The Christian is to enter the rest of God by following the example of Christ. The industries of the world should be silent one day in seven that the toiler may hear the invitation of the Master, "Come unto me, all ye that labor and are heavy laden and I will give you rest," and that the spiritual temple of God may be built without the noise of the hammer.

Rev. Dr. W. W. Everts of Chicago, for some thirty years pastor of the First Baptist church, more lately engaged in a mission to the colored churches of the South, and author of a book on the Sabbath, next addressed the convention with such earnestness, eloquence and logical power as to create great enthusiasm. His statement of the fundamental principles of the discussion were the keynote of the whole meeting, that the Sabbath was the gift of God for all mankind.

The Sabbath, from its very nature, was intended to intercept all things of a secular nature and show men their duty to God. Jehovah gives us margin and liberties for six days, but gives us no liberty on the seventh day. This day is set apart for divine worship and preparation for another life.

It is the test of all religion. The people who do not keep the Sabbath have no religion. Think of your God and your duty to your God. The Sabbath was established in the garden of Eden. It was made in the beginning; it is a part of nature. Thus it anticipates all ages,all periods,and was made with man. It is no late innovation. This fact is too much overlooked. The Sabbath was enforced by Moses; Christ himself reaffirmed it. This was one of the greatest religious laws that the day of God should be honored. The Sabbath was made for man because man could not live without it. The church never abolished the Sabbath. The Christian church is built upon the Sabbath. The church understands it, and the church that remembers God will remember and keep holy the Sabbath day. It is a day set apart for the worship of God and for religious works. I have no patience with "religious" men who do not keep the Sabbath. He who does not keep the Sabbath does not worship God, and he who does not worship God must be forever lost.

The laboring class are apt to arise late on Sunday morning, read the Sunday papers and allow the hour of worship to go by unheeded. In Vienna,that Catholic city, the Sunday newspaper is prohibited. Cannot New York and Chicago do what Vienna can? The Sunday train is another great evil. They can not afford to run a train unless they get a great many passengers,and so break up a great many congregations. The Sunday railroad trains are hurrying their passengers fast on to perdition. What an outrage that the railroad, that great civilizer,should destroy the Christian Sabbath! The saloon is countenanced in our cities on Sunday. Not content with keeping this gateway of hell wide open during six days they must also hold open the doors on the Sabbath of the Lord. If our people have any respect for themselves, for their forefathers, they will not countenance any political party that countenances the saloon. The Sunday saloon is the widest gate possible to hell. In Chicago there are worse theatres running now on Sunday than New Orleans ever saw. Ball playing on Sunday must be stopped. When we get away from God's law we must sink. If Chicago had kept the Sabbath there would be no anarchists. The military are at Highwood because there was no Sabbath in Chicago.

How many ministers go after the people. Keep the Sabbath in the house of God or you will lose it. The doctor was, as always, eloquent, practical and forcible,and the audience enjoyed his remarks.

Frank W. Smith, the evangelist, well known in Northern Illinois for his lectures on Andersonville Prison-pen, was the last speaker. His eloquence, fervor and originality aroused the audience to the highest enthusiasm. He plead with Christians for self-denial in order to protect and preserve the Sabbath.

The Wednesday morning session, after a half-hour prayer meeting in the chapel and devotional services led by Rev. S. H. Swartz, late of Belvidere, now of Leaf River, was devoted to the discussion of the following resolution:

Resolved, That we recognize the Sabbath as an institution of God. revealed in nature and the Bible, and of perpetual obligation on all men; and also as a civil and American institution, bound up in vital and historical connection with the origin and foundation of our government, the growth of our polity and necessary to be maintained in order for the preservation and integrity of our national system, and therefore as having a sacred claim on all patriotic American citizens.

On motion to adopt, Dr. Mandeville of Chicago, State's Attorney Cooper of Du Page county, Prof. Whitney of Beloit, Pres. L. N. Stratton and Prof. H. A. Fischer of Wheaton, Rev. C. K. Colver of Chicago, Rev. Fuller of Morrison, Rev. Staunton of Rockford,Rev.Harbaugh of Genoa Junction,andRev. Lea of Woodstock, discussed the resolution which was adopted.

The committee on resolutions also suggested some queries on street car travel, the milk business and Sunday papers. Dr. P. S. Henson being unavoidably absent, the time which he was expected to occupy was devoted to brief speeches on these questions, and the liveliest interest was aroused in the practical work of Sabbath observance. Hon. Thomas E. Hill, late mayor of Aurora, read an able paper urging the universal adoption of a Saturday half-holiday in order to give the laboring man his recreation and time for small jobs, and save the Sabbath for needed worship and spiritual improvement.

Rev. Mr. Stewart, of Savannah, made an earnest speech for putting into effect the State law on the Sabbath. His was a railroad town and full of Sabbath-breaking, but the men were anxious something should be done to give them relief. The Brotherhood of Engineers, he believed, would sustain any effort to enforce the law against the railway companies.

Rev. Mr. Swartz said that all these lines of business would stop on Sunday if the profits were taken away. Let the railroads and street cars be restrained from making any charge for Sunday travel and they would stop quick. The man who can't get to church without a street car would glorify God more by staying at home. It is not a necessity; it is selfishness, the desire for dollars and cents. But for that, not a wheel of the Sunday train would turn; not a factory run.

The street car question came up by a good brother from Rockford who had horses and carriage, but did not like to drive in the dark, and, as he liked to hear Dr. Staunton preach, he took the street car which came near to his house. Pres. Blanchard showed how by so doing he kept the employes from enjoying their Sabbath. Dr.C. E. Mandeville thought that the Christian who rides on the Sunday train or street car encourages the Sunday travel among pleasure seekers, and places an obstacle in the way to their salvation. Rev. D. W. Wise of Granville said that in Toronto there are no Sunday street cars;there are no Sunday papers, no saloons and no places of amusement open on the Sabbath day, and in all of the cities he had ever visited, he had never seen a city with a greater moral advancement. All the churches are filled to overflowing and the city prospers and thinks. Revs. Helms of Forrest, Chittenden of Wheaton and Harris of Byron also spoke to this point.

[Our space will not allow the completion of this report in this number and we reluctantly postpone the conclusion for a week.]

—The Glenn Bill excitement in Georgia has had the effect in the offending university of Atlanta to increase the number of students from 291 last year to 413 at present enrolled.

—Rev. Paul S. Feemster, well known to our readers for his valuable services in Kansas and the South, has lately joined the Wesleyan conference in Kansas, and has taken up a circuit work in the vicinity of his home in Meade county.

—Mr. Bowes, formerly of Washington, D. C., but now of Baltimore, Md., has charge of a large class studying the Bible lessons. It meets every Friday afternoon in the Y. M. C. A. building. Mr. Bowes will be remembered as being interested in the movement to secure headquarters for the N. C. A. in Washington four years ago.

—Joseph Cook will soon be in Boston and begin his autumn lecture tours. He has a new lecture entitled, "Law and Labor; Property and Poverty." Mr. and Mrs. Cook were lately visited at their Cliff Seat villa, Ticonderoga, by Dr. and Mrs. Joseph Parker of the Tabernacle, London, who spent several days and held long consultations about lecturing in the United States, Canada, Australia, Japan and India.

—The annual meeting of the United Presbyterian Association, formed last year at Allegheny City, is being held this week at Xenia, Ohio. Its object is to promote purity of worship, especially in respect to church music.

—D. K. Pearson of this city, a retired capitalist, has lately given $180,000 to Christian and benevolent causes. The Y. M. C. A. has $30,000; the Presbyterian and Congregational Seminaries, each, $50,000; the Woman's Presbyterian Board of the Northwest, $30,000; and to the Presbyterian Hospital, $20,000.

—Rev. W. R. Swartz, son of Rev. Joel Swartz, D. D., of Gettysburg, has joined the Presbyterian ranks. He had been engaged in missionary work in India for two years, having been sent out by the Southern Lutheran church.

—The New York cathedral is to be located on three blocks, bounded by Tenth and Morningside avenues, and One Hundred and Tenth and One Hundred and Thirteenth streets. The price paid for the lots was $850,000. The building is to cost nine or ten million besides. In this day of missions and benevolent enterprise, such a squandering of money on human pride, all in the name of the Lord Jesus, would seem to be a sin to be smitten with the divine curse.

—The General Missionary Committee of the Methodist church has apportioned the appropriation of the mission fund as follows: Africa, $16,000; South America, $58,500; China, $118,857; Germany, $35,060; Switzerland, $11,400; Scandinavia, $54,472; North India, $82,000; South India, $24,000; Bulgaria and Turkey, $21,504.

—A Lutheran Japanese attended the conference of Lutheran pastors recently held in San Francisco. He spoke German fluently and desires to be educated for the ministry. Some of the Lutheran missionary societies in Germany are at work in Japan, and he is doubtless one of the fruits of their labor.

—The Church of England Zenana Society is the most enterprising society of its kind, probably in the world. It has 88 missionaries, with 445 Bible women and other agents locally engaged; four normal schools with 123 pupils, and 133 other schools, with 5,411 scholars. Last year 2,364 zenanas were regularly visited. Financially it received 19,497 rupees in government grants, 7,916 rupees in fees, and 18,953 rupees locally subscribed. Its home receipts during the year amounted to $118,185.

—The China Inland Mission held a notable conference some months since in Hung Tung, Shansi Province, West China, three hundred Christians taking part in it. In connection with it, fifty-two women and 155 men were baptized. Last year 163 converts were baptized in the province, in which there are three stations, twenty-three missionaries and fourteen native helpers. A feature of the conference was the reports given by workers, showing that the people are being wonderfully stirred by tidings of the new religion.

—The Turkish Government has attempted to close the service held on Sabbath afternoons at a room over the Mission Reading-room at Koom-Kapou, in Constantinople. Minister Straus has, however, thus far succeeded in defending the right of the mission to hold worship in that place.

LODGE NOTES.

The Chicago *Evening Mail* published lately the following list of prominent Masons in this city:

Frank M. Bristol, the Methodist revivalist, is a Knight in Apollo commandery.

Henry C Ramsey is a Past Grand Commander, and is prominent in Episcopal church affairs. He is a board of trade man.

Dr. Vincent L. Hurlbert has another title which he only wears at lodge meetings. He is a Past Grand Master of the Grand Encampment.

Lieut. Gov. Smith was elected Grand Master of the Grand Lodge of Illinois at the State convention last week. He has a brilliant war record.

The rector of St. Mark's Episcopal church, the Rev. Mr. Fleetwood, is Prelate of Montjoie commandery. He is popular with his congregation, not many of whom know that their pastor is a Sir Knight.

"Maj. Tobey's Battery" gives a better history of E. P. Tobey than a lengthy biography of this Knight would. He is an old member of Apollo commandery, and his war record is a matter of history.

Capt. H D Purington is handsome, a military genius, aged 34 years, and he spends half his time in devising evolutions for the drill corps of St. Bernard commandery, of which he is Past Commander.

Not more than half of the Rev. Dr. Thomas's congregation are aware of the fact that their beloved pastor is a Knight Templar and a Thirty-second Degree Mason. He is, however, and his grip proves it.

The Maltese cross which dangles from the watch-chain of the Rev. Dr. Lorimer proclaims him to be a Sir Knight. Apollo commandery No. 1 is where he sees poor wretches bumped through their degrees.

The Rev. Dr. Clinton Locke, D.D., rector of Grace Episcopal church, is a Templar, and holds high office in Apollo commandery. He is Past Eminent Grand Prelate of the Grand Encampment of the United States.

DeWitt C. Cregier, who is paid $10,000 per annum for superintending the unloading of frozen passengers in winter from Mr. Jones' West Side street cars, is a Past Grand Master of the Grand Lodge, and is Generalissimo in Apollo commandery.

Amos Grannis, the wealthy South Side county commissioner and ex-alderman, is a P. M. of the Home Lodge, 508, and P. E. C. of Apollo commandery. Mr. Grannis's friends are sorry for him, as he is soon to be made an A. G. and R. T. M. B.

Bishop Fallows is a Knight Templar, member of the St. Bernard commandery, and one of the most eloquent speakers in the country besides. He entered the army as a private during the war, and when the forces were disbanded he wore a colonel's straps.

Sir Henry Turner is a military man, but he looks more like a French dancing-master. Turner is a Past Grand Commander, and aids Purington in drilling Sir Knights. He was one of the original members of the famous Ellsworth regiment of Zouaves.

Sheriff Matson has encounted the goat thirty-two times, is a member of Apollo commandery and Oriental consistory. He experienced some difficulty in gaining admittance to the order, the objection being that he belonged to the Bjoldfroly Pfenning club, a Norwegian organization.

C. F. Gunther has encountered the horns of the mysterious bunter thirty two times. He is a member of the Chevalier Bayard commandery and Oriental consistory. Mr. Gunther has been elected to receive his thirty-third degree, the highest grade ever conferred in Scottish rite Masonry.

Sir Gilbert Wordsworth Barnard, Grand Recorder of the Grand Commandery of Illinois, knows more about Knights Templar, their grips, signs, passwords, secrets, and history, than any other Knight in the country. Mr. Barnard is very proud of the Illinois Masonic Orphans' home, which he so zealously worked to establish. He is an old settler and has been in Chicago forty years. He belongs to St. Bernard commandery.

Norman T. Gassette has held so many offices in the Apollo commandery that it would take a column to do him justice. Mr. Gassette digs dollars out of Chicago real estate for a livelihood, and makes something less than $50,000 a year. He is a pillar of Dr. Lorimer's church and one of the most charitable of men. Massachusetts is Mr. Gassette's birthplace. He knows more about county politics than the average church member.

OHIO'S FINANCIAL REPORT FOR OCTOBER.

W. C. Willson	$1.00
Robert Willson	5.00
Maria Case	2.00
Mrs Isaiah Geff	1.00
Wm. J. Keil.	1.00
Mrs. J. A. Bingham	5.00
Total	$15.00

S. A. GEORGE, *Treas.*

IN BRIEF.

The store and residence of F. N. Monroe, a prominent Prohibitionist of Howell, Mich., were burned during the temperance campaign last spring. Joseph Geloulang charged Monroe with having fired the premises for the insurance and to gain votes to the cause he represented. Suit for slander was instituted, and a jury has awarded Mr. Monroe $1,500 damages.

The Niagara Falls Hydraulic Motor and Power Company of Chicago and New York filled articles of incorporation with the Secretary of State at Springfield, Ill. With a capital of $15 000,000, the object is to built a plant on Niagara Falls to convert the falling water into motive power.

The Supreme Court of Indiana has decided that a student attending school in any other county than that in which he has his permanent residence, is not an elector under the law, and that in order to be such he must have definitely determined to make the town where he is attending school the place of his residence, and must be assessed for purposes of taxation.

The shut down of oil wells, manipulated by the Producers' Protective Association and the Standard Oil Company, went into effect a few days ago, it is alleged, is to continue eighteen months. Standard Oil is to divide the profits of 5,000,000 barrels of oil at 62 cents among the syndicate who shall live up to the contract, and 2 000,000 barrels are to be set aside to create a wage fund for the laboring men thrown out of employment.

At Louisville, Charles B. Brownfield, a dissipated character, cut the throats of his wife, his 10-year-old daughter, and his brother-in-law, William F. Bruner, and then hanged himself. He left a note stating that he was tired of life owing to his propensity for gambling; that he did not want his wife and child to be left penniless, and that he killed Bruner because he didn't think he was fit to live.

SUBSCRIPTION LETTERS.

The following have made remittances of money to the *Cynosure* from Nov. 7 to Nov. 12 inclusive.

J L Brown, C D Trumbull, C Chase, W J McConnell, Mrs L R Boone, A Geil, D Marshall, J H Gray, I J Gilbert, S Alexander, Mrs E Brooks, J Anten, J Lantz, Miss E Fahr, W Brown, W Knight, J J Jones, Rev P H Wylie, J W Thompson, Eld Wm Plant, S B Kokanour, P Houser, H Holt, Rev W Lee, J Finney, W Northrup, T J Williams, J Griffin, A Spencer, J Teeple, Mrs M Good, C V Sawhill, D Owens, Mrs G Johnston, E E Browne, J C Ferguson, Mrs Crofoot, L Hand, J W Thompson, H Truesdell, R C Livesay, J S Bibbins, A Thompson.

NOTICE

to those who receive the *Christian Cynosure* with this item marked. A friend has paid for the paper to be sent to you for a few months, with the hope that at the end of the time paid for you will wish to subscribe for it, but if you do not, *the paper will not be sent beyond the time paid for.* If for any reason you are not willing to receive it on the above terms, please send notice to that effect at once

Baccalaureate Sermon,

BY PRES. J. BLANCHARD,

Is the *religious*, as the Washington speech was the *political*, basis of the anti-secret reform. Several hundred, in pamphlet, can be had at two cents [one postage stamp] each, or ten for ten cents in stamps. Please order soon, for Colleges, Seminaries, and High Schools.

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HOME AND HEALTH.

THE NUTRITIOUS VALUE OF CERTAIN FOODS.

It has come to this: that the simplest articles of diet are safest, and that is, in my opinion, another argument in favor of plain living. Yes, the simplest are the safest, and let me add, the best are the cheapest. The butcher, for example, or the egg merchant cannot adulterate his wares, but he may have several qualities; and there is a stage at which all animal foods arrive, when kept in shops, which renders them to a large extent poisonous, and this is bad, if not worse than adulteration.

We often hear it said that shop eggs, as they are called, are good enough for frying, with bacon for example. This is a positive mistake; an egg that has even the suspicion of staleness about it, is deleterious to health, not to say dangerous, no matter whether it be fried or boiled. And the same may be said of flesh meats of all kinds, and I will not except even hare or venison. I am quite prepared to have this little sentence pooh-poohed by the robust and healthy. I only add that I adhere to it, that I have the courage of my convictions, and furthermore, that I have invalids and dyspeptics, and those with delicate digestions in my thoughts as I write.

I grant you, my healthy athlete, who can tramp over the moors with the gun and bag from morning dawn to dewy eve, and never feel tired, that the eating of long kept game may not seem to injure you, but the bare fact that piquant sauces and stimulants are needed to aid its digestion is exceedingly suspicious. There are two animals in particular that like their food high and tender; one is the crocodile, the other our friend the dog; but both have wonderful strong digestive powers; little inferior, in point of fact, to that of the ostrich, about which bird so many fanciful stories have been written and told.

It may be said, without much fear of contradiction, that any kind of food or any mixed diet or meat which requires the aid of stimulants, either of the nature of condiment or wines, is not salutary. Such diet as this is a tax upon the whole system, and causes heat and discomfort, and a feverish state of the blood, which can only end in debility of the nervous system, and more or less of prostration.

But those who would obtain the greatest amount of health and comfort from the food they eat must be most careful in its selection. Leaving idiosyncrasy out of count for the present, although every one ought to know what agrees with him and what does not, there are many things connected with the value and digestibility of food obtained from various sources that I do well to remind the reader of.—*Cassell's Family Magazine.*

POP OVERS.—Two cups of milk, two and one-half cups of flour, two eggs, butter size of one-half walnut, salt, melt the butter, beat all thoroughly together, put in cups and bake thirty minutes.

CORNMEAL MUFFINS.—One and one-half cups cornmeal, the same of flour, two teaspoonfuls baking powder, half cup sugar, half teaspoonful salt, small teaspoonful melted butter, two eggs, milk enough to make a stiff batter.

TOMATO FRITTERS.—One quart stewed tomatoes, one egg, one small teaspoonful soda. Stir in flour enough to make a batter like that for griddle cakes. Have some lard very hot on the stove, drop the batter in a spoonful at a time and fry.

REMEDY FOR SORE THROAT.—Buy at a drug store one ounce of camphorated oil, and five cents worth of chlorate of potash. Whenever any soreness appears in the throat, put the potash in half a tumbler of water, and with it gargle the throat thoroughly, then rub the neck thoroughly with the camphorated oil at night before going to bed, and also place around the throat a small strip of woolen flannel. This is a simple, cheap and sure remedy.

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J. S. Perry, Thompson, Conn.
J. T. Michael, New Wilmington, Pa.
S. G. Barton, Breckinridge, Mo.
E. Barnetson, Haskinville, Steuben Co, N. Y
Wm. R. Roach, Pickering, Ont.
D. A. Richards, Brighton, Mich.

THE CHURCHES VS. LODGERY.

The following denominations are committed by vote of their legislative assemblies or by constitution to a separation from secret lodge worship:

Adventists (Seventh-day.)
Baptists—Primitive, Seventh-day and Scandinavian.
Brethren (Dunkers or German Baptists.)
Christian Reformed Church.
Church of God (Northern Indiana Eldership.)
Congregational—The State Associations of Illinois and Iowa have adopted resolutions against the lodge.
Disciples (in part.)
Friends.
Lutherans—Norwegian, Danish, Swedish and Synodical Conferences.
Mennonites.
Methodists—Free and Wesleyan.
Methodist Protestant (Minnesota Conference.)
Moravians.
Plymouth Brethren.
Presbyterian—Associate, Reformed and United.
Reformed Church (Holland Branch.)
United Brethren in Christ.

Individual churches in some of these denominations should be excepted, in part of them even a considerable portion.

The following local churches have, as a pledge to disfellowship and oppose lodge worship, given their names to the following list as

THE ASSOCIATED CHURCHES OF CHRIST.

New Ruhamah Cong. Hamilton, Miss.
Pleasant Ridge Cong. Saudford Co. Ala.
New Hope Methodist, Lowndes Co., Miss.
Congregational, College Springs, Iowa.
College Church of Christ, Wheaton, Ill.
First Congregational, Leland, Mich.
Sugar Grove Church, Green county, Pa.
Military Chapel, M. E., Lowndes county, Miss.
Hopewell Missionary Baptist, Lowndes Co., Miss.
Cedar Grove Miss. Baptist, Lowndes Co., Miss.
Simon's Chapel, M. E., Lowndes Co., Miss.
Pleasant Ridge Miss. Baptist, Lowndes Co., Miss.
Brownlee Church, Caledonia, Miss.
Salem Church, Lowndes Co., Miss.
West Preston Baptist Church, Wayne Co., Pa.

OTHER LOCAL CHURCHES

adopting the same principle are—

Baptist churches: N. Abington, Pa.; Menomonie, Mondovi, Waubeck and Spring Prairie, Wis.; Wheaton, Ill.; Perry, N. Y.; Spring Creek, near Burlington, Iowa; Lima, Ind.; Constableville, N. Y. The "Good Will Association" of Mobile, Ala., comprising some twenty-five colored Baptist churches; Bridgewater Baptist Association, Pa.; Old Tebo Baptist, near Leesville, Henry Co., Mo.; Hoopeston, Ill; Esmen, Ill.; Strykersville, N. Y.

Congregational churches: 1st of Oberlin, O.; Tonica, Crystal Lake, Union and Big Woods, Ill.; Solsbury, Ind.; Congregational Methodist Maplewood, Mass.

Independent churches in Lowell, Countryman school house near Lindenwood, Marengo and Streator, Ill.; Berea and Camp Nelson, Ky; Ustick, Ill.; Clarksburg, Kansas; State Association of Ministers and Churches of Christ in Kentucky.

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NEWS OF THE WEEK.

WASHINGTON.

There is no longer any doubt but that during the first few days of the coming session of Congress the President will nominate Secretary Lamar to fill the vacancy on the Supreme bench, caused by the death of Justice Woods, and at the same time Postmaster General Vilas will be nominated to succeed Lamar as Secretary of the Interior.

Secretary Lamar addressed a letter to Commissioner Sparks, Friday, replying in a curt manner to the latter's communication relative to the adjustment of the Chicago, St. Paul, Minneapolis, and Omaha Railroad land grants, and in conclusion says that either Mr. Sparks or the writer (Secretary Lamar) must retire from the department forthwith.

The Department of Agriculture reports that the picking of cotton has progressed rapidly. The result in fractions of a bale indicate a crop of about 6,300,000 bales, on an acreage of about 18,640,000, or 33.8 of a bale per acre.

THE ANARCHISTS.

Governor Oglesby, after hearing the pleas of the friends of the anarchists last Wednesday, decided to commute the sentences of Fielden and Schwab, who were taken to the penitentiary at Joliet Saturday. The governor refused to interfere in the other cases.

After the four bombs were found in Lingg's cell last week Sunday he was placed under close guard, but about 9 A. M Thursday a fearful explosion in his cell showed that he had not been too closely watched. The bomb maker had committed suicide by means of a fulminating cap, which he held in his mouth and lit with a candle. How he secured the fulminate with which the deed was committed is a mystery, as his cell and clothing had been thoroughly searched. The explosion blew out one side of his face, shattering teeth, jaws and tongue horribly. He died in about five hours.

Six minutes before noon Friday, Spies, Fischer, Engel and Parsons were hung in the county jail in this city. They were not allowed to harangue the 200 spectators, and died with the same hardihood and indifference to death which they have for years manifested in their inflammatory speeches. Their bodies were given to their friends, and were buried on Sunday in the German cemetery near Oak Park, nine or ten miles west of the city. Thousands viewed their bodies and the police had at times to make way for the funeral procession through the crowds. There was no disorder, but an old soldier demanded the privilege of carrying the U. S. flag at the head of the procession and defied the friends of the dead to tear it down. Fearing the effect of force they allowed him to proceed. Sanguinary and revengeful speeches were made at the cemetery, but the hopes of anarchy were buried with the four victims of its misguided rage.

A gathering at Cincinnati Thursday night, called for the purpose of expressing sympathy for the Chicago anarchists, was dispersed by the police, but no arrests were made.

Three thousand persons paraded at New York Thursday night to show their sympathy for the doomed anarchists. Black and red flags were carried, and the two American flags in the procession were furled and draped. The transparencies bore menacing legends, and the bands played funeral airs. The police precautions for the preservation of the peace were thorough and tactical, but not the slightest disturbance occurred.

Frustrated in holding a meeting in honor of their executed brothers in Chicago, the New York anarchists Saturday night retired uttering dire threats against the police. A meeting in which five coffins draped in mourning were to be the chief features, outside of the usual harangues, did not come off and the solemn reminders of death were piled in a side room of saloonkeeper Kanders' establishment, at Second Avenue and First Street.

The head of the London police having forbidden a socialist meeting in Trafalgar Square in sympathy with the Chicago anarchists, the lawless elements resolved to test the power of the authorities. The result was a severe struggle. The scene in Trafalgar square has not been equalled since 1866 when the people, asserting the right of public meeting, destroyed the railways around Hyde Park. Four thousand policemen took possession of the approaches to the square at an early hour. About noon various societies, socialist, radical, and Irish, approached the square from every direction. The paraders were headed by bands of music, and they carried banners and mottoes. The police attacked and dispersed each group as it arrived near the square. Fierce fights took place on the Strand, Northumberland Avenue, Whitehall, Pall Mall, and other adjacent streets. One of the societies succeeded in entering the square but was repulsed after a bloody fight. At 4:30 P. M the crowd in the vicinity of the square numbered 100,000, and the police were powerless to thoroughly disperse them. Cavalry and infantry were summoned to the assistance of the police, but no charge was made, as the people of their own accord began to disperse at dusk. About 200 citizens and forty policemen were injured. Fifty persons were arrested, among them being Socialist Burns.

COUNTRY.

Inspector Bonfield of this city, has distributed $500 among the families of the officers killed at the Haymarket riot. The donor would not divulge his identity.

A license of incorporation has been granted to the Chicago *Times* Publishing Company. The capital stock is $1,000,000, and the incorporators are James J. West, Clinton A. Snowden, and Frank E. Weigly.

At the election Tuesday General Foraker was re-elected Governor of Ohio by 30,000 plurality, and the Legislature is safely Republican. Ames (Rep.) was re-elected Governor of Massachusetts, by an increased majority. Colonel Fred Grant was defeated in New York, where the George vote shows a heavy falling off. Prohibition was beaten in Oregon; and Democratic gains are reported from Iowa, but the State is safe. The Democrats carried Virginia and Maryland, and are said to have majorities in the Legislature. Pennsyvania and Nebraska elected the Republican nominees. The Republicans of New Jersey secured a majority of the Legislature in both branches.

For fifteen hours, ending Friday morning, twenty-six alarms of fire were turned in at St. Louis, causing many people to believe that attempts were being made to burn the city. A number of alarms were also answered Friday. Captain Evans, of the Salvage Corps, reported to the Mayor that 80 per cent of recent fires were of an incendiary origin. The Fire Chief thinks the greater number of the blazes were set by small boys and tramps.

The next grand jury at Binghampton, N, Y., will be called upon to determine whether the eleven women who swore in their votes in the interest of the Prohibition party on Tuesday, at Kettleville, violated the law. Five men, three of whom are Democrats and two Republicans, have entered complaints against the females.

Friday afternoon the 400-foot draw span of the Santa Fe bridge across the Mississippi at Fort Madison, Iowa, was swung for the first time. It is said that through trains will be running from the Pacific coast to Chicago before New Year's day.

MARKET REPORTS.

CHICAGO.

Wheat—No. 2			72¾
No. 3		63⅛@	66
Winter No 2			73⅛
Corn—No. 2			44
Oats—No. 2			27
Rye—No. 2			52
Bran per ton	11 75		1? 00
Hay—Timothy	9 50	@13	00
Butter, medium to best	16	@	27
Cheese	04	@	12¼
Beans	1 25	@ 2	50
Eggs	17@		18½
Seeds—Timothy	2 07	@ 2	18
Flax	1 02	1	09
Broom corn	02½@		07
Potatoes per bus	50	@	75
Hides—Green to dry flint	07½@		13
Lumber—Common	11 00	@18	00
Wool	10	@	35
Cattle—Choice to extra	4 90	@ 5	60
Common to good	1 50	@ 4	70
Hogs	3 50	@ 4	90
Sheep	2 00	@ 4	15

NEW YORK.

Flour	3 20	@ 5	60
Wheat—Winter	8?¼	@	89¼
Spring			84¼
Corn	54		55⅛
Oats	32	@	40
Eggs	15	@	21
Butter	16	@	27
Wool	09		37

KANSAS CITY.

Cattle	1 25	@ 4	80
Hogs	2 75	@ 4	60
Sheep	1 50	@ 3	40

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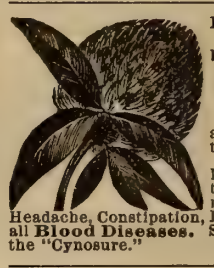

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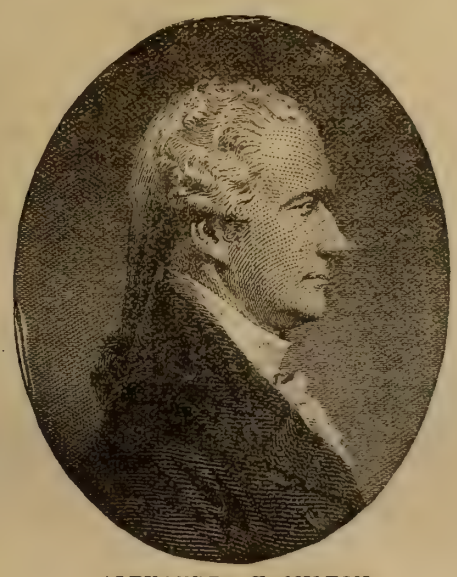
ALEXANDER HAMILTON.

Hamilton, the founder of empire and the friend of Washington, is justly celebrated as one of the greatest men of a great age. In statesmanship he has without detraction been compared to Pitt who was Prime Minister of England at twenty-four; and in the success of his endeavors to Napoleon who at forty-two had nearly subdued all Europe.

He was born in 1757 in the island of Nevis in the West Indies. He thus came into the world a British subject, his father a Scotch merchant, his mother a French Huguenot. The early death of his mother, and failure of his father in business put young Hamilton into a counting-house at twelve, where the precocity of his genius attracted the notice of relatives who sent him to Boston in his fifteenth year to be educated. It is interesting to know that among his warm friends was the excellent Dr. Knox, a Presbyterian clergyman of Nevis, who materially aided him in this introduction to his future home, and the effect of whose religious teachings was probably never lost upon Hamilton. In a year he was ready for college and wished to enter Princeton with the privilege of going through the course without waiting for the regular classes. This would not be permitted, and he found accommodations at King's (now Columbia) College. While a student, at the age of 17 he published several essays concerning the rights of the colonies, which were so remarkable for their vigor and maturity of style, as well as for soundness of argument, that they were attributed to Jay.

He entered the American army as captain of artillery while 18; and in 1777, while barely 20, Washington made him his aid with the rank of lieutenant colonel. Notwithstanding the disparity of twenty-five years in their ages, he continued to be the inseparable companion of Washington during the war, and was always consulted by him on the most important occasions. In this new and trying position he soon became the most valued and trusted of all the experienced officers about the commander-in chief, while his popular manners made him a general favorite. He was on terms of closest intimacy with Washington who used often to address him with the endearing title of "My boy." He saved the battle of Monmouth under Washington's directions, and in the assault that forced the capitulation of Cornwallis at Yorktown, he was the first man to enter the enemy's works at the head of his command. His conduct on every occasion of difficulty and danger, confirmed and fully established his high military reputation and earned for him from his comrades in arms the epithet of the "Little Lion." His boyish figure struck with astonishment those who had long heard of his exploits.



ALEXANDER HAMILTON.

He is described at this time as being a mere stripling, small, slender and almost delicate in frame, His personal appearance is described by those who knew him as being of a "small, lithe figure, instinct with life; erect and steady in gait; a military presence, without the intolerable accuracy of a martinet; and his general address graceful and nervous, indicating the beauty, energy and activity of his mind; a bright ruddy complexion, light colored hair, a mouth infinite in expression, its sweet smile being most observable; eyes lustrous with deep meaning and reflection, and the whole countenance decidedly Scottish in form and expression." His manner and conversation had an irresistible charm, an influence which his enemies had frequent occasion to regret. "He rises before us," writes another of his later life, "small in stature, but erect and graceful, and by the art of the chisel and the brush, we can see the firm, strong jaw, noble head, long, straight nose, and most effective of all the dark, deep-set eyes. We can easily imagine how he looked, with his eyes glowing and flashing as he became excited, and how his full, melodious voice rang out, compelling the attention of all who listened."

He left the army in 1782 at the age of twenty-five, having successfully managed such important interests as were never perhaps before committed to one so young. During the same year he was sent as delegate to Congress, but resigned after a short time to resume his law practice. He felt keenly during this time the inadequacy of the articles of confederation as the framework of a national government, and was a leader in the movement for the Constitutional convention of 1787, of which he was the most active and influential member next to Washington. The State of New York was by a large majority opposed to the federal movement, and Governor Clinton was at its head. Hamilton so far overcame them as to secure a representation, but the other two delegates were uncompromising States-rights men and his action was hampered by their presence. An opportunity came, however, for a great speech, in which he wisely decided to concentrate all his force and argument. Filled with a deep conviction of the importance of the crisis, and having complete mastery of his subject, he made a speech of five or six hours in length, which is described by Governeur Morris as the ablest and most impressive he ever heard. His greatest service, however, in behalf of the union and constitution of a federal government that should rest upon the authority, not of the States but of the people, were rendered before and after the convention of 1787 in securing the endorsement of New York, whose geographical position, dividing New England from the other States, was of great importance. The remarkable series of essays which have come down to us as the "Federalist" were chiefly from his pen. They marked an epoch in the development of free constitutional government and political thought. The New York convention, which finally ratified the Constitution, was also by large majority opposed to such action; but the arguments and eloquence of Hamilton overcame all and carried the day. This victory was one of Hamilton's most brilliant exploits.

When Washington was elected President all eyes turned to Hamilton as the man for the most difficult place in the Cabinet—the Secretary of the Treasury. The post was beset with difficulties that would have appalled the boldest, but Hamilton was convinced that he now could render his country his best service, and he did not hesitate. It was the great epoch of his life. He was only thirty-two years old, in the flower of his age. The country was on the verge of financial ruin, and schemes for repudiation were among the first obstacles Hamilton overcame. His measures for restoring the public credit, funding the national debt, assuming the war debt of the States, establishing a national bank, arranging a system of duties, and levying an internal revenue tax, met with the most stubborn resistance, but he carried most of them through successfully. The opposition was led by Jefferson, the Secretary of State, who returned from France to accept the place, full of the ideas of the fatal French Revolution then already begun, and he was a ready leader for the opposition to the firm establishment of a national government. In the winter of 1791–92 this opposition had formed itself into a party, but Jefferson hid his hand with the Masonic cunning of a Jacobin. His secret work very soon developed into the State-rights party, called "Republicans." He at length attempted to break down the public confidence in Hamilton by securing an order from Congress for an account of the operations of the Treasury; but suffered a most inglorious defeat. The trials of the administration with the infamous Genet, the embassador from the French republic, followed, in which Hamilton was Washington's wisest counsellor; while Jefferson's course was vacillating, treacherous and unpatriotic.

Hamilton resigned and returned to his law practice in 1795, next to Washington the most conspicuous man in the nation, without a question as to his integrity in the breast of his bitterest political enemy. In private life he was still the adviser of Washington, the leader of his party, and the mark for the poisoned arrows of his enemies. Washington's Farewell Address was so much the work of Hamilton's pen that there has been much controversy which of the two was the real author of the great paper. To Washington belongs the foundation and framework, the superstructure was in great part Hamilton's. Of Hamilton in private life at work for his living, Talleyrand, who knew him personally said, "I have beheld one of the wonders of the world. I have seen a man who has made the fortune of a nation laboring all night to support his family." Talleyrand in 1819 said he had known nearly all the marked men of his time, but he had never known one, on the whole, equal to Hamilton.

Guizot, who had read and reflected much upon the writings of Hamilton, said of him that he "must be classed among the men who have best known the vital principles and fundamental conditions of a government—one worthy of its mission and of its name."

President Van Buren speaks of "Hamilton's elevated character in private life: upon whose integrity and fidelity in his personal dealings and in the discharge of every private trust that was reposed in him no shadow rested, who was indifferent to the accumulation of wealth, who as a public man was so free from intrigues for personal advancement, and

(*Continued on 8th page*)

THE SUPREMACY OF LAW.

BY H. H. HINMAN.

After the Supreme Court of the United States had affirmed the correctness of the courts of Illinois in trial of the anarchists, all hope of judicial vindication was dispelled. Executive clemency which, had it been asked for in a spirit of penitence, might have been possibly hoped for, was rendered most improbable by the evident purpose to repeat the original crime. Dynamite bombs in the prisoner's cell did not mean mere self-destruction. It meant revenge —the murder of the innocent—the undying hate of those who deliberately planned the overthrow of all law, the destruction of all authority and the death of all who stood in the way of their triumph in wickedness. It is a terrible thing to take the life of a fellow man. It is pleasant to exercise mercy. It requires not a little courage to vindicate the law, but it is a courage that must be exercised, if we would preserve the lives and safety of the people.

Within the last few years not only have a vast number of bloody crimes disgraced our land, but the fact that the guilty ones so often escape, and that the execution of the laws is so uncertain, not only tends to encourage crime, but in a vast and increasing number of cases leads to a criminal enforcement of justice. Inefficiency in our courts, corruption in our officials and tender-heartedness in our State executives where they ought to be stern, is made the occasion of a vast number of murders by lynch law, a class of crimes scarcely less dangerous to the peace and well-being of society than the deeds they were intended to prevent. The supremacy of righteous law is the safeguard of a free people.

While, therefore, we in the name of justice and of public safety demand that the law shall be sternly executed, we ought also to regard all combinations of men for whatever object or under whatsoever pretext, that are calculated to impair the efficiency of the laws, as an invasion of the province of government, and a menace to the rights of the people.

We see a marked illustration of this matter in the Knights of Labor and the practical workings of that system here in Louisiana. Whatever might be admissible among an educated class of laborers, the ordinary plantation laborer cannot for his own sake, nor for the sake of others, be safely trusted in the exercise of power in which he is made responsible to himself or to his lodge. In the conflict which is sure to arise between the capitalist and the ignorant and poor laborer, it is the latter who is certain to go to the wall. In the avoidance of the conflict is the true remedy.

Such a conflict has recently been precipitated with the most deplorable results. The colored laborers on the sugar plantations of Southern Louisiana have within a year past mostly organized as Knights of Labor. They were made to believe that they could control the labor market and dictate the price of labor. The crop this year was unusually large and the labor was pressing. The Knights made a demand for $1.25 to $2.50 per day which was refused. They struck in Terre Bonne Parish and other laborers were employed in their place. The new employes were white men. They were waylaid (presumably by discharged Knights) and four were shot. At once the authorities were appealed to, and the troops were called out to suppress an insurrection. Meantime a planter was shot by some one and the troops and sheriff's posse went to arrest the murderer. They found a company of Negro laborers, and because of a pretended or real fear that one of them was armed, the brave troops fired into them, killing four and wounding others. Meanwhile many sugar mills have stopped and multitudes of poor laborers are driven from their homes. Deplorable in many respects as is the condition of these Negro laborers, and vindictive and cruel as has often been the course pursued towards them, yet it remains true that but for the Knights of Labor these laborers would have had an exceptionally good year, and that their condition has been rendered far worse than it would be otherwise, if such an organization had not existed. During the war the Negro very wisely kept out of the conflict till his country called him to arms. He will show equal wisdom by keeping out of all combinations of men whose organizations are likely to be used to resist the supremacy of law.

New Orleans, La.

The pastor approached one young man, and urged him to come Monday night and seek the Lord, but he said he could not as he was to take another degree in some club or lodge. "Well," said the pastor, "come then Tuesday night." But this was impossible, as he was to take a degree in another concern that very night, and he is probably still "marching on" as he did not appear in church at all. This reminds me of one difference between now and fifty years ago. Then there were few associations outside of the church to attract attention. Now we have them by the score, taking men away from their wives and children as well as their religious duties. That they contribute to the multiplication of divorces, we have no doubt.—*Rev. James Porter, D.D., in Zion's Herald.*

A SPIRIT MEDIUM GIVES US AN ILLUSTRATION.

BY MRS. L. M. HOYT.

It is a question with some how this conflict with the "powers of darkness" will end, but to those who have faith in God, and are trusting him as their leader, there can be no doubt, for he has never "lost a battle." Some are saying, "I know not what to do, for those to whom we looked for counsel and advice have turned to the enemy's side, and are prophesying evil against us." But was not one of the twelve apostles, Judas, a devil? Did he not betray his Lord? Can we expect the church to be better and purer than when our blessed Jesus was here on earth?

It appears from the present "outlook" that, in the church of the United Brethren in Christ, a remnant of the tribe of Judas still remains. The "commission folly" has a Judas-look from first to last. Such false pretensions are daily brought to our notice, of the scheming, plotting, planning, wire-working!—and all for what? To open wide our doors to the monster of oath-bound secrecy. The plea is for "wealth and numbers." None say that it would be the means of saving one soul, or in any way advancing the spiritual interests in the church. Dare any say that getting members of the lodge into the church, adds one particle to her spiritual interests? I have traveled and observed widely, and I have never met one who advocated the lodge system, that gave any satisfactory evidence to my mind that they were *really* the children of God. They had a "form of godliness, but deny the power thereof;" Jesus says, "from such turn away."

I knew a noted spiritualist, said also to be a "free-lover," who organized a Sabbath-school. He had a "trance speaker," who often spoke for the instruction and edification of the school. He told the children to always believe what she told them, for when she was in a trance she always spoke the *truth and nothing but the truth.* One Sabbath she took up the lodge system, and gave it no quarters; told of its deception, its meanness; warned the young to beware of secret organizations; and, in fact, berated it in such a manner that the children looked upon it as a terrible system, indeed, and in their minds wondered *why* such a vile system was allowed to exist in a civilized land.

This brought the spiritualist into a sad dilemma, as he was a member of several different secret orders, and all knew it. He arose at the conclusion of the trance speech, and told the children that the medium was actuated by a *lying spirit*, and he was sorry to have to say to them that all she had said was untrue; not to believe a word of it. But some of them said to me afterwards, "I believe she told the truth, and I should have thought better of him if he had kept still."

Some of our church members and ministers, even bishops, too, have said that they were United Brethren and did not believe in secrecy, yet by vote and act they contradict their own statements. I fail to see how we can have any confidence in such men, who say one thing and do another. May God grant us a clear victory over the enemies of our beloved Zion. I believe he will.

Ware, Mass.

MISSION FIELD THOUGHTS.

DEAR EDITOR:—Please allow me a few remarks as to a recent discussion in the *Cynosure.* Some years ago I received a letter from an old friend in California. I was hastening to hold an open air meeting among the natives in the bazaar and read the letter as I walked to the place. It was eight pages of foolscap, trying to prove, first, that the Christian Sabbath was a mistake; that we ought to go back to the Jewish time of reckoning and keep Saturday as a holy day. Next, the letter tried to prove that there is no hereafter for all sinners on earth; that after all the vile, devilish deeds which the base men of earth can commit have been done there is no retribution whatever.

I occasionally glanced up from the long letter to the masses of heathen about me. My heart sank as I saw that one who had been with me, a dear Christian comrade, and a really useful man in our campaigns against sin in the American army, was now turning his power of brain and heart to the discussion of those questions which "minister strife rather than godly edifying." I thought, What have these questions to do with pointing the masses about me from sin and superstition to the way of salvation in Christ?

As to the first question, the effort to get Christianity back into Judaism as regards the day of the week to be observed as Sabbath might as well be applied to getting us back into other Jewish dates and doings. It is about as sensible as a certain catch question which the Mohammedans try to use upon us in our bazaar preaching. They will come up with a meek, teachable look and ask, "Is Christ your teacher and example, and do you follow him in all things?" If the missionary is unwitting enough to say, "Yes," then the Moslem boldly asks, "Christ was circumcised,—why do you not follow his example in that?"

A number of Jewish ideas could just as well be fastened upon Christianity as the seventh day of the week. Romanism is a wonderful compound of Judaism and heathenism. We are taken into a grand spiritual dispensation; its days and signs are simple; and it is a great pity that confusing questions of this sort are brought before the people. We welcome foreign Christian papers to our foreign fields, and are glad to have such as will help us in our great work of evangelization among the English and the English-speaking natives of India, but just so far as such useless and misleading discussions are brought into the Christian papers of Europe and America, they limit their usefulness in these foreign mission fields. There are great, earnest, burning questions which must be urged; there are grand points of saving truth which must be continually put before the people. We can put all points of necessary truth before them without opening the columns of our papers for the direct teaching of error. An earnest evangelical minister will find his time so fully occupied in preaching God's law and Gospel that he will not find it useful to invite Jews and Universalists into his pulpit to sow their teachings. Our Christian papers should be as carefully guarded as our pulpits. Then God will bless them and they shall bring with rejoicing their sheaves to the garners of glory.

A MISSIONARY IN INDIA.

THANKSGIVING.

Oh, men! grown sick with toil and care,
Leave for awhile the crowded mart;
Oh, women! sinking with despair,
Weary of limb and faint of heart,
Forget your cares to-day, and come
As children back to childhood's home!

Follow again the winding rills;
Go to places where you went,
When climbing up the summer hills,
In their green lap you sat;
And softly leaned your head to rest
On Nature's calm and peaceful breast.

Walk through the sere and fading wood,
So lightly trodden by your feet
When all you knew of life was good,
And all your dream of life was sweet,
And let fond memory lead you back,
O'er youthful love's enchanted track.

Taste the ripe fruit of orchard boughs,
Drink from the mossy well once more:
Breathe fragrance from the crowded mows,
With fresh, sweet clover running o'er;
And count the treasuries at your feet,
Of silver rye and golden wheat.

Go sit beside the hearth again,
Whose circle once was glad and gay;
And if from out the precious chain
Some shining links have drooped away,
Then guard with tenderer heart and hand
The remnant of your household band.

Draw near the board with plenty spread,
And if in the accustomed place
You see the father's reverent head,
Or mother's patient, loving face,
Whate'er your life may have of ill,
Thank God that these are left you still.

Thank God for friends your life has known,
For every dear departed day,
The blessed past is safe alone—
God gives, but does not take away;
He only safely keeps above
For us the treasure that we love.

—*Phœbe Carey.*

And sure I am that it is better to be sick, providing Christ comes to the bedside, and draws by the curtains and says, "Courage! I am thy salvation," than to be lusty and strong and never be visited by Christ.—*Rutherford.*

NO MORE PANTOMIME IN PROHIBITION.

The Boston *Traveler* giving an account of the Sons of Temperance at the time of the last session of the National Division says that in its forty-four years of existence it has taken in 2,250,000 people in America alone and now has 80,528 members. Allowing 50,000 to have died in those forty-four years (a rate of 7 a year per 1,000 on 160,000,) a little over 96 per cent of all who have joined the order have left it. Or during each year on an average, while 100 came in 96 went out.

Probably that is about the ordinary rates of the I. O. G. T. progress. Taking the history of that order in California from 1871 to 1881 when it was growing and very prosperous as compared with other States, it took in 68,334 members and let out 63,006, or 92½ went out for 100 who came in. Laterly it has lost all its new recruits and reduced its old membership beside to nearly one-half.

These two societies did nearly all the temperance work that was done from the year 1844 to 1874 and were by far the most energetic temperance societies up to that time. But they did not advance and keep up with the times nor meet the demands of progress. Like the old political parties of our country, they have had a glorious history; they wrought wonders and some miracles in their day.

But new, swift, well appointed, huge steamers have taken the place of the old sailing craft; the sewing machine has run out the tiresome thimble and hand stitcher; the steam harvester and thresher have superseded the scythe and sickle, and the work is better done and much more of it is accomplished.

So the W. C. T. U., the Y. W. C. T. U., the Prohibition club, the Gospel temperance meeting, the young men's clubs, the Band of Hope and the Demorest medal contests, the county and State conventions, and the new watchword of practical prohibition and woman's equality, have rendered the old scythes and sickles and hand rakes of temperance about like the obsolete grandpa lumber and furniture that is reverently stowed away in the garret.

The old ox-team and stage coach were of inestimable utility in their day, but it would be an idle waste of means and time to keep them up now, when so much better organizations are in useful operation and have absorbed all the best workers. The new systems, had they been tried forty years ago, would have worked much better than the old, but we did not know it. The writer for a long time believed with others that the awful failures were due to incompetency of leadership and it could be remedied. Now it appears beyond a doubt that the system was organically and fatally defective and the leadership incompetent as well; and now it is much more so.

The revenues of these old dying institutions, now expended to almost no purpose of the cause of temperance or prohibition, (utterly wasted in this State,) would amazingly help the work of the W. C. T. U., and the Prohibition party and their work among young and old. None of which it does now in any respect.

It may be said these institutions are schools, educators; they were so once and did a great work of education, being then the only temperance schools. The Band of Hope is to-day a better educator by far than they ever were, and it is entirely free from their objectionable features. It is educating both young and old too in the most effective manner. In these days we want ACTION among grown people after their schooling is over. All who desire the success of the home versus the dramshop, should plant themselves and the Lord's money they can spare in the societies that are in the field for the *practical* abolition of the great curse. The time for paper soldiers in this war has passed forever.—*The Censor, Los Angeles, Cal.*

ALEXANDER HAMILTON.

When New York ratified the Federal Constitution, the people of that State celebrated the event by a festival procession, in which was borne a flag with the portrait of Washington on one side and that of Hamilton on the other. The enthusiasm of the hour, which recognized these great men as foremost among the founders of the republic—as the men who knew how to build and save a State—has been justified by the political history of succeeding years, and especially by the fierce and bloody struggle of our own time. That we are to-day a united and powerful nation, and not the weak and hostile fragments of a once great republic, is owing to the triumph of those sentiments of nationality which Hamilton strove throughout his life to foster and strengthen.

To estimate aright Hamilton's greatness, we need to remember that while he was a many-sided man, and great in many different ways, as statesman, lawyer, financier, orator, writer and soldier, he was greatest in the successful solution of those difficult problems of civil government which most profoundly affect human welfare, but in respect to which men are most liable to err. While the science of political economy was in its infancy, he exhibited a mastery of its principles which placed him beside Adam Smith and Turgot. He saw, as with an unerring instinct, the kind of government best suited to the needs of a handful of people as they emerged from the war of Independence, and which would also prove adequate to the needs of the greatest of nations. Although he had never been in Europe, he was able to forecast the movements of European governments with a correctness that led Talleyrand to say of him, "He divined Europe."

In his lifetime, it was the fashion of his opponents, the State-rights men of that day, to call him a monarchist. His writings abundantly prove the falsity of this assertion. He was, above all things, a practical statesman, and never wasted an effort in attempts to establish a government unsuited to the genius of the people. But what he did believe in, and saw was essential to the very existence of the nation, was a strong central government, supreme in its own domain, springing from the people and acting directly upon them, and sufficiently expansive to meet the wants of a continental republic. To establish such a government, he exerted to the utmost all the powers of his richly-gifted nature. This was the great work of his life; and for this work he is entitled to rank, not merely among the greatest statesmen of his time, but among the great benefactors of the race.

No man ever labored more diligently to produce an enlightened public opinion. His tongue and pen were never idle. He had an abiding faith in the ability and disposition of the people to form correct judgments on public affairs when properly instructed. As a political controversialist, he had no equal. His bitterest enemy, Aaron Burr, said of him: "If you put yourself on paper with him, you are lost." Jefferson thought that Madison was the only person competent to measure swords with him. He was not a literary artist like Burke. His power as a writer consisted in the clearness of his statements and the strength of his arguments. He persuaded men, not by stirring their passions or charming their fancies, but by convincing their judgments.

No adequate report of Hamilton's speeches has been preserved, from which to judge of his powers as an orator; but from the testimony of the ablest of his contemporaries, and from the effect which his speeches produced, we know that he is entitled to rank among the great orators of the world. His greatest efforts as an orator were put forth in the Constitutional Convention at Poughkeepsie. When that convention of sixty-five members assembled, forty-six were opposed to the adoption of the constitution, and only nineteen were in favor of it. The opposition to it was headed by Governor Clinton, one of the most astute and influential politicians of his time. Some of the ablest debaters in the State were arrayed on the same side, and at their head was Melancthon Smith, a most acute dialectitian. Day after day the great debate went on, the speeches of Hamilton filling men with wonder at their power, and melting them to tears with their pathos; but on the test votes the majority against the federalists was always two to one. Finally, Melancthon Smith, overpowered by the arguments of Hamilton, gave up his opposition and one after another of his followers joined the federalists, till on the final vote there was a majority of three in favor of the constitution. We know of no triumph of oratory in modern times surpassing this.—*Henry Cabot Lodge.*

WYCLIFFE AS A SOCIAL REFORMER.

Prof. Minto's story in the *English Illustrated Magazine*, "The Mediation of Ralph Hardelot," introduces its readers to some of the economical and social questions that pressed upon the English people five centuries ago. The ideas of Wycliffe are presented in the following extract:

"A more peaceful scene could not have been conceived. It was a vision of happy and prosperous industry—nature smiling on the labors of man and backing up his efforts with genial aid—Production and Exchange vocal in the beat of the flail and the rumble of the wagon, all sounding musical in the soft, warm air. And yet that mysterious, impalpable atmosphere, the common thought of man, was charged with dangerous electricity. A mighty storm was gathering that would shake every timber in the framework of society. The agents of revolution were abroad.

"Among these agents must be reckoned the disciples of Wycliffe, of whom Ralph Hardelot was one of the most ardent and enterprising. Not that Wycliffe was a revolutionary in the sense that he counselled the poor to rise in armed rebellion against the rich. He had no quarrel with the feudal system except that lords and knights did not live up to the strict conception of their duty in the commonwealth, which was to prevent wrong-doing and protect laboring men in the exercise of their industry, guarding them against fraud and robbery, against the subtleties of knaves and the oppression of strong-handed enemies, foreign and domestic. His aims were not directly political. It was a religious reformation that he labored after, with an ultimate view to the banishment of dissension and disorder and corruption from the realm, and the establishment of a reign of universal peace and charity, contented labor of each in his appointed station, and brotherly love among all. As a means to this great end he desired first of all the purification of the church and the religious orders by a return to the simplicity of apostolic doctrine, and the purity and poverty of apostolic life as set forth in the New Testament.

"Such was Wycliffe's scheme for the purification of the church, and, though it seemed to affect the church alone, it is not difficult to see how it brought him at once into contact and conflict with the political system. It is possible that it was the political problem of the relation of the kingdom to the papacy, on which he was consulted as a learned doctor, that started Wycliffe on his career as a reformer. But be this as it may, his theories, when fully developed and pushed ardently into practice, had much more wide-reaching political consequences. All the servants of Christ, he held, all ministers of religion, all teachers and exemplars of the teaching of Holy Writ, should subsist on voluntary alms; worldly possessions stifled and choked their spiritual usefulness. Now in his time a fourth, or even a third, of all the land of England was held by the church and religious orders. What was to be done with it if its present holders were dispossessed? Wycliffe proved by elaborate argument that secular authority not only might lawfully take possession of all this wealth, but was bound in duty so to do, men of religion holding it contrary to the rule of Christ. But for whose use should it be appropriated? On this point also Wycliffe's teaching was clear and emphatic. All the worldly wealth of the church and the orders, beyond what sufficed for a simple maintenance, belonged of right to the poor; the men of religion were but the proctors of the poor in their tenure of it, and were acting as fraudulent trustees when they spent it on sumptuous buildings, rich fare, large retinues, or coarse sensuality, while the poor wandered houseless, ate and slept with the swine, tottered about with naked sides and shaking lips and hands. He specified two uses to which the wealth of 'worldly clerks and feigned religious' might be turned. Partly it should be given to secular lords, who should in return give to the poor protection and equitable government. And partly should it be seized to meet the expenses of just and necessary wars. Wycliffe did not hesitate to urge that for this national purpose shrines should be stripped, and the waste treasure hung on stocks and stones used for the defence of the realm.

"It was this last doctrine that brought Wycliffe and the poor priests, whom he sent forth as models of a true Christian priesthood, into vital contact with the practical politics of a time when all classes of the laity were groaning under the burden of unprecedentedly heavy taxation. Especially the poorest, who had hitherto escaped direct taxation, were likely to receive this new gospel with gladness. Wycliffe's heresies on excommunication and transubstantiation and other points of church doctrine might interest theologians only; here was a doctrine that the poorest understanding could grasp—a basis from which his disciples could act with powerful effect on the masses of the people.

"It must not be supposed that all the agitators of the time, whose teaching corresponded more or less with Wycliffe's, were direct disciples of his. The heresy was in the air; what he chiefly did was to furnish it with a reasoned foundation in Scripture and the dicta of the fathers and doctors of the church."

KNIGHTS OF THE GOLDEN EAGLE.

About once every three months we receive from Jay Dee Barnes, of Philadelphia, a half column of matter intending to boost a secret society called Knights of the Golden Eagle, of which he seems to be "boss." We might say for Jay Dee and the Knights of the Golden Eagle that while we belong to two or three societies we are not so much stuck on them as to do much free advertising in favor of new ones. The largest number of secret societies are organized to give a few fellows a good easy place with little work and big pay. We do not

have the same idea of secret societies that brother Crawford has,who regards them as the very incarnation of evil, for we think much of their work is, like dancing, more foolish than sinful. For example the great high-sounding titles bestowed on the officers of some societies, and the many deaf and dumb signs used in the lodge room would better become children than full-grown men. The man known on the street as old "Tim" Flinigan must be addressed in the secret society room as Most Noble and August Potentate, or by some equally bombastic and ridiculous title. When we join another secret society, we want it to be one where the presiding officer is called simply President or Chairman, instead of Your Exalted Highness, and where the Secretary must not labor under the title Most Notable and Illustrious Scribe. Secret societies have done good, no doubt, but they are becoming so numerous that they threaten to become a nuisance. So, Mr. Jay Dee Barnes, we don't want to become a Knight of the Golden Eagle, and we wouldn't advise any of our readers to join nor will we give you any more free puffs.—*Western Press.*

OUR BOSTON LETTER.

AN EMINENT BOSTON CLERGYMAN EXPLODES A VERBAL ANARCHIST BOMB.

The topic generally discussed in Boston pulpits, last Sunday, was anarchy, and, as everybody expected, the action of the courts in condemning the Chicago anarchists, and the ultimate fate of four of them, was commended as being just. But there was one exception. There was one doctor of divinity who, on that day, greatly extended his already widely spread reputation in standing out alone as a sympathizer with the anarchical faction. Whilst such men as Drs. James Freeman Clarke, Bartol, and Davis were condemning the unfortunate bomb-throwers and indorsing the faithfulness of the courts in meting out well-deserved punishment; while these eminent clergymen were doing just what they probably thought every other preacher discussing the subject was doing, Rev. Dr. A. A. Miner, the great whiskey antagonist, was doing just the opposite.

The notice which had been given in the papers that Dr. Miner would speak on anarchism, drew a large house. Had the question been put to the audience as to what his opinions would be concerning the anarchists, no doubt, the unanimous reply would have been—denunciatory. But when he announced that the fundamental ideas of Albert Parsons were the same as his own, that elite gathering received a shock from which it will not soon recover. It may forget the shock, but not the speaker, nor his unexpected utterances. Before the discourse ended many made a hasty retreat.

In the course of his remarks the doctor asserted that Paul was an anarchist, and that he preached anarchy when in Ephesus. Anyone who attempted to change the existing condition of things would be likened to the men recently executed. For a moment the speaker imagined himself and hearers in Galilee as the enemies of Christ, the Pharisees and officers of Judaism. Christ comes along and denounces them as they deserve. They think their government to be complete when this disturber of the peace, the Christ, comes and denounces them, and turns things upside down, shows them their hypocrisy, for which they put him to death. Going further, the speaker emphatically declared that the simple truth, the simple words of a reformer will never break up a community that is thoroughly organized; error alone will accomplish it. The errors of the world causes anarchy—it is its essence. It is easy to make parallel the cases of Christ and those executed men in breaking down things established. The anarchists, he also declared, in this country met with prohibition of their right to free speech. In their passion, is it a wonder they threw bombs? Comparing this with a country where men cannot speak that which is true without meeting the established order of things, the speaker said that the trouble is *we have anarchy in our laws.*

I would like to add, just here, that the city ordinance of Boston in prohibiting free Gospel speech on the Common is nothing less than anarchy against constitutional right, and fully confirms the charge of Mr. Miner that we have anarchy in our laws.

That Mr. Miner's remarks will be criticized by his brother ministers and others cannot be doubted. Right or wrong, however, he has certainly gathered himself up out of the rut of catering to the popular opinion of the masses, who depend altogether on newspaper versions of the Chicago trouble and the doctrine of the anarchists. Dr. Miner has opened a new page on which the people must read, blended, yes, interwoven with error and passion, truths—facts which it must acknowledge—anarchy in the laws of this nation, which must be condemned and extirpated, for it is as dangerous to the constitution, the rights of the people, as the Parsons's anarchism may be to our laws. D. P. MATHEWS.

OUR WASHINGTON LETTER.

The talk of the Capital is the conversation between Mr. Lamar, Secretary of the Interior, and Mr. Sparks, Commissioner of the General Land Office, which has culminated in a caustic letter from the Cabinet Minister to his subordinate, in which it is stated, after citing the differences of their opinions on legal questions involved in certain railroad land grants, that one or the other of the two officials concerned must forthwith resign his position. Public opinion appears to sustain the action of Secretary Lamar, because according to the decisions of the United States Supreme Court, his construction of the land laws is clearly right, and the Commissioner's radically wrong. Whenever Lamar would reverse Sparks, which was a common occurrence, the latter would file a long protest, reviewing the case and attempting to convince the Secretary of his error. So it finally became simply a question of official subordination. It is generally believed that Mr. Lamar's letter was inspired from the White House —the administration being anxious to unload Sparks on account of his unpopular Western land policy. It is evident that the Land Commissioner will have to go, and that quickly. He is held in such aversion by many Congressmen that they will not enter his office unless they know he is absent. Assistant Commissioner Stockslager and Geo. M. Julian, Surveyor General of New Mexico, both Indiana Democrats, are spoken of as successor of Sparks.

It is well understood that Postmaster General Vilas is to be the new Secretary of the Interior, and that Don M. Dickinson, of Michigan, will fill the other vacancy. It would appear to be the President's purpose to give the West two Cabinet members with the view of strengthening his party, where it is known to be weakest. It is now conceded by all that the New York election means Mr. Cleveland's certain renomination by the Democrats, while the Republicans may name any one of half a dozen candidates– the signs of the times not pointing to any particular man; however, Mr. Blaine's friends still claim that he is the Republican favorite.

We are not yet through with our Centennials, though there have been a number within the past dozen years. The next one will be observed in New York City, April 30, 1889, in commemoration of the Centennial of the inauguration of Gen. Washington as President of the United States. Centennials from their frequency are losing much of popular enthusiam and attractiveness, still I think that at New York there should be a celebration worthy alike of the noble founders of the greatest of Republics, and of the progress and patriotism of the national character. The illustrious Washington will forever loom up as one of the grandest and most colossal figures of history--the pride of his own countrymen, and the central object of the world's admiration and veneration—his fame growing brighter with the fleeting years.

Senator Cockrell's committee to investigate the methods of conducting the business of the Federal Departments, will make a supplemental report, favoring the erection of additional Government buildings; at present the clerks are crowded together in such a manner as to seriously impair their efficiency. The Government is now compelled to pay quite a large rental, and it would prove a paying investment if the recommendation of the committee should be approved. *

REFORM NEWS.

FROM THE GENERAL AGENT.

THE OHIO STATE MEETING.

NEW CONCORD, O., Nov. 18, 1887.

Years have elapsed since I visited New Concord, Ohio, the first time. Faces have changed and so, slightly, is the town itself; but reform principles seem to have grown and strengthened. Unlike many other villages the saloon and lodge destroyers have no "local habitation," and but very few supporters in the community; while Prohibitionists and open advocates of "charity, brotherly love and truth" are numerous and outspoken. The seed sown has grown, and the places of veterans are already occupied in part by those upon whom the mantles of the departed have fallen. Dr. McClurkin and his estimable family are held in grateful remembrance for their good works, and followed by the prayers and benizons of sympathizing hearts to their field of labor in Wahoo, Kans.; while Bro. Faris, walking in the footsteps of his predecessors, is caring for the sheep and lambs of the Covenanter fold. Dr. Paul, whose presence is suggestive of stability, independence and stern integrity, has left the supervision of Muskingum College to others, but retains his hold upon the confidence and affections of the people. His address of welcome to the Ohio State convention, to the town and college chapel some years ago, was a gem and model in its line which I well remember, and the happy response by Dr. Wishart was creditable to cause and occasion.

A late train prevented my attendance on the opening exercises of this annual session of the Ohio State Christian Association, but I am told the address of welcome and response were fitting to the occasion. The circle of eminent men was fairly represented by Dr. Spencer, Dr. Lytle, Dr. Paul, Pres. Irons, Revs. Coleman, Smith, Wylie, Faris, Cannon, S. A George, Thompson, Profs. Gray, Paden, and other godly men and women. The local attendance was good and increased steadily from the beginning. Every attention was paid to the comfort of delegates from abroad, and the entire expenses of the convention easily raised, with a margin sufficient to pay expenses of Dr. Spencer to the Prohibition conference in Chicago on the 30th inst. The committee chosen to attend the conference were: Pres. F. M. Spencer, D.D., Rev. J. P. Lytle, D.D., Rev. E. Thompson, Rev. J. M. Faris and Prof. T. H. Paden.

Rev. Coleman's address was warmly and worthily endorsed by a vote requesting a copy for publication. Pres. C. A. Blanchard's two addresses were among the happiest and most effective of his labors, and W. B. Stoddard preached sound doctrine joined with many practical suggestions; while to myself was awarded a patient and attentive hearing. On the whole the meeting was a success, and all the friends present felt that much good had been accomplished. Secretary S. A. George will doubtless give a detailed report including resolutions and other official action of the body, looking to plans and work for the coming year. J. P. STODDARD.

A GRAND SERIES OF MEETINGS IN IOWA.

DEAR CYNOSURE:—After the annual meeting at College Springs, Rev. B. W. Coe, the seceded Mason, who came from northeastern away across to southwestern Iowa to bear his testimony against the lodge system, came with me to Henry county, and we began reform work by lecturing at Wayne. It was a rainy night and the congregation was not large,but the meeting was a good one. Some thought they had never heard the invalidity of the Masonic covenant so clearly and forcibly shown before.

When the fact that the covenants of Masonry are not legally or morally binding,and that it is not dishonorable to wholly repudiate them, is clearly and generally shown, the bottom will fall out of Masonry and the power of the craft to "bull-doze" those whose consciences revolt against the wickedness of the lodge will be gone.

On the Sabbath Bro. Coe preached at Wayne and I went with Bro. Fry, the pastor, and preached at a country place six or eight miles from Washington. On Monday morning we went to Ainsworth to arrange for a lecture there. We saw some of the elders of the United Presbyterian church and by their advice secured a place and fixed upon a time. We then went to Winfield where we had arranged the Saturday before and Bro. Coe and myself lectured for two evenings. The attendance of business men and Masons was quite general. The pastor of the M. E. church treated us very courteously and generously offered to aid us in giving notice of the lectures.

From Winfield we went to Wyman and lectured in the Covenanter church. There was a large attendance and an interesting meeting. The Covenanters of Wyman and Rev. Mr. Black, their pastor,held a high place in my esteem before this meeting, which served to intensify my appreciation of their nobility of character.

Our next meeting was in the Evangelical Swedish Lutheran church of the Augustana Synod, Rev. Mr. Franzen, pastor. This meeting was well attended. We gave them Freemasonry contrasted with the Kofong lodge, the leading secret society of the "Dark Continent."

Our next meeting was at Ainsworth. Here the lodge was well represented in the audience; and it pleased the Lord to gird both Bro. Coe and myself for the battle. The fruit of this meeting, I doubt not, will abide. The pastor of the United Brethren church was most hearty in his congratulations and thanks at the conclusion of the meeting.

From Ainsworth we came to Salem. Thomas Cooper took us over twenty miles in his carriage across the country, carried us around while we were there,and brought us back when our work was done

Bro. Coe preached at Salem and I at Chestnut Hill on the Sabbath. On Monday night we lectured at Cedar Run. The attendance was good. The following night we lectured at Salem. Both of these lectures were in the meeting houses of the Society of Friends. The next day we returned to Wayne. The day following we went to Morning Sun and called upon Rev. Mr. Trumbull, the corresponding secretary of the Iowa Association. We then went to Linton, three miles distant, and visited Rev. Mr. Robb.

The next morning Bro.Coe took his departure and I, my soul greatly refreshed by my interviews with brethren Trumbull and Robb, went forth to my labor as State agent. While at Salem, friend Gibson, Miles, Pidgeon, Foss and others subscribed and donated to the funds of the Association.

Dear friends, will you not pray and work with Christ to turn men away from the darkness of the lodge to the light of the Gospel. The lodge must not be permitted to dominate and corrupt the church. The real equality of American citizens before the law,which is so seriously menaced by the lodge system, must be maintained. Let all who are for Christ against the idolatry and infidelity of secretism come to his help. We need your *prayers*, your *co-operation*, and your *financial aid* in carrying forward this great work. The church will be corrupted and liberty will give place to anarchy or despotism unless we succeed. We therefore call on every lover of Christ and of his country to aid in carrying forward this reform. C. F. Hawley.

A WEEK IN THE CRESCENT CITY.

THE GREAT CHARITY HOSPITAL AND LOTTERY—THE COLORED STATE FAIR.

New Orleans, La., Nov. 12, 1887.

Dear Cynosure:—I returned to New Orleans on Monday the 8th. On Tuesday I visited several ministers and the Great Charity Hospital of this city. This is one of the largest institutions of the kind in the country. It receives among other sources of income, $40,000 from the Louisiana State Lottery. It was one of the reasons given for chartering this grand scheme of robbery, that thereby this hospital could be sustained. Louisiana not only places herself in opposition to the moral sense and legal enactments of every other State in the Union, but helps to demoralize their citizens and cheat them out of their earnings. Next to the lodges and the liquor traffic, there is not a more demoralizing influence or grosser system of iniquity than this lottery business. Efforts have been made from time to time to prevent the United States mails from being used for lottery purposes, but the forces here have proved too strong. Notwithstanding the badness of their cause, Gens. Beauregard and Early were regarded as brave and gallant commanders. Their fame, such as it was, has been badly smirched by their connection with this abominable business. It would be better that the walls of this great building should crumble into ruins, than that this iniquity should go on under the patronage of the State. It would be a great mistake to suppose that the business men of this city do not know that this lottery system is not only morally corrupt, but a great financial drain. A leading manufacturer and business man in this city told me that he regarded it as one of the greatest evils with which the people of the State are afflicted.

The Hospital in itself, of course, is a most beneficent institution. I was greatly pleased with the admirable order and neatness, as well as the great number of beds for patients. I witnessed while there an admirable surgical operation—the operation for cataract. A man totally blind—one eye being destroyed, and the lens of the other perfectly opaque. The eye was opened and the lens taken out. As the patient lay on the table, he was asked if he could see certain things, and described them accurately.

Next day I went to the Colored State Fair, now being held at the old Spanish Fort. Of the fair I will speak further on. I was accompanied by my friend, Mr. F. J. Davidson, and introduced to a large number of ministers from different parts of the State. Most of them were Freemasons, but some were strongly opposed to the lodge.

Among others I met a leading colored physician of this city. He told me that he was paying dues in twenty-two secret orders, and it cost him for dues alone $50 per month. I asked him if it paid. He said it paid him; for he was the physician for all these societies, and got their patronage. I asked if he thought it an advantage to the members generally. He said, "No; it was a great extravagance and loss." He said he was a Christian, and I asked if he thought the societies promotive of Christianity. He said No; that for a long time he had known that their influence was against the welfare of the churches. He then went on to say so much against them that I felt I was altogether left behind in my opposition.

On Wednesday night I spoke in St. Mark's Baptist church, Rev. H. Davis, pastor. This is the church of which Bro. Davidson is a member, and his influence has been to lead to a better understanding of the secrecy question. The church has a debt resting on them, and are making great efforts to get it removed.

On Thursday morning I spoke, by invitation of Pres. Hitchcock, to the some 350 students of Straight University. There was excellent attention, and I had the approval of some if not all of the professors. On Thursday night I lectured on the lodge system in Rev. H. C. Green's church. The congregation was not large, but attentive and sympathetic.

On Friday I went again to the State Fair. It was "Education Day," and the schools would make their display. Spanish Fort, where the fair is held, is a popular resort on Lake Ponchartrain, seven miles from the city. It has a rival about two miles away at West End, a newer and somewhat more elegantly-kept resort. Each has a steam railway running out from the city, and both are much patronized. At Spanish Fort there is a large exposition building, an opera house, a large hotel, and many other structures, which surround the really nice, but somewhat dilapidated grounds. From the top of the high tower there was a magnificent view of the lake with its shipping, and the city in the distance.

The day was perfect and there was a far larger attendance than any previous time. The schools were there in force. The fair on the whole has been but a moderate success. Both the place and time were most unfortunate: the place because it is inaccessible by roads, and the time because of the great pressure to secure the cotton and sugar on the plantations. The schools made a fine show; that of machinery and agricultural implements was good; but in stock and farm products there was a lamentable failure. In these the quality exhibited was good, but the quantity very meager. I saw some of the longest sugar cane I had ever seen. The colored universities all had displays, except Leland, and their performances in the opera house were most creditable. All the leading educators were there, and Ex-Gov. Pinchback was a conspicuous figure. It is hardly probable that the fair will pay expenses. Had it been in February it might have been a much greater success. I go out to Terre Bonne to spend the Sabbath. H. H. Hinman.

SHALL SOUTHWESTERN MISSOURI BE EMANCIPATED?

Carthage, Mo., Nov. 15, 1887.

Editor Cynosure:—A few words may be of interest to your many readers. The Missouri campaign is well under way. First came the Princeton meeting, which we trust will bear much fruit many days hence. The meetings at Dadeville were enthusiastic and a strong delegation accompanied us to Greenfield. The stronghold of Masonry is in southwest Missouri. Mr. Wood Kirby, an old soldier and dispatch-bearer for General Lyon and Fremont, a brave man who had smelled powder for free speech in years agone, piloted our craft; and A. C. Patterson, J. W. Thompson, Canady, Contrell, and other staunch friends stayed through the meetings. Seldom has that old court-house had such enthusiastic audiences, as truths, strange and startling, were thundered from behind that bar. Much interest was aroused and the cause of liberty given a new impetus.

At Carthage large and intelligent audiences gathered in the Opera Hall and listened eagerly, and many for the first time, to the discussion of oath-bound systems of despotism and infidelity. Many expressed hearty sympathy for the work, and with such men as Rev. J. K. Glassford, Bro. Benjamin, and scores of free men and women to back it up with their prayers and influence, it is only the beginning of better days. Bro. Glassford had done a grand work in preparing the way.

After Bro. Stoddard left I went west from Carthage and found Bro. Wilbur F. Haughawout, Rev. James Weaver, Bro. Milton and other warm friends, and have brought the cause before four different audiences in as many places, holding last night to a good audience in Oronogo. There have been good audiences, good order and good attention all around.

Last night the craft were out in full force. One poor fellow lost his jewel, much to the discomfiture of the fraternity, and the amusement and edification of the audience. This morning the conductor on the Frisco train gave Bro. Haughawout a sound cursing and abusing for reading the letters on his Knight Templar's charm. He was very profane and abusive and even vulgar in his language, entirely forgetting his duties and deportment as a gentleman and servant of the public. He was very prodigal of his threats against me, though I said not a word till I left his train at Carthage, and then I told him how he had transcended his office as conductor, and that he was only a living exponent of his miserable system.

I have sold a dozen lodge expositions in and around Oronogo, and the craft are stirred at the wholesale exposition of their Christless religion and anti-republican organization. We look for a strong meeting to-night. May God give us a glorious victory, and may the day not be far distant when free speech will be all that is meant by that word. Will the friends everywhere pray for southwestern Missouri and for its emancipation from lodgism. We are listing the names of many free men who receive the truth gladly. But more anon. M. N. Butler.

Correspondence.

AMONG THE NEW YORK COLLEGES.

Rochester, N. Y., Nov. 17, 1887.

Editor Christian Cynosure:—Last Thursday I visited Clinton, a village of 2,200. Last summer they celebrated the centennial of its settlement. President Cleveland and his wife were present. He lived here years ago. His sister, Miss Rose, is a graduate of Holton Female Seminary. This village has three such institutions: the Huntington, Hawley and Holton Seminaries. The latter is the largest. Hamilton College is located here. It was founded in 1812. Rev. Henry Darling, D. D., is president, and there are thirteen professors in the faculty. Prof. Peters is perhaps the greatest astronomer in America. This college is unique in that it is purely classical. They have no preparatory department, and one object is kept steadily in view—to give the students a thorough classical training. Last year they had 185 students. Some of the brightest lights in the Presbyterian church have gone out of this institution. Herrick Johnson, Robinson, the Orientalist, Joel Parker, Albert Barnes, A. T. Pierson, Theodore W.Dwight of the Columbia College Law School, Chas. W. Warner, editor of *Harper's*, Senator Joseph R. Hawley, and Prof. Norton of Cincinnati University, a first honor man in this college and a German University, are among the alumni. The have a beautiful campus of thirty acres, a number of buildings, a large library, aparatus, observatory, etc. Their available money-endowment amounts to $300,000. About $1,000,000 has been donated at different times, but not all is of present value.

The president very kindly invited me to address the students on Friday at 12 M. Out of 140 students present this week, over 100 were present. Dr. Darling invited me to stay and preach in the college the next Sabbath, but a previous appointment prevented my accepting. The door is left open for the future.

I next stopped at Syracuse, a city of about 80,000, and soon completed arrangements for addressing the students of Syracuse University on the morning of the 22d inst. The editor of the Syracuse *Journal* gave place for a column article on our reform; and he wrote a flattering editorial on my work last week and this. I also wrote an article for the *Standard*, another daily, which the editor took under review. Both editors were quite shy at first. They thought I represented a political party bearing the name of National Reform, which held a convention in Syracuse not long since, to which but one man came. But when the matter was explained to them they were very cordial.

Sabbath evening I preached in the United Presbyterian church of Sterling Valley, Rev. A. W. Lytle, pastor. This is a congregation of 197. The night was dark, but the house was well filled. Monday morning I took the train for Rochester, where I called on the editor of the *Democrat and Chronicle*, the leading Republican paper. He very kindly agreed to print an article for us. It appeared Tuesday morning. On Monday evening I lectured in the United Presbyterian church of Cuylerville, Rev. John Rippey, D. D., pastor. The rain and thick darkness,a law suit in town,and a concert in the Genesee Normal School, three miles away, conspired to make our audience small. I was interested in the salt well in the village, which yields thirty barrels a day. The great shaft at Pifford, three miles away, is the wonder of the country. It is sixteen by twenty-four feet, and eleven hundred feet deep. At this depth there is a vein of pure salt one hundred feet deep and underlying the whole country. The salt supply here is practically inexhaustible. The shaft and works cost $3,600,000. The railroad cannot supply them with cars enough to carry away the salt. J. M. Foster.

GOOD WORDS FOR THE EDITOR WHILE HE IS AWAY.

During my recent tour of Wisconsin I found some radical friends of reform. An Apostle says, "Hath not God chosen the poor of this world?" etc. Captain Wm. Wilson of Menomonee is an exception to this rule. I spent two nights in his palatial home on the high bank of the Red Cedar, overlooking his great lumber mills, whose constant hum is the last sound you hear at night and the first to awaken you in the morning. He has been one of the strongest financial supporters of the anti-secret cause in the State, and his pastor, Bro. W. W. Ames, sent the first dollar to Dr. Blanchard when he proposed to start the *Cynosure*, an honor worthy to be inscribed on Bro. Ames's tombstone when he dies. Captain Wilson venerates Dr. Blanchard, as a leader in reform, more than any living man. He declares that he puts more radical, undiluted truth into the *Cynosure* editorials than he finds any where outside of the Bible. A. S. Hammond of Eau Claire, a successful lumberman, entertains the same high opinion of Dr. Blanchard, though he never saw him. He has been reading the *Cynosure* for years, and says its editorials strike bedrock with a clearer ring than any paper he has found.

Robert Pinkerton, a successful farmer near Waupacca, feels that the *Cynosure* is the only reform paper that cuts down to the root of the cancer of secretism, which, more than any other evil, is endangering the body politic. He thinks our national reform movement does not lay the axe hard enough to the root of this evil of secret societies. I do not know the practice of our lecturers in the East, but it is my habit at most places to warn the people against this danger as well as others. It is my conviction that the movement can never be successful if this important truth is left out. As Bro. T. P. Robb of Sharon, Iowa, once said, "May God deliver us from a Religious Amendment administered by Freemasons," or any who have sworn supreme allegiance to another authority than King Jesus.

For this reason our movement must recognize the National Christian Association as an indispensible ally. And I am glad to know that it is so regarded, especially by friends in the West. And I am glad to find so many who appreciate the faithful efforts of Dr. Blanchard and his co-workers in holding the anti-secret movement to radical lines.

During the coldest days of '84, I was at Olathe, Kansas, and called on Mrs. John P. St. John. She was seated by the base-burner with a pile of papers by her side, but I noticed the *Cynosure* in her lap, and remarked, "I see you read the *Cynosure*."

"Oh, yes," she replied, "I do love to read Dr. Blanchard's editorials." May he live yet many years to wield that incisive, fluent pen, and to hold us steady to the line of radical reform.

M. A. GAULT.

MARKS OF THE TRUE CHURCH.

EDITOR CHRISTIAN CYNOSURE:—Rev. A. T. Pierson, D. D., delivered an address before the Convention of Christian Workers in New York city last September on "The Ideal Church." Five distinguishing marks were given:

1. She is evangelical. The oracles of God have been committed to her. The truth is to be faithfully kept, vindicated, promulgated and applied. The church is the pillar and ground of truth.

2. She is evangelistic. To her the command has been given, "Go ye into all the world and preach the Gospel to every creature." As Dr. Duff used to say, "the church must be evangelical, that she may be evangelistical." "God be merciful unto us and bless us, and cause his face to shine upon us, that thy way may be known upon earth, thy saving health among all nations." Home and foreign missions are in a measure realizing the fulfillment of this prayer.

3. She is educative. A part of her commission is, "Teaching them to observe all things whatsoever I have commanded." The church is the divinely appointed agent of reformation. She stands upon the broad platform of the first and second reformations. She holds up, not the elastic cord of human expediency, but the golden mete wand of divine revelation. She speaks the truth, the whole truth, and nothing but the truth. She shuns not to declare the whole counsel of God, whether men will hear or forbear.

4. She will not tolerate caste. The modern church is made up of cliques. Between them there is a great gulf fixed. They are as far apart as the upper and lower caste in India. This ought not so to be. Until it is cast out the Holy Spirit cannot do many mighty works of grace within her. "Behold how good and how pleasant it is for brethren to dwell together in unity."

5. She is free. The masses will not enter a church where the pews are rented and held by the members. Dr. Pierson had a very pleasant congregation in Detroit. Their church was all they could wish; but the rented pews kept out the non-church goers. God came down in mercy and burned their church. While rebuilding they worshiped in the Opera House. From the first it was filled to overflowing. When they went back to the new church the pews were rented and the outsiders would not follow them. In his present charge, the Bethany Church of Philadelphia, the seats are free and they uniformly have a large audience. The Gospel must be free.

J. M. FOSTER.

PITH AND POINT.

SECRETISM AND ANARCHY.

One of the *fundamental evils* I see in secretism is its temptation to crime. Shield unsanctified human nature from the light, and what evil will it not perpetrate? In the darkness men can (and do) have fellowship with the devil; but only in the *light* can we have fellowship with God. "If we walk in the *light* as he is in the light," we have fellowship with the Father and Son and his people (1 John 1: 3-7). If our country is to be saved from anarchy (which, I think, is Masonry gone to seed—"murder and treason not excepted"), the true and strong light of heaven must be turned in upon the dark conclaves of evil.—D. C. MARTIN, *Princeton, Ind.*

A GOOD PLACE FOR HARD HITTING.

I am an out-and out opponent of all these unholy leagues, and in this honey-combed country of secretism one can put in some tremendous hits Already in our presbytery I have some enemies, but I am endeavoring to deserve Luther's encomium, "He never feared the face of man." If I can help you any I shall be glad.—W. J. A., *Lehigh, Ind. Ter.*

COULD NOT SERVE TWO MASTERS.

I was an Odd-fellow for years, but found I could not serve two masters. Praise the Lord, my motto now is, "Jesus only." I am very much pleased with the paper, and wish it could be placed in every Christian family. I have given special advice to my family to take care of every paper, and when we have read it to send it to some one. God bless you. Yours thankfully.—S. R. K., *Fort Smith, Ark.*

BIBLE LESSON.

STUDIES IN THE NEW TESTAMENT.

LESSON X.—Dec. 4.—Parable of the Sower.—Matt. 13: 1-9.

GOLDEN TEXT.—The seed is the Word of God.—Luke 7:11.

[*Open the Bible and read the lesson.*]

From Peloubet's Notes.

WHY JESUS TAUGHT BY PARABLES. The reason is given in verses 11-15, following this lesson. His object was so to veil the truth that it might be received by those who, *if they saw*, would not perceive, and, *if they heard*, would not understand, lest they should be converted; *i. e.*, who were determined not to receive the truth, since its acceptance would have required repentance and a change of life.—*Abbott.* Did he speak in parables because he did not wish them to *know* and to *enjoy?* Everything the reverse. But he was aware that, in consequence of the inveteracy of their prepossessions, they could not, in the first instance, *see* "the secret of the kingdom" wi hout being repelled in spirit, and confirmed in their dissent and dislike. He wished, therefore, that they should not "see." But, at the same time, he graciously wished that they should "look," and keep "looking," so that they might, if possible, get such a glimpse of the inner glory as might fascinate their interest and attention, and by and by disarm their prejudices, so that they might with safety be permitted to "see."—*Morison.*

"Behold a sower went forth to sow." The expression implies that the sower, in the days of our Saviour, lived in a hamlet, or village, as all these farmers now do, to guard against robbers. They go forth into the open country, where the path passes through the cultivated land, where there are no fences, where thorns grow in clumps all around, where the rocks peep out in places through the scanty soil and hard by are patches extremely fertile.—*Thomson, Land and Book*, 1: 116.

The Sower designates: 1. Jesus Christ, who came forth from the Father and heaven to sow the good seed in this evil world. 2. The Apostles who, taught by Jesus, and under the influence of the Spirit, scattered over the then known world the truths of the kingdom of God. 3. All who go forth to preach or teach, in public or in private, the truths of the Word of God.

The Good Seed is the Word of God (Luke 8: 11), the spiritual truths which God has revealed to men in various ways, but especially by his Son Jesus Christ.—*P.* It includes all spiritual truth concerning the kingdom of heaven, whether spoken, as by Christ and his Apostles, or written, as in the New Testament, and in books of interpretation and of spiritual applicatian. All spiritual life depens on a Divine Seed sown in the heart by the Divine Sower. The life of the Seed depends on, first, receiving it; second, rooting it; third, cultivating it.—*Abbott.*

1. *The wayside hearer* hears the Word, but does not understand it, on account of thoughtless, spiritual stupidity, arising not so much from want of intellectual capacity, as from preoccupation of mind. Their mind is like a road, beaten hard by the constant passage through it of "the wishes of the flesh, and current thoughts" concerning common earthly things. —*A. B. Bruce, D. D.* The way is the heart, beaten and dried by the passage of evil thoughts.—*H. de S. Victore.* Sin has so hardened the heart, worldliness has so deadened the feelings, sinful pleasures and desires have so dulled the conscience, that God's truth makes no impression, more than a passing dream, or a pleasant song, to be heard and forgotten.—*P.* 2. *The fowls* typify Satan, "the wicked one," and all his various agencies. In the application Christ imputes these wandering thoughts, which do the work of truth robbers, to the evil one whose agents and instruments they are.—*Abbott.* 3. *The method.* It is done in a moment,—by a smile at the end of the sermon; by a silly criticism at the church door; by foolish gossip on the way home. These are "the fowls of the air" whom the evil one uses in this task.—*Farrar.* The wicked one—afraid of losing a victim by his "believing to salvation" (Luke 8: 12)—finds some frivolous subject by whose greater attractions to draw off the attention, and straightway it is gone Of how many hearers of the Word is this the graphic but painful history!—*J. F. and B.* Wherever there is a preacher in the pulpit, there is a devil among the pews, busy watching the words that fall from the speaker's lips, to catch them away.—*Guthrie.* 4. *Note* that the wicked one cannot take away the good seed unless we let him. He can not destroy the seed if the soil is good. This is one of the punishments of worldliness, that the seed does not find a good soil to grow in, and the good which God would do to us fails.

Pharaoh and Festus are Scripture examples of wayside hearers.—*Stock.* So is the man that interrupted Jesus while he was preaching, to ask him to interfere, and compel his brother to divide the inheritance with him (Luke 12: 13).

1. *The stony-ground hearers* are those whose emotions are touched, but whose will and character are unchanged. They are moved by the winds of popular excitement or enthusiasm, but there is no new life —*P.* The characteristic of this class is emotional excitability, inconsiderate impulsiveness Their fault is want of deliberation, not the mere fact of receiving the Word with joy. For joy is a characteristic of deep as well as of shallow natures. Absence of joy in religious life is a sign, not of depth, but of dullness. Joy without thought is the definition of the stony ground hearer.—*A. B. Bruce* 2. *Their experience.* Persons whose feelings are thus easily moved, —whose religion consists largely in sympathy and romantic dreams concerning the kingdom of God,—if their deeper nature is not touched, will soon fall back into their old ways. Temptations assault, persecutions arise, expectations of joy or worldly advantage fade away, and their religion, having no foundation in the reason, the conscience, the will, the character, will soon vanish, "like the baseless fabric of a dream."—*P.* A sneer from some leading spirit in a literary society, or a laugh raised by a gay circle of pleasure seekers in a fashionable drawing room, or the rude jests of scoffing artisans in a workshop, may do as much as the fagot and the stake to make a fair, but false disciple deny his Lord.—*Arnot*

King Saul, Herod Antipas, and the Galatians (Gal. 5: 7) proved themselves stony ground hearers.—*Stock* So was that proposed disciple, to whom Jesus replied, "Foxes have holes," etc. (see Les. 2). Felix combined the features of this and the previous class.

The thorns are first, "the cares of this world," anxious, unrelaxing attention to the business of this present life; second, "the deceitfulness of riches,"—of those riches which are the fruit of this worldly "care;" third, "the pleasures of this life,"—the enjoyments, in themselves, it may be, innocent, in which worldly prosperity enables one to indulge. These "choke" or "smother" the Word; drawing off so much of one's attention, absorbing so much of one's interest, and using up so much of one's time, that only the dregs of these remain for spiritual things, and a fagged, hurried, and heartless formalism is at length all the religion of such persons.—*J. F. and B.* It may be asked, Who, then, has a chance of bringing forth fruit unto perfection, for what character is free from thorns? But the question is not, who is free from evil desires and temptations, but what attitude you assume toward these. The thorny ground hearer never makes up his mind to be resolutely against evil. The true hearer seeks *first* the kingdom of God and brings forth fruit to perfection.—*Bruce.*

Balaam, Judas, and Ananias were thorny ground hearers. Lot and Martha were in danger of belonging to this class Simon Magus and Demas combined the features of these thorny and the stony-ground hearers. Of the thorny-ground hearer, the man of divided mind and double heart, we have an example in him who came to Jesus and said, "Lord, I will follow thee, but first let me go and bid them farewell which are at home at my house" (Luke 9: 61, 62). The example is all the more instructive that the man's temptation arose, not from lust after forbidden pleasure, but from inordinate affection for things lawful. John Mark was one who looked back (Acts 15. 38), and, therefore, was rejected by Paul, but he appears afterwards to have regained Paul's confidence, a fact which reminds us that a thorny-ground hearer is under no fatal necessity of continuing such.—*Bruce.*

From all these we learn that the true hearer receives the Word in an honest and good heart, understands it (personally applies it), and keeps it, and brings forth fruit with patience, giving it careful nurture, and continuing through all hindrances to the end. Such hearers desire to know and obey the truth; they act upon it as far as they know it; their conscience is guided by it; their character is formed by it; their affections choose it. —*P.* The "thirty-fold" is designed to express the lowest degree of fruitfulness; the "hundred fold," the highest; and the "sixty-fold" the intermediate degree of fruitfulness. As a "hundred fold", though not unexampled (Gen. 26: 12), is a rare return in the natural husbandry, so the highest degrees of spiritual fruitfulness are too seldom witnessed.—*J. F. and B.*

REFORM NEWS (Continued from 5th page).

REFORM WORK IN SOUTHWESTERN MISSOURI.

DADEVILLE, MO., Nov. 8, 1887.

DEAR CYNOSURE:—Another joust with the enemy. Upon the 13th of October I received intelligence from Bro. Butler that it was desirable that a district meeting, relative to the great work had in view by the N. C. A., be held somewhere in southwestern Missouri. Within about twenty-four hours a few of us found ourselves collected together to consider what was best to be done. We soon concluded that Greenfield, Dade county, was *the place*, and November 1st, *the time* for said meeting; and the next mail had a return letter to that effect. Accordingly, about 8 o'clock P. M. of the 29th, just two weeks from the time our dispatch had started, who but M. N. Butler raps at the door of good Bro. Cannady, of our village. It is superfluous to say that we were glad, nay, we rejoiced. Greenfield, however, is twelve miles away, and the 1st of November near at hand; so next evening (Sabbath) Bro. Butler gives the inhabitants of our neighborhood a very clear and telling Bible reading, touching the great subject of secrecy and darkness as evolved from that blessed volume. Next evening at the same place, to a crowded audience, he gave a clear, forcible and weighty lecture on the religion of Freemasonry, contrasting, as he passed along, the teachings of their very highest authorities on this subject with those of the Bible. It simply demolished everything that came in its way. Just as the lecturer was about opening, lo! a venerable form, evidently somewhat affected by age and toil, was observed passing up the right aisle toward the speaker, who proved to be no other than the General Agent of the N. C. A, J. P. Stoddard of Chicago. We took breath and rejoiced again.

Next morning the time for the siege had arrived. Greenfield, the stronghold of sworn secrecy for all southwestern Missouri, was to be marched upon. Oh, for wisdom, as well as grace! After a council we divide, Bro. Stoddard visiting the college, Bro. Butler scattering his literature over the place, while the writer takes in the high school in all its grades, leaving the balance of our forces to act as wisdom and circumstances might dictate.

At 7 o'clock P. M., with anxious and praying hearts, we repair to the court house, the place appointed for the coming conflict. The first evening no formal organization is attempted. The audience, however, is larger than expected, and, after devotional exercises, was entertained by brethren Stoddard and Butler in general remarks, relative to the nature, work, and evident design of Freemasonry and kindred orders. Before adjourning it was determined to meet the next day at 9 o'clock A. M., and at 2 and 7 P. M.

Next morning the convention proceeded to formally organize, Bro. T. A. Cook of Bates county being voted to the chair, and J. W. Thompson of Dade, to perform the duties of secretary. The convention was then entertained by brethren Stoddard and Butler. During this session the entire body was made to almost leap for joy, on beholding the manly form and pleasant countenance of Elder Wm. M. Love of Osceola. At the first suitable moment he was formally introduced to the convention, and in return made a few remarks touching the great work on hand, the promotion of which we had convened to consider. In the afternoon the convention was entertained by a lecture from Bro. Stoddard on the "Covenant of Freemasonry." I am satisfied that it was a telling blow against the lodge. The report of the committee on resolutions was also adopted. At 7 o'clock P. M. a well-received lecture was given by Bro. Love, after which brethren Stoddard and Butler talked to the people.

Next day, the most important feature of our meeting, evidently, was some short hand-to-hand skirmishing between two of our noble standard bearers (Love having left) and prominent citizens of the place, viz: ministers of the Gospel, editors of our local papers, principal of our college, and, doubtless, gentlemen of the legal fraternity, as well. In some instances the champions of the works of darkness were so affected that I could think of nothing more appropriate to represent them than the writhing and squirming of a poor, flayed reptile in a bed of hot sand. The last evening and session of our meeting was addressed by Bro. Butler. He brought all to their feet.

Thus it was, I will abruptly say, that the district meeting opposed to organized secrecy, in southwestern Missouri, closed its recent session. I am fully persuaded that in more than one respect great good will be the result. The convention, with its entire work throughout, was introduced and conducted so completely in the true spirit of humanity and love, that all opposition from the common and unpoisoned minds fled apace. Bro. Butler aided much by his national airs and patriotic songs, in connection with Bro. Stoddard's "supposable case," which consisted in portraying in most vivid colors, to his hearers, a character that in all its characteristics fitted the arch traitor of the late Rebellion; and a voice from the audience exclaimed aloud, "That fits Jeff. Davis." The feelings of the audience by this time, in view of what they had heard from first to last during the entire convention, could be restrained no longer, but found vent in hearty and loud expressions of approbation. We must exclaim, "Praise God from whom all blessings flow."

The convention being over, Bro. Stoddard treated us to another lecture at Dadeville, where Bro. Butler had set the ball rolling the Sabbath evening previous. Saturday morning having now come, our two wheel horses of moral reform are placed in a comfortable carriage for Carthage, Jasper county, a city of ten thousand inhabitants, to farther prosecute the the great and glorious work in which they are engaged. It is superfluous to say that our prayers went with them. Yours for the war,

J. W. THOMPSON.

TEMPERANCE.

Labor has been improved 100 per cent in the counties of Georgia where prohibition has been adopted. The business men are fast becoming prohibitionists as a matter of business, and now wonder they could not see before that the money spent in saloons belongs to those doing a legitimate business and giving value received in return for the cash. Men are now saving money and looking forward hopefully to the time when they shall own houses and lands for themselves. Speed the day.

An ocean of beer flows from the three fountains of England, Germany and America. England sends forth a stream of 990,000,000 gallons, Germany 900,000,000, and the United States 700,000,000 gallons. The Atlantic and Pacific are never drained, but this ocean of 2,500,000,000 gallons of beer is annually drained into human stomachs, crazing the brains, corrupting the hearts and damning the souls of millions, all by the consent and under the seal of endorsement of the governments.

If the Prohibition party should nominate for the Presidency, Gen. Clinton B. Fisk, their nomination would receive hearty ratification by every member of the National Reform Association. Here is Mr. Fisk's profession of faith, published when he was a candidate for governor of New Jersey: "The Prohibition party of the State of New Jersey in Convention assembled, acknowledges Almighty God as the rightful Sovereign of all men, from whom the just powers of government are derived, and to whose laws human enactments should conform as an absolute condition of peace, prosperity and happiness."

The N. Y. *Christian Advocate* speaks thus pungently of "the insolence of the liquor traffic:" While demanding protection from the law, it is perpetually evading and breaking the law. It ships goods abroad to avoid the payment of taxation, and sells secretly to evade license fees and police inspection. It bands itself together to dispute the execution and constitutionality of offensive legislation, and shirks its share of the burdens which fall on legitimate traffic. More than great corporations, even, does it scrutinize candidates and employ legislative attorneys. No evidence can convince its agents of the social evils of which it is the parent, or raise them to the comprehension of what society would be were the traffic stamped out. It is manifest that society endures more from the liquor domination than from any other tyranny.

Twelve hundred million cigarettes were used by the young men of this country last year. Yet so positive and apparent is their evil effect that no cigarette smoker would be admitted to a government military or naval school. Boys *can* be kept from this baleful habit if parents will only so determine, but the truth is there are too many of them like the silly mother who said to me that she did not approve of dancing, but let her daughter attend dances because it was the fashion with her set. The fashionable way of going to the devil might be checked if parents could realize what it meant at last. Many who think the devil a very amiable gentleman, would instantly stampede, like the congregation of that Italian priest, the other day, when they saw beside the preacher in the pulpit a hideous, realistic impersonation of his Infernality. With blackened face, and menacing horns, and a frightful tail firing firecrackers, it was too realistic and the congregation bolted, much to the consternation of the dramatic priest. But the moral is there.

A THOUSAND "CYNOSURES" FOR THE SOUTH

It is but seven years since our reform began to take root in the South. The first efforts sprang from a movement to divorce missions from the secret lodge, which was aided by the *Cynosure*, but in which the N. C. A., as a body, at first took no special part. Bro. H. H. Hinman spent about a year in this work and was supported by special contributions for the purpose, when his salary was assured by the Association, and Rev. P. S. Feemster engaged for a time to assist him. A demand for the circulation of the *Cynosure* arose in connection with these efforts, and was fostered and encouraged greatly by Dr. J. E. Roy, then Southern secretary of the American Missionary Association.

Since June 1, 1885, up to the present time a little over $900 have been contributed to send copies of the *Cynosure* to colored pastors in the South, or an average of less than $450 per annum. The results of this circulation of the paper have been wonderful.

They are—

1. Reports from pastors in all parts of the South, thankfully acknowledging the aid thus given them to overcome the pestilent lodge influence in their churches.

2. The formation of the Good-Will Association of some twenty-five Baptist churches in and about Mobile which forbids secret societies.

3. The sustaining of Rev. R. N. Countee in his seceding from the lodge, and maintaining his paper and church until many Baptist churches and pastors of Tennessee and Arkansas are standing by him.

4. The action of the St. Marion Baptist Association of Arkansas to expel the lodge from their churches.

5. Similar action of the State Baptist Convention of Louisiana, comprising all the churches of that denomination in the State.

6. The condition of the Texas Baptist Convention which is nearly ready for the same action.

7. The founding of schools for the higher education of the colored children in New Iberia, La., and Memphis, Tenn., on the distinctive principle of opposition to secretism.

THIS GRAND WORK

has been accomplished not without the aid of brethren Hinman, Feemster, Woodsmall and others; but while the living agent or the paper could neither alone have achieved so magnificent results, the circulation of the *Cynosure* has been the great agency, and at the same time the least expensive. It has often been the pioneer, reaching sections where no agent has penetrated, and after his departure keeping alive the fire of reform.

In view of these facts we conceive it to be a duty to call upon the friends of this cause everywhere for means to send A THOUSAND COPIES of the *Cynosure* for a year to as many pastors in the South, especially the colored Baptists, that the good work now well begun among them may reach to every one of the 800,000 colored members of their churches. The Congregational churches supported by the A. M. A. are already taking the ground of separation from the lodge, under advice from the secretaries of their Association. With these churches saved to Christ from the lodge curse, and the Baptists brought up to the same line, what may not our faith ask for in this respect for the Negro race? An earnest, faithful pushing of our work may, in a few years, redeem them wholly. What more noble object now invites our aid; and to attain it what means more economical, more sure and more convenient can possibly exist than scattering a thousand copies of the *Cynosure*? If $900 spent in this way can show such results, $1,500 would double them. Let, therefore, every friend of the reform make an effort to contribute to this fund and share in the blessing and triumph which must follow.

A number have already been asked to each make one of a hundred to complete this fund before January, 1888. The reasons for this investment are so convincing that not one has refused. Why should not these hundred shares be immediately taken? If one person cannot assume so much alone, let clubs of two, three, five, or ten make them up. The N. C. A. Board has given its hearty endorsement of the plan; and the friends of reform and of the Negro race, now toiling under this second bondage, have only to know of it, to send back an echo, saying, THE WORK SHALL BE DONE.

The Christian Cynosure.

EDITORS.

J. BLANCHARD. HENRY L. KELLOGG.

CHICAGO, THURSDAY, NOVEMBER 24, 1887.

THE FUND FOR THE COLORED PASTORS

has better reasons to recommend it than any project now before the supporters of the reform. Since the National Association was organized it has not been able to show in any other department of its work so great results from so small expenditure. We rejoice that friends understanding this fact, are responding nobly. The Treasurer reports this week that nine shares of $15 each have been taken, and part of another—$145 in all—nearly one tenth of the whole amount proposed to be raised by January 1st. This is grand. Let each week now show an increase in something like a geometrical ratio, and a great work will be done.

FOREIGN FUND.

Two weeks ago the Treasurer's books showed $21. One brother sends $50 in response to the appeals from India, East and West Africa and the West Indies. The fund amounts now to $72. Our publisher can now fill a long waiting order from India for 145 books and pamphlets, amounting to about $15, and 16 000 pages of tracts worth $12. A call from Bro. Shemeld from the Zulu country at Estcourt, Natal, will also be filled.

EDITORIAL CORRESPONDENCE.

POLITICS AND PROHIBITION.

In 1884 St. John had 25 000 votes in New York. Next year New York gave to Prohibition some 31,000; and last year over 36 000. In the election just past FORTY ONE THOUSAND voted Prohibition. This year, too, Henry George men gave 72 000 votes; and a multitude of prohibition Republicans, thinking their chance had come to whip their old enemies, the Democrats, and get their offices, voted "*just once more*" with the Republicans. But though the Labor party drew largely from them, yet the Democrats have beaten the Republicans 17,000 in the present election. Why should Republicans "throw away their votes?" The men of principle are leaving them. They cannot elect their candidate next year if they lose either the liquor vote or the temperance vote; and they cannot have both. It was always difficult to carry water on both shoulders. It is impossible for the Republicans to reach the White House carrying water on one shoulder and whisky on the other.

THE GOOD TEMPLARS

drag on after the Mason lodges. Only one in five Masons, to average, attend lodge meetings! The non-attendants pay the "dues," and the rowdy one-fifth, who attend the meetings, eat and drink them! General Neal Dow told me he still paid his dues to the Good Templars, though he left their meetings ten or twelve years ago. Suppose churches were supported by men who seldom or never attend religious meetings, and the meetings kept up by those who don't pay, what sort of churches would they be? Miss Willard lately wrote to General Dow advising him to join the "Knights of Labor!" We must ask local Women's Christian Temperance Unions to remonstrate with that dear woman.

Like the Masons, too, the temperance lodges are "good for funerals." They have had memorial meetings of John B. Finch. But they are going in for a regular memorial day for him, as the "Grand Army," organized after the fighting was done, keep a memorial day for—POLITICS!

CANDIDATES FOR 1888.

Grover Cleveland, of course, for the Democrats. They have not another his equal; and the party is not strong enough to elect another "Jimmy" Polk. Blaine is shelved; though he will run if his legs hold out. De Pew is talked of locally. None speak of Robert Lincoln here. He may run for all that, and *may* win, if whisky and water mix well. But the Democrats have the advantage of professing liquor in the North, and protecting what they profess. In the South they profess temperance,—for the Negroes! Would God the American churches would arise from their lees, and not repeat their pro-slavery folly, which sunk the ministry one-half.

CONJURING WITH THE SICK.

The poor anarchists are now beyond our reach; but, as Demosthenes said to the Greeks, "If Phillip be dead you will make another Phillip." So with us. The so-called "*religious papers*" dare not and do not utter their own convictions; and the spawn of Mason lodges are manufacturing anarchists so fast that unless God interferes, there will soon be so many there will not be ropes enough to hang them.

I have been by Old Orchard in Maine, and conversed with many on "faith healing," or, as they elect to call it, "Divine healing," and I am satisfied that Satan is endeavoring to turn the revival of rational and Scriptural prayer for recovery of the sick, into *conjuring* with them. How little is read, written and said of that of which the Bible is so full, "*conjuring*," "*enchantments*," "*divination*," and "*dealing with familiar spirits.*" A tonguey minister, who has repeatedly fallen by liquor, as Gough did, but without his terrible excuse for it, or his deep, honest piety when he recovered, is one of the foremost healers I have seen in my journey. Instead of "anointing him" (the sick man) with oil as a rational remedy then universally used, and as Isaiah used the fig-plaster for King Hezekiah's abscess, they use the oil as a Romish priest uses it in "Extreme Unction." But let us not be cheated out of praying and believing for the recovery of the sick.

Nov. 14.—I spoke here yesterday (Sabbath) three times: in the morning love-feast, afternoon mass W. C. T. U. meeting in the M. E. church, and preached at night in the Free Methodist church, direct against the lodge. I think I shall review Dr. Leach's temperance mass meeting speech in the Saratoga *Eagle*. I meet many who have read the *Cynosure*, and all who have read approve.

POLITICS.

The Henry George party took two-thirds or three-fourths of its 72 000 votes in the State from the Democrats. When this Labor party resolved to go in, the Republicans hoped to win against their old enemy, the Democratic party. Their failure by 17,000 votes in the State puts them in a hopeless minority for next year.

The Democrats are doubtless to have the great administration the four years from 1888. But when, next June, the platforms are made up, neither old party will dare defy the distillery-brewery-saloon party; and Southern prohibition Democrats and Northern prohibition Republicans will

> "Leave the poor, old stranded wreck
> And pull for the shore;"

and a reform party will rise from the sea where they sink, as the Republican party rose from the sinking Whig and Democratic parties in 1856, after sixteen years struggle. Our salvation depends on our teaching the masses the dark and damning nature of the lodge, so that the reform party of 1892 will not bow the knee to Baal or kiss his image. God must help us or we fail. The skies are full of bright omens. My review of Dr. Leach's sermon or speech here yesterday, though brilliant and thoroughly eloquent, yet lowered his Republican flag, which he flaunted so savagely against the Prohibition party two years ago, at least half-mast; and good, sensible, pious and capable Mother Pond, President of the W. C. T. U., called on me to speak in that great church after Dr. Leach had done. His speech trembled throughout, like the weather vane before it begins to turn.

THE SALVATION ARMY.

Nov. 15.—I went to the town hall last night, for the first time, to hear two Salvation Army speakers: a woman of 38 or 40, and a young, slim man, with full mustache, trim blue coat and brass buttons, buttoned close to the throat, with a bright badge like a policeman's on his left breast. Of course, I went prejudiced against them, and I am still opposed to mingling military titles with the religion of Christ, whose servants did "not fight." And I was specially displeased to hear the man call the woman "Captain," from the Latin *caput* (head); for the man is "*the head of the woman*," even though the woman furnishes the brains for it. But, I must say, I never in my life saw a meeting better handled, or heard better speaking; more solid, Scriptural and evangelical. The hall was crowded with a fair proportion of roughs, but the order was perfect. Once, only, a little stir was made by grown boys in the back of the hall; but the young man showed that he was captain by quelling it at once, wisely and well.

My heart was pained for the woman; she looked weary and worn. She wore an army coat with a cap, not in bad taste; and when she laid it aside she revealed a plain, rich dress in the style of a wealthy London Quakeress, and though without ruffles or the dromedary hump on her lower spine, an ornamental band peeped from behind the collar of her dress, and showed with excellent effect, as did the gold bracelets which the servant of Abraham put on the neck of Rebecca. Both had tambourines. Hers was elegant, and she played on it with a smooth, white hand, an artistic play of long, taper fingers; and sang with a sweet, loud voice, like the call of a mother to a sick child, or a wayward one. The two seemed animated by one spirit, and though the young man's tones were, at first, harsh as those of a converted dude, their deep, honest fervor, and sound, Christian good sense, gained on me all the while, and the crowd involuntarily beat time to their singing with their feet. But though the woman was fair and decently formed and proportioned, her nervous system was over-strained; and though she plead with sinners to come to Christ earnestly and well, one was reminded, by her pre-occupied looks and tones, of Pope's couplet:

> "The soul uneasy and confined from home
> Rests and expatiates in a life to come."

When she briefly said of her experience, "Five years ago I was brought to the feet of Jesus, and was seized with a desire to some good," it actually seemed as if she was apologizing to us for being found in the unwomanly methods of the Salvation Army in which she joined, with drum, trumpet and tambourine, to draw and save the lowest and the lost. But for the accursed night lodges, there would be men enough in the churches to go to the highways and hedges and compel the roughs to come in, while she and her sisters might sing to them and point them to Christ.

J. B.

—A word from Bro. Charles Merrick of Syracuse, New York, wants a State convention in that city this fall.

—Bro. C. F. Hawley during the month ending Nov. 15th collected $79 57 at the meetings held at College Springs, Wayne, Winfield, Wyman, Salem, Linton, Washington and other points. He gave seventeen lectures and was accompanied, for some ten days, by Bro. B. W. Coe of West Union, a seceded Mason, whose assistance in the meetings was material.

—Rev. I. L. Buchwalter, a venerable and faithful member of the United Brethren church, whom many of our readers will remember in conventions of years ago, has been for years an invalid at his home in Lisbon, Iowa. A letter of Christian cheer and consolation to him from Bro. J. Hoke of Chambersburg, Pa., is printed in the *Highway of Holiness*. Bro. Hoke in a very clear and expressive manner sets forth the reasons why such afflictions should be borne with meek patience and submission to the infinite and loving purpose of God.

—A letter from Bro. J. F. Galloway of Okahumpka, Florida, tells of some of the difficulties under which he labors. He preaches twice a month, walking seven or eight miles to the appointment, and doing his work with no earthly reward. The Lord has owned his work in one place with a number of conversions, but Satan opposes by stirring up Masonic opposition and the prejudice against one who will preach to Negroes. There is much ignorance in religious things all about him, the Sabbath is disregarded, and chiefly on this account, the fourth commandment being perhaps as much unknown as disobeyed. The health of himself and family is better than for some time. Bro. Galloway asks to be remembered in the prayers of our readers for a blessing on his labors among the needy people.

ALEXANDER HAMILTON (*from 1st page.*)

whose thoughts and acts in that character were so constantly directed to great questions and great interests."

The distinguished Judge Ambrose Spencer, a political enemy, left this judgment: "Alexander Hamilton was the greatest man this country ever produced. I knew him well. . . . It was he more than any other man who thought out the Constitution of the United States and the details of the government of the Union; and, out of the chaos that existed after the Revolution, raised a fabric, every part of which is instinct with his thought. . . . He more than any other man did the thinking of his time."

John Marshall ranked Hamilton next to Washington, and with the judgment of their great Chief Justice Americans are wont to be content.

But the character of this great man is not without blemish. He was weak enough to be enticed from his conjugal fidelity for a time by an artful adventuress named Maria Reynolds. But he confessed his sin, and we do not find that the affection of his devoted wife wavered during the trial. He married Elizabeth, the daughter of General Schuyler, in 1780. Eight children were given them, and the home was a happy one. The oldest son fell in a duel a few years before and in the same place where the father was murdered by Burr in the name of honor.

The character of these two men was in sharpest contrast, and with their unfortunate relations is enough for a lengthy chapter. Hamilton first met Burr at the battle of Harlem Plains in 1776. At

this meeting "angry words passed between them." What was the cause is not known. It is probable that a mutual dislike was irresistible. They had little in common together. "Burr was fearless, adventurous, insubordinate, subtle, and crafty. Hamilton was resolute, ambitious, brave, frank and candid." Burr had been on Washington's staff, but only for a few weeks. He saw nothing to admire in Washington, and nothing of advantage to hope for to himself. Washington, too, had for some good reason a strong dislike to Burr. That dislike in after years ripened into serious distrust and repulsion. Burr was an avowed and boastful libertine, and finally sank into universal ignominy as an assassin and a traitor. He was to the end of life a Freemason, and his treasonable correspondence late in life was carried on in the Royal Arch cypher.

Hamilton on the contrary seems throughout his career to have been of a reformer spirit. He urged the enlisting of Negro troops in the American army and argued the subject in a long letter to the President of Congress dated March 14, 1779. With regard to slavery, Hamilton from his youth had been opposed to it. With Lafayette and Jay he belonged in 1783 to a manumission society. Embracing all men, black and white, in his comprehensive and genuine humanity, he desired to see them all happy and free. He early saw the dangerous tendency of the French Revolution characterized by atheism and made powerful by secret cabals. He opposed its powerful influence in this country, and one of his biographers well says he was its greatest victim. Contrasting it with our own revolution he said, "The one is liberty, the other licentiousness."

On his first appearing in Congress Hamilton advocated open sessions and that debates be made public. Doubtless Washington's advice strengthened his convictions. When at 20 he entered the family of the great commander the latter had for some ten years ceased active membership in the Masonic lodge. In the history of the Columbian Order, a secret political society, now well known by the name of "Tammany," it is narrated that in 1798, "President Washington's denunciation of secret societies in general had almost killed it." Burr was said to be an active member and used it for his own purposes as he did Masonry. He was leader of the Democratic party at that time, and wielded the influence of that order so ably that the Federalists in 1800 were overcome in New York and Thomas Jefferson was made President and himself Vice President of the United States. "From the organization of the society," goes on the history, "Alexander Hamilton was its most determined opponent, and when President Washington's Farewell Address appeared he was the first to apply the reproof against secret societies contained in it to the Tammany oaganization."

This clearly fixes the position of these two men, as opponents in religion, in politics, and in relation to the lodge. Hamilton's influence prevented Burr from being elected governor of New York and President of the United States, and the malignant rage of the defeated Mason determined that so powerful enemy must be removed, if need be, by assassination. Already, years before, Hamilton's pamphlets had aroused the greatest animosity of political enemies, a club of gentlemen in New York met one evening; and, after discussing his letters, were raised to so fierce a pitch of anger that they agreed to the infamous proposition to get rid of their foe by challenging him one after another until some one should have the fortune to destroy him. With the same purpose Burr found his opportunity and sent a challedge to mortal combat. Hamilton knew his enemy, yet made every honorable effort at explanation. But the sleuth-hound of the lodge would not be turned from his track; and the custom of the day was against him.

Often in the course of his splendid career he had dared to stand alone, to brave the malice of enemies and the senseless clamor of mobs. He had done well to have preferred his duty to God, his family and his country than to yield to the mere pressure of public opinion. But a soldier's courage, like a woman's virtue, may not endure the suspicion of a stain. Hamilton had human imperfections; his pride was sensitive. He feared that his refusal to fight would diminish his influence and future usefulness. He yielded to these sentiments; made every preparation and left a statement of his motives, which clearly shows he had no murderous intentions; that he risked his life in deference to a prejudice he despised; and that he was resolved to spare his remorseless enemy who was hunting him to the death. The result is well known. On the 11th of July, 1804, Hamilton fell.

Of Hamilton's death-bed, his biographer Morse writes as follows: "His wife and children were beside his couch. Again and again he sought consolation both for his wife and himself in their religious belief. He was a sincere and earnest Christian. He had lately said of Christianity in his firm, positive way, 'I have studied it, and I can prove its truth as clearly as any proposition ever submitted to the mind of man.' His thoughts and interests, amid all the exciting whirl of public and private affairs, had been often and fervently turned in this direction of late years. He now requested to have the communion administered to him. There was some difficulty apparently by reason of his never yet having been formally admitted to the church; but this obstacle was finally overcome, and greatly to his comfort he received the sacrament." He died after thirty hours of suffering, and was buried amid universal lamentation. Burr ceased to be a political leader and his name was held in horror by his countrymen. A coroner's jury returned a verdict of murder, and the Vice President of the United States was compelled to fly and conceal himself.

RELIGIOUS NEWS.

THE ELGIN SABBATH CONVENTION.

REPORT CONTINUED FROM LAST WEEK.

The discussions of Wednesday morning, Nov. 9th, were of the most practical nature. The street car and Sunday travel question being settled in favor of their discontinuance, the milk business had its turn. Rev. Mr. Robinson presented the case of the farmer as it was usually argued out in defense of the running of the creameries, cheese factories and condensing factories on the Sabbath. That argument took this form: The cows must be milked, for it is according to the nature God has given them. It is not according to Christ's example, who said, "Gather up the fragments that nothing be lost," that this milk be wasted, thrown away. To take care of it at home will keep wife and men busy so they can't go to church. At the factory two or three men can care for it and save the labor of hundreds. So these establishments run in order to save the work of many people. The milk must be shipped to the city also for the children. There is no place in the world to discuss this subject like Elgin, which is the headquarters of the milk and butter business for the country.

Ready replies were made to every objection for Sabbath rest for the milkmen. Prof. H. A. Fischer said as a boy his father's farm sent the milk of twenty cows to Chicago daily, but on Sabbath there was no train and they had no difficulty in providing for the surplus at home without much loss. Dr. C. E. Mandeville said not a drop of the milk shipped to the city Sunday was sold that day. Families could get on Saturday enough for two days and everybody had a refrigerator where it could be kept. He knew of a godly farmer who found it a good profit to fatten pigs with Sunday milk. Mr. Swartz said there were always poor people who would be glad to take away surplus Sunday milk, and a blessing would go with the gift. Mr. George P. Lord of Elgin, one of the most prominent business men of the city, and well known throughout the State, said he kept 100 cows, and knew the problem capable of an easy solution. Every farmer can keep his milk, for all cool it. His men have the whole supply put away by 7 or 7:30 o'clock Sunday morning. The housewife has no more care of it that day than any other, and all can go to church. The only question is one of profit. A little more is made from the product by running the factory. The establishment of which he was president never run on the Sabbath. Others spoke, but with no essential difference of opinion.

On the Sunday paper question Rev. W. H. Holmes said he was in a quandary. He understood the work on the Sunday paper was done Saturday, but the Monday morning paper was got out on the Sabbath. Dr. Staunton had been on the staff of a city daily and thought it nearly impossible to issue the Monday paper without working some of the hours of Sunday. The compositors must be on before midnight. Rev. Mr. Harbaugh had been a practical printer, and knew that most of the work could be done outside of those hours. Prof. Whitney of Beloit spoke ably against the Sunday paper as most mischievous and demoralizing because of its very existence, without regard to the time it was printed. It was made to be sold on the Sabbath and those who sold and those who bought and read were alike deprived of the proper use of the day. Rev. A. J. Chittenden of Wheaton said we assume things that are not true, that it is a necessity that we have just so many papers. We have acquired an abnormal appetite for news. We do not need all these papers. We preach that men should be virtuous, but there is no virtue till it is tested, and here we can bring the test of self-denial. Rev. Mr. Stover, of Belvidere, was lately from the East. The question of Sabbath desecration is also a practical one there. The large influx of foreigners, the Sunday excursions and picnics were a fearful source of demoralization. Rev. Mr. Stewart said the excuse for the Sunday paper was competition. If it did not pay it would stop soon enough. We should organize and give our patronage only to those institutions that keep the Sabbath and there would then be a different kind of competition.

Rev. William Craven of Grace M. E. church, Elgin, presided in the afternoon after a half hour prayer-meeting led by Rev. Mr. Smith of St. Charles. Dr. C. E Mandeville of Chicago gave a most excellent address upon the topic, "Some Dangers Respecting Sabbath Observance." He appeared as the representative of the Rock River M. E. conference. He believed we are on the eve of the greatest moral battle ever fought in this country. The enemy is massing. There is in this country an organization known as the Personal Liberty party, which aims to destroy the Sabbath; why it is so called he could not say. Surely if there is a country on the face of the earth where personal liberty is enjoyed it is here, and yet the cry is, "We want personal liberty." What is meant is personal license, by which all restraint on the liquor traffic, gambling and such evils shall be moved. Every form of vice is represented in this battle; we must defend the Sabbath or sink. It is well to come together and consider how have we reached this lamentable moral condition.

The history of Nehemiah is worth a study. His treatment of the Sabbath question is a model for all governments and all time. How did the Sabbath desecration so characteristic of the present day come about?

1. We have wiped out the distinction between the believer and the non-believer. A few years ago we sent word to the oppressed nations of Europe to come to America, the land of plenty. The invitation to all the world to come here has been too well understood. The foreigner has come with his ignorance, his ideas of oppression, even his crimes, and we have not done our duty by him in instructing him in our newer civilization. We let them alone; let them have their own way. Very little effort was made to elevate them or to instruct them. They knew nothing of our Christian Sabbath, and it is the most natural thing in the world that they should follow the ways of their native land, and we allowed them to do so unmolested. Is it any wonder that the laws of our country are trampled under foot? We have become so used to seeing this desecration of the Sabbath; have become so familiar with it that we now see and allow to pass unheeded what would have instilled horror in the heart of the Christian some years ago. We as a people have become demoralized with the familiarity of foreign customs. Pope's famous couplet describes too accurately our present moral condition. As Nehemiah found on his return from Shushan that the Jews had become a part of the heathen with whom they lived, so are we. And I tell you, my friends, we will never get ahead in this matter until the Christian church separates from this class. There are people who seem ashamed of their old Puritanic blood; may God help them. There has been an alliance formed between the church and the world. Let us not deny it. Influential men fasten themselves upon the church: a sort of political Christians. Too many men are in the church for self-profit. We pastors are to blame for allowing them to rule. We should remember the example of Nehemiah when he found the wealthy Tobiah, the Ammonite, in the very temple; how he drove this influential heathen out and pitched out his stuff after him. So long as the rich member rides to the park in his carriage you have no right to object to the poor member going to the park in a street car. The church of God must be purified, even if it strips it of its wealth. God has enough and to spare.

The subject has two sides. We must not look alone at the religious side. The interests of the church and state are united. They must stand or fall together. They must not be antagonistic. We can never have a Christian nation until the laws of man and the laws of God are in accord. Till our laws harmonize with the Decalogue we shall not do our full duty as a people. Christianity is the safeguard of the state. Do you think had we done our duty to the foreigners who have come into our midst, there would have been any anarchy in Chicago? No. Had the church done its duty is it not fair to assume that communism and anarchism would not have existed? Our present condition is such as we have not known since the war. God will be just if he allows these people from foreign nations to chastise us.

The Christian people must stand together and refuse to listen to the politician whose only cry is for

(*Continued on 12th page.*)

THE HOME.

THANKSGIVING OF OLD.

HOW THE DAY WAS OBSERVED IN NEW ENGLAND.

BY HARRIET BEECHER STOWE.

On the whole, about this time in our life we were a reasonably happy set of children. The Thanksgiving festival of that year is particularly impressed on my mind as a white day. Are there any of my readers who do not know what Thanksgiving Day is to a child? Then let them go back with me and recall the image of it as we kept it in Oldtown. People have often supposed because the Puritans founded a society where there were no professed public amusements that, therefore, there was no fun going on in that ancient land of Israel, and that there were no cakes and ale, because they were virtuous. They were never more mistaken in their lives; there was abundance of sober, well-considered merriment, and the hinges of life were well oiled with that sort of secret humor which to this day gives the raciness to real Yankee wit. Besides this, we must remember that life itself is the greatest possible amusement to people who really believe they can do much with it, who have that intense sense of what can be brought to pass by human efforts that was characteristic of the New England colonies. To such it is not exactly proper to say that life is an amusement; but it certainly is an engrossing interest that takes the place of all these amusements. Looking over the world on a broad scale, do we not find that public entertainments have very largely been the sops thrown out by the engrossing upper classes to keep the lower classes from inquiring too particularly into their rights, and to make them satisfied with a stone when it was not convenient to give them bread? Wherever there is a class that is to be made content to be plundered of its rights, there is an abundance of fiddling and dancing, and amusements, public and private, are in great requisition. It may also be set down, I think, as a general axiom that people feel the need of amusements less and less, precisely in proportion as they have solid reasons for being happy.

Our good Puritan fathers intended to form a state of society of such equality of conditions, and to make the means of securing the goods of life free to all, that everybody should find employment for his faculties in a prosperous seeking of his fortunes. Hence, while they forbade theaters, operas and dances, they made a state of unparalleled peace and prosperity, where one could go to sleep at all hours of day or night with the house-door wide open, without bolt or bar, yet without apprehension of any to molest or make afraid.

The Fourth of July took high rank after the Declaration of Independence, but the king and high priest of all festivals was the autumn Thanksgiving.

When the apples were all gathered, and the cider was all made, and the yellow pumpkins were rolled in from many a hill in billows of gold, and the corn was husked, and the labors of the season were done, and the warm, late days of Indian summer came in dreamy and calm and still, there came over the community a sort of genial repose of spirit, a sense of something accomplished, and of a new golden mark made in advance on the calendar of life.

In those days there were none of the thousand ameliorations of the labors of housekeeping which have since arisen; no ground and prepared spices and sweet herbs; everything came into our hands in the rough and in bulk, and the reducing of it into a state for use was deemed one of the appropriate labors of childhood. Even the salt we used in cooking was rock-salt, which we were required to wash and dry and pound and sift before it became fit for use.

Great as the preparations were for dinner, everything was so contrived that not a soul in the house should be kept from the morning service of Thanksgiving in the church and from listening to the Thanksgiving sermon, in which the minister was expected to express his views freely concerning the politics of the country and the state of things in society in general.

But it is to be confessed that, when the good man got carried away by the enthusiasm of his subject to extend those exercises beyond a certain length, anxious glances, exchanged between good wives, indicated a weakness of the flesh, having a tender reference to the turkeys and chickens and chicken-pies which might possibly be over-doing in the ovens at home. But your old brick oven was a true Puritan institution, a truly well-bred oven, and it would have blushed redder than its own fires if a God-fearing house matron, away at the temple of the Lord, should come home and find her pie-crust either burned or undone.

Although all servile labor and vain recreation on this day were by law forbidden, according to the terms of the proclamation, it was not held to be a violation of the precept that all the nice old aunties should bring their knitting-work and sit gently trotting their needles around the fire; nor that Uncle Bill should start a full-fledged romp among the girls and children, while the dinner was being set on the long table in the adjoining kitchen.

But who shall do justice to the dinner, and describe the turkey, and chickens and chicken-pies, with all that endless variety of vegetables which the American soil and climate have contributed to the table and which, without regard to the French doctrine of courses, were all piled together in jovial abundance upon the smoking board? There was much coming, and laughing, and talking and eating, and all showed that cheerful ability to dispatch the provisions which was the ruling spirit of the hour. After the meat came the plum puddings, and then the endless array of pies, till human nature was actually bewildered and overpowered by the tempting variety; and even we children turned from the profusion offered us, and wondered what was the matter that we could eat no more.

The dinner being cleared away, we youngsters, already excited to a tumult of laughter, tumbled into the bedroom under the supervision of Uncle Bill, to relieve ourselves with a game of blindman's buff, while the elderly women washed up the dishes and got the house in order, and the men folks went out to the barn to to look at the cattle, and walked over the farm and talked of the crops.

In the evening the house was all open and lighted with the best of tallow candles which Aunt Lois herself had made with especial care for this illumination. The succeeding hours were given up to amusement of an admissible character, the day thus rounded off with complete gratitude and enjoyment.—*Oldtown Folks.*

A THANKSGIVING BUNDLE.

Grandma is hunting the garret over,
What do you s'pose she wants to find?
She only laughs when I asked the question,
Said, "Run away, Tom, and never mind."
She pulled out some trunks and an old oak chest,
A spinning-wheel and a queer old chair;
When I told her I'd help her she looked so funny,
What do you s'pose she's doing up there?

Grandma had sent for all the children
To spend Thanksgiving with her at home;
She was keeping a secret she knew would please them
And planned a surprise when the time should come.
Aunt Amy from Boston had brought a bundle,
She gave to grandma in *such* a way;
While she said with a laugh, "I've brought you something
You wanted to have for Thanksgiving Day."

"I know what it is," Tom told his cousins,
When grandma had carried it out of sight;
"It's one of those puddings that dear Aunt Amy
Knows we're so fond of--I know I'm right!
I'm glad she brought it; there's lots of raisins,
And mamma will give us a great big slice;
But I can't think what there is up garret
For Thanksgiving Day that's very nice."

But when the children were called to dinner,
What *do* you suppose was waiting there?
At the end of the table they saw what grandma
Had found up garret—an old high chair,
And the cunningest baby tied within it—
The bundle Aunt Amy had brought along--
A blue-eyed, dimpling, darling cousin,
Who gravely gazed at the noisy throng.

"I see," cried Tom, as they danced, delighted,
"What grandma was hunting for so up there;
I'd never have guessed that we'd have at dinner
A baby tied in our old high chair."
And such a day as that glad Thanksgiving
They never had had in their lives before;
They had pudding with raisins, besides the baby,
And felt that they never could want for more.

—*Harper's Young People.*

THINKING AND DOING.—It is not what people eat, but what they digest that makes them strong. It is not what they gain, but what they save, that makes them rich. It is not what they read, but what they remember, that makes them learned. It is not what they profess, but what they practice, that makes them holy.

Do not wade far out into the dangerous sea of this world's comfort. Take what the good God provides you, but say of it, "It passeth away, for, indeed, it is but a temporary supply for a temporary need." Never suffer your goods to become your God.—*Spurgeon.*

A THANKSGIVING DAY.

In the winter of 1873-4, the Hon. Julius Harley ably represented Bytown and its surrounding country in the Ohio Senate and was one of its Committee on the Penitentiary. In his frequent visits to the prison his attention was often attracted by a young man, scarcely more than a boy, with the ruddy tints and boyish roundness not yet wholly faded from his face, and in sad contrast with the dumb wistfulness of the large blue eyes and the weary, hopeless droop of the thin, flexible lips. He was employed about one of the hallways, and day by day stood aside to let them pass, with a listless dejection apparent in every line of his firm, strong form. It was a figure that strongly impressed Harley, but he was always in company, always in a hurry, and his interest never came to more than a fleeting feeling, and would no doubt have been wholly forgotten had not business connected with his law practice called him to Columbus the following November, and while there, making a visit to the Penitentiary, he came upon this same prisoner in his old accustomed place. He was passing on as usual when, stirred by a sudden impulse, touched, perhaps, afresh by the worn lines on the young face, he turned back and spoke. The prisoner started at the cordial, ringing tone, stammered, hesitated; "Sir," he exclaimed, half in apology it seemed, half to utter the pent-up cry of his heart, "I have been in this prison three years, and except the officers, you are the first one that has ever spoken to me, and it has seemed sometimes that I was famishing for the sound of a kind word."

If Mr. Harley was touched before he was deeply moved now. "Tell me who you are and about yourself," he said, kindly.

"Who am I?" answered the young man sadly, "that is a question I sometimes ask myself. Once in Massachusetts there was a Harry Brainard, whose father was a good man, a deacon in the church, who every morning and evening as long as he lived gathered his children about him and prayed that they might grow up to be good men and women. He was taught to keep the Sabbath, to speak the truth, to shun vice. Sometimes I think I was that Harry Brainard, but now I am John Fuller, No. 342, sentenced for horse stealing."

"Horse stealing!"

"Yes. They said my guilt was self-evident, and yet I had no more thought of taking the horse than you have. But I will tell you the whole story. I was the youngest child and my older brothers had all left home, and after father died I grew to thinking that farm work was slow and farm life dull, in short, to fancying, as many a foolish boy has done before, that I was a little too smart for a farmer. So I grew restless and discontented, and at last when a friend who had come to Ohio wrote me that there was a chance for teachers in the southern part of the State, I left the old home and the old mother; God forgive me for it. I found a school in Belmont county, and in the spring got a situation as clerk in a drug store, where I could keep my hands white and my boots blacked all the time; so much more genteel you know than plowing or hoeing corn. Well, like all drug stores, we sold liquor, and like so many other drug clerks from handling I came to tasting. I knew mother would not approve, but she did not know the ways of the world, and there was no danger for me. I should always know where to stop and not take too much. But about this time I made a new acquaintance, a runner from Chicago, a gay, dashing fellow. He ridiculed my church-going, chaffed me for my innocence, mocked me for what true principle I had, and, in short, made light of everything I had been taught to consider sacred. I was completely fascinated by him, proud of his notice, and only too willing to follow where he led. One Sabbath we took a walk to a little town some two or three miles distant on the Ohio river, and when there Ruedy proposed we get a horse and buggy and go over to the Virginia side. Of course I agreed, as I did to everything he proposed, and when he further suggested that we have a bottle of brandy added to complete the rig, I also assented. We had had something before we left home, and now we treated the stable boy before starting. We treated the ferryman when we crossed the river, we treated the first man we met on the Virginia side, and then for want of some one else treated each other. I wasn't hardened to that sort of thing, so that is about the last I have any distinct remembrance of till I woke up two days later to find myself at a low tavern in a little town some twenty miles from the river, and there, while I was trying to collect my rather bewildered ideas and think what I had better do, the owner of the horse with a sheriff found and arrested me. The horse was in my possession and the landlord said I had called it mine. Ruedy had disappeared, and nobody would believe my story, while, to make mat-

ters worse, that region had been suffering for some time from a gang of thieves, and they were anxious for some one to make an example of; so I was taken back in irons. Court was in session, and in less than a month I had my trial, my conviction, and a five years' sentence. At first my one thought had been to keep it from mother and the folks at home. It would be happiness for them to think me dead rather than to know the truth,but when I found myself locked up here,with even the excitement of suspense over, I thought I should die. I was young, proud and with all a boy's wild hopes, and I almost hoped I should die. But I have lived through three years of it, of the convict cell and convict dress and convict silence. I told you that I had a Christian training; that is something one cannot easily shake off. The old texts and hymns I heard in the village church and in my own home haunt me here, and one, 'He will blot them from the book of his remembrance,' is always ringing in my ears,for it has seemed that I was, indeed, utterly forgotten of both God and man."

There was a pathos of dull misery in the tone as well as the words with which he ended his story,that touched Harley's kindly heart and made him long to give some crumb of comfort, but his training had not been particularly in a theological line. However, he shook Brainard warmly by the hand with "Well my boy, yours is a pretty hard case, but keep up a good heart. I'll see what can be done about it; and as to your being forgotten,that's all nonsense. You know your mother thinks of you every day of her life, and as for the Lord, why, who knows but he sent me here to-day?"(A remembrance of his sudden impulse flashing through his mind and giving him a pleasurable sense of being a sort of committee man of Providence, as it were). "We don't know for certain that he did, of course, but still it wouldn't do any hurt to think so," and the Hon. Julius hurried away, congratulating himself that his effort in imparting religious instruction had been quite a brilliant success.

Returning to his hotel, what was his surprise to encounter his legislative friend, the "member from Belmont county,"who had run up to look a little after the affairs of state before the meeting of the Assembly,and Harley lost no time in imparting to him the discovery he had just made that there was a young fellow from his county in the Penitentiary who "really ought not to be there."

"So he says, eh?" with a superior smile, for the Belmont gentleman having enjoyed the advantage of ten years' legislative experience was inclined to look upon new comers, like his Bytown colleague, as unsophisticated, mere chicks in fact in the ways of the world. "Of course they are all victims of circumstances," he continued, critically balancing his cigar; "never knew one to be guilty of the crime for which he was sent; in fact, to take their word they are the most innocent body of men ever collected together."

But Harley was not to be repulsed. "Just go over with me and hear this boy's story for yourself."

"Oh, I'll do that,"was the careless assent,"though I doubt if it will bear examination." But he, too, was touched by the simple story, and, urged on by his friend, made immediate inquiries into the case, which confirmed the truth of Fuller or Brainard's statement, and the facts being laid before the Governor,Mr. Harley had the pleasure before he left for home and Thanksgiving of walking down to the Penitentiary with a pardon in his pocket, and it is doubtful if in all his full,prosperous life he had ever known many happier hours than when young Brainard stood before him once more a free man, his face flushed with joy,and his voice choked with emotion, and putting in his hand the little purse that had been raised by a few who had become interested in his story, told him to take the next train for Massachusetts and Thanksgiving.

The young man, clinging to his hand, exclaimed over and over again, "Oh, Mr. Harley, you don't know what this is to me. Why,it is home and friends and a chance in life again. But how can I ever thank you or ever repay you for it all?"

"By letting us know that you have made a man of yourself, a sober, honest, honorable man."

"Please God I will," was the faltering answer. "I have had a bitter lesson, but it has been well learned." And so they parted, the one to social pride and position,to a rounding of the year's pleasant success, made sweeter by this truest of all charities,the charity of helping the other to a returning akin to his of whom Christ taught, with the treasures of growth and years and opportunities spent and wasted, but with the promise of a new and nobler life opening before him,with that penitent cry, "Father, I have sinned against heaven and in thy sight."

II.

An old brown farm house rested snugly in a little hollow among the Massachusetts hills. A quaint old house with great chimneys, a sloping roof and dormer windows,with tall walnut trees swaying over it, and a great bitter-sweet vine clambering over the low eaves and mossy shingle roof, its clustering berries opening their scarlet hearts under the keen frost touches. There are clumps of great lilac and snowberry bushes in the yard, and dry stalks where hollyhocks and asters had bloomed,with a few hardy marigolds still lingering in sunny corners. There is a garden at the foot of the yard, an old-fashioned garden, with its broad center walk down from the picket gate, with a row of beehives under the plum trees on one side and bunches of carraway and anise and fennel and dill for summer Sundays and winter seed-cakes on the other, with a hedge of currant and raspberry bushes, a spreading barberry in one corner,and a border of sage and summer savory and saffron and pennyroyal. And in front of the garden wide meadows, for the old house stands amid its clustering barns,apart from even the drowsy stir of the quiet country road,with the heights of far, blue, mountainous hills lifting on the north,and in the east a narrow glimpse of the sea,whose breaking surf may be heard in storms or the stillness of clear nights. The entrance is up a shaded grassy lane, whose gate rolling on clumsy wooden wheels is seldom closed;on the one side is the meadow,on the other a stubble field of corn, and beyond that the orchard, with interlacing arches of gnarled old trees,and out from among these juice-gathering roots bubbles a clear spring that trickles down across the lane into a sunken mossy trough where the horses are led to water and the cows love to linger on their way to the milking yard.

It is Thanksgiving Day, cold and grayly clear, with a thin, pale sunshine over all the soft, brown fields and russet woods where the leaves of the oak and beech still cling,but the walnut trees have long been bare,the lane is full of the dry, rustling leaves of the apple and maple, and the thread of a brook murmurs half-choked by them; the barberrys gleam redder than ever among their brown branches, as do the few ungathered apples swaying on high and scattered boughs. It is Thanksgiving Day in the wide old kitchen where the broad fireplace and brick oven stretch behind the stove, and on the high mantel glisten shining brass candlesticks,the floor white scoured, and whiter still by contrast with the heavy wainscoting and many-paneled doors, almost ebony black by time and bright by frequent rubbing. But there is no stir of glad bustle, and the old turkey stands around the door and shakes his red head in calm security. Holidays are the saddest days in the year, when there is only silence and vacant places for the dear ones that once made their fulness complete, and so the white-faced widow feels as she goes about her simple morning duties. There is the early breakfast, and then she takes from its stand the worn family Bible, in which is written the birth and death of the husband and father, whose fingers had turned its pages for so many years, and the children who gathered in that old kitchen to listen, till, children no longer, they had gone forth from the home, some to the tumults of life,some to the hush of the grave. In a voice that is tremulous with years and many sorrows she reads the chapter indicated by the faded ribbon as the one in course, while the shock-headed hired man sits very upright,his thumbs pressed hard together in token of respectful attention. Then follows a prayer, in which the daily needs, through long repetition,have crystallized into a set form of phraseology. John is used to it all, to the remembrance of "this thy young servant now before thee," and for the absent, and to the tremor that always thrills her voice as she asks for the "missing one, that if he be among the living the arms of love may still be about him,"and only thinks that she is most through,and he will go out and feed the cows their cornstalks. By and by he brings the old brown horse and still older "calash top" around to the stepping-stone, and the little widow in her carefully kept black steps in, with a gentle reproof to John for not going too, and taking the lines into her mittened hands drives the two miles over the frozen, hilly road to the "Centre church," and all alone in the long,high-backed pew,save for the memories that cluster there, listens to the Proclamation and Thanksgiving sermon. Passing out at the close of the service, through neighboring family groups, gathering with cheerful greetings and chatter,a dimness comes before her eyes at the sight as she turns away up the steep,lonely road, the raw wind beating sharply in her face. John is waiting to hurry the horse into the stable, and then goes whistling away over the fields to his own Thanksgiving. As she enters the warm kitchen the toothsome flavor of the chicken she has put to roast (for she can not let the day pass without some slight observance of its feast) meets her, but the tall old clock ticking so loudly in the corner is the only sound that breaks the stillness, and the great gray cat rubbing about her is the only living thing that bids her welcome.

Never before has Thanksgiving Day found her utterly alone. Once there were fires in the "square rooms," a long table with a great turkey for the center-piece, and the house rang with gay voices and laughter,among which Harry's was the merriest of all. Only last year Jane was with her, but looking from her window across the hills she can see the white stones gleaming in the little burying ground where the autumn leaves are drifting over Jane's grave, and Harry—it is three years since she has heard of him, three years that she has been secretly praying God for the unspeakable comfort of knowing that he, her baby, her darling, has found the same quiet rest; and now Elizabeth in Wisconsin and James and Luther in Iowa are urging her to leave the old farm and come to them. No, she can not live alone, but they do not know what they ask. Leave the old house, the home to which she came as a bride, the rooms where she sang lullabys to her babies and folded the hands of her dead? And so absorbed in memory as she draws out the little round table and spreads it for the solitary meal, it is not strange that she does not hear a step coming through the dry leaves in the lane,a step that pauses by the little brook and again at the barberry bush; that hesitates at the gate, and coming softly up the stone walk, lifts the latch slowly and gently. The widow hears that. Some neighbor is coming in. She will put on another plate. But it is no neighbor's face that greets her as she looks up. The plate (and it is one of her best China, too) falls to the floor in fragments and she walks over them all unconscious,and the chicken in the oven gives many a warning sputter before she is aware of anything save the joy that this her son that was dead is alive again, was lost and is found. There might have been gayer,merrier Thanksgiving dinners eaten that day, but hardly one of more heartfelt happiness than that in the wide, low-ceiled kitchen, with the November afternoon sun shining through the tiny-paned windows shaded by the scarlet-flecked bitter-sweet vine, where blue jays and a late robin or two chattered and fluttered over their Thanksgiving. True, there is a stain of shame on an honered, untarnished name, and the shadow of a disgrace that time nor penitence can never wholly wipe away, but there is the humility that springs in the still valley of humiliation,the strength that is born of trial,and the contentedness of a heart that has found its rest.

That was four years ago. This summer the Hon. Mr. Harley, in a trip among the Massachusetts hills, passed through the gate, rolling on its clumsy, wooden wheels, up the grassy, shady lane, past the gnarled old orchard and thread of a brook; past the garden with its spreading barberry, its spicery smell of aromatic herbs; its bees humming under the plum trees; up the narrow stone walk under the tall walnut trees to the kitchen door, and the joyous greeting of the sun-browned young farmer, whose smiling face still shows lines of pain and conflict seldom seen in one so young. There is a greeting no less hearty, if shyer, from the blushing young wife, and the very young gentleman in very long dresses, who is introduced as Julius Harley Brainard. But best of all is the welcome of the white-faced, white-haired woman in her arm chair by the bitter-sweet shaded window, with her great Bible open on the stand beside her.

"Yes," she said, in her sweet, weak voice, "I am glad to see you before I go, and that will not be long, but I have nothing more to ask. I have lived to see my son restored to me. I shall end my life in the old home among the old friends. The good Lord has granted me every wish, and since that four years ago all my days have been Thanksgiving days."
—*Cleveland Herald.*

The late Professor Samuel Miller, of Princeton, New Jersey, was a man of large benevolence. He refused to aid no object which he considered worthy of public or private beneficence. He used to say that he loved to have a nail in every building intended for the glory of God or the good of man. It was in his heart to aid to the extent of his ability every worthy cause. And doubtless he had his reward. He had it as he went along in the consciousness of doing good. He had it in the prayers and benedictions of the poor. He has it now in heaven in the smile of his divine Lord. And he will have it in the great rewarding day, when the Master will bring to light every good deed, and say unto him, "Well done, good and faithful servant; enter thou into the joy of thy Lord." Were all to act on the same principle, how much good would be accomplished!

ELGIN CONVENTION (*Continued from 9th page*).

"party." We allow a third or fourth-rate politician to go to our legislative halls and make our laws, laws at variance with the teachings of the Bible and the will of God. Until the Christian people come together and say we will have proper laws and have them properly enforced, we cannot hope for a remedy. The merchants of Tyre insisted upon selling goods near the temple on the Sabbath, and Nehemiah compelled the officers of the law to do their duty and stop it. So can we compel the officers of the law to do their duty. Our laws are sufficient if we will only enforce them. Sin is stubborn. I wish that the Christian had the persistency of the sinner. Sin is ever persistent. Drive the saloons out of Elgin, and they will locate just outside the limits. Close the front door, and the back door comes open. Close the saloon altogether, and the drug stores come into active service. When the church of God awakes and does its duty on one side and the state on the other we shall have no further trouble in this matter.

The doctor continued his explanation of Nehemiah's course in a masterly manner, making so plain the application to the present that it seemed like a picture of to-day.

Prof. Samuel Ives Curtis, D. D., of the Chicago Congregational Seminary, from whose faculty he was a delegate, spoke of the sympathy of his institution in this movement. He referred the case of Toronto where, under the executive control of a Christian Mayor, there is presented the illustrious example of a city that keeps the Sabbath. "Remember the Sabbath day to keep it holy," is forcibly impressed in the Scriptures. We are not commanded to remember the Sabbath as a day of rest or recreation, but to "keep it holy." If we keep it holy, we shall not go out on excursions, on pleasure bent. This day belongs to God; in his service shall we spend it. In foreign cities, following the church services, the people go to the beer garden, to the theater, and to every form of pleasure. The Fourth Commandment seems to have been singled out by foreign nations to be disobeyed and broken down. In Leipsic it has been found that on a single Sabbath, out of a population of 150.000, but two or three per cent are in church, while 40,000 are off on excursions. The church that is thus handicapped by the pleasure-seeking throng ceases to be an instrument of good to the glory of God. When the ministers of the Gospel have it known that they never travel on Sunday, they will have more influence with the congregation, and Sunday traffic will be materially decreased.

Rev. A. H. Ball, from the committee on resolutions, offered the following additional report, which was adopted:

Resolved, That we look with shame and sorrow on the non-observance of the Sabbath by many Christian people, in that the custom prevails with them of purchasing Sabbath newspapers, engaging in and patronizing Sabbath business and travel and in many instances giving themselves to pleasure and self indulgence, setting aside by neglect and indifference the great duties and privileges which God's day brings them.

2. That we give our votes and support to those candidates, or political officers who will pledge themselves to vote for the enactment and enforcing of statutes in favor of the civil Sabbath.

3. That we give our patronage to such business men, manufacturers and laborers as observe the Sabbath.

4. That we favor a permanent Sabbath organization for the State of Illinois; the object of which shall be the creation of public sentiment and to secure the enactment and enforcement of necessary laws for the protection of the Sabbath.

5. That we favor the organization of auxiliary societies to accomplish the above object.

6. That four committees be appointed by this convention, consisting of two persons each, a minister and a layman, one committee to carefully and accurately investigate and report to the next convention all the facts obtainable concerning Sunday business; one to investigate and report similarly concerning Sunday newspapers; one concerning Sunday pleasuring; one concerning Sunday transportation and travel.

The committee also roported a form of permanent organization, to be called The Sabbath Association of Illinois, whose purpose shall be to recover and preserve the Scriptural and historical Sabbath, commonly called the Lord's day.

On the last evening, after devotional service led by Rev. George R. Milton, the pastor of the church where the convention was sitting was called to the chair. Rev. Walter O. Ferris made a short speech on financial questions, and a collection was taken. Rev. D. W. Wise moved a resolution of thanks for the hospitality of the good people of Elgin. Letters were read from Dr. Herrick Johnson of the Presbyterian Seminary, Chicago, regretting the necessity of his absence, and condemning especially the Sunday newspaper; also from George May Powell, secretary of the Sabbath Association of Philadelphia. It was announced that the influence of the convention was already being felt—a butcher in in the city announced that his shop would close, and a letter was read from a druggist asking that an effort be made to close that branch of business.

Pres. C. A. Blanchard was introduced by pastor Rowlands as the one to whom the convention was indebted for its great success. He spoke briefly, saying that in this great work we are undertaking for the Sabbath we are representatives of the Lord God. The work is not ours. We must always remember that we are commissioned. Our own words have little weight. God's have power. It made no difference who bore the note from Grant to Buckner at Fort Donelson. It was the order that meant unconditional surrender. He illustrated by the boldness of General Connor at Salt Lake many years ago, how Christians must be invincible, not because of what we are, but because of what God is. The church has been thoughtless and neglectful of her work. Though armed and carrying bows we turn back in the day of battie. We need the courage of moral conviction, as Marshal Ney was brave for his French master in covering the renowned retreat from Russia.

The committee on nomination reported as follows:

Committee on Sabbath business—L. N. Stratton, G. P. Lord.

On Sabbath papers—H. W. Harbaugh, Amos Churchill.

On Sabbath pleasuring—C. E. Mandeville, Ezra A. Cook.

On Sabbath travel—James Lewis, Deacon Cornell.

The officers for the permanent association were also nominated:

President, Charles A. Blanchard of Wheaton.
Corresponding Secretary, W. H. Holmes, Joliet.
Recording Secretary, Dr. Staunton, Rockford.
Treasurer, W. L Gary, Wheaton.
Executive Committee: The above named and Thomas E. Hill of Prospect Park, John Mitchell of Sycamore and Benjamin Douglas of Chicago.

All of the above named were elected unanimously by the convention.

Professor Fischer presented the following resolution which was unanimously adopted:

Resolved, That this association authorizes the executive committee to request railway corporations and news papers to discontinue the running of Sunday trains and the publication of Sunday editions of their papers.

Rev. Mr. Rowlands closed the session with a short address to the delegates present and to the people of Elgin.

After a song, Rev. C. K. Colver closed the convention with the benediction.

—Ira D. Sankey, the singing evangelist, and companion of Moody, sailed for Europe Saturday, November 12.

—Fowler Hall, the new addition to the McCormick Theological Seminary of the Presbyterian church, was dedicated last week.

—The evangelist Moody was in Chicago Friday and was at first announced to speak in his old church on Chicago Avenue in the evening, but the appointment was withdrawn. He went on to Pittsburgh to begin a series of meetings.

—Rev. A. W. Parry, late pastor of the Free Methodist church at Prospect Park, Ill., was appointed agent of Evansville Seminary by his conference, but the sickness of the principal has compelled him to take temporary charge of the school.

—The one hundred and fifth session of the Methodist Conference (South) began at Danville, Va., Nov. 16, Bishop Key, of Georgia, presiding. When a motion was made to appoint a committee on temperance, the Bishop said: "No, sir, we do not appoint committees on temperance; we have passed temperance down in my county, and now call it prohibition." A committee on prohibition was appointed.

—Dwight L. Moody inaugurated a series of meetings on Sabbath day at the Grand Central Rink in Pittsburgh. The meetings are under the auspices of the Evangelical Ministerial Association, and will be continued daily for several weeks. The services Nov. 20 were attended by over 12,000 persons. There were fifty conversions.

—Rev. H. C. Heyser, pastor of a German evangelical church, has resigned. He says: "The cause of the disagreement is due to the fact that we have socialists and anarchists among the church members. They want a religion without a Christ and a world without a God. That is a kind of theology of which I have no undertanding, and not being able to preach it I resigned." The most influential members in the congregation, it appears, are either saloon keepers or proprietors of shooting galleries, and the church is unable to discipine them.

LITERATURE.

THE PLEASURES OF LIFE. By Sir John Lubbock, Bart. Pp. 107. Price, 25 cents. John B. Alden, New York.

This is a volume of lectures by an Englishman who is eminent in Parliament, as a banker, a zoologist, and student and writer on topics relating to the early condition of the human race. The book is hardly written from the standpoint of a Christian; though if we limit the meaning of its title to those pleasures which are derived from the present life, and regard the higher and sweeter pleasures of the spiritual life as belonging to another classification, the work has a useful place. Though the Bible is placed at the head of the list of one hundred books that are often mentioned for their contributions to the genuine pleasure of life, it is hardly referred to otherwise. Writing from the standpoint thus indicated, the author gives us charming discussions on "The Duty of Happiness," "The Happiness of Duty," "A Song of Books," "The Choice of Books," "The Blessedness of Friends," "The Value of Time," "The Pleasures of Travel and of Home," "Science and Education." As a literary volume it will delight every reader. As a scientist the author magnifies the agency of scientific studies above measure in removing superstition, and confidence in witchcraft and sorcery. But science of itself has done very little of the kind. From the standpoint of the author it is a very entertaining and cheering book, full of helps to gratitude to God, the giver of all good: and it would have marred no page if there had been more positive recognition of this fact—the most fundamental to all true enjoyment.

The Story of Jonah is the title of a sermon by Prof. L. T. Townsend, D. D., professor of Theology in Boston University, in Plymouth Church, Brooklyn, last May. It is published at the request of a number of members of the church. It is a very able, learned and logical argument, establishing the truth of the Bible narrative in the most convincing manner. The discourse is issued in handsome style, and sold for 20 cents by J. J. Arakelyan, 150 Pearl St., Boston.

Mr. George Kennan, the Siberian traveler and writer, has been black-listed by the Russian Government, and will not be permitted to re-enter the Czar's dominions. "I expected, of course," says Mr. Kennan, "to be put on the Russian black-list. I am only thankful that I succeeded in crossing the frontier with all my material and papers coming this way. The outside of the Russian frontier line is a good enough side for me at present. I became satisfied before I got half through Siberia that I should never be permitted to go there again, and that after the publication of my papers no other foreigner would be allowed to make investigations there, and I lost no possible opportunity to secure accuracy and thoroughness. I brought back more than fifty pounds of notes, papers, and original documents, many of the latter from secret government archives, besides 500 or 600 foolscap pages of manuscript prepared for me by political exiles in all parts of Siberia, and covering the most noteworthy episodes in their lives. I visited every convict mine in Siberia, and every convict prison except one, and I believe I know the exile system better than most officers of the exile administration, and far better than any outsider. I can regard the black-listing, therefore, with a certain degree of complacency. The stable door is locked, but the horse has been stolen—and I've got him"—*N. Y. Tribune.*

The November number of the *Cosmopolitan* is guilty of an act which should be a crime for a respectable magazine, in advocating pugilism, the most beastly of so-called sports. It is no excuse that this is done by an author of some repute, Julian Hawthorne. The second part of Hornaday's "Passing of the Buffalo" is entertaining, but coarse and vulgar in passages. "The California Ranch," by Ella Sterling Cummins, gives a mass of information in regard to the great farms on the Pacific Coast. Shirley Dare, in an article on "A Brighter Outlook for Women," advocates the revival, in a modified form, of the convent for the benefit of unmarried and widowed women, that depend upon themselves for support. Joel Benton explains "The Origin of Love and Beauty," while William H Rideing describes "The Boyhood of James Russell Lowell," and Joseph T. Alling gives a lively and picturesque description of "The Chief City of a Moorish Despot."

H. C. Bunner's story in *Scribner's* for December is entitled "The Zadoc Pine Labor Union," and is said to be filled with humor and genial satire, exposing the absurdity of the foreign ideas about labor and capital which have found a foothold among workingmen in this country. Mr. Bunner is editor of *Puck,* which has always used toward the labor lodges that severity which their bad principles deserve.

Vick's Magazine opens fire this month on the English Sparrow, and if the little chirpers, so harmless looking, deserve one-half the punishment due under the indictment, they would soon be banished to some corner of the globe where they would have no one to annoy but themselves. Like anarchy, beer saloons, and lodges—all foreign importations—they should be driven back into the Atlantic.

The November *Library Magazine* has biographical articles on Coleridge, Richard Jefferies, Walt Whitman,

and Thackeray. Popular topics are discussed in "The Nile and its Inundations," "Wheat Growing in India and America," "What is a Day?" "The Moon and the Weather," "The Railway Question in Manitoba." "Church- going" and "Sermons" suggest practical religious discussions.

SUBSCRIPTION LETTERS.

The following have made remittances of money to the *Cynosure* from Nov. 14 to Nov. 19 inclusive.

Mrs J Haire. J Stratton, J Humble, G W Merritt, B Willis, W W Cromwell, S C Taylor, W Knight, I C McFeeters, J Swank, J M Hervey, J Gowan, R A Wilson, H C Frink, A Sullivan, D C Martin, Mrs W W White, P Brenner, E I Wickersham, Rev C E Drew, J McLaren, M A Gault, G Neiswender, Rev A W Parry, T Fraser, B L Todd, J R Denison, J F McKee, R H Shaw, S Jackson, Mrs E M Livesay, J Gomer, J P Thomas, Mrs J B Nessell, T C Anderson, Mrs M Wilson, Dr Tagert, F M Cory, J Luce, Mrs C E Douglas, G Burnett, Rev A W Hall.

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Butter, medium to best	16	@	27
Cheese	04	@	12¼
Beans	1 25	@	2 50
Eggs	17	@	18½
Seeds—Timothy	2 00	@	2 35
Flax	1 02		1 17
Broom corn	02½	@	07
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Hides—Green to dry flint	07½	@	13
Lumber—Common	11 00	@	18 00
Wool	10	@	35
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Wheat—Winter	83¼	@	93
Spring			86
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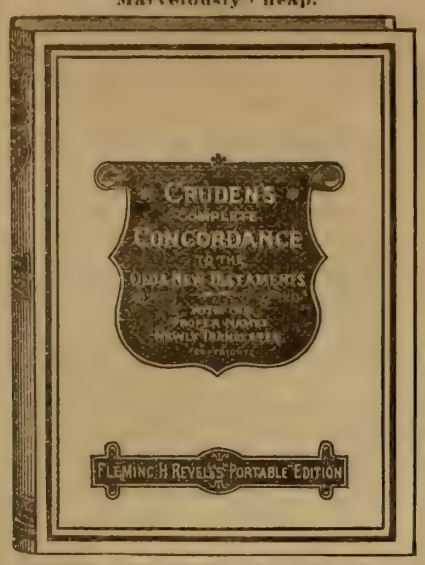

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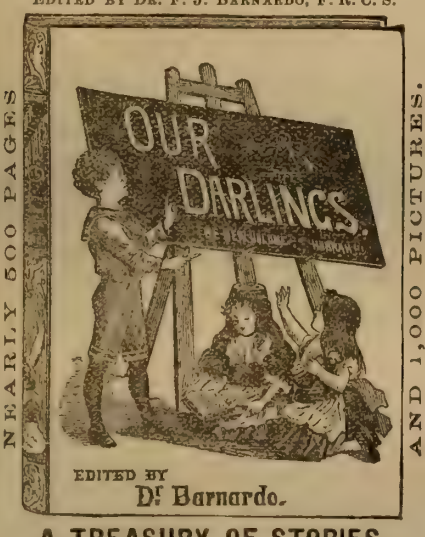

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Commit thy way unto the Lord; trust also in Him and He shall bring it to pass. Ps. xxxvii., 5.

PRECEPT.

In returning and rest shall ye be saved; in quietness and in confidence shall be your strength. Is. xxx., 15.

PRAISE.

Return unto thy rest, O my soul; for the Lord hath dealt bountifully with thee. Ps. cxvi. 7.

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John J. Willis, superintendent of Lawes and Gilbert's experimental farm, Rothamsted, England, in summarizing the results of the renowned experiments of Lawes and Gilbert, writes in the *American Agriculturist* for November:

No soil is so rich that it cannot be made poor, if not almost barren; for, with every crop removed there is necessarily a certain quantity of inorganic matter, as well nitrogen, taken from the land. And if this goes on year after year, without restoring to the soil something of what has been taken out of it, the land becomes poorer and poorer, and at last is capable of growing only the most meager crops. Every acre of land growing a crop of thirty bushels of wheat removes about one hundred and ninety pounds of mineral plant-food and forty-five pounds of nitrogen. Land may also be exhausted by feeding stock. If what is grown be consumed on the land so that all the solid and liquid "*excreta*" produced be restored to the soil, the fertility of the surface soil would be slightly improved, but the soil as a whole would not be sufficiently enriched to produce a correspondingly large crop as that eaten off, because something would have been assimilated by the animals for respiration and increase of meat. Therefore, some other external supply of manure is rendered necessary if the fertility of the soil is to be maintained. There is, however, a certain amount of inherent fertility in nearly every soil, which it is extremely difficult to exhaust This fact can be capitally illustrated by the Rothamsted experiments where cereal crops, of wheat and barley, have been grown on the same land year after year without manure, for more than forty years, and the whole of the produce, both grain and straw, removed.—*American Agriculturist.*

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NEWS OF THE WEEK.

THE ANARCHISTS.

Johann Most, the anarchist, was arrested Thursday on an indictment for making an incendiary speech, calculated to incite a riot. The prisoner was locked up in one of the cells at police headquarters.

The Newark (N. J.) anarchist, whose saloon license has been revoked, refuses to close his place, and a collision is feared between the police and the "reds."

Petitions are being signed at Hartford, Conn, asking for the resignation of the Rev J. C. Kimball (Unitarian), pastor of Unity church, who, in a sermon last Sunday, compared the executed anarchists to Jesus Christ.

Two dynamite bombs, of the gas-pipe pattern, were found at St. Joseph, Mo., Thursday. One had been placed at the entrance to the city hall. The implements were exploded and showed terrific force. The Chief of Police notified his men to shoot all anarchists who resisted arrest.

What appeared to be a genuine dynamite bomb was found Friday night at the door of the local department of the Columbus, Ohio *State Journal*. A match was so arranged that if any one stepped on it the fuse would take fire and explode the dread implement.

A gas-pipe bomb, with fuse attached, was found Wednesday night at the door of an orphan asylum in a suburb of Cincinnati. The police took possession of the infernal contrivance,

A dynamite bomb, made of one-inch gas-pipe, with solid brass ends and six caps so placed that a fall would certainly strike one of them, was found by the janitor of the Embury church, Rockford, Ill, Sunday morning. It was placed so that had he opened the church as usual a swinging door would have knocked it down several stone steps and undoubtedly exploded it.

GENERAL.

The gold ledge recently discovered near Prescott, A. T, is said to be the richest ever found in the country. The ledge can be traced for nearly two miles, and the quartz rock taken out averages $100,000 a ton.

The Pennsylvania Railroad Company has decided to establish for its employes a trust savings fund, in which amounts from $5 upward may be deposited, and draw 4 per cent per annum interest.

A contract for two pumping engines of 15 000,000 gallons capacity, each, for the Minneapolis (Minn) City Waterworks was let Friday. They will cost $129 000, and will be the largest pair west of New York.

Just before noon Friday an aerolite, weighing three tons, fell in the street in front of the Merchants' National Bank at Amsterdam N Y., creating the greatest excitement A deep indentation was made by the visitor from on high, in whose mass experts have found traces of iron, nickel, aluminum, and other metals.

During the year ended October 31 last, seventeen Gloucester (Mass.) fishing vessels were lost, 168 men perishing, who left over sixty fatherless children.

Dillard and Anna Bruins, who have been living upon public charity in Indianapolis, have fallen heirs to coal property in Pennsylvania worth nearly one million dollars.

ACCIDENTS.

The Anchor Line steamer, Arizona, was almost entirely destroyed by flames early Thursday at Marquette, Mich. The crew was in great danger for a time, and escaped, the vessel being run into port. The cargo and vessel are a total loss.

An explosion of gasoline lamps in the storage house of the Edison Electric Light Co., at Philadelphia, Thursday night, burned fourteen men, some of whom are not expected to survive.

An Italian workman fell 900 feet down the Hecla Mine shaft at Ishpeming, Mich., Thursday. He leaves a large family.

News was received to the effect that Indians are burning the Oklahoma country. No cause is assigned for the alleged outbreak. The supposition is that there is an uprising against "boomers."

A most disastrous fire visited Memphis, Tenn., Thursday night. It started in the buildings of the Merchants' Cotton Compress and Storage Company, and destroyed them, with 13,200 bales of cotton and several compresses. The loss will reach $800,000, on which there is not a great deal of insurance.

Robbers, who reported they were detectives, committed several burglaries in Tompkinsville, the county seat of Monroe, Kentucky, Thursday morning, and then set fire to the town, and it was almost wholly destroyed. The county records wore all burned.

A passenger train on the Brazil Branch of the Evansville and Indianapolis road was thrown from the track near Brazil Friday night, and the engineer was buried beneath his locomotive, which, with a coach, was consumed by flames. The fireman and brakeman were seriously injured, as were some of the passengers.

In the vicinity of Hope, Ark, and in the hills and bottoms of the Red and Sulphur Rivers, forest fires are raging. Many farm houses and out buildings have been destroyed, and numbers of hogs and cattle have been burned to death. At Little Rock the smoke is almost suffocating, and unless rain speedily falls the losses throughout the State will be very heavy.

Barnam's great show in winter quarters at Bridgeport, Conn., was entirely destroyed by fire Sunday evening. In less than thirty minutes the immense two-story building, 600x200 feet, was consumed Thirty elephants, a rhinoceros, and three lions and a few horses were rescued. The rest perished miserably.

Six men were blown to pieces Wednesday by an explosion in the Hancock Chemical Company's packing house for dynamite at Ishpeming, Mich. No trace of the men or building was found, such was the force of the shock.

It is reported that a few nights ago two negroes of Montgomery, Ala, assaulted Miss Fralish, a respectable young lady, while she was alone at home. The neighbors scoured the country until the brutal negroes were found. They were taken before the young lady who promptly identified them, The negroes were then chained to a pile of logs, which was set on fire and the two were soon enveloped in flames. Their cries were most pitiful, but they were left to their fate and burned to ashes.

FOREIGN.

The Czar of Russia arrived in Berlin Friday morning. The preparations to receive him were in keeping with his rank. The enthusiasm displayed was only moderate The Czar is looking very sad and careworn. The Czarina and the Princess William were more heartily cheered than were their husbands The spectators displayed more curiosity than enthusiasm. As the Czar and Prince William were driving through the Koenigs platz a man threw a paper into the carriage in which they were riding. The occurrence, for a moment, caused intense excitement among the onlookers The man was immediately seized by the police. Later, while the imperial party were passing through Unter-den Linden, a young man tried to throw a petition into the Czar's carriage. He was arrested.

It is said that Tippoo Tib, the African chief upon whom Stanley relied so much for assistance in the Congo country, has proved traitor to the explorer, and that the latter has been compelled to fight to save his life. His rear guard is reported annihilated.

The Dutch steamer, W. A. Scholten, Captain Taat, which left Rotterdam Saturday for New York, was sunk by a collision with the steamer Rosa Mary, of Hartlepool, at 11 o'clock at night ten miles off Dover, England. The Scholten carried a complement of 230 passengers and crew. The steamer Ebro of Sunderland rescued ninety of the crew and passengers and landed them at the Sailors' Home at Dover; 132 others are missing. One passenger and a child of the party brought to Dover were found dead from exposure. It is hoped that passing vessels have rescued the missing ones.

Letters from Berlin describe the state of public nervousness and solicitude as truly painful. The popular conviction in Berlin is that it is a close race which shall go first, the Emperor, the Empress or the Crown Prince. All three are regarded as stricken with death. The aged Kaiser is forced to get sleep, and spends the most of his waking hours in a sort of lethargy, broken only by attacks of agonizing colic.

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ELEVEN SHARES TAKEN.

The proposition to send 1000 copies of the *Cynosure* to colored ministers in the South has an excellent endorsement from Bro. Hinman, the N. C. A. Southern agent, who evidently had not seen the proposition in the *Cynosure* when he wrote. Please turn to his letter and read where he says, speaking of the effort to send the New York *Voice* to all ministers."There is still greater need of a fund to send the *Cynosure* to the ministers; for while there are many papers that will give the people the facts about temperance, there are very few that will tell the truth about the 'unfruitful works of darkness.' I suggest that $1,000 be raised and applied to that purpose."

Several friends have sent in since last week and eleven of the hundred fifteen dollar shares are taken. We are almost impatient. Dear friends, let us hasten this good work. Send what you can and remember how much every dollar heretofore invested in this way has accomplished.

The announcement that Gladstone will visit this country next spring brings a thrill of satisfaction to every American heart. The greatest of modern statesmen has not always appreciated this country at its full value, but his views have changed since the war, as have those of many other people, and he is now more fully in sympathy with our institutions than any of his compeers, unless we except sturdy old John Bright. Mr. Gillig, the banker of the American Exchange, London, who brings word of this visit, says that the advice of physicians that an ocean voyage will benefit his health has inclined Mr. Gladstone to overcome his aversion to a sea voyage, and he has always cherished a desire to visit this country. He will remain about two months and will visit the principal cities.

The *Golden Rule* of Boston says: "At Sidon, sister city to old Tyre, *the home of ancient Masonry*, there are now going on, partly impeded by the unprogressive and greedy Turkish government, most interesting excavations. Already eighteen sarcophagi have been found, richly sculptured. On one was carved eighteen statues, about three feet high, and inscriptions in Phœnician and hieroglyphical characters. These monuments are at least about three thousand years old, and may, when deciphered, throw light on Bible history." Tyre, as the seat and source of ancient Baal worship, was also the home of the Masonic lodge. The legend of Hiram Abiff is of but little account in comparison. We suggest that as Lieutenant Gorringe of Obelisk fame is dead, that the lodges of this country send their renowned Poet Laureate, Rob. Morris, the champion prevaricator, to supervise the Masonic part of these explorations. His experience in cutting Masonic marks in conspicuous places about Palestine would be of immense advantage to the lodge in this instance.

Dr. Munhall, who began another great meeting in the Doan Music Hall, Cleveland, November 20th, attended the recent convention in Philadelphia on Bible Inspiration. While there he explained to the editor of the *Christian Statesman* somewhat of his course in a revival meeting in dealing with prevalent public evils."My sermon last Sabbath afternoon," he said,"before three thousand men in the Armory in Columbus, under which some four hundred young men arose to profess conviction of sin and desire for salvation, was on 'Sins of Impurity and the Open Saloon.' I have delivered that sermon some sixty times in as many cities, and as far as I have been able to trace its results, about eighteen thousand men have been awakened by it to desires for a better life." It has been a sad fashion with our evangelists, as well as our pastors, to carefully avoid direct attacks upon sins which might be popular with some part of their congregations. Thank God that Moody, Pentecost and Munhall are setting a better example, and are proving that the Holy Spirit will bless the truth spoken faithfully, though it may cut down the vile sins that grow in secret and the people love.

Dr. Pentecost has lately closed a work of salvation in the busy city of Amesbury in the northeastern corner of Massachusetts, the home of the poet Whittier. He began the work October 9. The town was full of intense activity, but all for the present life; and the evangelist found the task of arousing the slumbering churches a difficult one. For a time the congregations were composed of all classes but the vigorous youth and young men and women. This class, which he desired so much to reach, was too busy to care for their souls. In an article in *Words and Weapons* for November, Mr. Pentecost says of one great hindrance to the Gospel work: "The town is full of all kinds of clubs, secret societies and other associations, where men especially congregate to spend such evenings as they have. More church members, we are told, are found in the Masonic and Odd-fellows' lodges, and in the rooms of other clubs and secret societies, than can be found on any single night in all the prayer meetings of the town." In the December *Words and Weapons*, Dr. Pentecost devotes a whole article to this lodge stumbling-block in Amesbury. It seems to have been a stronghold of the devil, nearly impregnable; but doubtless the faithful testimony of the evangelist will bear fruit, and he would find its blessed effect should he visit the place again.

The second trial of John Arensdorf, the brewer, for the murder of Haddock began in Sioux City, Iowa, November 14. The jury selected after several days' examination had a good share of the farmer class—promise of a more hopeful result than the disagreement at the first trial, when, had it not been for one noble old farmer who held out against the other eleven, this leader in murder conspiracy would have gone free to seek another victim. The attorneys of the State have found two important witnesses, a milkman and his wife, who saw the murder and knew that Arensdorf fired the shot. It was expected that the defense would shatter this testimony, but they have not yet assailed it. As before, the testimony of the defense is very contradictory, but shrewd lawyers who well know how "to make the worse appear the better reason," will make all confusion disappear when they address the jury. The people of Sioux City are generally eager to see justice done and the guilty Arensdorf convicted, yet not a few, and some prominent business men, are reported as using all their influence on the other side. May God hear the right and take vengeance upon the guilty.

Prohibition has another backset in the loss of the election in Atlanta, Georgia, by a small majority. Henry F. Grady, editor of the *Constitution*, who took an active part against the saloon, says of the result: "The defeat of the prohibition was not unexpected. From first to last the Negroes were almost solidly against it. Much of this was due to the influence of Yellowstone Kit, a rich and shrewd medicine vender, worshiped by the Negroes, who spoke night after night at the anti-meetings, carried on the shoulders of Negro men. The part taken in the campaign by the ladies was not significant. Prohibition was not beaten on its merits. The law was too extreme, it being impossible to get even medicinal or sacramental wine without violating it. Its administration has been often unwise. Had it not been for these things, the undeniable good it worked would have overcome even the great Negro majority against it. Atlanta will not suffer seriously. The bar-room as it existed—insolent, political, corrupting, and ruling—is a thing of the past. A conference will be held to devise a plan upon which the people can unite. Not the slightest ill-feeling survives the contest, which was without precedent in vigor and aggression. A City Council is to be elected on Dec. 6. In fighting for that, the leaders of the two factions will probably unite on a ticket of the best men in the city, and will seek to elect it by a compact of the conservative element of both sides." Mr. Grady two years ago was the chief antagonist of George W. Cable in his efforts to reconstruct the public opinion of the South on the subject of caste. Had he and others served their God as faithfully as they have their prejudices, the Negro vote instead of now being cast against the best interests of the country, would be joined with their white brethren in forever casting out the saloon demon. Mr. Grady is not reaping a profitable harvest, but he did not sow for any other.

The National W. C. T. U. at Nashville was a meeting of great enthusiasm and success. The superintendents of the forty departments of work in the W. C. T. U. met November 14th for general consultation. In the convention proper among the hundreds of delegates and visitors appeared those of Mrs. Hannah Whitall Smith of Philadelphia; Pundita Remaboi, the learned high-caste Hindoo lady; Mrs. Esther T. Hough of Vermont, editor of the *Woman's Magazine;* Miss Mary Allen West of Chicago, editor of the *Union Signal;* Rev. Dr. Stevenson of Philadelphia, editor of the *Christian Statesman*, and Rev. Dr. Weight of Cambridge, Mass., who conducted a class in New Testament Greek, for the evangelistic department. Frances E. Willard was re-elected president, the old board being honored in like manner. A framed photograph of the temperance temple to be erected in Chicago, to cost $850,000 first proposed by Mrs. T. B. Carse, was exhibited and highly praised, and $6,000 toward its construction was pledged. Resolutions were passed supporting the Blair education bill; a protest against personalities in politics; urging a temperance attorney at Washington to look after the body's interests; vigilance in the preservation of the Christian Sabbath, and urging men to sustain such laws by their votes; equal suffrages; scientific temperance instruction and indorsement of Mrs. Mary H. Hunt; work among colored people, and the reaffirmation of the former resolutions regarding the Prohibition party. Mrs. Tunstall, president of the Indian Territory Woman's Christian Temperance Union, spoke eloquently of the condition of the Territory regarding temperance. She told how, notwithstanding the United States Government is pledged to keep out liquor, it is smuggled in in eggshells, sacks of flour, sold as kerosene oil, and brought in in every possible way. The Indian women all favored temperance and suffrage, she said. The convention adopted a syllabus of the matter and manner of scientific temperance instruction in the public schools.

WEST AFRICAN ABUSES OF WOMEN.

BY J. GOMER, MISSIONARY AT SHERBRO.

I write particularly concerning the women amongst whom I live and labor; but what is true of the abuses of the women here, I have reason to believe is largely true of all African tribes. Of all heathen nations I know of none so degraded as the African; and of all the women of the world I know of none so abused as the African women, and we need not look far for the cause of this state of things, for besides the rum so universally used all along the coast, there are numerous secret societies, some exclusively for women. Foremost amongst these is the Boondoo.

I have tried to learn the nature and object of this society; all I can learn is that girls are taught etiquette, to sing, dance, anoint their bodies, to paint their bodies in the most grotesque manner possible. The Boondoo is to the African girl what the high school or seminary is to the American girl; and it has such reputation here that any female that has not been to Boondoo is called a Gbokah, *i. e.*, a rude or vulger person.

A few years ago a man sent me word that he wished to put two of his daughters in the mission school to be trained. I sent him word that he should come himself and see me. He came, and seemed very anxious that his daughter should learn the white man's book, and all the white man's fashion. I told him we would take the girls and teach them on condition that they be left to us entirely; that they could never follow the Boondoo, or yassy, or any of the country medicines (religions or secret societies) again.

"But these are country girls," said he.

"Very true," said I, "but we will train them for God and the white man's medicine, and it won't do to mix them."

After some farther talk he said, "Very well, I will see the mammy first." I have not seen the man since.

Notwithstanding the supposed refining and elevating nature of these societies the women do not escape the most cruel treatment. Last week a young girl in Shengay told me her story: "My missis send me to Boondoo." (The sessions are held in a thick bush near to a town and last from two to six months.) Whilst in the Boondoo her father died, and the people of the town had to "pull the cry," which means to eat, drink, and dance for several days. She was sold for a cow to be eaten at her father's "cry," and was taken to another town. A man by the name of Baw Baw got into a fight and some of his teeth were broken out. A country court decided that they must pay him for his teeth. She was given to the man to pay for his teeth. She went to the English officer that has lately been stationed in a town near to where she was living, and reported that she had been given to the man for a slave. The officer told her she was free to go where she pleased, and sent her here. The man Baw Baw has followed her here and claims that she is his wife, and demands her; but the constables here refuse to give her up. What is greatly needed here is a West African girls' home, where a hundred, yea, a thousand, of these harmless and friendless creatures could be cared for.

Oct. 12, 1887.

THE LEAVEN OF THE LODGE.

FROM A PAPER READ BY J. W. WOODWORTH BEFORE THE MILWAUKEE DISTRICT METHODIST EPISCOPAL CONFERENCE.

Jesus says, "Behold, I come quickly and my reward is with me to give every one according as his work shall be." Suppose he were to come quickly as we understand that word to mean, would the hosts of itinerant ministers and of local preachers and all the members of what is called Methodist churches, numbering many millions—would they, we say, be ready to meet him at his coming? I think not. But many of the leaders of this vast host would want to hide their heads beneath the mountains from the face of Him that sitteth upon the throne and from the wrath of the Lamb "who is of purer eyes than to behold iniquity," and "cannot look upon sin with any allowance."

There is an evil in our beloved church which must be purged out; and may God hasten the time. I refer to Freemasonry, by which the mind is enslaved, which is worse than the old African slavery, which enslaved the body but left the mind free. The evil, we think, exists mostly among the so-called great and wise and good men of our church. Imagine one of these dignified men stripped almost nude, with a cable tow around his body, hoodwinked and led around a room, the laughing stock of devils incarnate, compelled to kneel and swear oath after oath—such cruel oaths as were never administered in any Christian or civilized court—swearing to persecute any one of their number who would dare to divulge the secrets of their order, and to submit to have their own throats cut or their bowels torn out if they divulged the guilty secrets. Think of these very same men, perhaps the next day, going into a public assembly of respectable men and women and attempting to guide their steps into the way of life! Could you imagine anything more insulting to a true child of God? A true and accepted Mason can, in my view, certainly not be the servant of the Divine Redeemer, who commanded his disciples saying, "Swear not at all, neither by heaven, for it is God's throne; neither by the earth, for it is his footstool; neither shalt thou swear by thine head because thou canst not make one hair white or black."

The leaven of Freemasonry in the church is like the leaven of the Pharisees of which Christ told his disciples to beware. It is hypocrisy, deceit and guile, and gross wickedness, if we may credit the testimony of good men who have repented of the sins and horrible oaths into which they had been duped. These come out boldly denouncing Freemasonry as a master-piece of the devil, hatched out of his infernal brain to destroy souls. But our Lord Jesus will defeat Satan, for he will take the prey from the mighty, and he will purify the church.

Freemason ministers are in low reputation now among the well-informed of mankind; and I trust that soon they will have no flocks over which to preside, to feed on the fat, and clothe them with the wool. "For thus saith the Lord God unto the shepherds, Woe be the shepherds of Israel that do feed themselves! Should not the shepherds feed the flocks?" These words of the God of Israel were spoken in Ezekiel's day to the shepherds of Israel, but they are not of less force now, for the same woe of God is out against the same class of shepherds in this our day. Their end will be according to their works. But what a glorious reward awaits the true shepherd, "for when the chief Shepherd shall appear he shall receive a crown of glory that fadeth not away;" and we have many true shepherds in the church. Jesus knoweth them that are his; and let every one that nameth the name of the Lord depart from iniquity."

THE SOUTHERN LOUISIANA LABOR TROUBLES.

BY REV. H. H. HINMAN.

A minister of the Methodist Episcopal church, who resides at Pattersonville, said he was present when the sheriff's posse fired on the colored strikers, killing four men and wounding three others. There was absolutely no excuse for the murder. There was no riot and no resistance of law. The only pretext was, that the company did not at once disperse. The military who were present did not fire. The shooting of four white laborers at Terrebonne by colored strikers (as it is supposed) was the real incentive, yet no one for a moment imagines that the men shot at Pattersonville had anything to do with the shooting at Terrebonne. There has been much difference of opinion as to the propriety of calling out the troops. The planters approve it, but the Knights of Labor denounce it. It was probably quite unnecessary, but may have been supposed to be a wise precaution.

The real cause of all the trouble was the action of the Knights of Labor in New Orleans, who sought to make use of the plantation hands to further their purposes, and who made them promises that they had no means to fulfill. These laborers were getting from 75 cents to $1 per day, with 50 cents a watch (three hours) for night work. This is larger than the average wages of the South. There are a few planters who have improved appliances for sugar making, who could well afford to pay more. The large majority who use the old open-kettle process can hardly sustain themselves at the present price of sugar. The crop this year is unusually fine and rich. The season so far has been favorable, yet a single hard frost would destroy much of its value.

The strike was ordered in the highth of cane-cutting. The hands who were under contract by the year, and were living in their employers' houses, were compelled, often against their will, to stop work. The result was that other laborers were hired, mostly Germans, Italians, Chinese and Negroes from New Orleans, and the work went on with but partial suspension. Add to this, most of the strikers were evicted.

I stopped at Terrebonne Nov. 14th, and found the M. E. church full of women and children who had fled there for refuge. I called on Rev. Daniel Clay, pastor of the Congregational church, who told me that he was constantly importuned to open his church for the reception of these helpless families. He said that if the weather became cold and stormy he would do so, but so long as it was warm and dry they could live outdoors. He had built the church and preached for them for eight years. He thought the strike wholly unjustifiable and exceedingly foolish. He said that many of them would go to work, but were afraid to do so, and were vainly expecting help that did not come.

Mr. Clay was born in Kentucky in 1812, and is the son of the distinguished Henry Clay. He was a slave until made free by the war. He was sold South when he was but twelve years old, and had no opportunities for an education. He owns a small farm of this good land (*Terre-Bonne*), and is a vigerous old man of excellent judgment, a good preacher, and of unquestionable piety. He had never joined any secret society, but had always opposed them. He gave up the use of strong drink and tobacco, and persuaded most of his people to do so. They had had little connection with the secret societies until the Knights of Labor came there, and by specious promises induced most of his people to join them. He was greatly troubled with the present condition of things, and would have been very glad to have me address his congregation, except that it would be impossible to get them together.

The great alluvial region of Southern Louisiana has all the elements of vast agricultural wealth. In natural water-ways it is scarcely surpassed by any part of the world. It has but a single adversary, and that is water. There are vast marshes and cypress swamps that are uninhabitable, but if drained would produce magnificent crops. Large tracts, that before the war were in sugar plantations, are now simply great marshes. Here and there the old chimnies rise up out of the swamps. Bayou Terrebonne, that twenty-five years ago was navigable for steamboats, is now but a small, shallow ditch. Efforts are being made to restore it, and a steam dredge is now at work on its southern extensions. Some of the plantations are sufficiently high, but with most there is a constant struggle and expense to free them from water. As might be supposed there is considerable malarial fever, but not so much as used to prevail in Michigan, and the colored people are quite healthy.

We are now paying two and one-half cents per pound in duties on brown sugars. Louisiana produces but a fraction of our supply. After a hundred years' trial, it is found that sugar-cane can never be more than an exotic and sugar production an exotic industry. We are paying each year $48,000,000 in sugar duties, or about 100 per cent *ad valorum*. Of this vast sum, it is supposed that the sugar planters receive about $7,000,000 per year. If this sum were withheld nearly all the planters who follow the old process of boiling in open kettles, and they are in a large majority, would have to abandon the business. The result would not necessarily be financial ruin. These lands are well adapted to the culture of rice, cotton and corn; but it would result in the breaking up of many of the plantations and their sale or rental in small holdings, to the Negro laborers. This plan has taken the place, very largely, of the old plantation system in the great cotton belt and has been a benefit to the cotton interest. Here it would, I believe, result in a great benefit to both proprietor and laborer.

Let, therefore, the seven millions that these planters receive from our revenues be annually expended in drainage in Louisiana and Florida, and the sugar interest, so far as it is practicable, would take care of itself. The best equipped plantations would continue with a fair profit and the nation would be saved at least $41,000,000 annual tax. The prairies of Louisiana would furnish the cotton districts the corn and pork which they now get from the North, and all departments of society would be enriched.

Two cases of high-pressure sparkling champagne, one intended for President Cleveland and the other for Secretary of State Bayard, arrived at this port on Monday on the steamer Lord Dough. Colonel G. G. Fisher, an ex-United States Consul, had the wine in charge. The champagne being intended for the highest dignitaries in the country, the ex-Consul presumed that they would be admitted free of duty. Surveyor Campbell examined his law books. He could not find any clause which would allow the wine to come ashore without the usual tariff tax, so the President and the Secretary will be compelled to wait a couple of days for their mellow gift.—*Philadelphia Record.*

Leadville, Col., supports 1,100 saloons—but it has no money in its treasury to support its public schools.

WHY NOT JOIN THE G. A. R.?

Since the organization of the Grand Army of the Republic, I have been frequently urged to join the lodge and become more personally identified with the "boys in blue." In each instance where committees visited me, I replied that, if there was nothing objectionable in the lodge, I would join it at the earliest opportunity. Permit me to give your readers a dialogue that took place while I was pastor of our church in Sacramento, California. It occurred in the spring of 1878. For convenience I will use the abbreviations Com. for committee and C. for candidate, whom I am supposed to be. I will state the points only.

Com.—We were appointed to invite you to become a member of Summer Post No. -- of this city. Our boys have heard your patriotic enunciations upon several occasions since you became a resident of the city, and would be pleased to have you identify yourself with our Post.

C.—Comrade, if there is nothing objectionable in your lodge, I would not object to being associated with those who stood at my side when our flag was about to be stained by the hand of traitors; but I cannot consistently join you until I am made acquainted with your rules of decorum and your tenets of civil and religious beliefs, and be able to indorse them.

Com.—We can assure you that there is nothing in our lodge that you would not approve. When Rev. —— was pastor of the —— church, he was a member of our Post, and was our chaplain. We have had no clergyman in the city since who had been in the army, and our present chaplain cannot, of course, take part with us only on public occasions. We would like to have you become a member so that we could choose you as—

C.—Do I understand you that your present chaplain (Rev. R. Sheliers) cannot officiate in the lodge because he was not in the army? He is a patriot, I am sure, and was one all through the war.

Com.—Yes, of course, our Post is open only to all honorably discharged soldiers.

C.—If I were to join, would you exclude my wife from attending the lodge with me?

Com.—The meetings are held only with interest to those who belong to the Post.

C.—Yes, I believe that to be all right so long as it does not conflict with the interests of others; but I should feel embarrassed to join a society that would exclude my wife from sitting with me to enjoy the deliberations you claim to be of so great value to me. Would you then permit me to tell her upon my return home what occurred at the lodge, so she could have common interest with myself, and feel assured that her husband was indeed connected with a society that brought honor upon herself and her family?

Com.—We have but few secrets. Only such as prevent impostors from imposing on us.

C.—Would you allow me to examine your ritual?

Com.—Yes, here it is.

C.—This is not the one I desired to see. I would like to look into the active and practical workings of the society.

Com.—That is not for outsiders to see; but then there is nothing in it that you would object to, we are sure.

C.—Answer me then a few questions. Do you take saloon-keepers in? And do you take spiritualists, and infidels, and Kearneyites? Suppose I would object to associating with men whose business is inimical to my home; and with infidels and debauched spiritualists, whose principles are calculated to destroy the institutions of both church and state, would your society allow me the privilege to either confer them to the principles of civil and religious purity, or move to expel them from the lodge?

Com.—You see we are not a religious society, and cannot interfere with the personal rights of individuals.

C.—Yes, that may be, but does not the business of making drunkards, and of inculcating anti-Christian sentiments and doctrines, interfere with me and my church, and their work in this city? How can I consistently fellowship a man in a lodge whom I would not take into church? And when you tell me that you do take such characters in, and then prevent Christian men from correcting the evils of their beliefs and practices, you give the fullest proof to my convictions that Christian men cannot consistently be identified with an institution that harbors members the church would not retain.

Com.—Our object is to perpetuate the patriotism that held us together while at the front, and not to teach religious tenets and enforce religious practices.

C.—Comrades, our patriotism has its best exhibition in the public maintenance of those institutions that discourage vice and crime, and provide the remedies for these evils; and when you tell me that wicked persons, who denounce the church, blaspheme God, malign Christian men, women and children, cannot be, and are not, restrained by your society, I am done. I will not yoke my neck with such fellows.

Com.—We regret that you cannot come in among us, and hope you will give it further thought, then we will see you again.

C.—Comrade, in glancing over the ritual you handed me, and comparing your answers to my questions, I plainly see that the G. A. R. is composed of all classes of men. I am also acquainted with many of the boys. When Ingersoll lectured here, some of them applauded his utterances. Last decoration day some of them were beastly drunk. On last Fourth of July, they marched immediately in the rear of a two-horse dray load of whisky, representing one of the industries of our city, while from a bunghole a flag-staff, with flag suspended, invited either the favor or the frown of the populace. The G. A. R. did not frown, but followed the insulting exhibit as though they were there to guard it.

Com.—The boys did not all feel that way about it.

C.—Why did not they respond when I urged them from the sidewalk where I stood to take down the flag and put a stop to the insult?

Com.—That would have raised a rumpus and broke up the order of the day.

C.—Yes, so it would, the boys would have resisted each other. Some of them like rum better than the flag. Comrades, excuse me; I will never go up stairs behind guarded doors, away from my family, to affiliate with persons who claim to be patriots, while at the same time they harbor both men and principles at variance with the state, and madly opposed to the church. I shall continue to live and labor for the church; and shall continue to honor the flag by maintaining the principles of my country. I will not join your Post.

The dialogue ended, and I had no further calls.—*Rev. H. J. Becker in the Christian Conservator.*

WALKING DELEGATES INDICTED.

The Grand Jury in this city have indicted the committee of the Knights of Labor, who for months past have been engaged in a conspiracy against one O. M. Hartt, because he, being the foreman in a shoe factory, and detecting theft in some of the employes thereof, dismissed them from service. Hartt simply did his duty; and for doing it the Knights of Labor demanded that he should be dismissed by his employer, and the cowardly employer yielded to their demand. He then sought and obtained employment in Philadelphia, and on a similar demand was there discharged. The same process against him with a similar result was renewed in Baltimore. Recently he made a contract with an employer in Newburgh in this State, and the employer intimidated by the same influence was led to break his contract with him.

Such, briefly, is the outline of the facts as they have appeared in the newspapers. They show a deliberate and persistent conspiracy to prevent this man from getting employment anywhere, simply because in discharging his duty he has offended the Knights of Labor. Such a conspiracy is an offense against the law of the State; and upon the presentation of these facts before the Grand Jury, these persecutors and conspirators have been indicted. If the proof upon their trial shall show the facts to be as represented, then they ought to be visited with the extreme penalty of the law, which is a fine of five hundred dollars and one year's imprisonment in the penitentiary. The Knights of Labor ought to be sternly taught that they cannot thus outrage the rights of the citizen without being punished for it. Society is bound to protect every man against such abominable treatment. This is a particularly glaring case, and is a good one for an effective example.—*Independent.*

THE UNION-LABOR SECRET-SOCIETY PARTY.

When a secret society turns itself into a political party it must expect to receive knocks just like other political organizations. The Knights of Labor were, by the machinations of their leaders, turned into a political party, and, as a consequence, were yesterday ground between the upper and nether millstones of Republican and Democratic parties, until now they present a beautiful dissolving view. A secret society is just the place for socialistic blatherskites and demagogues to come to the surface and push themselves into prominence. They did this very thing in the Union-Labor party, which was avowedly nothing more or less than a party of secret societies. These societies, which were formed for one purpose, have been used for another, and turned into an entirely different direction, simply to serve the political ambitions of their leaders. Take, for instance, the vote for Probate Judge: the Republican candidate received over 31,000; the Democratic over 18,000, and the Union-Labor over 14,000. The combined Republican and Democratic votes, viz., 49,000, shows the sentiment of voters of this county as against the dictation of secret societies in politics. This is a majority of 35,000 over the Union-Labor ticket—the ticket of secret labor societies. We are not criticising the rank and file of the Union-Labor party. We believe that they are thoroughly honest in their convictions and actions; that they have been blindly following their leaders and have been held together rather by pride in their organization than by sound political reasons. Now that the election is over they will begin to inquire into the motives and purposes of the Schrages, the Weiers, the Ogdens, the Davises, the Cavanaughs, et al.; they will discover the demagogism of these would-be reformers and agitators whose assumption to represent the labor of this country was preposterous. This country is a nation of laborers, where no badge of a secret society is required to give a man a chance to work. Here every man has the right to make his own livelihood according to his own free will; if he desires to enter a labor organization, that is his right and privilege, but being in, he cannot lay claim to being the only authorized laborer in this country to the exclusion of others who are not in his organization. This was the tendency of the Ogden-Cavanaugh style of demagogism and dictation in the Union-Labor campaign just closed. It is to be hoped that the lessons of yesterday's defeat will be studied and appreciated by the rank and file of the Union-Labor party, and that in the future demagogism and blatherskite leadership will be uncompromisingly rejected.—*Cincinnati Weekly Times.*

CARD-PLAYING.

In the fall of 1838 a number of young men, all of us of respectabte families, and, as the world goes, good habits, established a club-room. Soon cards were introduced, and we played simply for the game and as an amusement, without thought of danger or wrong-doing.

One evening, at a game of all-fours, it was proposed, as adding interest to our amusement, to play for cigars, the value of which would only be a few cents. The next trial was for tickets for an exhibition, costing one dollar. Soon we played for money, and one Seventh-day night, about six months after the club was started, just as the town-clock struck the hour of twelve, I threw my last card. The stakes on the table were then eighty dollars. I had lost! I looked back at the downward steps I had already taken, and then toward the future, which was pictured to my mind as a prospective view, and in the distance there appeared the States-prison and the gallows. It seemed clear to me that unless my steps were arrested, I must arrive at one or the other of these. My resolution was taken, and I then and there declared before my companions that I would never touch another card as long as I lived. And I am thankful to that Divine Preserver, who has strengthened me to keep my resolution, through many temptations and much ridicule and reproach.

I give my experience in hope that some who are treading this downward course may be induced to pause and reflect, and seek for the Divine aid, which can alone strengthen them to forsake this captivating snare of the great destroyer of men.—*Cor. of Christian Statesman.*

IT WILL UNMAN HIM.—We saw a mule taken up to an upper story to serve in drawing up grain. Cleats were nailed on the ascending stairway. The mule came to the ascent and halted. The leader pulled and coaxed, but the mule did not believe in going up, and set himself to stay down with a resolution worthy of a man's imitation. Oats was offered him, but as it was drawn up the mule showed that he loved his principles better than the oats. All projects failed, when a by-stander said, "Let me take him." He took hold of the halter, put a bag around the mule's head, covering its eyes. Then he led the mule around the room several times, and then came to the stairway and hoodwinked mule ran with haste up the ascent. Here we saw the reason why the lodges use the hoodwink and perform the rite of circumambulation. If this process will unmule the mule, it will unman the man.—*Conservator.*

The local option law would be a real blessing in some localities, and would be a general advantage were it not possible that those counties that choose to go wet, could be the sources of the supply for those who choose to banish the saloon, because they are contiguous, and could, therefore, monopolize the traffic.

OUR SAN FRANCISCO LETTER.

All classes of society have been greatly excited during the past month about a case of murder or suicide; which it is, has not yet been decided by the coroner's jury. If it be a murder, according to the general verdict, it is certainly a rival of "A Celebrated Case," and proves fact to be stranger than fiction. The victim was a young Jew, by the name of Benhayon. He was found lying dead upon the floor of a down-town lodging house on the 23d of October, but lay so composed, with his arms at his sides and his feet together, that the housekeeper thought him drunk, and that companions had carried him in during the night and laid him there. No one in the house knew who he was, or how or when he came there. On examining the room, however, poison was found in a glass near him,and on the table were three letters supposed to have been written by him. One of these was a confession of the murder of his only sister about two years ago, of which crime her husband, Dr. Bowers, was convicted at the time. Another letter was to Dr. Bowers asking his forgiveness for the injury done to him; and saying he would let him suffer no more for his sin. Dr. Bowers was convicted of murdering his wife by slow poisoning with phosphorus, to get the $17,000 insurance on her life, and is now awaiting the decision of the court on his application for a new trial.

At first it was supposed to be suicide, but Benhayon lived at his own home, was very fond of his sister and very bitter against her husband. He was not known to have a room down town; and was not known to have been, during his life, in the house in which he died. The room in which the body was found was engaged by a man named Dimig, a few days before the death occurred, and if it proves to be suicide Dimig is a victim of a wonderful chain of circumstantial evidence, indicating that he is one of the chief actors in a foul tragedy. The prevailing belief now is that Dr. Bowers has planned, and lured others to carry out a deep plot to clear himself and gain his own freedom. The letters found have been examined by experts, about half of whom pronounce them forgeries, while the others maintain that they are the genuine writings of Benhayon.

Another case which has incited more than usual interest, is the divorce case of R. H. McDonald, Jr., son of Dr. R. H. McDonald, once Prohibition candidate for governor. After he brought suit for divorce, his wife brought suit for $500,000 damages against Dr. McDonald for alienating the affections of her husband from her. She had a talk with Dr. McDonald about compromising, in a parlor of the Baldwin Hotel. At its close she drew a revolver and shot at him three times, without, however, injuring him. She was then put into prison with her little child, not three years old, and its nurse; after which she was charged with five cases of forgery against her father-in-law, with bail at $8,000. A man named Swalm, whom many suppose committed the forgeries for her, was arrested after starting for the East and lodged in prison in this city. When his trunks were examined they were found to contain $40,000 in gold notes, over $3,000 of Mrs. McDonald's jewelry and a large amount of elegant clothing belonging to her. Thus it seems she was to meet him at the East. The cases promise to reveal a sickening array of family troubles; though it now appears that the McDonalds are the most deeply injured parties.

San Francisco may almost be called a Catholic city; and the chief social attraction just now is the Catholic Fair, in the Mechanics' Pavilion. The proceeds are to go towards completing the new Catholic cathedral, the foundation of which has just been finished. Each parish has a booth which is stored with rich and beautiful furniture, silverware, pictures and useful and fancy articles, besides a large amount of statuary, most of them donated by merchants or private individuals. The most notable feature of the fair is the gambling, which would scarcely be tolerated in a county fair; but is encouraged and indulged in by all classes, because sanctioned by the "Holy Catholic Church." "His Reverence," the Right Reverend Archbishop Reardon, was present, as well as many of the parish clergy, encouraging the ladies by taking chances on articles in the different booths. Reardon is a remarkably young man for the high position which he holds, not looking to be much over thirty years of age. He is also a very intellectual appearing young man, yet very affable and pleasing in his manners. S.

—Dr. James McCosh's latest work, "Psychology," has been introduced as a text-book in colleges of Japan and Ceylon and the State University of Calcutta, where a knowledge of it is required in order to the degree of B. A.

REFORM NEWS.

THE WORK OF OUR AGENT IN THE SOUTH.

DEAR CYNOSURE:—On Saturday, Nov. 12th, I went west from New Orleans on the Southern Pacific railroad, expecting to spend the Sabbath at Terre Bonne, fifty-five miles from the city. Because the name of the station had been changed, I was carried by, and went on to Baldwin, 100 miles. I stayed at Gilbert Seminary, which is under the care of Dr. and Mrs. Godman, and was most hospitably entertained. I preached twice on the Sabbath in the M. E. church to the students and citizens. The pastor, who is an Odd-fellow, endorsed what I said about the orders, though some others thought it a hard saying to maintain that all the societies are bad.

I am now going up the Mississippi River on a steamer. We were stopped by the fog, but the air is now warm and bright. The country, on both sides, seems well settled and beautiful. That the river is higher than the land on each side, is evident. We can only see the tops of the houses and chimneys. One of the problems of science is what to do with the lower Mississippi. Its banks and bed are rising and always threaten the low-lying districts. It grows longer towards the Gulf because it carries its bed along with it, and the land is being cultivated much farther down than it was twenty years ago. It is a mighty and wonderful river. Baton Rouge is in sight and I stop there.

LOUISIANA'S CAPITAL AND ITS CHURCHES.

BATON ROUGE, Nov. 18.—The vast alluvial plain that occupies the entire region of Southern Louisiana, ends at Baton Rouge, 130 miles by the river above New Orleans. Here also end the sugar plantations on the east side of the river. On the west, they continue somewhat higher up. The climatic influences are not widely different from New Orleans. There are orange trees here in full bearing, and I have nowhere seen so large fig trees. The soil in this part of the State is excellent, and the crops of cotton and sugar good, the latter especially so. There is said to be a greater yield of crystalized sugar to the acre than was ever known before.

Baton Rouge is a pleasant little city, and ought to be a more important place than it is. Its elevation above the river, and freedom from floods, ought to make it much healthier than New Orleans. It is said that it was very prosperous before the war, but has never been able to become adapted to the new order of things. A gentleman who kindly showed me through the rather elegant State House, thought that one hundred years hence it would be the garden of the world; that the only drawback was the Negro, and that when they were all sent back to Africa, the country would be prosperous. That is a specimen of the kind of talk that you will hear all over the South. The trouble with such men is, that they are profoundly ignorant of history, arithmetic, and the Ten Commandments. Like the Bourbons, they never learn or forget anything. With a colored population in Louisiana larger than the white, and increasing more rapidly; with a constant advancement on their part, in education and wealth, there is about as little prospect of their being expatriated as there is of their white brethren. Men, like Gen. Jackson in his Macon speech, may prate about slavery as "the gentlest and kindliest relation that ever existed between labor and capital," but no possible change will ever restore the old order of things, or get rid of the Negro. He will remain the co-laborer and fellow-citizen with the race to whom, without his choice, he is largely united in the ties of consanguinity, and with whom he must inevitably bear the equal burdens and responsibilities of government.

Baton Rouge is beginning to grow. It is slowly taking its place in the New South. I find the churches here as much afflicted with the lodge pestilence as elsewhere. A pastor of one of the largest colored churches, told me that twelve years ago he joined the Masons. After being a member of the order three weeks, he saw a Mason shoot down an unoffending man in the streets. His lodge forbade any one taking sides against the murderer. He left them, and as a pastor, had lifted up his voice against them. He said that the time had been when the influence of the societies was so great that no member of the church could be brought to discipline; but that such influence had measurably declined. Three other ministers gave similar testimony, and all regarded the lodge system as a nuisance to be abated as speedily as possible.

I reached the city Wednesday afternoon, and preached that evening in a colored Baptist church, Rev. Geo. Bird, pastor. My testimony against the lodge caused some commotion, but was not unkindly taken. Here I found teaching, Miss Emily Beeken, formerly of the Mendi Mission, West Africa. She has been several years laboring here and at New Orleans. She expressed hearty sympathy with my work. Next night I preached in Mt. Zion Baptist church, Rev. H. Williams, pastor. He reads the *Cynosure*, and heartily welcomed my testimony against the lodge. He says that most of the people are out in the sugar region, and will not be in till Saturday night. He is anxious that I should remain and preach on the Sabbath, which I have consented to do, and also to preach in one of the Methodist churches. The pastor of the only white Baptist church in the city does not reside here, but I understand he reads the *Cynosure* and sympathizes with our work, and yet it would be hard to find a city anywhere, in which the combined power of the lodge and saloon is greater than here.

I am exceedingly glad of the movement that sends *The Voice* to all the ministers of the land. It is a most wise and profitable expenditure of means. There is still greater need of a fund to send the *Cynosure* to the ministers; for while there are many papers that will give the people the facts about temperance, there are very few that will tell the truth about the "unfruitful works of darkness." I suggest that $1,000 be raised and applied to the purpose.

NATCHEZ AND ITS SCHOOLS.

NATCHEZ, Miss., Nov. 22.—On my last Sabbath at Baton Rouge, I preached three times: in the Shiloh Baptist, the Mt. Zion Baptist, and the A. M. E. churches. The day was chilly, and there was no provision for warming the houses of worship, which made the attendance smaller than otherwise. Nevertheless there was a good attendance at Mt. Zion at 3 P. M., and I preached from Eph. 5: 11–13. Most of those who listened, heartily assented, and the pastor, who has seen the inside of the lodge, gave his earnest endorsement. At night, in the M. E. church, the pastor told me I had better not say much about the societies, as his people would not receive it. I did not say much, and what I did say was received with evident disfavor. I had many hearty amens, until I spoke of the lodge iniquity. I think, however, the pastor endorsed what I said, and was glad to have it spoken.

On Monday morning I left Natchez by the Mississippi Valley railroad. We saw no more orange trees or cane fields, but found a fine cotton region, with numerous small villages. At Harriston the road intersects with the Natchez, Jackson and Columbus railroad. Here I had to wait nearly four hours. There were standing on the side track of the M. V. R. R., six cars loaded with about 250 bales of cotton. Sparks from a passing train set them on fire, and in a few minutes they were all enveloped in flames. Of course the cars burned as well as the cotton. Most that could be done was to separate the remaining cars from those which were burning. Within ten days past, immense quantities of cotton have been burned at Memphis, and on ship board, and has led to a consideration of the exceedingly careless way in which it is packed and shipped.

At 5 P. M. we left for Natchez, (28 miles), which our mixed train reached in three hours. I had visited this city in December of 1843, and had not been here since. Except the magnificent bluff, on which it stands, and the roads leading down to the landing, there was nothing to remind me of forty-four years ago. Across the river, where there was then a cotton field, white with its open bolls, there is now a village, and "Natchez under the hill" where there are now some tumble-down houses and dilapidated huts. Nevertheless, Natchez is a pleasant and growing city, with about 11,000 inhabitants and some large manufacturing establishments. A number of large and costly residences are in process of construction. There is a fine building for the colored public school, and its work is supplemented by other institutions.

I visited Natchez College, under the care of Profs. Wadlow and Owens, graduates of Roger Williams University, Nashville, Tenn. There were about seventy students, none of whom are primary. I was greatly pleased with the thoroughness of the instruction, and the proficiency of the students. When I explained to the professors the nature of my work, I found it met their hearty approval. This, they said, was what they had been taught at Roger Williams. They cheerfully gave me the hour from 12 to 1 P. M. I spoke nearly an hour and then answered questions. All were glad to get tracts and expressed a warm interest in the discussion.

I also visited the school for colored young ladies conducted by Rev. A. J. and Mrs. Miller. They have just gotten into a new school building, and their work is one of great promise. Mr. and Mrs. Miller are from Washington, D. C. Mrs. M. was educated at Howard University. Bro. Miller is pastor of the A. M. E. church, the only colored Methodist church in the city. They have a fine house of worship and are strong in numbers. Like nearly all the churches, they are almost devoured by the

swarms of secret lodges that infest them. The pastor told me that he had been a Mason, and had helped organize the "Universal Brotherhood of America," which is described in your paper of Nov. 10th. Since then he has seen his mistake, and has withdrawn from them. He reads the *Cynosure* with great interest. There are several colored Baptist churches here, but I have been able to see but one of the pastors. Providence permitting, I shall go to Jackson, Tougaloo and other points in the center of the State. H. H. HINMAN.

THE LODGE SHOWS FIGHT IN SOUTHWESTERN MISSOURI.

MESSER, Kansas, Nov. 23, 1887.

EDITOR CYNOSURE:—At last writing I was speaking at Oronogo, a mining town in Jasper county, Missouri. On returning from Carthage with Rev. J. R. Glassford on the night train of November 15, we found the M. E. church locked, and the report going the rounds that there would be no meeting.

We had no notion of playing that way. Bro. Waggoner, a holiness man and an ex-member of the Masonic lodge in Oronogo, opened the holiness church, and soon it was packed to standing room. Wilbur F. Haughawout, Esq., one of the trustees of the locked church, made a rattling speech in favor of free speech against this miserable oath-bound secret despotism. Then I took the stand with my books; God gave me liberty and I poured a broadside of Masonic Government into the lodge. The threats of violence during the day, and the attempt to decoy me into the baggage car to "do me up," had stirred my blood, and I felt like talking. The utmost quietness and decorum prevailed while I spoke. The fraternity, not satisfied in locking us out, had come up to the meeting in full force and took it like little men, as honoring Albert Pike, robbing Washington's grave, and the treasonable teachings of Masonry were rehearsed to the astonished people, a large part of whom were ladies.

But when Bro. Glassford, a seceded Mason from Carthage lodge, took the floor and began showing up the lodgites and their doings it was the last straw that broke the camel's back. The Masons adjourned our meeting in a regular bedlam of confusion worse than when poor Hiram is slain by Jubelum in the lodge. Nothing has ever stirred the Oronogo and Joplin Masons like these meetings, and this is only the beginning of the end. We have a long list of free Americans who are aroused at this attempt to suppress free speech. Men like Bro. Wilbur F. Haughawout, who have faced rebel lead at Antietam, Gettysburg, Winchester, Chancellorsville, Cedar Mountain, Atlanta, Second Bull Run, and more than twenty hard-fought battles, are not the men to quail when free speech is assailed, and threats heard from organized corruption. They declare that if this is not free America the sooner the public find it out the better. An effort will be made to determine who was the cat-paw of the lodge to lock members of the church out of their own building. But more anon on that.

We are now speaking, distributing N. C. A. literature and listing names in the southeast corner county in the great State of Kansas. It is trying to rain to-day as we are comfortably housed at the pleasant home of Bro. J. C. Peterson, who is a solid American. The rain will lay the dust, which has been very disagreeable to breathe and wade through. Yours for the war, M. N. BUTLER.

THE OHIO STATE CONVENTION.

RESOLUTIONS ADOPTED AT NEW CONCORD, OHIO, NOV. 16TH AND 17TH, 1887.

Resolved, 1. That we reaffirm our former declarations in relation to the anti-Christian and anti-republican nature of secret societies, for whatever purpose formed.

2. We express gratitude to God for the success which has thus far attended our efforts to awaken public attention to the evils of the system of secrecy, as this is seen in the largely increased number of avowed friends of our cause from all ranks and professions, the continually increasing prominence, and widening influence of the N. C. A., and from the many State and other auxiliary associations which have been formed; from the frank and fearless utterances of the Christian and occasionally even of the secular press, on the evils incident to as well as necessarily intended in sworn secrecy. It has come that the charmed circle in which the secret orders fancied themselves included, by which all investigation was precluded, has been broken, and the veil which concealed their character and acts has been torn away, and public opinion recognizes the fact that discussion of their principles and workings is legitimate.

3. We recognize with thankfulness the ordering of Divine Providence in so permitting the indefinite multiplication of secret orders and their constant and almost universal interference and obstruction of the manufacturing and other interests of the country, thus imperilling her commercial and financial prosperity and stability, that thinking men of all classes are gradually opening their eyes to the fact that secret associations are nothing less than a conspiracy against all who are not included in them, and are therefore inherently and essentially unjust, and that they are hurtful to society and dangerous to the state.

4. The secret empire being the organized kingdom of Satan in the world, and the rival and enemy of the church, its overthrow is but a question of time. In the conflict in which we are engaged we recognize the Lord Jesus Christ as our leader and rest on his power and grace to crown our efforts with ultimate and complete victory.

WHEREAS, The National Committee of the Prohibition party is to meet in Chicago for conference in the near future, and among other duties they will be called upon to elect a chairman of their body; and

WHEREAS, We believe in open methods of carrying on honorable work and do not wish the Prohibition party to be made the servant of a secret society; therefore

Resolved, That we request the members of our committe to be appointed to that conference to use their influence to secure the election of a chairman who will not use the organization to strengthen the lodge, but who will confine his efforts to the work of securing national prohibition of the importation, manufacture and sale of intoxicating drinks.

J. P. LYTLE, *Chairman of Committee.*
S. A. GEORGE, *Secretary.*

The following officers were elected for the ensuing year:

President: Rev. F. M. Spencer, D. D., New Concord.
First Vice-President: Rev. H. R. Smith, Pagetown.
Second Vice-President: Rev. Wm. Dillon, Dayton.
Corresponding Secretary and Treasurer: Rev. C. W. Hiatt, Columbus.
Recording Secretary: S. A. George, Mansfield.
Executive Committee: Capt. J. M. Scott, Alexandria; K. A. Orvis, Columbus. S. A. GEORGE, *Sec.*

CORRESPONDENCE.

THE VIRTUES OF THE PILGRIM FATHERS.

OSWEGO, N. Y., Nov. 24, 1887.

EDITOR CHRISTIAN CYNOSURE:—While in America, Canon Farrar delivered a lecture on Dante's Divine Comedy. He told us how the poet was led by Virgil through the Inferno, the hell where sin is punished, and through Purgatorio, the fires where sin is purged, and at last by Beatrice through Paradiso, the heaven where the soul is filled with God. Hell represents selfishness, in the mind of the poet. It is divided into three sections, according to the three all-inclusive sins. These sins are Lust, Hate, and Fraud. There is the Upper Hell, the Hell of Incontinence, the Central Hell, the Hell of Malice, the Nether Hell, the Hell of Fraud and Treachery, in the lowest pit of which sits Satan himself. In the introduction he called attention to the "awful virtues of the Pilgrim Fathers," the virtues that have made Americans what they are. "If you are to-day wise and great, these virtues have made you so. These are the virtues which made the rock, touched by the feet of a few pilgrims, the corner-stone of a great nation. These virtues inspired the writer of the Declaration of Independence. These virtues gave courage to the men who, at Lexington, 'fired the shot heard round the world.' These virtues inspired the words of Canning and Parker, of Whittier and Longfellow. These virtues gave Lincoln the faith which called forth the armies to crush the rebellion and led to victory the 100,000 men under Grant. These virtues have grouped the eight and thirty stars about the Goddess of Liberty and have flung the chains from the slave. If America be true to these virtues she will be the enlightener of the world. But if the sons of these fathers be false to these virtues, then, like all before her, she shall fall from heaven like Lucifer of old." The National Reform Association is calling the nation to the exercise of these virtues.

Last Sabbath evening I preached in Fair Haven M. E. church, Rev. E. C. Crowe, pastor. The Presbyterian congregation, of which Rev. Sweet is pastor, joined in the service. The house was filled, and they listened for over an hour with the closest attention. On Monday I visited Oswego. The editor of the *Daily Times* cordially received an article on Nation Reform. Arrangements were also made for preaching in the M. E. church next Sabbath evening. Through Mrs. G. M. Gardenier, secretary of the Oswego W. C. T. U., and Mrs. C. B. Randall, the president, arrangements were made for a lecture in Phœnix on Friday evening.

From here I went to Syracuse and called at the office of the *Northern Christian Advocate*. The editor, Rev. Dr. Warren, very willingly gave a column and a half for National Reform. I had an exceedingly pleasant conversation with him. I shall always think of it with the greatest of pleasure. In the evening I lectured in the Reformed Presbyterian church, Rev. A. G. Wallace, pastor. The Congregational pastor near by was present, and many of his people. We had a very fair audience. Tuesday morning I talked to the students of the Syracuse University. This was the most responsive audience I have met in the Empire State. The Chancellor, Rev. Charles A. Sims, D. D., L. L. D., was out of the city. The Dean, Prof. John R. French, L.L. D., read the hymn in the chapel exercises, and I never heard his equal. His voice is deep and strong; a large man of commanding appearance, he holds his hearers as in a vice. His build is in a striking contrast with Stephens. He was a member of the commission sent by the congress of the Southern Confederacy to confer with Lincoln about terms of peace. He wore a great overcoat which made him look large, and when he took it off he looked correspondingly small. Lincoln afterwards said to Grant, "I never saw such a big chuck with such a little ear."

This university is comparatively new. It was originally Genesee College, located at Lima, I believe. It was removed to Syracuse in 1873. Hon. George F. Comstock, L. L. D., donated a lot of fifty acres. They have a substantial building, costing $250,000. The foundation is laid for a library building near by. Through the munificent contribution of Mr. John Crouse, another building is to be erected next summer. Last Friday they dedicated the Observatory. They have an endowment of $650,000. It is expected soon to reach $1,000,000. "The university now receives annually about $16,000 from its invested funds, and $7,500 from conference professorships." They have a faculty of forty-six instructors, and 430 students. There are three departments, College of Liberal Arts, of Medicine, and of Fine Arts. This institution has adopted co-education.

I called at the office of the *Wesleyan Methodist*. The editor very promptly gave me the freedom of his columns, and so I wrote an article on National Reform which will soon appear.

On Tuesday evening I lectured in the Sterling Valley United Presbyterian church. Bro. Lytle, the pastor, at the close made a few remarks, indicating where he stood. On Wednesday evening I lectured in the Hannibal Presbyterian church. This is a village of 2,000. Rev. M. A. Gault lectured in this place two years ago. On Thursday evening I lectured in the Reformed Presbyterian church of Sterling Center. Rev. T. J. Allen ministered here for thirteen years. Having resigned, the congregation has called a licentiate, Mr. French, who has signified his intention to accept. On Friday evening I lectured in Phœnix, under the auspices of the W. C. T. U.

Last Friday evening Hon. Benjamin Butterworth of Cincinnati spoke in Rochester, advocating Commercial Union with Canada. Canada, including all the provinces, has an area of 3,500,000 square miles. The United States an area of 3,036,000 square miles. These are separated by a barbed wire fence 4,000 miles long. There are gates at which stand Custom House officers. A man starts over with nine carloads of corn; he must drop three at the gate before entering Canada. He starts back with seven carloads of barley, and three must be left for toll before entering the United States. The world's supply is not more than one year in advance of the starvation line. There is no danger of over-production. This fence ought to be taken down. The inventive genius of America has furnished the world 375,000 new industries in the last generation. He was in favor of protecting these; but the food barricade between the United States and Canada ought to be taken down.

It is interesting to note that in the last election in this State a religious test was applied. The Personal Liberty party resolved to put the question to every candidate, "Will you vote for a law granting the privilege of keeping saloons open Sabbath afternoon?" The ministers of Syracuse met and resolved that they must put a counter question: and so they made a negative answer to the question a condition of their support, as the Personal Liberty party had made the affirmative answer the condition of their suffrage. This, of course, is unconstitutional. J. M. FOSTER.

A STALWART REFORMER.

Rev. John K. Glassford of Carthage, Mo., has made a record deserving of mention. A native of Hamilton county, Ohio, he came to Lafayette county, Ind., where he professed Christ and united with the M. E. church at 18 years of age. He began preaching when 20 years old. He traveled Blue Island circuit, near Chicago, in 1853–4. He removed to northern Iowa and was made a Mason in Waverly, Bremer county, in 1858. Previous to initiation he had read Morgan's expose and had been often told by men reputed truthful that it was false. After taking one degree he was disgusted, but finally con-

sented to the "passing and raising." He ceased active connection at once, and privately spoke against the lodge. He very soon encountered threats and opposition, but nothing daunted he continued to assert his rights until the pressure became strong, when he boldly and publicly renounced the order, and challenged his opponents to an honorable discussion. As usual the result was personal hostility and insinuations of violence to which he gave little heed.

In November, 1865, he removed with his family to Jasper county, Missouri, where he has since remained an active, uncompromising foe to all secret societies. Believing the M. E. church hopelessly throttled by the lodge, he transferred his relations to the United Brethren, where he still remains, in deep sympathy with the loyal wing, though not very hopeful of the final result.

Besides attending personally to an extended and varied business, he preaches and lectures frequently, and when occasion requires works the three degrees of Blue Lodge Masonry. His wife is a most estimable and cultured lady, and has stood by her husband unflinchingly during their years of fiery trial. She related some thrilling episodes in their early experience during the trying days of reconstruction, when the "regulators" used to suspend thieves and bush-whackers to the nearest suitable limb without the formality of impanneling a jury. Their two surviving children imbibed the sterling principles of their parents, and the third genertion gives promise of being typical reformers in due time.

J. P. STODDARD.

THE MEMPHIS SCHOOL.

All will be glad to hear how the good work goes on under the charge of Prof. Woodsmall, the self-denying laborer among the Southern colored Baptist churches. The following letter was written to Bro. George W. Clark:

MEMPHIS, Tenn., Nov. 2, 1887.

MY DEAR BRO. CLARK.—I am truly glad to hear from you; but how much more I should enjoy sitting down and having a good talk with you and then go and have a rousing meeting with the colored people and hear you sing, like we had last winter in Arkansas! I often think about our experience; it was a delightful one to me, and I feel sure that the Master blessed your work and is still blessing it.

My health is about as last year. I am very tired now and half sick, hardly able to be up. Yet I am happy in my work, and the outlook is hopeful for the winter. I am preparing to start on a campaign in Mississippi of several weeks. I have planned a special course for pastors for the winter at Little Rock as last year, and also here at Memphis. Dr. Stone, an old brother in Ohio who has helped me in former years, has promised to take charge at Little Rock. The colored brethren have decided to start a school here at Memphis, and decided to have *no teacher who drinks drams, uses tobacco or opium, or is a member of a secret society!* Bro. Peter Howe promised $10,000. The school was begun in a small way to-day. I expect to provide for the pastor by Jan. 3d. I think that this enterprise is of the Lord. I have a good strong colored man with me now. He will work in the field with me and in the school when needed.

I hope you can come South this winter. If you can, write me before hand. I would write more, but but have too much do, and am afraid to delay lest I delay too long, as each day brings all that I can do. I hope you may soon be better. Pray for me. Your brother in Christ, H. WOODSMALL.

While Christian friends will not fail to pray for Bro. Woodsmall and such faithful workers at the South, they will sincerely sympathize also with Bro. Countee who has lost a devoted, intelligent, amiable and noble Christian mother. G. W. C.

A PLEASANT VISIT.

In response to an invitation from Hon. J. A. Conant I spent the second Sabbath in November at Willimantic, Conn. I found a noble few laboring to promote temperance, truth and righteousness. To preach the Gospel to them seemed like feeding those who had a relish for "the sincere milk of the Word." And to lecture on temperance was like addressing those whose hearts are in sympathy with God in all his benevolent designs and purposes. There is a loud call for such workers in Willimantic.

I learned that the pastor of one of the prominent churches rejects the atonement and cuts the Bible to suit his own notions. It may be others may feel compelled to follow the example of the great London preacher, Rev. C. H. Spurgeon, in withdrawing from the Baptist Union.

Willimantic, from a business standpoint, is a thriving town of eight thousand or more inhabitants. Bro. Conant has a pleasant family and a delightful home overlooking the town. I enjoyed my visit with them very much. Moreover, the laborer is remembered as worthy of a reward. ISAAC HYATT.

NEW ORLEANS LODGES THINNING OUT.

NEW ORLEANS, La., Nov. 14, 1887.

DEAR CYNOSURE:—That dearly beloved and faithful servant of the Master, Rev. H. H. Hinman, was in this modern Sodom last week. He had been here before in October, but I knew it not. We spent last Tuesday and Wednesday together and visited several of the city clergymen. Among them we met Rev. R. Thompson, D.D., pastor of Union Chapel M. E. church, the largest M. E. colored church in the city. The learned doctor was busy, but very heartily received us. He wore the pin of F. L. T. and F. C. B., but when Bro. Hinman began opening their secret faults he owned up.

I am sure Bro. Hinman's visit here in the interest of the National Convention has done good. He lectured last Wednesday night at St. Mark's Fourth Baptist church, and Thursday night at Shiloh Baptist church. I met a sister yesterday who chanced to be at Shiloh church Thursday night, and she was furious. She addressed me thus: "What old white man was dat with you Thursday night?" I told her quietly.

"Well, he need not come here to help Elder Green talk 'bout s'cieties." I read a letter from last week's *Cynosure*, and she became convinced.

I listened with patience to a masterly sermon by Dr. Thompson, yesterday evening. Taking for his text Psalm 27: 4, among other things, the doctor said: "It doth make my very heart pain to hear men going through the country claiming self-made institutions and organizations of men to be better than God's church, which is the pillar of truth. Any organization of men better than God's church is too good for me!" Although Wesley Chapel M. E. church, where the sermon was preached, is a stronghold for all kinds of secretism, the sermon was enthusiastically received throughout.

I preached Sunday night at St. John Divine Baptist church on "Separation." This church is pretty well filled with societies, but they gladly received the sermon. Bro. Richard Shepherd, a member of Shiloh Baptist church, told me to-day he was pleased with Bro. Hinman's lecture Thursday night. He has been a member of Amos Lodge G. U. O. of O. F.; also Golden Keys Tabernacle No. 4. He is convinced of their foolery, and has left them. Mr. Johnson, member of Union Bethel, A. M. E, is a Patriarch Mason, and Good Samaritan, but says he is convinced of their robbery. He says he has seen his error. Mr. Antoine Rosemond, an ex-member of Pride of the South Lodge K. of P., has seen his mistake, after spending $25 foolishly, and has severed connection with them.

I want (God helping) to arouse as many as possible to attend the N. C. A. Convention. I trust to start out from Thibodeauxville to Bayou Sara next month to awaken them up there. F. J. DAVIDSON.

PITH AND POINT.

FROM THE PRESIDENT OF THE BAPTIST SUNDAY-SCHOOL STATE CONVENTION, TEXAS.

Please send me as much spare literature on secret societies as you can. I desire to distribute the same over Texas. I find places that need it. Your literature is doing great good in helping to destroy that deadly foe to Christ's cause. An early reply will greatly oblige, yours in the advancement of the Master's work, J. TOLIVER.

WHAT ARE THE WEAPONS?

It is reported that a distinguished professor in a Baptist Theological Seminary says that "Anti-masons are fighting for truth with false weapons." I want to say that real Anti-masons know that they are fighting for truth; but if with false weapons, with what kind of weapons, I ask, does the vanguard of Protestantism, and the Baptist denomination in particular, in the matter of Free masonry fight for lies? And by what authority are Christians cast out of churches and that for no other reason than they are real Anti-masons? True love, love that reflects the love of God, "rejoiceth in the truth." To contend against truth is Satanic.—W. FENTON, *St. Paul, Minn.*

FROM A MEMBER OF THE SABBATH CONVENTION.

I have read several numbers of the *Cynosure* lately and have become very much interested in the paper. You certainly are engaged in a good work. I will risk my salvation upon the correctness of your position in opposing all forms of secret organizations wherein the relation we sustain to our fellow men is affected. I like your paper more especially because it is the fearless advocate of *all* moral reforms. I was much interested in the report of the late convention in Elgin, Ill., in the interest of Sabbath reform. Surely there is nothing more desirable and more necessary in order to secure the favor of God than that the people return to their allegiance to him by a proper observance of his holy day!—A. M, *Berlin, Wis.*

FAINT HEARTED.

Mr. ——— is very fearful that the effort to change public opinion on the lodge question will fail, and is disposed to drop the *Cynosure*, notwithstanding his Scotch birth and Presbyterian training. I see that it requires a Christ formed within, and the spirit and character of the same developed, to make the way smooth on the anti-secrecy line.—M. L. W., *Kingston, Ill.*

BIBLE LESSON.

STUDIES IN THE NEW TESTAMENT.

LESSON XI.—Dec. 11.—Parable of the Tares.—Matt. 13: 24-30.

GOLDEN TEXT.—The harvest is the end of the world and the reapers are the angels.—Matt. 13:39.

[*Open the Bible and read the lesson.*]

From Peloubet's Notes.

The Sower is the Son of Man (ver. 37). He is the source of all the powers by which men are made good. He changes men's hearts; he sends the Holy Spirit; he brought the truth; he made the atonement; he instituted the church. More than this, he not only creates the good seed, but he sows it,—he commands his people go into all the world and preach the Gospel; he plants in their hearts the desire to lead men to God; he opens the door for them, and leads them to the best instrumentality.

God's children are seed, not mere grains of sand; for (1) they are living, (2) they are the means of increasing the disciples, (3) through them the whole world is to be filled with the fruits of the Spirit and the children of the kingdom.—*P.*

Note (1) That every Christian should remember that he is a seed sown by the Son of Man. He is not to live alone, a selfish life, but is to lead many others to be Christians (2) He is, therefore, to be very careful to be good seed, such as bears fruit, and such as bears good fruit. For every seed produces fruit after its kind. Imperfect Christians tend to multiply imperfect Christians. Every error or fault of ours is doubly evil,—it injures ourselves and it injures others.—*P.*

The Tares are those children of the wicked one (ver. 38) who resemble in appearance the children of God; the false professors, the wolves in sheep's clothing, for the point of comparison is that the tares resemble the wheat till the fruit appears. Those partaking of his nature and belonging to him, serving him, and destined to be sharers in his punishment.—*Alexander.*

Here, as throughout the Scriptures, the broad line is drawn between the two classes of men: they do not in fact, as in appearance, resemble one another. One is produced from good seed, the other from evil seed; one class are the children of God, the other are the children of the devil; one belongs to the kingdom of light, the other to the kingdom of darkness. But the difference is not ineradicable here: the great gulf which begins on earth becomes impassable only at death.—*Abbott.* We are not to suppose that the wheat can never become tares or the tares wheat: this would be to contradict the purpose of Him who willeth not the death of a sinner, but rather that he should be converted and live; and this gracious purpose shines through the command, Let both grow together till the harvest.—*Alford.*

The enemy that sowed the tares was the devil, the enemy of God and man (ver. 39), whose effort is to make men as bad as himself. Here, as in so many other places, the great conflict is spoken of as rather between Satan and the Son of Man than between Satan and God. It was part of the great scheme of redemption that the victory over evil should be a moral triumph, not obtained by mere putting forth of superior strength.—*Trench.*

The Destruction of the Tares. All that is iniquity, all that offend others, that is, all that cause others to fall into sin, shall be cast into a furnace of fire, where there shall be wailing and gnashing of teeth. And this for two reasons: (1) This is all they are fit for. It is the just end and right punishment of the wicked. (2) Punishment is intended to keep wickedness from spreading and destroying all the good.—*P.* Fire is frequently employed in the Bible as a metaphor for the punishment of the ungodly (Isa. 5 24; 10:16,17; Mal. 4:1; Matt. 3:10; 7:19: Heb. 6.8; 10:27). The fire is represented, not as something external to the sinner, but as consisting of his sins and as proceeding from himself (Isa. 9 18, 19;33 11, 12). An examination of these passages will make it clear that (*a*) fire is used in them as a symbol, not of purification, but of punishment; (*b*) that it represents a punishment which is a finality, from which there is no deliverance or restoration; (*c*) that it stands for a terrible penalty, such as could be interpreted only by a physical symbol; (*d*) that it is symbolical merely (as of necessity it must be, for souls and spiritual bodies cannot be burned with literal fire).—*Abbott.*

The righteous shall in that day shine forth in the kingdom of their Father as the sun, the symbol of gladness, of truth, of glory, of life in themselves, and of giving light and life and cheer to all around.—*P.* Then, when the dark hindering element is removed, shall this element of light, which was before struggling with and obstructed by it, come forth in its full brightness (see Col, 3.4; Rom. 8: 18; Prov. 25:4,5). A glory shall be revealed in the saints; it shall not merely be brought to them and added from without; but rather a glory which they before had, but which did not before evidently appear, shall burst forth and show itself openly, as did the Lord's hidden glory once in the days of his flesh, at the moment of his transfiguration. That shall be the day of the manifestation of the sons of God: they shall shine forth as the sun, when the clouds are rolled away (Dan. 12:3).—*Trench.*

SECRET SOCIETIES CONDEMNED

BY GREAT MEN IN THE CHURCH.

ALBERT BARNES, 1849:—Any good cause, I think, can be promoted openly; any secret association is liable, at least, to abuse and danger.

REV. LEONARD BACON, D. D.—Wishing you good success in your war against secret societies.

REV. B. P. AYDELDOTTE, D.D., *former president of Woodward College, O., (a renouncing Mason):*—Freemasonry is a lie all over.

REV. JUSTIN EDWARDS, D.D., *author and head of Andover Seminary:*—Whenever the cause of temperance is veiled in darkness and secrecy, it must lose its hold on the public confidence and sympathy.

REV. M. BENNETT, *long presiding elder M. E. church.*—I am pleased to be counted in for the movement which is being inaugurated against tyrannical organizations and factitious distinctions in society.

DR. THOMAS SCOTT, *the great commentator:*—Rash oaths are above all things to be avoided; but if men are entangled by them, they ought rather to infringe the sinful oaths than to add sin to sin and ruin to their own souls.

REV. J. C. K. MILLIGAN, *editor of "Our Banner:"*—Through such silence, secret connivance and horrid oaths "ever to conceal and never reveal," the state of our country is rapidly becoming such as to alarm every Christian philanthropist.

REV. B. T. ROBERTS, *editor of the Free Methodist:*—For us to keep silent respecting Masonry, and thus tacitly endorse the idea that a man can both accept Christ and deny him—that is, be a good Mason and a good Christian at the same time, would be treason to Christ.

JOHN G. FEE, *Berea College, 1868.*—It is Freemasonry, Odd-fellowship and kindred associations that have spawned and now lend respectability to "Regulators," "Ku Klux Klans," and other bands of midnight assassins now ranging through Kentucky and other portions of the South.

REV. J. P. LYTLE, D. D.:—Masonry has damned all who ever trusted in it for salvation. It is now leading away thousands from the church, and from paths of virtue by association with the intemperate, unclean and profane, and is dragging them down the road which leads to the chambers of eternal death.

REV. EDWARD BEECHER, D.D.:—If on such anti-Christian grounds, prayers are framed, rites established and chaplains appointed, ignoring Christ and his intercession, God regards it as a mockery and an insult to himself and his church. In it is revealed the hatred of Satan to Christ. By it Christ is dethroned and Satan exalted.

REV. W. W. PATTON, D. D., 1869:—However secret societies may differ among themselves, yet they are all anti-republican in their tendencies; and are all leading to the same results, viz., a substitution of worldly and selfish innovations for moral and religious influences, and, ultimately, to the theoretical and practical neutralization of Christianity.

REV. JAMES H. FAIRCHILD, D.D., *Pittsburg address:*—The point is not that the working of a secret organization may be perverted to selfish ends, but that in its very nature it strongly tends to such perversion. A worthy institution may be perverted, but an institution in which the tendency to perversion is inherent and constitutional, is not a good institution.

REV. DR. JAMES. B. WALKER, *author of "Philosophy of the Plan of Salvation."*—There is probably not one in a thousand who enter the lodge, who know, when blindfolded they take the terrible oaths, that Masonry is an anti-Christ and one of the most powerful enemies of Christ that exists. But this is put beyond the possibility of a doubt by the highest Masonic authorities.

REV. NATHAN BROWN, *Editor "Am. Baptist" and missionary to Japan.*—If Freemasonry had existed in the days of Christ, and in the same form that it exists with us, he could not have condemned it more distinctly than he did in his Sermon on the Mount: "If ye do good to them that do good to you, what do ye more than others? Do not even the publicans the same?" The Gospel is at war with every system of clique or clan, caste or combination that seeks to create distinctions in the human family.

CHARLES C. FOOTE:—What would the introduction of Christ into Mohammedanism be, but its annihilation? And thus would it be with Masonry.

REV. JOHN TODD, *Pittsfield, Mass.:*—Unhesitatingly I give my decided disapprobation of what I deem secret societies in college and elsewhere. I have never known any good results from them which could not have been attained in some other more appropriate way, and I have known great evils resulting from them.

HOWARD CROSBY, *Chancellor University of New York, 1870:*—We have no hesitation in writing secret societies among the quackeries of the earth.

Idem, 1886:—The secret lodge system belongs to despotisms and not to democracies. Whatever in it is not babyish is dangerous.

REV. MATTHEW L. R. PERRINE, D.D., *Auburn Theological Seminary,* REV. JOEL PARKER and REV. CHAUNCEY EDDY:—Having formerly associated with Freemasons, we deem it our duty, publicly to declare that the system of Freemasonry is in our judgment, of a tendency on the whole pernicious to the moral habits, and dangerous to the civil and religious institutions of our country.

REV. LEVI CHASE, *Fall River, Mass.:*—The question has been asked by Masons, who wish to asperse the characters of those who have renounced Masonry, "Why did not they renounce it before?" For one, I will give them the reason why I did not. The Masonic oaths locked my tongue in silence—death, in all its horrid shapes and frightful forms, stared me in the face—I considered the oaths binding.

REV. C. D. BURLINGHAM, *in history of the Genesee M. E. Conference, 1860:*—This new element of discord (Odd fellowship) began to introduce itself in our church, professedly as a mutual insurance company against temporal want, and a newly discovered and remarkably successful Gospel appliance for bringing the world, reformed and saved into the church. But our people very naturally looked upon it with suspicion, dreading its power as a *secret agency* acting through affiliated societies, and doubting its utility as a financial scheme. They feared it would drag the church, debased and corrupted, into the world.

REV. JOEL MANN, *a renouncing Mason:*—Although portions of the Gospel are interwoven with its forms, I conceive that Masonry presents false grounds of hope; leads men to depend on their own defective righteousness;—to expect the favor of God without the interposition of a Redeemer, and even without repentance; and thus has a most injurious influence on their eternal interests. Under the most favorable circumstances, which in any place, have attended Masonry, it has occasioned a great waste of time and money, which might and ought to have been employed for better purposes. And furthermore, it interferes materially with domestic religious duties.

REV. AARON LELAND, *formerly Lieut.-Governor of Vermont and Deputy Grand Master of the Masonic Grand Lodge (to a Baptist association):*—He stated that the first objection which presented itself to his mind was the practice of *praying for the soul of a brother Mason after he had been dead two, three, and sometimes four days*—that he persisted in the practice for a short season to the injury of his conscience—that it was a Romish custom, and he never would preach at the burial of a Mason when Masonic forms and customs were attended to—that he never would preach to a lodge of Masons as *such*, and that he was ashamed that he had ever participated in the principles and practices of the institution.

ELDER DAVID BERNARD:—I solemnly renounce all fealty to Masonry, and do most earnestly beseech my brethren in Christ Jesus, of every name, to come out and bear unequivocal testimony against it. Think, O think, dear Christians, that hundreds and thousands of precious and immortal souls will be lost forever, unless they return and repent, but that the name of the precious Jesus is rejected, your Saviour, your precious and adorable Saviour taken away—the cause of your bleeding Redeemer injured—the hands of the wicked strengthened, and the Almighty God dishonored! And O, let me entreat you in the mercy and bowels of Jesus Christ, to reflect that you have to answer for the blood of those who shall find also, when it shall be forever too late, that Masonry is not a Saviour!

THE CHURCHES VS. LODGERY.

The following denominations are committed by vote of their legislative assemblies or by constitution to a separation from secret lodge worship:

Adventists (Seventh-day.)

Baptists—Primitive, Seventh-day and Scandinavian.

Brethren (Dunkers or German Baptists.)

Christian Reformed Church.

Church of God (Northern Indiana Eldership.)

Congregational—The State Associations of Illinois and Iowa have adopted resolutions against the lodge.

Disciples (in part.)

Friends.

Lutherans—Norwegian, Danish, Swedish and Synodical Conferences.

Mennonites.

Methodists—Free and Wesleyan.

Methodist Protestant (Minnesota Conference.)

Moravians.

Plymouth Brethren.

Presbyterian—Associate, Reformed and United.

Reformed Church (Holland Branch.)

United Brethren in Christ.

Individual churches in some of these denominations should be excepted, in part of them even a considerable portion.

The following local churches have, as a pledge to disfellowship and oppose lodge worship, given their names to the following list as

THE ASSOCIATED CHURCHES OF CHRIST.

New Ruhamah Cong. Hamilton, Miss.
Pleasant Ridge Cong. Sandford Co. Ala.
New Hope Methodist, Lowndes Co., Miss.
Congregational, College Springs, Iowa.
College Church of Christ, Wheaton, Ill.
First Congregational, Leland, Mich.
Sugar Grove Church, Green county, Pa.
Military Chapel, M. E., Lowndes county, Miss.
Hopewell Missionary Baptist, Lowndes Co., Miss.
Cedar Grove Miss. Baptist, Lowndes Co., Miss.
Simon's Chapel, M. E., Lowndes Co., Miss.
Pleasant Ridge Miss. Baptist, Lowndes Co., Miss.
Brownlee Church, Caledonia, Miss.
Salem Church, Lowndes Co., Miss.
West Preston Baptist Church, Wayne Co., Pa.

OTHER LOCAL CHURCHES

adopting the same principle are—

Baptist churches: N. Abington, Pa.; Menomonie, Mondovi, Waubeck and Spring Prairie, Wis.; Wheaton, Ill.; Perry, N. Y.; Spring Creek, near Burlington, Iowa; Lima, Ind.; Constableville, N. Y. The "Good Will Association" of Mobile, Ala., comprising some twenty-five colored Baptist churches; Bridgewater Baptist Association, Pa.; Old Tebo Baptist, near Leesville, Henry Co., Mo.; Hoopeston, Ill; Esmen, Ill.; Strykersville, N. Y.

Congregational churches: 1st of Oberlin, O.; Tonica, Crystal Lake, Union and Big Woods, Ill.; Solsbury, Ind.; Congregational Methodist Maplewood, Mass.

Independent churches in Lowell, Countryman school house near Lindenwood, Marengo and Streator, Ill.; Berea and Camp Nelson, Ky; Ustick, Ill.; Clarksburg, Kansas; State Association of Ministers and Churches of Christ in Kentucky

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The object of this Association is:

"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved, to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform.

FORM OF BEQUEST.—I give and bequeath to the National Christian Association, incorporated and existing under the laws of the State of Illinois, the sum of —— dollars for the purposes of said Association, and for which the receipt of its Treasurer for the time being shall be sufficient discharge.

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The Christian Cynosure.

EDITORS.

J. BLANCHARD. HENRY L. KELLOGG.

CHICAGO, THURSDAY, DECEMBER 1, 1887.

THE NEW ORLEANS CONVENTION FEBRUARY 17 TO 20, 1888.

AT HOME, after a long and happy journey to the hills where father, mother, and three sisters were buried, and where all our young imaginations were born. The trip has fastened two impressions in our mind: that the lodge is to be overthrown more speedily than we have expected; and the churches are to suffer worse. The ministers almost universally dislike and dread the lodge; yet are silent concerning it till spoken to, and then reply with bated voice, as though afraid some one would hear.

F. W. CAPWELL, ESQ., of Wyoming county, New York, is hoping to attend the New Orleans convention, with Mrs. Capwell. Two things make this Southern anniversary exceptionally important. 1. New Orleans and Louisiana, as their names import, were founded by French Roman Catholics, who, of all civilized, Christian peoples, have least hatred of colored people. And, second, just now millions of money are seeking investment South. This wears out the hatred of Northerners, and will open the hereditary hospitality of Southern people to our N. C. A. anniversary. A third reason is that our meeting is in 1888. This will give us access to a million of colored votes, which, if gained for American Prohibition, would turn the scale and elect a reform President at the latest in 1892.

AARON BURR.—Since our last issue, some valuable facts respecting the Masonic career of the murderer of Alexander Hamilton have been discovered in the history of Masonry in Illinois, by John C. Reynolds, a Deputy Grand Master. When Burr was on his way, or returning, during his well known trip to New Orleans he visited the Grand Lodge of Illinois on the 4th of April, 1812. While in this State he also visited Morning Star Lodge at Kaskaskia, and his name appeared afterward on the records of that lodge as a visitor. Burr hailed from Union Lodge, No. 40, Connecticut. Morning Star Lodge went down with all the rest in Illinois during the Morgan times. The oldest lodge in this State now on the roll is Bodley, No 1, of Quincy, the charter dating from 1840.

THE NATIONAL W. C. T. U. CONVENTION.

In this great meeting at Nashville, Tennessee, Miss Willard's annual address contained the following passage:

"I have always been opposed to secret societies and never more so than to-day. They are a relic of mediæval times, and destined to become extinct. But the Good Templars and the Knights of Labor have so much in them that is praiseworthy, their secretism is so nominal, and their purposes so helpful that it has always seemed to me they formed exceptions to the general rule. I believe they will not always be secret even in name, but that this useless feature will fade away and merge into the light of common day."

The friends of humanity, the country, and the Christian religion, have much reason to congratulate themselves on the utterance of Miss Willard given in the above extract. Her national position, untiring industry, singular ability, philanthropy, and address, make her utterance above a historic event; and her mind has certainly made progress toward a right understanding of the secret lodge issue. And yet, if she goes no farther, she will certainly help the lodge and hinder prohibition.

Her views are defective, and in our judgment fatally so, in the following particulars:

1. She indicts secret societies only as "a relic of mediæval times, destined to become extinct," whereas, the lodge ritual is a Christ-omitting, man-invented religion. In the sound words of Dr. Gray, editor of the *Interior*, "Masonry claims to save men and take them to heaven without the mediation of Christ." And every religion on our globe which omits Christ, is "Gentile," or demon worship. To accuse such a system of being "mediæval" and "destined to extinction," is to blink at its malignant nature, just as it would be to accuse treason of being old and likely to fade out.

2. It pleads for Good Templar and Knights of Labor secrecy, as Lot pleaded for Zoar, "Is it not a little one?" The objection to this "little" secrecy is, that it is in the plain of the Masonic Sodom, and not on the mountain to which the angels commanded Lot to escape. There is no "little" deliberate departure from the plain example of Jesus Christ, John 18: 20. More Masons can be made to-day by sending out a lecturer to form Good Templar lodges, than to form Masonic lodges! The Master of Wheaton (Ill.) lodge offered a thousand dollars to Wheaton College if the rule might be waived so that students might join Good Templar lodges. This being refused, he offered ten thousand dollars if the rule might be relaxed, so as to make Wheaton "like Beloit and other colleges." This being refused he prosecuted the College in the Circuit and Supreme Courts of Illinois, to break down the anti-secret rule. Miss Willard's speech grants all that this lodge master demanded of Wheaton College to make its opposition to lodgery harmless.

Soon after *The Issue* (a magnificent paper) was started in Nashville to take Prohibition to the people of Tennessee, Finch & Co. put a brisk agent into that State and covered it with Good Templar lodges. Of course the popular vote went against the Prohibition cause, as it always has done, and always will do, where secrecy holds the helm. We are not in their lodges. The lodge members themselves, that is, the rank and file, do not know how the defeat is carried; but the general method is, to let Templar men in the Legislature or State vote Prohibition so as to hide their treachery; but to bribe with distillers' and brewers' money just enough to defeat the Prohibition cause. When St. John was sunk near fifty thousand votes in Kansas, the bribery was wholesale. Negro votes were bought for a chunk of tobacco; and bummer politicans for prices to suit. Such methods defeated Prohibition in Tennessee. The whole State was sworn to secrecy, especially the temperance wing of it.

Miss Willard's courage failed as it did before Powderly's show of millions. Hence she put into her address the following:

"As temperance people we must no longer leave our interests undefended in Washington. I suggest that this convention invite the Sons of Temperance, Good Templars, and the Prohibition party to combine with us in the effort to engage a Christian temperance lawyer at Washington who shall watch our interests as carefully as Louis Shade & Co. do those of the brewers and distillers."

But does Miss Willard think we are so dull as to hope that Sons of Temperance and Templar lodges will send a lawyer to Washington who is not a sworn secretist? Never! She has steadily refused to be initiated by the Good Templars; yet she yokes the open workers up with them. If she were in the lodges, she might protect us. But now she puts us at their mercy; and the tender mercy of lodge-leaders is cruel.

The venerable, and now sainted Bishop Simpson wrote us, a few weeks before he died, that he had "never joined a secret society, not even the Sons of Temperance. But I allow others the exercise of their own judgment."

This is not *Cynosure* morals. If there were good and sufficient reasons why Bishop Simpson should shun secret societies through his whole life, he should have given those reasons to the church, and saved thousands of Methodists, and millions of money, from the maw of the secret anti-Christ.

Miss Willard has excelled the good and great Bishop. She has broken silence, which he did not; and we greatly rejoice. But fidelity to Christ and his cause must keep us from her error, viz., giving our words against the lodge, and our actions for it.

ADDRESS TO THE CHRISTIANS OF SARATOGA.

REPLY TO DR. S. V. LEECH.—HISTORY OF FREEMASONRY.—ITS CONNECTION WITH THE REBELLION.—ITS COMING DOWNFALL.

[Leaving Saratoga I wrote the following semi-farewell to its citizens who have showed me many kindnesses for years with no rebuffs for our reform. It was to have been printed there, but the editor of the *Eagle*, though a fair and fearless man, shrunk from publishing it, saying, "With my limited knowledge of secret societies it would be monstrous for me to print an article practically branding a large section of our population as criminals or concealers of crime." Our judicious and fair minded friends, Mr. and Mrs. Capwell, of Dale, N.Y., where I stopped, with others, insist that it should be published.—J B.]

Forty-nine years ago my young wife and myself made our first visit to Saratoga, on the way to our new western home. We have often drunk health from these fountains since; and found society, here, pleasant as the Springs. Indeed, years before, the Davidson children, whose gifted sister lies buried near here, were my pupils in Plattsburgh; and Hon. Judge Cowen, the most learned of jurists and legal reporters, urged me to share his office and library here. His monument now honors your cemetery and city. Seventy-eight years ago (1809) Judge Cowen, then a poor boy, wrote and circulated a total abstinence pledge; and this county was the home of the first temperance society. The handful of seed thus sown now "shakes like Lebanon."

But my apology for addressing you this note is this: By invitation of the excellent Mrs. Pond, president of your W. C. T. U., I lately addressed a body of Saratoga temperance women, in a speech printed in the *Eagle*, urging that the temperance lodges should drop their secrecy and unite with the Women's "Union" in one grand, open, American, Christian body, for the extermination of the liquor curse. And last Sabbath, by invitation of the same good lady president, I added, in a few remarks, my amen to Dr. S. V. Leech's brilliant and powerful prohibition speech in his M. E. church in this city.

EXPLANATIONS.

Some friends wondered a little at my cordial endorsement of Dr. Leech's speech, seeing he denounced, with unchristian bitterness, some persons who, he said, had censured him concerning his course on temperance, because he voted with the Republican party while advocating prohibition.

I answered: "I endorsed *the speech*, not the *consistency* of the speaker." We read of some persons "defiled" by false worships or other sins; that they "profess that they know God, but in works deny him." And such are called by Paul "abominable, disobedient, and to every good work, reprobate." (Titus 1: 16.) Now if Dr. Leech boards his family at a licensed liquor-selling hotel; if he voted for license candidates while prohibition candidates were in the field; and if, as I am told, he intended his almost scurrillous and railing remarks for third party Prohibitionists, like the Christian patriot, Dr. Emory Potter, because they have censured his course, which they had the same right to do which he had to censure theirs, as he has often done; but, above all, if Dr. Leech is an Odd-fellow and Freemason, and, relying on the pretended secrecy of those orders for concealment, if he represents them to be what he knows they are not, then, and in that case, he is certainly included in the above terrific denunciations and definitions of Paul.

DR. LEECH'S SPEECH.

Dr. Leech, within a year past, addressed the Odd-fellows in their hall here, and in the address, said, "I have sat, on many occasions, in the council rooms of Freemasons." His speech may be read in the *Daily Saratogian*, Dec. 10, 1886. Those who will take the pains to read that speech will find him saying of Masons and Odd-fellows: "*I affirm that their precepts, rules, rituals and private work are in profoundest harmony with the most rigid morality.*"

Now if Dr. Leech was properly initiated, we have the following facts concerning his initiation on the testimony of Charles G. Finney, late president of Oberlin College, who had been a Mason, and who was one of the holiest men on earth, with thousands of other good men; as well as on sworn testimony in New York courts. (See Wendell, 13 vol., 1st case.)

DR. LEECH'S INITIATION.

When Dr. Leech was initiated he was stripped of coat, vest, pants, shoes and socks; a slipper was put on one foot, a rope about his neck, and a hoodwink over his eyes. In this manner he was led by the rope around the lodge in the rite of "circumambulation." If that was "profound morality" it certainly was not common decency.

Before he became a Master Mason, he swore twenty-eight oaths, ending, "So help me God;" and under the most savage and disgusting penalties. All this in the face of Christ, whose minister he professes to be, and who has said, "*Swear not at all.*" Is *this* "morality?"

Further, he swore to conceal all a Master Mason's crimes but two; and if he took four more degrees, to the Royal Arch, he swore to conceal all a Royal Arch Mason's crimes without exception. Concealing crime is to be accessory to crime before or after the fact. Is *this* "morality?"

Then Masonry turns the whole Decalogue from God's law into lodge law. Thus, instead of the Seventh Commandment, "Thou shall not commit adultery," the Mason swears not to defile the female relatives of Masons. Is this morality? But Mackey, in the chief Lexicon of the order, says in the article on "Moral Law" that that does not mean "the Ten Commandments, but only the law written in the heart of man,"—of Africans, for instance! It were easy to show that the lodge has no standard of law or morals but its own dicta, which are no standard. D'Israeli said to his Jewish brethren, "Christ has taken the ten precepts given by Moses and made them the moral standard of Christendom." Hence, rejecting the Decalogue, Masons have no standard of law or morals.

Stone masonry is as old as stone walls. Apprentices were early *hazed*, as the phrase now is, and their indentures were wet with liquor. So with Fel-

low Crafts and Master Masons. In 926 a rite of three degrees was made out of these three *hazings*, which stood 791 years, till 1717. Then stone masonry was dropped, and all who would join and could pay dues were "accepted," and given the freedom of the order, and so became "*Free and Accepted Masons*," made up of all sorts, as we see in the lodges now. They then began to build a mystical temple and send men to the "lodge above," no matter how they had lived or died. "A Master Mason," says Mackey, "represents a man, under the doctrine of love, saved from the grave of iniquity and raised to the faith of salvation." And the leading Presbyterian paper in the United States lately said, "Enough proof is before the American people to show that Masonry professes to save men and send them to heaven without the mediation of Christ."

Moreover, the lodge makes a clean sweep of the God of the Bible, "Father, Son and Holy Ghost," and substitutes an imaginary "*Grand Architect of the Universe*," or "god of this world," which is an alias of the devil, to whom, and not to Christ, every Masonic prayer is offered. It is to be charitably hoped that Dr. Leech is ignorant of this, being bewitched by all the sorceries of the lodge. Such was Masonry, formed in 1717 at the Appletree tavern, Covent Garden, London.

FACTS IN HISTORY.

James II. turned papist and fled to France. All the degrees above the three old York Rite degrees were invented as upper degrees, in France, by Jesuits, aided by an apostate Protestant, Ramsay, to govern the English lodges and get the Stuarts back on the throne of England and crush Protestantism and free government in Europe. William of Orange went over and the scheme failed. But Masonry had now an independent existence of its own. It was a false religion, with altars, rituals, burial service, priests, high priests, and "Grand High Priests," and Voltaire and Frederick of Prussia used it to overthrow all religions but itself. In 1758 was formed, at Paris, a "*Council of Emperors, East and West.*" This "Council of Emperors," in 1761, empowered Stephen Morin, a Jew who retained nothing of Judaism but its hate of Christ, to proceed to the new world and plant these French degrees. They called him a "*Sovereign Inspector General.*" This Morin made sixteen other "inspectors," thirteen of whom were Jews. The three who were not Jews were Frederick Dalcho, John Mitchell and Col. Provost. These, in Charleston, S. C., opened the first Supreme Masonic Council in the world, added eight new degrees to what they before had, and formed the present "Ancient and Accepted Scottish Rite" of thirty-three degrees, of which rite Albert Pike is now the head of the original Southern Jurisdiction in this country. This Supreme Council in Charleston was formed in 1801, the year of Jefferson's first election. Aaron Burr, who was a Mason along with Benedict Arnold, and who had been on Arnold's staff in the Canada invasion, came near defeating Jefferson by fraud. He afterwards attempted to divide the United States' territory by the Ohio and Mississippi rivers, as the Charleston Supreme Masonic Council afterward divided it Masonically; and as Calhoun attempted by nullification, and the great secession in 1860 nearly accomplished it. Jefferson tried Burr for treason, purchased Louisiana, and consolidated the Union.

THE MORGAN MURDER.

While these events were passing, lodges spread rapidly for twenty-five years, till 1826, when William Morgan, who was a patriot, said to his friends that Masonry would surely destroy the Republic, and spoke the words which are on his monument at Batavia, N. Y.: "*I owe to my country an exposure of its dangers.*" He exposed three degrees, and the excellent David Bernard published the rest. And, in 1832, of 2,000 lodges then in the country, 1,500 gave up their charters, and 228,000 votes were cast for Wirt and Ellmaker against the lodge.

That year (1832) Garrison formed his New England Anti-Slavery society, and the slave question swallowed up all others. The lodge went South, became a "Southern institution," and organized secession and rebellion in its lodge rooms. The proof of this is in Greeley's "Great American Conflict." The first secession ordinance issued at Columbia, South Carolina, Dec. 17, 1860. Parker, Inglis, Keitt and Rhett, all four said in that meeting they had been working up secession for thirty years; that is, from Jackson to Lincoln. Of course that "*working up*" was not done outdoors, but in the secret lodge rooms. The ten lodges of the District of Columbia all went secesh, and the country Southern lodges followed suit. But God saved the Union by Lincoln, Grant, Seward, Chase, Stevens, Sumner, Wilson, Giddings, Charles Francis Adams and Thurlow Weed, whom Lincoln sent to aid Adams at London. THESE WERE ALL ANTI-MASONS. McClellan and McDowell were not. These facts are now beginning to be opened to the country, and will yet attract universal attention.

But while our boys were fighting, the lodge leaders were initiating and swindling them. They drew in our Union soldiers by thousands, by telling them they would get favors from rebel Masons. So Masonry came back on the refluent waves of the war which it had hatched in the rebel lodge rooms; and now the pulpit and the press are choked and stifled by the lodge; and the success of this stupendous swindle, by the lodge which owns the temple, has bred a thousand others. Dr. Leech boasts of the vast charities of Odd-fellowship. A careful scanning of their reports and records will show three dollars paid in to one paid "for relief," and that to rich and poor alike. This is not charity; it is taking two dollars for handling one; and paying alike to rich and poor.

A perfect craze of secretism, finery, and grandiloquent titles has seized the ex-slave, and thousands on thousands of black mothers now board their husbands, whose wages go to the lodges: and they are disintegrating the churches.

THE ANTI-SECRET REVIVAL.

But there is always a revival of sin before a revival of holiness. Paul says, "When the commandment came, sin revived." And the commandment is come. In 1868 a National Christian Association was formed in Pittsburgh, "*opposed to secret societies.*" President Fairchild of Oberlin gave the chief address, and Prof. Henry Cowles was chairman of the committee which reported the constitution. Its organ, the *Christian Cynosure*, has stood, now, nineteen years, and sees its work extending in other papers: in Washington, where we own a fine headquarters, in New Hampshire, Iowa and Pennsylvania; while the venerable organs of the United and the Reformed Presbyterians, Friend Quakers, Wesleyan and Free Methodists, and others, have aroused themselves, like lions from their lairs, and shaken the dewdrops from their manes. Christ is coming, and is well on his way.

Too largely the ministry of the large church organizations, as in the slavery grapple, still stand aghast; but thousands pray for our success who never say a word in public. One Mason can hang a jury, and, with his lodge to back him, can govern a church. The ministers "do err, not knowing the Scriptures," nor the nature of the lodge, nor the signs of the times. The power of Popery, Mormonism, Spiritualism and the lodge is sorcery; and the apparent conflict between any of these is a conflict between a kite and a snake, merely a question of prey. A false religion puts the soul of a man into a posture in which the devil can mesmerize him.

On the contrary, receiving Christ makes us "free indeed." Unlike the false priest, he has "all power in heaven and earth," and has no motive to oppress us. "All things that the Father hath" are his; he has therefore no motive to plunder us. He is our elder brother; has felt temptations and knows how to feel for us. He has died once for our sins, and is not likely to get out of patience with us. In short, we "are complete in him." For "through him we have access by one Spirit to the Father," in whom eternity and infinity meet; and he is "our Father who art in heaven;" and his home is ours! Aye! and his kingdom is coming "on earth." The Lord's prayer was not given to mock us, but to be answered. "He shall send his angels and gather out of his kingdom all things that offend, and them which do iniquity." This is now being done. Twelve legions of angels were ready at his cross, and they all "excel" the evil spirits "in strength." And they all know the way home, and can bring us there, as they did the beggar at the gate.

Now contrast the stupendous magnificence of an infinite world, filled with "righteousness, peace, and joy in the Holy Ghost," a world harmonized by the two definite forces of supreme love to God and equal love to man, as taught by Christ—contrast this with the dreary babblings of mediums, the lying wonders of the spirit circle, the blood-howl of the anarchist and atheist, or the milder mummery of the lodges, which fill the conscience with oaths and pledges, so that, like the liver of a calomel patient, it becomes incapable of healthy action of any kind. Set off a community of such persons by themselves—no God's oath to secure property, or stable marriage, or father, mother, brother or sister-hood; to be guarded by pass-words, grips, signs and summons given by strange lips and hands which may, for aught we know, be the hands of harlots or bandits; and then stand up and bray eloquently over the glories of the lodge, and trample on the example of Christ who "in secret said nothing," John 18: 20. No, *no!* NO!! a thousand times NO. "If any man will serve me," said our Saviour, "let him follow me;" do as I did; and that was not to join a secret society, for he did not.

J. BLANCHARD.

—Our "Personal Notes" mention the names of two gentlemen who are ready to enter our reform lecture work. The Illinois Executive Committee have not yet positively secured a State agent. They were hoping to find Bro. M. N. Butler at liberty, but Secretary Stoddard holds him fast; and, truly, while he is doing such excellent work in Missouri it would not be good policy to withdraw him. God is answering our prayers that laborers may be sent into the vineyard of reform. Let us be diligent in providing for them bountifully.

—Rev. Dr. W. H. French, of Cincinnati, who was requested by the N. C. A. Board to attend the meeting of the Evangelical Alliance in Washington from Wednesday to Friday of next week, and present the cause for which we especially labor, has consented to act, and is making preparations suitable to the duty and the occasion.

TO ALL STUDENTS

IN COLLEGES, THEOLOGICAL SEMINARIES AND ACADEMIES.

The Board of the National Christian Association desiring to arouse an interest among American students in the topics named below, have offered cash prizes for essays on the following topics:

"*Secret Societies and the Labor Problem.*"

"*The Relation of Secret Societies to the Temperance Cause.*"

For the best essay on each of these topics a premium of Twenty Dollars will be paid to its author: for the second in merit a premium of Ten Dollars.

This offer is made to students of both sexes in all the institutions named above, with the following limitations:

1. The length of the essays may not be more than 2,000 words, plainly written.

2. They must be mailed to the "Essay Committee, N. C. A. office, 221 West Madison St., Chicago," before May 1, 1888.

3. The name and address of each writer must be plainly written on a separate sheet accompanying the essay.

4. The Association to have the privilege of publishing as a tract, or in their paper, the *Christian Cynosure*, any or all the four prize essays; and any others which may seem desirable, if satisfactory arrangements can be made with their authors.

The committee of award have not yet been chosen.

PERSONAL MENTION.

—Word from Miss Flagg is hopeful of the speedy recovery of her father, and the resumption of her literary labor for the reform, whereat we all rejoice with thanksgiving.

—Elder J. F. Browne has accepted an invitation to take charge of Howe Academy, New Iberia, Louisiana, and leaves Berea College about the 6th inst. for his new labors.

—Dr. J. N. Norris of Birmingham, Iowa, disappoints us all by word that he cannot attend the Prohibition Conference and the special consultation in the N. C. A. building this week. Dr. Norris would be a Nestor in our counsels.

—Pres. J. Blanchard returned from his Eastern trip of a month last week Tuesday, in time to enjoy a Thanksgiving reunion at which nearly half a hundred friends sat down at the festival tables. That New England hospitality is bountiful is proved by the fact that he has increased in weight ten pounds by it.

—A. E. Burt of New Haven, Michigan, one of the leaders in the late political agitation against the lodge in that place, expects to attend the Prohibition Conference. He has lately been lecturing against the orders in the vicinity of his home, and we hope an open door may be found by which he may continue that work. Mr. Burt is an attorney.

—The *Keystone*, a leading Masonic organ, pictures a portion of a lodge interior not down in Bernard, Ronayne or Doesburg. This is suggestive of temperance and morality. Read: "Labor can best be performed in an apartment set apart from which the odor of viands and the fumes of tobacco are excluded, and refreshments can be best enjoyed 'around the mahogany,' when the labor of the evening has been concluded, and naught remains to be done except to 'harmonize in the light' of the banquet hall, and then 'part upon the square.' The Masonic bodies which habitually exclude the banquet from their curriculum make a serious mistake."

THE HOME.

WHEN HE COMES.

If I were told that I must die to-morrow,
That the next sun
Which sinks should bear me past all fear and sorrow
For any one;
All the fight fought, all the short journey through;
What should I do?

I do not think that I should shrink or falter
But just go on,
Doing my work, nor change, nor seek to alter
Aught that is gone;
But rise and move and love and smile and pray,
For one more day.

And, lying down at night for a last sleeping,
Say in that ear
Which hearkens ever: "Lord, within thy keeping
How should I fear?
And when to-morrow brings thee nearer still,
Do thou thy will."

I might not sleep for awe; but peaceful, tender,
My soul would lie
All the night long; but when the morning splendor
Flashed o'er the sky,
I think that I could smile—could calmly say,
"It is His day."

But, if a wondrous hand from the blue yonder
Held out a scroll,
On which my life was writ, and I with wonder
Beheld unroll
To a long century's end its mystic clew,
What should I do?

What could I do, O blessed Guide and Master,
Other than this—
Still to go on as now; not slower, faster;
Nor fear to miss
The road, although so very long it be,
While led by thee?

Step after step, feeling thee close beside me,
Although unseen;
Through thorns, through flowers, whether the tempest hide thee,
Or heavens serene,
Assured thy faithfulness can not betray,
Nor love decay.

I may not know, my God; no hand revealeth
Thy counsels wise;
Along the path a deepening shadow stealeth;
No voice replies
To all my questioning thought, the time to tell;
And it is well.

Let me keep on, abiding and unfearing,
Thy will always;
Through a long century's ripe fruition nearing,
Or a short day's;
Thou canst not come too soon; and I can wait
If thou come late.

—*Susan Coolidge.*

CHRISTIANITY AND CRIME.

One fact is certain and undeniable; there is no decent civilization or education outside of the influence of the Bible. The man who wishes to train up his daughters, and educate his sons in science, art, and morality, is careful to keep within the range of Christian influences and institutions. He may, for the sake of gain, go into heathen lands. He may, if in love with iniquity, remain there, and participate in the degradation that surrounds him; but if he seeks and loves purity, righteousness, and morality, he finds it only where the light of the Gospel has been shed. And to-day we find that those countries most noted for their order, uprightness, and piety, and most free from violence and strife, are the countries where the Bible is believed and obeyed.

Says the *Lutheran Visitor*, "Travelers tell us that there is less crime, less theft, arson, perjury, murder, in Scotland and Wales than in any other countries on the globe. The people are the most moral. It is said that a bad book, an immoral publication, cannot live in these countries. There is not a bad book in the Welsh language. Why is this? Because of the hold the Bible has on the people. Go into a church, and when the pastor announces his text there is a rustling of leaves all over the church—the people are hunting the text. Every one has his Bible with him. It is his hand book—his daily companion. The Bible is dominant. And the Bible is the foe to all wrong-doing. Hence, so little crime, so much virtue. We have too many books, too many bad books, too many good books; they take the place of the Bible. Our newspapers are read much more than our Bibles."

There are some countries where for generations the Bible has been kept from the common people. What is the condition of those countries to day? Who wishes to live there? Who sends his children to such countries to be educated and trained for usefulness?

There was one nation from which the Bible had been excluded for generations, while those who read and loved it were imprisoned and exiled, until at length the benighted and oppressed nation plunged into infidelity, and arose in its madness and overturned all religion, and buried itself in its ruins.

Said a French journalist at that time: "We are the only people in the world who ever tried to do without a religion. But what is already our sad experience? Every ten days we are astounded by the recital of more crimes and assassinations than were committed formerly in the whole year. At the risk of speaking an obsolete language, and receiving insult for a response, we declare that we must cease striving to destroy the remnants of religion if we desire to prevent the entire dissolution of society."

The world has seen, in the horrors of the French revolution, one example of a government where God was denied, and his Word was prohibited. That tale of horrors will not soon be forgotten by men who care for the present or future welfare of themselves, their families, or their race.—*Armory.*

NEWTON AND VOLTAIRE ON PROPHECY.

It is a singular and most remarkable fact that Sir Isaac Newton, in his work on the prophecies of Daniel and Revelation, said that if the predictions of these books were true, as he knew that they were, it would be necessary that new modes of traveling should be invented and brought into use. And he further said that the knowledge of mankind would be so increased before a certain date or time alluded to in the prophecy, namely the 1,260 years (which most commentators agree in fixing not far from A. D. 1860), that men would be able to travel at the rate of fifty miles an hour.

Voltaire got hold of this statement of Newton's and, in the sneering spirit of skepticism, said, "Now look at the mighty mind of Newton, the great philosopher who discovered the law of gravitation; when he became an old man and got into his dotage he began to study the book called the Bible, and in order to credit its fabulous nonsense he would have us believe that the knowledge of mankind will yet be so increased that we shall by-and-by be able to travel fifty miles an hour! Poor dotard!"

Doubtless the sneer of the philosophic infidel afforded a laugh to his skeptical friends, and both he and they probably thought it evidence of his wisdom and of the superstitious weakness of Newton. But the most confirmed skeptic, if he should get into a railroad train to-day, would be compelled to say that Newton was the wise Christian philosopher and Voltaire both illmannered and unwise.—*Am. Messenger.*

"VERILY, THOU SHALT BE FED."

I found in Syracuse a Christian woman whom they called "Mother Austin," a person of most remarkable faith. She was so poor that she was entirely dependent upon the charity of the people for subsistence. She was an uneducated woman, and had been brought up manifestly in a family of very little cultivation, but she had such faith as to secure the confidence of all who knew her. I do not think I ever witnessed greater faith, in its simplicity, than was manifested by this woman.

A great many facts were related to me respecting her trust in God, and in what a remarkable manner God provided for her wants from day to day. She said to me on one occasion, "Mr. Finney, it is impossible for me to suffer for any of the necessaries of life, because God has said to me, 'Trust in the Lord and do good; so shalt thou dwell in the land, and verily, thou shalt be fed.'"

She related to me many facts in her history, and many facts were related to me by others, illustrative of her faith. One Saturday evening, she said, a friend of hers, but an impenitent man, called to see her, and after conversing awhile, offered her a five-dollar bill. She said she felt an inward admonition not to take it, feeling that it would be an act of self-righteousness on the part of the young man, and might do him more harm than it would do her good. She, therefore, declined to take it, and he went away. She told me she had just wood and food enough in the house to last over Sunday, and that was all; that she had no means whatever of obtaining any more. Still she was not at all afraid to trust God in these circumstances, as she had done for so many years.

On that Sunday morning there came a violent snow storm. On Monday morning the snow was several feet deep, and the streets so blocked up there was no getting out without clearing the way. She had a young son who lived with her, the two composing the whole family. They arose in the morning and found themselves snowed in on every side. They made out to muster fuel enough for a little fire, and soon the boy began to inquire what they should have for breakfast. She said, "I do not know, my son; but the Lord will provide."

She looked out and saw that nobody could pass the streets. The lad began to weep bitterly, and concluded that they should freeze and starve to death. However, she said she went on and made such preparations as she could to provide for breakfast, if any should come. I think she told me she set her table, and made arrangements for the meal, believing that something would come in due season.

Very soon she heard loud talking in the street. Going to the window to see what it was, she saw a man in a single sleigh, and some men with him shoveling snow so that the horse could get through. Up they came to her door,and, behold, they had brought fuel and provision, everything to make her comfortable for several days!

But time would fail me to relate the instances in which she was helped in a manner as striking as this. Indeed, it was notorious through the city, so far as I could learn, that Mother Austin's faith was like a bank; and that she never suffered for want of the necessaries of life, because she drew on God.—*Autobiography of Pres. Finney.*

"HIS LOVE TO ME."

To an invalid friend, who was a trembling, doubting believer, a minister once said: "When I leave you I shall go to my own residence, if the Lord will; and when there the first thing that I expect to do is to call for a baby that is in the house. I expect to place her on my knee, and look down into her sweet eyes, and listen to her charming prattle; and, tired as I am, her presence will rest me, for I love that child with an unutterable tenderness.

"But the fact is she does not love me; or to say the most for her, she loves me very little. If my heart were breaking under a burden of crushing sorrow it would not disturb her sleep. If my body were racked with excruciating pain it would not interrupt her play with her toys. If I were dead she would be amused in watching my pale face and closed eyes. If my friends came to remove the corpse to the place of burial she would probably clap her hands in glee, and in two or three days totally forget her papa. Besides this she has never brought me in a penny, but has been a constant expense on my hands ever since she was born. Yet, although I am not rich in this world's possessions, there is not money enough in this world to *buy my baby*. How is it? Does she love me or do *I* love *her?* Do I withhold my love until I know she loves me? Am I waiting for her to do something worthy of my love before extending it to her?"

"Oh, I see it!" said the sick man, while the tears ran down his cheeks, "I see it clearly; it is not my love to *God*, but God's love to *me* I ought to be thinking about; and I do love him now as I never loved him before."

From that time his peace was like a river. "We love him because he first loved us."—*Lights and Shadows.*

"JESUS DID IT."

Elkanah Beard, who was for many years a missionary, tells the following about a little girl in the city of Benares, in Hindustan. He knew the father and mother of the child, and knows every word of it to be true, and believes that God answered the little girl's prayer.

In that city lay a mother sick. For months she had not left her bed, and all that she looked forward to was slow death. Her little daughter was eight years old. She loved her mother and was almost broken-hearted. She took the New Testament and read the promises of answers to prayer. Going to her mother, she said:

"Mother, dear, can't Jesus make you well?"

"Yes, my child, but it is not his will."

"Mother, why not? Have you ever asked him to heal you?"

"No, no, my child, but —"

"Mother, you pray to God, I know."

"Yes, darling."

"What kind of prayers, mamma?"

"Oh, my child, I am in such agony I cannot talk to you about it; go and play."

The chiid dropped her head sadly, and went out beneath a tree in her father's garden, for her father was a postal official in that large city, and had a beautiful home. She sat there, and thought and prayed. Suddenly she returned to the bedside of

her mother, and kneeling, said: "Mamma, I am going to try Jesus, anyhow. He says, 'Ask.' Yes, I am going to ask him. Now, mamma, pray with me. O Jesus, dear, good Jesus, I've no happy days now, since my mamma is sick these three months. She is so sick she can't talk to her little girl. O Jesus, she is so sick. O God, make my poor mamma to get well. O God, you can, you will. Mamma loves you! her little girl loves you!"

Suddenly she sprang to her feet and clapping her hands, cried, "He will, mamma, he will, he will."

That self-same day the lady, who had not moved her limbs for months, arose from her bed, and went about her household duties, healed and praising God. Her husband met her at the door that day, and overwhelmed with the event, went down on his knees and prayed to God to make him worthy of the blessing that had fallen on his house; while his little girl stood by him, her face radiant with holy joy, exclaiming, "O papa, Jesus did it!"—*Times of Refreshing.*

WHO IS THIS LITTLE GIRL?

I know a bright little girl who can say
Each one of her letters from Z to A,
And is always willing to leave her play
When mamma wants an errand done;
Who knows how to knit and mend and sew,
And is neat as wax from top to toe.
She brings her father's slippers and gown
When he returns from the busy town,
Where he works from morn till the sun goes down;
We never knew her a falsehood to tell,
Whate'er she does she loves to do well;
What is her name, do you know?

—*Roy Maitland.*

THE POWER OF HABIT.

The passers-by on a country road used to pause sometimes and wonder to see an old white horse in the pasture traveling round and round in a circle. Hour after hour he kept up his tramp, though entirely free to go and come as he pleased. This shows the power of habit. For twenty years he had been daily harnessed to the end of a long sweep, and traveled in just such a circuit, until too stiff and blind for further service; then a kind master gave him his time and a good pasture. Twenty years of steady industry had made work a necessity. Now when life was all holiday, there was no holiday; so he kept on, from choice, in his old round.

Habits, good or bad, cling to us. I remember what a blustering winter morning it was when Allen resolutely buttoned his overcoat up to his chin and drew on his fleecy gloves.

"You are not going to church such a morning as this, Allen?" said a brother medical student.

"To be sure I am," said the other decidedly. "I was brought up to attend church, and I should as soon think of going without my breakfast as of staying at home.

It is one of the best habits a youth can form, and a great safeguard amidst the temptations of a city, to attend the house of God.

The habit of patient industry is a grand one to form very early, for all of one's success in life must hinge upon it. "The idle soul shall suffer hunger."

There are bad habits, too, which seem to blend into one another as the waters of the brook mingle with those of the river. Idlers love the saloons and the shady porches of old tavern-stands, and the company they meet there. They fall an easy prey to the rum-seller; and when the habit of tasting his samples is once formed, it is not often broken. All manhood goes down with it, as into an awful whirlpool.

How happy a boy should be who finds a good habit of any kind growing stronger every day! It is easy for one to tell for himself just how he stands, if he will only look sharply at his going and comings, and see with what feelings he goes about his daily duties. "He that hath clean hands shall be stronger and stronger." One cannot have his hands clean from sin unless the thoughts flow in right channels. They do make channels for themselves, in which they habitually flow, just as surely as the water-courses.—*Youth's World.*

WHAT THE CHILDREN DID.

Rev. N. H. Boston, addressing a missionary meeting of English children, told the following story: "In my country (Africa) there was a man who had to take a journey on very important business. When he got to the boat that was to take him, it was fast in the mud of the river. 'You cannot go till the tide rises,' said the captain. 'I must,' said the man; and he called to the strongest man there to bring a rope and help pull; but the ship did not move. 'You must wait,' said the captain. 'I cannot,' said the other; and he called all the men in the village to pull the rope; but the ship would not move. 'It's of no use; you must make up your mind to stay,' said the captain. 'I will not,' cried the man; and he fetched all the women, and they pulled with the men. Still the ship did not move. 'Well, you see,' said the captain, 'you can't do anything, you must stop.' 'I shall not,' said the man; and he gathered the children, and they took hold of the rope and pulled with their fathers and mothers. Slowly the ship moved in the water, and the man sailed about his business. So now, children, come and pull, and see if the ship will not move."

TEMPERANCE.

WHAT YOU VOTE FOR!

[From the Detroit Evening Journal.]

Every citizen who goes to the polls and casts a ballot performs one of the most important acts of his life—an act that affects more of his fellow creatures in respect of their rights, their interests and their homes, for "weal or for woe," than in anything else he does. He touches the springs that move the whole machinery of government. He votes for good or bad laws, for righteous or unrighteous government, according to the character and qualifications of the men or parties for whom he votes. Governments are of God's ordaining, and are for the protection of society, its rights, safety and welfare, against the selfish, unprincipled and lawless—a "terror to evil doers and a praise to them that do well!" God's command is: "Choose out from among you righteous men to rule over you, men who fear God, love the truth, hate covetousness, who will do justice in the morning and let the oppressed go free!" That is the class of men we want now. "He that ruleth over men must be just."

Now, the question comes to every voter, can he observe and obey these important principles and commands and vote for either the Democratic or Republican parties? Can a good, loyal, patriotic citizen—can a good Christian, whose duty it is to "do all to the glory of God"—support the one or the other of these degenerate and corrupt political organizations, considering their relations to righteous civil government and their complicity and support of the wicked liquor traffic? I hold he cannot, and for these reasons:

1st. These parties are not and do not profess to be governed by any of these high moral considerations, and are decided upon no moral or reform issues whatever, but are engaged in a selfish and unholy strife for the "offices"—the "ins" to hold on—the "outs" to get in; and the mode of their warfare and their diatribes upon each other are demoralizing and disgraceful in the extreme. 2. These parties are to-day the great props, guys, and supports of the whole crime and misery-producing liquor business in this country! They are both completely subservient to the liquor power, and its bidding they do and its interests they serve. They both enact, and for bribe money, sanction and defend the atrocious license scheme, thus perverting and degrading the functions and powers of the government to the legalized support and perpetuity of the liquor curse.

To vote, therefore, for either of these parties is to vote directly for that against which God pronounces a "woe!" is to vote directly for licensing the drink traffic, the "hellish saloons!" the direct cause of idleness, drunkenness, pauperism, rowdyism, anarchism, riots, robberies, Sabbath desecrations, wife and children starvings and beatings and ghastly murders! O, fellow-men! O, fellow-Christians, can you thus prostitute your God given franchise! But to vote for the Prohibition party you vote for good, true, clean men, who will administer the government in righteousness, abolish the deadly liquor traffic and save and protect our cherished institutions of liberty, learning and religion, and save our homes and our children from the terrible liquor scourge. Which will you vote for? GEO. W. CLARK.

TEMPERANCE TEXT-BOOKS.

During the last five years, the Legislatures of twenty-three out of the thirty-five States, and the National Congress for all the ten Territories, have made the study of Scientific Temperance compulsory "for all pupils in all their public schools."

The population of these States and Territories is over one-half that of the whole country. Thus America's majority to-morrow, is in these schools of to-day.

It was the intention of those who secured these laws that the children should have the latest science concerning the dangers and hurtful qualities of alcohol, used in any degree, and the peril of forming the habit of its use.

The law requires this; nothing less than this will ever satisfy its friends.

Those text-books that only point out the evils of drunkenness and the danger of excessive use of alcoholic drinks and narcotics, do not meet the requirements of the law, and do not satisfy those who secured its enactments, and who are determined to secure its enforcement.

A petition, therefore, has been signed by many legislators who voted for these laws in various States, and in the National Congress, by the representatives of temperance organizations, who are familiar with the sentiments and are entitled to speak for the very numerous membership of different churches and other bodies, extending widely throughout the land, and by citizens who speak for themselves.

This petition makes a respectful and earnest appeal to all publishers of text-books on this subject, to revise their publications to conform to the latest results of scientific inquiry, and to meet the terms and spirit of these statutes, so that public and authorized expressions of approval and endorsement of all such books can be issued and given wide circulation.

Such an appeal to all publishers effectually refutes the charge that the friends of temperance instruction are pecuniarily interested in the sale of any particular book. It is because the question of total abstinence for the children of this country, and, therefore, of their well being and that of the land soon to be governed by them, depends largely upon the teachings in the text-books employed, that this appeal is made.

Among the signers of this petition are thirty-two gentlemen, members of the National Congress, who were influential in securing the passage of the statute enacted by that body, requiring the study of Scientific Temperance in all schools under the control of the Federal Government. These names are led by those of Hon. John J. Ingalls, President Protempore of U. S. Senate, Senator H. W. Blair from New Hampshire, Senator Palmer from Michigan, Senators Hoar and Dawes from Massachusetts, Senator Frye from Maine and others.

Congressman Long of Massachusetts, Hon. Geo. W. Geddes of Ohio, Hon. A. S. Willis of Kentucky, Hon. James O. Donnell of Michigan, Hon. E. N. Morrill of Kansas, and Congressmen Conger and Hepburn from Iowa, are among the petitioners from the lower House of the same Congress.

If space would allow the printing of the entire list of signers, the reader would see many additional names of persons whose opinions have national influence.

As a whole, the petition constitutes an expression of the best public sentiment of our country, in favor of teaching to the children of the United States, the full truth of science against strong drink, and in favor of total abstinence.

A HOME-MADE DRUNKARD AND MURDERER.

John Hodel, a silk weaver, living at Turnersville, Conn., shot his wife last night, (Nov. 1) and then set fire to the house. Two children were burned to death. Hodel fled but is now under arrest. The murder is one of the most horrible ever known in Connecticut. Hodel had been on a spree for about a week, and when sober was a quiet, good-natured fellow. He tells the following story: "Last night I told my wife I was going to kill myself. She said she wanted to die, too. An agreement was then made that the whole family should die together, two small children, a boy and girl, aged three and six years, and the mother, who expected to be confined again in a month. During the night I brought the two children from an adjoining room and placed them in bed with their mother and set fire to the bed; but the smothering process was too slow, so I got a shot-gun and fired both barrels into my wife's breast killing her instantly. The flames then spread and smothered both children. I then went down stairs, rapped on the window of the lower tenement bed-room and called them to come in and see what I had done. Then, with nothing on but a night-shirt, I ran down the road toward the depot crying 'fire.'"

Hansicker and other neighbors put out the fire after the room had been badly scorched and a hole burned in the floor. Hodel wandered around awhile, got a pair of pants from a German neighbor, and finally, after the bodies had been moved into the room below, came back to the house, and made no effort to escape. He is a Swiss, and came from Lucerne a year ago last July. He says he expects to be hanged, and don't care how quickly. He had half a dozen barrels of home-made wine and cider in his cellar, and drinking from these made him crazy and prompted the murder. Neither he nor his wife had any relatives in this country.—*Dispatch to Chicago Herald.*

OUR WASHINGTON LETTER.

There were on Tuesday, the 22nd inst., by actual count, seventy-five Congressmen at the Capital, and the list is lengthened on the arrival of nearly every train. Among the most prominent of the members I have noticed on the Avenue (that's Pennsylvania Avenue—so called by all Washingtonians)are Messrs. Voorhees, Harrison, Edmunds and Everts, of the Senate, and Messrs. Carlisle, Springer, Breckenridge and Davenport of the House. Two other remarkable men and notable figures who are often seen on the streets are the ex-President of the Senate and the President of the Senate, John Sherman and John J. Ingalls. The stately form of the Ohio Senator is seldom seen outside of his carriage on the streets, while on the other hand, the long, willowy figure of the picturesque Kansan can often be seen mingling with the throngs that frequent the thoroughfares of this beautiful city. If one wishes to catch a glimpse occasionally of most of the national solons, the best place to take a stand, outside of the Capitol itself, is in the corridors of the different departments, near the doors of the Secretary's office. When a common mortal, like you or I, dear reader, would enter the awe-inspiring presence of a Cabinet minister, the obliging door-keeper always hands out a card, with blanks, wherein we are required to state "name and nature of business," and send it in by a messenger before the slightest chance for admission; but, when a "member," as they are popularly known, appears, the door flies open as if by magic by the time he is within six feet of it.

As forshadowed in my last letter, the resignation of Commissioner of the Land Office Sparks has taken place—the President letting down the arrogant and rebellious official as easily as possible. This was the only way, outside of a peremptory dismissal, to properly rebuke the persistent insubordination of the irascible Illinoian, who constantly deported himself in office as if he was lord of all he surveyed.

It is the gossip of the hotel and departmental corridors that some opposition is developing to the confirmation of Secretary Lamar's probable nomination to the Supreme Bench, chiefly on account of his advanced age—he is entering his sixty-third year—and it appears that this feeling is by no means confined to his political opponents. There is a disposition on the part of several Republican Senators to raise a sectional outcry against the Secretary on account of his having within the past four years championed the civil chieftain of the Southern Confederacy, on the floor of the United States Senate. It is broadly intimated that the Supreme Court is equally divided on the issue of the prohibition cases from Iowa, Kansas and Georgia, and that the new Justice will have to cast the deciding vote—it now stands four to four—nine being a full bench. In the celebrated drive well case, the Supreme Court has recently rendered a decision against the patentee, who claims a royalty of ten dollars each on all the driven wells in the United States—the number being estimated at three millions.

The deficiencies for the transportation of the mails amounted to from eight to fifteen million dollars per annum a few years since; but these deficits have been gradually reduced until they are now no more than a million a year—so that by the end of the present year the Postoffice Department promises to be on a self-sustaining basis. *

RELIGIOUS NEWS.

—Dr. Wm. Wishart is doing an excellent work in Clearfield, Iowa. The *Midland* says it is possible that the Doctor may become a resident of Southwestern Iowa.

—Rev. J. B. Galloway of Vernon, Wis., has been requested to supply Yorkville congregation half time for the present, and appointed to do so by Wisconsin Presbytery.

—Rev. David Strang of Lincoln, Tenn., and at one time a United Presbyterian missionary in Egypt, has recently made a visit to Wooster, Ohio.

—Rev. H. W. Crabbe has lately gone to his appointment as pastor of the United Presbyterian church at Los Angeles. He succeeds Rev. J. M. Hervey.

—Elder Isaac Hyatt, of Gilford Village, New Hampshire, begins a series of revival meetings with his church. He will be assisted by Rev. R. W. Churchill, of Belmont, and asks all Christians to pray for an abundant blessing.

—After telling what has been accomplished by missionaries in India, a leading religious journal remarks: "Notwithstanding all that has been done, the heathen population is larger to-day than when Gordon Hall landed in Bombay, and it has a population that in its higher classes is breaking with old traditions, givnig up its old faith, and in imminent danger of drifting away from all religion."

—Mr. Munhall and his co-workers, Mr. and Mrs. Towner, began their evangelical work in Cleveland Sunday evening in the Music Hall. They had a wonderful meeting in Columbus.

—Rev. W. H. Chandler has just closed his second year at Plymouth, Ill. In this time the membership has more than doubled, and a new parsonage has just been built. Bro. Chandler was formerly connected with the United Brethren.

—D. W. Potter, the evangelist from this city, has been holding very successful meetings in Aurora. Several hundred were converted.

—Professor Smyth, of the Andover Seminary, has appealed to the Supreme Court from the decision of the Board of visitors deposing him from his professorship. The case will be heard in Boston early in December.

—Previous to the adjournment of the North Alabama Conference of the Southern Methodist church at Tuscaloosa, a resolution was adopted requesting Dr. D. C. Kelley, of Nashville, one of the most eminent Methodist divines in America, and missionary treasurer of the General Conference, to resign his official position on account of his utterances in reference to the Emma Abbott episode at Nashville. The resolution will create a great sensation throughout the entire Southern Methodist church. Dr. Kelley defended Miss Abbott's rising in church to defend herself against a severe but just condemnation of theater-going.

—At a meeting of ministers of all denominations, at the First Methodist church of Chicago, Francis Murphy was requested to commence a winter campaign against intemperance in the city.

—At a meeting of Presbyterian ministers in Pittsburgh, resolutions were unanimously adopted denouncing Sunday newspapers and protesting against their publication, sale, and reading on the Sabbath day; also entreating all lovers of social order and the Sabbath to withdraw their patronage from such papers and threatening to appeal to the authorities to have them suppressed. The resolutions were then sent to the ministers of other churches with a request that similar action be taken.

—The Evangelical Alliance, composed of ministers of nearly all the churches of Cincinnati, at a meeting held to-day deplored the "impending perils of anarchism, socialism, ultramontanism, infidelity, Sabbath-breaking, and intemperance," and heartily promised all possible aid to "efforts to combine the patriotism and Christianity of our country in taking measures to save it from those threatening its destruction." They approved the plan of the proposed National convention at Washington, D. C., to consider these questions and appointed delegates to attend it.

—The China Inland Mission, undenominational, has 126 unmarried and 43 married missionaries; these, with 117 native workers and the wives of the missionaries, constitute a band of over 300, and the mission is asking for 100 more, of whom seventy are already secured. The income of the past year was $110,745. Donations were received from Africa, Palestine, America, New Zealand, Australia, India, and every European country except Austria, Turkey and Greece. Of converts, the Society mention 1,655 as "in fellowship," and 402 as baptized during the year.

—The manager of one of the most important newspapers in Tokyo had been told about Christianity by some of his friends, but avowed himself as unwilling to accept it. A short time ago he arranged to print a Christian book, and in doing so, was obliged to look over and correct the proof. He became interested in the contents, and he soon began to study it with great pleasure. So he was led on step by step to a belief in Christ, and a profession of the Christian faith.

—Rev. Narcisse Cyr, a well-known French clergyman and preacher in Boston, a professor, also, in Boston University, has been cordially invited to return to France to labor in connection with the McAll Mission and in the Reformed church, and has accepted the invitation.

—No fewer than one hundred and ten candidates have applied for the living of the EstablishedChurch, Kennoway, England, which has recently been made vacant by the death of the pastor. It is evident that there are some men in the ministry who don't believe that the field is the world.

LITERATURE.

BIBLE STUDIES from the Old and New Testaments, covering the International Sunday-school Lessons for 1888. By Geo. F. Pentecost, D. D. Pp. 343. Price, cloth, $1; paper, 50 cents. A. S. Barnes & Co., New York and Chicago.

The notes on the Sabbath-school lessons, which have appeared in the New York *Witness* and *Words and Weapons*, by Dr. Pentecost, for several years, have been justly admired for their practical and earnest character. All who have been helped in their use, and all who have marked with gratitude to God the fearless course of Dr. Pentecost as an evangelist and able writer on religious topics, will hail this volume. In connection with the International Sunday-school Lessons for 1888, it is highly probable that no one book will prove of greater value or excite more wide-spread interest than these "Bible Studies." It covers the Old and New Testament International Lessons by a plan of treatment which is decidedly new and interesting. The author has avoided the too common mistake followed by writers on these lessons, and has rigidly excluded the mass of merely critical and explanatory and exegetical matter, which only serves to overload the lesson for the average teacher, and has confined himself to a purely common-sense and spiritual exposition of the Scriptures. Every incident and sentence has a vital and pregnant meaning, and he writes as though the Scriptures were given for the readers of to-day rather than for those to whom it was first revealed centuries ago. The book will be a vast help to Sunday-school teachers and advanced scholars; indeed, it is evidently a book of more than mere passing value, for it is so written and prepared as to give it a permanent place among books of comment on the Sacred Text. It ought to have, and no doubt will have, a wide reading. The literary style is not high, but is easy and very direct in presenting its meanings in fresh and condensed forms that are remarkably suggestive and inspiring to the reader's thought. No one will have any doubt as to what the writer has meant to say.

December *Scribner's Magazine* fittingly closes a very successful first year's work with a number full of literary excellence and an unusual number of illustrations artistic and original. In "The Zadoc Pine Labor Union," by H. C. Bunner, editor of *Puck*, a ringing word is spoken for strong, native American energy and shrewdness as an antidote to the wild theories and methods which foreign laborers have introduced in this country with their labor union lodge. It is the application of native wit instead of foreign theory to the labor question. The contrast between common sense and rant is ludicrous, and the satire penetrating. The most fully illustrated article is "In Florence with Romola," by E. H. Blashfield, the well known painter, and his wife, with sixteen drawings by the former. This is the fruit of several visits to the scenes of George Eliot's romance, and is an affectionate and faithful interpretation of some of the most interesting features of Florence, from both the artistic and the literary point of view. "In Dickens-Land" is a posthumous essay by Edwin Percy Whipple, the great American essayist. The poetry is of high class and in some respects remarkable, especially Stevenson's transformation of the Scotch legend of Ticonderoga. Other handsomely illustrated poems are "Tarpeia," a legend of ancient Rome, by Louise Imogen Guiney, "The Water Witch," by Elizabeth Akers, and "A Song to the Lute," by Austin Dobson.

The Missionary Review issues a double number for November and December, the last work of the noble-souled R. G. Wilder. He had thus brought the *Review* through its tenth volume and turned it over to the new editors, Rev. Drs. J. M. Sherwood and A. T. Pierson, who take charge with the January number. It is their purpose to greatly enlarge it, making it a monthly of 80 pages, give it a fine mechanical appearance, enlarge its scope, increase its literary and intellectual attractions, and bring it into harmonious relations with all the great missionary agencies and movements of the age—in a word, to make it the "Missionary Review of the World" in fact as well as in name—a review truly representative of the spirit, policy and work of modern missions in their unity, entirety and universality. This labor will popularize the *Review*, but we fear its independent spirit will fade in the attempt, and we shall no longer find those faithful criticisms of society management which were of such real value to the missionary organizations and were so much needed for the information and intelligent action of the churches. We pray the new editors to be as faithful as Paul admonished Timothy to be.

The American edition of the *London Illustrated News* for Nov. 26 contains a fine, full-page portrait of the late great prima donna, Jenny Lind. In the sketches of the visit of the Prince of Wales in Devon and Cornwall, one represents the Prince laying the corner stone of a new church at Falmouth. He does it not as Grand Master of Freemasons, but simply as the heir apparent to the throne.

The current number of *Sciences* contains a very able plea for the study of Logic which is worth a careful reading by educators. There is also a picture of the annual congress of the Theosophical Congress at Adyar, India. This Society is closely associated with the higher degrees of Freemasonry, Masons of many degrees being among its leading disciples. Its great object is Masonic

—"to lay the foundation for a universal brotherhood of man, without distinction of race, religion or color."

LODGE NOTES.

District Assembly No. 3,115, K.of L., the oldest assembly in New Albany, Ind., has gone out of existence. It had at one time a membership of 800, but this number was reduced to 70. There was no dissenting voice to the proposed dissolution. So mote it be!

One of the men concerned in the shooting of the four white men at Pharr's cane carrier, Nov. 4, in southern Louisiana, has made a partial confession, which puts the responsibility of the deed directly on the master workman of Barwick lodge, Knights of Labor, and the secretary of the executive board of that district.

The Masonic Grand Lodge of Ohio had a long and hot discussion of the motion to disapprove the Grand Master's decision that the higher degree order of Cerean was illegal and unmasonic. Arguments pro and con occupied the time until 2 o'clock, when a vote was reached and the ruling of the Grand Master was sustained by a large majority.

The Grand Lodge of Perfection of Northern Indiana conferred the Scottish Rite degree on forty applicants. Among those who took part in the services were a large number of State officials and politicians as: Bruce Carr, Auditor of State; L.T. Michener, Attorney General; Charles Griffin, Secretary of State; Judges Elliott and Zollars, of the Supreme Bench, and about thirty others from Indianapolis.

On the 28th of September the Ohio State lodge of the "Patriotic Order Sons of America" adopted resolutions condemning the Chicago anarchists and commending the courts and officials legally engaged in their punishment This very patriotic order not finding a suitable opportunity to display themselves in the Chicago papers, finally, just before the day of execution, published their resolutions as a big two column advertisement to catch new members.

The Supreme Council of Sovereign Grand Inspectors General of the Thirty-third Degree, Scottish Rite Freemasonry for the United States, held their session this year in New York city. The following officers were elected: Judge John J. Gorman, of New York, Sovereign Grand Commander; William A. Hershiser, of Columbus, Lieutenant Grand Commander; Granville A. Frambies, of Ohio, Grand Minister of State; Robert E. Roberts, Grand Treasurer General; Robert B Folger, M. D., of Brooklyn, Grand Corresponding Secretary General; John G. Barker, Grand Secretary General; John Boyd, Grand Keeper of the Archives; Isaac F. Graham, of Connecticut, Grand Standard Bearer; E J. Edwards, of Minneapolis, Grand Captain of the Guard.

The Grand Lodge of Illinois Odd-fellows lately met at Cairo considered several important propositions, one of which was to amend the constitutions of subordinate lodges so that applicants for reinstatement must sign an agreement not to seek redress in the civil courts for grievances arising in the order, a beautiful plan whereby the order should be protected from its excellent and virtuous members. Resolutions affecting mileage paid delegates to the Grand Lodge stirred up a warm debate. The proposition was to reduce the allowance from 8 cents per mile to 6. The opponents of the measure held that the present rate of 8 cents did not more than cover expenses, while the other side held that the amount allowed now would bankrupt the treasury, leaving it short $6,000, there being but $16,000 on hand against $21,000 required. The resolution was lost. Right! Odd-fellows pay enough for dues and other exactions without bearing their own traveling expenses beside. Never mind what becomes of the Grand Lodge!

SUBSCRIPTION LETTERS.

The following have made remittances of money to the *Cynosure* from Nov. 21 to Nov. 26 inclusive.

L D Felt, J V Swanson, R Wright, J E Parker, J T Cullor, J W Thompson, W Constance, J H Derksen, H F Clarke, J L Moore, L Powers, B S Watson, W C Rose, M Moore, I R B Arnold, D Rankin, A Warner, W B Loomis, J D. Dickinson, Judge Zearing, S F Thompsom, Dr J C Miles, W H Sawyer, T Mills, W Arms, J Gault, R R Pinkerton, S Besecker, Rev A A Stevens, W Parkhill, Mrs L Coon.

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Rye—No. 2			55
Bran per ton			14 00
Hay—Timothy	9 50	@13	00
Butter, medium to best	16	@	28
Cheese	04	@	12¼
Beans	1 25	@ 2	40
Eggs	19	@	21
Seeds—Timothy	2 00	@ 2	35
Flax	1 02	1	17
Broom corn	02½	@	07
Potatoes per bus	50	@	75
Hides—Green to dry flint	07½	@	13
Lumber—Common	11 00	@18	00
Wool	10	@	35
Cattle—Choice to extra	4 90	@ 5	70
Common to good	1 50	@ 4	70
Hogs	3 95	@ 5	95
Sheep	1 50	@ 4	35

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Flour	3 20	@ 5	60
Wheat—Winter	85	@	93
Spring			87¼
Corn	57		58
Oats	35	@	41
Eggs	12	@	24
Butter	16	@	30
Wool	09		37

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Hogs	2 75	@ 4	80
Sheep	1 50	@ 3	25

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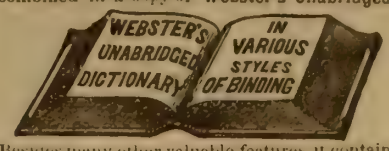

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May I name a few of the plans resorted to by well meaning but mistaken people to make their homes so decidedly unattractive to any one that the time required for social pleasures takes almost nothing from their lifetime? One of these ways is the habit of constantly calling attention to, by excusing, all the short comings and drawbacks to the hospitality being dispensed. The hostess who habitually does this is a troublesome person to visit, whether she "fears that the smallness of her rooms must cramp you," or deplores "the shabbiness of the furniture," or is worried "lest the noise of her children will make you long to be at home again," or excuses the manner in which meals are served. It may be that most of these things would pass unnoticed, or trouble you very little, if only the mistress of the house would not plaintively proclaim them, taxing the powers of the polite guest to the very utmost to protest that they were not noticeable, or to coin some little fiction as to the disorder being excusable, and growing tired and worried over the effort to cover up the poor management of the hostess, and her impolite ness also, for it is impolite to tax a guest in this double way; she has her own share as well as that of the hostess to bear, and it is little wonder if, in future, she keeps away from such a tax. Perhaps we enter a house where draperies of cobwebs seem to be the order of the day. What do we care if such is the state of their walls? Very few of us care at all, if only our homes are neat. If such is the taste of the dwellers there you are willing it shall be gratified. But to be told to "only look at them!" and to be asked "if this is not a disgraceful condition of things?" or told, "I am sure you will tell how carelessly we live, now, won't you?" is rather embarrassing. So, intending to make yourself agreeable, you observe that "cobwebs are rather pretty and quite graceful, and you rather like them," and such like inanities as this, "They do collect so fast this weather," knowing these must be the collection of months, and then you collapse, for the effort is severe, and the hostess keeps on saying:

"Perfectly dreadful! You are not used to such things, and I shan't sleep to night for thinking of the condition in which you found my rooms."

If you are fond of careless housekeeping, it is entirely your own affair, but to impress it on your guests is an experiment you will not find successful, for they will not stand it often. The excusing hostess is particularly annoying at meals, and often obliges her guest to eat of unsavory or ill-cooked dishes, in the effort to save the feelings of one who deserves little or no consideration. Unless you eat extravagantly, she is sure the meal is "badly prepared," "not to your taste," "overdone," "underdone," and she "just knows you will starve."

Don't make people at your table eat more than they wish to; particularly don't urge on them anything that is one atom questionable by debating its merit, and so sending a challenge to a polite person to accept more of it (as a proof of its superior quality) than is agreeable or profitable. Even if an entire meal should prove a failure, it is better to order it quietly away than to load the stomach of your victim with uneatable food. The temporary discomfort of being a little unsatisfied is soon cured, while eating undigestible food carries its reminder in physical suffering for several days.

There is another very common form of victimizing your guests—talking about things or people they don't know, never have known, and under no circumstances will ever be likely to come in contact with. It leaves the visitor so entirely outside of any chance to interest himself in the conversation; leaves him so entirely alone that if he is not intimate enough to take a book or a nap, so as to wait for a change in the topic of talk which he can understand and join in, his position is often embarrassing, always tiresome and not one to accept willingly many times.
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IN BRIEF.

Division of labor has been carried to such perfection in this country that it is now possible, so it is said, to make a complete sewing machine in one minute, or sixty in an hour; a reaper every fifteen minutes; a locomotive in a day, and 300 watches in the same time.

The National Agricultural Department estimates the corn yield will be about 1,500,000,000 bushels, and that the wheat crop will reach 450,000,000 bushels. The conditions of cotton and potatoes are said to have declined, while the tobacco average has increased 5 per cent since last report.

At Salem, Mass., the committee having the matter in hand decided to present to John Greenleaf Whittier, on the occasion of his eightieth birthday a suitably inscribed memorial, to be signed by the public men of Massachusetts, the governor, Senators and members of Congress, in grateful recognition of the poet's services to the commonwealth and the nation.

The first train on the Rome, Watertown&Ogdensburg to be heated by steam began running lately on the Oswego and Syracuse division. The steam is conveyed by pipes from the locomotive, and the scheme is reported to be an excellent one and the method of heating to give satisfaction. The company intends to use the system on all its trains.

In all the villages and through the farming districts of the Miami Valley, Ohio, as a result of the water famine an epidemic of diphtheria and fevers prevails, and the further the investigation is extended the more appalling are the reports of the plague. At Lewisburg, where the death list is the greatest, schools are closed and the children are forbidden to go upon the streets.

It has recently been discovered that the headquarters of Mormon activity in Europe is in the canton of Berne, Switzerland. The station is in charge of Bishop Schoenfeld, and from it missionaries are sent out in all directions. The number of converts in Berne alone last year was 336; throughout the whole of Switzerland the year before the whole number of converts was between 600 and 700. It is said that gifts and collections are expected of the converts to carry on the work. The government is thoroughly aroused and proposes to take vigorous measures to break it up.

What is known as the driven well patent, which has been several times before the United States Supreme Court, and which has always heretofore been sustained, has just been declared invalid in an opinion by Justice Blatchford based upon the record in case number 16, Andrews, Green and others vs. George Hovey, brought here by an appeal from the United States circuit court for the southern district of Iowa. This court holds that the fact, now made to appear for the first time in the driven well litigation, that the invention was used at Cortland, N. Y., by others than Green more than two years before application for patent was made, is a fact fatal to the patent's validity. The decree of the circuit court in favor of the alleged infringer Hovey is affirmed.

An item of interest connected with the Chicago anarchists is Mrs. Capt. Black's doggery. All through the long trial before Judge Gary Mrs. Black attended closely and constantly and has shown even deeper interest in the men and more sympathy with their revolutionary principles than her husband, though he was the leading lawyer on the defense. The other day an immense pile of market baskets, 150 to 200 of them, astonished the patrons of a Fifth Avenue meat market, piled about the door without and within. The proprietor explained that they were returned by Mrs. Black, who bought about $3.00 worth of meat daily to feed her two or three score dogs. Mrs. Black's sympathy is so strong for the poor workingman—but the curs must be fed all the same.

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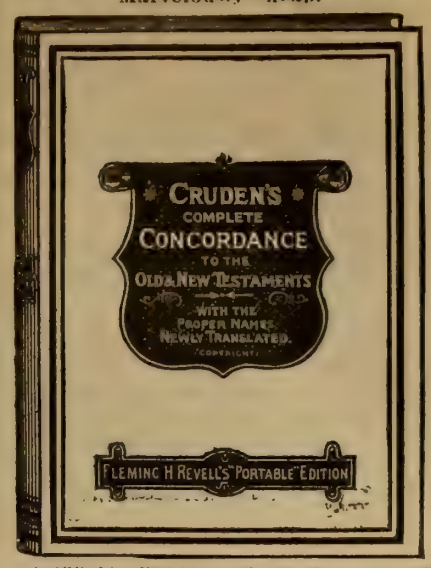

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NEWS OF THE WEEK.

CHICAGO.

Besides the late great Fat Stock and Horse Show, the eighteenth annual meeting of the Bee-keepers' Union was lately held here. The discussions were of great interest to those concerned.

August Hetzke, a German, whipped his step-son, a boy of twelve or thirteen years, to death with a heavy leather strap. The circumstances show the greatest atrocity. The father was a drunken brute, and is under arrest.

GENERAL.

At a somewhat exciting local election in St. Louis for members of the City School Board the issue was on the question of continuing to teach the German language and certain "fancy studies" in the public schools. The candidates in favor of abolishing the teaching of those branches were elected.

Judge C. B. Grant of Detroit, Mich., called a meeting of saloon-keepers Wednesday and read to them the liquor laws. He told them the acts were passed to be obeyed in his district, and said offenders would be dealt with strictly in accordance with the letter.

It is expected that 3,000 employes will walk out of the breweries in Milwaukee, Wis., because of a circular to be issued to them, informing them their union will not longer be recognized, because it has broken its agreement with the breweries.

The statue of the Puritan, erected at Springfield, Mass., in honor of Deacon Samuel Chapin, was dedicated Thanksgiving Day with simple ceremonies.

The trial of Johann Most was begun Wednesday at New York, and the State rested after proving that Most made a threatening speech, concluding with the words, "I am an anarchist! Rise, anarchy! Long may it live!" A reporter testified that he "did not take notes at the meeting because he did not want to be carried out dead."

One hundred and fifty-three inmates of the Soldiers' Home at Bath, near Buffalo, N. Y., have been indicted for voting at the last election.

Prohibition in Atlanta and Fulton county, Ga., was defeated by a small majority Saturday.

Engineer Markham and his fireman were attacked by a panther Sunday morning between Artell and Minden on the Burlington and Missouri Road. The men had left the locomotive to repair a wheel, when the animal sprang upon them and severely lacerated both before being dispatched with a bullet. The animal measured six feet and weighed over 200 pounds.

Fire last week Monday at Mound City, Ill., destroyed thirty-five buildings, including two hotels, the Mayor's residence, the *Patrial* office and three dry goods stores. A negro has been arrested for causing the conflagration by setting fire to an unoccupied hotel.

Reports of forest and prairie fires came from all directions in the South and Southwest early last week with accounts of great destruction of property. The bottom lands of the Okawa and the Big Muddy rivers in Southwestern Illinois and the prairies in many parts of the same section of the State were ablaze, and outhouses, fences, farming machinery, outstanding crops and whole forests and in some cases residences were destroyed. In Southeastern Missouri and in Arkansas, between the Iron Mountain Railway and and the Mississippi river the swamps and lowlands were almost burned out, and the whole country was so filled with smoke that the people were almost stifled. As far west as Hot Springs fires devastated farms and burned residences, barns and fences; and the little town of Mayflower, in Franklin county, barely escaped total destruction. On the east side of the Mississippi river, in Washington and Bolivar counties, Mississippi, nineteen cotton gins, besides much other valuable property, has been destroyed.

To the great relief of the people of Southern Illinois, a heavy rainfall set in throughout that region Wednesday.

Henry Lockwood and wife, residing near Marion, Ind., left their three children, the youngest 18 months and the oldest 8 years, in the house alone Saturday night. When the parents returned Sunday the babe was frozen to death and the others were frost bitten.

A bloody fight took place Sunday between whites and blacks at Jellico, Ky., in which three men were killed and a number wounded. Whisky was the cause of the fight, but the combatants, having tasted blood, are eager for another fight, and last Monday the little town was full of armed men.

A panic prevails at Bellaire, Ohio, owing to the prevalence of incendiary fires. Five buildings were fired during the past week and the hose of the department was cut while extinguishing one of the blazes, practically crippling it for the present.

The trains due in Pueblo, Colo., Saturday night were blockaded by heavy snow drifts near Dodge City, Kan. The storm was very severe in that vicinity, and many telegraph poles were broken down by the wind.

While playing on the ice on Rock Creek, Morrison, Ill., Saturday, three children—Georgie, Charlie and Lillie White — were drowned. Charlie, the youngest of the three, broke through the ice with his sled, and in attempting to rescue him Georgie and Lillie both went down. All three were dead when taken from the water an hour and a half later.

The town of Doniphan, fourteen miles north of Hastings, Neb., was partly wiped out by fire Saturday morning. It is claimed that burglars entered the Post-office, blew the safe open, and to cover the robbery fired the building. Seven brick buildings were burned to the ground.

In a collision of Baltimore and Ohio freight trains near Cochrane's Mills, Pa., Friday forenoon, three men were killed and five others wounded, two of whom may not survive. Both trains were completely wrecked.

A New Orleans special of Wednesday says: The striking sugar hands at Thibedeaux, La, about five o'clock this morning fired upon the white pickets who were guarding the place. The white men returned the fire and a brisk battle ensued, in which twenty-five negroes are said to have been killed and two white men wounded. Additional troops will probably be sent to the scene at once.

The negro Hudson, who caused the destructive fire at Mound City, Ill., last Monday, has implicated Mrs. Lawler, a former landlady of the house in which the fire started, stating that she gave him $15 to set the fire. Mrs. Lawler, who denies the negro's story, has been placed under arrest.

At a crossing at West Newton, Mass., Thursday, a team attached to a carriage was run down by a train. William and Charles Hannon were killed, Joseph Burke was fatally injured, and Patrick D. Gorman was badly bruised. The horses had to be shot.

FOREIGN.

The German Reichstag was opened in Berlin November 24 Minister Von Boetticher read the speech from the throne. The *National Gazette*, commenting on the speech, says it hopes that the effects of the peaceful policy, of which the message treats, may be multiplied as the session proceeds and that more explicit statements made in the Reichstag regarding Germany's foreign relations may establish the fact that the European situation is growing clearer. The Reichstag sent a brief message of respect and sympathy to the Crown Prince.

A Bogota (United States of Colombia) paper states that thousands of Colombians in certain districts are annually stolen and sold into slavery of the vilest character, and that sometimes combats take place among the kidnappers and the natives in which hundreds are slain and their bodies left unburied.

The peace arbitration delegates, who have returned to London, speak highly of their reception in America and express themselves as hopeful of good results from their visit. They say they found the old jealousies giving way to a generous interest in English affairs.

A mysterious disease is said to be claiming many victims at Posoya, in Chili. The victims are first taken with pains in the stomach, followed by a flow of blood from the mouth, and sometimes from the eyes and ears.

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FIFTEEN SHARES TAKEN.

Let it be always remembered that the fund for the 1,000 copies of the *Cynosure* to colored pastors is being raised for the best of reasons. No other investment has produced so great and beneficent results, as:

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4. The leavening of the Texas Baptist Convention.

5. The founding of schools at Memphis and New Iberia, which are opposed to secretism.

Other strong reasons might be added, which show that the N. C. A. has probably not before offered so good an investment for the donations of the friends of reform.

We are glad to report this week that fifteen shares of $15 each have been taken for this fund. The good sense of the *Cynosure* readers appreciates such facts, and they are ready to respond. A thousand copies of the paper to as many colored pastors, would be the best New Year's gift of the season. Let the good word go around, and all who can contribute less or more, send on to the N. C. A. Treasurer at the earliest opportunity. Such a gift will return a thousand fold into the bosom of the giver.

At a meeting of Republicans in Detroit last week, Senator Palmer of Michigan created a great sensation by announcing his conviction that the party was ready by a strong majority to adopt State prohibition, and in six years would adopt it as a national issue. His colleague, Stockbridge, agrees with him, and so do other Michigan Congressmen. Senator Palmer is an influential man in his party and his views are of the highest importance.

The celebrated Freemason, Captain Howgate, whose plundering of government funds a few years since is well remembered, has so far kept in hiding, and his bondsmen have been called on to settle. Howgate stole $133,700, but his bail was very Masonically and ridiculously small—only $12,000. Let the people charge this matter up against the Masonic lodge against the day when we must reckon with it.

The lodges cannot forgive Dr. Pentecost for rebuking them at Amesbury. Our readers have noted a former comment on this subject, and will read at more length from Dr. Pentecost himself on the third page of this number. From Amesbury he went to Augusta, Maine, the home of Mr. Blaine, who, though not a Freemason, has never cared to tell his supporters why he refrains from taking a step so popular among politicians. But in Augusta an outcry is raised that Mr. Pentecost is making too much money for a revivalist. This is very like a lodge howl. Freemasonry, which is robbing the Christian church on every hand of means, reputation, virtue and religion, could find no other charge to bring, doubtless,—like a pickpocket raising a cry of "Stop thief," in the streets. The Tompkins Avenue church in Brooklyn paid Dr. Pentecost $8,000 yearly. He resigned such a place for revival work where he may get one-third that amount.

Michigan, Tennessee, Texas, Oregon—in all, the prohibitory amendment has been defeated, but in in Washington we have a victory that makes good our loss. When Judge Harlan arose in the Supreme Court on Monday and read a long, elaborate and practically unanimous opinion sustaining the judgment of the Kansas courts, it was an hour for the land to sing Hallelujah. The constitutionality of the Kansas law is thus affirmed, and the decision against compensating liquor dealers and manufacturers for property rendered worthless by the police laws of a State is made the law of the land. This is a VICTORY. It will not greatly effect Kansas for liquordom was not worth much in that State, but for Illinois, Kentucky, Tennessee, and many other States, where tens of millions are invested in the traffic it is of utmost importance. A contrary decision would have burdened the prohibitory movement and crushed it down to earth. The Supreme Court has been reported as evenly divided on this question, and the result is, therefore, more glorious. Praise the Lord!

The *Flea*, the *Mosquito*, the *Scandal*, *Lucifer*, *John the Baker*, the *Liar*, the *Green Bird*, the *Perfume*, the *Syringe*, the *Piston* are the names of some of the Mexican papers translated, given by a missionary of the American Board in that country to a friend in this city. The case of a prominent Catholic organ is also mentioned, which professes to be published to give instruction in religion; but its columns are so filled with news of bull-fights, theaters, and such like amusements, that scarce a corner is left for the Catholic church proper. We have in this slight view a striking revelation of a demoralized people. With the priests to control the lower classes and the lodge the higher, the condition of Mexico cannot be regarded as any better than the Moslem nations.

By adopting Mr. Sankey as his helper in gospel work fifteen years ago, Mr. Moody married the singer with the exhorter in revival work, and the bond has seemed to be inseparable. The names of Bliss, Sankey, McGranahan, Herald, Excell, Towner, are as well known as Moody, Whittle, Munhall, Pentecost, Jones or Needham; and the style of their music, yielding to a popular taste instead of leading it, has swung to an extreme over against the rather severe and unadorned tunes of years ago. But in the meeting begun the other day in Pittsburgh, Mr. Moody found a new condition of things, and, accepting it, is as successful as ever. The Psalm-singing people of Pittsburgh are so numerous that their convictions have to be respected, and for the first time, at least in this country, a successful use of the Psalms in meter has been attempted in a revival service. It is pleasant to note this mark of reaction. Let it spread to other cities.

Cardinal Gibbons of Baltimore, in a late *North American Review*, covertly assailed the public school system, linking it with Mormonism and ballot-box stuffing, as containing a danger that should be guarded against. Mr. Jeremiah Quin, for years principal of one of the schools of Chicago, and a Catholic, replies in the December *Review*. Though respectful to his Cardinal he dissents from his views, but would have the school entirely secular. As this is the pretended reason for Catholic objection it puts the school system between the mill-stones. But it is left for Bishop Cleary of Kingston, Canada, to introduce the latest argument against the common school. In a public address at Napanee he delivered himself in these words: "Modesty is not one of the things taught in our public schools. On the contrary, girls at these schools learn to be boisterous, immodest, screaming, kicking creatures, such as were never seen among Pagans. Our public schools are destroyers of modesty, an abomination, and a disgrace. All female modesty is destroyed in the girls that attend them, and they become rude, screeching females, who kick their heels, flirt their skirts, and stare into the faces of men with a boldness that must bring the blush of shame to the cheek of any modest man." Orangemen and all have joined in a general shout of indignation, and the Bishop will probably be instructed by Cardinal Taschereau to explain that he meant something else by what he said. It is too late, however, for him to explain away the fact that the Romish church is unalterably hostile to the public school system, and will use every means to destroy it.

WHO SLEW ALL THESE?

THE RESPONSIBILITY OF THE LOUISIANA MASSACRE.

BY REV. H. H. HINMAN.

The recent (Nov. 22nd) shooting of twenty-seven men at Thibodeaux, Louisiana, in which two white men were wounded and twenty-five Negroes killed, constitutes one of the bloodiest dramas this unhappy region has seen since the great civil war. No class of laborers has been more quiet, peaceable and patient than the Negroes of the sugar plantations. Heretofore their relations to their employers have, on the whole, been not unsatisfactory. It is true the wages paid were small, from 75 cents to $1.25 per day, with usually free rent of a small house and vegetable garden. This is more than the average of the wages paid in the South. Considering the disabilities of the average sugar planter, it is not unreasonably small.

Until the present season the relation of employers and employes has been peaceful. During the past year the Knights of Labor organized bodies of these laborers. In all cases the headquarters have been in New Orleans, and the controlling influences the *white Knights* of that city. In the height of the sugar season strikes were ordered at Terre Bonne and other places. Riots ensued. Laborers were shot and strikers evicted; troops were called out and more Negroes were shot. At last it was supposed that the trouble was ended, and the troops were sent home.

About November 15th I was in the vicinity of Thibodeaux. The work of cutting and grinding cane was going on, but great numbers of the colored people were idle. Their labor was in demand, and when asked why they did not go to work they said they were *afraid*. Many were living in churches and some were without any shelter. Threats were made of the destruction of property, and a home guard was organized. According to report this guard was, on the 22nd, fired into by colored strikers, and two men were wounded. They returned fire and killed twenty-five of their assailants. It is

quite probable that many others were wounded, and that inconceivable misery was inflicted on this poor people. The responsibility for this great calamity rests not on the colored people. Their most intelligent and upright representatives greatly deplore the conflict, and have no sympathy with those who ordered the strike. Rev. Daniel Clay, son of the great Henry Clay, who has spent many years in the immediate neighborhood of this sad affair, and is thoroughly familiar with the previous and present condition of the people, greatly deplores the organization of the Knights of Labor as one of the worst calamities of his people.

Nor are the colored strikers the ones who are *mostly* to blame. They have suffered themselves to be deceived by false promises. They have been made to believe that they could secure their demands, and that in the meantime they would be guaranteed a support. Their passions have been appealed to, and a race conflict has been excited. Not they, but their seducers and deceivers are mainly to blame. On the order of the Knights of Labor and its kindred systems of darkness *rests the guilt of all this blood.* It is not by race antagonism that the rights of the Negro are to be vindicated. The colored laborer has no greater enemy than the man who encourages him in deeds of intimidation and violence. Deplorable as is the condition of many of these people, and appealing as it does to the moral sensibilities of all who regard the welfare of humanity, yet the remedy is to be found in cultivating peaceful relations; in maintaining the supremacy of the civil law, and avoiding all things which are likely to occasion strife.

Tougaloo, Miss.

NATIONAL REFORM.

BY REV. J. M. FOSTER.

The National Reform Association was organized in 1864. The president is Hon. Felix R. Brunot of Pittsburgh. Among the vice-presidents are such men as Joseph Cook, Boston Monday lecturer; Rev. Dr. Seeley, president of Amherst College; Dr. Scovel, president of Wooster University; Dr. Payne, president of Wesleyan University, Delaware, Ohio; Dr. Blanchard, late president of Wheaton College; Judge Hagans, Cincinnati; Dr. Herrick Johnson, Chicago, and Dr. T. D. Cuyler, Brooklyn. Rev. T. P. Stevenson, D. D., editor of the *Christian Statesman*, Philadelphia, is corresponding secretary; Rev. D. McAllister, L.L. D., of Pittsburgh, is treasurer. The Association has four district secretaries in the field who give all their time to the work, Revs. Mills, Gault, Weir and Foster, and four who give one-fourth time, Revs. Coleman, Wylie, Leiper and Johnston. These men go from place to place, holding meetings, preaching in the several churches, addressing colleges and theological seminaries, and writing articles for the press, and so awaken the public conscience to the necessity of moral reformation.

The work at present is agitation in the lines of Sabbath reform, reform in our Divorce Legislation, Temperance reformation, etc. The object of the Association is to conserve the Christian features of this government and place our nation in its proper relation to the authority and law of God. It is assumed that this is a Christian nation—Christian in origin, history and life.

The Pilgrim Fathers before landing on Plymouth Rock, while in the cabin of the *Mayflower*, drafted a constitution of government. That constitution began, "*In the name of God, Amen.* For the glory of God and the maintenance of the Christian faith," etc. All the colonial charters and compacts recognized Almighty God and the supremacy of his law in civil affairs. In the Declaration of Independence there is a distinct acknowledment of a superintending Providence in national matters. In thirty-four out of thirty-eight State constitutions there is a clear and explicit acknowledgment of the Higher Powers in government. In all the inaugural addresses of our Presidents, save one, there is a recognition of the obligation of all nations in general, and of ours in particular, to the Governor among the nations. And then the chaplaincies in our armies and navies in the Congressional and Legislative Halls, the Bible in our public schools and reformatory institutions, the oath in our courts of justice, the oath administered to civil officers, the laws making blasphemy and profanity punishable offences, the laws protecting the Christian Sabbath, the laws guarding the ordinance of Christian marriage, etc., these are but the details of the great leading fact that Christianity is the common law in the land; in other words, *this is a Christian nation.*

Writers distinguish between a nation and its government. The nation is the creature of God, born in his Providence, and responsible to him for its character and conduct. Now, our proposition is, A Christian nation ought to have a Christian government.

1. *Because the authority of the state comes from God.* There are only two theories respecting civil government: the infidel theory, viz., that the state is only a wise human institution; and the Christian theory, viz., that it is an ordinance of God. The first is usually based upon the social compact. This idea was conceived in the mind of the atheist, Hobbes of Malmsbury. Denying the existence of any fixed standard of right, and consequently that there is any such thing as virtue or vice, this speculative philosopher resolved all laws into one, the will of the legislature. In our Constitution it takes a little different form, the will of the people. The second is the true theory. The state is a divine institution. It is that settled order of things that is manifestly in harmony with the divine will. It has its necessity in man's nature, for "man is a political being," and its authority in God's Word, "The powers that be are ordained of God." It is clothed with authority and powers which transcend all human institutions, and so becomes the heaven-ordained and heaven-commissioned agent representing the divine authority among men. In the 82nd Psalm rulers are called gods, *i. e.*, they represent God in the world. In the 13th chapter of Romans rulers are called God's ministers; they act in his name and by his authority. The state is the arm of Jehovah administering the affairs of the divine government among the nations of earth. It is, therefore, evident that obedience to just and legal authority is obedience not to man but to God. Rebellion against just and legal authority is rebellion not against man but against God. Patriotism is not a mere sentiment, but a duty to God. Rebellion is not a mere mistaken political sentiment but a resisting the authority of God. "And they that resist shall receive condemnation to themselves."

2. *Because the laws of the state come from God.* The phrase of Hooker is too sublime ever to become trite, "Law has its seat in the bosom of God and its voice in the harmony of the world." There were two thoughts that filled the mind of Kant with ever-increasing admiration and delight, "the starry heavens above us and God's law within us." Blackstone says, "Any law that contravenes a known law of God is no law at all." All laws come from God, say the wisest of the Grecian and Roman sages, Cicero, Seneca and others. Minos, the law-giver of Crete, claimed to be the son of Jupiter and to have received his laws from his reputed father. Lycurgus, the lawgiver of Crete, claimed as authority for the laws which he gave the oracle at Delphi the god Apollo; and Numa claimed as authority for his laws the nymph Egeria. The Emperor of China is looked upon as the vice-gerent of heaven. Every year he observes a three-days' fast in seclusion. Then coming forth in his royal robes he marches with bands and banners to the temple, and while the sacrifice is being offered, he rolls himself in the dust and utters words most disparaging to himself but most honoring to God, indicating that as the head of the nation he recognizes his responsibility to the God of heaven. Yonder in Thibet the Grand Lama is the incarnation of deity. In this capacity he dispenses civil offices by consecration just as the Pope of Rome did in Europe for several centuries. These facts clearly indicate that there is an ineradicable conviction in the human soul that laws will not bind the conscience unless they be derived from God. There is a deep philosophy underlying politics. Though the fact is so often lost sight of, civil government is under law to God as immutable as the laws of gravitation.

3. *Because the nation is a moral person responsible to God for its character and conduct.* A nation is not like a cup of sand held together by external pressure. It is an organism. It has a unity and a continuity running through the generations. It has reason, will and conscience. It contracts debts and may not repudiate. Milton says, "A nation ought to be one huge Christian personage, as big and compact in virtue as in body." A nation has a life and is sensitive as the most wary man. Touch a single member of a nation and all is commotion. Think of the thrill our nation experienced when Sumter was fired upon! A nation has a soul. "What I admire most in a nation is its soul," says Hyacinthe. Moral principles constitute the soul of a nation and so long as they are preserved the nation will live, for "the eternal years of God are hers." What is more common in Scriptures than "ungodly nation," "hypocritical nation," "wicked nation," and "holy nation," "righteous nation," "godly nation." The lesson of history is that righteousness in national character and uprightness in national conduct secured the divine blessing; but wickedness in national character and life made her obnoxious to the divine judgments.

The National Reform Association is calling this nation to a recognition of God as Sovereign, Christ as King and the Bible as the supreme law, in her national charter.

Rochester, N. Y.

OUR EVER PRESENT HELP.

BY ANNA HOLYOKE HOWARD.

"Our help is in the name of the Lord." Psalm 124: 8.

We look to thee, most gracious Lord,
With prayerful, steadfast eye.
Our trust, dear Lord, is in thy Word;
Oh, hear thy children's cry!

How long, O Lord! How long shall sin
And Satan ride apace?
How long, O Lord! shall evil win,
And triumph in the race?

Arouse thy slumbering church, O Lord,
To hear the groans and cries
That daily, from ten thousand hearts,
In intercession rise.

Direct us, Lord, and send us might,
When Satan's hosts assail.
Thou only canst defend the right;
With thee we must prevail.

ANARCHY AND CHRISTIANITY.

BY D. P. MATHEWS.

At the next Boston municipal election the probability is that the majority of the voters will do just what they have been doing for many years, cast license bombs at mothers, wives and children, the explosion of which is more far-reaching in destruction, both physically and spiritually, than the dynamite of the Chicago anarchists; and yet these same voters, even as they cast their ballots of sorrow and death, will piously express satisfaction that the Chicago monsters, who, in their fanaticism, hesitated not to endanger the lives of innocent people, have received just retribution. Bah! there is more anarchy in the casting of a license vote than the throwing of a dynamite bomb. The nation is safer amid the explosions of the latter, than in the drowning flood of the former.

The average anarchist, I believe, is honest, no matter how deluded he may be. I believe his intentions toward the human race are good,—good as he understands good. He desires to dispel the grievance of the race. His greatest fault is impatience, yet aggravated by capital, we can hardly wonder at this. He has declared war against capital and monopoly, and resorts to tactics which *he* considers most efficacious. He thinks he fights from principle, and is willing to sacrifice his life. His argument for throwing bombs is this: In destroying a few, millions will be emancipated from the thralldom of capital—millions spared the pangs of slow starvation and abject misery. Many of them have been taught this from their childhood, at their mother's knee. We cannot justly classify them as common murderers. That the press, both secular and religious, that the masses, and even the clergy of every denomination condemn the platform of anarchism, is not a positive argument against the rottenness of every plank. Disagreeable as they may be, facts will not down, and he who tries to smother them is a moral murderer. Before attempting to destroy anything which apparently contains error, we should put it through a process of analyzation, separating its composite elements, labelling error as error, and truth as truth. The prevailing criticism of anarchy, however, is synthetic rather than analytic. Both the good and the bad elements are indiscriminatingly amalgamated and branded as error, in big, burning capitals. To say that the anarchists are altogether in error, altogether a bad lot, is doing just this.

The newspapers, and nearly all ardent temperance advocates assert that anarchy is hatched in the beer saloon. Suppose whisky is a good incubator, is not the process of incubation of less importance than the creation of the embryo egg? Where does the egg come from which is hatched in the whisky hennery? Who lays it? We must go elsewhere than the saloon in order to get a correct reply. A great mistake we Americans are making in condemning, in trying to eradicate an effect rather than the cause. Cause will produce effect as fast as we can destroy it. Nestling among the statutes of this nation are myriads of anarchical eggs which must be smashed, or they will be hatched by our Linggs and Parsons. We have our choice of breaking the eggs or killing the chickens.

The Chicago anarchists simply did in a wrong way what all good people, to some extent, should do in a right way. Water can never rise above its own

level. These men were worldlings, and, therefore, while the principle of their ultimatum was, doubtless, good, like a vessel on the waters of their impracticable ideas, it could not rise higher than the tide of their own unregenerate natures. Do I astound you, dear reader, as a correspondent of the *Cynosure*, when I say *there was principle in the bombs flung in the streets of Chicago?* But it was principle misplaced—placed in the wrong instrument, that is all. It is impossible that these principles which oppose tyranny, in any form, be not thrown as bombs. They will be thrown so long as oppression exists, either charged with dynamite or pure Christianity and moral legislation. The question simply is, who shall throw them—how shall they be thrown? I am not indorsing the Chicago version of anarchy; even were I disposed to do so, the *Cynosure* is the last vehicle I would expect to convey to the public such an indorsement. No, I am not indorsing it; I am simply giving it a few impartial glances.

At first glance it certainly appears repulsive; a second, careful scrutiny does not fail to perceive its hideousness, error, passion, and may be worse, yet truth and justice are also seen *confined* in this horrid environment. I could not be a Parsons anarchist; there is a sword on his hip. I am a Christian, yet, paradoxical as it may seem, I am an anarchist—but in regard to bad law, only; and the sword proceedeth from the mouth, and not the scabbard. Is the Christian under law? Nay, he is free from the law. The law, no matter how good it may be, is for evil doers, only. God is under no moral law. As a child of God, the Christian is under no law. The Spirit of God actuates every thought, every act. He will respect the the law of man so long as it is in harmony with the Spirit of God. He must be anarchical to all else. He has the mind of Christ. The Chicago anarchist set up his own perverted reason as a criterion, and all law, good and bad, whether human or divine, which disagreed, or came in collision therewith, he sought to overthrow. Unlike the Parsons anarchist, the Christian, though free from the law, believes in law as a regulator of the vicious, and a protection for the innocent. Under these considerations, law is indispensible. Although Christianity is in a sense anarchical, it is a glorified anarchy. As such it was anarchical to the laws of Judaism. The Chicago anarchists wished to throw off the dominion of law. Christianity is simply an evolution of the spirit of the law from out its crustaceous envelope into a new condition. Instead of being written on paper or engraved in stone, it has become an element of the heart. The anarchist desires what he is not prepared to receive in his present state.

Christianity is also sanctified communism. Every man in Christ is not to think of his own welfare, but that of his neighbor. Satan is holding an air castle of happiness before these poor souls, tired of human misgovernment, sick of sin and knowing it not. It is Christianity they want. But blind leaders of the blind they are groping in the dark. They need our prayers more than our censures. Convert these same anarchists—these same Spies, Linggs and Parsons, and they would ornament the cause of Christ; these impulsive men, who breathe only destruction, would become the Pauls and Peters of the modern church. They are made of that stock.

Should we for a moment admit that the doctrines of anarchism contain more or less truth, let us not forget that no matter how lofty their sentiments, they can never be a success in this world. Human nature will not permit it. Only the righteous can live without law; only the righteous can do as they please, and please to do right. Only the righteous can be true communists, because only the righteous can love one another as they love themselves. Only the translated righteous can attain that condition of purity where there is "no marrying nor giving in marriage." Though Paul and Christ were anarchists, communists and socialists, they were not of a mundane, sensual kind, but of an heavenly, a divine. What they destroyed they replaced with something better, more lasting—eternal. The happiness sought by the Chicago anarchists was for time and not eternity; that of the Jerusalem anarchists was for both.

And now, dear editors of American journalism, both secular and religious, instead of dipping your pens in the inkstand of hard utterances, which will only the more exasperate, dip them in the ink of love, pity and compassion, that the heaving breasts and throbbing temples of these excited souls may be soothed and quieted. And you, representatives of the Agonizer of Gethsemane, instead of your Sinaitic denunciations, down on your knees and wrestle in prayer for these, your misled brethren—the anarchists.

Boston, Mass.

SECRET SOCIETIES AND THE CHURCH.

A prominent business man in a city where we have been recently holding evangelistic services justified himself to his pastor for not having attended the meetings and cast in his influence with the work by saying that his business crowded him to such an extent that he could spare but one evening in the week, and that he had to give to his "lodge," meaning his Masonic lodge. In the same city is a pastor whose church is associated with the other churches in the work (at least nominally). We had been in the city preaching for two weeks and had never yet met that pastor. When we did meet him we expressed our pleasure at seeing him and remarked that we had missed him from the meetings thus far. He replied: "Yes, I am sorry not to have been present, but the truth is I am engaged upon a book which I am very anxious to finish, and after working hard on it all day I am too tired to come out to the meetings at night. "I am sorry you are so engaged," we replied, "for we need the help of every man and especially of every pastor in this battle. What, may I ask, is the book you are writing?" "It is a historical work on the first introduction of Masonry into this country; a most fascinating and interesting study, I assure you." We were so dumbfounded at this that we hastily expressed our wish that all ministers of the Gospel would abandon that order and devote themselves to the work of the Gospel and to the establishment of the work of Jesus Christ.

We may have spoken unadvisedly with our lips; but with these two examples before us, the one of a leading business man who could not spare time from his lodge to even attend one service of the Gospel meetings, and the other a pastor who could not spare one evening to join with his and other churches in a special work of grace, because he was engaged in writing a history of Masonry, we began to think that there was some incongruity between Masonry and Christianity. No wonder we have found it difficult to arouse great interest among unconverted and careless men in spiritual things, in a town of ten thousand inhabitants where there are four times as many secret societies as there are churches, every one of them to a great extent patronized and supported by professed Christians, both ministers and laymen. "Come out from among them and be ye separate, saith the Lord."—*Geo. F. Pentecost in Words and Weapons.*

THE ABOLITION OF TITLES.

A "plan of campaign" has been arranged in England looking to the abolition of titles. The movers in this crusade are Radicals, who belong to a farmers alliance. If the reader consider the awful devotion with which the average Englishman loves his lord, it may be seen how hopeless is the task which the farmers have undertaken. There are no lords among farmers. The need of the hour, therefore, is for the mice to bell the cat. The hold caste has secured on the English people will defy the propaganda of any farmer or other sort of non-titularly subjects. The nobility of the three realms are the support of the throne. Through the respect felt for a duke the proper reverence for the crown itself is maintained. Even Gladstone, lover of the people, half democrat, created more lords than any Tory premier of modern times.

Great is the awe of the average Englishman when he is honored with the patronage of his betters. That awe is so marked that we catch it like the cholera. There is a large district in the Eastern States that is now infected with this contagion. There are indications that it will sooner or later devastate Chicago. The Constitution of the United States was supposed to be a perfect prophylactic against this foreign effeteness, but that highly respected organic chart has failed completely in its office. One may therefore expect little from this new movement. Instead of escaping from his own thralldom, the non-titled Britisher has gotten many Americans into the habit of mind which he has now set out to deplore.—*Herald.*

WHY CHRIST IS NOT RECOGNIZED IN OUR NATIONAL CONSTITUTION.

The opposition to the formal recognition of Christ as "King of Kings, and Lord of Lords," as developed in the popular objection to the acknowledgment of God in our National Constitution is an effect and has its cause in something. The cause may be ascribed to false teaching, or want of proper intelligence, or both. No Bible reader who realizes the nature of Christ's kingly office, power and authority, as therein distinctly taught, ought for a moment to make serious or determined opposition to such acknowledgment of his divine claims, especially in a land where the people are so largely Christian in their religious sentiments. Is is not to be feared that much of this opposition comes from the kingdom of darkness, over which the god of this world holds sway? The devil has entrenched himself in America behind barred doors and in secret conclaves, out of which Christ is excluded, and in whose pagan prayers and heathen worship the very name of Christ is omitted, even to the mutilating of passages of Scripture in their prayers by the omission of that sacred name altogether.

We would like to know if any person ever heard of a secret lodge, by formal resolution, or otherwise, giving expression to its approval of the religious amendment. We never heard of a secret order endorsing the acknowledgment of God in a fundamental national law, the federal Constitution.

Did you, reader? If so, please tell us when and where such an anomalous thing ever happened. Anti-Christ is the name that should be written over the entrance door of every oath-bound secret lodge. The secret chamber is "where Satan's seat is." There he wields despotic sway and sits on the throne of a "kingdom that is full of darkness."

It would be most unreasonable to expect that Satan should share the glory of sovereignty with Christ, his rival. Hence in the dark lantern dens that are dignified with names suggestive of "the sweet charities," and whose officers are bedizened with high-sounding titles of royalty, there is a well-defined, a settled and studious opposition to giving to Christ the honors and titles due to him as King of kings, and Lord of lords.—*Sandy Lake News.*

LIQUOR ON THE CONGO.

The following memorial has been prepared for presentation to the Fiftieth Congress, at the opening of the session in December next:

To the United States Senate and House of Representatives:

Your memorialists, the Board of Managers of the National Temperance Society, respectfully invite your attention to the great devastation now being caused among the native races of Africa by the introduction among them, by American and other traders, of intoxicating liquors; to the fact that America is estimated to have sent to the West Coast of Africa alone, in 1884–5, an aggregate of 921,412 gallons of spirits; that the wholesale demoralization and ruin thus resulting from strong drink is a great injury to legitimate commerce in our relations with Africa, as well as disastrous to the temporal and spiritual wellbeing of an untutored people, whom philanthropic and Christian men and women of our own country seek to civilize and Christianize; and we hereby earnestly ask you, in the exercise of the authority vested in you by the Constitution of the United States, "to regulate commerce with foreign nations" [Article I, Section 8], promptly to adopt appropriate and effective measures for the discouragement and suppression of this wasteful and destructive African exportation of intoxicating liquors by American citizens.

TRAVELING FREEMASONS were those who left Italy at the revival of art and the development of church building, and spread all over the world, establishing guilds of Freemasons, and erecting those gems of architectural grace and strength on which non-Masonic writers have agreed as to their existence, and asserted their association; but it was not until recently that this truer theory of Masonic history was either realized or welcomed. But when we seek to connect our speculative order with these traveling Masons, who have left their tracks on many a monastery wall and many an enduring stone, we feel that we have still a chasm to pass which it may be doubtful if we shall ever bridge over with certain and incontestable evidence. Still such a view seems to us the most rational and the most historical, inasmuch as their constitutions are ours, their marks are ours, their emblems are ours. But we must not lose sight that the lapse of time has made great changes in any such condition of affairs, and that it is perhaps after all the safest to say, that while the speculative Grand Lodge of 1717 is the continuation of the operative Grand Assembly, the mighty changes from an operative to a speculative Brotherhood has necessitated alterations and additions to the original plan, many and great. Our Freemasonry to-day is an improved version of the improved Freemasonry of the revival of 1717.—*Kenning's Masonic Cyclopædia.*

Our government is in partnership with the greatest of criminals, and is, therefore, responsible for all the consequences that flow from this criminal combination.

EDUCATIONAL.

—Prof. Henry Drummond, the famous scientist of Edinburgh (Scotland) University, author of "Natural Law in the Spiritual World," is mentioned for the Presidency of Princeton College, to succeed Dr. McCosh.

—At a special meeting of the Board of Regents of the Smithsonian Institution held in Washington last week Prof. S. P. Langley was elected Secretary of the institution, to succeed the late Prof. S. F. Baird.

—There are now over six hundred institutions in this country which call themselves colleges. Of this number there are about three hundred and fifty which have students in the regular college course. Four of these are Universalists, nine Episcopal, fifteen Congregational,thirty-three Presbyterian,thirty-seven Baptist, thirty-seven Roman Catholic, forty-nine Methodist,sixteen Lutheran, six Reformed, and seven United Brethren. Seventy-six are non-denominational,and the remaining are shared by a number of smaller denominations. There are probably not less than 35,000 to 40,000 persons pursuing the college course. Of these at least one-half are not practical Christians and make no pretension to Christianity.

—The trustees of the Peabody Education Fund held their twenty-sixth annual meeting recently in New York. According to the secretary's report the fund amounts to $2,000,000, and the income therefrom $70,000. The income is distributed as follows: Scholarship, $22,800; Normal schools. $13,000; institutes, $11,700; public schools, $13,000; Normal College at Nashville, $9,500. The States now receiving money from the fund are Alabama, Arkansas, Georgia, Louisiana, North Carolina, South Carolina, Tennessee, Texas, Virginia, and West Virginia. Reports show very favorable results. The scholarships are allotted as follows: Alabama, 13; Arkansas, 10; Georgia, 14; Louisiana, 8; North Carolina, 14; South Carolina, 10; Tennessee, 14; Texas, 9; Virginia, 14; West Virginia, 8. The scholarships are $200 each.

—From the annual report of John B. Riley, superintendent of Indian schools, to the Secretary of the Interior,it appears that the aggregate expenditure by the Government for the education of Indian children during the year was $1,095,379, of which $719,833 was expended on account of the government boarding-schools,and $308,299 for the support and education of pupils at contract boarding-schools, most of which are under control of religious denominations, as the chief items. The whole number of Indian children between the ages of 6 and 16 years is 39,821; of this number 14,932, or about 37½ per cent attended school some portion of the year. The proportion of children attending school varies widely at different agencies. Where schools have been established for several years, with accommodations for a considerable proportion of the pupils, the prejudices exhibited by the Indians against education have largely disappeared. A uniform system of text-books and study, and the teaching of English only are recommended.

—At the meeting of the Board of Regents of the Michigan University at Ann Arbor, the other day, President Angell stated that the appropriation by the Legislature for the past two years had amounted to $155,000. Out of 1,406 students, as the president had ascertained, the parents of 502 were farmers; 171, merchants, ninety-three lawyers; eighty-three, physicians; fifty-two, manufacturers; fifty-four, mechanics, and fifty-one clergymen. President Angell estimates that as many as forty-five per cent belonged to the class who gained their living by manual toil. The sons and daughters of the rich, he said, do not form a very large percentage of the whole number. His report closed with grateful mention of the efforts made by the churches for the spiritual culture of the students. It may be added, that the churches will also make "grateful mention" of whatever efforts are known to be made by the University itself for the spiritual culture of its students. This meeting of the Board of Regents was opened with the reading of Scripture and prayer by President Angell.

—The celebration of the twenty-fifth anniversary of the foundation of the Gustavus Adolphus College of St. Peter, Minn., together with the exercises dedicating the new music and business hall, took place Nov. 2 and 3. The city was filled with Scandinavians from all parts of Iowa, Minnesota, Dakota, Kansas, Nebraska, Wisconsin and Illinois. The school was first established at Red Wing., Minn., in 1862, and afterward removed to Carver, from which place it was moved to St. Peter, its present location. From one scholar in 1862, it has now become an institution that numbers 300 students and a faculty of eighteen members. The festivities were attended by thousands and were held in the large Swedish church. The services were opened by Rev. George W. Sandt, of Augustana College, Rock Island, Ill., in an address on "The Guardian of Liberty." In the evening Rev. C. A. Evald, pastor of the Emmanual church, Chicago, delivered a long address in the Swedish language. A chorus of nearly a hundred voices, under the direction of Prof. Norman, of Boston, furnished the music. Addresses by Gov. McGill, Secretary of State Mattson, and Congressman Lind, of Minnesota, were heard on the second day.

A middle-aged man once came before the examining committee of the church of which I was pastor, with this strange experience. He had wandered away from God, despised religion, hated the church, and thrown away his Bible. For years he had not been to church. In the very worst of this period of wandering he chanced to visit his father's brother, a grand old Christian. On the morning after his arrival, out of polite deference to the family, he stayed in the room during family worship. When his uncle began to read the chapter, the tone of voice called back, through its remarkable resemblance, his own father's voice. It was even more marked during the prayer. The godless man seemed to be again kneeling at prayer—as a child in his own home, with father, mother, brothers and sisters on their knees beside him. After leaving his uncle's roof, that voice remained sounding in his memory. Ultimately it was the direct means of his conversion.—*S. Winchester Adriance in Am. Magazine.*

Nothing is doing more to spoil the holy song service of the sanctuary than the pretentious choir music so common in our churches to-day. This is not only so in the large cities where the congregations have come to accept the service of the choirs (many of whom are utterly godless) to do their praising for them; but we have been pained to find it a growing curse in the country churches. The people do not sing if there are quartette choirs. Any method of worship that tends to stop the voluntary impulse to holy experimental song on the part of the worshipers is a stumbling-block in the way of spiritual life. —*Geo. F. Pentecost in Words and Weapons.*

REFORM NEWS.

FROM MISSISSIPPI COUNTRY.

A Y. M. C. A. WRONGLY NAMED.—ENDORSEMENT OF THE AMERICAN MISSIONARY AGENT.

MERIDIAN, Miss., Nov. 29, 1887.

DEAR CYNOSURE:—My Thanksgiving was at Jackson, Miss. This familiar and time-honored festival has gotten only a precarious foothold among the masses of the people of the South. Nevertheless it is one of the coming institutions. Like the free public school system,society will ere long cheerfully accept it. I attended services in the Congregational church and heard an excellent sermon by Pastor Harris, after which I was asked to make remarks. At night I preached in the A. M. E. church and expected a full house. There were a few present, including all of the colored ministers. The rest of the people were at the circus, which was in progress and had greater attractions than a Gospel sermon.

Jackson is under local option, and the law seems well enforced so far as sales are concerned, but there seems to be a considerable jug trade from other towns. One firm offers to send to Jackson whisky, beer or wine without charge for jugs. The best class of the people,both white and colored, sustain the law. A leading business man said that trade had increased since the law came in force, and the *Sword and Shield* enumerates several enterprises begun since the law took effect. It says "If this is ruin, we want more of it."

I went into the rooms of the Y. M. C. A. where I found an elderly man in charge of the reading room. He said it was but little patronized. I found on the table a paper in the whisky interest,and strongly denunciatory of prohibition and the Supreme Court. I inferred that the Y. M. C. A. allowed a good deal of latitude in the reading it provided, and so I introduced the *Cynosure* and briefly explained its character and objects. When I asked if they would like to have it sent to them, I was told by the man in charge that he thought it would be very distasteful. He was a Mason and so were most of their friends. As to the paper, it was "full of falsehoods." He could "see them on every page. I asked him to point out one. He did not, but said Masonry bound its members to the purest and highest morality and that no one could be a Mason unless he was a good Christian. After listening to a good deal of similar talk I remembered the admonition about "casting pearls," etc., and left.

I went out to Jackson College,the excellent school established by the Baptist Home Missionary Society. In the fine new building I found more than two hundred students under the care of Pres. Ayers, assisted by eight teachers. There is no primary department and the course of instruction seems largely one of Biblical study. There is certainly here a fine body of young men and women. By invitation I addressed them on the secret lodge system, and was followed by able remarks from the president, giving his experience and judgment of the matter. He has been a lifelong Anti-mason,and was chosen to preach the funeral sermon of Elder J. D. Stearns.

Friday night I went to Tougaloo University,seven miles north of Jackson. I was most kindly received and entertained. This is one of the most flourishing schools of the American Missionary Association, and was never so prosperous as now. It is a little world by itself. Its four large buildings with one or two separate dwellings constitute with their occupants the entire community. The workshops and the large farm give employment and industrial education to all the young men. The management of the farm is in the hands of Prof. Bishop, who is an enthusiast in his profession of practical and scientific farming. Perhaps there is nothing that the colored young men of the South need to know more than this. One of the things he has demonstrated is the practicability of the dairy business in this State. This he has done by improved breeds of cattle and utilizing the Southern grasses. Pres. Woodworth, who takes the place of Pres. Pope (now transferred to the mountain work in Tennessee) was a number of years a Congregational pastor in Connecticut and seems well fitted for his work.

On Saturday night I was invited to address the students on the secret society question and had an excellent hearing. My remarks were heartily endorsed by the president,and also by Secretary Baird of the A. M. A., who, together with Superintendent Ryder, was on a visit to the institution. They both gave able and timely addresses on Sabbath afternoon and evening.

On Monday morning I left for Jackson and at 6 P. M. started for Meridian reaching here 10 P. M. This is one of the most flourishing towns in the State, and is having a season of unusual prosperity. Next spring they vote on local option and feel confident of carrying it in the county. I have been too unwell since I came here to do any reform work,but am sure that there is both occasion and opportunity.

H. H. HINMAN.

THE CAUSE PROSPERS IN IOWA.

DEAR CYNOSURE:—After Bro. Coe left me I went to Washington and spent a little time in canvassing for the *Cynosure*, and for subscriptions to the State work. Rev. J. N. Laughead, Hugh McCausland, W. A. Stewart, and others, gave subscriptions and donations.

Leaving Washington I returned to Salem in time to attend the Salem Quarterly Meeting of the Friends' church. I preached at the select meeting for ministers, elders and overseers on Friday; and at 11 A. M. on the Sabbath; and with others spoke again in the evening. At this quarterly meeting I was invited to preach and lecture at the preparative and monthly meetings of the Salem Quarterly Meeting. A plan of appointments was arranged and published in pursuance of which I went first to West Grove, where I preached and lectured. I next preached and lectured at Oak Ridge. Here, as at West Grove, there was a good audience of attentive listeners. The clerk and moderator of the quarterly meeting were present and seemed deeply interested. When it became apparent that my purpose was to demonstrate that the worship of the Masonic lodge is false and Satanic, a Mason present seemed deeply exercised.

"Will you tell us what god the Masons pray to?" he cried.

"I will make that clear as I proceed," I replied. I then called attention to the fact that Satan is the god of this world. That as the dogs under the table eat what is rejected by the children, so Satan receives the worship that is rejected by the God and Father of our Lord Jesus Christ. I showed that in the ritual of Freemasonry there is a studied rejection of our Lord Jesus Christ, as the one Mediator between God and men;that in rejecting Christ,the one only way to God, they had cut themselves off from access to the Father. The being, then, whom they really had access to was Satan, who receives *all* false worship. The conclusion was irresistible, that the *devil* is the being really worshiped in the

lodge. This conclusion was confirmed by a reference to the fact that the prophets of the Old Testament declare the false worship of their times to have been devil worship; and the Apostle Paul affirms that the false worshipers of his day worshiped *devils*. Moreover, Paul teaches that those who *worship* devils come into *fellowship* with devils.

Does any one think that one who is in fellowship with devils, is also in fellowship with the Father and with Jesus Christ? Does not reason, as well as revelation, teach that "ye cannot drink the cup of the Lord and the cup of devils?" that "ye cannot be a partaker of the Lord's table and the table of devils?"

After the congregation was dismissed, my Masonic friend, who had desired to know what god the lodge worshiped, called the congregation to order and told them they could get all the Masonry the lecturer had, at any bookstore for 25 cents. I immediately called the attention of the congregation to the fact that last winter I saw a circular at Winfield that had been sent out by a Masonic publishing house, intended only for the eyes of craftsmen, in which the fact was deplored that many Masons were using the exposes of Masonry that were in the hands of those who are not Masons, to post themselves so as to become bright Masons—fit to officer a lodge; and the circular further said that in many lodges they were working Masonry by these books that are in the hands of Anti-masons; and the craft was warned that if they continued to work Masonry in the lodge by the books that are in the hands of the Anti-masons, it would eventually, when the fact became known, work the destruction of the order. Now, said I, if our Masonic friend desires to build up and perpetuate Masonry, he is unwise in calling attention to these books; for it will lead young Masons to purchase them, and finding that they contain Masonry just as they received it in the lodge, they will study the books so as to become bright Masons;and when elected to office in the lodge they will work Masonry by Ronayne's and Doesburg's exposes, the very thing that according to the Masonic circular referred to will eventually work the destruction of the order.

The meeting closed as the one at West Grove had done before, with the truth triumphant. There can be no concord between Christ and Belial. Why, then, should those who persist in the worship of devils in the lodge, be retained in the fellowship of the church? It is an abomination in the sight of God for a church to go into partnership with the lodge, as the M. E. church did here in Salem. They jointly built a house of worship; the lower story to be used by the church for the worship of God, and the upper story to be used as a lodge room by the Masons. Surely these dear brethren would not have gone into partnership with the lodge if they had understood the real nature of its worship. May we not address them in love, as the Apostle did the Jews? "Brethren, I wot that through ignorance ye did it."

A PHOTOGRAPH OF GOOD TEMPLARISM.

After the lecture at Oak Ridge, I went to Chestnut Hill, and preached in the Friends' meetinghouse at 11 A. M. on the Sabbath. From Chestnut Hill I went to Pilot Grove, and preached in the Baptist church at 7 P. M. of the same Sabbath. On Monday night I lectured on the Religious Character of the Secret Lodge System, in the Baptist church of Pilot Grove.

The pastor of the M. E. church, who is not a member of any secret society, was present. In showing Freemasonry to be a Satanic conspiracy to supplant Christ, and subvert Christianity by substituting deistical infidelity, I spoke of the taking of Christ's name out of the Scripture readings, in the Royal Arch work. At the conclusion of my lecture, the M. E. pastor announced that he would, at some future time, preach a sermon on secret societies,and intimated that he might differ with me on some points; but, referring to the high-handed outrage committed by Royal Arch Masonry in expunging the name of Christ from their Scriptural readings, he said, "*Cursed be the order* that will take away the name of Christ from the Word of God." Surely a more high-handed insult was never offered to the God of the Bible. There was a good attendance and excellent order and attention both to the sermon and lecture delivered at Pilot Grove.

On Tuesday I returned to Chestnut Hill and lectured there in the evening. One young man was so interested that he expressed the desire that I would give them a series of lectures on the lodge system. The next night I lectured in the Friends' meeting house in Salem. A Mason who was present seemed deeply exercised in spirit while I unfolded the pagan-infidel character of the religion of Freemasonry.

From Salem I went to the Valley meeting house and preached one night. They had once a flourishing Friends' meeting here; but by removals and other causes it has fallen into decay and been "laid down." At this meeting I met Charles McMillan, also Jonathan Frazier, who in other days has been active in the Gospel ministry. Before his eyes were opened to perceive the danger to be apprehended from the secret society system, his zeal for temperance led him to unite with secret temperance orders. He first joined the Sons of Temperance and continued a zealous member until the lodge room was used for card-playing, when he became disgusted and left that order. But when a Good Templar lodge was organized, hoping thereby to promote the cause of temperance, he joined that order. Finding that they were accomplishing but little real temperance work, he proposed that they hold some open meetings. His suggestion was followed,and by this Scriptural and rational method they succeeded in arousing the community and received large accessions to their lodge membership. The truth had so taken hold upon their consciences in the open meetings that many of them came to the lodge as sinners would go to an inquiry room, deeply impressed with their sinful and lost condition; but there, instead of being pointed to Christ and prayed with as penitents, they were simply initiated as Good Templars. The result was disastrous. Not being joined to Christ by faith, and saved by grace, there was no permanent reformation. The "un-reconstructed" drinkers, being in the majority, elected officers of their own kind and thus gained control of the lodge. The result was a resolution was passed to appropriate the money that had accumulated in the treasury from the former rapid accession of members to the purchase of intoxicating liquors to be drunk by the lodge.

Again Jonathan became disgusted and left the lodge. Since then he has become convinced that in a free government like ours good objects can be better promoted by open than by secret methods, and hence it is wrong for good men for the promotion of good objects to adopt those methods that are only necessary to be adopted by bad men for the promotion of unlawful objects. It is a pity that other men, who have not had the experience of my friend should not have acquired the same good sense in some other school.

From the Grand Valley I returned to Salem,where James Comer, B. Binford and S. B. McMillan gave subscriptions to the Iowa Association. The Sabbath following I preached at 11 A. M. at the Cedar Creek Friends' meeting house. On Saturday night I was entertained by Alfred Trueblood, the clerk of the Salem Quarterly Meeting.

Sabbath night I preached in the Friends' church at Oak Ridge. Here, as also at the Valley meeting house, the desire was expressed that I should tarry and hold a series of Gospel meetings with them. But the next morning I took my departure and turned my face towards Chicago to be present, according to the appointment of the State Convention, at the coming conference of Prohibitionists.

Within a short time past I have been enabled to send in twenty new subscriptions to the *Cynosure*.

C. F. HAWLEY.

CORRESPONDENCE.

DR. MINER AND THE ANARCHISTS.

BOSTON, Dec. 2, 1887.

EDITOR OF THE CHRISTIAN CYNOSURE:—In your issue of Nov. 24, your Boston correspondent, unintentionally, no doubt, does me no small measure of injustice. My topic was "The Manufacture of Anarchists." I did not discuss the justice or injustice of the fate of the anarchists of Chicago, and of course did not express agreement in opinion with Parsons. I did not undertake to determine the limit of injustice, where revolution becomes justifiable, if it does so at any point. I did show that the very essence of anarchism is often wrought into law. This is true wherever injustice, tyranny and corruption are embodied in law. Against such law it is not strange that there should be outbreaks. I expressly guarded my hearers, however, against assuming that I was speaking of the Chicago anarchists.

In my allusions to St. Paul at Ephesus, I denied that St. Paul was an anarchist or the cause of anarchy; he was but the occasion. The real source of the anarchy was the superstition of the Ephesians who worshiped the goddess Diana, and the iniquitous gains of Demetrius and his fellow craftsmen whose traffic was based on that superstition. Paul simply hurled at those errors and iniquities the truth that "they be no gods which are made with hands"—a very different thing from throwing bombs. The statement that "many made hasty retreat," is not true. Three persons, and no more, went out. One was a deacon of the church, who was ill, his wife accompanying him; the other was a stranger. There was no commotion whatever. The Boston papers generally reported me correctly. The *Globe* gave a most erroneous report,and afterward corrected it. The speaker had the audience entirely at his fingers' ends.

A. A. MINER.

SOUND ADVICE FOR POLITICAL ACTION.

[The following letter from the president of the New York Association, who has been welcomed as a leader among us, was read at the meeting for consultation in the N. C. A. building, connected with the Prohibition Conference:]

DALE, N. Y., Nov. 21, 1887.

1. By no means give up the American party. We have to-day all the organization we ever had. Voting for St. John did not dissolve us. Parties often adopt other parties' candidates and elect them, as two parties elected S. P. Chase to the Senate. This did not dissolve them. One was the Democratic party, the other became the Republican party.

2. Let every American who voted for St. John in 1884 attend the Prohibition Conference in Chicago, November 30th inst., and by private conference with Prof. A. A. Hopkins, Dr. Jutkins, and others, agree to resolve, in substance, "That the National Prohibition party and W. C. T. U. are open, not secret parties; and while thankful for the co-operation and votes of secret temperance lodges, we think a national party should not be secret in whole or in part." If the Chicago Conference agrees to the above, or something tantamount to it, and agrees on candidates clean of the lodge, I am in favor of acting and voting with them throughout.

3. If they refuse, I am in favor of putting an American ticket in the field and voting it; adopting such of the Prohibition party's candidates as are clean of the lodge.

As to candidates, I think, as now advised, Gen. Fisk and Fred.S. Douglas would be the best nomination, but Gen. O. O. Howard would be a good choice, and there are others. I think the Negro vote should be represented in the ticket. The Negro has got to the polls now, and to nominate one would be to strike with Providence, who "chooses the weak things to confound the mighty."

I think immediately after the Chicago Conference every possible effort should be put forth for the New Orleans Convention, Feb. 17th prox. I hope Dr. Stratton's committee will meet at once and act. Yours for Christ and reform, F. W. CAPWELL.

BALLOTS AND BRIBES.

ROCHESTER, N. Y., Nov. 28, 1887.

EDITOR CHRISTIAN CYNOSURE:—In an article in the *North American Review* for December Edgar J. Levey describes what he saw in the last election in New York city. The polls were opened at 6 A. M. Before this a large number of men collected at the polling place and formed a line. "My curiosity was at once excited to see who the zealous citizens were who were so anxious to exercise the 'priceless boon of citizenship' that they had arisen almost before daybreak in order to avail themselves of the privilege. On approaching I saw that they held their ballots tightly clenched in their right hands, which were elevated at right angles with their bodies, and that they took good care to keep them in this position until the polls opened.

"In a few minutes the voting began. As soon as each man voted he passed out and filed into the side door of a bar room, located near by. I entered and saw a well-known ward 'heeler' pass a five dollar bill into each voter's hand, with no effort at concealment. The whole transaction from first to last had quite the air of a common business transaction."

"In the colored district west of Sixth avenue and south of Thirty-fourth street, the answer given by the colored workers was always the same in its general tenor: 'There is too much money against us,' said one of them. 'My best friends come to me to-day and say that they would like to vote the Republican ticket, but they have been offered four dollars for their votes, and that is too great an inducement for them to withstand. '—— (mentioning the name of a man who keeps an infamous colored 'dive' in the vicinity) has had $1,000 placed in his hands with which to carry this district, and he seems to be spending most of it.' While we were talking a man shambled up to us and deliberately asked us in so many words, 'how much we would give for his vote.' This was the uniform experience I met with in going from one election district to another. The price for votes varied from two to five dollars, but in two instances I heard of as much as ten dollars having been given for a vote. From personal observation,

and from the statements of friends whose experience agreed with mine, there can be no doubt that about a quarter of a million of dollars was spent in this city for *illegal* purposes—an average of three hundred dollars for each election district."

The writer does not put it too strongly when he adds, "It may be safely said, without any attempt to palliate their crime, that the anarchists lately hanged in Chicago have not so sinned against society as have the political leaders who make such a thing as free choice in elections an impossiblity."

Last Sabbath morning I preached in the Sterling Reformed Presbyterian church. Rev. T. J. Allen was pastor of this congregation for thirteen years. Having resigned last June they have called a licentiate, Mr. French, who comes to enter upon the discharge of his duties this week. In the evening Mr. John Hunter drove me to Oswego, ten miles away, where I preached in the M. E. church, Rev. Brown, pastor. This is a large church with a seating capacity of 800. It was well filled; and the close attention given throughout indicated very clearly that their sympathies were with us. Three young men came forward and asked me to refer them to documents to read upon the Immigration Problem. An elder said, "You told the truth to-night. We must come to that or the nation will perish." Several expressed their approval by a long and vigorous handshaking. A colored lady who has been a member of the congregation for sixty years, the oldest member in it, said, "That is the gospel of the kingdom." National Reform will have a future in Oswego. Judge Harman assured me that the cause had many friends in the city.

It began raining during service, and grew worse all the way home. A heavy gale set in from the lake and it turned quite cold, so that the ride was very unpleasant. A friend stopping at Mr. Hunter's by the name of Perry, has been for some time associated with the Chicago *Times*. He requested me to write an article on National Reform and he would have it printed in his paper. Accordingly I prepared what will make a column.

Monday morning I came into Rochester and met with the city ministers in their weekly conference. They kindly invited me to address them, Rev. Dr. Sankey making the motion.

The time has come for emphasizing the moral accountability and responsibility of the nation. The nation lives through the generations. Israel was the same nation through her judges and kings; Rome the same through her kings, emperors, decemvirs, military tribunes, consuls and dictators; and France through her imperial, monarchical and Republican forms of government. The nation has a character for good or evil. Even the Romans could stigmatize the Carthaginians with the epithet, "Punic faith," and the embittered could speak in loathing terms of "perfidious Albion." The nation is a moral person, having reason, will and conscience, and capable of rights and obligations. It contracts debts and may not repudiate. It enters into treaties. The nation's bad character and wicked conduct makes it obnoxious to the divine judgments. Amalek was exterminated because they smote Israel. Egypt worshiped beasts and became the basest of kingdoms. Rome was honeycombed with corruption, and she was crushed beneath a succession of calamities and judgments. Our nation sinned in slavery, and the war of the Rebellion was the penalty. It still ignores the King of kings, and the panic of '73, the grasshopper plague, fires in city and forest, and the slaying of our Christian President Garfield testify to the divine displeasure. "Think ye that those eighteen men upon whom the tower of Siloam fell and slew them were sinners above all that dwell in Jerusalem? I tell you, nay; but except ye repent, ye shall all likewise perish."

For the last thirteen years Canada has had the Cook liquor law which allows only one saloon to so many inhabitants. It is fast exterminating the drink system. The *Voice* has declared in favor of such a measure as a *means* to the *end*—prohibition.

J. M. FOSTER.

EXPOSITIONS IN SOUTHEASTERN AFRICA.

BETHANY ZULU MISSION,
NEAR ESTCOURT, Natal, Oct. 7th, 1887.

Editor Cynosure,

DEAR BROTHER IN CHRIST:—Some months since you kindly mailed me some books on the character and claims of Freemasonry. Since that time I have loaned them to several persons to read, who loaned them to others, who were Freemasons, asking, "Are these books true?" These Masons without exception declared the books to be *true* expositions, and gave it as their opinion that the authors were kicked out of the lodge, etc.

Some time after this Bro. T. B. Arnold sent me Ronayne's "Hand Book," which I also loaned. The first Mason who read it said, "Yes, that book is all true." The second said, "That book has brightened me up." No. 3 said, "I must see the loaner of it and try to buy one,for my friends won't believe Masonry can be revealed unless I show them this book." No. 4 said, "A person reading that book could enter a Masonic lodge without much difficulty."

Again I sent forth this messenger of light; but like Noah's dove it has not returned. I intend sending to T. B. Arnold for a few copies to be brought out by missionaries.

I do not know of a lodge within sixty miles of here, but several have asked me to get them a book. I presume this is the first circulation of Anti-masonic literature in Natal, yet it is none too soon, for once,when away from home I met a Christian brother who said he had "proved Masonry to be a humbug and had kept clear of them for years;" yet he thought his oath was his honor, etc. Wishing you God's blessing on your work, I remain yours in Jesus,

ROBERT SHEMELD.

PITH AND POINT.

"BLESSED ARE YE WHEN MEN SHALL PERSECUTE YOU."

I am scattering the tracts sent me "broadcast." Since our position has become known against secret orders and drunkenness, we have suffered loss financially. We had one building burned (a great loss to us), our stock has suffered violence, and in our condition financially we have had stern want to stare us in the face, for opposing these evils. I earnestly request every reader of this paper to pray for us that we may not falter, but stand firm for the right, and starve if need be, rather than sanction the secret workings of the lodge power. Those that have plenty of this world's goods don't know what it is to fight these "orders" and suffer want as a result, but we do; pray for us.—L. M. HOYT, *Ware, Mass.*

THE BEST.

I never heard of the *Christian Cynosure* until a few days ago a gentleman (Robert Smith) gave me a copy containing the best article, by Mr. Milligan, on the change of the Sabbath that I have ever read.—REV. J. B. RIDEOUT, *Navarra Mills, Cal.*

WHAT PROHIBITION PROHIBITS IN WEST VIRGINIA.

The question of prohibition is also before us, and though there are some points of principle I do not yet quite endorse, I shall surely vote for it, as I did for local option four years ago. That has done immense good here. We could never have a meeting of any kind when liquor was sold in this place but fights and bloodshed resulted. In these four years of prohibition there has not been one fight! So if the Prohibition party put up a ticket, the undersigned will do all in his power for it.—G. H.

Bro. Geo. W. Clark, of Detroit, sends us the above, and says the writer is a well-bred Englishman, has been a teacher in the highest schools of the Episcopal church, has been a dear lover of his toddy and an ardent supporter of the Democratic party.

BIBLE LESSON.

STUDIES IN THE NEW TESTAMENT.

LESSON XII.—Dec. 18.—Other Parables.—Matt. 13: 31-33, 44-52.

GOLDEN TEXT.—So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just.—Matt. 13: 49.

[*Open the Bible and read the lesson.*]

From Peloubet's Notes.

THE PARABLE OF THE MUSTARD SEED.—Vers. 31, 32. This parable, like most others respecting the kingdom of God, has a double reference—general and individual.

1. In the general sense the insignificant beginnings of the kingdom are set forth; the little babe cast in the manger at Bethlehem; the man of sorrows, with no place to lay his head; the Crucified One; or again the hundred and twenty names who were the seed of the church after the Lord had ascended; then we have the kingdom of God waxing onward and spreading its branches here and there, and different nations coming into it.—*Alford.* Daniel uses the growth of the tree to typify that of an earthly kingdom, Dan. 4: 10-12; Ezekiel to symbolize that of the kingdom of God, Ezek. 17: 22-24; compare Ps. 80: 8-11. This is the point to which the Lord calls especial attention, not to the greatness of the mustard tree in itself, but its greatness as compared with the seed from whence it springs; for what he would teach his disciples was not (merely) that his kingdom should be glorious, but that it should be glorious despite its weak and slight and despised beginnings.—*Trench.* "As it then was, it was smaller than any sect or party in Palestine, or Greece, or Italy. It was sown in God's field of the world, but it was to grow till it became greater than any sect or school, a tree among the trees of the forest, a kingdom among other kingdoms—a great organized society; and the birds of the air, *i.e.*, the systems of thought, institutions, and the like, of other races, were to find refuge under its protection. The branches refer to the various divisions and portions of his kingdom in different countries and in different methods of work, all filled with his one life; and in the soul to the various faculties it controls, the various directions of religious development, in thought, feeling, work.—*Alexander.* The church gives shade and shelter to the weary, the wandering, the oppressed.

2. The individual application points to the small beginnings of divine grace; a word, a thought, a passing sentence, may prove to be the little seed which eventually fills and shadows the whole heart and being, and calls all thoughts, all passions, all delights, to come and shelter under it.—*Alford.* It gives hope to every Christian worker who plants but small seeds, and must leave time to develop the tree; to every Christian soul, who must expect his religious life to be in its beginning an instantaneous planting of the seed of grace, but in its development a gradual growth.—*Abbott.* The idea of growth involves not only internal development, but also accretion from without, through food, air, water, etc.—*G. W. Clark.*

THE PARABLE OF THE LEAVEN.—Ver. 33. This parable applies to the kingdom of heaven in the world. The kingdom of heaven, when divinely introduced into the mass of the human race, seemed for a season to be hidden. It *was* hidden. It did not attract observation. It does not, even yet, so far as its real spiritual essence is concerned, attract much observation. But it is operating; and it will continue to operate, silently, penetratively, diffusively, transmutatively, assimilatively, till the whole mass of mankind shall be brought under its converting influence. Then shall the kingdoms of this world be the kingdom of the King of kings, the kingdom of heaven.—*Morison.*

Note 1. That the leaven which transforms the world is placed in it from without. It is the gift of God, not a product evolved from man's own soul. It brings new life with it.

2. It is silent and hidden in its operation especially at first, and is often very near to victory when to those without it seems to have been a failure.

3. It is continually working upon that which is next to it; it works from particle to particle, from individual to individual. "Each true Christian, leavened by Christianity, operates as leaven upon his neighbor."

4. It transforms into its own nature that with which it comes in contact.

5. It proceeds from the interior outward.

6. It has a miraculous power of increase. A little living, active, consecrated Christianity has a measureless transforming power. Christianity has already leavened the governments, the commerce, the business, the social customs of all peoples with whom it has come in contact.

7. This is a prophecy of the final triumph of Christianity.—*P.*

This parable is illustrated in the history of every Christian soul; for Christ is hidden in the soul, and becomes the secret source of its life; to him it gradually becomes conformed; he is unrecognized by the world, though the sweetness and life produced by his presence is perceived; and he gradually and silently pervades the whole being, until the whole is leavened.—*Abbott.* In these words is a promise and an assurance that the word of life, received into any single heart, shall not there cease its effectual working till it has brought the whole man in obedience to it, so that he shall be a new creature in Christ Jesus.

THE PARABLE OF THE HIDDEN TREASURE.—Ver. 44. 1. This parable illustrates the priceless value of the blessings of the kingdom. 2. The man finding the treasure unexpectedly, represents the fortuitous discoverer of truth; one who stumbles, as it were, upon the truth, or to whom the truth comes with awakening or convincing power suddenly or unexpectedly.—*Clark.* 3. Many persons never suspect that this treasure is in existence, or, if they admit that it is, they never think that it is so very near to them as it really is. Hence, many never find it at all. In truth, they never seek for it.—*Morison.* 4. This treasure is represented as being bought. For though in a sense the kingdom of heaven never can be bought with money, yet there is a sense in which it costs the possessor much. Without effort, without giving up many dear and pleasant things, no one can enjoy the kingdom of heaven. 5 He that would possess this treasure must prize it above all other things; he must give up everything that is inconsistent with it, "even as a man," says Trench, "would willingly fling down pebbles and mosses, which hitherto he had been gathering, and with which he had filled his hands, if pearls and precious stones were offered him in their stead."—*P.*

THE PARABLE OF THE PEARL OF GREAT PRICE.—Vers. 45, 46. The grand design of this parable is to show the earnestness and whole-heartedness with which salvation must be sought. Its center of comparison is found in the merchant selling all he had and buying the pearl. The merchant represents the sincere inquirer after truth; the goodly pearls, wisdom, knowledge, philosophy, religious truth, things with which to satisfy the cravings of man's higher spiritual nature; the pearl of great price, the kingdom of God in the heart, which may be expressed by eternal life, or by the knowledge of God, and of Jesus Christ whom he has sent (John 17: 3) or by Christ, who is to be received and formed in the heart, Col. 1: 27. The selling all and buying the pearl represents giving up all to Christ, who takes up his abode in the heart, and gives eternal life. Compare Prov. 2: 3-8; 23: 23; Rev. 3: 18.—*G. W. Clark.*

THE PARABLE OF THE NET.—Vers. 47-50. The sea is the world; out of it, by unseen but invisible influences, all humanity, good and evil, large and small, old and young, are drawn steadily, and despite their forebodings and struggles to escape, to the shore of eternity. Not until that shore is reached can the kingdom of God be fully disclosed; then the angels, who come with Christ in his glory to judge the world (Matt. 25: 31), separate the good from the bad, gathering the former into the many mansions (vessels), and casting the latter away.—*Abbott.*

SECRET SOCIETIES CONDEMNED.

BY GREAT MEN IN THE STATE.

George Washington, in a letter written a year before his death: "I preside over no lodge, nor have I been in one more than once or twice during the last thirty years."

President Millard Fillmore, J. C. Spencer and others: "The Masonic fraternity tramples upon our rights, defeats the administration of justice, and bids defiance to every government which it cannot control."

Chief Justice John Marshall: "The institution of Masonry ought to be abandoned as one capable of much evil and incapable of producing any good which might not be effected by safe and open means."

John Quincy Adams: "I am prepared to complete the demonstration before God and man, that the Masonic oaths, obligations and penalties cannot by any possibility be reconciled to the laws of morality, of Christianity, or of the land."

General A. W. Riley:—I hold that the difference between the Christian and a heathen religion is, that one has morality and the other has not. And when our churches refuse to speak of such subjects as slavery, liquor-selling and secret societies, they are becoming heathen religions; that is, religions without morals.

Charles Francis Adams: "Every man who takes a Masonic oath forbids himself from divulging any criminal act, unless it might be murder or treason, that may be communicated to him under the seal of fraternal bond, even though such concealment were to prove a burden upon his conscience and a violation of his bounden duty to society and to his God."

Charles Sumner: "I find two powers here in Washington in harmony, and both are antagonistical to our free institutions, and tend to centralization and anarchy—Freemasonry and Slavery; and they must both be destroyed if our country is to be the home of the free, as our ancestors designed it."

Disraeli, Lord Beaconsfield; In conducting the governments of the world there are not only sovereigns and ministers, but secret orders to be considered, which have agents everywhere—reckless agents, who countenance assassination, and, if necessary, can produce a massacre."

General J. W. Phelps:—All secret organizations are links of one and the same chain which binds men to evil and not to good. The Masonic lodge is the parent source from which all similar modern organizations have emanated and this lodge is now in active operation in every city and considerable village of the country swaying our parties and churches; filling our offices, secular and divine, with its partisans; shaping our political destinies; and teaching a spurious and corrupting morality subversive both of the Christian religion and of free institutions.

Thurlow Weed: "I now look back through an interval of fifty-six years with a conscious sense of having been governed through the Anti-masonic excitement by a sincere desire, first to vindicate the violated laws of my country, and next to arrest the great power and dangerous influences of secret societies."

A. M. Sullivan, Irish Leader: I had not studied in vain the history of secret, oath-bound associations. I regarded them with horror. I knew all that could be said as to their advantages in revolutionizing a country, but even in the firmest and best of hands they had a direct tendency to demoralization and are often on the whole more perilous to society than open tyranny."

Hon. Edward Blake, leader in Canadian Parliament, March, 1884: "I am not in favor of State recognition of any secret societies. I have never joined one, though many of my best friends are members of secret societies. But I believe the tendency of secrecy itself to be injurious. I believe that it brings with it the possibility of evil; I believe that it involves a certain amount of sacrifice of individuality and independence, and gives very great facilities for the misleading of members by designing leaders—very great and mischievous facilities for that purpose." "I believe that a great deal of the trouble, social and political, that has occurred in those countries [Europe and America] is due to secret societies."

Charles Francis Adams: "A more perfect agent for the devising and execution of conspiracies against church and state could scarcely have been conceived."

Thaddeus Stevens: "By Freemasonry, trial by jury is transformed into an engine of despotism and Masonic fraud."

Judge Pliny Merrick (a seceded Mason):—If ever a Chapter or a lodge shall establish laws in conflict with those of the state the Masonic requisition is obedience to the lodge and conflict with the state; and if a member hesitates at this humiliating obedience, his heart must be "torn from his bosom," his "vitals plucked from his body," and Masonic vengeance, not satisfied with this bloody immolation, denies a resting place to the motionless remains, but they are to be "burnt to ashes and scattered to the winds."

Samuel C. Pomeroy, in an address, 1883:—"There may be a broad distinction between the good and the bad in secret societies, but as they all alike have oath-bound obligations to complete oblivion of all they do or say, I have no means of judging the good from the bad. So I turn away from them all to the great Teacher who said, "In secret have I said nothing."

Judge Daniel H. Whitney, (renouncing Mason): While professed ministers of the Gospel and members of churches are permitted to associate themselves with these organizations, the task to apply a remedy will be a hopeless one; and just so long will the declaration made to me not long since by a high Mason and a worthy man prove true, that "a Masonic lodge is the strangest medley of priests and murderers—deacons and whoremasters—church members and gamblers—decent men and loafers—drunkards and rowdies, that the All Seeing-Eye ever looked down upon."

Hon. Samuel Dexter, in an open letter to the Grand Master of Mass., 1798: "If there be no very important reason for upholding Masonry at a moment like the present, there *is* a reason against it. The system of the destroyers of human virtue and happiness is to undermine in the dark the castle that cannot be carried by storm. Secret agency has overthrown all the republics of Europe, and an extended, secret, leveling, self-created society, without any valuable object of pursuit, and embracing bad characters as well as good, cannot be the subject of approbation of an anxious patriot."

William H. Seward: "Before I would place my hand between the hands of other men in a secret lodge, order, class, or council, and, bending on my knee before them, enter into combination with them for any object, personal or political, good or bad, I would pray to God that that hand and that knee might be paralyzed, and that I might become an object of pity and even the mockery of my fellowmen."

Wendell Phillips: "I wish you success most heartily in your efforts to arouse the community to the danger of secret societies. They are a great evil; entirely out of place in a republic, and no patriot should join or uphold them. Considering the great forces which threaten the welfare of the nation in the next thirty years, and how readily and efficiently they can use any secret organizations, such should not be allowed to exist."

George Washington's Farewell Address: "The very idea of the power and the right of the people to establish government presupposes the duty of every individual to obey the established government. All obstructions to the execution of the laws, all combinations and associations, under whatever plausible character, with the real design to direct, control, counteract, or awe the regular deliberation and action of the constituted authorities, are destructive of this fundamental principle, and of fatal tendency."

Daniel Webster: "All secret associations, the members of which take upon themselves extraordinary obligations to one another, and are bound together by secret oaths, are naturally sources of jealousy and just alarm to others; are especially unfavorable to harmony and mutual confidence among men living together under popular institutions, and are dangerous to the general cause of civil liberty and just government. Under the influence of this conviction I heartily approved the law, lately enacted in the State of which I am a citizen, for abolishing all such oaths and obligations."

THE CHURCHES VS. LODGERY.

The following denominations are committed by vote of their legislative assemblies or by constitution to a separation from secret lodge worship:

Adventists (Seventh-day.)
Baptists—Primitive, Seventh-day and Scandinavian.
Brethren (Dunkers or German Baptists.)
Christian Reformed Church.
Church of God (Northern Indiana Eldership.)
Congregational—The State Associations of Illinois and Iowa have adopted resolutions against the lodge.
Disciples (in part.)
Friends.
Lutherans—Norwegian, Danish, Swedish and Synodical Conferences.
Mennonites.
Methodists—Free and Wesleyan.
Methodist Protestant (Minnesota Conference.)
Moravians.
Plymouth Brethren.
Presbyterian—Associate, Reformed and United.
Reformed Church (Holland Branch.)
United Brethren in Christ.

Individual churches in some of these denominations should be excepted, in part of them even a considerable portion.

The following local churches have, as a pledge to disfellowship and oppose lodge worship, given their names to the following list as

THE ASSOCIATED CHURCHES OF CHRIST.

New Ruhamah Cong. Hamilton, Miss.
Pleasant Ridge Cong. Sandford Co. Ala.
New Hope Methodist, Lowndes Co., Miss.
Congregational, College Springs, Iowa.
College Church of Christ, Wheaton, Ill.
First Congregational, Leland, Mich.
Sugar Grove Church, Green county, Pa.
Military Chapel, M. E., Lowndes county, Miss.
Hopewell Missionary Baptist, Lowndes Co., Miss.
Cedar Grove Miss. Baptist, Lowndes Co., Miss.
Simon's Chapel, M. E., Lowndes Co., Miss.
Pleasant Ridge Miss. Baptist, Lowndes Co., Miss.
Brownlee Church, Caledonia, Miss.
Salem Church, Lowndes Co., Miss.
West Preston Baptist Church, Wayne Co., Pa.

OTHER LOCAL CHURCHES

adopting the same principle are—

Baptist churches: N. Abington, Pa.; Menomonie, Mondovi, Waubeck and Spring Prairie, Wis.; Wheaton, Ill.; Perry, N. Y.; Spring Creek, near Burlington, Iowa; Lima, Ind.; Constableville, N. Y. The "Good Will Association" of Mobile, Ala., comprising some twenty-five colored Baptist churches; Bridgewater Baptist Association, Pa.; Old Tebo Baptist, near Leesville, Henry Co., Mo.; Hoopeston, Ill; Eamen, Ill.; Strykersville, N. Y.

Congregational churches: 1st of Oberlin, O.; Tonica, Crystal Lake, Union and Big Woods, Ill.; Solsbury, Ind.; Congregational Methodist Maplewood, Mass.

Independent churches in Lowell, Countryman school house near Lindenwood, Marengo and Streator, Ill.; Berea and Camp Nelson, Ky; Ustick, Ill.; Clarksburg, Kansas; State Association of Ministers and Churches of Christ in Kentucky.

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Agent for Southern States.

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J. B. Cressinger, Sullivan, O.
W. M. Love, Osceola, Mo.
J. L. Barlow, Grundy Center, Iowa.
A. D. Freeman, Downers Grove, Ill
Wm. Fenton, St Paul, Minn.
E. I. Grinnell, Blairsburg, Iowa.
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The object of this Association is:

"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved, to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform.

FORM OF BEQUEST.—I give and bequeath to the National Christian Association, incorporated and existing under the laws of the State of Illinois, the sum of —— dollars for the purposes of said Association, and for which the receipt of its Treasurer for the time being shall be sufficient discharge.

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The Christian Cynosure.

EDITORS.

J. BLANCHARD. HENRY L. KELLOGG.

CHICAGO, THURSDAY, DECEMBER 8, 1887.

THE NEW ORLEANS CONVENTION FEBRUARY 17 TO 20, 1888.

MORMON STATEHOOD.

"We do not feel sure," says the *American*, "that this movement for (Mormon) statehood did not originate right here in Washington. A Mormon bishop is reported as saying that a bargain had been struck with the Democratic party for the admission of Utah."

Stephen A. Douglas was made a Mason in Springfield lodge, No. 26, in 1840, the year of the revival of the lodge after its prostration by the Morgan discussions. He was already widely known as "The Little Giant," and leader of the Illinois Democracy. He had then been five years in the Legislature. The Hard-Cider campaign elected Harrison that year; and Douglas, though Vermont-born, and educated there and in Canandaigua, New York, where lodge-villainy and murder were put under a shower of sunbeams, started into life boldly avowing the United States Presidency as his goal. He saw the lodge and slavery overthrow Adams and elect Jackson in 1828. And, though he finished his education in Canandaigua in sight of the jail where Morgan was taken out and murdered by Masons; and though the Vermont and New York lodges were all turned inside out, Douglas was made a Mason in Springfield, Ill., in 1840—five years after he entered the Illinois Legislature. He procured a charter for Nauvoo which made Joseph Smith mayor, judge and legislator; and Smith received a revelation that Douglas was the greatest man living. Parties were so evenly balanced that this made Illinois Democratic till Gov. Bissell in 1856, sixteen years later.

If it is true that a new league is formed between Democrats and Mormons, nothing will save the nation but the success of an *American Prohibition party*, as the anti-slavery party saved us from utter ruin by the pro-slavery pro-Mormon party which brought on secession and rebellion; and such may prove to be the fact.

The Washington *Star* professed to be independent; but it is said that its owners have a controlling interest in the *Republican* and *Post*, so as to be sure of Government patronage whichever party is up; and the *Star* comes out fully pro-Mormon, which neither of the old parties now dare venture. If a second secret league really exists between leading Democrats and Mormons, as the *Star's* conversion to Mormonism intimates, nothing can save us but the blessing of God on a reform party.

THE ANARCHISTS: THEIR DOCTRINES AND PUNISHMENT.

A letter from a respected Kansas friend, N. B. Blanton, expresses his deep regret at the general approval of the death sentence visited upon the Chicago anarchists; and, adopting the view of our beloved Quaker brethren, objects to capital punishment. We cannot begin a discussion of that question at present, and will only say that the law of God to the race as represented in Noah (Genesis 9: 5 and 6) is sufficient basis, we believe, for our laws which make death the penalty for murder. The Chicago anarchists were hung for that crime, they having been proven guilty of conspiracy to murder which resulted in the death of seven policemen and the wounding of fifty-nine others.

Our valued correspondent in Boston has raised some general questions respecting the aims of the anarchists and their relation to law, which appear on another page, and were suggested by his letter of two weeks since reporting a sermon by Dr. A. A. Miner of that city. Dr. Miner, it will be remembered, was first introduced to our readers in an able address on prohibition at the N. C. A. Washington Convention in 1883. We have a double pleasure in printing on the fifth page his own correction of the report of his sermon: since it in the first place rights an injustice unintentionally done him by the *Cynosure* and our correspondent; and, second, it gives us quite a different view of his opinions of anarchy, and such as we should have judged he would maintain.

While this iron is hot on the anvil we wish to help give it proper shape.

1. It is a misconception to class Christianity and anarchy together as if they were in any way related or had anything in common. Anarchy is a state of society where there is no law but the law of the strongest, which is the law of devils; when individuals, says Webster, "do as they please with impunity." Or, if we take a definition from themselves, a witness in the Most trial in New York the other day gives this: "Anarchy means that the people shall rule, not the government. It means that government shall be done away with; that there shall be no government, but every man shall be free to do what he desires. The laws shall be those of common sense. A man's only punishment is to be himself. His conscience will be his punishment." Most himself when testifying stated his views thus: "We do not fight against any particular government. We do not especially fight the government of the United States. We are opposed to government as such; we think that the power held by the government should be abolished." Anarchy has its interpretation, also, in that festival of horrors, the French Revolution of the last century; in the Paris Commune of 1870; in the New York draft riots of 1863; and in some degree in many of our railroad centers in the railroad strike and rioting of 1877. It will not do to confound such results with the effect of Christian teaching.

2. There is danger of so confusing terms as to create a public sympathy for revolting sentiments which have led men possessed of them into deepest crimes, and a seeming approval for the nihilism of Bakunin or the savagery of Most. To speak of Christ or Paul as anarchists or sympathizing with the principles of anarchists shows that these principles are not understood—otherwise the comparison would be rank blasphemy, and a libel on religion. Christ came to fulfill law; to do his Father's will; his life was the most perfect example of obedience to the highest law. He commanded obedience to Rome; and in his own life his implacable enemies could find no flaw of unlawful action. From Paul we learn the highest authority and source of human government. But anarchy is atheism. It neither has regard for God, nor for law, human or divine.

3. Because anarchists make the cause of the poor a pretext for preaching their evil philosophy, for throwing bombs, firing cities with petroleum, or dancing with heads on pikes—that is no proof that compassion for the oppressed is a part of anarchy. Such virtues belong to the true religion only. They never sprung from anarchy, nor were fostered by it; nor was ever by it an oppressor justly punished, or a wrong fairly righted. For virtue and justice and charity we must look to Christ. No anarchist lodge, any more than a Masonic lodge, originated these principles, or can truly practice them. Masonry pretends to sublime charity and instruction in righteousness; but such pretensions make that order, as old Dr. Aydelotte (once a member) said, "*a lie all over.*" Like the hypocrite of Pollock,

> "Who stole the livery of the court of heaven
> To serve the devil in,"—

such man-invented, devil-controlled systems for the professed salvation of mankind are a gross deception.

4. We say that the Christian is free from law. He is free from no law only in proportion to his obedience to higher law. The true Christian confirms all just law and honors the Law-giver. He is as far removed from the desolating principles of anarchy as heaven from hell. If he lives under evil laws which he cannot under God obey, he does not therefore destroy government. Christianity is the bulwark of just government, and such a government ours hopes to be, and is nearest that perfect standard of any on earth. Let us not allow anarchists to overthrow it, nor call Satan into our councils to help mend it.

THE PROHIBITION CONFERENCE.

Seldom, if ever, have the Prohibition leaders been greeted by an audience so immense and enthusiastic as greeted them at the close of the Prohibition Conference last Thursday evening in this city. Its size was measured by the capacity of the hall, which holds some 5,000, and its zeal reached the $6,000 mark when money was asked to carry on the campaign.

The meeting of the National Committee of the party on Wednesday was attended by fifty-three members from twenty-five States and the District of Columbia. Their meeting was called in a small room, but hundreds of men and women equally interested in the result of their deliberations wished to be present; so, after singing, "All Hail the Power of Jesus' Name," and prayer by Rev. Dr. Leonard of Ohio, the Committee adjourned in the large hall of the building. An attempt was made to throw the meeting open to general participation by allowing all Prohibitionists to sit as advisory members of the Committee to share in its debates, but wiser counsels prevailed.

The treasurer of the Committee, Samuel D. Hastings of Madison, Wisconsin, reported the receipt of $8,646.46 since the last meeting, which was during the campaign of 1884. Of this $1,000 was from our oat-meal friend, Schumacher of Akron, Ohio. To A. J. Jutkins, corresponding secretary, was paid $4,225 for salary and expenses during this time, and $1,000 to Gov. John P. St. John for his campaign expenses.

On motion of Rev. W. W. Satterlee of Minnesota the date of the nominating convention was fixed for Wednesday, June 6th, 1888. The place of meeting called out the representatives of half a dozen cities, but the question was postponed for the election of a chairman, which was the most important business of the day. Samuel Dickie of Michigan, A. A. Hopkins of New York and T. C. Richmond of Wisconsin were nominated, Miss Willard making a strong speech for the former, who received 30 of the 44 votes and was conducted to the platform amid a perfect ovation.

In executive session the Committee resolved on Indianapolis for the National Convention. The question of representation was a more difficult one to settle, because some States were not organized, and in some the vote had varied greatly. The final decision, that every Congressional district should have two delegates and every organized State four delegates at large, met with some opposition and more in the Conference, but the reasons for it were too strong to be overthrown by ranting, *ad captandum* speeches by the crowd outside the Committee.

The memorial services during the evening of Wednesday was addressed at length by Miss Willard, who spoke strongly for Mr. Finch, the late chairman of the National Committee. General Clinton B. Fisk and Dr. A. B. Leonard made brief and more moderate addresses.

The programme provided for the Conference of Thursday was quite successfully carried out. Dr. Leonard and Prof. Dickie opened upon the topic, "A Political Party with Prohibition its Chief Aim is the Only Way to Accomplish the Needed Reform." Dr. Leonard's speech was very able. "Party Organization and Finance" was the subject given to T. C. Richmond of Wisconsin, and as a Good Templar it was evidently a favorite one. His speech gave Mr. Chafin, a fellow Good Templar, an occasion to raise his voice against the "secret" action of the National Committee in the matter of representation at Indianapolis.

Mrs. Clara Hoffman of Missouri led on the topic, "High License—Is it a Step toward Prohibition?" She was ably followed by Rev. W. W. Satterlee of Minneapolis. Among the other speakers R. M. Harrison of Quincy, Ill., aroused much enthusiasm by his humorous characterization of the old parties. Prof. A. A. Hopkins presented a strong, well-digested argument on "The Prohibition Party Movement the Only True Solution of the Southern Problem." He defined this problem to be an effort to politically reconcile two races in one section so that ignorance and immorality in one shall not override morality and intelligence in the other. A number of speakers from the South had the privilege of speaking on this question, Cranfil of Texas, Walker of North Carolina, Coulson of Alabama, and others.

"The Proper Attitude of the Prohibition Party toward Woman Suffrage" was assigned Mrs. Mary A. Woodbridge. She assumed to address those who were opposed to the woman vote, and her arguments, while not having the merit of originality, were forcible and well presented. Dr. I. K. Funk of the New York *Voice* followed with a rousing short speech. This called out Miss Willard, but T. C. Richmond followed with a protest against the woman suffrage plank.

John L. Thomas of Maryland led the discussion on "The Relations of Labor to Capital," with a paper that showed careful and wide research.

The evening meeting was the great rally for multitude and enthusiasm. The addresses of General Fisk and Gov. St. John were cheered to the echo, and the singing of the Silver Lake Club was hardly less inspiring. The effort to raise $5,000 was more than successful, and the audience adjourned at 11 o'clock resolved more than ever that the liquor traffic must be put down.

During the day the editors of Prohibition papers, some twenty in number, met and completed an organization. All the leading papers of the party this side of the Rocky Mountains were represented, and the conference of their editors will help much to strengthen the prohibiton work in every part of the country.

NOMINATE A FREE MAN.

In response to an invitation for all anti-lodge Prohibitionists to meet in Carpenter Hall Wednesday afternoon a considerable number were present from four or five States. Dr. F. M. Spencer, late president of Muskingum College, Ohio, was called on to preside and Secretary Stoddard made a statement of the object of the meeting and the results of his conferences with leading Prohibitionists. He had stated to them the position of American voters; that they demanded of candidates for rulers over the whole people that they should not be secretly pledged to a part in the lodge. In every case a favorable response was given to this proposition, and it was acknowledged reasonable and the least that could be asked by men of convictions against the secret orders. There was, perhaps, an exception in a Knight of Labor named Zimmerman, who is not, however, much of a leader outside his lodge ring. Bro.Stoddard also mentioned the importance of the election in the Prohibition National Committee of a chairman to succeed Mr. J. B. Finch, lately deceased. There had been but two names considered in Prohibition circles, Prof. A. A. Hopkins of New York and Prof. Samuel A. Dickie of Michigan. But during the forenoon the Good Templars had put up a candidate, T. C. Richmond of Wisconsin, and members of the committee were apprehensive of a struggle with the secret society members in the afternoon.

After a season of prayer and consultation as to the best measures to be taken to influence the Conference and the party in favor of open work and men unpledged to secretism, a committee was appointed to draw up a memorial to be presented to the National Prohibition Commttee before their adjournment. So much time was occupied in suggesting instructions to the committee that they were unable to complete their report before next morning. As the Prohibition Committee unexpectedly held but a short meeting after this time, the memorial could not be presented, and a combination of circumstances prevented its being read to the Conference. It was read, however, by several members of the Committee, and its sentiments endorsed, and Gov. St. John approved of presenting it to the Conference. Had he been present in the afternoon of the Conference it would no doubt have been presented. The work of the meeting of consultation was not, however, lost, as an excellent beginning has been made for future meetings of the party, and we have the assurance of the best men in the party of their general agreement with the anti-secret Prohibitionists, both those who have acted with the American party and those who have not, in their proposal that no lodge men shall be nominated.

THE LODGES AT THE CONFERENCE.

The only public mention of the secret orders was when W. T. Mills, one of the speakers of the afternoon, made a boast of his Knight of Labor membership, and in the evening, when Thomas Moulding, a humble but sincere-looking little man, promised for the campaign $100 as head of the Grand Division of the Sons of Temperance for Illinois.

But had J. B. Finch been alive, the lodges would have had their own way in both Committee and Conference. And this was manifestly his purpose. He has confessed that his lodge could not prosper about Chicago because of the testimony of the National Christian Association. He therefore called a meeting of Good Templars to meet here on Tuesday, Nov. 29th, to arrange their plans and maintain the supremacy which they held in his position as chairman of the National Prohibition Committee. This meeting had other objects for the public—the founding of a Good Templar life insurance society, and a reading course; the first to be a powerful agency in holding together the dissolving lodges of the order, though there is another temperance society of the kind open to all; the second would aid in the same way by drilling the weak members into stalwarts. But it afterward developed that there were other reasons not for the public; and Mr. Finch, remembering his experiences and defeats at Lake Bluff and Pittsburgh, had reason to expect in Chicago the necessity of a better-planned defense than he has hitherto made for his order. Perhaps we should say orders, since we learn from a Chicago gentleman of known probity and a seceded Mason, that he used often to meet Finch in the Masonic lodge at Plattsmouth, Nebraska. But within a year or two Mr. Finch has been understood to say he was not a Mason, and it is to be hoped that he had left that order though still a most devoted secretist.

The result of this lodge consultation at the Tremont House, Nov. 29th, appeared before both the Committee and the Conference. Two names only had been considered by the Prohibition leaders as likely to be presented for the chairmanship of the National Committee—Hopkins and Dickie. It was believed that neither of these gentlemen was favorable to lodge methods. The election was fixed for 3 P. M. of the 30th. But before noon the plan of the secretists began to develop. One member of the National Committee said with apprehension that there was trouble ahead. Another said they had a secret society fight in hand. The Good Templars had made their nomination of T. C. Richmond of Wisconsin,and no one knew what strength he might develop. This was the work of the secret caucus of the day before. The election, however, was a disappointment to Mr. Richmond. He had but two votes, while Dickie had 30 and Hopkins 12. The announcement of the vote was received with prolonged applause by the audience (for the Committee sat in open session), and was made unanimous.

In the Conference Thursday morning, while Dr. Herrick Johnson was presiding, Mr. Chafin, of Waukesha, Wis., the head of the Good Templars of that State, made a violent attack upon the National Committee for their decision on the basis of representation for the nominating convention, accusing them of meeting *in secret session, with closed doors*, etc.—he, the head of a lodge, and just out of a contemptible secret caucus! An appeal to the record showed that the Committee was acting under instructions moved in the last National Convention by Chafin himself. Nevertheless, as his motion was a popular one, to make the basis of representation proportionate to the number of voters, it passed. There appeared to be a body of Wisconsin Good Templars about Chafin, who supported him with loud applause.

The Committee paid no attention to the resolution, and Chafin during the noon recess was making loud boasts of "the circus" they were to have in the afternoon. At the first opportunity he opened the fight on the National Committee, but Prof. Dickie, who was in the chair, so quietly and firmly "sat down" upon him that he was completely flattened, and no more was heard of the Good Templar knights thereafter.

These facts we hail as proof that the Prohibition party is not to be a tail to a lodge kite, nor the introduction to secretism which J. B. Finch proposed it should be. They prove also that the leaders of the party are sincere in their assurance of sympathy with the views of the anti-lodge voters.

THE LOS ANGELES CENSOR has put the *Cynosure* under great obligation by publishing an excellent advertisement of this paper in a place of especial prominence. This generous act is of more value when we remember that the *Censor* is the best Prohibition paper on the Pacific coast, and to our mind in some respects the *best in the land.* It was a pleasure that we were able, while in California last year, to often recommend the *Censor* to temperance men, and the *Cynosure* has more widely extended that notice. There have been few arguments and statements of fact which more clearly show the need of putting the temperance lodges under the ban than have appeared in the *Censor.* They are convincing to all candid minds that these orders are only a dead weight on the Prohibition movement; and that it cannot succeed under their leadership. It is a pleasure to again commend the *Censor* to all our Pacific-slope readers and to many in the States who contemplate a brief sojourn in California. Let no reader of this notice pass through Los Angeles without calling on the genial,true-hearted Captain Wood, the *Censor* editor, in his office at 119 Main St. The friendly welcome you will get will linger in memory as one of the happy reminiscences of California.

—Bro. Hinman has reached Columbus, Mississippi, after visiting Meridian and other points. He is quite unwell from the effects of a severe cold, but seems not to be unable to travel, and we hope to learn of his entire recovery. As the time for the New Orleans meeting approaches, his labors among the colored churches become of more pressing importance.

—The *Christian Conservator* of Dayton, which ably speaks for the movement to maintain the position of the United Brethren church against lodge usurpation, has just doubled its size, and comes to us in eight pages instead of four. We hail this evidence of popular favor, and rejoice that the work of brethren Dillon and Floyd can present so evident a mark of success. For their assistant in the office they have wisely chosen a son of Bishop M. Wright, who has experience, zeal and piety, and whose work on the *Conservator* adds much to its value.May these brethren, and those who labor with them for the purity of the church, daily see the work of God prospering mightily in their hands.

PERSONAL MENTION.

—Bro.C. F. Hawley of the Iowa work is spending a few days with his family which lately returned from Minnesota to Wheaton. He goes back this week with $100 worth of books to scatter over the State.

—Rev. A. M. Hunt, pastor of the Baptist church in La Salle, Illinois, who has had some experience as a lecturer, has made a proposition to take the field for the N. C. A., and Secretary Stoddard is corresponding in hope to arrange the matter satisfactorily.

—Dr. F. M. Spencer, late president of Muskingum College, attended the Prohibition Conference last week, and gave hearty assistance in the meeting of the anti-lodge supporters of prohibition on Wednesday afternoon. It was his first visit to the *Cynosure* office, and the agreeable impression he left makes us wish, not only for many future visits, but that the supporters of our reform throughout the country may make his acquaintance.

—Scores of *Cynosure* readers attended the prohibition meetings in Chicago last week. We would be glad to mention them all were there room, but when we say that among them were C. B. Knight, of Worcester, Mass., Mrs. Ames and Mrs. L. C. Andrews, of Wisconsin, Bro. Hawley and wife, of Iowa, Dr. Spencer, of Ohio, and brethren Jerome Howe, G. R. Milton, Alexander Thompson, and A. D. Freeman, of this State, a good idea of their representative character may be gained.

—A letter from Bro. A. D. Zaraphonithes tells us he is settled for the winter at No. 5, Winthrop Place, New York city. His wife and children are with him and all are in good health, though somewhat straitened in circumstances. He will spend part of the time lecturing and preaching, while acquiring some knowledge of several trades which will be of service to his work as missionary in Greece. At Montreal they had the satisfaction of making some friends for Mr. Sakellarios in Athens, in whose welfare they have a warm interest.

—A fine portrait of Senator Pomeroy adorns the last number of *Munyon's Illustrated World*, the organ of the Philadelphia American party. It accompanies his speech in that city. It is eloquent in the Senator's epigrammatic style and does not forget to speak firmly for Him "who in secret said nothing." It would have recommended Dr. Kirby's platform if there had been a recognition of the King of kings and of the principles he maintained which would overthrow the lodge. But that could hardly be expected when the movement is sustained by secret societies.

—The St. Croix (Wis.) *Republican* says of Bro. Gault's work at New Richmond: "Rev. M. A. Gault of the National Reform Association preached an able sermon in the Congregational church on Sabbath morning on the Bible in our common education; and in the evening he occupied the M. E pulpit, when he gave a comparative statement of the character of the United States of Israel and the United States of America. Both discourses were able and interesting. Mr. Gault is far above the lecturers usually employed and sent over the country by reformatory societies."

TO ALL STUDENTS

IN COLLEGES, THEOLOGICAL SEMINARIES AND ACADEMIES.

The Board of the National Christian Association desiring to arouse an interest among American students in the topics named below, have offered cash prizes for essays on the following topics:

"*Secret Societies and the Labor Problem.*"

"*The Relation of Secret Societies to the Temperance Cause.*"

For the best essay on each of these topics a premium of Twenty Dollars will be paid to its author: for the second in merit a premium of Ten Dollars.

This offer is made to students of both sexes in all the institutions named above, with the following limitations:

1. The length of the essays may not be more than 2 000 words, plainly written.

2. They must be mailed to the "Essay Committee, N. C. A. office, 221 West Madison St., Chicago," before May 1. 1888.

3. The name and address of each writer must be plainly written on a separate sheet accompanying the essay.

4. The Association to have the privilege of publishing as a tract, or in their paper, the *Christian Cynosure*, any or all the four prize essays; and any others which may seem desirable, if satisfactory arrangements can be made with their authors.

The committee of award have not yet been chosen.

THE HOME.

BE PATIENT WITH THE CHILDREN.

They are such tiny feet!
They have gone such a little way to meet
The years which are required to break
Their steps to evenness, and make
Them go
More sure and slow.

They are such little hands!
Be kind—things are so new, and life but stands
A step beyond the doorway. All around
New day has found
Such tempting things to shine upon, and so
The hands are tempted oft, you know.

They are such fond, clear eyes
That widen to surprise
At every turn! They are so often held
To sun or showers—showers soon dispelled
By looking in our face.
Love asks for such, much grace.

They are such fair, frail gifts!
Uncertain as the rifts
Of light that lie along the sky—
They may not be here by and by;
Give them not love but more above,
And harder—patience with the love.

—*Selected.*

FAMILY WORSHIP.

By family worship we mean the formal gathering of the family together, morning or evening, or both, for the purpose of reading and hearing the Word of God read and uniting in prayer to him for blessing and thanksgiving. Where the father and head of the family is a Christian, he is the family priest,and naturally reads the Bible with or without comment and leads the rest of the family in petition to God. Sometimes when the father and head of the family is not a Christian, the mother takes the lead in this household worship; but such instances are rare. The large probabilities are that where the father is not a Christian there will be no family altar.

This custom is not based on any specific commandment, but it is as legitimate an outgrowth of the work of the Spirit as private prayer is. The inestimable blessing of family prayer cannot be told in words. That house and home is almost sure of unbroken blessing where God is so honored and sought after. On the other hand the prayerless household can hardly expect blessing from God in like measure with the praying family. Private and closet prayer can no more supply the place of family prayer than can family prayer be a substitute for closet prayer.

There is much reason to fear that this good old custom is losing ground among American Christians. Recent inquiries instituted by a pastor of one of our largest and most influential churches revealed the fact that not half the families in which the father and head of the house was a professing Christian, were blessed with a family altar. The reasons assigned by those heads of families who did not maintain a family altar were various,though the most of them could be classified under this head, "We have not the time." Think of it! not time to tarry together ten or fifteen minutes, after or before breakfast, to thank God for the mercies of the day and night past, and to implore his presence and blessing during the present day, and to make special petition for special need and to commit the whole family to his love and care. Yet these Christians who have no time always take time to eat their breakfasts, which,of the two, in the long run, would be by far the least important. Another reason given by a representative of a class alleges that "it is impossible to assemble the family in the morning for prayers. Some are always late; and after breakfast children must get off to school and older ones to business. In the evening it is worse still; callers drop in, or appointments for other things press and the family is scattered." Still others declare that they cannot conduct prayers even in presence of their own families. They were never "brought up" that way, or they "have no gifts," etc. Or, having gone so long without a family altar it is difficult to take it up now. It is not necessary to enumerate other reasons though many others are given. Under these three heads the majority of the cases where there is no family worship may be classified.

To these we would say in all kindness and with deep conviction:

First. It would be better to lose an hour at business every day than to lose the fifteen or twenty minutes usually devoted to the reading of a portion of God's Word in presence of the assembled family, and the united prayer of the whole household in thanksgiving for mercies past and for blessing upon the opening day.

Second. It would be better to be unpunctual in every other matter than in coming to family prayers. The habit of late breakfasts, and lying in bed until the last minute and beyond before arising and making ready for the day, is not only a bad one in itself, but it has done much more to break down God's altars in his households than any other one indulgence. Every Christian father and head of a family ought to be inflexible in this one rule, that at the appointed time every member of the family shall be present, when possible, at the time when God's Word is read and his throne of grace supplicated. A little firmness on this point will soon bring the whole household into line and into prompt attendance.

We know from experience some of the difficulties that encompass this household worship, especially where there is a large family, some of whom go to business and some to school. We know how difficult it is to assemble the family before breakfast, and how much more difficult still it is to hold them together after breakfast. Nevertheless, it is the first duty of every Christian parent to rescue this sacred and blessed hour from the greedy grasp of the busy and time-driving demon of our day. Depend upon it, the Christian man who neglects his family altar will in the end pay dearly for it, both in the matter of his own spiritual life, and, most likely, in the spiritual ruin of his children.—*Words and Weapons.*

THE CHILD AT THE FAMILY ALTAR.

1. Every Christian household should be gathered together daily at family worship. We might say, here is the *most important* means of Christian culture. It is the every-day church. The effect of this chain of influences on a child's life it is impossible to estimate. However little he realizes what is going on, merely enduring it with listlessness or impatience, he is learning. Thousands owe their salvation directly to it. We forget the vividness with which after-days will bring all this back. The sound of the voice, the picture of the complete family always there, the touching recollection how one by one there came the vacant chairs, the scraps of what was read catching the attention for a moment —all this makes up the most precious of the soul's memories. Every day it comes; even the toddling youngster of a year expects it.

2. But let us make it as cheerful and pleasant as possible. Family worship should be adapted to the child, not the parent. If the parent shall "become as a little child," in prayer, through this service, he himself will "enter the kingdom of heaven." Of course it should not be of tedious length. Do not have a chapter of eighty verses read. Food is a good thing, but we do not, therefore, need to cram it down long after they have had all they can possibly digest.

Anything should be introduced as auxiliary which may make the Bible an intensely interesting book. A father once told me that, beginning the Old Testament, he purchased a large map, pasted it on cardboard, and hung it in the dining room. Every day at the hour of worship the places were pointed out. The children followed Abraham to Haran, to Canaan, to Egypt, and back again. When the Book of Esther had been completed, they begged their father to begin over again. Thus the Holy Land became a homeland to each; its valleys and lakes, and rivers and places as familiar as their own county.

Let the prayer be brief, and simple, and yet grandly broad. I think my own great interest in missions began in the hearing my father pray for the missionaries. Then every morning we children were mentioned. We knew how ardent was the longing for our salvation. The chidren carry these things in mind. Be simple. Use words that they can understand. There would be more practical, simple, and brief prayers in the prayer meeting if they were so at family worship.

3. Give the children something to do. Stopping over night in Maine at a brother clergyman's home, the morning brought me an ideal picture of family worship. There were seven or eight children. Every child that could read at all had a Bible. To one was the regular duty of distributing the Bibles, and to another the hymn books. All took part in reading. Then came the hymn, the mother playing the piano, the father singing bass, the guest taking tenor, the children piping up their shrill sopranos, with the mother leading, and the oldest boy taking the alto. Then followed the prayer, concluding with the Lord's Prayer. in which all joined. The variety, the brevity, the simplicity filled each child with hearty interest delightful to witness. There is no diviner sight on earth than a large Christian family at home worship.

Give each child something to do. As soon as each has learned to spell out a few words, let him have a Bible, and with your assistance stumble through a verse. Family worship of this sort tends to proficiency in reading, and especially in reading aloud. It is sad to hear some young men try to read the Bible aloud. They have gone into business, and yet cannot read decently. It could not possibly have been so, had all the children read at family worship.

If possible, have singing. In any case, close with the Lord's Prayer. The children will listen more intently to the parent's prayer, to know when to join in the closing part. With many busy men the morning devotions take place at the breakfast table. Each child comes to the table with a verse to repeat. All being seated, each repeats his or her verse, then all heads are bowed, while the father offers a brief prayer, concluding with the Lord's Prayer. No family is too busy for at least this, and it ministers to the memory, storing the mind with Scripture. The more formal worship may be held in the evening.

The Sabbath worship should be most precious. Beside all else, it is in my own home the time of a tiny prayer meeting. Every member offers a short petition, down to the little fellow who says, "Dear Jesus, help me to be a dood boy to-day."

Why will any Christian father let a day go by without establishing this blessed service, even if he has to get his wife to read, and nothing more follows but the united repeating of the prayer? And if the father is gone, mother, begin to teach that oldest boy his place! The son of a widow in my congregation was converted a year ago. Although only fourteen, the very next day his mother put the Bible in his hand, and he has since been the priest of the household. And when we hear his prayers in prayer meeting, we know why they are so acceptable and scriptural. God fill this whole land with family altars!—*S. Winchester Adriance in Am. Magazine.*

DOROTHY ANN'S SERMON.

There was great rejoicing among the little ones at the farm when it was understood that Cousin Hetty, who lived in the city, was coming to make a long visit. She was not very strong, so mamma said,and they must all be careful to be very kind and polite, and to see that she always had the best of everything.

The little lassie came,and they were delighted with everything about her, fron her pretty fair curls and white face,so different from their sun-browned ones, to her dainty dresses and French boots. There could be no doubt that her manners were quite equal to her appearance, so Jessie and Tom and Polly resolved to be upon their best behavior all the time.

"Will you come out into the garden?"said Jessie. "There are lots of currants and a few raspberries ripe. There will be lots of raspberries next week, though."

Such a garden as that! None of your little seven-by-nine scraps, but a full acre of everything which could be found in a liberal, old-fashioned, country garden.

A broad walk through the middle of it was bordered by beds of bright-colored flowers,with rows of hollyhocks and sunflowers at the end. Honeysuckles and morning-glories climbed over the fences,and in a shady corner grew such pansies as the children believed only mamma knew how to raise.

Miss Hetty tried the fruit and said, "I don't like currants; they're sour. I like only raspberries."

It had been supposed that each one would eat a great many currants and a very few raspberries. But on hearing this the others offered her all the raspberries they could find, and were rather surprised to see that she took them without seeming to think whether they liked them, too. She kept calling for more,and,when Tom scratched his face and Polly tore her sleeve pushing through the bushes in search of them, very quietly ate all they had,without so much as a thank-you. Then she declared the berries were not half ripe, and not fit to eat.

"Mamma don't wish us to pick the pansies unless she is with us,"ventured Jessie,as Hetty began gathering them freely,"because she has some choice ones she wants to keep for seed."

"I like choice pansies, too," said Hetty, with a scowl on her pretty face.

They went to the swing, where Hetty grumbled when the others wanted to take a turn. Then to the croquet-ground, where things went smoothly so long as Hetty was on the winning side; but if the play went against her she grew sober, then sulky, and finally threw down her mallet and refused to finish the game.

Long before tea time Jessie and Tom and Polly began to wonder if it was so very delightful a thing after all to have a cousin from the city to visit them; and before the first week was gone everybody on the place had fully decided that it was not.

Hetty could be very sweet and pleasant while things were exactly to her liking, but unless she could have her own way in everything her frowns and complaints were ready at a moment's notice. She had never been taught to take any thought for others, and her little cousins found it very hard to endure all her whims and ill humors. They were very dutifully anxious to heed all mamma's reminders that it was their place to give up to their guest, but she herself could not help seeing that Hetty made sore demands upon their patience.

One day there was a picnic, to which all the children looked forward for days, and for which great preparations were made. When all were ready to go it was discovered that Hetty was wearing a pair of thin slippers.

"Oh, my dear," said mamma, "you must put on your thick shoes. There will be rough ground and perhaps damp places to go over to-day."

Hetty had made up her mind to wear those slippers and was not inclined to change it, or them, but was still quite determined to go to the picnic. So she said, "Then I believe I won't go."

The other children were as wofully dismayed as she had expected them to be.

"O, Hetty!" cried Jessie, "you must not stay at home. It's lovely out there—wild flowers and vine swings"—

"And a creek where we fish and wade and sail boats," said Tom.

"And such good things in the basket," whispered Polly.

"Hurry, dear," said her aunt coaxingly. "We are all waiting, you see."

"Don't wait,"said Hetty,"I'd rather stay at home." She went to her room,much enjoying the commotion she was making. From the back of it she could look out of the window and see what was going on. The children got into the big spring wagon and sat looking up at her windows. Then her aunt came out and called cheerily up to her, "Come, Hetty, we've got a good seat for you."

"And I'm to have the whip, and I'll let you have it half the time,"shouted Tom.

Hetty came to the window and said, "Thank you, Aunt Emily, but I'd rather not go;" and then watched again from the back of the room, wonderin what they would do next in the way of urging her.

Aunt Emily got in, and to Hetty's great astonishment the wagon was driven away. What could it mean? They surely would never, never think of such a thing as going without her. They must be going to turn back for her—perhaps they were doing an errand first. But there was a little misgiving at her heart as she slowly walked down to the kitchen and asked Dorothy Ann,the maid,"Where are they all gone?"

"Why, to the picnic, of course! Seems to me I'd a gone, too, if I'd been you."

"Gone *without me?*" Hetty stood in blank amazement for a few moments, then flung herself down on the floor and screamed.

At the first howl Dorothy Ann quietly took a chair, folded her arms,and sat looking at Hetty as if she were some very interesting natural curiosity. And Hetty screamed louder and kicked until her bronze slippers were as badly off as if they had gone through half a dozen picnics. And the louder she screamed and the harder she kicked the straighter Dorothy Ann looked at her.

It was very perplexing for Hetty. She had never kicked and screamed before without everybody being frightened for fear she would injure herself, and coaxing and petting her, and offering her everything she wanted, including her own way, if she would only stop. But here was Dorothy Ann looking as if she would not mind if it lasted all day, and not a soul anywhere near to do any coaxing. Hetty did not know what to do next.

At last, when her throat ached and her face was red and her whole self very badly tumbled, she sat upon the floor and looked at Dorothy Ann. And then Dorothy Ann spoke.

"You're a nice child, now ain't you?"

It was not spoken sneeringly or in anger. Dorothy Ann was a pleasant-faced, hard-working woman,older than Aunt Emily, and her words always had weight in the family. After a pause she went on in a slow, earnest way: "You're a nice child, I say! Don't you think it's nice to be a makin' yourself a trouble and a torment with your cross, crabbed, cantankerous ways? Don't you think it's nice to come where folks is all glad to see you and their hearts just warm and a runnin' over with kind feelin's to you, and little ones that's always a-givin' up to you, and you just for all the world like a buzzin' wasp or a stingin' nettle or a prickly chestnut burr that everybody is glad to get away from or drop out of their hands? Don't you think it's nice to keep them children all rasped up with your tantrums, and to keep your aunt in a fret all the time between her wish to do everything that's kind by you, tellin' her children to do the same likewise,and you a-goin' on like all possessed?"

Hetty stared up at Dorothy Ann, bewildered at words the like of which she had never heard before, and slowly through her mind came the idea that the next thing for her to do was to feel very angry.

"How dare you talk so to me?" she cried. "Mamma won't let you." But Dorothy Ann noticed her anger as little as she had her screams.

"If you go on so to your mamma, don't she think it's nice to have a little girl to buy pretty things for and to take good care of, and then to have her a snappin' and a snarlin' and a scowlin', and a makin' people wherever she goes wish she was a thousand miles away? Don't you think she's proud of havin' such a child?

"Don't you think it's nice to see your pretty blue eyes all red, and your forehead all crumpled up so you might iron it out,and your mouth that was made to smile and laugh all puckered? Don't you know there's wolves a looking out of your eyes when there ought to be lambs and doves? Don't you know the words you speak are like so many snakes and toads a droppin' out of your mouth? And what do you suppose"—Dorothy Ann's voice grew solemn—"the good Lord thinks when he looks at that little heart of yourn that he give you to keep full of sweetness and loving kindness, and to make you a comfort instead of a trial to folks—what does he think, do you s'pose,when he sees it all blotted and stained up with all sorts of hateful thoughts?"

Hetty had never taken her eyes from Dorothy Ann's face, and now as she seemed to have said her say and went back to her work as if nothing had happened, it came over her very strongly that the next thing for her to do was to feel very much ashamed. With a little sob or two she got off the floor and went out and lay down under an apple tree. There Dorothy Ann found her, an hour later, fast asleep.

"Poor little creature! She's tired herself clean out." Dorothy Ann had for some days been "bilin' over for a chance to speak her mind," and having now had it felt very kindly disposed. She slipped a cushion under the poor little rumpled head, and when dinner time came Hetty found a dainty pudding, just big enough for her,baked on purpose. And during the long afternoon Dorothy Ann told funny old stories and let her make molasses candy to pass away the time.

"I do declare, I'm most afraid to see Hetty!" said Tom, as the picnic party drew near home. And the other members of it felt so too.

But Hetty was subdued, and as days went on every one was amazed at the change in her. And nobody could ever guess how it came about for she never told of Dorothy Ann's sermon. I wish all spoiled children could hear such a one;don't you?—*Congregationalist.*

TEMPERANCE.

HOME TRAINING AND TEMPERANCE WORK.

"When I cannot learn from each lesson that I give, more than any pupil in the class, I shall give up teaching," said a successful teacher and author of text-books.

And the faithful mother, in at least the first half dozen years of her baby's life, will learn more lessons than she teaches the child.

Very likely she has said to herself, in view of some of her husband's peculiarities, "Oh, that I might have had a part in your early training!"

Perhaps when she sees the same traits in her boy, she repeats the wish. But as the years go on, and she sees, not only her own peculiarities in the child, but also the defects of her character in his training, she may say in self-abasement, "Oh, that I could begin life again! I might have done more to improve my mind; I might have trained my body and made it stronger. I could have corrected and moulded my unbalanced temperament; and my children would have been the better for these self-improvements. We are not fit to have our children unless we have prepared ourselves for the trust."

But if children are already ours before we realize the part that our character will play in their destiny, we can only do our best with the material that we have. Every child has both good and evil in his nature, and which we will draw out, depends largely upon ourselves.

We may not, as it is said, learn a language easily after we are twenty, and we may not be what we might have been morally. But we can train our children the more faithfully because of realizing our own short comings.

An important part in the mother's work, is the training and educating of healthy bodies. In rightly developing the physical nature of her children, she is doing much to develop their moral nature. "A sound mind in a sound body," is a trite saying. Those in charge of inebriate asylums, regard intemperance as a bodily and mental, as a moral disease; and they think the matter of diet of great importance. The regimen laid down is—"meat only once a day, and then beef or mutton preferable, boiled or roasted, never fried or highly seasoned, and never allowed to include pork in any form; much fruit, vegetables and grains, but no pastry. In short, nothing that demands unnatural labor of the digestive organs, or that creates unnatural thirst.

Though the remark that "Youth is the time for improvement," is a common one, it may be doubted if we realize how much more plastic the mind is in childhood, than later on in life. Early impressions have a security of hold upon the mind, greater than those received in mature years. That a provincial accent or common errors in language are seldom eradicated after one has grown to maturity, prove this.

That moral training which has for its end the building up of a sound moral character in our children, will not only be an element of temperance work, but it must of necessity have temperance work as an element. If we have right principles ourselves, it is easy to teach our children right principles of action. But to train them to act from these principles, requires exhaustless patience and willpower on their part as on our own. Not until it is easier for them to do right than it is to do wrong, is our training successful. Moral attainment, like intellectual and artistic, is the result of doing over and over again the things that we ought to do, and resisting again and again the temptation to do the things that we ought not to do. Repeated acts become habits, and habits form character.

"But," says some disheartened mother, "it is easy enough to write what is good to do, but it seems, sometimes, as though no other evil has so many allied powers as that of intemperance. Often the hard lot or evil surroundings and companions, of inherited tendency and parental example, of poverty and ill health, rises up against one. And, when all these things are to be met, even a mother can do little to conquer them."

Indeed, she *can* do much. The inspiration of a real life, filled with that heroism which conquers circumstances to win success, is better than any paper upon ethics. But a few days ago we folded for their last rest the hands of a mother, the story of whose determined and successful struggle with adverse circumstances would cheer the faintest hearted. She was left without father or mother at an early age, and when only eighteen she married a man who became intemperate. The care and much of the support of a family of ten children devolved upon her. So faithfully did she train these children, that they all grew to be much above the average citizen in ability and usefulness. The father ended his life in an insane asylum, while the old age of the mother was blest and cheered by her loving children, all of whom survive her, though she died at the age of eighty-five. She abhorred alcohol and it was not until the last years of her life that she could be induced to take medicine containing it. She set an unfaltering example in those virtues that she wished her children to possess. The poverty of the family early taught the children to be producers instead of consumers. The hard work and plain fare made them strong, and gave them the ability to win their way in the world.

In connection with this family, one thing bearing upon the subject of heredity might be mentioned. Though these children have too much principle to indulge in the use of alcoholic liquors, the three youngest are subject to severe congestive headaches, and a son of one of them is an inmate of an insane asylum. The family think that his brain trouble may be the result of an injury to the head, received when he was a child, however.

The thought that is now given to the subject of heredity, while it spurs some to nobler living for their children's sake, may have the effect of discouraging others. I know a thoughtful minister, who, with a tact not easily imitated, discourages the somewhat common practice of speaking of the advantages of having been born and reared in Christian families. He thinks it disheartening to others less fortunate, besides having a tendency to make people forget the power of God by whose help all can

be re-created, morally, spiritually, and, in a measure, physically.

By His help, the force of habit, that may be such a foe to mankind, is the brick upon brick by which moral and spiritual upbuilding shall be accomplished. —*National W. C. T. U. Bulletin.*

RELIGIOUS NEWS.

SPECIAL NOTICE.—A special session of the "South Kansas Conference," will be held, D. V., at Olathe, Kan., Dec. 22, 1887, commencing at 10 A. M. All who have an interest in the prosperity of this new conference, in the cause of God, are earnestly requested to attend. Let delegates be appointed, and come, with all ministers who desire our future success. J. A. RICHARDS, *Pres.*
J. C. BERNHARD, *Sec.*

—Rev. Dr. George F. Pentecost is now engaged in evangelistic work in Augusta, Me., which is expected to continue for several weeks.

—The United Presbyterian Conference, opposed to the introduction of the organ, at its session at Dayton, Ohio, elected the Rev. D. D. Little, of Allegheny City, president for the ensuing year.

—About fifty Harvard undergraduates propose to organize a series of meetings in Boston for the benefit of those not ordinarily reached by religious organizations. They will be aided by the preachers to the University.

—The First Reformed Presbyterian congregation of New York dedicated a new church edifice on November 20, at 39 West 119th street. This is the fourth time they have changed their home since their organization in 1794, when they occupied a building in Chambers street opposite the City Hall Park. The pastor, Rev. J. C. K. Milligan, is the third pastor in succession since 1794, having served twenty-nine years. The cost of the new church is $50,000, nearly all paid.

—A series of meetings was held in Philadelphia, November 7 and 8, under the auspices of the Central Committee of the Philadelphia Evangelistic Union. Among the speakers at the opening session was Theodore Cuyler, D. D., whose subject was "Face-to-Face Work for Christ." The meetings were largely attended.

—It is believed that Rev. George R. Rogers, of Brooks Station, Ky., is the oldest minister in active service in the United States. Though ninety-six years old he frequently rides his horse to Louisville and return—a distance of twenty-six miles. He served through the war of 1812 and draws a pension for that service.

—A London dispatch says a number of Baptist churches and clergymen will follow Mr. Spurgeon's example by withdrawing from the Baptist Union. The directors of the Pastor's College will convoke a conference to consider joint action on the secessions. The Nottingham Tabernacle has passed a resolution of sympathy with Mr. Spurgeon.

—A General Conference of all evangelical missions in Mexico is to be held in the City of Mexico, from January 31 to February 3, 1888.

—The work among the coolies from India and China employed on the sugar estates in Mauritius is carried on by four English and four Indian clergymen. The Christian adherents exceed two thousand.

—The Sultan of Turkey has approved thirty-two editions of the Scriptures in Arabic, and 290 of the 300 publications of the Protestant press at Beirut. This authorization gives them unrestricted sale throughout the Empire.

—The unwise order of the Interior Department, prohibiting the teaching of Indians in their native tongue, threatens to produce disastrous results in some of the schools of the American Missionary Association. Several of the institutions it is feared will be closed, and a number of others seriously crippled.

—According to the Year-book of the United Brethren church for 1888 the statistics for the year are as follows: Number of churches, 4,396—increase, 64; itinerant preachers, 1,566; members, 195,278—increase, 10,175; Sunday-schools, 3,478; scholars, 206,088—increase, 26,359; teachers and officers in Sunday schools, 30,051—increase, 1,504; church buildings and expenses, $319,058.63—increase, $67,583.34; total for missions, $64,464 57. The increase in the membership of the church in the last three years aggregates 28,955.

—Extensive preparations are being made by the Presbyterian Board of Indian Schools to educate the Indians of Arizona. At Tucson they are building an $8,000 school house. Fifty acres of land have been bought on the Santa Cruz river, where the young Indians will be instructed in farming, and another building to cost $6,000 will soon be erected, where 150 pupils can be accommodated.

—The union Gospel meetings under the leadership of Dr. L. D. Munhall and Professor Towner and wife were opened at the Doan Music Hall, some 3,000 people being present. Rev. Wm. Johnson, the retiring pastor of the Tabernacle church meeting in the hall, conducted devotional exercises and announced that Dr. Munhall was delayed yet by the Columbus meeting. Frank W. Smith, the evangelist, spoke the first evening.

—The *Spirit of Missions* states that "the Chinese governor of the large island of Formosa, in starting a college, has chosen a missionary to inaugurate and organize the institution. Such a step would have been regarded as a miracle one generation ago."

—Rev. William Clyde, late Presbyterian pastor at Chehalis, Washington Territory, has lately removed to Lafayette, Yamhill county, Oregon.

—Seventeen missionaries and seven children have lately sailed from New York to reinforce Bishop Taylor's African mission.

—The students of Princeton University and Theological Seminary have each resolved to support a foreign missionary. The former have raised $1,600 and the latter have $600, with the prospect of more.

—In fifty years the communicants in the missions of the London Missionary Society have increased from 6,615 to 70,561, and the native preachers from 451 to 7,168.

—A three weeks' revival meeting was lately held in Evanston, Ill., conducted by C. H. Yatman, a young man from Newark, N. J. All denominations joined heartily in the work. The different pastors have lists of over 200 names of persons who have expressed a desire to be Christians.

—The Chicago Avenue (Moody church) Sabbath-school is in a very prosperous condition under the superintendence of J. M. Hitchcock of the Y. M. C. A. Employment Bureau. The attendance last Sabbath was the largest of the season, there being 1,751 persons present.

—Ying Lee, a remarkably bright Chinese laundryman of Hartford, Conn, has decided, at Evangelist Moody's earnest invitation, to enter the Mount Hermon School, and prepare for the ministry.

—Rev. J. H. Smyth, pastor of the Second Reformed church, New York, recently preached on infidelity, and in his sermon gave an illustration of the punishment which befell thirty-six infidels in Newburg many years ago who formed themselves into a society. One of the hearers of the sermon was G. B. Taylor, a lawyer, president of the Orange County Musical Association, and tenor singer in the Rev. Mr. Smyth's church choir. On returning home he set about investigating the matter. The society was formed half a century ago. Then a block where now a Presbyterian and a Methodist church stand was a pond of water. Near this was an old tree with a hollow trunk. In this they baptized a cat and gave communion bread and wine to a dog. Mr. Taylor's investigations show that the minister's statement that within a year from the time when the sacrilege was committed the entire membership of the society was exterminated, is true. Seven members killed themselves and five were killed in railroad accidents.—*Sandy Lake News.*

—The Moody meetings in Pittsburgh, in successful operation, are the theme of general conversation. The evangelist seems to be quite as popular a preacher as ever. It is hoped and believed he will be the means of reviving a deeper interest in the church worship of the Smoky City. There is great need of revival there, for the standard of general piety, morality and religion, is not as good as it once was. Happily, Mr. Moody is opposed to secret societies, and will give them no countenance. They are as cold spiritually as so many icebergs, and chill the life out of any church where they are allowed to enter. Essentially selfish, self-seeking and unevangelical, it will be a happy day for Christianity in this country when she sets her foot on them and crushes these deadly vipers to death. Mr. Moody demonstrates that a man does not need to belong to any secret order to be a successful preacher.—*Sandy Lake News.*

LITERATURE.

THE TALMUD: What it is, and what it knows about Jesus and his followers. By Rev. Bernhard Pick, Ph. D. Pp. 147. Price, 50 cents. John B. Alden, New York.

Renan, the French infidel whose life of Jesus was so widely read twenty years ago, thought the New Testament could only be understood by the light of the Talmud, as Freemasons pretend that the Bible is best understood and read by the dark-lantern light of their lodge. The author of this volume, however, proves that many things in the Talmud can only be understood by the light of the New Testament and the history of the church. The book shows first what the Talmud is by giving a brief history of Jewish traditionalism of which the Talmud is the culmination, which Milman calls "that wonderful monument of human industry, human wisdom and human folly." The Edinburgh *Review* says of the Talmud that it may "compete with the *Constitutions* of Loyola for the right to be considered the most irresistible organ ever forged for the subjugation of the human will." The second part refers to what the Talmud has to say about Jesus, the Gospels and Christian customs. The study of Jewish traditions and man-invented rites, which Christ so emphatically condemned as making void the law of his Father, and turning the worship of the Jews into vanity, is made most interesting by the aid of this volume. A full index assists the student greatly.

Among the beautiful suggestions for the approaching gift season are the ragged-edge booklets of Frank E. Housh & Co., of Brattleboro, Vt., publishers of the *Woman's Magazine.* They seem to take all hearts: "Childhood Songs," for the children; "Love Songs," for the youths and maidens; "Mother Songs," and "Songs for the Night," for anybody, but particularly adapted for those along in years. These are beautiful selections, beautifully printed, and the price is 25 cents.

The leading article in the *American Magazine* for December, "Christ Ideals in American Art," by Wm. H. Ingersoll, is replete with descriptions and illustrations showing how our leading painters and sculptors have represented the ideal Christ. A very interesting account is also given of the origin and history of this ideal, which, according to early traditions, may be traced to a portrait taken in the lifetime of Jesus. Charles Gayarre tells, with a wealth of anecdote, how various means of amusement were provided for rich and poor fifty years ago, in a quarter of New Orleans that seems then to have been devoted—at least in the holiday season—to the Genius of Pleasure. Salmon fishing in the Cascapedia river is described in an illustrated article. Lords Dufferin, Lorne and Lansdowne, as well as the Princess Louise, angled in this stream; but visitors from the United States, among whom was the late President Arthur, caught its biggest fish. In another illustrated article, Z. L. White has a pleasant sketch of the discoverer of natural gas at Findlay, O., to whom the people of that place should certainly erect a monument. Dr. Hutchinson writes the Health notes, and Jenny June the paper on Household Art, which are not the least valuable part of the magazine.

Demorest's Magazine had such an advertisement at the Prohibition Conference last week as might make a rival turn green with envy, when the publisher was called to the front and made a few remarks indicating his intense hatred of the drink traffic. But there is no rival. For a fashion magazine to be leading in the prohibition ranks is unique. But the magazine is not all for fashions, and we are glad to say that the other departments are of more value.

Babyhood, the magazine for mothers, begins with the December issue its fourth volume. It contains an article by Dr. Chapin on contagious diseases of children, which will be found especially helpful, giving, as it does, the first symptoms of such diseases as scarlet fever, measles, diphtheria, small-pox, chicken-pox, whooping cough and mumps. The extended article on the prevention and cure of stuttering in children is also particularly valuable. A dozen contributors, among them Rev. Drs. John Hall and Wm. M. Taylor, discuss the question, "Ought Santa Claus to be Abolished?"

The *Swiss Cross* for December is out. This magazine shows young people how to collect facts, and how to use them when collected. It is well illustrated. The articles are good, and will add to the reader's stock of ideas, and lead him to think. There is no nonsense about the *Swiss Cross.* It is safe, pure, healthful reading, and we should feel much encouraged as to the future of our nation could we know that all the boys and girls of our land read it. There would be less of a desire to ape the silly frivolities of Madam Fashion, and more sound common sense, than we find to-day. $1.50 per year; New York.

In the *American Garden* for December are notable facts for greenhouse and conservatory owners. W. A. Manda of the Harvard Botanic Garden writes of "Orchids for Beginners." Directions are given for rose culture in the window garden. Charles Barnard, one of the *Century* editors, and a noted writer on industrial topics, has a highly interesting account of his successful vegetable gardening in a village houselot, of special value to professional men and mechanics, on the score of both health and economy. School gardening, the adornment of school house grounds and the teaching of gardening at school, has become a feature of the magazine.

Professor Shields, of Princeton, will have in the December *Century* another article on Church union, in which he will review all the recent *Century* "Open Letters" on Christian unity, and further explain his proposition with relation to "The United Churches of the United States."

The London *Illustrated News* (American edition) is giving thousands of readers most graphic views of the riots in London and the disturbances in Ireland. The

holiday number of the *News* is one of the best ever issued. Beside the finely illustrated number, four fine colored pictures, copies of paintings by Millais and others, are included, the price of all being 50 cts.

LODGE NOTES.

The crowd of people who had assembled at Armory Hall, Kansas City, Friday night, with the intention of participating in the K. of L. grand ball, were swindled. The ball had been gotten up by two smooth strangers, who sold the tickets quite generally throughout the city. The crowd present waited for over two hours before becoming aware of the fraud.

There are 653 lodges of Masons in 18 principal cities of the world, in an aggregate population of over 13,000,000—an average of one Mason to every 276 persons. Sixteen cities of the United States, with a population of 7,000 000, have 527 lodges, with a membership of about 61,-000—an average of one Mason to every 114 of the population.—*Canadian Craftsman*.

Emanuel Swedenborg, the religious mystic, the son of a Lutheran Bishop, established a Masonic rite called after his name, consisting of six degrees, viz., Apprentice, Fellow Craft, Master, Theosophite, Blue Brother(!), Red Brother. Gustavus III. established the "Swedish Rite," composed of twelve degrees. Masonry in Sweden is now said to be protected by the government

Last Friday was held the fourth annual ball of Arthur Lodge 98, of the Loyal Orange Institution. That the dances had been named by Orangemen was evident, some of the names being "Orange Lily," "Boyne Water," "Protestant Boys," "Enniskillen," "United We Stand," "Orange and Blue" and "No Surrender." Arthur Lodge is one of six lodges of Orangemen in this city and has a membership of nearly one hundred.

An effort is being made in New York to form an anti-anarchistic society to oppose the anarchists and socialists in their endeavor to overthrow the existing order of government. Cards for signatures are being widely distributed, and signers to them are numerous. At the present rate the organization will have a membership of at least 10,000 before the end of this week. There are five reasons set forth on the card for the necessity of such a society: To restrict and regulate immigration; to increase the period of naturalization to fourteen years' residence; the extension and protection of the American free school system; American lands for Americans; no public funds for sectarian uses.

In the current issue of the *Journal of United Labor* Mr. Powderly has an article on the present troubles among the Knights of Labor. He says those who are determined on seceding and propose to form a new order out of the wreck of the old one have little knowledge of the trials and dangers to be encountered in such an undertaking. He feels that the amount of energy necessary to successfully accomplish such a work would make the Knights of Labor invincible. All who aspire to office, he says, cannot be successful, and if these seceders should build up a new order they would "do so only to find at their elbows men who, like themselves, will stop at nothing mean or low to compass their ends."

INQUIRING NOTICE!

Any information of the whereabouts of Netty or John Keelen, or Lizzie Tares, will be gladly received. They were at one time members of the Old Baptist church, of Pensacola, Fla. Pensacola and Mobile papers please copy.

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The following have made remittances of money to the *Cynosure* from Nov. 28 to Dec. 3 inclusive.

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No. 3			69¾
Winter No 2	80⅛	@	81
Corn—No. 2	50⅞		51¼
Oats—No. 2	31¼		33¾
Rye—No. 2			59¾
Bran per ton		15	75
Hay—Timothy	9 50	@12	00
Butter, medium to best	16	@	28
Cheese	04	@	12¼
Beans	1 25	@ 2	40
Eggs	21	@	23
Seeds—Timothy	2 05	@ 2	40
Flax		1	25
Broom corn	02½	@	07
Potatoes per bus	50	@	75
Hides—Green to dry flint	07½	@	13
Lumber—Common	11 00	@18	00
Wool	10	@	35
Cattle—Choice to extra	4 90	@ 5	70
Common to good	1 50	@ 4	75
Hogs	3 95	@ 5	65
Sheep	2 50	@ 4	44

NEW YORK.

Flour	3 20	@ 5	60
Wheat—Winter	91	@	96¼
Spring			90
Corn	60		62
Oats	38	@	44
Eggs	20	@	25
Butter	16	@	30
Wool	09		37

KANSAS CITY.

Cattle	1 90	@ 4	65
Hogs	2 75	@ 4	80
Sheep	1 50	@ 3	25

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The Facts Stated.

HON. THURLOW WEED ON THE MORGAN ABDUCTION.

This is a sixteen page pamphlet comprising a letter written by Mr. Weed, and read at the unveiling of the monument erected to the memory of Capt. William Morgan. The frontispiece is an engraving of the monument. It is a history of the unlawful seizure and confinement of Morgan in the Canandaigua jail, his subsequent conveyance by Freemason to Fort Niagara, and drowning in Lake Ontario. He not only subscribes his NAME to the letter, but ATTACHES HIS AFFIDAVIT to it.

In closing his letter he writes: I now look back through an interval of fifty-six years with a conscious sense of having been governed through the "Anti-Masonic excitement" by a sincere desire, first, to vindicate the violated laws of my country, and next, to arrest the great power and dangerous influences of "secret societies."

The pamphlet is well worth perusing, and is doubtless the last historical article which this great journalist and politician wrote. [Chicago, National Christian Association.] Single copy, 5 cents.

National Christian Association.
221 W. Madison St., Chicago, Ill.

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FARM NOTES.

WINTER KILLING OF FRUIT TREES.

There is a wide difference in the hardiness of different varieties of fruit trees. Some varieties endure severe freezing better than others. A variety that lives one winter may die the next, because of the changes surrounding it; and so a tender variety may live, when one naturally more hardy dies. Sudden changes often work disastrously. This was seen in the winter of 1853–4 in a belt of country extending from New York to Michigan. Quince trees and pear trees on quince stocks were greatly injured by rapid successions of very warm and intensely cold weather. The result was, that nearly all the trees that were not sheltered were destroyed, or so weakened that they continued to die till late in the summer.

The warmth had promoted sap circulation, and the sap, suddenly freezing, formed little crystals in the wood, which lacerated the fibres by every motion of the swaying trees. This cause may be supplemented by such a freezing and thawing of the limbs and branches as dries the life out of them. In all such cases the injury to trees will be in proportion to the exposure, and so the protection of good wind-breaks is of great importance. In that memorable season of such widespread loss, those trees that chanced to be sheltered from the winds escaped. It was also observed that the loss was not so great with trees on clayey soil that shed off the water, as on sandy soil that was filled with water.

A wise precaution against winter-killing in sections where there is danger, is not to cultivate late in the season. The culture that stimulates a late growth of soft wood that does not ripen before the severity of winter sets in is to be avoided. The immature wood is easily injured, the cells are ruptured by freezing and thawing, and the disorganized cells in spring are no longer able to perform their office. Secure an easy growth of wood that will ripen in time to be ready for all changes of weather, and you will have comparative security.—*American Agriculturist.*

UTILIZING COARSE FODDER.

Corn fodder, straw, and even marsh hay at times, are the sole dependence for feeding. In such cases these inferior fodders may be made up by the addition of the richer foods which can be purchased and used at such a profit as will be satisfactory to the dairyman. And in feeding these coarser fodders, the use of roots with them will be found exceedingly valuable. The succulent roots being almost wholly digestible, aid very much in the digestion of the coarser fodder; and for winter feeding a supply of mangels or sugar beets will be indispensable for the most profit. In a similar way the use of malt sprouts steeped in water, which makes a sweet semi liquid pulp of an agreeable odor and taste, mixed with cut straw and corn fodder, has been found to keep up the yield of milk; and with a slight increase in the mixed meal, or ground grain food, to prevent any deficiency in the yield of butter. Well cured corn fodder, or the stalks of the corn crop, cut before frost, or as soon as the grain has been glazed and stacked so as to preserve the greenness and sweetness of the leaves, has yielded, with the addition of a peck of sliced roots, as much and as good butter as that made from the best of clover hay.—*American Agriculturist.*

STORING VEGETABLES IN LEAVES.—A Maine farmer says that he has found the best method of storing vegetables for table use to be to pack them in dry leaves in barrels. He has had beets thus packed come out the succeeding August as crisp and fresh as when taken from the ground. It is quite as effective as to pack them in sand, the usual way, as well as easier and much more cleanly."

PROTECT THE ROSE BUSHES.—This should not be neglected by those who have choice plants. All of the Tea, Noisette and most of the Bourbon class of roses need protection if left out during the winter; indeed all roses would be better for a light covering. This may be done by hilling up with earth; or, better, by strewing leaves or straw lightly over the plants, and securing them with evergreen branches. Oftentimes the latter are in themselves sufficient.

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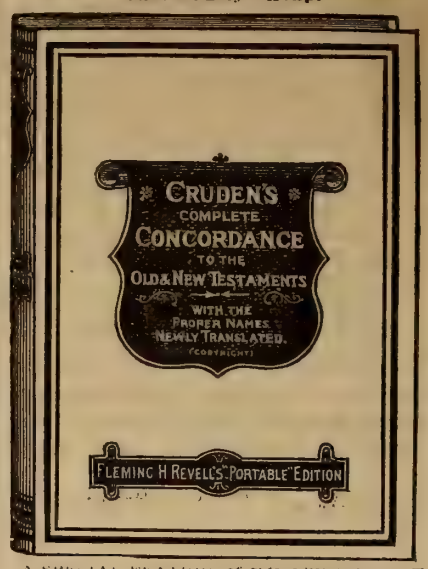

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We have known the head of a family to lead his minister, an old man with thin blood, and aches in his bones, away from the roaring fireplace of his own chamber to an apartment of arctic temperature, and to sheets akin to slabs of ice. There was a fireplace, while chips and wood lay in heaps down stairs. The host said: "You will soon be in bed, so it ain't worth while to kindle a fire." The wretched victim of this inhumanity was in ague and suffered untold horrors before sunrise.

It is not too much to say that the foundation of ailments lasting and tormenting for years have been laid in these polar atmospheres. Health once impaired is not easily restored. It is a sacred duty to shun guest-chambers where Boreas holds high carnival, and rheumatism, neuralgia and lumbago, like Siberian wolves, rend the tendons and gnaw the bones. It is far better to hear the complaint of "not visiting his people" than be in agony for years from indifference to common comforts.

Suffer a word of exhortation. Preachers at home sleep in an air warm all day. The change to a room where a feeble blaze on a cold hearthstone is struggling for life, is a shivering contrast. The fire should be kindled an hour before bedtime. The cover ought to be thrown open to give the sheets a touch of the higher temperature. There should be extra blankets within reach, on the foot of the bed. Bed-clothing, if not watched, will get damp. Putting a guest between chilling and moist sheets is a crime against health, man and God. Rather let him go to a Negro cabin, where he may lie before a log fire and turn as he needs heat. —*Richmond Christian Advocate.*

CARE OF FROZEN PLANTS.

When by any mishap the plants, whether in parlor or greenhouse, become frozen, either at once remove them (taking care not to touch the leaves) to some place warm enough to be just above the point of freezing; or, if there are too many to do that, get up the fire as rapidly as possible, and raise the temperature. The usual advice is to sprinkle the leaves and shade the plants from the sun. We have never found either remedy of any avail with frozen plants, and the sprinkling is often a serious injury if done before the temperature is above the freezing point. In our experience with thousands of frozen plants, we have tried all manner of expedients, and found no better method than to get them out of the freezing atmosphere as quickly as possible; and we have also found that the damage is in proportion to the succulent condition of the plant and the intensity of the freezing. Just what degree of cold plants in any given condition can endure without injury, we are unable to state. Plants are often frozen so that the leaves hang down, but when thawed out are found to be not at all injured. At another time the same low temperature acting on the same kind of plants may kill them outright if they happen to be growing more thriftily, and are full of sap. Much depends on the temperature at which plants have been growing. When the frost is penetrating into a greenhouse or room in which plants are kept, and the heating arrangements are inadequate to keep it out, the best thing to do is to cover the plants with paper (newspapers) or sheeting. Thus protected, most plants will be enabled to resist four or five degrees of frost. Paper is rather better than sheeting for this purpose.—*Peter Henderson in American Agriculturist.*

—To make pumpkin butter, cook your pumpkin thoroughly, rub through colander, measure or weigh equal quantities of pulp and sugar; place in preserving kettle, boil carefully until thick; it should keep a round up appearance when dropped on a plate and look leathery; any seasoning you like; I use allspice. I make mine one half apples, and use dark brown sugar, sometimes half molasses; to buy sugar is as cheap. Allspice and dark sugar make it dark, which I like. If you seal it up it won't require so much sugar or cooking.

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NEWS OF THE WEEK.

WASHINGTON.

Dispatches announced Saturday night that the Democrats in the Fiftieth Congress held a caucus and wound up with a rough and tumble fight. Carlisle was nominated for Speaker. The Republican members met in caucus and passed complimentary nominations for officers.

Mr. W. A. Frere, Supervising Architect of the Treasury, submitted his annual report to Secretary Fairchild yesterday. He says that there are under control of the Treasury Department more than 200 completed and occupied buildings, and that during the past year work of construction and repairs have been prosecuted upon sixty three buildings, of which number four have been completed, involving a total expenditure of $3,261,373.

The Fiftieth Congress was opened at noon Monday with a very full attendance of both houses. The private and public galleries were crowded to overflowing nearly an hour before noon. At noon, sharp, the House was called to order and the roll-call began. Then a red-whiskered, hatchet-faced man interrupted proceedings by singing the doxology. He was taken out, but not before he had finished. He is weak-minded. The desks of members were profusely decorated with flowers.

CHICAGO.

As a result of Judge Tuley's decision the wholesale liquor men will have to pay a license of $500, which will be collected without much ceremony in the future.

Judges McAllister and Moran, of the Appellate court have granted a supersedeas to the County Commissioner thieves yet in jail in this city. Just before retiring from the States Attorney's office to become judge, Grinnell nonsuited a number of the little boodlers, and the county board has settled with all but two or three others.

The long strike of the job printers is at an end, and has failed. Typographical Union No. 16, at a meeting held Sunday, declared that the strike for nine hours was at an end, and fixed the working day at ten hours, and the scale of wages at $18 a week. The strikers were ordered to return to their places. But the employing printers will hire no one who does not give up his secret labor lodge.

COUNTRY.

At Springfield, Ill., Friday, a license of incorporation was granted to the American Tariff Reform League, of Chicago. The object is to inaugurate a propaganda of tariff reform and establish branches throughout the United States. Among the incorporators are Postmaster Judd, and Judge Grinnell, of the anarchist trial.

A bronze statue of President Garfield was unveiled Thursday at Cincinnati, the militia and soldiers' societies taking part in the parade. Addresses were delivered by Congressman Ezra B. Taylor, Governor Foraker, and Hon. Samuel F. Hunt.

A sensation was caused in the Arensdorf trial at Sioux City, Iowa, Friday, by the testimony of Hon. Byron Webster, of Dubuque, United States Revenue Collector. He swore Arensdorf was not in the Shepherd House when Mr. Haddock was murdered. The defense had depended on proving an alibi by showing the defendant was at the saloon mentioned at the time of the assassination.

Workmen employed in digging a well on the farm of Robert Comeford, near Cerro Gordo, Ill., found a number of regularly made bricks in the blue clay, and at a depth of 48 feet. Mr. Comeford improved this farm from the raw prairie, and is positive that no bricks have ever been used in that vicinity. It is a matter of some curiosity as to how they got there.

A report that 2,000 Belgian miners have been engaged to come to this country to take the places of the Lehigh Valley strikers has caused great excitement among the latter, who threaten bloodshed should imported diggers invade their territory.

The party that will make the final surveys of the Nicaragua Canal sailed from New York Wednesday.

Some time ago a movement was set on foot at Macon, Ga., to raise by popular subscription a Jeff Davis fund. The project was heartily approved by the press and the people, and bid fair to be a great success, but it has now fallen through, a letter from Mrs. Davis being enough to squelch it.

Two Negroes were killed and many others were injured in a fight with whites at Cat Island, Ark., Thursday. The unfortunates had been arrested charged with insulting white women, and at the trial were shot down. It is said the Negroes are arming for revenge.

A fall of rock and earth in a quarry near Hummelstown, Pa., Tuesday evening, buried three men, whose bodies cannot be recovered for many weeks. Several workmen narrowly escaped.

Jake Sharp, the king of New York boodlers, is out on $40,000 bail, and New York is very skeptical of his ever being brought to a second trial. If he takes advantage of his present opportunities to get away to Europe, he can well afford to requite his bondsmen.

An attempt was made to assassinate Policeman Feeney, of Union Hill, N. J., Sunday, by means of a dynamite bomb. The missile was thrown through a saloon window, and exploded under a table at which the officer had been sitting an instant before The table and room were badly shattered, but the officer was uninjured. Feeney is the officer who broke up several anarchist meetings in New Jersey recently.

The Massachusetts Legislature is to be petitioned to incorporate the Postal Automatic Telegraph Company, having for its object the building of a line across the continent from New York to San Francisco.

The high level bridge across the Mississippi River at Dubuque, Iowa, was formally dedicated and opened Tuesday. The bridge is the only one over the Missippi between St. Paul and Davenport high enough for steamers to pass beneath.

A tremendous flow of natural gas was struck Tuesday at Xenia, near Wabash, Ind. A blaze 60 feet high was issuing from a 3 inch pipe all night and the people were highly elated.

Tuesday night the jury at New York in the case of Johann Most, charged with making an incendiary speech, returned a verdict of guilty, notwithstanding that the judge's charge was in favor of the accused.

At St. Louis, Wednesday, Henry Jackson, Charles Evans, and Mrs. Jackson were arrested for burning James Wilson, 3 years old, to death. The accused practice voodoo rites, and admit they saw the bed burning before the fire alarm was given.

FOREIGN.

Coercion in Ireland is bearing fruit in the shape of apostles of violence, and a revolt in the Irish National League is threatened.

The town of Bisignano, in Calabria, sustained severe shocks of earthquake on Saturday by which twenty houses were destroyed and twenty persons killed.

Private information received at London from San Remo reports that there has been no decided improvement in the condition of Crown Prince Frederick William. His physicians are doing all they can to prolong his life under the disease, and admit that there is no chance of removing the disease except by an operation, leaving the chances of curing the patient small and chances of hastening his end very great.

M. Francois Sadi-Carnot was on Saturday elected president of the French Republic. While the triumph of this eminent engineer and financier occasions much surprise, it gives general satisfaction. He is one of the few French statesmen of the present day whose past history is absolutely unimpeachable, and whose political and private character is untarnished by any kind of blemish. There is no disorder in Paris, and the crisis is ended.

The election of Carnot to the presidency has tranquilized not only France, but Europe. The English and continental press approve it. It harmonizes most of the conflicting interests, and even contributes to remove the remaining irritation between Russia and Germany, for both are satisfied with it. The *Novoe Vremya*, of St. Petersburg, the semi-official journal, hardly dares speak otherwise than in accord with the government. It says the election is in every way fortunate.

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President Cleveland's message is unlike any similar document ever written. He bluntly tells Congress that the National finances "imperatively demand immediate and careful consideration;" that the surplus in the Treasury will by June next reach $140,000,000, an exaction upon the industries and necessities of the people which should be stopped. The message argues the case of tariff reduction,—not, indeed, by any original arguments, but plainly and forcibly so that the people can understand it; and from them he will have his reward in spite of the carping politicians in both old parties. The President has forced the battle upon them, and it will be fought out on this line.

Rev. Dr. French of Cincinnati, who attended the Evangelical Alliance meeting at Washington last week at the request of the N. C. A. Board, found the way quite effectually barred to a direct testimony against the lodge evil. There was no more room for Christ in the inn than there is for his truth, if unpopular, in our great Christian gatherings. But this does not matter only for those who deliberately refuse to hear the truth. Dr. French wrote hastily of his efforts and discouragements, and encouragements, also. No special privilege could be granted him, and the time was so generally taken up by the stated speakers on nearly every topic that open discussion was ruled out. We are glad to note, however, that Rev. J. M. Foster lecturer for the National Reform cause, and a correspondent whom our readers have learned to esteem, got in a short speech on the immigration question. His position, as outlined in his excellent report of the Conference, was the sound one, we believe, to which all political quacks must come at last, if they wish this vexed question settled righteously.

Arensdorf goes free. The jury last Friday returned a verdict of acquittal to the great disappointment of many, especially in Sioux City, who had looked for some sort of punishment to be visited upon a man believed to be guilty of an awful crime. The causes leading to this disappointment may never be clearly understood, but the prejudice of Judge Wakefield has been severely commented upon in the press reports. To the gratuitous insults offered by the lawyers of the defense he was deaf, but sharply petulant toward the prosecution. Such conduct would strongly affect a jury. The saloon men were confident of acquittal all along, but the citizens of Sioux City were generally believed to be of a contrary opinion. It is now doubtful if ever the murderer of Haddock is tried or punished. Let Iowa and the nation charge the crime up to the drink traffic and vow its death as a just revenge.

Dr. Joseph Parker of the London City Temple, and author of the "People's Commentary," has embarked for home. His visit to us was hailed and heralded. He departs amid disappointments and threats of law. He began with the Beecher Memorial, upon which was soon tagged the scandal that it was for reward. A truce was patched up, but Dr. Parker closed his final sermon before the Plymouth Church with an insult, repeating the Lord's prayer to the end of the sentence on forgiveness, then stopping short, he left the pulpit and the astonished people. In Chicago Dr. Parker took pains to slur the Congregational ministers for their objections to Mr. Beecher, and in a sermon complimented Darwinism and Freemasonry,—when Christ came "man touched man with a Masonic grip." It is not astonishing after these revelations of his character Dr. Parker found that he was not wanted, and after planning a six-months' lecture tour gave it up in as many weeks and went home.

Mr. Blaine is across an ocean. He is safe; and while he holds tobacco to be a necessity to ninety-five in a hundred Americans, and that we must have whisky and a whisky tax to keep off foreign invaders, we hope he will stay in foreign parts. If the Republican party wants such sentiments prevailing in the White House, the country should be done with it. We do not believe it does. We prefer to regard Mr. Blaine's remarks as a bit of slander. Our readers may see them on the 11th page. The versatile politician is aging. His judgment is forsaking him. To commend the filthy tobacco habit as necessary, when it killed Grant, and is banished from the schools at West Point and Annapolis, where the nation trains its young men to be its protectors, shows fatal weakness. So does the recommendation to build forts against foreign enemies by the patronage of a more terrible enemy than Hessians, Cossacks, Turks, Arabs, the Amazons of Dahomey, or the savages of Terra del Fuego all let loose at once upon us. Stay away, Mr. Blaine!

The expenses for the defense of the Chicago anarchists were raised by a society organized for the purpose, which has been perpetuated in order to erect a monument and raise a fund for the surviving relatives. They engaged Battery D for a grand ball last Saturday night and later. The labor lodges generally were invited to join and accepted, but when it came to the essential requisite of such a ball, the *wine and beer*, Mayor Roche stepped in and forbade the drinks. The anarchist remnant were wild. They threatened to have their liquor, mayor or no mayor. Their one friend in the Council took up the matter, but had the pleasure of voting alone. But the wholesome fear of law cooled the hot heads; but no beer, no ball. So the plan of a great ball was given up and the performance went on in several fragments in private and remote halls where they could dance and be drunk with no officer to interfere. If Chicago had no saloons, she would have no anarchists.

The comments on Mr. Moody's meetings in the South last winter because of the question of color may have done him some injustice. He is expecting to return to that Southern work this winter and is reported as saying that the trouble last year was due to the Negroes more than to the whites. Although usually there the whites worship in one building and the blacks in another, still, at the Moody meetings all were welcome and seats reserved for the blacks, but the colored people insisted that he should refuse to preach unless the white people would throw aside their life-long prejudices and allow them perfect equality as to seats and positions in church services. The committee offered to divide the churches, allowing the colored people one side and the whites the other half, but that would not do. They were bound to sit in the same seats with the whites, or not at all. "As I only stopped two or three days in a town," said Mr. Moody, "I could not stop and enter this fight of the races that has been going on for a century. I went to preach the Gospel as an evangelist, not as a reformer."

A Christian Conference, with special reference to the Lord Jesus Christ as Saviour, Sanctifier, Healer, and the Coming Lord, was held last week in this city. The meeting being largely under the control of Revs. John E. Cookman and A. B. Simpson of New York was devoted in large degree to the third topic, and the good effect of its work in other respects was largely lost sight of by the public. Among the addresses on Christ as our justification, Pres. C. A. Blanchard called attention to the fact that this work of grace, if it was true, would make men cease from sin, and leave no more place in them for tobacco, whisky, theater, dance-hall or lodge. This testimony was warmly received by the congregation, though Bishop Fallows and Dr. Fawcett sitting by were not happy under it. President Blanchard conducted the evening exercises of the same day which were somewhat informal, owing to the absence of Dr. Lorimer who was to make the address, but yet were practical and inspiring. The address of Mr. Blackstone of Oak Park on the Second Coming of Christ and its influence on missionary effort was interesting in statement and a powerful plea for the church to arouse from the slumber into which Satan has cast her by the stupefaction of worldliness. Mr. Blackstone has prepared a fine and costly set of maps and charts which he uses in frequent gratuitous lectures. He is equal to an ordinary missionary society in himself, and his address ought to be heard in every church in the land.

W. C. T. U. WORKERS AND THE LODGE.

BY REV. M. A. GAULT.

Mrs. Harvey Law, Secretary of the local W. C. T. U. at New Richmond, Wis., took a deep interest in our National Reform work when I lectured there, and like many in her situation, complains of friction between them and the Good Templars of the town. She spoke of receiving letters from W. C. T. U. headquarters, advising their Union to employ lecturers from the Knights of Labor, but she was not in favor of such affiliation. There are more women than we suppose in favor of an anti-secret department in W. C. T. U. work. I found Mrs. L. M. Wylie, of Alexandria, Minn., president of the Douglas Co. W. C. T. U., and also an officer of the State organization, and one of the best workers in the State. She is strongly opposed to secret organizations, and thinks it about time to openly oppose them in her town. She has the courage of her convictions, and often wields a vigorous pen in her local press.

Mrs. M. M. Bailey, of Shenandoah, Ia., is perhaps second to no W. C. T. U. worker in the State. She is president of the Page Co. Union, and is frequently called out to lecture in other counties, and has few superiors as a platform speaker. She is truly devoted to the Master's work, and is an honor to Wheaton College, from which she is a classical graduate. Being a Presbyterian, she believes in the perseverance of the saints, and practices it as well. She would decidedly favor an anti-secret department in W. C. T. U. work.

Mrs. M. E. McKee, wife of the Rev. D. McKee, of Clarinda, Iowa., is president of the Harlin W. C. T. U., and does not hesitate to speak out publicly, when occasion offers, against the evil of secret societies. This Union wrote and signed a strong protest last summer against the W. C. T. U. affiliating with such secret organizations as the Knights of Labor and

Good Templars. It was written and sent to the *Union Signal* office, on the occasion of the Lake Bluff convention coquetting with the Knights, and permitting John B. Finch to make such a virulent attack upon the National Christian Association.

Another Iowa lady all aglow with zeal in W. C. T. U. work, is Miss Eva M. Shoutz, of Centerville, a graduate of the classical course of Monmouth College in 1884. She is in deep sympathy with the anti-secret reform, as well as radical prohibition. She has remarkable gifts as a public speaker, being an enthusiast in the study of elocution. Prof. R. O. Moon, teacher of Expression in the National School of Oratory in Philadelphia, says this of her: "I take great pleasure in expressing, in the form of a testimonial, my estimate of the competency and culture of Miss Eva M. Shoutz, as a public reader, and as a teacher of elocution. She is a graduate of the National School of Elocution and Oratory, in its most extended course, and was awarded the gold medal of the institution, by public competition, and therefore graduated with the highest honors of the school. Miss Shoutz is endowed naturally with a large degree of dramatic sympathy, and expressive power, which by study and discipline she has so carefully controlled as to acquire that rare and delightful faculty in public reading and speaking, viz., the power to move and thrill an audience by her performance, and to convey to them the very spirit and motive of her author." She was elected last year to the chair of Elocution in Monmouth College, but declined the honor.

Mrs. L. H. Plumb, the banker of Streator, Ill., will be remembered by all who attended the National Anti-secret Convention at Galesburg in 1881, by her convincing address on the relation of the lodge to the saloon. I spent a Sabbath with her last winter, and found she was wielding a powerful anti-secret influence in the National W. C. T. U., as an intimate friend and adviser of Miss Willard.

My object in singling out these noble women—and I might add many others—is that Miss Flagg and others of the W. C. T. U., who are looking toward establishing an anti-secret department, may know that they can rely upon these as strong helpers.

Why does the National Christian Association not make a greater effort to enlist women in this work? How easily it may be shown that secret societies are the enemies of the home, by imposing secret obligations which destroy the confidence and intimacy that should exist between husband and wife! How often, as Mrs. Plumb has shown, are drinking habits first acquired in the lodge! How much poverty and wretchedness has been inflicted upon the home by the strikes of laboring men, which would not be possible but for the lodge! And surely the work of the W. C. T. U., which instinctively brings women into conflict with every enemy of "God, home and native land," the secret lodge, one of the greatest of these enemies, should not be overlooked.

THE TWO PLANS OF SALVATION.

BY REV. C. F. HAWLEY.

In the Gospel salvation is by grace, received through faith. In Masonry salvation is assumed to be by works. Here is positive antagonism. God, in his Word, affirms that salvation is not of works.

Repentance, which, practically, is a turning from sin to God, is, according to the Gospel, essential to salvation. Masonry, by covenants that assume to be irrevocable, and hence perpetual, binds to sin, and hence utterly subverts the Gospel scheme of salvation from sin by our Lord Jesus Christ.

In the Gospel Christ is presented as the one mediator between God and men; as the one only way through which we can come to God; as the only name given under heaven or among men whereby we can be saved. Ancient Craft Masonry ignores and rejects Christ as the Mediator, as the way to God, as the only Saviour. In fact it is a system of organized deistical infidelity. Christ has no place in the Masonic confession of faith or in the ritual of worship. It is, therefore, a Satanic device to bind men to sin and separate them from God.

When God called Abraham pagan idolatry had nearly become the universal religion of this world. Judaism struggled with paganism for centuries, but only succeeded in keeping alive the knowledge of the true God. Christianity rapidly vanquished idolatry and bid fair as "a stone cut out without hands to become a great mountain and fill the whole earth." Satan, having failed to make paganism the "universal religion," instigated Mohammedanism, and with the scimitar undertook to make it the "universal religion" of the world. But finally in the clash of arms, the Moslem scimitar was broken, and Satan's ingenuity was taxed to invent some other system of religion through which to work to head off the divine purpose to make the religion of Christ the universal religion of this globe.

In 1717 the work was begun and in 1842 it was completed. A system of deistical infidelity was organized under the name of Ancient Craft Masonry; and already its teachers speak of it as "this universal religion." No open war is made on Christianity. Indeed, Christians are flattered into the belief that they can remain Christians and become Masons. But in becoming Masons they are required to ignore Christ in their confession of faith; to take covenants that bind to sin, and to engage in a Christless, and therefore false, worship. He who truly repents of his sins and believes in and obeys Christ, worships God. All the devotees of false religions worship devils. So taught the prophets and so taught the great Apostle.

Masonry is a false religion, antagonizing Christianity in principle, binding to sin and rejecting Christ. He who worships at Masonic altars, therefore, according to the Word of God, worships devils; and he who worships devils, according to the same infallible Word, comes into fellowship with devils; and he who is in fellowship with devils can not be in fellowship with the Father and with Jesus Christ.

Upon this point the Holy Ghost is explicit. He says, "Ye cannot drink the cup of the Lord and the cup of devils: ye cannot be a partaker of the Lord's table and the table of devils." God is a jealous God, and he will not tolerate spiritual whoredom in his people. He commands those who would be Christians not to be yoked with unbelievers. To those who have been beguiled into the carnal brotherhoods he commands, saying, "Come out from among them and be ye separate; touch not the unclean thing, and I will receive you, and will be a Father unto you and ye shall be my sons and daughters, saith the Lord Almighty."

It is the covenant that makes the Mason. It is the covenant that makes a man a member of any carnal brotherhod or secret society. God commands a separation so complete as not to touch the unclean thing. Obedience to this command would involve a renunciation of the covenant by which he was made a member of that carnal brotherhood so complete as not to hold himself bound thereby in a single point; for if he held himself bound in a single point, at that point he would touch the unclean thing. Separate yourself so entirely as not to touch the unclean thing, says God, and I will receive you. Can that man who refuses to be a doer of God's Word, believe on the Lord Jesus Christ unto righteousness?

THE CATHOLIC CHURCH IN AMERICA.

BY REV. A SMITH.

The church of Rome is the result of the union of dead Christianity with the paganism of ancient Rome. For ages the papal church has had her seat and held her court in the city of Rome on the Tiber, and her unswerving ambition, like that of ancient Rome, has been and still is supreme and universal dominion. The papacy originated A. D. 606. For the last thirteen centuries, she has been adding error to error, lie to lie, and blasphemy to blasphemy, until in this age she has asserted the dogmas of the immaculate conception of Mary and the unfallibility of the Pope.

The following are the dates of the principal innovations, corruptions, and assumptious of papacy on the authority of the *Evangelical Trumpet:* Invocation of saints, 375; the Latin service, 600; supremacy of the Pope, 606; worship of images and relics, 787; transubstantiation, 1000; the sacrifice of the mass, 1100; sale of indulgences, 1190; withholding cup from laity; 1415; purgatory, 1439; restriction of the Bible. 1546; seven sacraments, 1547; worship of the virgin, 1563; the creed of Pius IV. added 1564. The celebrated Council of Trent commenced its sittings in 1545, and before its close in 1564 the above innovations and corruptions were sanctioned; nor have they been altered, much less abjured unto the present time. Since the Reformation took place, in 1517, the immaculate conception of Mary has been added as an article of faith to the creed of the Romish Church in 1854, and the infallibility of the Pope has been settled also in the Vatican council, in 1870.

The church of Rome is an absolute despotism. She claims, and wherever possible exercises, supreme control over all persons and things, whether civil or religous, spiritual or temporal. She wields a greater influence over the consciences of her nearly 200,000,000 subjects than any other government on earth. She is the most powerful and dangerous political party in the world. In her system of false religion, her combined civil and religious despotism, her blasphemous titles, her oathbound Jesuitism, her secret councils and her veiled harems for the priests, she closely resembles her copyists, the Masonic institution, and the Mormon hierarchy. Bigoted, intolerent, cruel, hypocritical, avaricious, unscrupulous, and lecherous, she, has to the extent of her power, crushed out all civil and religious liberty; fostered ignorance, superstition and crime, and degraded and impoverished the masses under her sway. Having deceived her slaves with the blasphemous pretention that she alone held the keys of heaven, she has amassed great wealth by her traffic in the souls of men by selling them eternal salvation, and every earthly good in the form of relics, beads, pictures, scapularies, dispensations, absolution, extreme unction, and masses, both for the living and the dead.

The church of Rome has ruled over the kings of the earth, she has persecuted the saints of the Most High, she is red with the blood of the martyrs of Jesus, she butchered the Albigenses and the Peidomontese, her unjust wars drenched Europe with gore, her bloody inquisition condemned millions of innocent victims to fiendish tortures, and the most horrible deaths. She murdered the Huguenots on St. Bartholomew's day, and drove our pilgrim forefathers to seek a home among the savages and wild beasts of America that they might be free to worship God according to His holy word. Since the great Protestant reformation in the days of Martin Luther she has changed her tactics, but not her character. Had she the power she would to-day re-enact the atrocious crimes of former ages. This is evident from her unchanged canon law, the Syllabus of Pope Pius IX., the encyclical of Pope Leo XIII., the utteraeces of the Romish press, and her treatment of ex-priests, like Chiniquy and McGlynn, by the infallible pope and his satraps. To-day Rome is bending all her energies, plying all her hellish arts, and utilizing all her Jesuit cunning for the conquest of England and the United States, the two great Protestant powers which form the chief barrier to the gratification of her insatiate ambition for universal empire. To-day Rome is full of hope and courage and confident of final victory. To-day Leo XIII., the most astute and wily pontiff that the world has seen for ages, is plotting in the Vatican, and plying with vigor and success his schemes, for the acquisition of political prestige and temporal power. To-day this pope is marshalling and massing his forces for the great battle of Armageddon.

Ever since America was discovered and taken possession of by Christopher Columbus in the name of the pope it has been a pet scheme of the papal church to Romanize and rule the new world. To this end she has sent out missionaries to the savages, colonized Canada and Louisiana with French papists and flooded Florida, Mexico, and Central and South America with her Spanish subjects. For more than a century a stream of papal subjects has been with increasing volume poured from the mouth of the great red dragon on our shores. A large share of this multitude, many of them paupers or criminals from the slums of Europe, have by order of their priests, voted in the interests of the pope, and for the overthrow of our free institutions. The desire of Rome is to divide and destroy the nation, and her Satanic hatred of all true liberty, and true reform was clearly unmasked during the slaveholders rebellion. Pope Pius IX. acknowledged the Southern confederacy. He wrote a letter of approval to his "dear son Jefferson Davis." Every Romish bishop, but one, at the North favored the South. Papal mobs were let loose in New York and other northern cities, in the interests of the rebellion. France, the eldest son of the church, sent an army of French troops under Maximilian into Mexico, and the Jesuits planned and executed the assassination of President Lincoln.

"In the Catholic Church of the United States there are now 1 cardinal, 12 archbishops, 61 bishops, 7658 priests, 1530 ecclesiastical students, 6910 churches, 3281 chapels, 36 theological seminaries, 88 colleges, 593 academies, 485 charitable institutions, 2697 parochial schools, and 531,725 pupils in attendance at these schools. In the diocese of Boston there are 400,000 Catholics, and it is claimed that out of every eleven children born in Boston seven are Catholics. The arch-diocese of New York has 600,000 Catholics, while the Catholic population of Brooklyn is about 250,000. Most of the other dioceses show a similiar relative strength, and yet Sadlier's Catholic Directory, from which the figures are taken, says that the Catholic church in this country is only in her infancy. It is estimated that there are now in the United States from seven to eleven millions of Romanists, and more than ten million in the British Empire." From a carefully prepared table by A. L. Brown in "Romanism the

Danger Ahead," we take the following statistics showing the rate of increase of the Romish element in this country beginning at 1790 and closing in 1878: In 1790 the proportion was one out of every 31 of the entire population; in 1800, one out of every 88; in 1810, one out of every 60; in 1820, one out of every 40; in 1830, one out of every 27; in 1840, one out of every 18; in 1850, one out of every 12; in 1860, one out of every 8½; in 1870, one out of every 7; in 1878, one out of every 6. If this ratio of increase is kept up how long will it be before Rome will have her way in everything in this "home of the free?"

But are not the Protestant churches growing fast enough and converting Romanists enough to neutralize the power of Rome? No. Dr. Josiah Strong shows by an array of figures that cannot be refuted that the Romish Church has grown since 1850 faster than any other church or all of the Protestant churches combined. We submit for the careful consideration of the reader these alarming figures. "In 1850," he tells us, "the Catholic Church was nearly one half as large as all evangelical Protestant churches. From 1850 to 1880 the population increased 116 per cent, the communicants of evangelical churches 185 per cent,and the Roman Catholic population 294 per cent. During the same period Catholic churches increased 447 per cent. From 1870 to 1880 the churches of all evangelical denominations increased 49 per cent, whilst Catholic churches multiplied 74 per cent. From 1875 to 1880 the ministers of evangelical churches increased in number 46 per cent, Catholic priests 61 per cent. From 1850 to 1870 ministers increased 86 per cent, priests 204 per cent. From 1850 to 1880 ministers increased 173 per cent and priests 391 per cent. In 1850 the Catholic population was equal to 45 per cent of the evangelical church membership. In 1870 it was equal to 68 per cent and in 1880 a slight loss due to falling off of immigration during the latter half of the period. Examination shows that the growth of the Catholic church corresponds closely with that of the foreign population, but is somewhat more rapid. Since 1880 there has been a marked increase in the Catholic population. The annual growth of the latter from 1870 to 1880 was 176,733, while from 1883 to 1884 it was 231,322." These important statistics should be carefully studied. If we compute the vast and rapidly increasing wealth, social influence and political power of the Church of Rome the showing would be still more startling.

With one-third of the vote and paying one-tenth of the taxes, Rome has received from the public treasury of New York city within fifteen years more than $12,000,000 for her schools,churches,etc. Many school boards are controlled by papists. Rome has many teachers in our public schools; she is everywhere making war on our Bible and our public schools. The municipal governments of our cities are largely under the control of the priests; a large share of our State militia and our army and navy are papists. Many of the officials in every branch of our government, both State and national, are either Romanists or tools of the Jesuits. Nearly all our political parties are bidding for the Romish vote. Our two great political parties are,to a large extent, not only rum-ruled, but Rome-ruled. Senator Windom says that the rum-sellers rule New York city, New York city rules New York State, and the State of New York often decides the Presidency of the nation. But a large share of our rum-sellers are Romanists,who are owned and controlled by the papal church. It is admitted that Romish votes decided the last Presidential election. It is said that Cardinal Gibbons has a million and a half votes at his disposal,and that no man can be President of the United States without closing a bargain with this satrap of the Pope in the interests of the papal church. According to Dr. McGlynn the Pope is plotting for diplomatic relations between his court and that of England and the United States. He is anxious to be represented by accredited ambassadors at the capitals of these Protestant powers. Rome claims to be educating ten thousand Protestant children in her schools. Two-thirds of the females in her nunneries are the children of nominal Protestants. Our secular press is usually either faint in its opposition to Rome, or else favors her schemes, either for patronage, office or pay. Our Protestant press and pulpit for the most part are either criminally liberal or silent in regard to papal encroachments, while the Protestant masses manifest intense ignorance and a foolhardy apathy on this subject,and an egotism and stupidity which foreshadows coming disaster.

From the above facts, and volumes more which might be written it is evident that our Protestant civilization and our civil and religious liberties are to-day in great and imminent peril from the increasing power of the "mother of harlots." God forbid that we should neglect to do all in our power to preserve the glorious inheritance of civil and religious liberty, the Holy Bible and the holy Christianity for which our Pilgrim Fathers toiled and suffered, and our Washington and his army of heroes fought, and our Lincoln was martyred.

Syracuse, N. Y.

THE SHOP COUNCIL VS. THE SECRET UNION.

Who can estimate the evil influence of secrecy on the labor difficulties? The employer is trained to secrecy as he is trained to business. He must learn to keep the conduct of his business in his own hands and head, to guard his trade secrets, to confine each employee's knowledge to his own department, and general knowledge to partners; to "let things out"is to tempt bankruptcy. The trades union is,in its turn, as secretive as the employer, for it feels that secrecy is essential to the successful struggle which is to prove its reason for existence. In its secret debates,petty grievances are swollen into unnatural proportions through the desire to maintain the "dignity of labor" by showing that "an injury to one is the concern of all." On both sides that first blow which is to be half the battle is to come like a thunder-clap from a cloud of secrecy.

Two men, taking such an attitude toward each other, would not be far from a conflict; the first motion,perhaps unconscious or instinctive,by one would be met by more effective movement by the other. The present attitude of employer and employee toward each other is too often that of the frontier ethics of the Far West, where a well-furnished pistol pocket and the ability to "draw" most promptly are the supreme tests of the better man; and where, consequently, the first motion toward the pistol pocket is the signal for decisive action by the other. Could the employee get into the secrets of the employer,he might be surprised to find that the supposed millionaire was really "shinning" around the street in the desperate effort to make one note take the place of another; and that an attack upon him at the juncture, resulting in suspension of work, would be suicide rather than victory. Could the employer get at the secrets of his employee, he might be surprised to find that the supposed loud-mouthed demagogue was really borne down by a double burden of anxiety for his family, by fear of the direct consequences of a strike or lock-out and of the indirect consequences of any apparent treachery to "the cause of labor" on his part. Could the two parties know each other better, how many struggles would be averted,and how many others would never rise to the dignity of a strike or lock-out.

Mr. James C. Bayles, the editor of the *Iron Age*, has suggested in a pamphlet the institution of"shop-councils,"in which employer and employee are to be equally represented—the decisions not to be binding on either party unless approved by both,and all functions to be purely conciliatory. As a means of eliminating something of the element of secrecy from the relations of the two parties,of keeping petty matters out of secret discussion and decision,it seems all that can be desired. It is the antipode of compulsory arbitration; and it avoids that suspicion which often attaches even to voluntary arbitration. It is rather symptomatic than remedial, just as a general disuse of the pistol-pocket would be an excellent accessory to a law against street-combats. It is a modest proposition;but,even in the din of high-sounding schemes and associations,is it too much to hope for a fair trial of it somewhere?—*Editorial in the Century.*

The abnormal array of labor against capital probably reached its climax a year or two ago. The great organizations, like the Knights of Labor, are now disintegrating. The terrorism they proposed and endeavored to enforce was rather worse and more oppressive than the tyranny of capital, against which they were ostensibly protesting. A latent sense of justice was aroused by this illegal and unreasonable attempt to enslave capital and establish a certain community of interests in which capitalists should have no part beyond the melancholy pleasure of seeing their property handled with the utmost freedom by those who had taken possession thereof by force. That sense of justice is now active, thanks to the reckless edicts and wholesale boycotts of irresponsible societies, and foreign agitators are beginning to learn that the easy job they have so long enjoyed of working with the mouth only is, in vulgar parlance, just about "played out." This is, therefore, an excellent time for missionary work. It might even be well to make some degree of intelligence a prerequisite to citizenship. At the very least the man who votes should be able to read the ticket and understand what he is voting for. This all leads up to the important thought that some sort of education is the best antidote for the labor troubles.—*Chicago Herald.*

THE SECRET EMPIRE.

THE BALD KNOBBERS.

The history of society, while full of wild incident, hardy adventure, and summary vengeance, is more instructive even than entertaining. It provides a remarkable study of the secret society principle, and the facility with which an organization, adopting it for an apparently useful purpose, is readily developed into a band of assassins and guerrillas, and with such subtile self-deception that its members seem hardly to be aware of the enormity of their crimes. The Ku-Klux originated as a band of young men associated for amusement; the Masonic lodge) was a simple stone-mason's society. The Bald Knobbers was first a company of settlers blindly defending their property rights as squatters from the incursions of railways and speculators.

From various reports in the daily press we are able to compile the following history of this secret order.

In the southwestern part of Missouri there is a mountainous district comprising about a dozen counties which was settled some three generations ago by the ancestors of the present Bald Knobbers. These people had come from the mountain regions of the Carolinas, Western Virginia, and Eastern Kentuky and Tennessee, in which localities they had been known as "po' white trash," the general term then given by the planters and negroes to non-slaveholding whites. Coming to Missouri with little wealth save their horses, shotguns, and family carts, they found a home to their fancy in the Ozark Mountains. Here, as farther east, they found themselves the scorn of the wealthy planters on the low lands adjoining them, but the mountain recesses abounded in game and the hillsides gave their hardy cattle abundant and cheap pasture, and they lived in peace and comparative plenty until the civil war broke out. All these men were Douglas Democrats, and they declared themselves decidedly on the side of the Union. They became known as the "Mountain Feds," and under their leader, William Monks, they struck many a blow against the power of the guerrillas. After the coming of peace civilization began making its way into the Ozark Mountains in a manner that the "Mountain Feds" did not at all approve of. Railroads were built, and settlers began to find out that the large tracts of land that these mountaineers had held so long as their own, were still open for settlement under the homestead law. They pushed in and began taking up the land, in utter disregard of the holdings of the inhabitants. The mountaineers did not understand it; they could not at all comprehend how strangers could have a right to take the land on which their huts stood and their cattle grazed; and, furthermore, they did not mean to submit to it.

A vigilance committee, which was formed in Taney county, a district isolated from railroads and their commerce, to rid the neighborhood of horse and cattle thieves, having succeeded fairly in its work, it seemed well adapted for operations upon the invadors. It was revamped into a regular secret society.

In October, 1884, a meeting was held in Taney county on a hill called Bald Knob. Several other meetings followed, and the parties who attended were called Bald Knobbers. It seems that these meetings were for the purpose of forming a permanent secret society for the regulation of the universe generally, and Laney county in particular. An oath of secrecy, more horrible than the dime novel production or the Mollie Maguire oath, was originated, and it is related that applicants for membership would sometimes faint while having the oath of secrecy administered to them.

In the spring of 1885 a permanent organization was effected, there being at the time about 125 members. Officers were elected, captains of various squads appointed, and a general campaign mapped out for running Taney county. Two brothers, named Taylor, were under arrest for felonious assault. They were taken from jail, and lynched. This created considerable talk, as the lynching was denounced by every good citizen.

The Bald Knobbers then commenced work in earnest. Men who criticized their acts would receive the following note:

"You have fooled with the wrong end of the mule, and have thirty days to get out of the county."

This warning was well understood. To disobey it meant assassination. In a few days men who received notices disposed of their property as best they could, and left. According to reports the organization constantly increased. Numerous murders were committed, and no arrests were made. The courthouse was burned twice; grand juries were packed,

and no indictments were ever returned. The solitary newspaper published in the county called on the officers to enforce the laws. For this bit of enterprise the office and contents were burned. The publisher started a new paper, and again everything was consumed by an incendiary fire. The editor then sought an investment elsewhere. The officers made no attempt to enforce the law, and the organization spread rapidly into the adjoining counties of Stone, Ozark, Douglass, and Christian.

In two years over 100 murders were charged against the Bald Knobbers in the counties named, and arson and intimidation were too common to create attention. As all the counties are distant from railroads, and without any means of communication with the rest of the State, the true condition of affairs was not known. Only two or three papers are published in that section of the State, and they were afraid to say anything. In November, 1885, Secretary of State McGrath visited Taney county for the purpose of inspecting some land he had purchased. While there he heard about the depredations of the Bald Knobbers, and published an article in a newspaper of this city, setting forth the facts. This induced Governor Marmaduke to send the Adjutant General to Taney county. A partial investigation was made, and also a threat to send militia on the lawless counties, but during all this time the courts made no efforts to break up the organization, or even pry into its lawless acts.

The society at first tried intimidation on the new settlers. When they grew bolder and committed depredations, and murder followed, naturally, when there was no restraint of law. The efforts of the State authorities proved to be of no avail, and it was not until the case was undertaken by Col. M. E. Benton, United States District Attorney for the western district of Missouri, that the Bald Knobbers lodge was broken up. He took measures to bring the offenders before the Federal courts. Warrants were issued, and during the spring of 1887 fifteen members of the order were arrested. These were taken to Jefferson City to be tried for violation of the "Ku-Klux law." The prisoners were from Douglass, Taney, Christian, and other counties of southwestern Missouri. Their trial came off early in September. After the cases of four had been heard, and the jury pronounced them guilty, the rest threw themselves upon the mercy of the court, and all received nearly the maximum punishment of ten years imprisonment and $5,000 fine.

Thus,like Ku-Kluxism and the Mollie Maroguires, the law at last overtook these desperadoes, broke up their lodge and visited upon them the punishment they seemed to have deserved.

A FEARFUL INDICTMENT.

FROM A NEW ENGLAND PASTOR.

[A friendly letter from a retired Congregational pastor who was for years over a large and influential church, contains the following passages which are the more striking from the fact that the writer has known little or nothing of the organized opposition to the lodge, and this is probably the first publication of his sentiments on this question.—ED.]

From the first day of my ministry I opposed "Masonry" and preached against it, and for five years did not know I had a Mason in my church; and to the last day they kept the matter as still as possible. They were ashamed to be seen in processions. They one and all forsook the Masonic meetings, but had not courage to go farther. As far as my experience goes I know the venom of Masonry is not seen or known by many "goody" members. It is "a wheel within a wheel." I have seen its perfect Jesuitism for twenty years, in the little caucus of select Masons, etc.

I saw in the twenty years' pastorate of so large a church that Masonry perfectly paralyzed the professing Christian. I never saw an active Christian who was an active Mason. I had reasons enough to oppose and have nothing to do with them.

While I was pastor we never took a Mason into our church knowing he was a Mason. In a few cases by letter men whom we had known, but never suspected, "crept in unawares." My church in the main felt as strongly as I did. Early I had the idea that vital religion would utterly kill Masonry in the church and congregation, and it did it wonderfully in our little circle; but I saw it spreading all around me and to-day my church is controlled and run by two men, now active Masons, but once disciplined by my influence for too great familiarity with women.

But one of the worst effects of Masonry as I met it was this: the converted and unconverted made a religion of it. They seemed to feel the need of nothing more vital. It was awful to meet, with the burning and burdened heart, one of these men, as it were, leaning carelessly on an old rotten fence, just ready to topple over into hell.

THE WASHINGTON CONVENTION OF THE EVANGELICAL ALLIANCE.

WASHINGTON, D. C., Dec. 8, 1887.

EDITOR CHRISTIAN CYNOSURE:—The convention of the American Evangelical Alliance met in the Congregational church, Tenth and G streets, at 9 o'clock Wednesday morning. About 500 delegates were registered and many were not. It was noticeable that the majority had passed the meridian of life. Many of the brightest lights in the country were there. Dr. Pierson said, "It is the grandest assembly since the day of Pentecost. It is more important than the Council of Nice, made up as it were of scarred veterans and maimed martyrs, met to settle the divinity of Christ. This convention is to settle the practical application of these principles to modern life."

William E. Dodge, president of the Alliance, called the convention to order. Bishop Samuel Harris, D.D., LL.D., of Michigan, read the Scripture, and Dr. Pierson offered prayer. In his opening address the president reviewed the state of the country, financially, morally and spiritually, and plead for co-operation on the part of the churches as the only remedy for existing evils.

Hon. John Jay, a venerable gentleman from New York, presided at the first session. The address of welcome was delivered by Bishop Edward G. Andrews, D.D., LL.D., of this city. He said, Washington is the city of conventions. It is the center of our national life. "The city is more yours than ours; it is built by and represents the whole nation." He was followed by Rev. Daniel Dorchester, D.D., of Boston, on "The Perils of the City." He gave a startling array of facts. The only blemish was, he did not have time to read more than half he had written. Rev. S. J. McPherson, D.D., of Chicago, came next. His was the address of the convention for wit, pith and eloquence. Chicago is the only city that has dared to punish anarchism. There are in some of our cities communities of 30,000 Bohemians and not more than four evangelical ministers who can speak their language. Immigrants are coming here at the rate of a million a year, and either we must assimilate them or they will assimilate us. These two addresses were repeated in the Fourth Presbyterian church last night at an overflow meeting.

Judge Strong presided at the afternoon session. Immigration was discussed by Prof. Hjalmer H. Boyesen, of Columbia College. He advocated restricted immigration. This is wrong. Each delegate is allowed ten minutes to discuss the topic. I took our ten minutes to show that our government should be thoroughly Christianized and then any who should choose to come and conform to our Christian institutions should be permitted without let or hindrance. Several members of the convention have since spoken to me and endorsed this position. Prof. A. L. Baldwin of New Haven spoke. He thought restriction ought to begin at Sandy Hook and not at the Golden Gate. We complain that the Chinamen do not become citizens and then pass a law forbidding them. Prof. Merrill E. Estes, L. L. D., of Rutgers College, spoke on the "Misuse of Wealth." Money is a trust. Rich men are only stewards. Next came Bishop J. F. Hurst, D. D., LL. D. Buffalo, on "Estrangement from the Church." Rev. A. T. Pierson, D. D., of Philadelphia, spoke on the same subject. He became very animated. Bishop Coxe showed the dangers of Jesuitry, and Dr. McArthur,the ravages of the saloon;but he advocated tax and high license, both which involve sinful complicity with the iniquitous traffic.

Judge Harlan, of the Supreme Court, presided this morning. Papers were read on the "Perils of the Family," "The Social Vice," and "Illiteracy."

Bishop Harris made the speech of the Conference. Its burning eloquence and touching pathos, its beauty and sublimity were irresistible. Dr. McPherson was only second to him. He called out more applause than the Bishop, but did not stir so deeply. Next came Dr. Pierson. Dr. Hatcher, of Richmond, made the most witty address. Dr. McCosh's paper on the church's duty to capitalists and laborers, was the most profound, while Bishop Cox's paper was the most scholarly. The key-note of all was, Satan is massing his forces and the churches must co-operate to meet them.

The house has been filled to overflowing at each of the sessions. An influence for good will go out to the whole nation. (The proceedings of the Convention are to be printed in full. Paper bind $1 per copy, cloth $1.50. Anyone can procure it by addressing the secretary of the Alliance, Rev. Josiah Strong, D. D., New York City.)

President Cleveland invited the delegates to visit him at the White House on Friday. We visited Howard University. Pres. Wm. W. Patton kindly showed us through their apartments. They have a four-story building and two dormitories. There are Literary, Medical, Law, Normal, and Theological departments. They have 42 instructors and 450 students of both sexes, chiefly colored. They have an endowment of $150,000. Congress makes them an annual appropriation of $30,000. They rent a small property to the government for $4,000 a year. So they have a good working basis.

The fiftieth Congress is in session. The President's message is as full of common sense and safe principles as an egg is full of meat. Ex-Secretary Blaine declares from his partisan standpoint, that it would ruin our industries if carried out. But the better judgment of the nation will give a different verdict.

J. M. FOSTER.

OUR WASHINGTON LETTER.

WASHINGTON, Dec. 10, 1887.

SecretaryFairchild's report on the Treasury is very voluminous and one that will be read with general interest. It represents much earnest thought and hard work, for the Secretary devoted a whole month's time to the great task before him—the report is in the Secretary's own handwriting. Among the important recommendations is the suggestion that Congress provide for the erection of a fire-proof hall of records for the better presentation of valuable Government records that at present are too much in danger of destruction. During the month of November there was a considerable increase in the National debt, chiefly because of the vast sum paid out for pensions—the amount being eighteen million dollars on that account. For the period in question, the receipts of the Government were over a million dollars a day.

The report of the Postmaster General makes a very favorable showing, from which it appears that there has been a gain of $4,840,000 in receipts, as compared with the previous year, while, on the other hand, the increase in expense is but little more than two million dollars. The deficiency, which, two years ago, was $700,000, has been reduced about three-fourths, and it is estimated that it will almost entirely disappear before the close of the current year, if the present promising condition of the affairs of the Department continues. In the matter of changing officers, this report shows that of the 2,337 Presidential postmasters, who were in place March 4, 1885, but 340 remain—1,807 new men having been appointed. Another feature of postal business that will doubtless interest many of your readers, is the official record of the amount of money lost in dead letters, which, for the past year, footed up $29,687; of this amount the sum of $22,637 was restored to the owners; the amount of $6,672, which could not be returned to the owners, was deposited in the Treasury, together with $2,921, the sum realized from auction sales of unclaimed parcels of merchandise found in the mails.

The report of the Controller of the Currency is one that will be read, especially by business men, with more than ordinary interest, as an important addition is made in the practical suggestion of a new code of bank laws, a copy of which has been sent, with an explanatory letter, to each member of Congress. Up to the 31st of October the total number of national banks organized was $3,805, of which 117 have failed, 625 have gone into voluntary liquidation, leaving 3,061 banks still organized at that date.

In the Fiftieth Congress, political parties will be more evenly balanced than for many years, the Republican majority having dwindled to almost nothing in the Senate, and the Democratic majority having been reduced to about a dozen in the House. There are three contested election cases in the Senate, and eight in the House.

The Republicans have been felicitating themselves that they would be able to control the Presidential election, in the event that there should be no popular choice, as that party claims a majority of the States by Congressional delegations; but this is by no means an accomplished fact, as the Democrats, in settling the contested election cases from California and Indiana, have it in their power to transfer the majority of the State Congressional delegations to that organization.

Since their arrival in the capital over one hundred Congressmen have been interviewed, and the drift of sentiment is largely in favor of tariff reform.

The Democratic Congressional caucus developed much excitement and bitter feeling over the heated contest for the doorkeepership, and there was an

occurrence that suggested a slight resemblance to the proverbial Donnybrook fair. The lie was passed between the gentleman from Arkansas and the gentleman from Georgia, and these members then came to blows, and blood was drawn before the belligerent legislators could be separated by their friends.

Since I last wrote you the Fiftieth Congress has assembled and the general Christian Conference has begun its sessions. Seldom, if ever, before in the history of religious gatherings in this country, has such a body of men come together as assembled in the Congregational church on Wednesday morning. Almost every man among the delegates—of whom there are about fifteen hundred—is a man of note and ability in the denomination to which he belongs, and almost every shape of Protestant belief is represented by its ablest men. For the first time, at least, sectarian jealousies and differences have been lost sight of, and Presbyterian professors of theology and Episcopal bishops forget the doctrines of predestination and apostolic succession, and unite in the great aim of the Alliance, the awakening of an interest in evangelical work throughout the country.

The motto of the Alliance is "*Unum corpus sumus in Christo*"(We are one body in Christ), and its spirit pervades the whole gathering. Three sessions are held each day and the programs of each include the reading of papers, addresses and discussions on relevant subjects, with interspersions of music and songs, in which everybody joins. It is both a spiritual and intellectual treat to attend the sessions of this assembly. The papers read as well as the addresses made are weighty with thought and beautiful in diction, having been carefully prepared by men of wide information and profound erudition. And as I said before, the spirit manifested by the entire body is excellent. It must be comforting to Dr. Schaff, the apostle of the movement for the closer unity of the churches, to look over this assembly and think of the time not many years ago when such a gathering would have been impossible. I believe a divine messenger, sent on an errand on swiftest wing, would be tempted to pause for a moment over this Christian Conference and view the heavenly scene.

At noon on Monday last the flags were raised over both wings of the Capitol for the first time since the close of the Forty-ninth Congress. Promptly at twelve o'clock the gavels fell in both the Senate and House of Representatives, and the new Congress, called to order, was ready for roll call.

In the House end, just as the reading clerk was about to proceed, a man arose in the northwest gallery and with uplifted hands began to sing the Doxology in a plaintive voice. The House was greatly amazed, and every one began to laugh. At first it was not known from whence the singing came, but the vocalist was soon discovered, and the sergeant at arms hastened after him,while for about ten minutes there ensued a perfect bedlam of noise and confusion. Before the officer arrived at the scene of the song, the singer had finished the Doxology and resumed his seat. Thus the usual opening proceedings of the House were varied, while the Senate started off in its usual dignified way. The man was taken to the station house. In reply to the question, "Why did you sing?" he replied, "To praise God; such assemblages should not be opened without praise to the Redeemer." He was trying to reach the souls of members through their ears.

The man proved to be a noted enthusiast by the name of Patrick Dugan, who had had many curious experiences. At the opening of the Brooklyn Bridge he tried to preach to the crowds assembled, until carried off by the police, and on various other public occasions whenever and wherever he could find an audience. His attempt to convert Congress, however, was the biggest thing he has undertaken, and his failure was no more than he expected. *

SABBATH REFORM.

At a meeting of Protestant pastors in this city on Monday the 28th ult. to consider how to overcome the prevalent Sabbath desecration, Rev. Dr. C. E. Mandeville, whose able address at the Elgin Sabbath convention was one of the features of that meeting, presented several papers. They were voted to be presented to the meeting of the Evangelical Alliance at Washington last week, with the recommendation that they be laid before Congress by a committee from that Alliance meeting.

The first paper said that but for Sabbath desecration there would be no such class as anarchists in this country. It called for a union among the church people to down the demon of Sabbath desecration. The proposed plan strikes at every form of labor now indulged in on the Sabbath day. The ministers propose to petition Congress to enact laws first to dispense with carrying the mails and holding post-offices open on the Sabbath. The paper is addressed to the House of Representatives assembled, and says: "The telegraph is now used to transmit all important news, and therefore there is no absolute necessity for running mails on the Sabbath. Consequently the running of mails on that day is in violation of State laws."

The next paper is addressed to the directors of the railroads of the United States and says: "The increased rate of speed of travel and transportation, as compared with that used in the days of our fathers, has so multiplied the facilities of despatching business that there is no necessity of running trains more than six days in a week, and that, therefore, all work done on Sabbath, except of necessity and mercy, is in violation of our State laws, so that if a community of capital openly ignores statute laws we need not be surprised when a community of laborers follows their example."

A paper to the directors of telegraph lines says: "The electric forces now utilized by our telegraphs have brought the people of the world into close proximity, and therefore there is no more necessity for transacting business by telegraph on the Sabbath than there is for people to keep their stores open."

The last paper is addressed to the proprietors of the public press of the United States, and says that "the Sabbath is the dividing line between Christianity and heathenism; that it is the bulwark that shields our Christian civilization against anarchy, and that every influence that tends to weaken the power of the Sabbath over the public conscience endangers the stability of our Republican institutions; that the business of publishing and selling newspapers on the Sabbath is in open violation of our State laws. We, therefore, respectfully request you to discontinue the publication of newspapers on the Sabbath."

REFORM NEWS.

MISSISSIPPI AND ITS CHURCHES.

CALEDONIA, Miss., Dec. 8, 1887.

DEAR CYNOSURE:—My stay in Meridian, Miss., was not very profitable because of my ill health. I should have said of that thriving little city, not only that it is prospectively a "dry" town, but that it is already under prohibition, and that the law is enforced there with greater strictness than in Jackson or in almost any other town in the State. I left there on Dec. 1, at 10:30 P. M., and reached Columbus at 3 A. M. of the 2d. I was able to make but few calls in that city. Rev. Jordan, pastor of the largest colored Baptist church, who has been Deputy Grand Master of the A. F. and A. M., I found to be firm in his opposition to the lodge system, but somewhat disheartened through opposition and much affliction. Rev. C. E. W. Dobbs, D.D., pastor of the leading (white) Baptist church, and editor of the *Southern Baptist Record*, has also seen the inside of the lodge and learned to abhor its follies and blasphemies. He expressed a warm interest in our work and a hope that he might be able to attend the New Orleans convention. I have rarely found among Southern pastors a man of more courage and unfaltering integrity than this faithful preacher and editor.

On Saturday I found a ride to Bro. Tapley's (thirteen miles) and received a cordial welcome. On the way I observed that all the cotton was picked, at least a month earlier than usual, and of better quality than had it remained out longer. The crop was about the average. This, together with a better corn crop, makes the people more comfortable. There has been great scarcity of water and some suffering, but the heavy rains of the last few days will remedy that evil. Secret societies have for several years been at a discount in all this region, but recently the Farmers' Alliance has been introduced in place of the Grange, which had become about extinct. The new-fangled order which, from all I can learn, is only a new name for the same thing, is having quite a run, and gives promise of a similar career.

Bro. Tapley I found in better health than a year ago, and pursuing his missionary and reform work with a fair measure of success. His family, including the mother, are all away at school, and sister L. D. Feemster has kindly come here to keep house for us while I remain.

Sabbath was rainy and I kept quiet. Monday, the 5th, was clear and warm, and I preached at night in the Piney Grove Congregational church, to a small but interested congregation.

On Wednesday was the annual meeting of the Associated Churches of Christ for Lowndes county. The place of meeting was Simon's Chapel, nine miles distant. The rain came down steadily, but the good mule pulled us steadily on, and though thoroughly wet, we were not seriously harmed. We met a few and had a pleasant meeting. Rev. Eli Tapley was chosen moderator, and I had the honor to be secretary. Representatives from five churches were present. After prayer the following resolutions were taken up and after brief discussion were adopted without dissent:

Resolved, That we greatly deplore the prevalence of the secret lodge system as alike injurious to the cause of Christianity and to a just civil government. We rejoice at the growing opposition to this system of iniquity, and trust that the time is not far distant when all the churches and the ministry will "have no fellowship with the unfruitful works of darkness, but rather reprove them."

WHEREAS, The use of, and traffic in, intoxicating drinks are a great obstacle to the cause of religion, and a most fruitful source of poverty and crime, therefore,

Resolved, That we will favor all wise and Christian methods to prevent their use, and all legal ways to stop their sale.

Resolved, That we regard with profound interest the work of the W. C. T. Union and the National Prohibition party, and we hold that their final triumph is among the objects for which Christians should earnestly labor and pray.

WHEREAS, In the faithful preaching of God's Word there is the highest, if not the only hope for the uplifting of all classes of society in their social, moral and religious conditions, therefore,

Resolved, That such preaching should be Scriptural, prayerful and plain—should appeal to men's reason and aim at convincing the judgment, correcting the morals and sanctifying the hearts of those who hear. Above all, the preacher should be a faithful embassador of Christ who will not shun to declare the whole counsel of God.

A collection was taken up for Bro. J. L. Pollard, who had acted as lecturer during the last year, and the convention adjourned to meet at the same place July 27, 1888.

Providentially the rain abated and we drove home before thick darkness came down upon us, and a night's rest made us forget the cold and storm. My health has improved and my heart has been cheered since I came here and take courage to go around.

H. H. HINMAN.

CURED BY THEIR OWN MEDICINE.

ADRIAN, Mo., Dec. 5, 1887.

EDITOR CYNOSURE:—At last writing I was at Messer, Kansas. My last meeting there was interesting. At the close a United Brethren M. D. came forward along with a Mason and asked who gave me the privilege of using the school building for such lectures. I was putting up my books, selling some expositions, and paid no attention to his impertinence. Then he demanded more fiercely by what right I had occupied the building. I answered, by the same right that the whole neighborhood had come into their own building and sat and listened to me. He retorted that no one but a lot of cranks would listen to such a discussion of secretism. This was a slam at the audience and they quickly resented it by hisses and groans. This infuriated the M. D. and he advised me in language more forcible than pious that it would be well for me to get out of that section and be in a hurry about it.

This straightened me up. I looked the would-be U. B. straight in the eye and told him quietly that I never got in a hurry on an occasion like that; to please excuse me; I did not ask such chaps as he what I should say, how or when I should say it. The crowd took in the situation, and so did the M. D., as he hastily retreated amid the hoots of all present, except perhaps three or four.

The Mason who had used profanity against Charles Francis Adams in my meeting the night before, then stepped up and wanted to ask me one question. It was: "Are you a Mason?" I answered, "Try me!" At this he began to fume about perjury. I stopped him short by saying, "Every time you open your mouth you are violating your obligation. You were sworn to keep silence. That is the jewel of a Mason and you've lost your jewel bad."

In confusion he blurted out to the amused crowd, "I aint said nothin'." This was too much and the crowd fairly roared with merriment. All this was after the meeting proper had been dismissed. Men said they would go any reasonable distance to hear more, and are anxious for me to speak again.

I spent the stormy Saturday and the Sabbath in Carthage, the guest of Bro. J. K. Glassford, and other friends. Monday, Nov. 28, I came to Adrian. The train was delayed, so I tarried at the hotel over night and on Tuesday morning I met our good Bro. T. A. Cook, who presided at the late Greenfield district meeting. We immediately planned a week's campaign and were soon speeding over the country on two swift, high-spirited ponies. By night a schoolhouse was filled and the campaign under way. Our work here has been a complete success and we leave our brother and co-worker to give the particulars. And now I am off for Kansas. Yours for the truth,

M. N. BUTLER.

CORRESPONDENCE.

NOTES FROM A WEST AFRICAN MISSION.

MISSION OFFICE, SHENGAY,
West Africa, Oct. 14, 1887.

MY GOOD FRIEND:—In answer to your kind offer of August 17, I answer that we shall gladly accept of any and all assistance that we can get to push forward the great work. As to being firm in our opposition to the secret lodge and every other system of wickedness, we are obliged because of the nature of things to take a decided stand against them. There can be no neutral position with us, as the ceremonies of all the secret orders here are the most ridiculous nonsense, obscene and wicked, if what I hear of them be true. I have never joined any, but what I have seen I know to be so. Our field is an important one because the enemy is here in force—rum, secrecy, idolatry, slavery, and polygamy. A few tracts might be used to good advantage, mostly on temperance.

The great mass of the people here cannot read and are very ignorant. An educated man who can speak the Sherbro and Mendi language, and who is familiar with the secret societies and customs of the country, by traveling through the country and lecturing on the subject would surely do much good.

By far the greatest amount of good would be accomplished by establishing a home for women where the wives and mothers of the country can be trained in the ways of Christianity. A few girls have been trained in this mission; some of them are married, and are now in the mission work with their husbands. But we are not training girls now; a mission debt has to be paid before we can take girls again. In my judgment it is the only way of laying a foundation for mission work. A grant of land can be had and buildings put up where a large number of females could be cared for; with a good native man and his wife in charge, they could support themselves after the first year. Mrs. L. B. Curtis taught a school for us at the town of Mannoh for six years and did a good work. She held morning and evening worship and conducted a regular service twice on Sabbath, besides a Sabbath-school. Mrs. Thompson, a daughter of Bishop Crowther, is conducting a very successful small school at Senehoo. She conducts morning and evening worship in her house. Many of the people of the village attend.

The English government have lately taken possession of this district and many of the slaves are claiming their freedom, and many young girls are left without a home or friend and no work to do. These are used to farm work and could support themselves from the soil by making palm oil. The English authorities do not care to interfere with domestic slavery, as it is termed, and it is only when the domestics apply to them that they are set at liberty. Female domestics are always preferable here as they can be used on the farm or in the house. They are often rented or hired out to men and used as wives, gambled off or exchanged for goods. A young girl is with us in the mission now that was on the eve of being sent to the Soo Soo country for a cow, but made her escape to the British officer. She knows nothing of her parents. There are many women in the same condition, drifting about, begging for food and shelter. Yours very truly,

JOSEPH GOMER.

THE W. C. T. U. AND SECRETISM.

SENECAVILLE, Ohio, Dec. 2, 1887.

DEAR CYNOSURE:—I have just read in the New York *Pioneer* an account of the great gathering in Nashville, Tenn., of notable and noble women from almost every State and Territory of our Union, representatives of the "National Woman's Christian Temperance Union." I was deeply interested in their proceedings, so far as given, and especially with the annual address of the president, Miss Willard; and nothing pleased me more than her free and fearless declaration, "I have always been opposed to secret societies, and never more so than today. They are a relic of medieval times, and destined to become extinct," etc.

The women are doing a noble work against the rum power, and deserve all the assistance and encouragement we can give them; and when this matter is finally put to rest, and the cruel reign of alcohol is at an end, then the mass of the people will be sober long enough to think of, and work for the removal of another great and growing evil, that threatens to rule and ruin church and state, and is doing it so slyly that many persons seem not to be aware of what is going on in the dark. Oath-bound secretism, Masonry and its kindred orders, all clannish and dangerous institutions, should not be tolerated in a civilized country, and yet, to a great extent, they control the society and business of this "land of the free and home of the brave."

This unsearchable and irresponsible power, in its multifarious and divided departments, must be looked into and lashed out of the land. Good men have been trying to do this for some years past. Much light has been let in upon this darkness, but the mass of the people yet seem to be indifferent about its being and power. But we hope it will not be long till the good women of the land beat the saloon, then they will have some leisure to muster and concentrate their forces upon the lodge; and when the women engage in this fight and lead the voting force—of which we hope they will soon become an integral part—then the men, who cannot defend their cause here, will gracefully yield.

We would not have our sisters diverted from their present high calling, but when the proper time comes, which will certainly come before many years, and we hope it will not amount to years, then we shall have this cancer cured by soft hands and soothing kindness, and foolish men, instead of deserting their wives and families every few nights, will stay at home for company and comfort to those they promised to defend and cherish until death. And young men will spend their evenings to better advantage elsewhere than in the secret lodge.

This is written in haste, but is the result of serious thought, frequent prayer, and honest conviction of an aged man and minister of the Gospel of Jesus. May God help us all to do right, and unite to oppose and put down all manner of wrong, is the earnest prayer of the writer, WM. G. KEIL.

NOTE.—The W. C. T. U. has forty departments of work, with National and State superintendents for each. Many of these, as heredity, social purity, the morality of the press, etc., are not more nearly connected with temperance than the lodge issue. What the N. C. A. is anxious the Union should do is to add a department on secretism; and to this end Miss Flagg of Massachusetts has been laboring, and we believe not in vain. We doubt the success of prohibitory laws in the hands of the lodge.—ED.

GOD HELP US TO BE TRUE.

LINCOLN, Kans., Nov. 12, 1887.

EDITORS CHRISTIAN CYNOSURE:—Why do men who are members of secret societies object to reading your works? And why do so few leave the lodge after knowing its workings and its effect on the individual?

1. In joining a secret society a man is obliged to sacrifice his individuality, and so feels that he is personally attacked whenever the lodge is. This is also the reason they are so loyal to it, because they have sacrificed themselves in order to comply with its requirements.

2. So few leave, also, because they are not always approached with the right spirit. The day of the "crank" is past. Much more can now be accomplished in the way of "reform" by appealing to men in the name of their manhood, to leave the lodge and "quit themselves like men." Too often we find the would-be reformers more anxious for notoriety than to really benefit their fellowmen, and possessing but very little of the spirit of Christ, who went about doing good. Those who oppose secret societies are sometimes those who

> "Atone for sins they are inclined to,
> By damning those they have no mind to."

With some it is a question of respect. This is certainly contrary to the teachings of Christ, who was no respecter of persons, and always condemned sin wherever found. Oh, that we had more of the spirit of Christ, so that we could heal as well as convict.

Secret societies and organized selfishness are synonymous. Their benevolence and charity is all a lie, and is "stealing the livery of heaven to serve the devil in." It is living a lie, and as a lie it is doomed. Oh, that the lies and glitter might be trampled under foot. Men are tired of fashions and mystery. We long to read the soul. Too long have we been disguised. We want the curtain thrown back. The motives that so hoodwink us we would abandon forever, and, wrapped in nothing but our own plain cloak from God, stand alone if need be, but without pride or selfishness. "Where shall we find one who has pandered to no policy, or employed no undue tact to win somebody's favor?" Yet sometimes, when our longings beat heavenward, the soul ascends and "dwells apart;" for a moment it flutters like a lost bird, and then, with a joyful, tender throb, it wings its way back, through "the flight of years," until, like the guiding star of old, it lingers over the "manger of Bethlehem," Christ, the world's Saviour—but no password gains admittance to the Lord of glory. Without having taken the first degree, he is triumphant among men; with no vain titles—a quiet, humble life that has unbounded love for us and asks nothing more from us.

May God help us to turn our eyes toward him, and this question of secret societies will be solved. May all ministers of the Gospel be "true as God's own stars," in standing for principle. This age admits of no excuse for not living a purely Christian life. Sin always has been and always will be doomed. May God broaden our conceptions, quicken our sense of duty, and help us to be true. B. S. HULL.

PITH AND POINT.

WHY DO NOT THE PRESBYTERIAN PAPERS SPEAK?

I value the paper very highly, and am doing all I can in the cause it advocates, both for prohibition and against secret societies. But I am advanced in life and retired from the active duties of the ministry, and have no means of making money. I have been doing all I can in circulating Finney "On Masonry," the Morgan book and "Ma-Ha-Bone." The Masons are all angry, and doing all they can against me; but I think a vast amount of good is being done. When I meet them they look sullen, but I think they feel ashamed and vexed that their silly and profane and wicked laws and ceremonies are now generally exposed. Indeed, I have been told that they feel vexed and ashamed, too. I would like to know why our Presbyterian papers are silent—the *Presbyterian Banner*, New York *Observer*, St. Louis *Evangelist*, Philadelphia *Presbyterian?* Do they not know that these things should be exposed, or are they afraid of losing subscribers?—J. F. F., *Union, Mo.*

HOW TO HELP CIRCULATE THE "CYNOSURE" IN THE SOUTH.

I have been thinking that it would be a good thing if some of the poor ministers, or all of them, white or black, would send their address to your paper, that we who have quite a number of papers could send them, after reading, and in that way do a great deal of good. I should be glad of the chance to help free the people from immorality as much as I can. I gave three of my best years to set the colored man free from slavery, but the bondage of sin is worse.—H. P. MARKS, *Rockford, Illinois.*

THE LODGE CARES FOR THE AGED WHEN THEY HAVE MONEY.

I am in my seventy-sixth year, and have taken the paper from the commencement until now, and expect to while the good Lord spares my life. It would be hard for me to do without, for I want to keep track of the Freemasons and Odd-fellows, for they have nearly ruined me, cheated me out of $5,000 cash. But my trust is in the living God, having the promise that everything will work together for good.—E. MARCY, *Emporia, Kans.*

FROM A MARYLAND PASTOR.

I read it [the *Cynosure*] for three years at Westminster College (1872–1875), and learned to love it for its bold, true ring on the secret society question, as also the rights of the down-trodden. I give the societies a hard rub when a good chance offers.—H. G. M., *Govanstown, Md.*

Who would have believed it a dozen years ago—that California, where heavy drinking was more common than in any State of the Union, would in 1887 have a young city with an iron-clad prohibition ordinance. And yet Pasadena has passed just such an act, and a fellow has to have a mighty big pain, and tell the druggist all about it, before he can get two fingers of whisky. The world moves.

"If you don't want to traffic with the devil, keep out of his shop." So said one of the old Puritan fathers. It is as good a proverb to us as it was two hundred years ago. The devil has many shops about us and he is luring thousands of Christians, young and old, into them, well knowing that he is pretty sure to induce some to traffic with him, if he can get them once on his ground and on speaking terms with him.

It is encouraging to friends of temperance to learn that the use of the grape for unfermented wine is greatly increased. One town in New Jersey reports 6,000 gallons made this year. Those who have in charge furnishing wine for sacramental use, can now get an article both safe and agreeable. Do not fail to consider the weak brother for whom Christ died. Allow no snare to be laid for him at the Lord's table.

Prohibition has lost Atlanta, but it has gained a vast territory where least expected, in the North Sea. The six Powers bordering on the North Sea have come to an international agreement that no spirits shall be sold to fishermen and men on board fishing vessels; that they be forbidden to buy spirits; that exchange of goods by them for spirits be equally forbidden; and that vessels peddling supplies to fishing vessels shall not be allowed to sell liquors. Most admirable! but why is not that good for the land which is good for the sea?

INTERNATIONAL S. S. LESSONS FOR 1888.

STUDIES IN THE NEW TESTAMENT.

FIRST QUARTER.

1. Jan. 1.—Herod and John the Baptist. Matt. 14 1-12. *Golden Text.*—And his disciples came, and took up the body, and buried it, and went and told Jesus. v. 12.

2. Jan. 8.—The Multitude Fed. Matt. 14 13-21. Jesus said unto them, I am the bread of life. John 6 35.

3. Jan. 15.—Jesus Walking on the Sea. Matt. 14 22-36. Be of good cheer; it is I; be not afraid. v. 27.

4. Jan. 22.—Jesus and the Afflicted. Matt. 15 21-31. Is any among you afflicted? let him pray. James 5 13.

5. Jan. 29.—Peter Confessing Christ. Matt. 16 13-28. Whosoever, therefore, shall confess me before men, him will I confess also before my Father which is in heaven. Matt. 10 32.

6. Feb. 5.—The Transfiguration. Matt. 17 1-13. And there came a voice out of the cloud, saying, This is my beloved Son: hear him. Luke 9 35.

7. Feb. 12.—Jesus and the Little Ones. Matt. 18 1-14. But Jesus said, Suffer little children, and forbid them not, to come unto me; for of such is the kingdom of heaven. Matt. 19 14.

8. Feb. 19.—A Lesson on Forgiveness. Matt. 18 21-35. And forgive us our debts, as we forgive our debtors. Matt. 6 12.

9. Feb. 26.—The Rich Young Ruler. Matt. 19 16-26. Ye cannot serve God and Mammon. Matt. 6 24.

10. March 4.—Christ's last Journey to Jerusalem. Matt. 20 17-29. The Son of Man came not to be ministered unto, but to minister, and to give his life a ransom for many. v. 28.

11. March 11.—Christ entering Jerusalem. Matt. 21 1-16. Blessed be he that cometh in the name of the Lord. Psa. 118 26.

12. March 18.—The Son Rejected. Matt. 21 33-46. He came unto his own, and his own received him not. John 1 11.

13. March 25.—Review; or, Temperance Lesson, Gal. 5 16-26; or, Missionary Lesson, Psa. 2 1-12.

SECOND QUARTER.

1. April 1.—The Marriage Feast. Matt. 22 1-14. Blessed are they which are called unto the marriage supper of the Lamb. Rev. 19 9.

2. April 8.—Christ's Last Warning. Matt. 23 27-39. Create in me a clean heart, O God; and renew a right spirit within me. Psa. 51 10.

3. April 15.—Christian Watchfulness. Matt. 24 42-51. And what I say unto you I say unto all, Watch. Mark 13 37.

4. April 22.—The Ten Virgins. Matt. 25 1-13. And they that were ready went in with him to the marriage: and the door was shut. v. 10.

5. April 29.—The Talents. Matt. 25 14-30. Be thou faithful unto death, and I will give thee a crown of life. Rev. 2 10.

6. May 6.—The Judgment. Matt. 25 31-46. And these shall go away into everlasting punishment; but the righteous into life eternal. v. 46.

7. May 13.—The Lord's Supper. Matt. 26 17-30. For even Christ, our passover, is sacrificed for us. 1 Cor. 5 7.

8. May 20.—Jesus in Gethsemane. Matt. 26 36-46. Though he were a Son, yet learned he obedience by the things which he suffered. Heb. 5 8.

9. May 27.—Peter's Denial. Matt. 26 67-75. Wherefore let him that thinketh he standeth, take heed lest he fall. 1 Cor. 10 12.

10. June 3.—Jesus Crucified. Matt. 27 33-50. He humbled himself, and became obedient unto death, even the death of the cross. Phil. 2 8.

11. June 10.—Jesus Risen. Matt. 28 1-15. But now is Christ risen from the dead, and become the first fruits of them that slept. 1 Cor. 15 20.

12. June 17.—The Great Commission. Matt. 28 16-20. The Lord gave the word; great was the company of those who published it. Psa. 68 11.

13. June 24.—Review; or, Temperance Lesson, 1 Cor. 8 1-13; or, Missionary Lesson, Isa. 61 4-11.

STUDIES IN THE OLD TESTAMENT.

THIRD QUARTER.

1. July 1.—God's Covenant with Israel. Ex. 24 1-12. I will be to them a God, and they shall be to me a people. Heb. 8 10.

2. July 8.—The Golden Calf. Ex 32 15-26. Little children, Keep yourselves from idols. 1 John 5 21.

3. July 15—God's Presence Promised. Ex 33 12-23 Lo, I am with you alway, even unto the end of the world. Matt 28 20.

4 July 22—Free Gifts for the Tabernacle. Ex 35 20-29. God loveth a cheerful giver. 2 Cor 9 7.

5 July 29—The Tabernacle. Ex 40 1 to 16. Behold, the tabernacle of God is with men, and he will dwell with them. Rev 21 3.

6 August 5—The Burnt Offering. Lev 1 1 to 9. The Lord hath laid on him the iniquity of us all. Isa 53 6.

7 August 12—The Day of Atonement. Lev 16 1 to 16. Without shedding of blood is no remission. Heb 9 22.

8 August 19—The Feast of Tabernacles. Lev 23 33 to 44. The voice of rejoicing and salvation is in the tabernacles of the righteous. Psa 118 15.

9 August 26—The Pillar of Cloud and of Fire. Num 9 15 to 23. Oh, send out thy light and thy truth; let them lead me. Psa 43 3.

10 Sept 2—The Spies Sent into Canaan. Num 13 17 to 33. Let us go up at once, and possess it; for we are well able to overcome it. Num 13 30.

11 Sept 9—The Unbelief of the People. Num 14 1 to 10. So we see that they could not enter in because of unbelief. Heb 3 19.

12 Sept 16—The Smitten Rock. Num 20 1 to 13. They drank of that spiritual Rock that followed them; and that Rock was Christ. 1 Cor 10 4.

13 Sept 23—Death and Burial of Moses. Deut 34 1 to 12. The path of the just is as the shining light, that shineth more and more unto the perfect day. Prov 4 18.

14 Sept 30—Review; or, Temperance Lesson, Deut 21 18 to 21; or, Missionary Lesson, 1 Thess 1 1 to 10.

FOURTH QUARTER.

1 Oct 7—The Commission of Joshua. Josh 1 1 to 9. Stand, therefore, having your loins girt about with truth, and having on the breastplate of righteousness. Eph 6 14.

2 Oct 14—Crossing the Jordan. Josh 3 5 to 17. When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee. Isa 43 2.

3 Oct 21—The Stones of Memorial. Josh 4 10 to 24. Then ye shall let your children know, saying, Israel came over this Jordan on dry land. v 22.

4 Oct 28—The Fall of Jericho. Josh 6 1 to 16. By faith the walls of Jericho fell down, after they were compassed about seven days. Heb 11 30.

5 Nov 4—Defeat at Ai. Josh 7 1 to 12. Incline my heart unto thy testimonies, and not to covetousness. Psa 119 36.

6 Nov 11—Caleb's Inheritance. Josh 14 5 to 15. Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed. Psa 37 3.

7 Nov 18—Helping One Another. Josh 21 43 to 45; 22 1 to 9. Bear ye one another's burdens, and so fulfill the law of Christ. Gal 6 2.

8 Nov 25—The Covenant Renewed. Josh 24 19 to 28. The Lord our God will we serve, and his voice will we obey. v 24.

9 Dec 2—Israel Under Judges. Judges 2 11 to 23. Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. Heb 3 12.

10 Dec 9—Gideon's Army. Judges 7 1 to 8. Not by might, nor by power, but by my Spirit, saith the Lord of hosts. Zech 4 6.

11 Dec 16—Death of Samson. Judges 16 21 to 31. Great men are not always wise. Job 32 9.

12 Dec 23—Ruth's Choice. Ruth 1 16 to 22. Thy people shall be my people, and thy God my God. v 16.

13 Dec 30—Review; or, Temperance Lesson, Num 6 1 to 4; or, Missionary Lesson, Psa 67 1 to 7.

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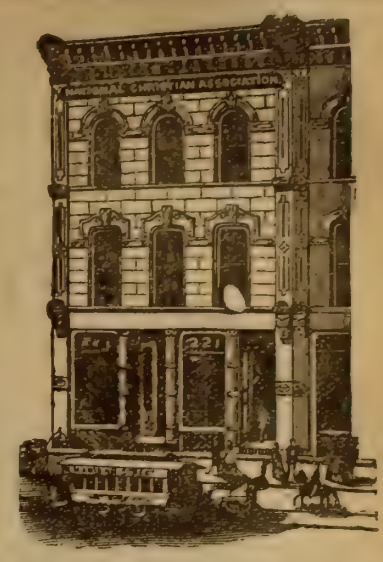

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The Christian Cynosure.

EDITORS.

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CHICAGO, THURSDAY, DECEMBER 15, 1887.

1888.

THE CHRISTIAN CYNOSURE.

PROSPECTUS FOR THE TWENTIETH YEAR.

As we turn over the leaf for another year the *Cynosure* would again write at the top of the new page: "*Christ always; Christ only.*" It will more than ever be the purpose of all connected with the paper to make it a power for the coming kingdom of our Lord, before which all the systems of secret worship, mystery and iniquity of the great Babylon must fall. We would be on the CONQUEROR'S side in that day—we will stand for him now in the days of testimony and of tribulation.

THE CYNOSURE during 1888 will give the most earnest attention **to the South.** The National Convention at New Orleans, Feb. 17th, and the effort, which promises so much success, to put

ONE THOUSAND COPIES

of the paper into the hands of colored pastors gives a direction to our interests. We also hope that the National Christian Association will be able to put other workers into the Southern field.

The Minor Secret Orders, so-called, will have more respect given to their insinuating and benumbing influence. If Masonry and Odd-fellowship have felt severely the attacks upon their strongholds, they are making good all losses by training up an army of young men whose convictions are paralyzed in respect to secretism by the swarms of orders which cover their modicum of lodgery with a bait of temperance, insurance, patriotism, good fellowship, business aid, etc., etc. The *Cynosure* will endeavor to rouse our careless churches to see that this evil is likely to be worse than the first.

We have nearly completed arrangements for special **Correspondence from the metropolitan cities** in different parts of the country. Our readers may expect letters once a month, or oftener, from Boston, New York, Philadelphia, Washington, Cincinnati, New Orleans, Denver, San Francisco and Los Angeles. These letters will give graphic pictures of the earnest American life which throbs in our great cities, with especial reference to the news of the lodges in each.

The very popular **Biographical Work** of the *Cynosure* during the three years past will be continued with some features which will be especially attractive. During the last year there have appeared portraits of George B. Cheever, William H. Seward, Daniel Webster, John Brown, Charles Sumner, Charles Francis Adams, Enoch Honeywell, Bishop Hamline, Charles G. Finney, Howard Crosby, Dr. C. F. W. Walther, and Alexander Hamilton. These portraits have been accompanied with sketches which have presented facts of profoundest interest to our discussion, collated after diligent and often exhaustive search. We can promise for the coming year biographies of

JOHN G. WHITTIER, *the Poet.*
JOSEPH COOK, *the Lecturer.*
JAMES MCCOSH, *the Philosopher.*
JOHN C. SPENCER, *the Lawyer.*
JOHN MARSHALL, *the Judge.*
WILLIAM EWART GLADSTONE, *the Statesman.*

These are all in preparation. Others whom we do not care at present to mention are in contemplation, whose portraits will adorn the paper and the history of whose lives will enrich them.

Letters from foreign lands we expect to be more frequent and valuable in 1888 than ever. Correspondents in England, Germany, Greece, Turkey, India, West and South Africa, China and Mexico will through our columns be in personal connection with our readers.

Best of all is the noble company of contributors and correspondents in our own land. We hardly need mention them; but it is a pleasure to see these goodly names in print. Here are a few of them:

William F. Davis, the hero of Boston Common.
H. L. Hastings, editor of the "Christian."
Hon. S. V. White, M. C.
Rev. B. A. Imes, Vice-president Nat'l. Cong'l. Council.
Pres. H. H. George, Geneva College.
Rev. C. C. Foote, Detroit.
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Rev. B. W. Williams, Texas.
Elder J. L. Barlow, Iowa.
Pres. C. A. Blanchard, Wheaton College.
Rev. David McFall, Chambers St. Church, Boston.
Rev. C. W. Hiatt, High St. Church, Columbus.
Prof. Elliott Whipple, Wheaton, late of Romona Institute, Santa Fe.
Elder Nathan Callender, Pennsylvania.
Pres. L. N. Stratton, Wheaton Theological Seminary.
Rev. Henry T. Cheever, Worcester.
Rev. Joel Swartz, D.D., Gettsyburg.
Miss E. E. Flagg, Author of "Between Two Opinions."
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Capt. A. D. Wood, editor "Censor," Los Angeles.
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Prof. A. R. Cervine, Augustana College.
Rev. H. W. Lathe, First Church, Northampton.
Rev. J. F. Avery, Mariners' Temple, New York.

But we must forbear. Who can recall these and other names like them without a thrill of happy and grateful recollections. To keep in their company a season were

—"worth ten years of common life."

We invite all friends of the past to honor themselves by remaining in this company. The *Cynosure* gives you a noble fellowship. You can hardly afford to forsake it. Let your name then be found on the list. Do your neighbor a good turn and get his subscription also.

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THIS IS WHAT WE MEAN.

TO SAVE THE COLORED BAPTISTS FROM THE LODGE.

READ WHAT IT WILL AMOUNT TO.

Rev. Richard De Baptiste, Corresponding Secretary of Galesburg, Ill., says the *American Baptist,* has spent two years in carefully gathering statistics. He shows 26 institutions of learning for colored Baptists, with 252 teachers and 3,609 pupils, though 6 institutions did not report the number of pupils. Total value of property, $1,072,140, 3 institutions not reporting. The religious status is shown as follows: 300 District associations; 10,068 churches; 6,605 ordained ministers; total baptisms, 48,212; total membership, 1,155,486; Sunday-schools, 3,304, Sunday-school officers and teachers, 10,718; Sunday-school pupils, 194,492; value of church property, $3,036,571; contributions reported for salaries and expenses, $230,445.51; for missions, $23,253 67; education and other matters, $47,899 96; making a total of $301,978.14. There are forty journals edited and controlled by colored Baptists. From these statistics Alabama has 110,798 colored Baptists; Georgia, 159,690; Mississippi, 114,756; North Carolina, 106,077; South Carolina, 100,286; Virginia, 187,119; Louisiana, 70,657; Texas, 69,950; Kentucky, 55,033; hence in nine of the Southern States alone there are 986,266 colored Baptists, or about two-thirds of the entire number.

WHAT A GLORIOUS MISSION

To help to keep this vast body of Christians out of the lodge maelstrom! This is what we mean by asking for $1,500 to send a thousand copies of the *Cynosure* one year to these colored Baptist pastors. Hundreds who have read the paper have been led to take a stand for Christ against this lodge unrighteousness, and to preach and faithfully warn their people. Let us help them, dear friends. Last week we reported fifteen of the hundred $15 shares in this fund taken. This week we can say gladly that EIGHTEEN shares are taken. More and better next week.

THE NEW ORLEANS CONVENTION FEBRUARY 17 TO 20, 1888.

We call attention to a letter from a New England clergyman in the present *Cynosure.* The editor proposes, in the early spring, after the National Christian Association Anniversary in New Orleans, to join this able and much respected clergyman, and the two together, hold meetings in every church in Vermont, of any and every denomination, which will allow us to preach on the relation of secret societies to the cause and kingdom of Christ.

Please communicate with the *Cynosure* on the subject of such a visitation. Vermont is historically the most hopeful field in the United States. Her people cast the vote of the State for Wirt and Ellmaker; and if a few leading clergymen will unite and take a stand in favor of such a discussion the people are ready.

The author of this letter is well known, has been pastor of a large church for years, and is highly esteemed. Please communicate with the *Cynosure* or its editor soon.

"BE NOT WEARY IN WELL DOING."—Those who build up a reform, and stand by a despised society like the American Missionary Association, in its days of weakness, deserve its honor and confidence when it has become a power for good in the land, and its hundreds of dollars have become hundreds of thousands. But a few get in the lead whose "*principles* are seven," as John Randolph said, viz., "five loaves and two fishes," and straightway men like A. H. Quint march to the front and pluck the fruit they so ill-deserve, whose whole past history is such as to make the righteous sad, while the wicked clap their hands in triumph. But noble men still live, and while Maine has a Neal Dow and hosts of brave men and women and the "*Lord reigns*" we will not despair. We rejoice and bless the Lord for every hour he has given us power and disposition in the past to work for the A. M. A., and for every dollar he has enabled us instrumentally to add to its funds. May it prove faithful to its charge of the Indian, the Freedmen, and the Chinese, and receive His benediction who says, "Blessed is he who considereth the poor." If we have any poor, the above three classes must certainly be counted in.

THE SONS OF VETERANS.

Most people are ignorant of what precisely these are.

1. They are an "order" composed of men above 18 years old if sons of soldiers, or over 21 if sons of members.

2. They are to be a perpetual order, provided with officers to hold, lease, and manage real estate.

3. They are a secret order. Not only are members forbid to "divulge any of the private affairs of the order," but twice a year their head man issues a pass-word in secret cypher which the members cannot read.

4. It is auxiliary to and under the rules of the G. A. R., and is, in fact, the secret Grand Army made a perpetual secret order.

5. Its professed objects are care of the sick and to "keep green" the memories of our citizen soldiers; *yet women are excluded.*

6. Members are subject to taxation at the discretion of the "camp."

7. Falling in arrears forfeits membership.

8. The head body charters the local bodies, and the chief officer can take away a charter and quash the body.

9. A camp of 1,000 or more members is allowed but three of the rituals for officers. The members are allowed none.

10. It has adopted a "coat of arms," like the English titled aristocracy.

11. It declares its secrecy to be *unimportant,* which is falsehood and hypocrisy.

All the above can be seen in printed Constitution, Rules and Regulations. In short, it is an attempt to form by a secret lodge an hereditary order such as was suppressed by the advice of Washington.

Financially it is a swindle. As a society it is a fraud on the public, as would be a secret section in a family. It is made up of voters, yet discards "politics;" is in a Christian country, yet discards religion; while it corrupts both: and is, in short, a substitute for and cover of the falling Masonic lodges which are sinking under discussion.

AMERICAN POLITICS.

Our chairman of the National American Committee very sensibly advises, "By no means give up the American party." "We have all the party and all the organization we ever had." The *Cynosure* endorses Chairman Capwell's advice: "If the Prohibition party nominates men clean of the lodge, vote for them."

John B. Gough, St. John, Gen. Fisk, Miss Willard, and Vice President Henry Wilson, not to mention the now sainted Dr. Marsh, personally assured the writer that they are opposed to the secret rituals,

and Dr. Charles Jewett did the same in his book. We are earlier prohibitionists than the Prohibition party. We wish to swell the prohibition vote to the uttermost. If there should be three or four candidates next year, as in 1824, when Adams, Jackson, Clay, and Crawford were running; and there should be no election by the people, and it should go into the House of Representatives, we have some chance for a reform President next year.

But the presumption is that the Democrats will elect their man; which will be better than that reform should succeed by a weak vote. Reform against the lodge and liquor needs the overwhelming majority which sustained Lincoln. General Fisk will be the Prohibition candidate. He sustains three characters with those who know him, viz.: statesman, general, and Christian, and stands well in each. Col. Bain of Kentucky is an excellent man, and is said to be sick of the temperance lodges. But Fred Douglass "never would join a secret society; not even that military concern." These are his words.

Now the *Cynosure* is in favor of a side mass meeting in New Orleans next February 17th. By that time it will be indicated who are to be the reform candidates for President and Vice President, and we are in favor of appointing a committee to ask every presumptive candidate whether he belongs to any secret society? and whether he approves of the open American methods of the Prohibition party and the W. C. T. U.; and if the Prohibition leaders equivocate or insist on running a party, part secret and part open, then we are in favor of forthwith calling a national convention to meet the week after the Prohibitionists nominate in Indianapolis, June 8th, and inviting every true-hearted Prohibitionist to forsake so absurd and hopeless a party, and join us in nominating and voting for Americans. What say the friends of the American cause? Let us meet and act promptly at New Orleans.

DR. THOMAS, PRELATE AND GRAND CHAPLAIN.

Rev. Thomas E. Green of this city is a lover of sensations. He was the object of great notoriety two years ago when he left the Presbyterians for the Episcopalian fold; and since he has been rector of a small West Side church he has once and again, though not himself a Mason, opened his church for the Knight Templars to perform their so-called religion. It is especially agreeable to the lodge to receive such favors from one not sworn to be of their own number; and as a token of their satisfaction a presentation of a lectern was lately made to Mr. Green. Mr. George B. Coffin, formerly leader of the Apollo quartette, and now one of the instructors in the Congregational Theological Seminary of this city and "Eminent Commander" of St. Bernard Commandery of Knight Templars, and Dr. Thomas, Grand Chaplain of the Grand Lodge, officiating. The former began the ceremony thus:

"Reverend sir, I am deputed by representatives of Apollo, Chicago, and St Bernard Commanderies. Knights Templar, who have visited your superb church home to-night, to present you with a slight token of the esteem and regard we bear you for the services you have rendered us. We have selected our esteemed frater, the Rev. Dr. H. W. Thomas, who is Prelate of the St. Bernard Commandery, to make this presentation, and he will now speak for us."

The speech of the Grand Chaplain is thus reported:

"My Brother: It is always pleasant upon occasions of this kind for Christians to come together. Particularly is this true of the present church and Masonry. Masonry antedates Christianity by many thousand years. Masonry proper rests upon pure theism—an ever present and all-abiding faith in an ever-living God, overruling all and in all. Masonry proper is the law and Knight Templary is the gospel. They represent Christianity, and they have adopted many forms peculiar to Christianity. We have in our order beautiful liturgies that are imposing and impressive. I admire the service of the Episcopal church. I am especially pleased to see the children here in the service. But we have a liturgy of consecration in the Knights Templar that is most solemn and impressive. More so than any other I have ever known.

"I present you with this beautiful token of my brothers' love and esteem. It represents St. John, the evangelist. The eagle is his emblem, because it soars to the highest. It holds a book which you, my brother, I know, read with the greatest love and reverence. And I trust you will accept the gift in all the love in which it is given."

We remember when Dr. Thomas was expelled from the Methodist church, it was in evidence against him that he rejected such portions of Scripture history as suited his notion. The lodge is welcome to such an excellent authority for proof of its antiquity. Dr. Thomas knows all about it. The "pure theism" of Masonry is more reliable, for that is all the theology Dr. Thomas preaches. It is the same which heathen philosophy has always taught; and the law and Gospel of the lodge, according to the oft-repeated saying above, is as faras this false prophet has gone toward Christ.

SHALL THE GOSPEL BE FREE IN BOSTON?

The brief review of the history of attempt to enforce an obnoxious city ordinance in Boston, which is given in another department, will call the attention of many of the *Cynosure* readers to the case of Mr. Davis. He is incarcerated in cell 18, Suffolk Jail, Charles street, with fewer privileges than were enjoyed by the anarchists here in Chicago. Mrs. Davis, a most faithful, conscientious woman, fit consort for a brave man, fully sustains her husband. She is allowed to visit him only once a week, on Thursday, when she is allowed a ten minutes' visit in the presence of an officer. To serve out the fines and costs of $350 on four charges Mr. Davis's imprisonment will continue nearly a year. He could obtain his release probably at any moment, by promising to not again violate the ordinance. This he will never do, for he is a man of conscience. It was a disappointment that he was unable to take the case to the United States Supreme Court, but through some legal technicality this is denied. He therefore remains in his cell, Bible in hand, endeavoring to bring all whom he can reach to a knowledge of Christ. It is quite probable that when the legislature meets, if not before, a public effort will be made toward securing a repeal of the ordinance which, in one sense, forbids free speech in the streets of Boston. The testimony of Joseph Cook at a recent meeting of Boston clergymen is having much influence in the case. Said Mr. Cook: "I protest against the lawless use of the law and against the law itself. Let me say, as a traveler, that after making a tour of the world, Boston is the first city I have heard of, either on heathen or Christian ground, in which the preaching of the Gospel is followed by arrest. I would like both Protestants and Catholics to preach on the Common. I would not even arrest the agitator, except in time of tumult. The action of the city has brought us into disrepute even in distant lands. Mr. Davis was my college mate. I have known him for a quarter of a century. Very tender memories connect themselves with him under the Cambridge elms. He was then what he is now, a man of supreme conscientiousness and decisive strength. You say he is a man lacking in judgment, or he would not run squarely against the ordinance. Perhaps he is farther-sighted than some of us; perhaps he is more courageous. I am for keeping arbitrary power out of the hands, not only of the Catholics, but of Protestants themselves. If the liberty tree on Boston Common is to fall, let it be by the hands of the whole people, not the will of a clique in our city hall."

—Rev. R. N. Countee, editor of the *Living Way*, Memphis, writes to Secretary Stoddard that he will be ready to answer at the New Orleans convention, and speak on "Why I Joined and Why I Left the Lodge."

—Bro. H. H. Hinman went on from Columbus, Miss., where he addressed his last letter, to Memphis, where he remains for some days. He purposes then to go through a portion of Arkansas, and then south to New Orleans.

—Rev. W. W. Kelley, who not long since returned with broken health from a self-sustaining mission in southeastern Africa, has lately suffered for a second time the loss of a beloved wife. She died suddenly of heart disease on the morning of December 1st.

—Bro. W. B. Stoddard, the Ohio Agent, still has a strong hand on the crank and begins again to put the machinery in motion. He went Friday to Utica in Licking county to work with Bro. Caleb Lyons. His reports for a time intermitted will begin again next week, God willing.

—Rev. R. Hardie, of Mellette, Dakota, is suffering from paralysis to an extent which renders his arms and limbs numb. Bro. Hardie is husband of the author of the pamphlet, "A Woman's Victory." We sincerely unite with the *Wesleyan Methodist* in prayer that he may be healed.

—Senator Pomeroy writes us that the publication of his speech in *Munyon's World* does his testimony against the lodge injustice, since a great part of what he said on that topic is omitted. But there is enough inserted to let every reader know that the speaker was on Christ's side of the lodge question.

—Letters are often received at this office saying that the writer has been a subscriber to the *Cynosure* since its first number. It is a happy suggestion of our publisher to secure a full list of these original subscribers and let us see how they look in kind of honor roll. Old friends, please send your names.

—It is a note we can make with the greatest satisfaction that because of the late generous contributions to the Foreign Fund our publisher has sent over seventy pounds of anti-lodge publications to Bombay, India, to be scattered widely through the immense Indian empire. May a blessing go with every page.

—Bro. W. T. Ellis, editor of the *Fire and Hammer*, Los Angeles, Cal., writes that one of the churches of that city has expelled its elder for adhering to the secret order of the A. O. U. W. (United Workmen). When judgment thus begins at the house of God, there is much hope that the world will be blessed by such Christians.

—Bro. Samuel Simpson, of Garfield, Whitman county, Washington Territory, asks for tracts to distribute after some meetings, promised about the holidays by a seceded Mason. They will be sent, along with our prayers and best wishes for the success of the effort in the far Northwest. Who do you expect to lecture, Bro. S.? Please write more about it.

—Bro. I. R. B. Arnold returned Friday to his family in Wheaton from a Wisconsin trip in the vicinity of Waupun. He lectured during the time, by special invitation, before the inmates of the penitentiary, and gave his illustrations of the philosophy of ancient and modern heathen systems to a fine audience in the Genesee Wesleyan church near Oakfield.

—We have been hoping for a good letter from Beloit, Wisconsin, giving some report of Bro. Arnold's two lectures on false religions, reproduced in Masonry before the students of Beloit College. The addresses were heard with deep interest and doubtless was seed sown in good ground. These two lectures ought to be given before every institution in the West.

—Rev. Wm. J. Reid, D. D.,so long the First Clerk of the United Presbyterian General Assembly, has been chosen to take the place of the late lamented Dr. Kerr as editorial manager of the *United Presbyterian*. He will also contribute articles on special subjects. Dr. Reid is pastor of the First U. P. church of Pittsburgh, and author of a book defending the distinctive principles of the church. We trust he will prove a worthy successor of Dr. Kerr.

—During his journeyings Bro. Arnold found a Baptist pastor, a Freemason, who was led to see clearly the religious origin and affinity of the lodge through the illustrated lectures, and privately avowed his purpose to openly renounce Masonry at the first opportunity. Another interesting case is that of a Methodist pastor and his wife in Wisconsin, who, on general Christian principles, are strongly opposed to secretism, although never having given the subject special investigation.

—A call from Mr. A. E. Burt, of New Haven, Michigan, last week, has given us a personal acquaintance with a gentleman of an interesting character, whose experience with the lodge has been somewhat peculiar. He was persuaded, by friends who represented themselves to be non-Masons, to send in his application for membership with a $5 fee. The objections of his parents (his father had been a Mason) and the subsequent knowledge that the pretended friends belonged to the lodge, made him halt, and after some inquiry, to refuse to follow his money into bad company. His study of the order has been wholly from a legal and constitutional standpoint, and he has consented to write out for our readers some of his conclusions, and is ready to answer calls to lecture. Since Bro. Day, president of the Michigan Association, reports $50 in the State treasury, would it not be well to put it to good use and give Mr. Burt a chance to enlighten some dark corners of Michgan?

—Elder A. B. Oyen, a prominent Seventh-day Adventist, has followed D. M. Canright in a renunciation of the tenet and its fellowship. He was at one time a missionary to Europe, and editor of the Danish paper.

—At the Lutheran synod recently held in Richmond, Ind., a gift of $30,000 was reported to found a theological seminary, and the synod by resolution decided that hereafter users of tobacco will be debarred from positions in their theological institutions.

—Bishop Tuttle, writing from Salt Lake City to the *Spirit of Missions*, twenty years after his arrival there,says:"Ihave lived to see the imperious arrogance of Mormonism bite the dust, although deep-seated,obstinate rebelliousness remains." During his one month's visit he had confirmed fifty persons, of whom twenty-five came out of Mormonism.

THE HOME.

THAT I MAY KNOW HIM.

Lord, let me talk with thee of all I do,
All that I care for, all I wish for too.
Lord, let me prove thy sympathy, thy power,
Thy loving oversight from hour to hour!
When I need counsel let me ask of thee:
Whatever my perplexity may be,
It cannot be too trivial to bring
To One who marks the sparrow's drooping wing;
Nor too terrestrial, since thou hast said
The very hairs are numbered on our head.
'Tis through such loopholes that the foe takes aim,
And sparks unheeded burst into a flame.
Do money troubles press? Thou cans't resolve
The doubts or dangers such concerns involve.
Are those I love the cause of anxious care?
Thou canst unbind the burdens they may bear.
Before the mysteries of thy word or will,
Thy voice can gently bid my heart be still,
Since all that now is hard to understand
Shall be unraveled in yon heavenly land.
Or do I mourn the oft-besetting sin,
The tempter's wiles that mar the peace within?
Present thyself, Lord, as the absolving priest,
To whom, confessing, I go forth released.
Do weakness, weariness, disease, invade
This earthly house, which thou thyself hast made?
Thou only, Lord, canst touch the hidden spring
Of mischief, and attune the jarring string.
Would I be taught what thou wouldst have me give,
The needs of those less favored to relieve?
Thou canst so guide my hand that I shall be
A liberal, "cheerful giver," Lord, like thee.
Of my life's mission do I stand in doubt?
Thou knowest, and canst clearly point it out.
Whither I go, do thou thyself decide,
And choose the friends and servants at my side.
The books I read I would submit to thee,
Let them refresh, instruct, and solace me.
I would converse with thee from day to day,
With heart intent on what thou hast to say;
And through my pilgrim walk, whate'er befall,
Consult with thee, O Lord, about it all.
Since thou art willing thus to condescend
To be my intimate, familiar Friend,
O, let me to the great occasion rise,
And count thy friendship life's most glorious prize!

—*The London Witness.*

THE SECRET OF A VICTORIOUS LIFE.

The words of the Apostle Paul are among the most precious legacies bequeathed to the world by great men; a legacy which derives its main value from the fact that it conveys that which was, in its origin, a gift from heaven. But quite as valuable as Paul's words is Paul's life. Those eloquent and powerful statements of truth which all subsequent generations have carried in their consciences and hearts would lose half their force if there were not behind them the impulsion of one of the noblest lives ever lived upon the earth. The single-hearted devotion to duty, the fearlessness, the noble temper, the patience, and the self-sacrifice of that life constitute one of the supreme achievements of history. For it is in character, and in character alone, that the supreme achievement is to be found. Not in great works of architecture, nor in great books, not in great statesmanship nor in great social movements, is to be found the supreme achievement of which men are capable; a noble character remains among all the activities and attainments of men the one supreme and final success; that which neither time nor misconception nor detraction are able to diminish or destroy.

The eagerness with which men turn to the stories of such lives as that of Paul is almost pathetic. They look away from their own failures and infidelities and sins to such a life, and find comfort in the fact that some man has really lived the life which each man would like to live in his best hours. The supreme disappointment of life does not come from any feeling that a particular object has not been attained, that the fortune so long worked for has never been secured, the fame so eagerly chased never overtaken, the great position so untiringly sought for never attained, but from the consciousness that in the battle of life one has been defeated; that, instead of mastering the difficulties and calamities and obstacles which surround every man, one has been mastered by them. The great satisfaction, the supreme comfort which springs from such a life as Paul's comes from the consciousness that here was a man who overcame every obstacle, and instead of being mastered by the things which seemed against him, triumphed over them. His was a life outwardly all defeat, inwardly all victorious. It appeals to and satisfies the inward aspiration of every one; for each of us feel that just such a life belongs to him; that we were not made to be baffled and beatén and vanquished, but to conquer and overcome, and to emerge from the struggle victorious against all odds.

The secret of a great life is never difficult to find. When Savanarola was brought to the rack, and his persecutors listened eagerly for the secrets they were about to wring from him, the reformer could only reply in his agony: "My secrets are few, because my purposes have been great." Paul's purposes were great, and his method therefore was transparent. Everything was against him, as men look at life. He stepped aside from the career which was open to him, and which promised the realization of the ambition of a Jew; he expatriated himself; he was a wanderer on the face of the earth; outcast, persecuted, rejected, despised, and finally put to death. All things conspired against him, and yet in the face of all these obstacles no one reads his life with any other conciousness than that here was a great and eternal victory. This man, with all the world against him, defeated the world, and calmly held it at bay. And this great result was achieved, not by tricks, nor by persuasion, nor by great gifts of minds, but by a tremendous conviction and a life held steadfastly true to that conviction. Paul belonged to his time and to the world in which he found himself; but neither the time nor the world gave him his conviction nor his unconquerable energy of spirit; these things came to him from heaven. He conceived of life, of the world, and of society, not as things which should sustain and support him, but as affording opportunities for the outgo of his energies. He did not look to men for his purpose, for his strength, or for his consolation; for all these things he looked to God. It was a matter almost of indifference to him that men rejected him and spurned him and persecuted him. So long as he had the consciousness of a divine work to do, and of divine strength to accomplish it, he cared little for human aid or help. The world was to him simply the field in which his work was to be accomplished; he did not look to it for the rewards of that work. He belonged to his fellows for all service and helpfulness, but they could neither appoint his task nor reward him when it was finished. Like trees, he was rooted in the common soil; but, like them, light and heat, and the dews and rain which give foliage and strength, came from heaven. Here is the secret of his life, and here is the only secret by which such success as his can be attained.—*The Christian Union.*

GOOD WORDS FOR CHRISTIAN WORKERS.

[Dr. Pentecost in Words and Weapons.]

It is as natural for saved people to come together in church relations as it is for sheep to flock together. When we see or know of a "professor of religion" going in a crowd by himself and refusing to give and receive church fellowship we cannot help thinking of a goat.

"A hearing ear is better than a jewelled ear." We often think of this when we see the diamonds sparkling in the ears of the fair, but careless women. Anent of this we wonder how many women who wear a cross of gold around their necks or swinging at their girdles are really taking up the cross of true discipleship and following Christ.

At the cry of the blind beggar, the Sun of Righteousness was brought to a standstill in the midheaven of his love, that the poor beggar might receive his sight. That Sun of Righteousness is as near and ready to stop and flood the soul of any sinner with light to-day as he was when he wrought his ministry of love on the earth two thousand years ago.

It is said that in the first ages of Christianity, Satan sought to destroy the church by persecution and failed; but that, when he *joined the church* and patronized it with worldly power and prosperity, he succeeded in well nigh smothering the life out of it. It looks much as though he had succeeded in retaining his membership in some of the churches of the nineteenth century.

The young minister who has not read and studied the sermons and writings of John Bunyan, Flavel, Charnock, Thomas Adams and Henry Smith, has lost a treat and passed by mines of spiritual truth which he is not likely to come up with in a thousand modern books. After being in company with these old masters of the Word, ordinary books and sermons seem like the veriest skimmed milk.

A brother who has been spending a few weeks in the country, tells of his experience in going to church, which has not been very satisfactory. He says, "We had forms for worship and chopped hay for sermons." The one is a weariness to the flesh and the other is starvation to the soul. If ministers of the Gospel would only realize that in every congregation there were souls who came to worship God in spirit and in truth and hungry to be fed on bread from heaven, they would certainly see to it that their forms of worship where instinct with the spirit of praise and prayer and their sermon throbbing with life from the living and Spirit breathing Word. Forms for worship and dull platitude for sermons will soon dry up the life of any church and turn it into a sepulchre of hypocrites.

Sometimes we think the Holy Ghost is only needed to furnish men to do spiritual work; but we are reminded that in choosing of the first deacons to attend to the temporal and material interest of the church, called the "serving of tables," the disciples were directed to choose "men of good report, full of the Holy Ghost and wisdom, whom we may appoint over this business." Perhaps the reason why most church quarrels and disagreements grow out of questions and matters affecting the formalities, is because we are not careful to seek the presence and power of the Holy Ghost here, as well as in what we are pleased to call the spiritual interests and concerns of the church. Is not everything that appertains to the church of God a spiritual interest; and ought not everything be done in the power of the Spirit, from the building of the meeting-house to the preaching of the sermon in it?

If any person or persons make a proposition to hold a fair, or festival, or bazar, or broom drill, or any other worldly device for getting money for the church this winter, move to amend by substituting a protracted meeting for the preaching of the Gospel to sinners.

Suppose that from now until the first of March twenty thousand of the churches in our land should give themselves to earnest protracted revival work, among the people, who could predict the glorious result?

Are you engaged in any pursuit, are you planning any pleasure, are you indulging in any practice which you have not spread out in prayer before God, seeking his wisdom and approval and fellowship with you in it? Remember that we are one with him in all that pertains to our life as well as in life itself. No doubt if there were more unreserved conference with God the Holy Ghost as to all the affairs of our life there would be many changes, frequent modifications and not a few abandonments of plans and pursuits.

There is a great difference in the confession of sin on the basis of one's own consciousness and the confession of sin on the basis of God's Word. The first is like the necessary admission which a criminal makes to himself concerning his crime; but the second is like that criminal voluntarily coming into court and giving himself up to the law, making a full confession. There are thousands of sinners who are ready to say, "Why, yes, I am a sinner," whom you can by no means get on their knees to make that confession to God and accept from his Word the sentence due to and passed upon sinners. This is just the difference between true penitence and daring sinfulness.

The Book of God is a store of manna for God's pilgrim children; and we ought to see to it that the soul get not sick and loathe the manna. The great cause of our neglecting the Scriptures is not want of time, but want of heart, some idol taking the place of Christ. Satan has been marvelously wise to entice away God's people from the Scriptures. A child of God who neglects the Scriptures cannot make it his business to please the Lord of glory: cannot make him Lord of his conscience; ruler of the heart; the joy, portion, and treasure of the soul.

Unconverted people usually take their estimate of Christianity from the backslidden and apostate professors of religion with whom they have to do, rather than from those Christians whom they know and who adorn the doctrine of Christ. This is in part because it suits them to do so, and in part because a backslidden Christian is so conspicuous a witness though a false one; and partly because those Christians who, while they give no bad testimony by their outward lives, fail to give a positive testimony by their lips, which would be taken at par if backed up as it would be by their consistent living.

THE WINTER NAP.

By mid-October most of the Rip Van Winkles among our brute creatures have lain down for their winter nap. The toads and turtles have buried themselves in the earth. The woodchuck is in his hibernaculum, the skunk in his,the mole in his; and the black bear has his selected, and will go in when the snow comes. He does not like the looks of his big tracks in the snow. They publish his goings and comings too plainly. The coon retires about

the same time. The provident woodmice and the chipmunk are laying by a winter supply of nuts and grain, the former usually in decayed trees, the latter in the ground. I have observed that any unusual disturbance in the woods near where the chipmunk has his den will cause him to shift his quarters. One October, for many successive days I saw one carrying into his hole buckwheat which he had stolen from a near field. The hole was only a few rods from where we were getting out stone, and as our work progressed and the racket and uproar increased the chipmunk became alarmed. He ceased carrying in, and after much hesistation and darting about, and some prolonged absences, he began to carry out; he had determined to move; if the mountain fell, he at least would be away in time. So by mouthfuls, or cheekfuls, the grain was transferred to a new place. He did not make a "bee" to get it done, but carried it all himself, occupying several days, and making a trip about every ten minutes.

Insects also go into winter quarters by or before this time; the bumble-bee, hornet and wasp. But here only royalty escapes; the queen mother alone foresees the night of winter coming and the morning of spring beyond. The rest of the tribe try gypsying for a while, but perish in the first frosts. The present October I surprised the queen of the yellow-jackets in the woods looking out a suitable retreat. The royal dame was house-hunting, and on being disturbed by my inquisitive poking among the leaves she got up and flew away with a slow, deep hum. Her body was unusually distended, whether with fat or eggs, I am unable to say. In September I took down the nest of the black hornet and found several large queens in it,but the workers had all gone. The queens were evidently weathering the first frosts and storms here, and waiting for the Indian summer to go forth and seek a permanent winter abode. If the covers could be taken off the fields and woods at this season, how many interesting facts of natural history would be revealed! The crickets, ants, bees, reptiles, animals, and for aught I know, the spiders and flies,asleep or getting ready to sleep in their winter dormitories; the fires of life banked up and burning just enough to keep the spark over until spring.—*From Winter Sunshine, by John Burroughs.*

SOMEBODY'S MOTHER.

The woman was old, and ragged, and gray,
And bent with chill of the winter's day;

The street was wet with the winter's snow,
And the woman's feet were aged and slow.

She stood at the crossing and waited long,
Alone, uncared for, amid a throng

Of human beings, who passed her by,
Nor heeded the glance of her anxious eye.

Down the street with laughter and shout,
Glad in the freedom of school let out,

Came the boys like a flock of sheep,
Hailing the snow piled white and deep,

Past the woman so old and gray,
Hastened the children on their way.

Nor offered a helping hand to her,
So meek, so timid, afraid to stir,

Lest the carriage wheels or horse's feet
Should crowd her down in the slippery street.

At last came one of the merry troop,
The gayest laddie of all the group.

He paused beside her, and whispered low,
"I'll help you across, if you wish to go."

Her aged hand on his strong young arm
She placed; and without hurt or harm

He guided the trembling feet along,
Proud that his own were firm and strong.

Then back again to his friends he went,
His young heart happy, and well content.

"She's somebody's mother, boys, you know,
For all she's old, and poor, and slow;

And I hope some fellow will lend a hand
To help my mother, you understand,

If ever she's old, and poor, and gray,
When her own dear boy is far away."

And "somebody's mother" bowed low her head
In her home that night, and the prayer she said

Was "God be kind to the noble boy
Who is somebody's son, and pride, and joy."

—*Selected.*

GREAT THINGS FROM LITTLE.

Edward Everett Hale tells this tale of the Revolution: There was a little, lame blacksmith's boy, who, because he was lame, was obliged to remain at home when all his companions went to join Gen. Stark and fight the Hessians at Bennington. They had been gone but a little while when some soldiers galloped up, and asked if there was anybody at home. "Yes," Luke said; "I am here." "What I mean," said one, "is there anybody here who can shoe a horse?" "I think I can; I will try." So he put the shoe on the horse quite thoroughly and well. And when it was done, one of the men said, "Boy, no ten men who have left you to-day, have served your country as you have." It was Colonel Warner. When I read, Mr. Hale goes on to say, in the big books of history of Col. Warner riding up just in time to save the Battle of Bennington, I think of Luke Varnum. When I see monuments in memory of Col. Warner, and Gen. Stark, and even Burgoyne, I think of Luke Varnum. And often I think, "Does not every boy who does his duty have the future of the world upon him?" Had it not been for Luke Varnum's work that day, perhaps the battle of Bennington and of Saratoga might have gone otherwise. Did you ever think that on the hinge of a baby's tear hung the destiny of the world? We are here, perhaps, to-day, because of a tear that once glistened on a baby's cheek. It was the weeping of the little Moses in the bulrushes that touched the heart of Pharaoh's daughter, so that she had him taken to her home and nursed and trained in all the learning of the Egyptians. In the court of Egypt, he was prepared to become the forerunner of Christ, and the leader of God's chosen people. How little we know what any smallest act of our own may do! Who are you and I that we should pick and choose when we do not know what may come out of the little things God sets against our hands? Certainly we should not have had the perfect example of Christ had he not stooped for us to the noble doing of each daily duty. Do you not see how this daily life of yours may be God's mission for you, if only in it you will seek to do, as Jesus did, even the least things that the Father sets against your hand?

TEMPERANCE.

THE REPUBLICAN PARTY AND PROHIBITION.

I asked Senator Palmer this morning if it was true that he had made a prohibition speech at a meeting of Republicans in Detroit last week, as reported in the newspapers.

"No," he replied, "I didn't make a speech. There was a gathering of Republican leaders in our State for the purpose of consulting upon means and measures for the partv welfare,a sort of experience meeting, you might say, and I made a little talk which surprised some of our people."

"Did you come out in favor of prohibition?"

"I did."

"Did you advise the Republican party to take up the prohibition issue and make it its own?"

"Exactly so."

"Was your speech fully reported?"

"It was not."

"Would you mind telling me precisely what you said?"

"I have not the slightest objection. It was a little informal talk or consultation, as I have told you, and, while I cannot recall the exact words, what I said was that this question, which is already a cloud even larger than a man's hand, is soon to overshadow the whole sky; the gage had been thrown down to us in the last election and inquisition applied to all candidates by the saloon element demanding from them an expression of views on the whisky question that amounted to pledges. The Republican candidates who made these pledges were discriminated against by the temperance people, and those who did not were slaughtered by the liquor influence. I said that I believed in taking up the gauntlet thus thrown down, and, as a party, coming out on one side or the other of this question. Whenever the Republican party has asserted a great principle regardless of the immediate apprehensions and warnings it has always won; and the question now is whether we should take the lead in the prohibition movement or come in at the tail of the procession.

THE WAR ISSUES DEAD.

"Although a great majority of the Republican party regard those questions which the war developed of great interest—such as the rights of the Negroes in the South, the freedom of the ballot,and an honest count at the polls—a generation has come up which knows not Joseph, and new fuel is required to stir them up to the enthusiasm that existed when the Republican party achieved its greatest success. It is absolutely imperative that we have some great moral or sentimental issue to hold the Republican party together. I use the word sentimental in its highest sense. The tariff alone won't do,and I know of no other question that appeals to the homes and the hearts of the people of this country like the temperance question. I do not pretend to be a total abstainer myself, although a temperate man, but the question is whether whisky is going to run this country or the sober judgment of the people who are not under its influence.

"The strength of the Republican party is its weakness. By that I mean that the convictions of the individuals, the sentiments of its component parts, must be aroused and unified on some supreme idea in order to get the thinking men of that party to act together. You have to fire them with some great purpose or they will scatter. Each man thinks for himself, and I believe that the sentiment of the Republican party, the great majority of it, is already in favor of adopting the prohibition issue at State elections, and that within six years it will be compelled to adopt prohibition as a national issue. That is about what I said to our people at the meeting."

"Was there any dissent from your views?"

"Considerable. I noticed that most of our people dislike the use of the term prohibition,and they were nearly all in favor of stringent legislation to regulate the manufacture and sale of intoxicating liquor. They don't want to join the Prohibition party. The animosity toward some of the prohibition leaders, growing out of past campaigns, has made the name and the organization distasteful."

"How many men were present at this meeting?"

"There were about one hundred representative Republicans from all over the State of Michigan."

"How did your colleague, Senator Stockbridge, stand?"

"He coincided entirely with my views. I was surprised that he went as far as he did, but he believes as I do, that the strong should be willing to go without whisky rather than the weak should be overcome by it."

"How about the Congressmen? What stand did they take?"

"Congressman Allen is, practically, a prohibitionist, and he took very strong grounds,but believed in our present local option law. There was some opposition to my suggestion coming from honest,earnest temperance men who opposed it on the ground that all sumptuary legislation, so called, is contrary to the spirit of our institutions.—*Correspondence Chicago Daily News.*

BLAINE ON WHISKY AND TOBACCO.

The New York *Tribune* correspondent in Paris cabled the views of Hon. J. G. Blaine on the President's message last Wednesday night, in which that Republican leader expressed the following singular views on whisky and tobacco:

"Then do you mean to imply that you would favor the repeal of the tobacco tax?"

THE TOBACCO TAX.

"Certainly—I mean just that," said Mr. Blaine; "I should urge that it be done at once, even before the Christmas holidays. It would in the first place bring great relief to growers of tobacco all over the country, and would, moreover, materially lesson the price of the article to consumers. Tobacco to millions of men is a necessity. The President calls it a luxury, but it is a luxury in no other sense than tea and coffee are luxuries. It is well to remember that the luxury of yesterday becomes a necessity of today. Watch, if you please, the number of men at work on the farm, in the coal mine, along the railroad, in the iron foundries, or in any calling, and you will find ninety-five out of one hundred chewing while they work. After each meal the same proportion seek the solace of a pipe or a cigar. These men not only pay the millions of the tobacco tax, but pay on every plug and every cigar an enhanced price which the tax enables the manufacturer and retailer to impose. The only excuse for such a tax is the actual necessity under which the government found itself during the war and the years immediately following. To retain the tax now, in order to destroy the protection which would incidentally flow from raising the same amount of money on foreign imports, is certainly a most extraordinary policy for our government."

THE WHISKY TAX.

"Well, then, Mr. Blaine, would you advise the repeal of the whisky tax also?"

"No, I would not. Other considerations than those of financial adminstration are to be taken into account with regard to whisky. There is a moral side to it. To cheapen the price of whisky is to increase the consumption enormously. There would be no sense in urging the reform wrought by high license in many States if the National government neutralizes the good effect by making whisky with-

in reach of every one at twenty cents a gallon. Whisky would be everywhere distilled if the surveillance of the government were withdrawn the remission of the tax, and illicit sales could not then be prevented even by a policy as rigorous and searching as that with which Russia pursues the nihilists. It would destroy high license at once in all the States. Whisky has done a vast deal of hurt in the United States. I would try to make it do some good. I would use the tax to fortify our cities on the sea-board."

RELIGIOUS NEWS.

—Rev. Dr. John Williamson, of this city, gave to the Methodist ministers at their weekly meeting, a few days since, a wonderful experience which he had the past year. He is the pastor of Michigan Avenue church, and a year ago his health was so bad that his physician told him he would have to rest at least a whole year. It was with great reluctance that he agreed to do this; it was the greatest sacrifice of his life. Some months afterward this weighed on his heart so much that he cried aloud unto the Lord for divine aid. Dr. Williamson stated that at that time he held a sweet and indescribable communion with God, in which he was assured that his health would be restored. His physician had but recently assured him that he was as well as he ever was before, and he ascribes this wonderful cure entirely to divine healing. The relating of Dr. Williamson's experience caused quite a sensation, and many there were who agreed with him that it was an example of Divine healing.

—Mr. Spurgeon's secession from the Baptist Union of London, on account of the growing laxity of the churches composing it, has been followed by a withdrawal of a number of prominent clergymen of like conservative ideas.

—Rev. W. H. Brewster of Benton Harbor, Mich., has resigned, in accordance with a purpose entertained for some time. Having been ordained in 1839, he begins to feel the weight of advancing years and is desirous of laying aside the burdens of the active pastorate. His people are very averse to accepting his resignation, and an effort will be made to so lighten his labors as to enable him to continue. Mr. Brewster was pastor of the College church, Wheaton, for several years previous to 1872.

—In Augusta, Maine, where Dr. G. F. Pentecost has been laboring, the merchants closed their stores at 6 P. M., except on two days, to allow attendance of employes on the evening meetings.

—Rev. M. W. Montgomery, general Congregational missionary among the Scandinavians in this country, has returned from a three weeks' stay in Utah where he has been investigating the religious situation and needs of the 40,000 Scandinavians in that Territory, nearly all of whom are Mormons or seceders from that apostate church.

—Rev. S. H. Kellogg, who has spent fifteen years in faithful home missionary labor in Minnesota, has removed to California. His address will be Los Angeles.

—Dr. Justin D. Fulton is still delivering his series of lectures against Romanism, and was recently attacked by a mob in Biddeford, Maine, which stoned the hall and drove the lecturer away. Dr. Fulton, however, has returned to Biddeford, by invitation of the Protestant clergymen of that city and Saco, and has begun another series of lectures on the same subject.

—It is gratifying to know that the Water Street Mission, New York, founded by the late Jerry McAuley, is still prospered as a means of usefulness. At its fiftieth anniversary, held on a recent Sunday, the Rev. Dr. Parkhurst presented, in an address, the grand work done in both the McAuley Missions. All along the line of Christian workers the name of Jerry McAuley still gives inspiration in the great duty of recueing the perishing.

—Bishop Hurst says 8,000,000 of Indians in Mexico have never seen a copy of the Word of God.

—The first Christian church in the Congo Free State was organized in November of last year, and there are 1,062 converts in the Congo mission.

—Madagascar is almost a miracle of missionary triumph. The native Christians of that island have given more than $4,000,000 for the spread of the Gospel during the last ten years.

—The Bloomington, Illinois, Presbytery has a singular case on its hands in the shape of a church at Sidney composed entirely of women. They raised the money and built a neat little chapel and dedicated it practically free from debt. There being no male members to hold the offices, the Presbytery is endeavoring to complete the organization by electing elders. If they cannot find some male members they will have to let women take the places, which is what the women want.

—The Women's Foreign Missionary Society of the M. E. church has, in the past year, accepted twenty-three young ladies for missionaries.

—Dr. Munhall held a meeting for men only in the Doan Music Hall, Cleveland, Sabbath evening, Dec. 4. Some 3,000 were present, and at the close 400 rose to say that they renounced sin and accepted Christ. A yet larger number rose to signify their desire to be saved through Christ.

—A dispatch from Pittsburgh says that D. L. Moody, the evangelist, closed a series of three week's meetings in Pittsburgh Sabbath night. Two to four meetings have been held every day, except Saturday, and the Central Rink, seating some 3,500 persons, has been full at every meeting. On some occasions thousands have been turned away. The ministers of the city have been thoroughly united in this series of meetings and all bear testimony to the faithfulness with which the evangelist has preached the Gospel. No attempt has been made to number the persons converted, but the result will be a large accession to the memberhip of all the churches. The press of the city has given full and interesting reports from day to day, and some of them have published the sermons in full. Twelve or fifteen thousand attended the services on the last day. Mr. Moody returned Monday to his home at Northfield. After the holidays he will spend a month in Louisville, where a tabernacle seating 5,000 people is being built for his use. After leaving Louisville Mr. Moody will spend the rest of the winter and early spring on the Pacific coast.

LITERATURE.

CHRISTIAN LIBERTIES IN BOSTON. A sketch of recent attempts to destroy them through the device of a gag-by-law for Gospel preachers. Written and published by Wm. F. Davis, evangelist, and sold by H. L. Hastings, 47 Cornhill, Boston.

The struggle for constitutional and Gospel rights waged on Boston Common for several years, is more or less familiar to all readers of the American religious press. For several years evangelists like Bro. Davis, who feared God rather than men, have preached to respectful crowds who gather on the Common. Not until 1885 was there any serious interference under the city statutes forbidding such preaching. In that year the police made a descent on the Common and their net fell around large fish. Not only were Bro. Davis and some speakers from the Salvation Army taken in, but also H. L. Hastings, editor of the *Christian*, and Dr. A. J. Gordon, the eminent Baptist pastor. A few minutes before the secretary of the Y. M. C. A. had opened the meeting by declaring their purpose to make a test case against a vicious and unconstitutional city law. Dr. Gordon and the Y. M. C. A., however, fainted in the day of battle, paid their fine and let rights and wrongs take care of themselves on Boston Common. Not so did their fathers in the early days of that historic spot. But Bro. Davis has continued to preach every season. This year he was again arrested, and refusing to pay the fine, has been for weeks in jail. This book is a history of this battle. We wish it might be read by every hearth-fire in America. It would open many eyes to see the dangers that lurk for our liberties in rum-ruled, lodge-ridden legislation and courts. H. L. Hastings was fined $30 for simply reading three chapters of the Bible aloud on the Common. The same judge fined a man who made at the time, a little disturbance of this peaceable Gospel meeting, a paltry $3. Is Boston—is America willing to unread the noble apostrophe of Mrs. Hemans to the Pilgrims:

> "Ay, call it holy ground,
> The soil where first they trod,
> They have left unstained what there they found—
> Freedom to worship God?"

Shall we own the rule of degenerate days, and let the devil have his way with the rights of the public worship of God? Truly does this volume point out the evil counsel of the lodge in all this business. "Their intercourse," says the writer of the authors and abettors of the gag law, "with each other is by private winks, and signs and passwords, and grips, and plots, and secret meetings. By these means they devise, on the other hand, how to gratify their appetite for riches, and praise of men, high-sounding titles, foppish regalia, expensive dinners, after-dinner flattering speeches, vain parades, and whitewashed sepulchers. Whatever names these men may apply to themselves, they are really members of the Catholic, Apostate, Cainish, Sodomite, Balaamite, Nicolaitain, Romish, Rumish, Jesuit, Mormon, Masonic, Tobacco, Satanic church. From such separate thyself."

THE STUDENT'S MANUAL. By Rev. John Todd. Pp. 198. Price 25 cts. John B. Alden, New York.

If old Dr. Todd could know how many young men have blessed his memory for the past fifty-two years for this volume his soul would rejoice in the power God gave him to write. Over 300,000 copies of "Todd's Student's Manual" have probably been sold in English, besides numerous translations. The work is commonly considered unequalled in our literature, in the peculiar field which it occupies. It is an inspiration and a delight, a mine of practical wisdom to thoughtful, earnest-minded readers, and well deserves to be in the hands of every student, and of all who desire to become such in the best sense of the word. Were the old gentleman now living there would be a new edition with a chapter on college secret societies. He wrote years ago of these pests: "Unhesitatingly I give my decided disapprobation of what I deem secret societies in college and elsewhere." This edition is by far the finest we ever saw, and the price is about one-fifth the old rate.

The December *Century* opens with a frontispiece portrait of Lincoln from a photograph made about the time of his inauguration, which event is the subject of the present part of the Lincoln History. The narrative begins with Mr. Lincoln's departure from Springfield, and includes an authentic account of his farewell to his neighbors and of the speeches made at Indianapolis, Columbus, Steubenville, Trenton, Philadelphia, and Harrisburg. An exact statement of the facts in regard to Lincoln's secret night journey through Baltimore is given, accompanied by unpublished letters from Seward, Scott, and General Stone. Prof. Charles W. Shields, of Princeton College, contributes an important and interesting paper, entitled "The United Churches of the United States," being a review of the *Century* letters on Christian Unity. In summing up he says: "Never were the signs as well as the needs of such union more apparent, never was the feeling so deep and growing that the divisions in the Christian church must somehow come to an end." Mr. Kennan's second paper deals with the "Prison Life of the Russian Revolutionists," and answers the question, What is the specific nature of the wrongs which call forth, especially among the youth of Russia, such manifestations of fierce, passionate hatred for the Tsar, and which inspire such persistent and desperate attempts to take his life? An illustrated paper on "The Sea of Galilee" is contributed by Edward L. Wilson. The narrative is the result of personal observation and experience in Palestine, during which Mr. Wilson made a large number of photographs, which have been utilized in illustrations which accompany the article. The Tonic Sol-Fa System of writing and teaching music is similarly the subject of two short papers, one by Theodore F. Seward in advocacy of it, and describing its remarkable growth in England, and another, more critical, by Mr. H. E. Krehbiel, musical critic of the New York *Tribune*, whose conclusion is that the system is admirably adapted to the study of harmony and singing, but ill adapted to the study and practice of instrumental music.

The December (Holiday) number of the *English Illustrated Magazine* is an unusually attractive one. The full-page illustrations, of which there are no less than fourteen, among them a portrait of Rembrandt, by himself, Potato Planting, Study of a Head, from a drawing by Sir Frederick Leighton, and a portrait of Philip IV. The illustrated article, "The Sea of Galilee," by Laurence Oliphant, is of great value and interest. The writer has made careful explorations about this remarkable historical spot, and the result of his personal study of the site of cities, and of the rock-hewn homes of the robber bands whom Herod overthrew, is most entertaining. "Ornithology at South Kensington Museum," is another illustrated article of much interest. The continuation of Prof. Minto's story of England in the time of Wickliffe reveals to the animated reader surprising pictures of life and manners at that day. American readers will have little interest in the notes of old English coaching, or in the prolix theatrical article, though both are profusely illustrated.

The readers of *St. Nicholas* for December will read first the story of "Three Miles High in a Balloon," by a St. Louis reporter who ascended with others last June. The account is fascinating and so are the pictures, but the writer makes a serious mistake in telling of the loss of Donaldson in Lake Michigan and the reporter of the *Evening Journal* who went with him. Donaldson was attached to Barnum's show, and the ascent was made from the Lake front, Chicago, just before night. Frank R. Stockton administers a salutary little lesson to both young and old in one of his admirable stories, "The Clocks of Rondaine," the first part of which appears in this number; while J. T. Trowbridge gives an account of "How the Hart Boys Saw Great Salt Lake," which, with some exaggerations, gives a striking picture of some of the drawbacks in the Utah climate.

Every one needs a calendar for the New Year, and will appreciate the elegant one designed and engraved on steel for Messrs. Doliber, Goodale & Co., of Boston, Mass., who will mail it to any one upon receipt of ten cents in stamps or cash. It is one of Lowell's finest steel plate engravings.

Sciences for December 9 contains a resume of an elaborate paper on "The Corset," read before the Brooklyn Pathological Society by Dr. R. L. Dickinson. It is a remarkable exhibit of the physiological evils chargeable to the use of this fashionable engine of female suicide.

LODGE NOTES.

The Good Templar lodges all held a memorial service for J. B. Finch, Dec. 4, and took up collections to build him a monument. If Anti-masons had let him alone, the lodge would not be so anxious to vindicate his memory.

The convention of the Chi Phi College Fraternity met in Philadelphia. The sessions were secret. The following institutions were represented: Universities of Ohio, Virginia, Georgia, California, Yale, Vanderbilt, Lehigh, Franklin, and Marshall; Rennsalaer Polytechnic, Stevens Institute, Lafayette, Rutgers, Amherst, and Dickinson Colleges.

The forty-first annual convention of of the Theta Delta Chi fraternity was held at the Park Avenue Hotel in New York. Delegates from sixteen colleges and universities were present. The proceedings were secret, and continued several days.

At the late meeting of the Illinois Grand Lodge of Odd-fellows, Gen. J. C. Smith, Lieutenant Governor of Illinois, was re-elected Grand Scribe.

A report was submitted by a special committee of tho Indiana Grand lodge proposing the establishment of a home for the aged and indigent Odd-fellows of Illinois Indiana, Michigan and Wisconsin, and recommended its adoption. The motion when put was defeated by a heavy majority.

There were a few months ago 60,000 colored Knights of Labor in the United States; but since the massacre of the blacks in Louisiana the lodges will be turned out and broken up.

Local Assembly No. 7,143, composed of cane, whip and umbrella makers, of Philadelphia, has withdrawn from theKnights of Labor, and its members have formed an open Union.

At the final session of the District Assembly, Knights of Labor, of London, Ont., after a lengthy discussion, a resolution was passed urging secession from the United States General Assembly and the forming of a General Assembly for Canada, the latter body to have complete and unrestricted powers to adjudicate on all questions and business connected with the order.

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SUBSCRIPTION LETTERS.

The following have made remittances of money to the *Cynosure* from Dec. 5 to 10 inclusive.

J C Hetzel, G M Wildin, J A Bent, T Humphries, G Bent, T Marlow, J Simmons, Mrs J B Liggett, R S Shriver, H P Marks, Rev A King, W Berry, J N Norris, A Ellis, A C Lemm, R Platt, J W Collins, W H Stevenson, J L Wadsworth, S T Osgood, R H Carman, S Y Miller, S Lewis, J Nelson, N Bourne, G Clark, A Putman, J P Blake, L A Wickey, S C Pomeroy, F M Waldron, Miss S Kingsbury, S A Pratt, J C Telfus, W S Mitchell, L C Speer, Mrs A B Hubbard, M H Clark, Mrs M Dickinson, D K Leavitt, Miss L Griggs, E Walker, W L Bitley, W Patterson, C McMillan.

NOTICE

to those who receive the *Christian Cynosure* with this item marked. A friend has paid for the paper to be sent to you for a few months, with the hope that at the end of the time paid for you will wish to subscribe for it, but if you do not, *the paper will not be sent beyond the time paid for.* If for any reason you are not willing to receive it on the above terms, please send notice to that effect at once

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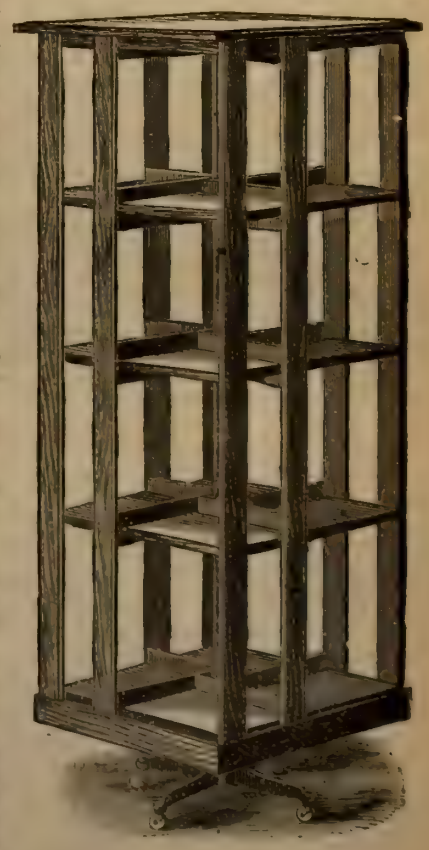

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SLEEPING APARTMENTS.

Some great writer has remarked: "It must not be forgotten that we spend a considerable portion of our lives in the bed-chamber, and, therefore, its healthfulness cannot fail to have a very important bearing upon our physical well-being." Everybody, indeed, who is actuated by a due regard for health and real comfort, will consider an equal degree of attention necessary in giving attention to the size, situation, temperature, and cleanliness of the apartment he occupies during the hours of repose as of the parlor, drawing-room, or any other apartment; and yet how very often do we find families crowded at night into obscure and confined chambers, of dimensions scarcely more ample than those of an old fashioned closet, while, perhaps, in the majority of instances, the best rooms in the whole house are set apart for the sole purpose of ostentatious display. Now it is very important that the largest and most elevated room, or rooms, upon the second floor of the dwelling, be appropriated for the purpose of sleeping, and that the same be properly ventilated during all seasons of the year.

There are few houses, the rooms of which are so situated as to render good ventilation impossible, and the influence of this practice upon the health of inmates is too important to permit being neglected from any slight cause. A bed-chamber should be divested of all unnecessary furniture, and, unless of considerable size, should never contain more than one bed. There cannot be a more pernicious custom than that pursued by some, indeed, by many, families of having their children sleep in small apartments, with two, and sometimes with three, beds, and crowded into the same room. It is scarcely necessary to observe that cleanliness, in the most extensive signification of the term, is, if possible, even more necessary with reference to the bed-chamber than with almost any other apartment in the whole house. The practice of sleeping in a room which is occupied during the day-time is extremely unwise. Perfect cleanliness and sufficient free ventilation cannot, under such circumstances, be preserved, especially during cold weather; hence the atmosphere becomes constantly more vitiated, and altogether unfit for respiration. While too great a degree of caution cannot be observed to avoid sleeping in damp rooms, beds, or clothing, the temperature of the bed-chamber, if possible, should never be increased, under the ordinary circumstances of health, by artificial means. As this apartment is to be reserved solely for sleeping, a fire is never necessary, excepting, possibly, during extreme cold weather, and, even then, temperature ought not to exceed fifty degrees.

A sleeping apartment, in which a heavy fire has been kept for several hours prior to retiring, may to some persons at first thought, offer great comfort. But, right here, great danger is very liable to occur since by heating the room to such an extent as has been referred to the system becomes greatly enervated, creating an increased susceptibility to the influence of the cold air, and thus the way is opened to the attack of some of the most serious diseases, especially of the throat and lungs. Happy, indeed, should those persons esteem themselves whose means forbid an indulgence in the form of luxury! A person accustomed to undress in a room without a fire, and to seek repose in a cold bed, will not experience the least inconvenience, even in the severest of winter weather. The natural heat of the body will very speedily render a person, under such circumstances, even more comfortable than he or she will be who sleeps in a heated apartment, as experience has amply verified. But this is not all. The constitution of the one accustomed to sleeping in a room which is not artificially heated will be rendered more robust and strong, and far less susceptible to the influence of atmospherical vicissitudes, than the person who is not so accustomed to sleep.—*George Newell Lovejoy in Good Housekeeping.*

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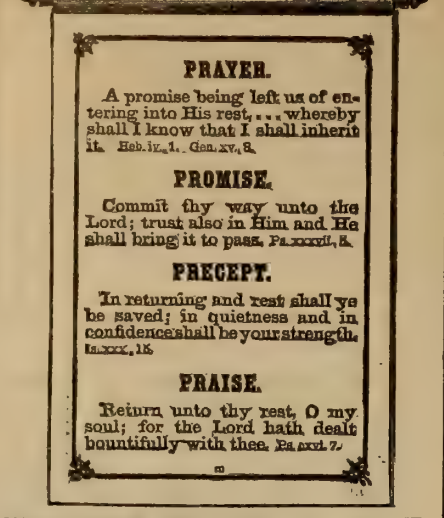
PRAYER.
A promise being left us of entering into His rest, . . . whereby shall I know that I shall inherit it. Heb. iv. 1. Gen. xv. 8.
PROMISE.
Commit thy way unto the Lord; trust also in Him and He shall bring it to pass. Ps. xxxvii. 5.
PRECEPT.
In returning and rest shall ye be saved; in quietness and in confidence shall be your strength. Is. xxx. 15.
PRAISE.
Return unto thy rest, O my soul; for the Lord hath dealt bountifully with thee. Ps. cxvi. 7.

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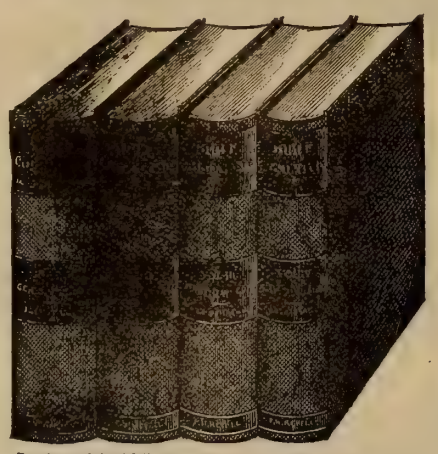

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2. Wild white pine (by this is understood plants from the forest), if dug, not pulled, where they grow in the sunlight, and are stalky, will be the cheapest, but we do not advise putting such plants directly in shelter belt rows. Instead, put them in well prepared ground in rows two feet apart, one foot in row, shade lightly, give thorough cultivation, take shade off next spring in cloudy weather, leave two years from planting, and then transplant in permanent rows.

TREES FOR OTHER PURPOSES.—By this we understand the most profitable trees to plant for other uses than shelter. We advise European larch for general farm uses, and red cedar for fence posts. They should be planted four feet apart in rows, and the rows four to six feet apart. It is better not to plant the larch in blocks, but in belts of from six to ten rows, and on the outside of all other timber—as they thus seem to retain their healthy condition to a greater age. No tree will make so large a proportion of straight, medium-sized timber as European larch. Red cedar will always be in demand for fence posts, is the easiest of all evergreens to grow; good two or three year-old plants, with fair cultivation, will make posts at ten years from planting. One of the main points of successful evergreen culture is thorough cultivation for the first two or three years from planting. The best-sized plants are those from one to two feet in hight, and that have been at least once transplanted. Great care should be taken by every one who handles them, either as digger, packer or planter, to never allow the roots to be exposed to the drying influence of sun or wind. Shelter belts should be planted at least one hundred feet away from the object to be sheltered. [Is not this distance too great for shelter?—ED.] For ornament, and on the lawn, a few of Menzie's spruce (when they can be obtained), balsam fir and hemlock, in cool, moist locations. A few of the dwarf kinds, mountain pine, Siberian arba vitæ, and Savin, are useful in the angles of walks and drives, and very beautiful. Among deciduous trees, the cut-leaved birch stands first. European and oak-leaved mountain ash, magnolia acuminati, and when it is once known, the Bolleana poplar will form some of the grandest trees yet introduced.—*Prairie Farmer*.

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NEWS OF THE WEEK.

WASHINGTON.

Hon. Joseph Chamberlain, of England, was given a dinner Friday night at Washington by Secretary and Mrs. Whitney.

Senator Spooner writes to a friend in Milwaukee that he will soon introduce a bill for a new public building in that city, to cost $1,200,000, and take charge of its passage through the Senate.

The National Republican Committee has voted to hold the next nominating convention of the party in Chicago on Tuesday, June 19th.

COUNTRY.

The jury in the case of John Arensdorf, on trial at Sioux City for the murder of Rev. Dr. Haddock, returned a verdict of "not guilty" at 9 o'clock Friday evening.

Dubuque brewers are excited over the recent decision of the United States Supreme Court in the Kansas prohibitory cases, and it was rumored Friday that they would voluntarily close their establishments. Sentiment in favor of compensation by the State is said to be growing in Iowa.

Johann Most, convicted of making an incendiary speech, was sentenced at New York Thursday to one year's imprisonment. The prisoner pleaded his innocence, maintaining that he was a victim of prejudice and perjury. His lawyers appealed the case and next day found a judge who admitted him to bail.

The total loss by fire in this country during November was $16,003,975, an increase of $6,000,000 over the same month last year. These figures are the heaviest for any November since the Boston fire.

Manufacturers of rubber boots and shoes perfected an organization at New York Friday, to be known as the Boston Rubber Boot and Shoe Trust. The phrasing of the documents of the combination is similar to that used in the papers of the Standard Oil Company.

A law suit is impending between Dr. Bell and Thomas A. Edison in regard to the phonograph or graphophone. It is said that Bell has perfected the instrument so that it records human utterances on prepared paper, and that when said paper is placed in another graphophone the communication can be heard in the voice of the sender.

The Illinois Railroad and Warehouse Commissioners filed a report with the Governor Friday upon the Chatsworth railroad disaster. They find that the Toledo, Peoria and Western railroad management is censurable for not keeping itself informed of the condition of its tracks.

The sudden appearance of water in many wells in Southern Wisconsin that have been perfectly dry since the drought of last summer has caused no little wonder among the people. Wells are filled almost to the top; streams run in abundance from side hills and from springs that have long been dry, and the creeks and small rivers, whose beds have been dry for months, are gradually rising, and bid fair to become formidable streams. The phenomenon occurred during a night, and is similar to that reported from Sangamon county, this State, and at Mattoon and vicinity, where abandoned wells that had been dry some months suddenly filled with pure water.

At Hot Springs, Ark., Sunday, the wife of Alderman Laughran died of hydrophobia. A ferocious bull dog attacked her two babes, and in rescuing them the brave mother was severely bitten. The wounds were cauterized and a mad stone was applied, but the woman died in horrible agony.

Near Cadillac, Mich., Thursday, a construction gang on the Toledo, Ann Arbor and Cadillac railroad attempted to make a crossing on the property of J. Chapin, a farmer. He ordered the men away and when they refused to leave the premises fired into the crowd, killing one man and injuring others.

An infernal machine was received Thursday by United States Marshal Jones of Kansas. Efforts were made to open the box by Colonel Jones, ex-Governor Glick, and others, and when the lid had been taken off the dangerous nature of the contents caused considerable alarm.

California wool growers met Thursday at San Francisco and adopted resolutions declaring that any reduction in the tariff on wool would seriously cripple the industry and greatly decrease the production. Congress is asked to maintain the present tariff on wool.

The Buckeye Flouring mills of M. W. Anderson, in Portsmouth, Ohio, burned Wednesday morning. The east wall of the building fell, and some six persons were taken from the ruins dead or severely injured.

FOREIGN.

It is reported that the people in the Bavispe district of Mexico, which has been shaken by earthquakes, are wild with terror and destitute of food and clothing, and unless aid is speedily furnished all will perish.

Paris dispatches announce that three shots were fired at M. Jules Ferry in the lobby of the Chamber of Deputies by a man named Aubertin. The wounds are slight. The bystanders tried to lynch Aubertin after he had fired the shots, but were prevented with difficulty from carrying out their intention. M. Ferry's assailant is a native of Rombach, in Moselle. When he made the attack on M. Ferry he was accompanied by an accomplice who was to have shot M Goblet, but who funked, giving as his reason that his revolver dropped to the floor. When Aubertin was searched by the police a paper was found on him which indicated that he and his confederate had drawn lots yesterday to decide who should do the shooting. The paper ends, "Death to intriguers. Our path is marked out to form an intelligent, disinterested, and patriotic ministry. So be it." Aubertin, the would-be assassin, is the author of various pamphlets and the inventor of several machines, the failure of which has reduced him to deep poverty, embittered his life and brought on occasional attacks of insane exaltation of mind.

Berlin dispatches announce the preamble of the new German military service bill. It abounds in plain speaking regarding the armies which Germany must calculate upon facing on the field of battle. It sets forth that the German army is composed of men whose liability to serve in the active army extends over twelve years, whereas in the Russian army the period is fifteen years, and in the French twenty years.

Lord Hartington's speech on fair-trade agitation at the Unionist conference in London has failed to satisfy English free-traders, and has given offense to most of the Conservatives. The Liberal-Unionist press has taken up the discussion vigorously, and declares that free-trade is distinctly a more important question than that of home rule for Ireland. They also declare that no alliance with the Tory party is possible hereafter if the Tories in their Parliamentary action are to be associated as a party with any measure directed toward protection.

MARKET REPORTS.

CHICAGO.

Wheat—No. 2	76¼@		76⅝
No. 3			70
Winter No 2			79½
Corn—No. 2			48½
Oats—No. 2			30⅜
Rye—No. 2			61
Bran per ton		16	25
Hay—Timothy	9 50	@12	00
Butter, medium to best	16	@	28
Cheese	04	@	12¼
Beans	1 25	@ 2	40
Eggs	21	@	22
Seeds—Timothy	1 80	@ 2	31
Flax		1	25
Broom corn	02½@		07
Potatoes per bus	50	@	75
Hides—Green to dry flint	07½@		13
Lumber—Common	11 00	@18	00
Wool	10	@	35
Cattle—Choice to extra	4 90	@ 6	25
Common to good	1 00	@ 4	75
Hogs	3 75	@ 5	60
Sheep	2 35	@ 4	40

NEW YORK.

Flour	3 20	@ 5	60
Wheat—Winter	90	@	94
Spring	89½@		93
Corn	61		62¾
Oats	36	@	44
Eggs	23	@	25
Butter	16	@	33
Wool	09		37

KANSAS CITY.

Cattle	1 25	@ 4	80
Hogs	2 00	@ 5	35
Sheep	3 00	@ 4	00

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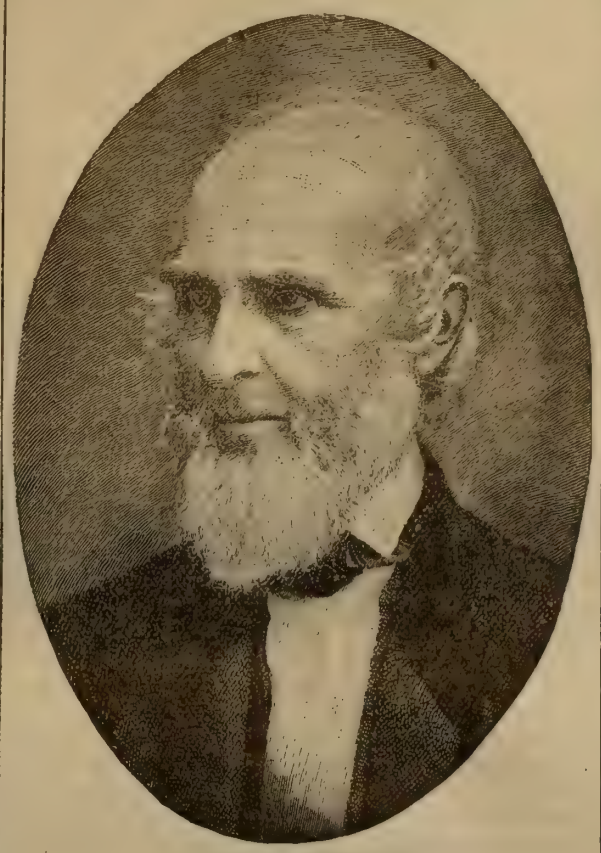
Our Chicago anarchists had another day of it last Sabbath. The bodies of Spies, Parsons, Fischer, Engel and Lingg, lying in a cemetery some ten miles west of the city, were removed to their final tomb and laid side by side under a huge stone. There was a repetition of the speech-making of the first burial, and of the swearing to revenge the dead and maintain the cause, but there was little enthusiasm. Captain Black, who spoke again, was subdued in his tone. The remembrance of former religious associations came over him, and his speech was like a sermon. He compared the anarchists to Christ only as they labored for human fraternity, but he showed how sadly he has apostatized by declaring they should be saved and "received into the mysteries of God."

Everyone who believes in the American constitutional right of free speech and a free press, especially for the proclamation of the Gospel, has an interest in the the Boston city election of last Tuesday. A majority of nearly 1800 in a total vote of 51,000 was given for the re-election of O'Brien, who last August graced a boxing match and belt presentation to the champion wife-beater and "plug-ugly," Sullivan. A majority of 8,483 was given at the same time for license; last year it was 4,437. This means a continuation of the rule of the Rum and Romanism which hopes to prevent the open-air preaching of the Gospel to the poor, and gives the hero, Davis, who withstands them, a year in jail for his temerity. Other cities of Massachusetts give no greater hope of deliverence from like evils. Lynn, Salem, and Newburyport are for license with 500 majority and Worcester by 190.

The late speech of Senator Palmer of Michigan indicates the strength of prohibitory convictions in that State. Six counties, under the local option privilege, have voted out the saloons, and this warning, with the late Supreme Court decision, is begetting a wholesome trepidation among the liquor dealers and makers. Their last move is a threat to close all the hotels in the temperance infected districts. In Branch county it is understood they have formed a combination of all the public houses to the effect that if prohibition prevails at the next election every hotel will close. This will be a grand opportunity for the good people of that district to get rid of a bad lot of landlords; and they should thank those gentlemen for timely notice. We remember hearing that Deacon Selah Loomis, who died in this State in 1872, kept the first temperance tavern between Detroit and Chicago nearly fifty years ago, and spite of threats of enemies and protestation of friends he made it pay. Temperance houses ought to be everywhere profitable in Michigan to-day.



JOHN G. WHITTIER.

Our Illinois Senator Cullom, of the Inter-State Commerce bill, has proposed to Congress a Postal Telegraph system similar to that so popular in England, and the Senate has appointed a special committee on the proposition. It is hardly expected the bill will become law at present, but the discussion of its merits will go on until the people generally will demand it. When Gould adroitly secured the Baltimore and Ohio telegraph, and so once more made the Western Union line the great monopoly, it was broadly hinted that he was now ready to sell to the Government. The national or private management of the telegraph is a question on which both sides have much to say; but discussion will give us full information, and no doubt the postal telegraph will in a few years be one of our popular institutions.

The appalling catastrophe in China, by which unknown thousands have lost their lives and millions brought to suffering and starvation, was not, perhaps, to have been unexpected. The Hoang Ho, or Yellow River, runs for 2,400 miles through the northern part of the Chinese empire in an erratic course. Its lower course is through great alluvial plains, and its swift current, which forbids navigation, bears to the sea vast deposits of sediment. Like our Mississippi its floods are confined by great levees maintained at great expense. As sediment has been deposited the artificial banks have been raised until over a part of its course the river runs in an immense artificial channel, entirely above the surrounding country. With the breaking down of this embankment September 28th last some 7,000 square miles of territory have been flooded, and the inhabitants drowned or driven wretchedly to higher grounds. The government is raising a large relief fund, but the greatest exertion cannot save multitudes from perishing. Thomas Paton, one of the American missionaries, writing from Honau Province, under the date of Oct. 28, says: "The newly gathered crops, houses, and trees are all swept away, involving fearful loss of life. The country was covered with fine winter braid, which is gone, and implies the complete destruction of next year's crop. 'Bread, bread,' is the cry of thousands who are on the river bank. Benevolent people go in boats and throw bread among the masses here and there, but it is nothing compared with the requirements. The mass of people is still being increased by continual arrivals, even more hungry than the last. There they sit, stunned, hungry, and dejected, without a rag to wear or a morsel of food. Mat huts are being erected for them to the west of this, but what it will be in two months I cannot conceive. The misery is increased owing to the bitter cold weather."

MY BIRTHDAY.

Beneath the moonlight and the snow
Lies dead my latest year;
The winter winds are wailing low
Its dirges in my ear.

I grieve not with the moaning wind
As if a loss befell;
Before me, even as behind,
God is, and all is well!

His light shines on me from above,
His low voice speaks within,—
The patience of immortal love
Outwearying mortal sin.

Not mindless of the growing years
Of care and loss and pain,
My eyes are wet with thankful tears
For blessings which remain.

If dim the gold of life has grown,
I will not count it dross,
Nor turn from treasures still my own
To sigh for lack and loss.

The years no charm from Nature take;
As sweet her voices call,
As beautiful her mornings break,
As fair her evenings fall.

Love watches o'er my quiet ways,
Kind voices speak my name,
And lips that find it hard to praise
Are slow, at least, to blame.

How softly ebb the tides of will!
How fields, once lost or won,
Now lie behind me green and still
Beneath a level sun!

How hushed the hiss of party hate,
The clamor of the throng!
How old, harsh voices of debate
Flow into rhythmic song!

Methinks the spirit's temper grows
Too soft in this still air;
Somewhat the restful heart foregoes
Of needed watch and prayer.

The bark by tempest vainly tossed
May founder in the calm,
And he who braved the polar frost
Faint by the isles of balm.

Better than self-indulgent years
The outflung heart of youth,
Than pleasant songs in idle years
The tumult of the truth.

Rest for the weary hands is good,
And love for hearts that pine,
But let the manly habitude
Of upright souls be mine.

Let winds that blow from heaven refresh,
Dear Lord, the languid air;
And let the weakness of the flesh
Thy strength of spirit share.

And, if the eye must fail of light,
The ear forget to hear,
Make clearer still the spirit's sight,
More fine the inward ear!

Be near me in mine hours of need
To soothe, or cheer, or warn,
And down these slopes of sunset lead
As up the hills of morn!

—*J. G. Whittier.*

HAVE YOU TURNED OVER A NEW LEAF?

BY REV. J. F. AVERY.

Many said towards the close of 1886, "Please God, I am going to turn over a new leaf next year." This and better might do; but this and worse will never do. Now, in all seriousness, "What hast thou done?" Perhaps thou mayest say, time enough yet. My intentions are good. It is only a lack of opportunity. The more convenient season has not yet come. The thought, will it ever be a more opportune season, is worth not only consideration, but demands prompt and deliberate action; because one All-wise hath declared and decided, "Now is the accepted time; now is the day of salvation."

Many have found, many will find it hard going to overtake neglected opportunity, and harder wooing to win rejected mercy. Mercy, charity-like, suffereth long, and is kind; but the door will be shut sometime. Then knocking and loud calling will bring no response save the admonition that salvation was without money and without price, free to all who heeded the voice and call of mercy. Therefore, now,despisers of love's free gift may go with diligence to buy of them that sell the needed oil and grace, but "Too late! too late!" will be the cry.

Neglect of so great salvation means eternal condemnation and self-torment, because when the King waited to be gracious ye would not come. Procrastination is the thief not only of time and opportunity, but it ruins all present and future success. Why not turn over a new leaf at once? Already Time's rude fingers have snatched from the calendar of 1887 all but the last page, as if angry because such golden opportunities have been so squandered, and in the life and memory of so many not only slighted and neglected, but worse by far, the passing days had been used by do-nothings, spendthrifts, and the ungodly in abusing and consuming their own bodies and span of life.

Procrastinators and waiters, beware! The judgment will not tarry. The day of reckoning is not far off. Time past is gone; the present flies; the future, who can count or tell. What a day may bring forth is past calculation or finding out. Not knowing what shall be on the morrow, let us endeavor not only to do with our might and with both hands diligently, each day's alloted task, but let us see to it that as the day breaks we ask counsel of God, and say, "Lord, what wilt thou have me to do;" "Not my will, Thy will be done."

Can any reader give a justifiable excuse for a leaf not turned? Will good resolutions unexecuted and broken yield soul satisfaction or a present and future profitable harvest? Have you so soon forgotten past resolves; were they only the fleeting fancies of a fevered brain, roused into activity with the thought, The year is almost gone? Still I have to do what in sober moments last year was vowed.

What caused you, then, to roughly count the cost and shudder at the greatness of the sum of wasted time and opportunity? Why did you say at the end of the year, "I must swear off, boys. I am going too fast; spending too freely?" Do you fear the year's closing books would show up the deficiences? Why did you shudder and pause as if feeling the chill blast of disgrace blowing from some unknown quarter? And why, with fevered brow and quickened pulse in an agony of fear, as if the furnace breath of the pit played upon you, did you say with clenched teeth, I must turn over a new leaf; this will never do if there be a hell? Maybe the Book of books is true, and why not? Can I better trust the insane babbling of smoke and spirit-heated brains, the logic and reasoning of men who have no love to God or hope of heaven in their hearts, than the pious pleadings and teachings of those whose love is proven? Yes, I must turn over a new leaf. Why was the pipe crushed beneath the foot, the flask flung out of the window, and the well-worn cards treated to cleansing in the fire? Was it not the prompting of God, the recollection that these things are unclean and defiling? Was it not a consciousness that they were sapping the will-power and energy of your better manhood?

These resolutions were good, but the new leaf of a regenerated self was not turned ere the year died. No cry went up to heaven, "Save, Lord,or I perish." The Sabbath did not find you a penitent and seeking sinner in the place your father loved so well. It was not known, it is not known by saint or sinner that you turned over a new leaf. Yet you know it is turn or burn. Come to Jesus now, or else hereafter depart from him forever. Now on the page made white by the blood of the Lamb can be written a worthier record. He who blotteth out the transgression of the past will give grace sufficient to those who trust in him, to keep and make a better record. The man whose trust is in God, and believes in honest endeavor needs not fear who shall see what is written over the smallest success thus attained. Jesus will write on the final leaf, Well done. He demands of none more than grace-given opportunities freely yield. But to all the cry is, "Now is the accepted time." "Go work to-day." Sinners may join hand in hand, but they shall not go unpunished. Signs of distress bring very little practical help now. Then the fool will prove the folly of trusting in an arm of flesh.

Mariners' Temple, New York.

THE MORAL WARFARE.

When Freedom, on her natal day,
Within her war-rocked cradle lay,
An iron race around her stood,
Baptized her infant brow in blood;
And, through the storm which round her swept,
Their constant ward and watching kept.

Then, where our quiet herds repose,
The roar of baleful battle rose,
And brethren of a common tongue
To mortal strife as tigers sprung,
And every gift on Freedom's shrine
Was man for beast, and blood for wine!

Our fathers to their graves have gone;
Their strife is past,—their triumph won;
But sterner trials wait the race
Which rises in their honored place,—
A moral warfare with the crime
And folly of an evil time.

So let it be. In God's own might
We gird us for the coming fight,
And, strong in Him whose cause is ours
In conflict with unholy powers,
We grasp the weapons he has given,—
The Light, and Truth, and Love of Heaven.

—*J. G. Whittier.*

THE ANCIENT ORDER OF THE NEHUSHTANS!

BY THOS. HODGE.

Not a doubt of it! They are an ancient order. They claim to maintain the worship instituted by Moses when he set up the Brazen Serpent by divine authority. Its divine power to heal ceased when its divine purpose was at an end, but the Nehushtans contended for its perpetual divine power, and no doubt condemned Hezekiah for destroying the Brazen Serpent which Moses had set up (1. Kings 18: 4) and for destroying all reverence for it by calling it only a piece of brass! The Nehushtans would feel this to be an outrage, and ever since have been always ready to maintain anything which at any time had a divine sanction—even when superceded by other divine appointments.

It was this rule of action that made some of the first Jewish Christians try to continue circumcision.

The largest body of modern Nehushtans may be called the Roman Catholic church. They admit the Gospel facts, and the miracles in proof of them; but instead of resting content with the sacred record of these facts, claim that divine, miraculous power is still inherited by their church for the same purpose. Thus the Holy Scriptures have become of only secondary importance to her people and so this Nehushtan church worships her wafer as the very body of the Saviour who died for our sins. Thus too, his command to "drink of the cup" is set aside and her wafer is given instead, to her deluded followers.

The ancient Nehushtans burned incense to their brazen serpent, and for thus doing we may almost literally charge some of the orders of modern Nehushtanism, men whose rites and worship are done in secret, while some of their symbols are displayed in the most ostentatious manner. Look, for example, at the Knight Templars when they try to enlist popular sympathy, as if they were using a Christ-given emblem by their display of the form of the cross on their flags as they march to do honor to their "Masonry divine!" Verily, their brazen display of the wooden cross would be far more appropriate in the form of the serpent itself; for it is more ancient than the cross, and would be equally true in all that it signifies to them. The same view may be taken of erratic doings by other bodies, which by human presumption invent rites for divine worship, or continue things—now discontinued—their divine purpose having been accomplished.

Some modern Christians will think very charitably of the Nehushtans. Was there any express prohibition not to 'burn incense" (1 Kings 18: 4) to the wonderful brass serpent that Moses had made? No. Therefore, why not preserve it with all due honor? Even so now-a-days, many do not support the Roman Catholic wafer, nor the display of the cross by a Masonic branch of the worshipers of the Great Architect; and they read with delight of the miracles done by Christ when on earth, and also of the power given to his apostles, etc., in proof of "Jesus and the Resurrection." But on the Nehushtan principle they imagine that these miraculous powers can still be exercised by themselves in the present day. They forget the great object which was served by the miracles of Christ and his first messengers. That was served and the record made then, as it had been of Moses and the prophets, whose testimony Jesus called his generation to believe; for if they would not, "neither would they believe if one rose from the dead." Every dispensation was introduced by supernatural manifestations, and often did "God speak to the fathers by the prophets," but "in these last days he speaks by the Son," the heir of all things, and by whom he will judge the world. He has called on all to "hear his beloved Son." Let man remember that the laws which relate to our bodies and to matter are as truly the laws of God as are those which relate to the Spirit, and that we have no right to ask him to suspend or change nature's laws for our personal benefit. How can his children regard such a thing as acceptable or reasonable service? On the contrary we must, as we are taught by our Lord's example in suffering hunger, etc., and by persecutions to be endured for righteousness' sake,submit to suffering, and even to be thankful for it, as one means whereby we are trained to say, "Thy will be done," and to be willing to leave our present state of existence for the glorious home above. Some in our day of light seem to give way to superstitions so gross that we cannot be surprised to see men prefer to follow the mere rationalist rather than such arrant believers! Let us all beware! for "even now there are many anti-christs," and "false teachers." Men were misled by false prophets in the olden time. The "devices of Satan are numerous and delusive as ever; therefore let those who think they stand "take heed lest they fall." "The Gospel is the power of God" to recover a lost world. Therefore let his people as an army be faithful to it, and to the ordinances which our Lord appointed to represent it, and they can then rest assured in his promise to be with them to the end of the conquered world.

Chicago.

THE GOSPEL MINISTER.

BY REV. J. M. FOSTER.

The minister of the Gospel is the ambassador of God. 'Now then we are ambassadors for Christ, as though God did beseech you by us," etc.

1. *He must be imbued with the Spirit of God.*

This is necessary to his being, as Calvin says, "a proper instrument of the Spirit." This new and spiritual life is the first and indispensable qualification—the *sine qua non.* He is utterly unfit to be a minister of the Word who has not been born again. A graceless preacher is a lifeless statue holding a burning lamp. A graceless preacher is, as Spurgeon puts it, "a blind man elected to a professorship in optics, philosophizing upon light and vision, discoursing upon and distinguishing to others the nice shades and delicate blendings of the prismatic colors." "If the blind lead the blind, both shall fall into the ditch." You must first feel yourself what you would have others feel. You must first weep yourself before you can cause others to weep. So you must be spiritually alive before you can be an instrument for awakening spiritual vitality in others.

"No one can inspire a taste, much less a passion, for the object of his own pursuit who is not himself most powerfully moved by it. It is the scintillations of his own zeal flying off from his own burning heart and falling upon their souls that kindles in them the fire which burns in his own bosom. Lukewarmness can excite no ardor, originate no activity, produce no effect; it benumbs whatever it touches." The fire from heaven consumed the sacrifice upon the Jewish altar. The fire of God's Spirit burns in the heart of the preacher of Christ. "His Word was in mine heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not stay." It is this fire in the heart that gives power to the witnesses of Christ. "We believe and therefore speak." "Knowing, therefore, the terror of the Lord, we persuade men." It is the irresistible in a man that makes him earnest. If he can keep anything back he had better do it, for, as Spurgeon says,uttering it would do no good. "Necessity is laid upon me, yea, woe is me if I preach not the Gospel." When Cicero spoke in the Roman forum the people said: "What a wonderful man!" But when Demosthenes spoke in the Athenian bema, the people shouted: "We will go and fight Philip!" The

mere rhetorician awakens applause; but the minister of Christ causes them to cry out: "Sirs, what must I do to be saved?'

It is no small encomium pronounced upon John Knox when they said, "He preached as if Jesus Christ were at his elbow." In spite of the threats of Queen Mary he went to St. Andrew's Cathedral, and, with his burning words of fire, aroused an opposition against the papacy which garrisons and arms could not withstand. An eye witness said: "It seemed as if he would ding the pulpit to blads and fly out of it." Martin Luther "never entered the pulpit without trembling." And yet when his friends endeavored to dissuade him from going to the Diet at Worms where he was to testify for Christ, he said: "I would go though there were as many devils there as there are tiles on the roofs of the houses." We have read of pilots whose hair turned from jet black to snow white while steering their vessel through a narrow pass, when moving the helm but the estimation of a hair might send their living charge into a watery grave. Endless life or eternal death are the issues at stake when a minister speaks. Spurgeon relates how an English surgeon and a French doctor were once comparing notes regarding a certain very critical operation. The Frenchman averred that he had performed it more than three hundred times, while the Englishman said that he had attempted it only on eight occasions. "But how many did you save by it?" inquired the Englishman. "Oh, none at all," was the answer; "but the operation was brilliant." "Ah!" replied the Englishman, "but I saved seven out of the eight." The mere worldling thinks of the display; the true minister seeks to save the soul.

Dr. Taylor uses this illustration: "A summer or two ago, a clergyman of the church of England, who was taking a holiday in Switzerland, came, in one of the mountain passes of that land, to a place of considerable danger, and as he was threading his way with care he heard a piercing shriek, which, at length, he found proceeded from a lady who was down on the side of the precipice in a position of awful peril, and who was crying for assistance. Taking a hasty survey of the situation, he went by what seemed to him the best way to her relief, and after making great efforts he succeeded in bringing her with him to a place of safety. The next day he went with a friend to show him the spot; but though he tried very hard, he found that he could not get any where near it. In the former instance there was *a life to be saved;* in the latter there was only a display to be made." The true minister seeks to save the soul.

2. *He must deliver God's message.*

God said to the prophet, "Preach the preaching that I bid thee." Like young Samuel who told Eli every whit that the Lord had spoken and kept nothing back, they are to declare the whole counsel of God. The severe charge given to the prophet Ezekiel should strike terror into the hearts of unfaithful ministers. "O son of man, I have set thee for a watchman to the house of Israel; therefore thou shalt hear the word at my mouth and shalt warn them from me. When I say to the wicked, O wicked man, thou shalt surely die! if thou dost not speak to warn the wicked from me, that wicked man shall die in his iniquities, but his blood will I require at thine hands. Nevertheless if thou dost speak, and he turns not, he shall die in his iniquities, but thou hast delivered thy soul." "Woe be to the shepherds of Israel that do feed themselves!" "Woe to the idle shepherds that do lead the flock. The sword shall be upon his arm and upon his right eye."

These warnings are needed to-day. A minister in Rochester said he would not dare preach against the liquor traffic, because it would divide his congregation. How many ministers are silent as to the delusions and crimes of the Masonic lodge for the same reason? It is a fearful thing to withhold the truth. Bunyan, in his "Sighs from Hell," pictures the unfaithful minister going down to pandemonium and being greeted by the taunts of the souls he had deluded. The minister must preach the whole Gospel. "I am determined to know nothing among you, save Jesus Christ and him crucified." He must preach Christ, in his person, offices and work, in his humiliation and exaltation, in his law, grace and reign. It is the same city of Jerusalem that you see whether looking from the mountains of Judea, the plain of Sharon, the height of Bashan, the desert of Paran, or the valley of Megiddo. So it is the same Saviour creating the worlds, giving the law at Sinai, suffering upon Calvary, ascending up to heaven, sending the Spirit and coming to judge the earth. Rowland Hill said, never preach a sermon without three R's: Ruin by sin, Redemption by the blood of Christ, and Regeneration by the Holy Spirit. He "prophesies according to the proportion of faith." In a lighthouse at Sandy Hook, "by a beautiful combination of the catoptric and dioptric principles, a reflector behind and a many-ringed lantern in front, things are so arranged that no ray of light is lost, but all are bent out to the wide ocean." Every part of divine truth must be brought to bear upon the mind and heart.

3. *He must leave results with God.*

His message attracts the friends and repels the enemies of Christ. "We are unto God a sweet savor of Christ, in them that are saved and in them that perish: to the one we are a savor of death unto death; to the other a savor of life unto life." Pass a magnet through a heap of iron filings and other substances, the filings are attracted, the other substances are repelled. The light is noxious to diseased eyes, and yet it is "a pleasant thing to behold the sun." It is said that vultures avoid the fragrance of myrrh, and yet it is the delight of sentient beings. Even so the preaching of the Gospel tends to save those who believe, but it brings destruction to those who believe not. It is like the sunshine, "which touches the meadows and makes them bloom in brighter verdure; which touches the sandy desert and makes it more dry and vitreous than before; which touches one metallic plate treated with iodine and it turns purple; another treated with nitrate of silver, and turns it black. The Gospel of the Cross was a stumbling-block to the Jews and foolishness to the Greeks, but the power of God unto salvation in them that believed. When Paul preached at Antioch the Jews blasphemed, contradicting those things which were spoken, while the Gentiles rejoiced, and entreated that the same things might be spoken to them the next Sabbath.

A minister must seek conversions. Without these the work is a failure. But he must also make it so hot for thieves, money-grips and libertines that they cannot stay. And that is just as sweet a savor to God as the former. I know a minister in the State of New York who was driven from his pulpit because he faithfully reproved the sin of covetousness on the part of the man who held the money-bag of the congregation. But the lash in the hands of the money-power did not injure the one upon whom it fell. Herod sent John the Baptist to prison for reproving him. Ahab sent Michaiah to the dungeon for reproving him. The persecutors were the sufferers. The sons of Israel sold Joseph their brother into Egypt. They, not he, were the real sufferers. The minister must deliver his message whether men will hear or forbear. "And the Lord said unto me, Behold, I have put my words in thy mouth. See, I have this day set thee over the nations and over the kingdoms, to root out, and to pull down, and to destroy, and to throw down; to build and to plant."

Cincinnati, O.

THE THEOSOPHICAL MOVEMENT IN INDIA.

Ernst von Weber prints in *Ueber Land und Meer* an interesting paper on the theosophists of India. He calls attention to the fact that students of *Volkerpsychologie* cannot fail to be impressed by India's awakening from her long intellectual sleep. To-day the new and fresh intellectual life may be observed from the Himalayas to Ceylon, and from the Indus to the fruitful lands of Burmah. This movement owes as much to the spread of the English language as to any other one cause. It is now customary for all educated Hindus to be able to speak the English language fluently, and the British Government has helped this on by its system of schools.

The Aryan Hindu is naturally of a metaphysical and speculative turn of mind, and it is, therefore, not to be wondered at that the newly aroused intellectual activity should have found expression in the so-called theosophical movement. The first impulse to this idealistic development did not come, however, from India itself, but from abroad. It came from the land which, as the writer cynically expresses it, is the most unfruitful soil for idealistic fruit, the United States of America. It was in New York, as long ago as 1875, that Colonel Olcott laid the corner-stone of the theosophical structure which was soon to exercise so wide-spread an influence. The principles of the cosmopolitan brotherhood of theosophists, which in certain particulars resemble those of the Freemasons or those of the Jewish sect of the Essenes, rapidly spread through other countries. The indefatigable apostle of the new society did his work so well, that the number of associate societies, which in 1879 was only two, increased in 1883 to ninety-three, and in 1886 to one hundred and thirty-two. Of this last number, 107 are in India, eight in Europe, fifteen in America, one in Africa, and one in Australia. The headquarters and administrative center of all these societies is Adyar, a rural capital in Madras, where Colonel Olcott dwells, on the banks of a river in a paradise of palms and flowers. His villa also serves as the gathering-place where each year in Christmas week more or fewer of the delegates of the theosophical societies throughout India assemble in convention. Colonel Olcott has managed to imbue thousands of men of the higher circles of India with his ideas. He is greatly honored by his fellow-theosophists, and is loved as a father and benefactor. His occasional journeys through the country are like triumphal processions, and his influence over the cultured classes of the Hindus throughout India is extraordinary.

Some idea of the objects and aims of the Theosophical Society may be gathered from the following selection from the declaration of principles adopted at the annual assembly of the delegates in 1886. The objects of the society are there set forth as, (1) to lay the foundation for a universal brotherhood of man, without distinction of race, religion, or color; (2) to promote the study of the Aryan and other Oriental literatures, religions, and sciences; (3) to investigate hitherto unknown natural forces and the psychical powers of man (which is pursued by a part of the brotherhood only). The brotherhood invites to membership all those who love their fellow-men, and who believe the divisions following from differences of race, religion and color, to be an evil; all students and scholars; all earnest seekers after truth; all philosophers in the East as well as in the West; all those who love India and desire the return of its former spiritual greatness; and, finally, all those who are striving after permanent good, and not mere passing pleasures and the interests of a worldly life, and who are ready to make personal sacrifices in order to attain to knowledge of the highest good. The society professes no special religion, and has in no wise the character of a sect, for it includes followers of all religions. It demands of all its members only such tolerance of other faiths as each man asks for his own. The society interferes in no way with the Indian laws of caste, nor with any other social customs and usages.—*Science.*

A NATIONAL EVIL.

On Thanksgiving day Rev. T. G. Morrow, of Paxton, Illinois, preached an able discourse in the United Presbyterian church, from which the following is an extract, showing the national danger from the lodge:

Another great evil is the numerous secret oath-bound societies. Whilst the keeping of secrets, either by an individual or a society, is not wrong in itself, yet an organization founded upon the principle of secrecy, is at least subject to suspicion, and we believe ought to be shunned by every follower of Christ.

Any individual may have certain purely personal matters, and every family may have some exclusively family interests that may very properly be kept private, because no one else can have any proper interest in them and because they do not directly affect any other individual, nor any public interest whatever.

But were a family always to act on the principle of secrecy—in concealing everything that is said and done; were they to invent signs and grips and passwords for the purpose of concealment; were they to admit no one under their roof without first exacting a solemn oath or promise, that nothing seen or heard shall be made known, under a severe penalty, every one would say there must be something wrong. Such a family would lose the respect and confidence of all persons whose respect is of any value.

The man who endeavors to conceal the business in which he is engaged or the place and manner of carrying on his business, exposes himself to the suspicion of his fellowmen. The public would lose confidence in him. He would not be regarded as a safe man.

Now it is not expected that business men will make all their business affairs public. But habitual secrecy, constant concealment and unwillingness to tell either friend or foe what business they follow or to speak of business operations, will cause any man to be regarded as destitute of common honesty. This fact shows that in the common judgment of men, constant concealment is suspicious and wrong. If then habitual secrecy on the part of a family or on the part of an individual in regard to business matters is suspicious and wrong, it must also be so on the part of associations of men.

An individual working in the dark may do much mischief, but an association thus working can do much more mischief. All those considerations which forbid individuals to shroud their actions in secrecy and darkness and require them to be open, frank and straightforward in their course, apply with equal or greater force to associations. This

concealment of actions and principles either by individuals or associations is inconsistent with the teachings of the Bible.

John 18: 20, the words of Jesus: "I spake openly to the world; I ever taught in the synagogue, whither the Jews always resort, and in secret have I said nothing."

Isaiah 29: 15: "Woe unto them that seek deep to hide their counsel from the Lord, and their works are in the dark and they say, 'Who seeth us? and who knoweth us?' "

Eph. 5: 11, 12: "And have no fellowship with the unfruitful works of darkness, but rather reprove them, for it is a shame to speak of those things that are done of them in secret."

John 3: 20: "For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth truth cometh to the light, that his deeds may be made manifest that they are wrought in God."

Again, these secret societies constitute an artificial relation in society. God has instituted the relations of the family, the church and the state or society. He has also imposed the obligations of these relations. These relations being divined and regulated, are designed and adapted to move on together and co-operate harmoniously, like the planets of the solar system. Their duties and obligations never interfere or conflict with each other. But here is a relation that cuts right across all other relations. It enters the family, it interferes between parents and children, between husband and wife, between brothers and sisters.

It enters society, interferes with its various relations, both civil and social. It enters the church, it comes between pastor and people and between members of the same church. It often produces alienation and distrust, if not positive discord and conflict. It is useless to say that membership in these societies need not conflict with a man's duty in his other relations. In the very nature of things they must and do conflict. We all know and see that they do conflict in a multitude of instances.

Again, many of these societies require of those who enter them an oath to keep secret their distinctive principles, signs and acts, before they are permitted to know what they are. This we believe is wrong, because those who take such an oath submit their conscience to the judgment of others, in that they bind themselves to conceal what others tell them will be proper and right for them to conceal, but about which they themselves know nothing, and also because they place themselves in a position which may and often does interfere with their obligations to God.

Again, some of these secret societies teach a false religion. That they teach a religion no one can deny. They have their altars, their chaplains, their priests and their rituals of worship. These are all peculiar to religion.

And in these rituals of worship and in their prayers and hymns and selections of Scripture, the name of Jesus Christ, the only Saviour of sinners, is carefully omitted. This must be done, or the Jew and the Mohammedan could not unite in their worship.

If these forms in which they engage are not acts of worship, they must be mockery. Does it not seem as if the followers of Jesus Christ should stand aloof from these associations, inasmuch as Jesus Christ himself has said: "No man cometh unto the Father but by me."

They have a religion without a Christ, hence it is false, and therefore dangerous to our Christian institutions.

FOREIGNERS AND ANARCHY.

The continuation of the rule of Rum and Romanism in Boston for another municipal term, suggests serious questions respecting other cities where the foreign, un-American vote is always a factor to be considered, if not a dominant influence. The late anarchist performances in Chicago and New York are a powerful influence in this foreign question, and incline not a few of the most conservative to agree with the opinion of the *Christian Intelligencer* below. The *Cynosure* has advocated, instead of positive and direct restriction, such a just enforcement of just laws that foreign assassins would wish to avoid this country. The Christianizing of our Constitution, the prohibition of the liquor traffic and of the secret lodges, with properly enforced regulations conforming to these measures, would afford most effectual and honorable check to this foreign invasion. The *Intelligencer* article reads thus:

Herr Johann Most's witnesses, whatever they did not prove by their testimony in the anarchist's favor, convicted themselves of at least two things—ignorance and atheism. One witness swore that he knew nothing about the government and yet intended to become a citizen of the United States. Judge Cowing, in sentencing Most last Thursday, said: "I have had 'citizens' here who did not know who George Washington was, who Lincoln was nor who was the President." The thought of making citizens out of such material is repelling. There is an instinctive recoil from the bare idea. Yet with our laws as they now are, it cannot be prevented. Citizenship is their right, which designing men are careful to see that they, in due time, claim and obtain, in the expectation of reaping a reward from their votes. Any twelve-year-old newsboy or bootblack in this city knows more about our government and institutions; could vote more intelligently, and is in every way better qualified for citizenship that one-half of the immigrants, even after they have lived here the prescribed time, and been naturalized. To say nothing about the inexpediency of the practice, it is unjust to our American-born youth, who must wait till they are twenty-one years of age before they can become citizens and entitled to vote, to admit to full-fledged citizenship after a short residence in this country the hordes of immigrants that land every week on our shores. The Rev. Heber Newton did not utter the sentiment of a visionary when he said in a recent sermon: "We are overtasking our powers in the effort to assimilate too much raw material. No country on earth ever attempted to make citizens on such a scale. We dare not keep on welcoming shoals of the most ignorant peoples of Europe. I say this is no narrow spirit. But if this flood of emigration is to continue pouring into our cities, justice cannot be done to it, charity cannot provide for it. We dare not continue to crown with a franchise the settlings of races utterly alien to our institutions. In Fall River to-day the American is out-voted by those who do not speak his tongue."

The examination of another witness in the Most case ran like this:

Q. Do you believe in the existence of a Supreme Being? A. I never gave much thought to that. I don't believe in the sort of god that we build churches for. I believe in a philosophical god, in a power which nobody on earth knows much about. He created the whole world. And I believe in natural laws which are governing the world.

Q. Do you believe that he punishes for perjury? A. I don't think that a philosophical god concerns himself much with such trifling things as are going on here.

What is meant by a "philosophical god" we have never heard explained, and therefore do not know, but it is evident from this man's conception that it is a god who does not concern himself about the affairs of men; who does not hold them responsible and will not call them to account. What is the testimony of an atheist worth, though he takes an oath to tell the truth? It is not a serious matter to him what his crime may be, or whether he tells the truth or a falsehood, since he holds himself to be amenable to human law only, and unaccountable to a Supreme Being. Anarchists are given credit for possessing the courage of their convictions. They have courage, it is true, but it is of the lowest order; it is the courage of the brute, blind, impetuous; or, the courage of the fool, who saith in his heart there is no God. It is this atheism that makes anarchism bold and diabolical. It cheapens crime. It is the bottom fact in their persistent assaults on law and life.

Deep, threatening under-currents of evil are bringing to the top in this country questions that will claim the profound consideration and careful action of our legislators, like these: Can we afford to let men vote who know nothing about the genius of our government and the spirit of our institutions, and who are too ignorant to write their names on their ballots? Is not our country too free, tempting the vicious and lawless to convert liberty into license? Shall unrestricted immigration be any longer encouraged? Already a bill has been introduced in Congress proposing restriction by making consular inspection and a certificate of good character indispensable pre-requisites to immigration. This subject is rapidly gaining prominence. The demand is growing imperative, irrespective of religious creeds and political parties, for some law of restriction which it is within the power of Congress to enact.

Give me the money that the working classes have spent for rum during the last thirty years, and I will build for every workingman a house, and lay out for him a garden, and clothe his sons in broadcloth and his daughters in silks, and secure him a policy of life insurance, so that the present home may be well maintained after he is dead.—*Talmage.*

A law has been passed and is vigorously enforced in Copenhagen by which every man leaving a wine-shop drunk is conducted back to the tavern in a vehicle at the expense of the wine merchant who allowed him to get drunk on his premises.

THE N. C. A. CONVENTION AT NEW ORLEANS.

When men began to multiply on the face of the earth and wickedness became exceeding great, God commissioned civil government and the church to secure the heritage of liberty and happiness, and perpetuate justice, judgment and mercy under the divine injunction, "Do unto others as ye would that others should do unto you."

Since sin invaded the first Eden of purity and innocence, ambition and avarice have dominated in the human heart, until history demonstrates the fact that no people can safely intrust their fortunes to irresponsible hands; that to conserve personal freedom, and protect civil and religious rights against the encroachments of unscrupulous leaders, the people must exercise that "vigilance which is the price of liberty."

If danger is more imminent under one form of government than another it is that in which a majority rule at the ballot box. A palsied arm cannot smite down a haughty foe, and a nation may not permit the dissipation of its vital forces by internal enemies, or the rupturing of its unity by hostile bands and long maintain its authority or even continue its existence. Hence the stability of the American Republic can only be assured by that good faith which inspires mutual confidence, disarms jealousy, and results in hearty co-operation for the welfare of all alike.

It is evident that a government based upon secrecy and selfishly administered for the benefit of the minority to the exclusion of the majority must be the enemy of a government by the people for the whole people, and of the race. It is a well-known fact that there is in our midst a despotic government of foreign origin, having a trained and equipped soldiery of its own, which professes to confer upon its members extraordinary advantages, by mystic arts. That its movements are characterized by the utmost secrecy, and the lips of its subject sealed with an oath or solemn obligation, binding the initiate to secrecy, obedience and mutual succor, while excluding more than one-half of the human family from any share in its counsels or avowed benefits.

Intrusted as we are under God with the keeping and destiny of the church and this great nation, we are confronted by a Secret Empire with organized forces armed, drilled and grasping for power, already numbering its subjects by hundreds of thousands, and counting its treasures by hundreds of millions, which we must meet and overcome by "the sword of the Spirit, which is the Word of God; or cower like cravens at its feet. The issue is thrust upon us, and how best to meet it is a question taxing the ablest and best talent of our day.

Some believe this Secret Empire doomed to speedy dissolution by its own inherent elements, and would leave it to work its own ruin. Others advocate aggressive measures for its overthrow. Some say it is purely a moral question and should be left to the ministry and the churches for solution. Others go further and insist that it should be rebuked socially, outlawed in commerce and made an issue at the ballot box. In whatever else intelligent men differ, all agree that wise, conciliatory and effective methods should be adopted and the opposition united upon the most effective plan for securing the end sought by all.

To secure this union the National Christian Association was organized May 7th, at Pittsbugh, Pa., "to expose, withstand and remove secret societies, Freemasonry in particular, and all other anti-Christian movements, in order to save the churches of Christ from being depraved, to redeem the administration of justice from perversion and our republican government from corruption."

Its objects have been endorsed and its work encouraged by such eminent men as Pres. C. G. Finney, Bishop D. Edwards, A. M. Milligan, D.D., D. A. Wallace, D.D., James McCosh, D.D., Joseph Cook, A. Spaeth, D.D., T. H. Haselquist, D.D., and many others.

Through the labors of Rev. H. H. Hinman and with the hearty co-operation of educators, ministers and distinguished civilians, an inviting field has been opened in the Southern portion of our country; and to further the general cause of Christ and civil liberty by encouraging and strengthening our brethren and diffuse information and stimulate greater activity on this line of Christian work, the National Christian Association will, D. V., hold its twentieth annual convention in Central Congregational church, New Orleans, February 17th, 18th and 20th, 1888.

The general object of this convention is to consider the relation of the secret lodge system to the church of Christ and to civil government. An interesting programme has been arranged and able speakers engaged to discuss vital issues upon a

broad basis. Opportunity will be given for brief volunteer speeches and all are invited to attend.

J. P. STODDARD, *Gen. Agent and Sec'y.*

"A minister without boldness is like a smooth file, a knife without an edge, a sentinel that is afraid to let off his gun. If men will be bold in sin, ministers must be bold in reproof."—*Selected.*

REFORM NEWS.

OHIO AGAIN REPORTS GRANDLY.

An incident of the State Convention—Licking county friends—He knew Odd fellowship better than Solomon—A Doctor on a front seat—A Conclave Note—Look out!—Drop the muckrake.

UTICA, Ohio, Dec. 14, 1887.

DEAR CYNOSURE:—The report of our recent State meeting was very meager, considering its excellence. This was perhaps my fault as I relied on others. Among the grand testimonies to which we listened was that of Jerome Moody of Mountville, Morgan county. Mr. Moody had for years walked in darkness, being blinded by the lodge, but is now rejoicing in the light. He is endeavoring to rescue others and desires that I assist with lectures. But for a protracted meeting I should be with him now. Learning of this I have come to work for a time in this section.

Utica has for years been noted for its reformers, being the home of many Covenanters and Mr. Caleb Lyons, who, though not able to run the car of reform, has in a substantial way pushed. I received a cordial welcome at his home, as elsewhere. I missed the council of our former recording secretary, Rev. W. J. Coleman, but found the seed he had sown in a county lecture against the lodge not without fruit.

Saturday morning I made my way to the home of Mr. Elmer Harrison, living near Martinsburg, and found him to be a young man with too much judgment to be deluded by lodgery. He attributed his conversion to our principles and later subscription to the *Cynosure* to his experience in being initiated into the Sons and Daughters of Temperance. We soon arranged for lectures in the Disciple church. Sabbath morning and afternoon I attended the Methodist and Baptist churches, and was invited in both instances to participate in the services. I accepted the latter rather reluctantly, as the preacher's breath smelled strong of tobacco. He told the Lord in prayer that he knew the difficulties under which they as a church labored. I was not at all surprised that they labored under difficulties, when I heard the sermon and learned afterward that he was a zealous advocate of Odd-fellowship. He said, "I have traveled and lectured for the order, and am well posted on their charitable work from the days of Solomon down." He said he would be willing to discuss the subject with any man, but was not prepared just now, and would not want to discuss among his people. I went away feeling that if Solomon had seen him he would have exclaimed, "Vanity of vanities; all is vanity!"

Owing to the darkness and bad roads we arrived at the church a little late in the evening, happily to find it well filled with an excellent audience, which I endeavored not to disappoint. The Lord helped me graciously to present the truth in such a manner as to win the favor of lovers of light, and anger of those who sought darkness. A vote was taken at the close which expressed the people's wish to have the subject further discussed.

Monday evening was very dark but the house was again filled. A doctor of the place, who was a leading Mason, was on the front seat. As I hung up my chart and proceeded to give away the mysteries for which he had paid so much, he appeared somewhat uneasy. Before concluding I gave my usual invitation for any member of the lodge to ask questions or make remarks, reserving the right to ask them questions. The doctor asked if I would be willing to discuss the question with a man whom he might get. I assured him I would be glad to discuss with any fair-minded man. He replied that he thought he could get a man. I asked the doctor several questions to which I received prompt replies; but when I asked if he was prepared for initiation in the manner indicated, he replied, "I am not on the witness stand." I urged that he reply either yes or no, calling the attention of the audience to the fact that he had answered other questions promptly. In short, he proved to be on the witness stand, and the audience was satisfied with his testimony, as expressed somewhat in the collection received. I have taken six subscriptions to the *Cynosure* here and expect more to-morrow.

Since my last writing I have learned much of the workings of the lodges in this State. At the recent Knight Templar Conclave in Columbus $2,000 were spent for a single supper and ball. The belle of the evening was a woman of immoral character. There was a constant procession from the Park rink where the ball was going on, to the Park saloon. I make this statement on the authority of a leading man in a Christian church of that city who was fully conversant with the facts stated.

There is a man going around in our State trying to organize Prohibitionists into a secret society. *Look out for him!* The devil always has dead flies to spoil every good ointment.

Friends, if there ever was a time when we should stand firmly together for God and the right, it is now. Some are constantly complaining that we have not done away with secret societies, but rather they are increasing. They are looking every day to their little ten-acre lot, instead of the Lord of heaven and earth. Of course they become disheartened, discouraged, drop their *Cynosure*, and sit around like an old tub of sour-krout, good for nothing, and in the way of everybody. Oh, let us not with a muckrake get down and gather the straws of earth, but look above to the glittering crown. "The darkest hour is just before the morning." If you want light hear the words of the Saviour, "Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light."

W. B. STODDARD.

CORRESPONDENCE.

THE SABBATH AND TEMPERANCE MOVEMENT IN NEW YORK.

NEW YORK CITY, Dec. 14, 1887.

EDITOR CHRISTIAN CYNOSURE:—A mass meeting was held Tuesday evening in Steinway Hall "in favor of the Sabbath and Temperance." Hon. William H. Howland, Mayor of Toronto, was the chief speaker. He made this motto a fixture in the Mayor's office, "Except the Lord keep the city the watchman waketh but in vain." The Sabbath was made the keystone of the moral arch. Street cars are not allowed to run in Toronto on Sabbath. The saloons are closed from 6 o'clock Saturday evening until 6 o'clock Monday morning. Only one saloon is allowed to every 400 people. The control is taken out of the hands of the municipal authorities. The amount of liquor consumed has been reduced from seven to three and a half gallons per caput. In the United States thirteen gallons per head are used. It is all very well to talk of moral suasion, but social necessities must take the shape of law or social tyrannies will do so."

Joseph Cook followed. He said: "Let us thank God that there is one city in America which has quit fooling with fools." "You can fool some of the people some of the time. You can fool some people all the time, but you can't fool all the people all the time. The chief mischiefs in the respectable circles are, so far as the temperance reform is concerned, poltroonery and procrastination. In the name of the poltroonery that preceded the abolition of slavery, I ask you to take courage and trample on the poltroonery in dealing with the liquor traffic. Just as you saw it your duty to refuse to vote for any party that was on its knees to the slavery power, so I say in the name of God refuse to vote for any party that is on its knees to the whisky ring." Strong resolutions were adopted calling upon Christians in New York to demand the closing of the saloon from Saturday evening to Monday morning, to abstain from Sabbath traveling, either for pleasure or gain, and to discontinue the publication, buying, selling and reading of newspapers on Sabbath.

Last Sabbath morning and afternoon I preached in the Willoughby Avenue Reformed Presbyterian church, Rev. J. F. Carson, pastor. In the evening I preached in the Franklin Avenue Presbyterian church, Rev. J. W. Hageman, pastor. This congregation numbers 580 members. I was very much taken back when I went to the church and learned that Bro. Hageman had made the following announcement in the morning: "I announced last Sabbath that I would preach to-night on the 'Christian Conference' at Washington. I was providentially kept from attending. But I have done equally well in securing the services of one who was there and who will speak on that subject." A very large audience turned out.

On Monday morning I visited Union Theological Seminary and conferred with Dr. Schaff. He very kindly consented to secure a hearing on National Reform before the Society of Inquiry. The lecture comes the second Monday in January. On Tuesday I visited Poughkeepsie, a city of 22,000 on the Hudson, midway between New York and Albany. I first interviewed Rev. Francis B. Wheeler, D.D., Presbyterian pastor. He was well acquainted with our movement and had read the *Statesman* for some years. I next visited the Eastman National Business College, C. C. Gains, president. They have a new and commodious building and 300 students, and the president said, "We are like the temple of Janus, never closed." They have a regular course of lectures. National Reform was given a place on their programme, so I will be heard there. I called on the editor of the *Eagle*, the Republican paper of the city. He very cordially accepted of a column article on our movement.

At Vassar College I spent a half hour very pleasantly with the president, Rev. James M. Taylor, D.D. The college was founded in 1861 by Matthew Vassar. They have 200 acres of ground. After erecting the buildings, he left $275,000 endowment. His purpose was "to found and perpetuate an institution which should accomplish for young women what our colleges accomplish for young men." They have thirty-five "officers of government and instruction" and 300 students. The doctor says, "We are like a family here." "The hours for rising and retiring, the warming and ventilation of rooms, the choice and preparation of food, and the sanitary regulations of the college, are all carefully directed." It is two miles out from the heart of the city.

The elevated railroads in New York carry 500,000 passengers daily. At first they carried morning and evening for 5 cents and charged 10 cents during the day. And when they changed to 5 cents all day, their expense increased $800, but their income $7,000 per day. It is proposed to have underground railways. East river and North river are to be tunneled. These railroads are the product and life current of modern civilization, but they are fast breaking down the Christian Sabbath. Those who hold stock in them are guilty of breaking the Fourth Commandment.

J. M. FOSTER.

HE PINCHED THE BABY AND RAN AWAY.

ADRIAN, Mo., Dec. 10, 1887.

DEAR CYNOSURE:—On or about the first of November last I attended our district meeting at Greenfield, Dade county, and arranged with Bro. M. N. Butler for a series of lectures in Bates county at sometime in the future. Bro. Butler arrived at my house November 30th, and after a short rest we saddled our ponies and were soon in the country billing a meeting at the Fairview school house. Three hours' notice gave us a full house the first night. The second night standing room was in demand. Men and women came for miles, who had not been to church for years. They listened with profound interest to the Bible reading, and at last to the so-called secrets of Masonry. The people were astonished to know that their Masonic neighbors had gone through so much silly tom-foolery and got nothing but that magic word "Mah-hah-bone." A Mason present, the children at school said, pinched his baby to make it cry, so he could have an excuse to go home, which he did before the description of the resurrection of Hiram Abiff. The meeting closed with great enthusiasm.

Bro. Butler announced that he would lecture Sabbath afternoon on the religion of Masonry. Friday afternoon we billed at the Coleville school house for Friday and Saturday nights, and distributed literature over the greater part of four townships. The hour arrived; the people came through the mud and darkness and listened while Bro. Butler gave us the truth. The second night the old school house was completely packed; some members of the fraternity were present, but silent, although they could not sit still on their seats.

We have many warm friends at Coleville to whom we feel under obligation, more especially Bro. Perry Fancher and wife, who cared for us and our ponies one day and night. They are deeply in sympathy with our cause, and will read the *American* hereafter. We have met no obstacle but what has been removed. The United Brethren by their trustees closed their church against us, but the school house was opened for us, and the Lord has been with us all the way through. The Masonic preacher failed to fill his appointment at the Fairview school house. At 2 P. M. the people began to gather. Bro. Butler unpacked his Masonic library, and for three hours he showed the people, in the presence of the Worshipful Master of Crescent Hill Lodge, No. 168, that he was master of his subject.

Monday morning we started across the country for New Lancaster, Kansas. About sundown we reached the home of Joseph F. Cook, who is in sympathy with us. The next day we met the trustees of the Union church, who welcomed us by giving up their prayer meeting in favor of the lectures. The audience increased until there were not less

than three hundred and fifty people listening to Bro. Butler while he revealed the so-called secrets and the religion of Freemasonry.

We met many warm friends at Lancaster, one of whom was the Rev. Wm. Huffman, who I had not seen for twenty years. He has read the *Cynosure*, and Ronayne's and Bernard's exposes. He is getting feeble, though faithful as when younger. I started for home next morning, and Bro. Butler for Olathe, Kansas. I am trusting now in the Lord for the result of our work. T. A. COOK.

PITH AND POINT.

A FREEDMEN'S SCHOOL IN NORTH CAROLINA.

We are still at work here among the pines of North Carolina, where we have opened a school and for nearly ten years devoted our time to directing and teaching this poor people. Here we have opened a reading room for the Freedmen, and we need books and magazines and money to fit up the building. If the friends of the Freedmen wish to engage in a good work now is a rare chance to erect a suitable cottage for library and school purposes. Our work is unsectarian.—MRS. N. A. RUTHERFORD, *Missionary Teacher, Lumberton, N. C.*

MORE PRAYER AND WORK NEEDED.

Masonry is gaining here. Two weeks ago they organized two new lodges in Coshocton, and nearly all belong to the Masons. The lodges are made up of all kinds of characters, the infidel, the profane swearer, the Sabbath-breaker, the gambler, the drunkard, and some other characters still lower, with a sprinkle of professed Christians. —WILLIAM M. BOYD, *Canal Lewis, O.*

ANARCHY AND SECRETISM.

I am taking an active part in a literary and debating society at our new shool-house, called "Union Hall," where society is hunting a nucleus to form around and shape its future character, as a neighborhood having a moral influence in the world. Our question for debate next Tuesday night is: "*Resolved*, That secret organizations are the source of all anarchy," I taking the affirmative. It's a great question and my whole soul flows out in it.—L. D. BROWN, *Morenci, Ind.*

A TESTIMONY WORTH HAVING.

The *Cynosure* is a first class Gospel witness for Christ —Christian in spirit, pure in doctrine, with kindness and courage of the martyrs in proclaiming it. The Lord bless its editors and publisher and readers.—GEORGE CLARK, *Oberlin, O.*

A WELCOME WAITING.

Oh, that I could have some of the old veteran reformers visit us! That dear old President Blanchard, how I should love to hear him speak before I depart and go home; Bro. Charles Blanchard—I heard him lecture in Freeport some ten years since; dear Bro. Hinman, who has broken bread at my table in Freeport; Bro. Stoddard —if they ever come this way may the Lord direct them to Alta Vista, sixteen miles southwest of Alma, Kans., on the new R. I. R. R.—JESSE HUNTER.

VOTES AS HE PRAYS.

I am the only one here that openly says, "I will not vote for a man that takes his drinks or belongs to a secret order, if I know him to be such." True, we have a Dunker church of twenty members, and the preachers are opposed to secret societies, but they say, "Who shall we vote for, if not for a secretist." I say, Let us rally and together select our men.—J. T. CULLOR, *Julesburg, Col.*

BIBLE LESSON.

STUDIES IN THE NEW TESTAMENT.

LESSON 1.—Jan. 18.—Herod and John the Baptist.—Matt. 14: 1–18.

GOLDEN TEXT.—And his disciples came and took up the body, and buried it, and went and told Jesus.—v. 12.

[*Open the Bible and read the lesson.*]

COMMENTS ON THE LESSON BY E. E. FLAGG.

1. *Superstition and cruelty are close allies.* vs. 1, 2. Some one has said that "they who will not have gods create spectres." The farther people rebound from Bible truth, as a rule, the more ready they are to become the dupes of spiritualism and the grossest forms of error that ever taxed human credulity. The cruel are usually superstitious. Only the murderer of John the Baptist could have entertained the wild idea that Jesus was John risen to life. Charles IX. could see in his last hours only the ghosts of the murdered victims of St. Bartholomew's day; but there is no reason to suppose that martyred saints ever left their abodes of bliss to terrify their most cruel persecutors. His own guilty conscience created the phantoms of terror which thus beset his dying bed.

2. *Herod's rash oath.* vs. 3–7. Herod was a weak, as well as a cruel and superstitious man. He allowed himself to become the minion of the wicked Herodias, as Ahab of the more notorious Jezebel. To please her he imprisoned John and would have put him to death, only he feared, not to commit an atrocious murder, but "he feared the multitude." A good man fears nothing but sin; a bad man fears what people will think of him. We have here an example of the faithful preacher who declares God's truth without respect of persons, like old Hugh Latimer before Henry VIII. Many say that the pulpit has lost its old power over men; if this is so, it is because it has lost its old courage in rebuking sin. Herod and Henry VIII. were kings; both John and Latimer might have sheltered themselves behind the miserable sophistry that honor to the office demanded that they be silent regarding their sins. How many ministers who preach before our Presidents, governors and others in authority are John the Baptists? Yet none need more to have the plain, unvarnished truth set before them. There is a popular idea in regard to our Chief Executive that "we must honor the office if we cannot honor the man;" and even if a lover of wine, or a violator of the Seventh Commandment is elected to the White House, his sins are condoned by press and pulpit in deference to his high position. But the skin-clad desert prophet never reasoned in this fashion. He believed that a high office so far from being a shield against rebuke should draw down the deepest thunders of God's offended law. Herod's promise was that of a dissolute man, too full of wine to weigh his words or remember that he would be held accountable at the day of judgment for even the idle utterances of the passing moment. Of course he never supposed that a beautiful, delicately-reared princess would outrage every natural instinct by asking for the gory head of John the Baptist. So men who take lodge oaths never dream that they may be asked to shield a murderer or a traitor, or even to become traitors or murderers themselves; but in reality they promise by the very terms of their oath exactly what Herod promised Herodias's daughter—whatever the lodge may ask.

3. *The sin of keeping wicked oaths.* vs. 8–12. The king was sorry, but for his oath's sake, and the drunken crowd of revelers who witnessed it, he commanded the atrocious deed to be done. Even those who say that repentant Masons act very wickedly in breaking their oaths will hardly contend that Herod ought to have kept his. He was asked for what he had no right to give. So on the same principle Masonic oaths should be confessed and renounced, and the iniquities of the system exposed, for the lodge too asks of a man what he has no right to give. It asks him to surrender his will and conscience unreservedly to another; to "obey every sign and summons from a Master Mason's lodge, if within the length of his cable-tow." How can he, more than Herod, know what may possibly be included under this demand? How can he surrender the immortal jewel of his free will, the God-given pledge and talisman of his manhood? Herod was probably in his cups when he took this oath. Banquets and balls are always the concomitants of a Masonic or Odd-fellow lodge. Thus she surrounds her votaries with exactly the right kind of atmosphere to break down a man's moral principle if he has any and make him ready to do her behests though it be, as in Herod's case, to the loss of his soul.

A SHORT SERMON ON WHEATON COLLEGE.

"And they said, Nothing."—Luke 22: 35.

The context reads, "When I sent you without purse, and scrip, and shoes, lacked ye anything? And they said, Nothing."

Can any one imagine a more destitute condition than the disciples were in when Jesus sent them out to preach. They not only were without money, but they had not even a purse to put it in. They not only had nothing to eat, but no scrip, which was a leather bag to carry food in, and they had no shoes, —literally barefoot. They went without a walking stick or overcoat. Just read the full account of their outfit. (Luke 9: 3). "And he said unto them, Take NOTHING for your journey, neither staves (walking sticks), nor scrip (a provision bag), neither bread (provisions), neither money, neither have two coats apiece." How the negatives are multiplied and intensified.

Well, with such an outfit, where were they to go? Let us see. Luke 10: 3. "Go your ways: behold, I send you forth as lambs among wolves." He sent them right among them, who, not many years after, killed him, and put every one of them except John to a violent death; and to prepare them not to be disappointed he admonished them (John 15: 18–19): "If the world hate you, ye know that it hated me before it hated you; but because I have chosen you out of the world, therefore the world hateth you." What a prospect was this before them. Let each reader of this article face it and see how it looks. Let the professed ministers of this same Jesus face it, and ask themselves if they are willing to accept of the commission, and engage in the work assigned them. Where are they to get the first night's lodging, or the first mouthful of food? These they are to have, but they can't see where they are to come from; but Jesus saw and told them they should have it, "for your heavenly Father knoweth ye hath NEED *of all these things.*" Matt. 6: 32. And they went right out and preached with a bold assurance that the word of Jesus was reliable, and they found it so. God supplied their every want, yet he did it through human hands and hearts and heads. The word of the Son of God is pledged that all his disciples in every age who really accept of his commission upon the conditions upon which it is given, shall have all needed things. His disciples found it so then, and they will find it so now.

What real disciple of Christ would not love to have been one of those disciples, acting on a commission and depending on Jesus for supplies? Would they not choose it, rather than a salary of $5,000 to preach for Beecher's church? Well, they may have it; Jesus is pledged for it. They can't see anything but hatred and death in the world; but the word of Jesus stands good against the world. "Be of good cheer," he says, "for I have overcome the world." Jesus is the giver of every needed thing, and he will do it through human hands and hearts and heads. But his plan is with all his disciples, in all ages, that they can't see an inch before them only as they look to him, and heartily accept of his commission upon the terms he gives it, and look to him as responsible for all needed supplies, and thus he will bind them with indissoluble cords of faith and love to him in all they do and all they have. And this plan will never fail. Whenever and by whomsoever truely accepted and carried out it will prove a success; it was never known to fail.

But Jesus will do it as he has ever done it, and ever will do it, through human hands and hearts and heads. He made these all; he died for them all; he claims them all; and he has a right to them all; and he will use them to supply all their needs, they must give up their hands and hearts and heads to him with which to supply them. This is as much a part of his plan as it is that they shall depend upon him for it, and it is robbery to withhold it from him. I will not argue this question before the true disciples of Christ. They know it is true. They know that they are Christ's with all their powers, and all they have, to be used by him in the work of saving men.

Now let me make a direct personal application to all the readers of the *Cynosure*. Wheaton College is a power which Christ is using to save and purify men. It is a mighty instrument which Jesus wants and is using. It has accepted his commission and is doing his work. It has twelve teachers qualified and devoted to him. It has graduated men like L. N. Stratton, J. P. Stoddard, C. A. Blanchard, Revs. Hiatt, Ferris and others, both men and women,—all go out to bless the world with a pure Christianity uncontaminated with the defilement of secret lodges. It has four classes of promising young men and women now under its care in the college proper, beside a large number in other departments. These twelve teachers are devoting themselves to their work with the devotion of true disciples of Christ, not seeing whence their support is to come. There is a small fund to sustain them, but it lacks $700 of a sufficient support. Wheaton College has given birth to and sustains the *Cynosure*. Its ex-president and one of its graduates are its editors. What Anti-mason can do without Wheaton College and the *Cynosure?* Cripple one and you cripple both: cripple both and you cripple the whole cause. The world is filled with the lodges which are wolves among whom they are sent. They see nothing but the word of Jesus to ensure their support; this they take and have gone out among wolves. We, their friends, are the hands, the heads, and the hearts that Jesus wants to sustain them. Shall he have them? I am a farmer and I will respond for one. Who will volunteer? Seven hundred men with the trifling sum of $1 apiece will make the sum and fill the college and the cause with courage and strength. The drought has narrowed down my means, but I will make one of the seven hundred. Who will right away send a dollar each to the college treasurer? If seven hundred can't be found who have enough love for Jesus to send the little sum of $1, if a hundred and forty will send $5 apiece the work is done. If this number can't be found to pay such a small sum, if seventy will pay $10 each they will fulfill the words of Jesus *who has* sent them out without staves, purse, or scrip. I will, though hard run, be one on either of these plans. Who will volunteer and make up one of either plans? Let him send his name to the college treasurer, Prof. H. A. Fischer, Wheaton, Ill. Don't hesitate; send in your name. AN ANTI-SECRET FARMER.

1888.

THE CHRISTIAN CYNOSURE.

PROSPECTUS FOR THE TWENTIETH YEAR.

As we turn over the leaf for another year the *Cynosure* would again write at the top of the new page: "*Christ always; Christ only.*" It will more than ever be the purpose of all connected with the paper to make it a power for the coming kingdom of our Lord, before which all the systems of secret worship, mystery and iniquity of the great Babylon must fall. We would be on the CONQUEROR'S side in that day—we will stand for him now in the days of testimony and of tribulation.

THE CYNOSURE during 1888 will give the most earnest attention **to the South.** The National Convention at New Orleans, Feb. 17th, and the effort, which promises so much success, to put

ONE THOUSAND COPIES

of the paper into the hands of colored pastors gives a direction to our interests. We also hope that the National Christian Association will be able to put other workers into the Southern field.

The Minor Secret Orders, so-called, will have more respect given to their insinuating and benumbing influence. If Masonry and Odd-fellowship have felt severely the attacks upon their strongholds, they are making good all losses by training up an army of young men whose convictions are paralyzed in respect to secretism by the swarms of orders which cover their modicum of lodgery with a bait of temperance, insurance, patriotism, good fellowship, business aid, etc., etc. The *Cynosure* will endeavor to rouse our careless churches to see that this evil is likely to be worse than the first.

We have nearly completed arrangements for special **Correspondence from the metropolitan cities** in different parts of the country. Our readers may expect letters once a month, or oftener, from Boston, New York, Philadelphia, Washington, Cincinnati, New Orleans, Denver, San Francisco and Los Angeles. These letters will give graphic pictures of the earnest American life which throbs in our great cities, with especial reference to the news of the lodges in each.

The very popular **Biographical Work** of the *Cynosure* during the three years past will be continued with some features which will be especially attractive. During the last year there have appeared portraits of George B. Cheever, William H. Seward, Daniel Webster, John Brown, Charles Sumner, Charles Francis Adams, Enoch Honeywell, Bishop Hamline, Charles G. Finney, Howard Crosby, Dr. C. F. W. Walther, and Alexander Hamilton. These portraits have been accompanied with sketches which have presented facts of profoundest interest to our discussion, collated after diligent and often exhaustive search. We can promise for the coming year biographies of

JOHN G WHITTIER, *the Poet.*
JOSEPH COOK *the Lecturer.*
JAMES MCCOSH, *the Philosopher.*
JOHN C SPENCER, *the Lawyer.*
JOHN MARSHALL, *the Judge.*
WILLIAM EWART GLADSTONE, *the Statesman.*

These are all in preparation. Others whom we do not care at present to mention are in contemplation, whose portraits will adorn the paper and the history of whose lives will enrich them.

Letters from foreign lands we expect to be more frequent and valuable in 1888 than ever. Correspondents in England, Germany, Greece, Turkey, India, West and South Africa, China and Mexico will through our columns be in personal connection with our readers.

Best of all is the noble company of contributors and correspondents in our own land. We hardly need mention them; but it is a pleasure to see these goodly names in print. Here are a few of them:

William F. Davis, the hero of Boston Common.
H. L. Hastings, editor of the "Christian."
Hon. S. V. White, M. C.
Rev. B. A. Imes, Vice-president Nat'l. Cong'l. Council.
Pres. H. H. George, Geneva College.
Rev. C. C. Foote, Detroit.
Geo. W. Clark, the singer.
Bishop M. Wright.
Pres. E. H. Fairchild, Berea College.
Cecil H. Howard, Astor Library.
Rev. Julius Grunert, D. D., Evangelical Synod.
Rev. Wm. Johnston, D. D., United Presbyterian.
Rev. B. Cuns, German Lutheran.
Rev. B. W. Williams, Texas.
Elder J. L. Barlow, Iowa.
Pres. C. A. Blanchard, Wheaton College.
Rev. David McFall, Chambers St. Church, Boston.
Rev. C. W. Hiatt, High St. Church, Columbus.
Prof. Elliott Whipple, Wheaton, late of Romona Institute, Santa Fe.
Elder Nathan Callender, Pennsylvania.
Pres. L. N. Stratton, Wheaton Theological Seminary.
Rev. Henry T. Cheever, Worcester.
Rev. Joel Swartz, D. D., Gettsyburg.
Miss E. E. Flagg, Author of "Between Two Opinions."
Mrs. M. A. Blanchard, Wheaton.
Mrs. A. E. Kellogg, Denver.
Hon. S. C. Pomeroy, Washington.
Hon. Halleck Floyd, Indiana.
Rev. W. H. French, D. D., Cincinnati.
Rev. M. A. Gault, Iowa.
Rev. J. M. Foster, Cincinnati.
Rev. J. S. T. Milligan, Kansas.
Rev. William Wishart, D. D., Monmouth.
H. M. Hugunin, former editor "Chicago Eve. Journal."
Capt. A. D. Wood, editor "Censor," Los Angeles.
Rev. R. N. Countee, editor "Living Way," Memphis.
Prof. A. R. Cervine, Augustana College.
Rev. H. W. Lathe, First Church, Northampton.
Rev. J. F. Avery, Mariners' Temple, New York.

But we must forbear. Who can recall these and other names like them without a thrill of happy and grateful recollections. To keep in their company a season were

—"worth ten years of common life."

We invite all friends of the past to honor themselves by remaining in this company. The *Cynosure* gives you a noble fellowship. You can hardly afford to forsake it. Let your name then be found on the list. Do your neighbor a good turn and get his subscription also.

IN ADVANCE $1.50 PER YEAR. Address, the "CHRISTIAN CYNOSURE" Chicago.

TO ALL STUDENTS

IN COLLEGES, THEOLOGICAL SEMINARIES AND ACADEMIES.

The Board of the National Christian Association desiring to arouse an interest among American students in the topics named below, have offered cash prizes for essays on the following topics:

"*Secret Societies and the Labor Problem.*"

"*The Relation of Secret Societies to the Temperance Cause.*"

For the best essay on each of these topics a premium of Twenty Dollars will be paid to its author: for the second in merit a premium of Ten Dollars.

This offer is made to students of both sexes in all the institutions named above, with the following limitations:

1. The length of the essays may not be more than 2,000 words, plainly written.

2. They must be mailed to the "Essay Committee, N. C. A. office, 221 West Madison St., Chicago," before May 1, 1888.

3. The name and address of each writer must be plainly written on a separate sheet accompanying the essay.

4. The Association to have the privilege of publishing as a tract, or in their paper, the *Christian Cynosure*, any or all the four prize essays; and any others which may seem desirable, if satisfactory arrangements can be made with their authors.

The committee of award have not yet been chosen.

The Sunday-school is considered more as a pleasant pastime than a mighty organization for the evangelization of the city and the country. It is left almost wholly to such volunteers as may be inclined to give their services when they feel like doing so. No solemn obligation is implied when a teacher takes a class; that is, no such obligation as would be implied if the same teacher undertook to work for an earthly master and for "cash" pay for services rendered.

To almost all heroic souls there pertains a certain *sternness of character*, a stiffness bordering on stubbornness,—an inflexibility akin to obstinacy. Its whole value depends on what is the governing force in the man. Out of this same stuff, intolerance and ignorance make bigots; ecclesiasticism and formalism make popes and persecutors; passion and hatred make demons; and spirituality makes heroes and martyrs.—*Dr. A. T. Pierson.*

People love Christian singing when there is heart and soul in it, and not sung in an unknown tongue by a professional choir. In the one case it is *worship*, and the Holy Spirit will use the song; in the other it is *entertainment*, and the Holy Spirit will have nothing to do with it.

Among the rubbish which the world has heaped upon the church Luther felt round till he found the Rock of Ages.—*Todd.*

A THOUSAND "CYNOSURES" FOR THE SOUTH

It is but seven years since our reform began to take root in the South. The first efforts sprang from a movement to divorce missions from the secret lodge, which was aided by the *Cynosure*, but in which the N. C. A., as a body, at first took no special part. Bro. H. H. Hinman spent about a year in this work and was supported by special contributions for the purpose, when his salary was assured by the Association, and Rev. P. S. Feemster engaged for a time to assist him. A demand for the circulation of the *Cynosure* arose in connection with these efforts, and was fostered and encouraged greatly by Dr. J. E. Roy, then Southern secretary of the American Missionary Association.

Since June 1, 1885, up to the present time a little over $900 have been contributed to send copies of the *Cynosure* to colored pastors in the South, or an average of less than $450 per annum. The results of this circulation of the paper have been wonderful.

They are—

1. Reports from pastors in all parts of the South, thankfully acknowledging the aid thus given them to overcome the pestilent lodge influence in their churches.

2. The formation of the Good-Will Association of some twenty-five Baptist churches in and about Mobile which forbids secret societies.

3. The sustaining of Rev. R. N. Countee in his seceding from the lodge, and maintaining his paper and church until many Baptist churches and pastors of Tennessee and Arkansas are standing by him.

4. The action of the St. Marion Baptist Association of Arkansas to expel the lodge from their churches.

5. Similar action of the State Baptist Convention of Louisiana, comprising all the churches of that denomination in the State.

6. The condition of the Texas Baptist Convention which is nearly ready for the same action.

7. The founding of schools for the higher education of the colored children in New Iberia, La., and Memphis, Tenn., on the distinctive principle of opposition to secretism.

THIS GRAND WORK

has been accomplished not without the aid of brethren Hinman, Feemster, Woodsmall and others; but while the living agent or the paper could neither alone have achieved so magnificent results, the circulation of the *Cynosure* has been the great agency, and at the same time the least expensive. It has often been the pioneer, reaching sections where no agent has penetrated, and after his departure keeping alive the fire of reform.

In view of these facts we conceive it to be a duty to call upon the friends of this cause everywhere for means to send A THOUSAND COPIES of the *Cynosure* for a year to as many pastors in the South, especially the colored Baptists, that the good work now well begun among them may reach to every one of the 800,000 colored members of their churches. The Congregational churches supported by the A. M. A. are already taking the ground of separation from the lodge, under advice from the secretaries of their Association. With these churches saved to Christ from the lodge curse, and the Baptists brought up to the same line, what may not our faith ask for in this respect for the Negro race? An earnest, faithful pushing of our work may, in a few years, redeem them wholly. What more noble object now invites our aid; and to attain it what means more economical, more sure and more convenient can possibly exist than scattering a thousand copies of the *Cynosure?* If $900 spent in this way can show such results, $1,500 would double them. Let, therefore, every friend of the reform make an effort to contribute to this fund and share in the blessing and triumph which must follow.

A number have already been asked to each make one of a hundred to complete this fund before January, 1888. The reasons for this investment are so convincing that not one has refused. Why should not these hundred shares be immediately taken? If one person cannot assume so much alone, let clubs of two, three, five, or ten make them up. The N. C. A. Board has given its hearty endorsement of the plan; and the friends of reform and of the Negro race, now toiling under this second bondage, have only to know of it, to send back an echo, saying, THE WORK SHALL BE DONE.

The Christian Cynosure.

EDITORS.

J. BLANCHARD. HENRY L. KELLOGG.

CHICAGO, THURSDAY, DECEMBER 22, 1887.

PROF. WOODSMALL.

ON THE PROPOSED THOUSAND CYNOSURES FOR THE SOUTHERN MINISTERS.

A LETTER WORTH READING.

EDITOR CHRISTIAN CYNOSURE:—I am glad to see that you are making an effort to still more widely circulate the *Cynosure* in the South; and I write in the hope that I may help some in this good work. For it is truly a good work, and a great work that the paper is doing, especially among the colored people. Except the few earnest men and women, white and colored, who are bravely engaged in the reform work, no agency is more effective for good than the *Cynosure*. In fact, the paper can be made to do a work now that can be done in no other way. Thousands could soon be reached by the paper, and instructed and strengthened, who could not be reached in years by lecturers. Thousands have already been so reached.

Scarcely a week passes that I do not have evidence of the value of the *Cynosure* in opening the eyes of pastors and others to the harmfulness and sinfulness of secret societies, and in giving them courage to renounce and expose them. Within the past three months I have talked with brethren in Tennessee, Alabama, Mississippi, Arkansas and Louisiana, who have told me that the *Cynosure* had been instrumental in causing them to quit the lodges. All had seen the evil effects of the secret orders upon their churches and the people generally, but felt that they could not oppose them, or that it would be useless. But the *Cynosure* heartened them and made them strong enough to raise their voices against them.

No one not acquainted with the situation in many places in the South, where nearly all the men of influence, white and colored, judges, lawyers, doctors, merchants, and even preachers, are members of secret societies, can realize what a revelation and joy it is to our poor colored pastors, who are grieved to see the evils of these orders, but feel powerless to oppose them, to learn, as they do, from the *Cynosure*, that thousands of the ablest and purest ministers, statesmen and others, are opposed to secret societies, and that a great organization has been effected to expose their evils. It is especially helpful to them to learn that so many colored pastors are renouncing the lodges. Thousands, however, have not yet been reached. Men are still going among the churches and setting up secret lodges among their members, where the leaders have not been warned, who would keep the lodges out of their churches if they could read the *Cynosure* for a while; as a prominent brother in Mississippi did who told me a few days ago that he had recently kept a man from organizing societies in his churches. In some parts of the country nearly every church has a hall above for one or more secret societies.

The *Cynosure* is also of great value in our temperance work, I wish that every colored pastor on the Mississippi river and its tributaries could be supplied with it for this feature alone. And I am sure, if friends could see the situation in these regions of moral darkness as those of us do who labor in them, that money enough would soon be furnished to send the paper to all the pastors.

Last night a colored deck-hand was shot by the second-mate on the boat I came up on, the Coahoma. The mate had been drinking and used coarse language in directing the men. One protested, and he was shot down like a dog. They brought the dead man's body to his poor mother. The murderer got off at some landing. Nothing is likely to be done with him. H. WOODSMALL.

Osceola, Ark., Dec. 8, 1887.

OVER ONE-FOURTH RAISED.

The Treasurer reports TWENTY-FIVE AND ONE-HALF of the $15.00 shares this week. This is cheering news. The good letter of Professor Woodsmall ought to encourage every reader of this number to resolve anew to do all in their power to save the colored churches. Every dollar sent in is immediately used and helps take the *Cynosure* to a colored pastor. We have kept back the names of the donors to this special fund, but it is too goodly a list to hide in a subscription book, and so here we have it:

O. C. Blanchard	$ 5.00
A. R. Harris	3.50
Ira Mettler	.50
M. R. Britten	20.00
Wm. Ainsworth	1.50
Mrs. J. A. Delong	.20
A. Austin	1.00
H. L. Kellogg	15.00
Mrs. S. B. Allen	1.00
Mrs. Irene Stoddard	1.00
Conrad Stegner	5.00
John Gardner	30.00
Mrs. M. A. Blanchard	2.00
Mrs. Aaron Lewis	.50
J. Shaw	1.12
W. I. Phillips	15.00
Mrs. M. B. Nichols	15.00
R. J. Williams	10.00
Eld. Isaac Bancroft	100.00
Rev. J. Blanchard	15.00
J. Rutty	10.00
Rev. C. C. Foote	5.00
Wm. Berry	1.00
Edward Walker	1.00
Rhoda Housel	5.00
Peter C. Housel	5.00
W. L. Bitley	15.00
Josiah Talbot	15.00
Lewis Geshwiller	8.50
Mrs. Charles Richardson	2.75
Wm. Cooper	1.00
H. Webb	1.00
S. A. Pratt	2.00
J. Augustine	15.00
H. A. Fischer	15.00
S. M. Neff	3.00
Sam'l Bushey	.50
Mrs. R. R. Delong	.97
Mrs. J. A. Bingham	5.00
Mrs. S. H. Nutting	3.00
L. B. Lathrop	5.00
F. W. Capwell	15.00
Thomas Kingsmouth	5.00
Total,	$382.04

THE NEW ORLEANS CONVENTION FEBRUARY 17 TO 20, 1888.

THE POET WHITTIER.

As this gifted American approaches his exit, the eyes of the nation turn more and more tenderly toward him, as the young Hebrew prophets followed the footsteps of their Elijah and spoke of his ascent with bated breath. None of the reviewers, not even Mr. Kennedy, who has given his memoirs before his chariot comes for him, do him justice. They compare him with Lowell, Longfellow and Emerson. It is like comparing a natural-grown forest flower to flowers of wax. Art is beautiful and genius is sublime; but nature is both in one.

In 1840, while our national furnace blast was hottest, and the wrath of the slave power bore heaviest on the scattered friends of freedom for the enslaved, a fair was gotten up in Philadelphia to raise funds for the cause, but more to unite the hearts and strengthen the hands of their advocates throughout the United States. A small volume of poems was devised and published in aid of this double object, to be contributed by the Abolitionists, to be called "The North Star." Whittier, of course, was the editor. John Quincy Adams wrote the leading article, and the editor of the *Cynosure*, by invitation of the committee, was one of the contributors, and, besides his special contribution, he sent a poetic tribute to Whittier himself, which the poet's modesty excluded from the volume, but which has been much published and commended as a just tribute to our national bard. It has been republished two or three times in the the *Cynosure* by special request, or we would insert it here. We refer to it now as a part of personal introduction of Mr. Whittier to our readers. Mr. Kennedy's life of the poet speaks clearly within the truth when he says that his poetry did as much or more to overthrow slavery than Mr. Garrison's denunciations.

The writer of this sketch was a student in Andover, Dec. 4, 1843, when Whittier and Lewis Tappan were secretaries of the first national anti-slavery convention in Philadelphia. Six thousand dollars were raised in that meeting for the cause. We went to Dr. Woods and said: The slave question will now swallow up all other questions before the American people; and we pleaded with him to commit that then great and popular "school of the prophets" in favor of abolition. But we urged in vain. And that seminary sunk the New England ministry one half by shunning the slavery issue. Garrison first went to Dr. Beecher and other leading clergymen fully expecting encouragement and co-operation. But when he saw they assented to his principles but censured his measures, while they took no meaures of their own, he became disgusted; and he and his followers, Burleigh, Weld, Oliver Johnson, McKim, Codding, Allen, Elizur and Henry C. Wright, with a host of other men, and many women, forsook the communion table and prayer-meeting, and "concerning the faith made shipwreck." Whittier was swayed by them; but though tossed for a time with doubt, he clung to his household altar, and to this day worships Christ with the orthodox Friends.

The Garrisonites forsook both church and state. Whittier was twice elected to the Massachusetts legislature, and served in other civil offices. But "*Poeta nascitur non fit.*" He was born a poet. Why he never married we know not. That he loved we know. No man ever looked back through the dimming years and said of a young girl companion:

> "I see her still! the brow of snow,
> The mild blue eye that glanced below,
> And that high langauge of the look
> Her mind-illumined features took!"

who had not that girl's image graven not only on his memory but in his heart. Shakespeare says,

> "Hanging and wiving go by destiny."

And it would seem that not-marrying follows the same rule.

His biographer Kennedy says, Whittier's reform craze damaged him as a poet. We profoundly differ with him. Opposing slavery was feeling and acting with God, from whom all true inspiration comes. The system was a universal extinguisher of all that is God. The books written by American slave-holders could be counted on the fingers of a single hand. And as to

> "Young loves, young hopes and young remembrances;
> The melody of woods and winds and waters;"

they might as well live in the choke-damp of a mine as in the atmosphere of a plantation. And when young Whittier, whose muse had already out-sung the birds and brooks of his native woodlands, and the deep lullabys of the ocean itself near by, cast in his lot for a quarter of a century with the hated, mobbed and hunted Abolitionists, the angels sent by Christ "to gather out of his kingdom all things that offend, and them which do iniquity, then fanned the young poet's genius with their soft, invisible pinions, and his verse rose as his reputation fell. And though his idyls will live along the valley of the Merrimack while Burns's songs echo by the

> "Banks and braes o' bonny Doon,"

the lava torrent of his appeals to the United States against American slavery will ring through the corridors of history till nations are no more.

> "Say! Shall we scoff at Europe's kings
> While Freedom's flame is dim with us,
> And round our country's altar clings
> The damning shade of slavery's curse?
>
> "Go! Let us ask of Constantine
> To loose his hold on Poland's throat,
> Or beg the Lord of Mammodh's line
> To spare the struggling Suliote.
>
> "Will not the scorching answer come,
> From turbulanced Turk and fiery Rus:—
> Go! Loose your fettered slaves at home,
> Then turn, and ask the like of us!"

But the fall of the slave power illustrates and proves the words of Christ to be true—"Without me ye can do nothing." Had we all been non-voting, non-resistant, no-Sabbath, no-prayer-meeting, no-church, no-government Abolitionists, the slave laws, slave coffles, and slave pens would be existing today!

Nor should we forget that the Mason lodges fell throughout the North just as the slave question was coming up; and that the Abolitionists were Anti-masons, and the whole national administration was in their hands when the shackles fell, fell by blows from arms unfettered by the lodge. God grant that our beloved Whittier, whose fathers and mothers taught him to abhor the blood-curdling oaths of the lodge, may live to put God's silver trumpet to his lips and wind a blast against "the damning shade" of Masonry's curse, which heaven shall hear and earth shall heed!

DEMONISM AND THE "VOICE OF MASONRY."

Blanchard still says the lodge is demon worship. Probably his own demonism is what he imputes to the lodge. —*Voice of Masonry, December.*

Then answered the Jews, Say we not well that thou art a Samaritan and hast a devil?—John 8:48.

Here were two parties charging each other with demonism. Christ and his disciples were Moody Christians, Democrats, praying people; in every-day clothes, working, singing, reading and living by the Scriptures. The Jews were priest-governed, praying on the street corners and in their synagogues "to be seen of men," wearing priest regalia, which were "long robes" with "broad phylacteries" or borders, and loved to be called of men "Rabbi, Rabbi." They held secret councils; killed Christ and the apostles; made the worship of God "vain" and his law "void" by human traditions; and their lodge-meetings and mischiefs were so secret that Christ said they were "like graves which appear not, and men that walk over them are not aware of them." Luke 11: 44.

Now will friend Brown, without bantering, but in sober, solemn earnest, tell us which of those parties were the Freemasons and secretists of that day, and which had demons or devils by whom they were led and actuated?" The *Cynosure* will respectfully and cheerfully publish the answer of the *Voice*, and make no reply till the following week. We are pleased to see that the *Voice* rebukes a Mason who rails at the Bible.

MORMONISM MUST GO.

The suit of U. S. Attorney Peters against the Mormon church two months ago, to have a receiver appointed, was successful. Chief Justice Zane granted the demand in an able decision on the 5th of November, and the U. S. Marshal, Frank Dyer, was appointed to the responsible duties of the receivership. In a few days he made a demand for the Temple Block in Salt Lake City, on which stand the Mormon Temple, Assembly Hall, and large Tabernacle. He also took possession of the parsonage, known as the Gardo House, and the church historian's office, leaving men in charge. A demand was also made for all the books, papers, securities, and other personal church property. On the 18th of November Marshal Dyer took charge of the effects of the Perpetual Immigration Society. The assets were nominally $585,832.84 in notes and accounts, with a credit of $167,874.34 to trustees in trust, and a large safe full of papers. The records show that at a conference several years ago the church "forgave" the debts due this society to the amount of $814,064 35. Early in December the receiver went to Ogden and laid claim to church property in that city. In all these cases he met refusal, of course, but Marshal Dyer is a man to have his way notwithstanding. The *Deseret News* (Mormon organ) of the 14th says that after several delays, in order to have a more amicable adjustment, the Marshal summarily seized the account books in the office of the President of Mormonism. The Mormons cry "Outrage," but in a very humble manner compared to their raving threats of two years ago. Every few days a new gang is marched to jail for six months and pay $300 fine; but this appointment of a receiver is the most crushing blow. Marshal Dyer has had many years of severe experience in Salt Lake. He is a man who will flinch at no danger in the performance of his duty. He believes the Mormon business will not be settled without bloodshed. To the writer he said last year, "There are plenty of assassins among the Mormons ready to do their work; and there is no doubt they have marked some of us who have been most active in the prosecutions. Before they give up I have no doubt they will find some opportunity to wreak their vengeance." We trust the apprehensions of the brave Marshal may be disappointed; but it cannot be concealed that the order of the court has given him a very trying and hazardous office.

OUR WHITTIER NUMBER.—It is most fitting that the *Cynosure* should remember "the best loved citizen of the United States" upon the occasion of his eightieth birthday, Dec. 17th, since, especially, he upholds the principles it is the mission of this paper to urge. On the 18th of February last the poet wrote from his home at Oak Knoll, Danvers, Massachusetts, to the editor of the *Cynosure:* "As regards secret societies, I have always kept aloof from them. I can see no good in them to compensate for the real or possible evil."

Again on the 29th of March he wrote from Amesbury: "I suppose thee knew that the Society of Friends do not allow any of their members to join secret societies, or take any oaths. I wish other sects would take the same ground."

It was a most fitting part of this birthday celebration, that the public schools of Chicago, Boston, and numerous other cities held special exercises in honor of a noble man, whose principles and piety may soon, we pray, be as much honored by our school children as they now do his name.

THE AMERICAN has of late some exceedingly able articles on its anti-secrecy page; and its general tone grows stronger and stronger. We should be glad to have its suggestions and exhortations about the New Orleans meeting Feb. 17, and to hear from the National Committee on our political duties in the campaign of 1888 which is now approaching. Will all our praying, thinking men, give us their views of our National chairman Capwell's suggestions respecting this important canvass?

—The Birmingham *Free Press* has secured a copy of the Sons of Veteran ritual and is printing some interesting selections, which will prove a revelation to some good people who persuade themselves that this is an innocent and harmless organization, good for a boy's plaything.

—D. Archibald, a worker in reform from Canada, is visiting in New England. While at Cambridgeport, Woburn, and other places, he wisely sought opportunities for circulating the *Cynosure* and tracts through the Y. M. C. A. and other agencies. We wish to commend the efforts of this brother and hope they will frequently be copied.

—Mr. D. P. Mathews of Boston, who does excellent service as correspondent of the *Cynosure*, we regret to learn has been quite ill, and confined to his room and bed. His letter respecting Dr. Miner's sermon on the anarchists was far enough from an intentional misrepresentation, and he will say a word in correction himself as soon as able to write.

—Rev. Edward Anderson, son of Dr. Rufus Anderson, the secretary for many years of the American Board of Commissioners for Foreign Missions, has lately been installed "Chaplain-in-Chief" of the Grand Army at Norfolk, Conn. When in Quincy, Ill., years ago he openly defended Masonry as a member of the order, and even had the effrontery to present a paper in favor of the lodge before the Illinois State Congregational Association meeting at Princeton.

—Miss Rufina Fry, of Ligonier, Indiana, a lady whose name in the *Cynosure* office will always be associated with unswerving devotion to Christ in opposing secretism, has written a three-page tract, entitled, "The Sin against the Holy Ghost." She makes a strong argument from the Scriptures upon this subject, to show that the apostate who sells his birthright like Esau, can have no hope of repentance. This tract can be had of Miss Fry for distribution at the rate of 25 cents per hundred.

—The *Union Signal* reports that some of the Good Templar lodges of Iowa are holding open meetings with "satisfactory results." We presume this means with respect to genuine temperance work and not to the mere satisfaction of lodge leaders. If so it is but another proof of the charge so often made that these lodges are more hindrance than help to the temperance work. When they really do any good work for that reform it is done with open doors, in an open, Christian and American manner. All these orders have to do is to keep on with their open work and they will lose the taste for lodgery. But if they hold a few open meetings only to more readily catch members for their lodge initiation the curse of heaven will rest on their hypocrisy.

It was the Negro vote we are told that gave Atlanta its majority of a thousand against prohibition. But it was the ignorant and vicious Negro vote. All the educated Negroes, the teachers, the preachers, favored prohibition. All the white teachers in the colleges attended by Negroes were earnest in favor of prohibition, and so taught their pupils. If there was any lukewarmness it was on the part of one or two Negro ministers who felt that their race was not receiving fair treatment at the hands of the prohibition leaders; yet they did not help free liquor. The intelligent Negroes were not carried away by the argument that the saloon gave them their equal rights; that the saloon was the only place where they were on a level with the whites. The intelligent men did not ask for Negro equality on the road to hell. Now this is, or ought to be, a good object lesson for the better class of whites in the South. It ought to teach them that the safety of the South rests in the education of the Negro. He must be lifted up in intelligence and virtue; and the schools which teach such virtue and intelligence are the greatest boon to the South. Those who want an ignorant, drunken, dangerous Negro proletariat in the South should oppose Negro education. Those who want a New South of enterprise, temperance and virtue, should bend every energy to educate the poor, both black and white. The immense importance of this duty cannot be over-estimated, and Atlanta now emphasizes it.—*Independent.*

LITERATURE.

The Map Graphic is the latest and happiest of conceptions in the chart line. The January number is a four-page sheet, the first containing a beautifully printed and colored map, 17x22 inches, of the environs of Chicago from Kenosha on the north to Joliet on the south, including towns fifty miles west of this city. There are some thirty lines of railway converging toward the city, all accurately drawn; with the hundreds of suburban towns, which have begun to be absorbed in the great municipal vortex. This map itself is a valuable companion to all who are interested in the city and its environs, but beyond this is the sketches of the city and its outlying towns, with an entertaining introductory chapter of an Historical Geography of North America, illustrated by rare and valuable maps. In this department of historical research Mr. Blanchard is an enthusiast and an authority. His new enterprise is every way worthy of success. The next issue of the *Graphic* will probably contain a fine new map of Chicago including the late additions to the corporate limits. Compiled and published by Rufus Blanchard, 141 Wabash Ave., Chicago.

Reading the Bible with Relish. By Rev. Wilbur F. Crafts. 12mo., 64 pp., 15 cts. This book contains 365 brief Bible readings for daily home worship, daily chapel exercises in colleges and schools, and daily Bible study; traversing the Bible chronologically; omitting the less important parts, but concisely epitomizing them in connecting links; introducing Psalms, prophecies and epistles where they will light up the history and be lighted up by it; "making the Bible read like a romance, like a new book." The book also contains the Bible markings of Mr. Moody's Bibles. Published by Pocket Quarterly, 74 E. 90th St., N. Y.

Pocket Quarterly for Teachers of Children, January to March. Edited by Mrs. Wilbur F. Crafts. 12mo, 40 pp. Published as above. This lesson help is suitable not only for primary teachers, but also for all teachers of children under twelve years of age, and for mothers and pastors.

The Missionary Review closed its tenth volume with the death of its founder and editor, R. G. Wilder; the new volume opens a new series, the name of the magazine is enlarged, in poor taste we think, to *Missionary Review of the World;* nor is the caricature of an angel an inspiring object; but under the new management the scope of the magazine is to be enlarged to include the literature of missions, reports of organized missionary work, correspondence from missionaries, the international work of missions, monthly report of mission work, monthly concert and statistics. Funk and Wagnalls, the well known New York publishers, have undertaken the business management. This number contains a fine portrait of Dr. Wilder from a photograph, and Dr. Pierson's sketch of his life is a noble tribute to a man whose devotion to Christ was as unselfish as it was sincere. Other editorials on "Missionary Problems in India," and "Biography of Moffatt," with an article on the "Christian and non Christian Religions," by Prof. Williams of Oxford, England, are excellent proof that the new magazine will easily continue to hold first place among the missionary publications, and will be a powerful factor in bringing in the day when missionary papers will be all the church papers we want.

The Library Magazine favors American writers for the present month, Henry Burroughs, Prof. Sumner and Richard Henry Stoddard appearing in its list. Biographical articles are on King Alfred, Samuel Johnson, Dinah Mulock Craik, Zola and Madame Necker. Social and political science has place in "The Boon of Nature" and "Wealth and the Working Classes," while all will read with pleasure "In Mammoth Cave," "The Russian Pacific Railway," "Missions and Missionaries in Africa," and "The Changing Status of Woman."

The poet Whittier has a ballad entitled "The Brown Dwarf of Rugen" in the forthcoming (January) number of *St. Nicholas.* E. H. Blashfield furnishes it with several illustrations. The eightieth anniversary of the poet's birth, just celebrated, lends interest to this the longest poem he has given to the public for some years. Prof. Phillip Schaff will contribute the opening paper in the January *Century.* His subject is "The Roman Catacombs," their origin and character, and their historic value. Illustrations accompany the article, showing the rough sculpture and symbolic art of the martyr's tombs.

A most novel, convenient and valuable business calendar for 1888 is the Columbia Bicycle Calendar and Stand, just issued by the Pope Mfg. Co, of Boston, Mass. In this calendar a new departure has been made, decidedly unique and different from any previous attempt at calendar construction. The calendar proper is in the form of a pad, containing 366 leaves, one for each day in the year, and a portion of each leaf is left blank for convenient memoranda.

Vick's Magazine begins a long article on Weather and Crops which a farmer would expect to find full of sage advice and prognostication. Not so with Vick. Weather and crops are all flowers and beauty with this charming floral guide and companion. House plants, and some new flowers and grapes have attractive articles.

THE HOME.

REST AT LAST.

When on my day of life the night is falling,
And, in the winds from unsunned spaces blown,
I hear far voices out of darkness calling
My feet to paths unknown.

Thou who hast made my home of life so pleasant,
Leave not its tenant when its walls decay;
O Love divine, O Helper ever present,
Be Thou my strength and stay!

Be near me when all else is from me drifting,
Earth, sky, home's pictures, days of shade and shine,
And kindly faces to my own uplifting
The love which answers mine.

I have but Thee, O Father! Let Thy spirit
Be with me then to comfort and uphold;
No gate of pearl, no branch of palm, I merit,
Nor street of shining gold.

Suffice it if—my good and ill unreckoned,
And both forgiven through Thy abounding Grace—
I find myself by hands familiar beckoned
Unto my fitting place.

Some humble door among Thy many mansions,
Some sheltering shade where sin and striving cease,
And flows forever through heaven's green expansions
The river of Thy peace.

There from the music round about me stealing,
I fain would learn the new and holy song,
And find at last, beneath Thy trees of healing,
The life for which I long.

—*J. G. Whittier.*

MARRIAGES.—CIVIL AND DIVINE.

Marriage is a two-fold institution. It is a legal contract which answers to the physical relations of the agreement, and many marriages, so-called, never rise above this plane because the parties entering into the covenant are incapable of any higher union.

The Negroes of the South often formed their alliances by what they called "taking up together." This idea of marriage was on the plane of their moral and intellectual development, being just one degree above the relations of the animals.

Rising in the intellectual scale, just one grade above the Negro method of "taking up together," we find the "civil contract" marriages of our day. They are rightly named—they are civil contracts, nothing more,—and of course can be "broken at the option of the parties" with rather more ease than a man can get out of a poor investment in real estate. They are only legal, and are civil perhaps during the "honeymoon." They pertain merely to the physical and financial relations of marriage.

The woman pledges herself to certain relations, with the mental reservation that they shall last only while the man's purse holds out; and if the alliance is at all equal, the man pledges himself to pay her bills, with the intention of doing so only until he sees some one that he admires more. In other words, he takes an option on a pretty girl until her health and beauty fade, when he will feel perfectly justified in seeking other companionship. When a civil contract for physical purposes is all there is of so many marriages, we cannot wonder the divorce courts have their dockets full, and human misery is daily exhibited in the newspapers. An alliance of this kind is as high as some men and women can reach, because in their intellectual and moral weakness, they cannot conceive of any higher relation.

But the institution which was ordained of God as the model relationship of life is something entirely above and beyond these lower alliances. The divine covenant between man and woman recognizes the civil tie, but the moral and spiritual union is as far above the civil code as the intellectual bond is above the physical relation.

The ideal marriage contemplated by its Divine Author can only be attained by parties who are capable of appreciating its purity and strength. As well might we call the relation between parent and child a civil one, as to call a perfect marriage a civil contract.

There is a legal relation between parent and child, and among immoral people it is sometimes necessary to enforce it, but in the genuine mother or loving father, this fact is overwhelmed and lost in the resistless tide of parental love.

When high moral natures meet upon the tide of life, and clasp hands in perfect union, their intellectual and spiritual natures are blended together. Their moral strength is united, and their whole beings are so interwoven with each other that they become indeed "one flesh." These are they "whom God has joined together," and it is from these divine unions that the children are born who become brain and moral strength of the world. In humble cottages, lighted by the watchfires of love, are rocked the cradles that contain our poets, scientists, reformers and statesmen.

In a perfect marriage the civil tie is merely an incident in the divine covenant; so deep and strong and pure is the bond that the devil himself cannot break it, for it is born of God and belongs to him. It is the one element of original purity left to man, and the curse has touched only its physical relations.

The deep, quenchless tide of self-sacrificing love sweeps on within its sacred domains until it flows into the broad river of life. This never-failing love that God has bequeathed to man gleams like the stars upon eternity's ocean, until its rays are mingled with those of "the bright and morning star."

The sacred light of connubial love was lighted at the watchfires of the angels in the morning of time, and it shall illumine the bright altars of home until it is blended with the radiant light of God's city. Afflictions cannot drown it, darkness cannot hide it, poverty will not harm it, evil influences cannot conquer it, time will not crush it, and death itself cannot kill it, for it shall arise with a new glory on the resurrection morning and gleam anew in living, loving hearts, where perils cannot reach it and God's own loving hand shall crown it.—*Mrs. H. V. Reed, in the Union Signal.*

STRONG FOUNDATIONS.

A story is told of Lepaux, a member of the French directory, that with much thought and study he had invented a new religion to be called "Theophilanthropy," a kind of organize Rousseauism, and that being disappointed in its not being readily approved and adopted, he complained to Talleyrand of the difficulty he found in introducing it.

"I am not surprised," said Talleyrand, " at the difficulty you find in your effort. It is no easy matter to introduce a new religion. But there is one thing I would advise you to do, and then, perhaps, you might succeed."

"What is it? what is it?" asked the other with eagerness.

"It is this," said Talleyrand. "Go and be crucified, and then be buried, and then go on working miracles, raising the dead, and healing all manner of diseases, and casting out devils, and then it is possible that you might accomplish your end!"

And the philosopher, crest-fallen and confounded, went away silent.

The anecdote shows, in a fresh and striking light, how firm the foundation on which Christianity and the faith of the Christian rest. "Ransack all history," says an able writer, "and you cannot find a single event more satisfactorily proved than the resurrection of Christ from the dead." And says another, a distinguished jurist: "If human evidence has ever proved, or ever can prove anything, then the miracles of Christ are proved beyond the shadow of a doubt." And yet the miracles and resurrection of Christ prove his divinity; and as Napoleon said, "His divinity once admitted, Christianity appears with the precision and clearness of algebra—it has the connection and unity of a science."

And on this strong foundation it is that Christianity and the Christian faith rest. And how absolutely immovable that foundation is, how absolutely convincing the evidence from this source, we hardly realize until, like Talleyrand, we call on the objector himself to be crucified, himself to rise from the dead, and himself to work miracles, as Christ did throughout Jerusalem and all Judea, in the presence of thousands and tens of thousands, both enemies and friends.

It was a most assuring as well as comforting thought, that this external evidence from without can never be shaken while human testimony has value or meaning. And when we add to this the internal evidence—the fact that thousands and millions of Christians have felt, in their own experience, that the Gospel is true, just as the hungry man knows when he is fed, or the thirsty when he has drank; just as we know the existence of the sun because we see its light and feel its heat—then the foundation on which as Christians we rest, stands doubly sure to the soul. Heaven and earth may pass away, but God's Word and all that rests upon it shall abide forever.—*Words and Weapons.*

For the church that is not active, "the Lord has no use, the world has no respect, and the devil has no dread."—*McArthur.*

No grace is more necessary to the Christian worker than fidelity, the humble grace that marches on in sunshine and storm, when no banners are waving and there is no music to cheer the weary feet.—*Nichols.*

"IF I HAD ONLY SPOKE HIM FAIR AT LAST."

The morning after I lectured in Wilkesbarre there was a great colliery explosion. Hundreds of Cornish miners were killed and their corpses lay at the mouth of the coal mine for recognition. Wives were wringing their hands and children were crying, and a wail of desolation filled the air.

Sitting at the mouth by a pale corpse was a young wife. She looked at her husband, but uttered no cry; her eyes were dry. She rocked herself to and fro, her face white with anguish.

"Oh, that I had spoke fair to him at the end!" she moaned. "Oh, that he would come to life one minute that I could say, 'Jimmy, forgive me,' but nothing can help me now. Oh, I could bear it all if I'd only spoke fair to him at the end!"

And then at last, the story came. They had been married a year, she and Jim; and they both "had tempers," but Jim, he was always the first to make up. And this very morning they had had trouble.

It began because breakfast wasn't ready, and the fire wouldn't burn; and they had said hard words, both of them. But at the very last, though breakfast had not been fit to eat, Jim had turned round at the door and said:

"'Gi'e me a kiss, lass. You know you love me, and we won't part in ill-blood.'

"No, Jimmy, I don't love you!" I said, petulantly.

"'Gi'e me one kiss, lass,' pleaded Jimmy.

"No, not one! And now —," and then the tears rushed to her eyes. With awful sobs she flung her arms around the corpse.

"Dear Jimmy! Darling Jimmy, speak to me now," she mourned. "Say you forgive me!"

"Do not grieve so hopelessly," I said; "perhaps Jimmy knows what you feel now."

But the mourner's ears were deaf to all comfort, and the wailing cry came again and again:

"Oh, if I had only spoke him fair at the last!"

It is not an uncommon story, this. We quarrel with those we love, and part, and meet and make up again; and death is merciful, and waits till we are at peace; yet how possible is just such an experience to any one of us, who parts with some dear one in anger, or who lets the sun go down upon wrath.

But it is always the noblest nature, the most loyal heart, which is the first to cry, "I was wrong; forgive me."—*Eli Perkins's Book.*

A LITTLE GIRL'S LEGACY.

A little girl, ten years old, lay on her death-bed. It was hard to part with the pet of the family; with her golden hair, her loving blue eyes, and affectionate nature, how could she be given up? Her father fell upon his knees by his darling's bedside and wept bitterly. He tried to say, but could not, "Thy will be done." It was a struggle and a trial such as he had never before experienced. His sobs disturbed the child, who had been lying apparently unconscious. She opened her eyes and looked distressed. "Papa, dear papa," she said at length. "What, my dear?" answered the father. "Papa," she asked in faint, broken accents, "how much do I cost you every year?" "Hush dear; be quiet," he replied, in great agitation, for he feared that delirium was coming on. "But, please papa, how much do I cost you?" To soothe her he replied, though with a trembling voice: "Well, dearest, perhaps $200 or $300. What then, darling?" "Because, papa, I thought maybe you would lay it out this year in Bibles for poor children to remember me by." With a bursting heart, her father replied, kissing her clammy brow: "I will, my precious child; yes!" he added, after a pause, "I will do it every year as long as I live; and thus my Lillian shall yet speak and draw hundreds and thousands after her to heaven."

Would it not be better and more advisable for some of the professors of Christianity to spend more for the poor, and not so much for the unnecessary worldly things which are so much seen among Christian professors? Oh, how many poor children could be clothed and fed with the money which is spent unnecessarily and to keep up with the fashions! Let us learn a lesson from this incident which has been selected for our consideration.—*Selected.*

A GENEROUS HORSE.

A number of horses are kept together at Independence. A few days ago a load of alfalfa hay was brought and put in the yard near the stable. One horse was loose in the yard, the other two being tied up in the stable, the door being left open. After eating a few bites of the alfalfa, of which he is very fond, the loose horse appeared to remember that his

companions were debarred from the feast. He took large mouthfuls of the alfalfa, carried it into the stable, and placed it before the other horses.—*Inyo, Cal., Independent.*

HOW TO DO IT.

The fields are all white,
And the reapers are few;
We children are willing,
But what can we do
To work for our Lord in his harvest?

Our hands are so small,
And our works are so weak,
We cannot teach others;
How then shall we seek
To work for our Lord in his harvest?

We'll work by our prayers,
By the pennies we bring,
By small self denials—
The least little thing
May work for our Lord in his harvest.

Until, by and by,
As the years pass at length,
We too may be reapers
And go forth in strength
To work for our Lord in his harvest. —*Sel.*

MIND THE DOOR.

Have you ever noticed how strong a street door is? how thick the wood is? how heavy the hinges? what large bolts it has? and what a grim lock? If there was nothing of value in the house, or no thieves outside, this would not be wanted; but as you know there are things of value within, and bad men without, there is need that the door be strong; and we must mind the door, especially as to barring and bolting it at night.

We have a house—our hearts may be called that house. Wicked things are forever trying to break in and go out of our heart. Let us see what some of these bad things are.

Who is at the door? Ah, I know him! It is Anger. What a frown there is on his face! How his lips quiver! How fierce his looks are! We will bolt the door and not let him in, or he will do us harm.

Who is that? It is Pride. How haughty he seems! He looks down on everything as though it was too mean for his notice. No, sir, we shall not let you in, so you may go.

Who is this? It must be Vanity, with his flaunting strut and gay clothes. He is never so well pleased as when he has a fine dress to wear, and is admired. You will not come in, sir; we have too much to do to attend to such fine folks as you.

Mind the door! Here comes a stranger. By his sleepy look and slow pace we think we know him. It is Sloth. He likes nothing better than to lie in my house, sleep, and yawn my life away, and bring me ruin. No, no, you idle fellow! work is pleasure, and I have much to do. Go away, you shall not come in.

But who is this? What a sweet smile! What a kind face! She looks like an angel! It is Love. How happy she will make us if we ask her in! Come in! Come in! We must unbar the door for you.

Oh, if children kept the door of their hearts shut, bad words and wicked thoughts would not go in and out as they do. Open the door to all things good; shut the door to all things bad! We must mark well who comes to the door before we open it, if we would grow to be good men and women. Keep guard—mind the door of your hearts!—*Young Churchman.*

TEMPERANCE.

TRUE INDEPENDENCE.

BY I. N. KANAGA.

This implies perfect freedom from any dominant power. It is an assured liberty from all servility and bondage. To be truly and pre-eminently free we can in no sense become slaves. Independence in its noblest sense presupposes that we are in no wise bound by any coercive law or ever pay servile homage to the passions and appetites of our lower nature. For if we are verily God's freemen we "are free indeed." Then if free we cannot be in bondage to any being or any thing.

Hence, if we are, as a nation, independent indeed in the best sense of that term, we must not, we can not be truckling slaves. So then we must be delivered entirely and forever from the vile and ruinous use of opium, tobacco and strong drink. These and all other poisonous or hurtful causes of mental, moral and physical degeneracy and ruin must be entirely put away and renounced forever if we would be truly free and nobly independent.

In this light—and is it not the true light on this momentous subject—how far as a people, as a nation are we from a noble, veritable independence? Have we not in a great measure, at least in the opium, tobacco and liquor traffic, riveted our own chains of a most servile and base slavery? Let us arise, therefore, in the strength of our God and put away these villainous national idols, these perpetual curses and perils to our liberty, happiness and perpetuity! Then and only then shall we be able to say:

"We bow to no power, save One that's on high,
Nor bend to a mortal a suppliant knee,
But the stars and the stripes float out on the sky,
Distinct as the billows, but one as the sea!"

Newark, N .J.

AFTER THE BABY CAME.

There had been little joy in the married life of Peter and Margaret Smith. "Times went hard" with them after Peter lost his place in a large store. His wife knew why he had been sent away, and so did the keeper of the corner saloon. Margaret had been forced to earn their daily bread by washing—new work for her, and a bitter trial. Exhausted with her toil, she often reproached her husband. And Peter, as savage as a wounded lion, after unsuccessful efforts to get a situation, would rush away to that dreadful corner. Margaret saw this earthly prop growing daily more and more insecure, and knew not how to turn to Christ for comfort.

Just then the baby came, their first.

"What a pity, and they so poor!" said the neighbors, and Margaret thought so too, as she lay upon her bed faint and hollow-eyed. But despite the lack of comforts and the gloomy future, a great peace suddenly fell upon her. It was the pure joy of motherhood that filled the poor ignorant woman's heart. Poverty could not stifle it, and in Peter's eyes it crowned her with all graces. The tiny thing that had come to them seemed too sacred for their keeping.

"It can't be she belongs to such as we, Maggie!" he would say, brokenly, scarcely touching the new comer with the tip of his finger. Then, as he noted the new expression on his wife's face, "It's like her mother she'll be, and a fine woman, too!"

And Margaret, watching the infant in the long hours when Peter was off, would say:

"The child favors her father. Peter is not like other men. If he'd only keep away from the corner, I'd be happy!"

Strangly enough, Peter left his old haunt after the baby came. Every spare moment was given to it and the mother. She was so quiet and loving that he feared he would lose her.

"If she'd be a bit cross with me now and then, I'd feel easier," he mused, brushing his eyes with his coat sleeve.

" 'Taint natural that her and me should agree so well."

But when he told the sick woman this she smiled and took gently his hand.

"I hope I shall be a better wife to you, Peter. I want to speak to you as I would have the child speak when she grows up."

"It's a sight more comfortable if you feel just as well," admitted her husband.

When Margaret was well again she proposed to go out washing, but Peter would not hear of it.

"It's a pity if I can't earn enough for two of us and the child. She would grieve for ye; do ye bide at home with her, Maggie!"

Peter managed somehow, with Margaret's economy, and they were "not a bit the poorer for the baby."

It was a wonderful child, even the neighbors thought, as it grew in beauty and intelligence. How they planned for the future in the happy evenings when Margaret sewed and Peter held his tiny daughter! And if there was a bit of money to spare, Peter invested it for the child, bringing home queer specimens of bonnets and strange dress paterns, which Margaret thought beautiful because he bought them, as she cut the wee girlie's dresses after a fashion of her own. The baby was borne in its proud father's arms in the summer evenings—a quaint picture, but very winsome, with its sweet face and wistful blue eyes. Peter was often awestruck as the babe looked at him in her gentle, grave way. Margaret cradled her tenderly.

Before the summer ended the child drooped.

"Put on the little maid's bonnet and her best dress, Maggie; I'll take her out on the bridge. Mayhap the ocean air 'll 'liven her a bit."

The baby coaxed him to take her with upheld arms, and Peter started out. He had to pass the corner. An old comrade called to him:

"Don't slight friends, Peter; come in and have a drink."

This seconded by a fierce prompting from his old appetite, Peter turned to go in. He glanced at the child he bore; her eyes were upon his face, wistful and loving. He paused.

"Signed the pledge, comrade?" said the other.

"Not I," said Peter; "but it's no place for the child."

While he hesitated his friend rose upon his unsteady feet to "see the little lass." Peter's whole soul went against this. His baby daughter was too precious for such company. He hurried away battling with new thoughts. If the rum shop and drinking men were unfit for her, surely he, who was her guide and companion, ought to shun them, also. For the first time he realized his responsibility; it seemed awful. A prayer sprang to his lips:

"Our Father who art in heaven, make me fit to be the father of this child."

Peter never doubted that the petition was heard and that his steps turned in the better way on that sultry afternoon when the baby kept him from his old temptation.

"It came to me as if it were sent," he told Margaret, "the wrong way I was going, after the baby came. Let us take a new start, Maggie. We'll go to church, if we havn't good clothes; we'll get us a Bible and read in it every day. I believe the child was sent for this purpose," added Peter. "There's somewhat about her different from others."

Thus they were led to the feet of Jesus. The family altar was established in their humble home, and Peter and Margaret mingled with God's people. They have no child now; those wistful eyes are closed forever, but her parents are not wholly desolate, for He who once entered earth in the form of a babe has given them the blessed hope of meeting her again.—*Christian Herald.*

A SIGHT TO BEHOLD.

What a crowd! Look at them! Choice company! Beloved of unprincipled politicians! Holding the balance of power in the city. Look at them, an army of 8,034 liquor dealers in New York city. What is their record? This: 2,864 of the mean crowd have been inmates of the county prison; 1,764 have been confined in police stations; 1,616 have been tried and escaped justice; 6,090 are Germans and Irish, and only 100 are Americans; 3,560 are women; half of the whole number are said to be convicts or attaches or frequenters of gambling hells and brothels. Choice company!—*Evangelical Messenger.*

The *Signs of the Times* gives this answer to the tobacco question. "Is it possible that a man who is bound with such fetters is a Christian? We say, No. He may say, 'Lord, Lord,' but he is not a Bible Christian. The Christian must seek first the kingdom of God and his righteousness; he must hunger and thirst after righteousness; his condition is described in the words of the Psalmist: 'My soul longeth, yea, even fainteth for the courts of the Lord; my heart and my flesh crieth out for the living God.' Psa. 84: 2. But the habitual tobacco-user seeks first his tobacco; his flesh cries out for tobacco above everything else. If he is a professed minister of the Gospel, he depends upon his cigar even for the inspiration to make a fervent prayer or write or deliver an elegant sermon; so that even in his professed service for the Lord he depends, not upon the Lord, but upon his tobacco. We say that it is the worst form of idolatry, when tobacco is depended upon to help do the work of the Lord. And everyone who is addicted to the use of tobacco is held in the same kind of bondage. No man can have the Lord, nor even his family or his business, first in his thoughts, if he uses tobacco. The vile stuff will assert and maintain its claim to have the first place. Once more. The Apostle Paul exhorts us to 'cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.' 2 Cor. 7: 1. Certainly this includes tobacco; for all the other filthiness of which the flesh is capable cannot outrank the filthiness which comes from tobacco-using. Again, we are told of those who expect to see Christ as he is, and be with him when he comes, that 'every man that hath this hope in him purifieth himself, even as he is pure.' 1 John 3: 3. The Christian must be like Christ; but can anyone imagine Christ using tobacco? The very thought is abhorrent, and seems almost blasphemous. But if tobacco-using were not a sin, it would not be difficult to associate it with thoughts of Christ for sin is the only thing that is foreign to Christ's nature."—*Reformed Presbyterian and Covenanter.*

RELIGIOUS NEWS.

THE REVIVAL IN COLUMBUS, OHIO.

Rev. C. W. Hiatt of High Street Church writes as below to the *Advance* of Dr. Munhall's work:

"The five weeks' series of evangelistic meetings which were held by the pastors' Union, of Columbus, under the direction of Rev. L. W. Munhall, closed Thanksgiving night. The progress and results of the movement have proved most satisfactory. Dr. Munhall has few, if any, equals as a leader. He indulges in no sensationalism and rushes to no extremes. His method is entirely Scriptural, and every position he takes is fortified by a "Thus saith the Lord." It was easy to see at the outset that if any results were to be realized they would come in demonstration of the power of the rightly divided Word. Great has been the benefit of this Bible unfolding.

"First, it is well known that two thousand people have made public confession of Christ, at least a thousand of whom are now under the special care of the pastors. These are not children save in small proportion. At one meeting for young men only, one thousand manly fellows arose for prayers, and *four hundred* accepted Christ. Such a scene is rarely witnessed in a lifetime.

"Second, the membership of the twenty-three churches have been wondrously revived and strengthened in the faith. Had there been no soul reached beyond the pale of the church, such an awakening within it would have more than repaid the cost and labor of the meetings. It is greatly encouraging to the ministers to note the large increase in the number of those who carry their Bibles to Sabbath services, and to mark the growth in all the congregations as well."

THE TEXAS FREE METHODIST CONFERENCE in its report on reforms voted: "We are in favor of radical reforms, and are opposed to all that is opposed to the will of God, and that will hinder the salvation of souls in our midst, and we are ready to assist in every true reform, either social or religious." In addition to a strong condemnation of the liquor traffic and tobacco, the following was said of the lodge: "We believe that oath-bound, secret societies are opposed to both the letter and the spirit of the Gospel of Jesus Christ, and that no one with the true light of God in his soul can be a Christian and belong to any of them. We believe that they are a hindrance to the work of God in substituting in many instances their pagan rites and ceremonies for the religion of Jesus Christ, thereby deceiving the souls of men.

"Masonry, especially, has laid its unhallowed hands on the Bible, and professes to shed forth the light of truth upon its votaries, through the silly mutterings and solemn mockeries of its Christless forms. It tries to get control of the affairs of state. It enters our halls of justice, seeking to influence our judges and corrupt our juries; and it shields its sworn votaries, whether right or wrong. In many instances it has got into the church, and there guards the door of conferences, controls the appointments, and with its iron grip compels ministers to bow to its mandates, or be driven from the conference.

"*Resolved*, That we as a conference will do our utmost to destroy these evils from our midst."

—Bro. J. Augustus Cole of West Africa preached morning and evening on a late Sabbath in Syracuse, New York. A deep interest is being taken in the African mission, which he is about inaugurating, by the Wesleyan churches.

—Rev. L. Swartz, late of Belvidere, Ill., has been assisting in revival services in the Wesleyan church at Wheaton.

—A very interesting revival work is going on in connection with the labors of Prof. H. A. Fischer of the N. C. A. Board in Prospect Park, Ill. Ever since he preached a sermon warning against the secret societies the work has grown steadily in power; and among the adults who have come out for Christ is a gentleman who was a lodge missionary a few years ago, belonging to almost every order he could get into, as his friends said, among them the Scotch Rite Consistory of 32° Masons in this city. He has now begun to pray with his family and praise God for a better salvation than Masonry can supply.

—It is said since prohibition has been enforced in Kansas, church membership has increased from ten to forty per cent.

—The Presbyterian Synod of Nebraska has declared the high license system of that State a failure, and strongly advocates prohibition.

—The Swedish Evangelical Mission, Lutheran, on the North Side, Chicago, has just finished its new church edifice, located on the corner of Market and Whiting streets. This is the largest Swedish church in the city, having seating capacity for 2,000 persons. The dedication services, in English, were held last Sunday, Dec. 18, at 2:30 and 7:30 P. M., when addresses were given by Drs. Noble, Goodwin, and D. C. Marquis.

—Mr. Moody concluded his labors in this city on last Sabbath, says the *United Presbyterian* of the 15th. The meetings during the week were largely attended, some of them by more than could be comfortably accommodated in the rink. Every evening, after Monday evening, the audience was composed of men only, and an effort was made to secure the attendance of none but those who were not in the habit of attending church. How far this effort was successful may be questioned, but it is certain that many were present who are not regular hearers of the Gospel. Mr. Moody made some of his most powerful appeals to these men, and showed his wonderful skill in holding and moving an audience. That he did not speak in vain was evident from the number who sought the inquiry room that they might learn more of the way of salvation.

—The committees appointed by the last General Assemblies of the Northern and Southern Presbyterian churches met in Louisville last week for the purpose of taking steps looking to a union of the two bodies. The conference is the result of harmony of action and opinion evidenced at the last General Assemblies, at which the committees were appointed. No definite action can be taken at the meeting, the province of the committee being only to report and recommend the General Assemblies at the ensuing annual meeting.

—Concordia Seminary, St. Louis, has just lost another devoted teacher and learned man, in the death of Prof. Schaller, from paralysis on the 29th ult.

—The Paris Missionary Society established in 1822, dedicated its new seminary at Paris on May 31st, and paid for its price of $50,000. It wiped out a deficit of $14,000 and had money enough in its treasury to start the Congo mission besides supporting the older fields in South Africa, on the Senegal and on the Tahiti Islands. The latter field is severely suffering from the intolerance of the French colonial government, which is atheistic at home and jesuitic in foreign parts.

—Pera Johannes, a Persian, educated at Hermannsburg, is patiently working among his countrymen, the Nestorians, in Persia (Kurdistan). He has lately established four primary schools, the teachers of which had studied with him the small catechism. Johannes preaches four times on Sunday and twice every week day.

—The Tompkins Avenue Congregational church of Brooklyn has increased greatly in numbers since the Rev. Dr. Meredith began his pastorate, and it has been determined to erect a new and more spacious edifice a short distance from the present church. The building now used as a church will be used as a Sunday-school hall.

—The *Independent* finds that there are about one thousand unemployed Congregational ministers in the United States, or one-fourth of the entire ministerial force of Congregationalism in this country, while there are hundreds of pastorless churches in New England, and asks, Why not get these needy churches and needy ministers together?

—There are now in the city of Constantinople, besides the missionaries of the American Board, and the missionaries of the Baptist Publication Society, Campbellite missionaries, a Quaker missionary and a Mormon missionary. The field of these laborers is mainly among the members of the existing evangelical churches, who are thus beset on all sides by offers of a better way than that which they have learned. Of course there are some in every church who are ready to hear any new thing, and to be carried about by every wind of doctrine. The sole convert of the Mormon missionary, so far, is a man who became a Protestant in one of the towns of Asia Minor and on coming to Constantinople was led to become a Baptist. He next became a Campbellite; not being satisfied with the doctrines of this church, he fell into the hands of the Mormons and was baptized in the sea of Marmora.—*Independent.*

—The *Indian Witness* says that the Madras Presidency contains by far the largest Christian population of all India, the actual number of native Christians, including Roman Catholics, amounting to 700,000. This shows that out of every 1,000 of the population 23 are native Christians. But it is in educational matters that the native Christians have shown most satisfactory progress. According to the latest census return, in the municipal towns, while the percentage of educated Hindu males is 36.30 and of Mohammedans 30, that among the male native Christians is 53.67. The proportion of educated females is equally striking, and largely in favor of the native Christians. Taking the total population, male and female, of the three creeds throughout the Presidency, we find the averages to be Hindus, 9 90 per cent., Mohammedans 8.57, and Christians 16.53.

—The editors of the *Conservator*, Dayton, are welcomed in many United Brethren churches. On a late Sabbath both brethren Dillon and Floyd were dedicating new churches, one in Sunfield, Michigan, the other at Elida, Ohio.

—There are five denominations of Methodists in England. The indications are that they are drawing nearer to eacb other, and that union may reasonably be looked for in a few years. It is said there will be a remarkable economy of men and means as a result of union.

—The Presbyterian church has twelve theological seminaries, which had last year 705 students. Princeton leads with 161; Union next with 134; McCormick next with 113. Yet the Presbyterians are looking to our branch of the Reformed church for pastors for important churches.

—London has a population of 5,416,006, and the sittings in the churches afford accommodations for 1,903,509, which perhaps is about one-half of the adult population. Of these sittings the Established church furnishes 49.5 per cent, and the free churches 50.5 per cent.

—The daughter of the Princess Beatrice, daughter of Queen Victoria, was baptized at Ballater, near Balmoral, on Nov. 23d, by the Rev. Dr. Lees, of St. Giles's, Edinburgh. It is reported that this is the first time a royal infant has been baptized into the Presbyterian church of Scotland.

—The *Lutheran Observer* claims that it has sufficient evidence that the support of the Sunday papers come not from "the irreligious crowd of worldly and vicious people who care nothing for God or his Sabbath," but from Christians who buy those papers or subscribe for them and give them advertising patronage.

—The Norwegian Mission Society has made four hundred converts in its Zulu Mission since 1873, and in Madagascar, since 1867, about seven thousand heathen have been baptized, and about thirty thousand children instructed in the mission schools.

—Jacob Scheinman, a Polish Jew, twenty years ago, came to the conclusion that Jesus Christ was the true Saviour. The strict Talmudic Jews got him transported to Siberia, where for fifteen years he has labored almost unheeded to awaken faith in his fellow exiles, with some encouraging results.

—During the year 1886, 3,640 adults were baptized in Japan, making a total membership of 14,815. There are now 193 organized churches, sixty-four of them self-supporting; ninety-three native ministers and 169 theological students; $26,886.01 were contributed by the native converts.

—Of the 17,743 Fijians inhabiting the Fiji Islands, more than nine-tenths attend church with fair regularity; the Fiji children know much less of cannibalism than the older missionaries can tell them; where fifty years since there was not a single Christian, today there is not a single avowed heathen; all the Fiji children are in the schools; the schools and churches have wholly displaced the heathen temples.

—It is stated that thirty-three missionary societies now have workers in Africa. The dark continent is encompassed on every side, and like the divisions of an investing army these missionaries are moving toward the center and closing in upon the last strongholds of heathenism and the slave trade. Hundreds of natives in the seminaries are preparing to labor as preachers or teachers, and thousands of children are receiving Christian instruction. It is said that the Scriptures have been translated in whole or in part into sixty-six of the dialects of Africa, while the whole Bible has been rendered into eleven languages, spoken by multitudes of natives.

—Quite a sensation has been created in church circles in Davenport, Iowa, by the announcement that the Rev. M. L. Williston, of the Edwards Congregational church, has declared his intention of leaving the Congregational church and becoming an Episcopalian. He has already made application to Bishop Perry as a candidate for orders, and the date of his ordination has been fixed. Mr. Williston is a graduate of Amherst College, and has sustained an excellent reputation in the denomination to which he has up to this time belonged.

LODGE NOTES.

An old man was unmercifully whipped and almost drowned by White Caps at English, Crawford county, Ind., and a lynching party has gone after the miscreants.

The executive committee of the council of administration of the Grand Army of the Republic has decided to hold the next national grand encampment at Columbus in the second week in September next.

Some time ago Supreme Chancellor HowardDouglass of the Knights of Pythias instructed all grand lodges to change their constitutions so as to be in accord with the supreme laws. All the States excepting Pennsylvania, Delaware, Oregon and Nebraska have complied. The Supreme Chancellor has issued a notice to the Grand Lodge of Pennsylvania informing them that if his instructions are not complied with he will suspend that grand jurisdiction. In the case of Illinois, Supreme Chancellor Douglass had to face the very strongest opposition. In the Grand Lodge George W. Herdman and E.C Race, together with the Grand Keeper of Records and Seal, Henry P. Caldwell, cast their influence against the authority of the Supreme Chancellor. There is every appearance of a beautiful row among these devoted knights, sworn to be friends to the death.

Another of the occasional murders in the Chinatown of San Francisco has revealed the work of the secret societies among the Chinese in this country. The Sam Jup Company, a large and powerful organization, which made its own laws for the Chinese belonging to it,split some time ago into two factions called the Bo Sin Seer and the Kie Sin Seer. Some of the highbinders of the Kie Sin Seer killed two men of the Bo Sin Seer, and the latter faction commissioned a trusty cutthroat named Leong Ah Tick to avenge the slaughter of its members. Leong Ah Tick accordingly killed Lee Wy,who happened to be the first Kie Sin Seer man who came in the range of his pistol. After the latter murder, a party from the Kie Sin Seer went to the headquarters of the Bo Sin Seer faction and tearing down the sign over the door chopped it to pieces. This is considered the greatest indignity that can be offered a highbinders' organization and can only be wiped out in blood.

Safety Lodge, No. 16,Knights and Ladies of Honor, says the *Inter Ocean* of Friday last, was fully represented at the Armory Police Court yesterday morning, when eight ladies and ten knights were charged before Justice Lyon with disorderly conduct. It was an excited lodge that gathered around the bench and told the story of the trouble. Dr. Edward P. Koch was blamed by some of the members for it. He was formely Supreme Regent of the order,and October 27 was deposed by the board of directors. He appealed and says that nineteen of the twenty six lodges in the city supported him. At any rate he continued to visit the various lodges, and paid particular attention to No. 16. His appearance seemed to create dissension in that body, for about three weeks ago Charles D. Wilson, the Grand Protector of the lodge, was accused of some misdeeds, and the question of his deposition was put to vote. What the result of the vote was has never been officially announced,but a faction claimed that he must abdicate,and Frank Palmer was elected in his place. But some of the members would not recognize Mr. Palmer, and in consequence the meetings for the past few weeks have broken up in disorder. Wednesday evening Mr. Wilson took time by the forelock, and at 8 o'clock sharp took possession of the chair. Dr. Koch was present and demurred at Mr. Wilson's action, whereupon Mr Wilson said that Dr. Koch had no business in that lodge. Dr Koch took umbrage at this remark and advanced upon the acting Grand Protector. Fortunately for the latter, the doctor tripped and fell before he reached the platform just as Mr Wilson tapped him on the head with the charter of the lodge. As the doctor fell, TreasurerWeimer jumped upon him and caught him by the throat. Mrs. Augusta Kuntz ran to help the doctor, and in a moment all the knights and ladies were fighting and scrambling all over the room. Officers Ryan and Weber appeared at this juncture, and two patrol wagon loads of "knights" and "ladies" were taken to the Twenty-second Street Station, where they gave bonds for their appearance yesterday morning. Justice Lyon fined nine of the knights and ladies sums ranging from $1 to $5 each and discharged the others.

THE LIBRARY MAGAZINE.

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HOME AND HEALTH.

INDIGESTION AND DISEASE.

Dr. Henry Reynolds has an article in the *Phrenological Journal* on indigestion which seems to define the nature and symptoms of the complaint very closely.

Many suffering from dyspepsia will find their own feelings described in the following extracts, taken from Dr. Reynolds' paper, and we hope some will derive benefit from his hints:

The important relation of indigestion to many diseases which people suffer is not sufficiently realized. Difficulty in breathing, occurring spontaneously, or on slight exertion, may be caused by indigestion.

Indigestion causes alterations in the general nutrition of the body, which are manifested in various ways, among which are the following: Anæmia, or a depraved state of the blood, involving a deficiency of the red globules of the blood, and causing persons thus affected to be unnaturally pale, especially about the lips; decay of the teeth; grayness of the hair; excessive liability to inflammation, from slight causes, of the mucous membranes, especially the eyes and throat; to which may be added in cases of those predisposed to such affections, liability to gout and rheumatism and affections of the lungs and kidneys. Consumption has frequently been regarded as due in many cases to long continued derangement of the digestion, whereby the general nutrition of the system has become impaired.

The inflammation of the mucous membrane of the throat, known as "clergymen's sore throat," is a product of indigestion, and the removal of the cause by the adoption of a suitable dietary, exercise in the open air, and observance of the laws of health generally will be the best treatment for it.

Indigestion is the cause of various alterations in the skin manifested by general coldness or chilliness, especially of the extremities, by changes in its color texture, which may be earthy or sallow in tint, or dry and coarse, and by various eruptions, among which are the well known eczema, acne, impetigo and nettle rash. Most of the cases of skin diseases affecting children are best treated by attention to the diet, making the diet easily digestible and sufficiently limited to insure complete digestion.

The cause of indigestion may be due to the food or condition of the stomach. The food may be defective in quality. There may be excess or deficiency of the normal ingredients, saccharine, starch, albuminous or fatty, or some of the naturally indigestible materials which form a part of all food. The food may be introduced in an indigestible form on account of defects in the cooking of it, or imperfect mastication, or from its having undergone putrefaction or fermentation, which arrests the functions of the stomach. Imperfect mastication of food is a very common cause of indigestion among Americans.

Eating too much is probably the most common of all causes of indigestion. The secretion of the gastric juice in the stomach seems to be proportioned to the amount of material required for the nourishment of the system. Food taken in excess of this amount acts as a foreign substance undergoing fermentation and putrefaction, and occasioning much disturbance in the system.

Much may be done for the cure of indigestion by eating very abstemiously of suitable food, thoroughly masticated, taking exercise in the open air, and observing the laws of health generally. The amount of food should be reduced until the quantity is reached the stomach can digest without evincing any symptoms of indigestion.

Rubbing a bruise in sweet oil and then in spirits of turpentine will usually prevent the unsightly black and blue spot, which not only tells tales, but deforms.

When there is an unpleasant odor about the feet, a small quantity of a weak solution of salicylic acid in the foot bath is a sure destroyer of the offence.

For the disagreeable sensation known as heartburn, which so often accompanies indigestion, a saltspoonful of common salt, dissolved in half a wine-glass of water and drank is as effective a remedy as saleratus water, and a much pleasanter and safer one.

Don't neglect personal cleanliness, but use the bath with moderation and in accordance with your general health. The daily cold bath is right enough with the rugged, but it is a great tax upon the vitality of persons not in the best of health, and should be abandoned if the results are not found to be favorable, and tepid water used instead. Each man in these things should be a judge for himself; that which is excellent for one is often hurtful for another.

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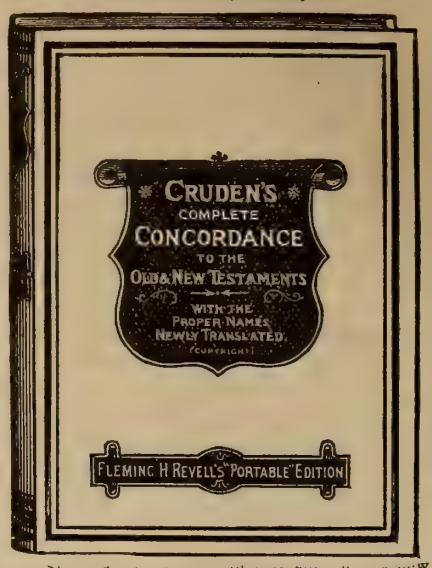

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A mortgage on the home makes the fireside gloomy, for it shuts out the sunshine of prosperity and freeheartedness.

Some men look at the sky only to forecast the weather, see more beauty in a dollar than in a bed of flowers, and will hear the crow in a cornfield quicker than the lark in the air.

Better is it to have one pair of trousers with money in the pockets than two pairs with empty pockets.

The horse knows all that the colt learned, and boys tormenting the colt are not teaching it what it should know.

System worked ten hours a day and was done. Hap hazard got up at four in the morning, hurried all day, and was doing the chores at half-past nine at night.

Job had much patience; yet it was fortunate for him that he did not join fences with a neighbor who kept breachy stock.

The man who fills his ice house provides himself with a conservator of health and a servant of pleasure.

What is said about keeping animals warm during the winter, does not apply to manure. Smoking is more injurious to the compost heap than to boys.

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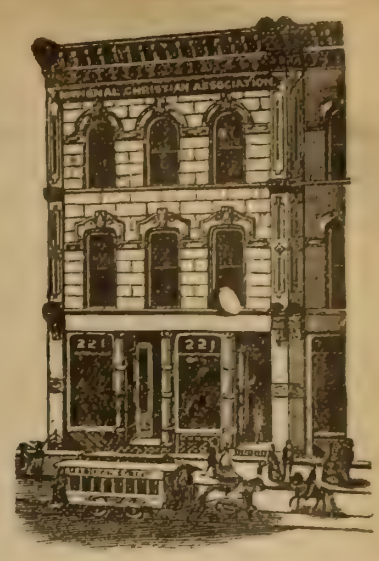

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NEWS OF THE WEEK.

WASHINGTON.

The Senate Committe on Education held a meeting and unanimously ordered a favorable report on the Blair education bill. It will be reported as it passed the Senate in the last Congress.

A committee of citizens of Utah, headed by Delegate Caine, waited on Speaker Carlisle and Senator Ingalls and presented to them copies of the State constitution adopted at the last Utah convention.

Mr. N. M. Bell, superintendent of foreign mails, has gone to New York to meet Mr. McClellan, the Postmaster General of Canada, for the purpose of negotiating a parcel post convention between the United States and Canada, similar to those recently put in operation between this country, Jamaica, Mexico and Bermuda.

Arrangements are now being made at the Treasury Department for the payment on Jan. 1 next of $8,414,670 interest on United States bonds and Pacific Railroad bonds. This is in addition to $848,452 interest which would have fallen due on that date.

Five hundred bills and more have already been introduced in the Senate. It is not extravagant to estimate that the number of bills likely to be introduced in the House at the first time set apart for the reception of bills will be 5,000. There were more than 15,000 bills introduced in the last Congress, of which 12,000 failed. A very large proportion of these 12,000 bills are to be reintroduced in the Fiftieth Congress.

COUNTRY.

In boring an artesian well in Fairview, Southern California, six miles from Santa Ana, natural gas was struck in a large quantity. When indications of gas were discovered the workmen bored deeper, and after going six feet, struck gas which burns strongly on emerging from the well.

The heaviest snowstorm in the memory of the oldest inhabitant is reported throughout Western Texas, four to six inches having fallen in some places.

A serious coal famine now prevails in Western and Southwestern Kansas, many communities being entirely without coal and unable to get it. The Railroad Commissioners are investigating the subject and have addressed a letter to General Manager Goddard of the Atchison, Topeka and Santa Fe railroad calling his attention to his responsibility.

The Distillers' and Cattle Feeders' Trust was fully organized Friday at Peoria, to go into effect Jan. 1 next. It is said the contract is of a cast-iron description and the Spellman, Pekin and Nebraska distillers that were holding out have finally signed the document.

R. Porter Lee, a defaulting bank cashier, who swindled numerous farmers and stock raisers in Michigan, has been pardoned by President Cleveland, to the great surprise and dissatisfaction of his numerous victims.

Mrs. Alexander Yarsen, wife of a wealthy resident of Corunne, Mich., who was placed in an insane asylum two weeks ago, has been released, the court finding that the woman is sane. She will now, it is said, sue her husband for divorce, and bring civil suits against the physicians who issued the insane certificates.

An explosion of a twenty horse power boiler in the Edison Electric Company's works at Chester, Pa, caused the death of five persons and injured three others. The boiler was lifted from its foundations and propelled through the base of a ninety-foot high stack, which instantly fell. Superintendent Walter Embree was engaged with a force of men close to the stack unloading a new boiler, and the whole party was buried beneath the falling bricks.

A hotel at Crescent, near Los Angeles, Cal., was blown down by a storm Wednesday. Two persons were killed, and fourteen others badly wounded.

In a swamp near Hawesville, Ky., were found a baloon and the remains of an unknown aeronaut. The body had been almost reduced to a skeleton, and it is supposed the man perished days ago in the upper air from hunger and extreme cold.

E. L. Harper, the Fidelity banker, was found guilty Monday at Cincinnati as set forth in the thirty-three counts of the indictment, and was sentenced to ten years in the Ohio Penitentiary, whither he was taken in the afternoon.

It is rumored in New York and Boston that the United States Supreme court will decide the telephone suits adversely to Mr. Bell. On this report Bell telephone stock dropped forty points in one day.

FOREIGN.

A Paris journal says that President Carnot will pardon all political prisoners Jan 1.

Owing to German influence the Porte is extending the fortifications on the Bosphorus.

The Duke of Norfolk presented Queen Victoria's congratulations to the Pope Saturday.

Government circles in Berlin and Vienna are becoming convinced that the allies will attack Russia in the spring. The same feeling prevails in the English foreign office.

For eleven months of the present year the passengers from Canada to the United States numbered 65,621, against 48,587 in the corresponding period of 1886. Immigration to Canada shows a comparative reduction of 171,330.

John V. Ellis, of St. John, N. B., member of the Canadian Parliament, publishes an editorial in his paper, the St. John *Globe*, favoring Canadian annexation to the United States.

Ching Chow and ten other populous cities in the province of Honau, China, were destroyed on the night of Sept. 28 last by the bursting of the banks of the Hoang Ho, or Yellow River, a former rich plain of great extent being now ten to thirty feet under water. Thousands of lives were lost and millions of people are reported naked and starving. The catastrophe is said to be the most apalling occurrence of modern times.

Count Kalnoky, the Austrian minister, after conference with the Emperor, it is reported, will now agree to a joint note from the powers to Russia demanding an explanation of her military preparations.

The Vienna correspondent of the London *Times* telegraphs that a strong feeling exists in the city in favor of sending an immediate ultimatum to Russia, to be followed in case of an unsatisfactory reply by a rapid march of the German and Austrian forces on the Russian frontier. It is feared that war will occur in the spring. The feeling is intense.

MARKET REPORTS.

CHICAGO.			
Wheat—No. 2			76
No. 3	68		73
Winter No 2	79⅛	@	80⅛
Corn—No. 2	48¾		49¼
Oats—No. 2	31		34
Rye—No. 2	63	@	65
Bran per ton		16	00
Hay—Timothy	9 50	@14	00
Butter, medium to best	16	@	28
Cheese	04	@	12¼
Beans	1 25	@ 2	40
Eggs	19	@	20⅛
Seeds—Timothy	1 80	@ 2	27
Flax		1	25
Broom corn	02½	@	07
Potatoes per bus	60	@	90
Hides—Green to dry flint	07½	@	13
Lumber—Common	11 00	@18	00
Wool	10	@	35
Cattle—Choice to extra	4 80	@ 6	50
Common to good	1 00	@ 4	70
Hogs	3 00	@ 5	85
Sheep	2 75	@ 4	50
NEW YORK.			
Flour	3 20	@ 5	60
Wheat—Winter	85	@	93½
Spring			90
Corn	60		62¾
Oats	36	@	43
Eggs	23	@	24
Butter	16	@	33
Wool	09		37
KANSAS CITY.			
Cattle	1 25	@ 4	75
Hogs	2 00	@ 5	35
Sheep	1 50	@ 4	00

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Christian Cynosure.

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A HAPPY NEW YEAR to all the dear *Cynosure* readers, one and all. We have closed our work for 1887. The record is with God. It is imperfect, but our aim has been to hasten the coming of our Lord Jesus and his kingdom. Pray for the *Cynosure*, that it may be used of God in 1888. Pray as you read, that it may be powerful in converting men to the truth and help to save the churches of Christ and our God-given state from the clutches of our adversary. As we pray, so shall this be a good year for us all. May God grant a twelve months of blessing.

The first platform of the American party, adopted in Chicago in 1872, contained this plank: "11. That reciprocal free trade is the true basis of commercial interchange among nations, and that a gradual approach toward free competition in all the marts of trade is the true policy on the tariff question." The last platform, adopted in Chicago in 1884, repeats the idea in different terms, thus: "13. That it should be the settled policy of the government to reduce tariffs and taxes as rapidly as the necessities of revenue and vested business interests will allow." The American party has thus been from first to last in favor of tariff for revenue only, not for protection. The first was introduced by Alexander Hamilton, the greatest of American financiers, when Secretary of the Treasury in Washington's first administration; protective tariff came from Henry Clay in 1824. As the *Cynosure* has ever maintained this platform as the index of its political principles, it is with great satisfaction that we have now a President openly committed to one of our American principles, and by all the influence of his administration pushing it to an issue. It is also very satisfactory to note that the people are endorsing Mr. Cleveland in spite of party. We hope for the day when the nation will accept all our principles; and wish to say this much at present in answer to a few forgetful friends who think we are following the President. On the contrary he is following where we pointed the way before he was even a sheriff.

Sir George Trevelyan, in a recent speech at Carnarvoon, Ireland, upon the Irish crisis, said that among the tenants upon his estate there was no pauperism and absolutely no discontent. The reason suggested for this remarkable condition of peace, while the country all about is in an uproar, is significant. There has been no tippling house in the region for thirty years. Why should not Mr. Parnell, in his supreme love for his countrymen, make a fight against Irish whisky. It is better than a guess that the same effort for temperance in Ireland that has been expended upon Home Rule agitation would have produced two-fold the results in respect to the actual comfort and happiness of the people.

Reports from the West of the storm of last week are full of singular contradictions. News that many persons had perished in western Kansas, was followed by as positive declarations that the first reports were exaggerated and no such suffering and destitution was known. It is a fact that settlers in western Kansas have been so nearly destitute of fuel that they stopped trains by force and helped themselves, and that the railway commissioners of the State called upon the railway companies to no longer neglect the settlers. Large supplies have also been forwarded to the western counties, and there is no doubt of considerable destitution, and with this must come suffering and probably death in many cases. If the report of fatalities in the last storm shall not be confirmed, the condition of the people is yet such as to call for sympathy and substantial efforts to relieve them.

We have at length the end of the McGarigle farce. The Freemasons claim to have turned all the boodlers out of their lodges, but they have only cast out the poor dogs who are under the ban of public opinion. No body else was touched by this most virtuous order. Like the Spartan rule, the vengeance of Masonry falls only upon those thieves who are so stupid as to be caught. A Dr. St. John helped McGarigle to get upon Captain Freer's schooner. He was arrested months ago. The trial came off Wednesday. Grinnell had put off this case upon his successor in the prosecuting attorney's office. This gentleman seemed not to care about troubling the special agents of the runaway and agreed that the judge should order a verdict of not guilty. But how about the Masonic agents—the real ones? Who shall try them? Will not our immaculate Chicago Freemasons undertake this business also?

A great fight is on between the Philadelphia and Reading railway and its train men. The company had occasion to discharge five men, and it transpired that the new men put in their place had never learned the lodge grip or sworn the lodge oath. The Knights of Labor at work with the new men immediately quit work, as if their companions were lepers or plague-stricken. The infection spread until over 1,000 men quit work Friday afternoon. Switches were closed, wheelbarrows dropped, fires raked out of engines and the whole freight business of the road stopped. The company, thus forced into a fight, has resolved to employ no more union men or Knights of Labor, whose lodge relations make such petulant and dictatorial workmen. The Reading road handles a large portion of the product of the Pennsylvania coal fields, so that this strike will have many aggravating consequences. If the company is in any collusion in this matter in order to advance the price of coal it deserves as little sympathy as do the men for their contemptible insubordination at the bidding of the lodge.

Mr. Powderly says that "for every man the Knights of Labor have lost on account of their temperance clause they have gained five hundred." Since the order has been steadily and rapidly going down for over a year Mr. Powderly's mathematics seem to work by a peculiar rule.

In the Senate Thursday Mr. Dolph, having introduced a bill for the payment of damages by Indian depredations, amounting to some $15,000,000, soon after followed with a speech on his joint resolution of the week before proposing a Constitutional amendment on the subject of marriage and divorce, and prohibiting bigamy and polygamy. The proposed amendment is in the following words: "Congress shall have power to legislate on the subject of marriage and divorce by general laws applicable alike to all the States and Territories, and neither bigamy nor polygamy shall exist or be permitted within the United States or any place subject to its jurisdiction." Mr. Dolph claims to be unalterably opposed to the admission of Utah so long as there is any possibility that the Mormon hierarchy may continue its domination. But the gentleman ought also to know that the Mormons are rather glad than otherwise of his measure, hoping that it will relieve them of the irksome supervision of courts and receivers. Other Senators wish to be heard on this resolution and it is laid over till after the holiday recess.

THE MARCH OF THE YEARS.

One by one, one by one,
The years march past till the march is done;
The old year dies to the solemn knell,
And a merry peal from the changing bell
Ushers the other, one by one,
Till the march of the years shall at last be done.

Bright and glad, dark and sad,
Are the years that come in mystery clad;
Their faces are hidden and none can see
If merry or sorrowful each will be.
Bright and sad, dark and glad,
Have been the years that we all have had.

Fair and subtle under the sun
Something from us each year has won.
Has it given us treasures? Day by day
It has stolen something we prized away;
We meet with fears, and count with tears
The buried hopes of the long-past years.

Is it so? And yet let us not forget
How fairly the sun has risen and set;
Each year has brought us some sunny hours,
With a wealth of song, and a crown of flowers,
Power to love and time to pray,
Its gifts have been ere it passed away.

We hail the New that has come in view;
Work comes with it, and pleasure, too;
And even though it may bring some pain,
Each passing year is a thing of gain;
We greet with song the days that throng;
Do they bring us trouble? 'Twill make us strong.

With smiles of hope, and not with tears,
We meet our friends in the glad new years;
God is with them, and, as they come,
They bear us nearer our restful home.
And one by one, with some treasure won,
They come to our hearts till they all are gone.

—*Marianne Farningham.*

ORANGEISM.

BY REV. S. O. IRVINE.

Its hoodwink has not been over my eyes, nor its "Brand" over my heart, but I think few, if any, of the uninitiated in this country know Orangeism so well as I. My acquaintance with other secret orders has given me such an advantage that I could more readily acquire light; and as I let the light shine many were led to contend with me, but their admissions and evasions have given me the clue to other things.

Persecution has followed the preaching of the truth, and some, more loyal to the truth and to their church than to the lodge, stand by me. One Orangeman is represented as saying, "He preaches nothing but the truth, and I can say, Amen, to all he says." Another said, "There is no more need of Orangeism in this country than for a third wheel to a cart."

Several have left the lodge. One admitted that it was no use to longer argue the question, for he was beaten on the ground of his own choosing, that what he had supposed to be good was shown to be

evil. He has since washed himself clean from "Black" Orangeism and "Blue" Masonry, and wrote a letter for me to read to the church, calling on all Christians to leave their secret lodges. I read this letter to a full church at a sacramental service. The following day my official board met. Some discussion on secretism took place, as they were nearly all Orangemen. I had ready a lengthy letter by which I offered to convince the most skeptical that I knew something of Orangeism. They waived the reading of the letter, and gave me a unanimous invitation to remain their pastor another year. Both mover and seconder of the resolution were Orangemen. So much for the triumph of conscience over lodge loyalty. No wonder that Christians are considered the weak timbers in the lodge edifice!

One of the members of that official board told me he had challenged members of his lodge to name five members who were not perjured men! Another said he left the lodge before he saw me, because of the way the Scriptures were prostituted to lodge purposes. An adhering Orangeman said he was convinced that the man who had never joined was the freest man.

Some months ago I met, for the first time, one of our ministers who is both an Orangeman and a Mason; he told me he was going to lecture that week in Winnipeg on Orangeism. I said I was sorry I could not be there to add to the interest by taking the "Anti" side. I gave him his "Two-and-a-half grip" (referring to the two-and-a-half tribes), a pressure on the middle of the upper half of the third finger. I gave him also the "Night Challenge," a part of his initiation when he is thrown from "Jacob's Ladder" and caught in a great sheet, by which he is tossed up "between heaven and earth, where there is no eye to pity, and no arm to save," etc. I asked him to deny if he could, but he did not, though the laugh was turned on him by a lady remarking, "Silence gives consent."

I gave him his Masonic oaths, and said, "If I were a robber I could come to you a minister, and say, 'Bro. ——, I give you as a Masonic secret a statement of my latest robbery, and demand that you hitch up and drive me away to escape the officers of the law.' You would have to help extricate me from my present difficulty."

He replied, "I would deliver you into the officer's hands."

I said, "You would thereby break your Masonic oath."

"Well," he answered, "I told you I was not a very *good* Mason."

When at a missionary meeting with a brother minister, an Orangemen, we talked freely on the subject and agreed pretty well about the matter, with the exception of letting the light shine to save our people from these alliances with the world. When we got to the parsonage at night I was introduced to his wife as a backslider from Orangeism. This was a feather in my cap with her, but I proceeded, to the amazement of my dear brother, to explain that I had never been an Orangeman.

At our last Annual Conference I was asked by a delegate if I knew anybody of my name in Southern Manitoba who was exposing Orangeism. I pleaded guilty, and was informed if I had ever been an Orangeman I ought not to do as I was reported to have done. He said my name was up in the Grand Lodge of Manitoba, which met in Winnepeg, and that some very hard things were said about me. I gave him to understand that what I had said I had said, and God helping me, would still say and defend. I well knew this man in Ontario, and knew him to be a "thorn in the side" of more than one church. He could be depended on for loyalty to the Queen and whisky on the 12th of July.

I am told on credible authority that one of my members here, a man of more than ordinary intelligence, says he could innocently take the life of an Orangeman who had revealed its secrets. The students of Masonry will know what that means.

Methodist ministers have preached for above fourteen years at one appointment on this mission at an annual loss of $75, missionary funds. Almost all who could be were Orangemen or became such, but not one soul in all of the years joined the church. I gave them for six months a Gospel of love and labor, of separation and consecration, and then concluded there was not enough of the clucking hen in me to sit longer on bad eggs. I "sat" on them once more real hard, and barely escaped the odorous nest by flight to a poor, neglected people, where we began without a member, and already have twenty-four, with the prospect of building a church. I have just heard this week that at the place above-mentioned the lodge took fever and chills from the "breeze" I gave them, and expired last month.

I have in preparation a brief exposure of Orangeism. My object in writing, as in preaching, on this subject is to save those who fear God from delusive, counterfeit religions and alliances with the ungodly, which hurt themselves, weaken the church and dishonor God. Any information or incidents in the possession of readers of this article regarding Orangeism will be thankfully received if sent to my address.

Plympton, Manitoba.

AN APPEAL TO THE KNIGHTS OF LABOR AGAINST LODGERY.

BY A. E. BURT.

Much has been said, and a vast amount of thought has been exhausted, in trying to solve the Labor Problem, and as yet no one has been able to quiet this burning unrest or restore to a wronged and oppressed people the confidence that has been infamously betrayed so many, many times. The element that is sapping the life-blood of our nation is the unconstitutionally chartered secret societies. Some may scoff at or laugh to scorn thoughts I here advance, but when strikes, riots, bloodshed and murder are of almost daily occurrence, it is time some one rose up and sounded the order to halt, till we at least have time to investigate, and if possible check this iniquity in its onward course.

But, Knights of Labor, those of you who have the welfare of the nation at heart; who furnish bone, sinew and muscle to every calling that is honorable and legitimate; you who are pioneers in all kinds of industry; you who have borne for so many years your unconstitutional and unlawful burdens; you who, when the conflict raged so fiercely, threatening the very existence of our Union, manfully faced the storms of shot and shell, that the perpetuation of the Union and of equal rights unimpaired might be handed down to your posterity, and that your descendants for all generations to come might enjoy the blessings of liberty and of equal rights,—I now ask you to halt in this, your first, and, as I may say, your only mad career. Prompted to acts of violence as you have been by the oppressions of the privileged few, I do not wonder that your situation is dark and gloomy indeed; but for all this halt, consider, reflect. Do not in the heat of passion for a single instant dethrone reason, by which alone you can obtain redress for your grievances. Do you expect to relieve or extricate yourselves from the unjust burdens of which you are so bitterly complaining by adopting and making use of the same unlawful weapons that are made use of in oppressing you? If this is to be the theory, you have made a mistake that will prove fatal unless you now heed the warning.

Fellow laborers, it becomes us to assert our rights openly and publicly before the world, for our cause is just and the reward which we seek is fully and legitimately merited. Can you expect aid, comfort, consolation and redress from a government which you have made subservient, by means of a charter, to the organization which you now represent; a government, the functions of whose offices and the constitution and laws of which, through a charter, you are at liberty to recognize, or by the same means violate or reject any or all laws that may be enacted by and for the people? Can a greater evil exist in this country than that the Constitution and printed laws of the United States and of each State should be secondary to the grips, signs and passwords which are known to but a privileged few, who have no more honor than to steal from us our liberties and enthrone the right to rob, which means to oppress, upon their chartered altars.

Men of labor, do you ask, Is capital our oppressor? I answer emphatically, No! Capital is subject at all times to the sharp eye of investigation. Capital is, always has been, and always will be, a benefactor to labor. You ask again, Who is our real oppressor? I answer by asking you several questions. Do you not, as a secret society, expect to obtain control of this government? Have you not learned from experience that, as a secret organization, you never can obtain control? Do you not know that Freemasonry is a secret organization and is now in control of this government? Do you not know it has ruined your institution as effectually as it has paralyzed ours, the best government on earth? Do you not know that Freemasonry must step down and out if you ascend to power? Then will you not learn that Freemasons are your Royal Arch enemies? Do you not know that the Freemasons have their spies in your ranks, creating dissension here and dissension there in order that your progress may be retarded? Did not the impeachment of Milo H. Dakin from the legislature of Michigan speak to you in thundering tones that, as a secret organization, you never can destroy this chartered system of oppression?

But you ask, Shall we disband? My answer is, Never! Discharge your sentinel. Open your doors; and ask the honest millions to aid you in putting down this monster demon of oppression. Who should be counted among the anarchists of this country if not the Freemasons who have instituted and put in force the foulest system of oppression that ever disgraced the history of the world. Chartered Freemasonry is the most cowardly system of oppression as well as the lowest avenue to crime that was ever instituted or conceived of by men. Remember the fact that these charters are to be perpetual, and that they forever deny to the government the right of investigation, and you will no longer marvel that instead of enjoying the blessings of a republican government we as a nation to-day are cursed with an omnivorous oligarchy.

THE COVENANTER.

A SERMON BY REV. C. H. SPURGEON, SUITABLE FOR THE NEW YEAR SEASON.

"All the paths of the Lord are mercy and truth to such as keep his covenant and his testimonies.—Psalm 25:10.

In my text I see two things worth talking about. The first is the spiritual covenanter—"such as keep his covenant and his testimonies;" and, secondly, here is his notable experience—"All the paths of the Lord are mercy and truth unto such as keep his covenant."

I. Observe in the text the footprint of the spiritual covenanter. You have heard of the old Covenanters of Scotland, their decision of mind and force of character. Their theory of government for the kingdom of Scotland was quaintly unpractical, but it grew out of true and deep fear of the Lord.

These stern old men, with their stiff notions, have gone. And what have we in their places? Indifference and frivolity. Self-contained men, men in whom is the true grit, are now few and far between as compared with the old covenanting days.

But I want to speak this morning, not of the old Covenanters, but of those who at this day keep the covenant of the Lord. The true covenanter is one who has found out God, and therein has made the greatest discovery that was ever made. He has discovered, not only *a* God, but *the* living and true God; and he is resolved to be on living terms with him for time and for eternity. He will henceforth never shut his eyes to God, for his longing is to see more and more of him.

Already, too, this man has discovered another covenant, whose ruins lay between him and God, and block the road. He reads of the first covenant, the covenant with our first father, Adam, which was broken by disobedience, whose fatal breach has brought upon us losses and woes unnumbered. This covenant the believer has not ignored, for he has felt his share in its failure, and come under the condemnation of it. Brethren, we are condemned under the first covenant, not only by the act of our representative, but also through our personal endorsement of his rebellion by our own actual sin. That covenant, which should have been a covenant of life, has become a covenant of death unto us.

This covenanter of whom I speak is one who has, through divine enlightenment, perceived a better covenant, and sure salvation therein. He has seen the Son of God arrayed in blood-stained garments coming from Gethsemane; he has seen him answering at the bar for the broken law, scourged with the chastisement of our peace, and bound with the bands of our condemnation. Oh, my soul, hast thou not seen thy Lord bareheaded amid the tempest of divine wrath for sin? Our soul has stood in the midst of the horrible tempest, half-blinded by the lightning and deafened by the thunder; at last there has been a rent in the black mantle, and a shower of wondrous love has followed the black tempest, and a voice has been heard, sweeter than the harps of angels, saying, "It is finished." Thus have the Lord's covenanted ones come forth from under the old covenant into a covenant of grace, in which peace and joy abound. Now are we in happy league with God. Our covenant with him shall compass all our life; we are his, and he is ours.

The covenanting man does not regard himself any more as one by himself, for he is joined unto the Lord, and has entered into the closest fellowship with him. None can separate him from God—the union is vital and complete. You ask me what it is which thus binds the man to God. I answer: he feels that he is henceforth joined unto the Lord for many reasons, and among the rest because the Lord has chosen him to be his own. He is old-fashioned enough to believe that God has a choice in the salvation of men, and he perceives, because faith has been granted him, that the Lord has evidently chosen him unto salvation. Now, the man that believes

that God has chosen him, that is the man to enter into covenant with God, and to keep that covenant.

Moreover,in addition to the choice of God this covenanter sees a blood-mark upon his body, soul and spirit. The redemption made on the cross,whatever its other bearings, is seen by the believer to be specially for him. He cries, "For me the bloody sweat; for me the spitting and the scourging; for me the nails and the spear. Truly, I am not my own, I am bought with a price."

Besides, the covenanting believer feels that he has been the subject of a special call. Whatever God may have done with others, he knows that he has dealt specially with him in a way of grace and mercy. A voice has called him from his kindred and from his father's house as surely as Abraham was called. The Lord himself has brought him out of darkness into marvelous light. Omnipotent grace has aroused the echoes of his soul.

Yes, I can say something more, for this true covenanter feels that he is now united to God in Christ Jesus. Matchless doctrine, unity with God through Jesus Christ! We talk of aristocrats, but believers are the aristocrats of heaven and earth. We often hear the words "royalty" and "blood royal;" the blood royal of the universe is in the man that believes in Jesus. By virtue of our union with Christ we are one with God and partakers of the divine nature. The day shall come when all the gewgaws and trappings of courts shall be laid aside as faded tawdriness; but then the true dignity and honor of the twice-born, the quickened by the Holy Ghost, shall be truly seen. To be members of the body of Christ—this means glory indeed. To be married unto the King's Son, even to the Lord Jesus—this means such bliss as angels cannot reach. Do you wonder that because of such immeasurable privilege we make a sure covenant with God?

There are three or four things I would say briefly about this true covenanter: the Lord make each one of us to be of his stamp! You may know him by his attachment to the Lord Jesus, who is the sum, substance, surety and seal of the covenant; as also by his zeal for the Gospel through which the covenant is revealed to the sons of men. He will not hear anything which is not according to the old Gospel, for he counts another gospel to be a pestilent evil. He is very fond of the word "grace;"and with the thing itself he is altogether enamored. The man that is in covenant with God cannot bear the idea of human merit—he loathes it:it raises his indignation. Others may feed on philosophical morality,but nothing but the grace of God will do for us. Our keeping the covenant and the testimonies binds us to a firm adherence to the inspired Gospel, and the grace of God, which is the glory of it.

He who is indeed in covenant with God is known by his continual regard to the life,walk and triumph of faith. He has faith, and by that faith he lives and grows. He is and has and does all things by faith,and you cannot tempt him away from that faith wherein he stands.

This covenanting man will also be known by his stern resolve to preserve the Gospel in its purity and hand it on to others. When the truth of God was made known to Abraham, it was committed to him and to his descendants as a sacred deposit, of which they were to be the guardians and trustees. It was theirs to keep that lamp burning by which the rest of the world would, in due time, be saved from darkness. At this hour the eternal truths of the Gospel of our Lord Jesus Christ are given over to certain chosen men and women,to be preserved by them till the coming of the Lord. This keeping is to be accompanied with a constant proclamation, so that the truth may spread as well as live, and may go on conquering and to conquer.

II. Under our second head let us now study the covenanter's notable experience. The text says:"All the paths of the Lord are mercy and truth unto such as keep his covenant and his testimonies."

Observe, first, that the Lord makes many approaches to covenanting men. He does not leave them alone, but he comes to them and manifests himself to them. By the expression, "All the paths of the Lord," I learn that the Lord has many ways of drawing near to his chosen. Not in the public highways of grace only doth he meet those with whom he is on terms of peace, but in many private and secret paths. He makes ways for himself, and comes along them quietly, taking his people at unawares. On a sudden he whispers a word of heavenly promise, and then is away again. But he is not long gone; he makes another path, and comes to us with new unction and fresh revealings. What a life is that to which the Lord makes innumerable paths! Happy shall he be who shall attain to it!

Note, next, that all the dealings of God with his people are in a way of mercy. "All the paths of the Lord are mercy." This is well, for the best of the saints will always need mercy. Those who keep his covenant are still kept by his mercy.

That mercy will always be "tender mercy," abiding mercy, and abounding mercy. His mercy is constant as the day, fresh as the hour, new every morning,

The Psalmist says: "All the paths of the Lord are mercy and truth." That is to say, God has always shown the truth of his Word. He has never been false to his pledges. He has done according to his Word. We have followed no cunningly devised fables. We have had truth of mercy, verity of mercy. I may have been a dreamer in some things; but when I have lived unto God I have then exercised the shrewdest common sense, and walked after the rule of prudence. I know that many of you think that Christian experience leans to the region of sentiment if not of imagination; but indeed it is not so. The surest fact in a believer's life is God's nearness to him, care for him, love to him. Other things are shadows or shinings which come and go. How I wish I could persuade you of this! but, alas,the carnal mind will not receive spiritual things; I may bear witness of that which I taste and handle, but you will not believe me.

To this rule there is no exception—"All the paths of the Lord are mercy and truth unto such as keep his covenant." All God's dealings with his people are gracious and faithful. Sometimes the ways of God are full of truth and mercy manifestly—they have been so to me in many a notable instance.

Mark you, when we cannot see it, the Lord is just as merciful in his ways to us. God is as good when he denies as when he grants; and though we often see the marvelous tenderness of our God, it is not necessary that we should see it to make it true. Our God is wise as a father, and tender as a mother,and when we cannot comprehend his methods we will belive in his love.

I hear some say: "These things do not happen to me. I find myself struggling alone, and full of sorrow." Do you keep the covenant? Some of you professing Christians live anyhow, and not by covenant rule. You do not live to God, you do not keep his covenant,you do not observe his testimonies,you are not living consecrated lives; therefore, if you do not enjoy his mercy and truth, do not blame the Lord.

I have this much to add to it—What a bliss it is to have entered upon the spiritual life, and to be in covenant with God! I call all short of this death, and I know no other name for it. What solidity we have in godliness! It puts eternal rock beneath our feet. What a wondrous thing the life of a consecrated man will seem to be when it shall be viewed in its completeness, in the light of the eternal throne! Then will the embroidery of love be seen in its beauty,and the fabric of life will be owned to be worthy of a God. Things not seen as yet will be seen then; and things known in part will be seen in all their bearings. I suppose that one of the engagements of heaven will be to observe how kindly our God has dealt with us upon the road. At any rate, when we come to the glory land we shall ouly reckon that to have been true life which was spent in communion with God. Link us with God, and we live; divide us from him, and we are dead.

FAIR PLAY'S A JEWEL.

So the Supreme Court decides that a State has a right to destroy a distiller's business without compensation therefor. Well, maybe this isn't right. As a rabid Prohibitionist I am personally in favor of paying for every distillery, brewery, and saloon that is closed up and forced out of business by prohibition. Every dollar of its highest market value at the time its business was good. That is only fair and just and right. Then, I am in favor of compelling the distillery, brewery, and saloon to pay 100 cents on the dollar for every business that they ever closed up and ruined. That is only right and just and fair, too. Let us strike a balance with the distillery, square up the account on both sides, and the fellow who comes out in debt must agree to pay up like a man, no matter what the Supreme Court says. My word for it, the Kansas Prohibitionists are ready and willing to waive the decision and settle on this basis if the distillery is. What is sauce for the goose of the pond is sauce for the worm of the still. Walk up to the counter, worm, and settle.—*Burdette.*

A man, some time since, killed another in the State of Kentucky, when under the influence of intoxicating liquor. He was indicted on the charge of murder in the first degree, and, being tried and convicted, he was sentenced to be hanged. He interposed the plea of intoxication on his trial, which was regarded by the court as furnishing no defense for the crime committed, or even mitigation of its enormity. The case was then on the same plea taken to the Court of Appeals of the State; and that court has just laid down the doctrine that the condition of drunkenness, at the time of committing a crime, is absolutely no legal excuse for the crime. "Our statute," said the court, "makes it [drunkenness] an offense, and one crime should not privilege another," adding that drunkenness is "by far the most fruitful source of crime in our State." It is perhaps true that murder, if perpetrated by one in the state of drunkenness, has less moral enormity attached to it than if perpetrated by one who is perfectly sober when committing the offense, and deliberately does the deed in cold blood. Yet this difference can never, with any safety to society, be recognized in the administration of penal law. Drunkenness is always a self-induced state, and by the party can be induced at any time by simply drinking a sufficient amount of intoxicating liquor; and if this condition were a legal excuse for crime, then all that men would have to do in order to furnish themselves with an excuse, would be to get thoroughly drunk at the time. Society surely would not be adequately protected under such a rule of law. The doctrine stated by the Kentucky Court of Appeals is clearly the right one. —*Independent.*

HYMNS OF JUDGMENT.

The Psalmist says, "I will sing of mercy and judgment, unto thee, O Lord, will I sing." One of the most marked characteristics of the light and frivolous singing of the present day, is the utter absence of hymns and songs dealing with the facts of eternal judgment and final retribution. We are told again and again that ministers and churches hold the old faith that their fathers held, and so they do, when they are testing people's orthodoxy, or qualifying them to receive salaries, enjoy privileges, appropriate endowments, or hunt out heretics: but we have abundant reason to believe that in many instances, not only individuals but churches and denominations have drifted away from their ancient moorings, and in many cases do not themselves know just where they are, or whither they are going.

Take any modern hymnal and look through it to find hymns which bear upon the awful themes of judgment and eternity, and how little you will find. You may meet with songs about "clouds," and "mists," and "angel's wings," and "disembodied throngs," and "golden gates," and "silver rivers," and "Beulah's land," and "angel's harpstrings," but how few you will find of those hymns which bring the soul to stand face to face with God, and consider the solemn realities of judgment and eternity? You look for such hymns in the current hymnals of the day and you can scarcely find one of them. The old hymns which dealt with such subjects are mostly discarded, and instead of them we have something of a very different character and a very different influence. Men who hold the same creeds that their fathers did, sing differently, and preach differently, and sometimes practice differently from those in whose steps they profess to be walking.—*The Christian, Boston.*

THE REMEDY FOR SOCIAL ILLS.

The advocates of the new theory of property, in their revision of the Bible, would give us an improved version of the parable of the Good Samaritan. They tell us that when the proud Levite and the selfish priest had passed by the wounded man, a kind communist came down that way, and began to whisper in the sufferer's ear: "My friend, you have been very much in error. You were a thief yourself when you were amassing your private wealth; and these gentlemen who have just relieved you of it with needless violence have only begun in a hasty and unjustifiable manner what must soon be done in a large and calm way for the benefit of the whole community." Whereupon, we are to suppose the man was much enlightened and comforted, and became a useful member of society. But Christ says that it was a Samaritan,a man of property, riding on his own beast, and carrying a little spare capital in his pocket, who lifted up the stranger, and gave him oil and wine, and brought him into a place of security, and paid for his support. And to every one who reads the parable, he says: "Go thou and do likewise." Here is the open secret of the regeneration of society in the form of a picture. And if we want it in the form of a philosophy we may get it from St. Paul in five words: "Let him that stole steal no more (reformation), but rather let him labor (industry), working with his hands that which is good (honesty), that he may have (property), to give to him that needeth (charity)."—*Rev. Dr. Van Dyke, in the Forum.*

REFORM NEWS.

FROM THE GENERAL AGENT.

NOTES OF A KANSAS VISIT.

Leaving Chicago on the 13th I arrived in Abilene, Kansas, at 4 o'clock A. M. of the 15th, without noteworthy incident. My business at Abilene was chiefly with the recorder and tax receiver of Dickinson county,and having accomplished my work I made some notes of the city. It reports a population of 8,000, and exhibits signs of "push" and growth above the average of other towns I visited. Real estate brokers and loan offices, with life and fire insurance agencies, occupy the most conspicuous corners, and every new arrival may be sure of receiving due attention. I am under special obligation to Fry, Royer and Bessie for information, and was glad to learn of the high esteem in which our friend, C. B. Knight of Worcester, is held by this leading firm and by the citizens, as well as of the profitable investment he made during his brief sojourn in Abilene.

SALINA'S MASONIC MURDER.

I reached Salina on the evening of the 15th, and was obliged to remain over night for a train on the Missouri Pacific. At the New York House I learned that court was in session, and that a man by the name of Chilson was on trial for shooting a neighbor by the name of Head. Parties who had attended the trial thought the evidence conclusive of wilful, premeditated murder, without any mitigating features. He had followed the man with a pistol; had repeatedly said he would kill him; and, driving out of town with an associate, passed his victim on the road, gave his team into the charge of his companion who drove on, while he concealed himself in a hedge, and when Head came up he shot him dead in his carriage. Chilson admitted the killing, but claimed to be acting in "self-defence." The opinion seemed unanimous that Chilson was guilty and would be hung. After listening for a time the landlord said, "Gentlemen, he's a high Mason and belongs to the Odd-fellows and all them kind of societies, and he'll never be hung or go to the penitentiary. You see his bondsmen are all Masons, and they are doing all they can for him; and mark my word, they will clear him slick and clean!"

There was a lull in the conversation, and I thought it a good time to repeat that clause of the Master Mason's oath which refers to the "grand hailing sign of distress." I found myself the "cynosure of all eyes," and very soon confronted by members of both the Masonic and Odd-fellow orders. We engaged in a spirited interchange of words, which continued until eleven o'clock, in which some tall lying was done, unless Finney, Bernard, Ronayne, and all the rest of the seceders, have grossly betrayed us "profanes" as to the ceremonies and oaths of the "Blue Lodge." I could but pity the poor Hiramites, but was encouraged to find that "they that be with us are more than they that be with them." I was obliged to decline invitations to visit and speak in three different counties, but furnished the gentleman with the Weed pamphlet and other documents.

CARLTON.

This is a new and small village on the Missouri Pacific railroad, located in a rich farming region, which has this season suffered severely from drouth, and other causes. The individual banking establishment of the town suspended a short time ago, and tied up what little change there was in the place, so that business is at a standstill.

A drive of four miles to the half section belonging toMiss Cynthia Derbyshire of Ypsilanti,Mich.,was over superb roads, and what in ordinary seasons is a most productive region. Having completed my mission to Carlton, I took supper with Mr. Shaffer, a long-time friend of Rev. D. Yant, and who heard me speak in Bolivar, Ohio. I then returned to Abilene.

Ex-Governor Glick and many leading Democrats had been in conference during my absence, and in his address the ex-Governor said, "Our first object is to establish a daily paper that shall be the Democratic organ of the State; and, second, to seek the removal of the capital from Topeka to this city." The paper has been issued but the seat of government is still, so far as I could learn, at Topeka, but the rumor would, of course, "boom" real estate in Abilene.

TOPEKA.

Unable to reach Chicago before the Sabbath I dropped off at Topeka, where I preached morning and evening for the Wesleyans, and took part with the "Salvation Army" in their three o'clock services. The Army report over fifty conversions in the few weeks they have been at Topeka, and the Wesleyans are just now engaged in a protracted effort with encouraging prospects.

During my stay of nearly a week, in which time I have visited several interior towns and traveled nearly five hundred miles in Kansas, I have not seen a single person under the influence of intoxicating liquor, and have heard very little profanity, until reaching Kansas City, where the "demon" seems to have full sway, and the name of God is blasphemed with impunity. J. P. STODDARD.

OUR SOUTHERN AGENT ENTERS ARKANSAS.

SOUTH LAND COLLEGE, Arkansas,
Dec. 17th, 1887.

DEAR CYNOSURE:—Forty-four years ago I stopped for a few minutes at Helena, then a small village occupying a tract much of which is now in the bed of the Mississippi river. That was the only time I had been in the State until I walked off the fine steamer, *James Lee*, on the morning of the 15th inst. at Helena. I had been stopping some days at Memphis, and had enjoyed the hospitality of Bro. Countee and his excellent wife. I had preached for Rev. B. A. Imes in the Congregational church, and for Bro. Countee in the Tabernacle Baptist church; had given one lecture to the more than 300 students of LeMoyne Institute; had visited numerous brethren; conferred with dear Bro. Woodsmall; and left there on the evening of the 14th. It costs about as much to travel on a Mississippi steamer as it does to stay the same length of time at a first class hotel,and the accommodations are about the same. If one can spare the time, it is a luxurious mode of traveling. At Helena the hills forming the west bank of the river basin approach within half a mile of the stream. Elsewhere the hills are far away. The town, which is an important business place, has from 5,000 to 6,000 inhabitants. Part of it is high and has many fine residences. Much is low and liable to overflow in spite of the extensive levees.

A very fine school building—for whites—surmounted with a tower and clock stands near the center of the city. What may be the provisions for a public school for the colored, I did not learn; but only that the public school system has a very imperfect development in the State. The colored churches are two Baptist, one Methodist Episcopal,and one African M. E. I believe the pastors of all these churches belong to some secret order, and nearly all the members, both male and female. Most of the churches here and in this vicinity have each a *secret church aid society* to which none are admitted but the duly initiated. I have often heard Freemasonry called the "hand-maid of religion," but here it becomes its mistress,and despotically controls its ministers and members.

Two of these pastors, who have themselves been Freemasons, and had a membership in the other orders, have become heartily sick and tired of this despotism, which controls,subverts and practically pauperizes the church. They have invited me to preach to their people and hope to arrange for lectures.

Ten miles west of Helena is

SOUTH LAND COLLEGE,

a school established by the Society of Friends for the education of colored youth. On the 16th a ride over the hills, covered with magnificent oaks, beech and poplars, brought me to a broad and beautiful valley where this school makes a little world by itself. It was chartered in 1864; the Normal grade was instituted in 1869; college department organized in 1872; first class graduated in 1876. Over 300 teachers have gone out from here to labor in this and adjoining States. It is at present under the care of Elkanah and Irena S. Beard, who were formerly missionaries of the Society of Friends in India. They are assisted by seven professors and teachers. I was kindly received and listened with great interest to the rhetorical exercises on Friday afternoon. I met here Prof. C. J. Miller, a graduate of Berea College, who had heard me preach and lecture several times in that place. He comes to take charge of the public school.

This excellent institution,whose prospects up to a short time ago were never more promising, has met with a severe calamity. Of the six fine buildings occupied for school and dormitories, three have burned down, and they are left both crowded and crippled. Fortunately the main college building was not burned,and I attended a meeting of the colored citizens to take steps for rebuilding. Much interest was manifested and about $150 were pledged. It is earnestly hoped that the friends of education will interest themselves in this school and will aid in rebuilding. Nowhere in the State is there greater need than here, and perhaps nowhere have been better results from school work among the freedmen. Owing to the crowded condition of the college buildings, they were unable to extend to me the hospitality I usually find among Friends. But a neighbor, Mr. D. C. Gordon, a Southern white Republican,and a Christian gentleman, together with his amiable lady has made my stay here most pleasant and profitable.

HELENA, DEC. 19.—I lectured on Saturday night in the college chapel at South Land to an intelligent and appreciative audience. All received the truth kindly and candidly. One of the professors,recently from Indiana, said he was an Odd-fellow, and belonged to two other orders. He was not quite convinced, but had listened with interest. Others connected with the school thought that what I had said was timely and important. On Sabbath morning, which was bright and warm,I was brought into Helena in time for the morning service. At three P. M. I preached in the First Baptist church, Rev. Morris, pastor. They have a fine new house of worship and are a prosperous congregation. Bro. Morris reads the *Cynosure* with interest and heartily welcomed what I said about the "orders." At night I preached in the A. M. E. church, Rev. Russel, pastor, who also expressed his appreciation and added eloquent words of endorsement. I go hence to Pine Bluff.

H. H. HINMAN.

FROM THE IOWA AGENT.

JASON BARTHOLOMEW'S MEMORIAL.—THE PROHIBITION CONFERENCE.—THE FRIENDS' MEETINGS.

DEAR CYNOSURE:—From Salem I went to Cedar Rapids to take train for Chicago to attend the Conference of Prohibitionists. At Cedar Rapids I called on N. Bourne, who has been an active worker in the N. C. A. and Prohibition movements.

He took me to one of the cemeteries of the city,to visit the grave of Jason C. Bartholemew, who died August 2nd, 1884, aged 79 years, 4 months. He was a veteran anti-slavery reformer, and afterwards entered with his whole soul into the battle of Christ against the great anti-Christ of this country, the secret lodge system. Bro. N. Bourne settled his estate, and, in behalf of his widow, erected a suitable monument to his memory. It is of the best New Hampshire granite and second to no monument in the cemetery. Massive and well-proportioned,it will perpetuate his memory to the end of time, and his works will follow him to make green his memory in the Eternal City of our God. Chiseled into the enduring granite are the words:

Here lie the remains of a vigorous opposer of American slavery and secret societies, especially Freemasonry.
He spent freely of his time and worldly goods to establish equity and righteousness in the earth.
He loved God and his fellow men.
"Blessed are the dead that die in the Lord. They rest from their labors and their works do follow them."

Being dead, our friend Bartholomew yet speaks from the enduring granite that marks his earthly resting place. Much credit is due to his widow,and to Bro. N. Bourne, who, as her agent, was instrumental in erecting this enduring tribute to the memory of a departed moral hero.

From Cedar Rapids I went to Chicago, stopping at Wheaton long enough to go to "my own hired house" and greet my family. My mission to the Conference of Prohibitionists was to protest in the name of the MILLION CHURCH MEMBERS who were represented at the Congress of Christians and Churches held at Chicago last March to consider the secret lodge system against drawing the secret society car with the Prohibition engine. We think it is time that Christian men and women should walk circumspectly, as in the day, and not stumble into building up one great system of evil while they are laboring to pull down another.

There were some grand men and noble women at the Conference. Gen. Fisk, of New Jersey, will doubtless be the Presidential nominee of the Prohibition party. Grover Cleveland and some other man may combine and defeat him in '88 as John P. St. John says Mr. Blaine and Mr. Cleveland combined and defeated him in '84. But, if individual manhood was the test, he ought to be a noble specimen of American manhood who should be preferred before such a Christian gentleman and philanthropist as Gen. Fisk of New Jersey.

I think I never was at a meeting where the Christian women of America were more ably represented than at this Chicago Conference. The saloon system may well tremble before the tread of the mighty army of Christian heroes, of which the Christian women form the center, that are marching on in the name of Christ to free our homes and native land from the drink curse.

The Republican party is a "grand old party." No other political organization of men can point to such

a glorious record of achievements. But the day is hastening when a party for Christ and righteousness will arise, composed of the good men and women of our land in the North and in the South, in the East and in the West, who will ordain *political righteousness*. Then the saloons and the gambling hells, and the secret lodges and the brothels *must go!* In that good time coming the women of our fair land will wield the ballot, and side by side with the men who are true and tried they will conquer, and social purity will triumph. Adultery will cease to be legalized in that day. No polygamy in Utah for the Mormons: and no law for unscriptural divorce and marriage for the Gentiles of the States. Glorious have been the achievements of the "grand old party" in the past. More glorious will be the achievements of the party of all righteousness in the future. It was a proud day for the old veterans when they marched with Sherman to the sea. But a nobler record shall they make who march with Christ to the conquest of the governments of this world until the warp and woof of human legislation shall be the law of God.

After I had fulfilled my mission at Chicago, and had made a short visit with my family at Wheaton, I returned to Iowa and resumed my work. The first week after my return I sent nineteen subscriptions to the *Cynosure*, all of them for a full year but two, which were for six months. I spent one night with James Harvey, the treasurer of the Iowa Association. On Saturday night I reached Aaron Stalker's, an earnest friend of reform, and a member of the Friends' church at Hopewell, Salem quarterly meeting.

I sat with the Friends of the Hopewell meeting on First Day, 11 A. M., and being admonished by the elder, who sits at the head of the meeting, to use my liberty, I preached the Word unto them. I had called upon friend Hiatt, the minister of the Richland meeting on Seventh Day, and he arranged to appoint a special meeting for me on First Day at 7 P.M. So I returned from Hopewell after the morning service and preached at Richland in the evening. I have a lecture announced for Richland on Tuesday evening, and at Hopewell on Wednesday evening, and at Woolsey Friends' meeting house on Thursday evening.

Truly the harvest is great and the laborers are few. Bro. Coe will take the field with me as soon as the friends in Iowa will increase their subscriptions so as to justify duplicating the working force. Send in your donations and subscriptions to our State treasurer, James Harvey, Pleasant Plain, Jefferson Co., Iowa. Let all who are indebted for the *Cynosure*, and those who are back on last year's subscription to the Iowa Christian Association, please remit as soon as possible to the treasurer.

C. F. HAWLEY.

REFORM SENTIMENT GROWING IN OHIO.

CIRCLEVILLE, O., Dec. 22d, 1887.

DEAR CYNOSURE:—Before going to the young people's meeting in the Lutheran church with Rev. Schneider, at whose home I am a guest, I will report briefly of my last week's work.

After my lecture last reported at Martinsburg I returned to Columbus, spending the rest of last week there and at Reynoldsburg. My next stop was at Canal Winchester. There I found a sad state of affairs: secretists as thick as the frogs of Egypt: every church in town, with one exception, represented at the altars of Baal. The one exception was the German Lutheran. Its pastor Rev. L. H. Schuh, assured me of his hearty sympathy. He hopes to arrange for me to lecture next month. Mr. Israel Gayman, a Methodist brother, entertained me part of the time during my stay. He became interested in our reform by listening to a lecture which I gave at Hope about a year ago. The U. B. church there was entirely "liberal." The fathers who founded and builded the church were firm in their opposition to the lodge. God prospered them. Many were converted. The children now claim that they have acted as incubators to hatch out converts for other churches long enough, and wish to make their nest large like the others to take in all sorts of chicks. As sure as God's Word is true, such a church will not prosper spiritually.

My next stop was at the home of Mr. C.M.Strickler, Clearport. Mr. S. recently graduated from the Law School at Ann Arbor, Michigan. His principles are known far and near; he having made speeches and circulated reform literature. We can recommend him to any desiring services in his line. I added *Cynosure* subscriptions to our list here as elsewhere. One man in subscribing said that his boys attended my lectures last year and that they had never been as interested in any lectures as in those. He did not think they would join the lodge.

I had intended stopping off one train at Stoutsville, but meeting the pastor of the Evangelical church at the depot, coming to this place, I concluded not to stop. He assured me of his support in arranging for lectures. I have met with more success in securing *Cynosure* readers here this year than last. Reform sentiment is evidently increasing.

W. B. STODDARD.

VOLUNTEER WORK FOR THE NATIONAL CONVENTION.

NEW ORLEANS, Dec. 19, 1887.

DEAR CYNOSURE:—I had to postpone my proposed visit to Baton Rouge, last week, but, thank God, Bros. Hubbs, Clanton, Dorsey, Reese, and other prominent anti-secretists, were there. The books you sent with tracts came safely. I will try to use them for the glory of God. I have the promise of many here to attend the proposed convention, February 17th to 20th, 1888. I visited Kennerville, a small village of 700 or 800 inhabitants, on the L. N. O. & T. R. R. There are three Baptist and one Methodist church in the place; but owing to the Knights of Labor having a meeting, there were no services except in one church on the Sabbath. It seems as if every man in the town is a Knight of Labor. Every Baptist preacher and deacon in the place is a member, and reform is not worth one-half per cent as yet, but I trust to accomplish some good here, God helping. I met Revs. F. Isaacs and A. Robinson here, both missionaries from our First District Baptist Association. They both regard the Knights of Labor as a great fraudulent political scheme, and no good for laborers. Though both of these reverends are Odd-fellows, they heartily accept reform. They promise to attend the National Convention, and both admit that Christians need not join secret societies to do good. A Bro. Williams tried to persuade me to join the Knights of Labor, saying, it is the strongest and best secret society in the world. I hope to go on my mission in the country, to arouse an interest in the convention, but I don't know yet whether I will be able. Rev. Isaac Hall promises to do all he can to awaken his people to attend the convention. I preached last night in the little African Baptist church of Kennerville, Rev. J. L. Burl, pastor. There was a nice and attentive audience. I preached last Thurday night here in Pleasant Plain M. E. church. Continue in your good work.

FRANCIS J. DAVIDSON.

—A dispatch from Stanstead, province of Quebec, Dec. 19, says: "This morning about 1 o'clock a bomb with a lighted fuse was thrown through a window into the dining-room of Dr. Canfield's residence. Mrs. Canfield hearing the crash and hissing of the fuse sprang from her bed and succeeded in detaching the fuse. The bomb contained enough giant powder to demolish the house and kill all its inmates. The doctor's father, who is a bailiff, has been engaged lately serving processes for violations of the Canada temperance act and was threatened with violence if he did not desist."

A Bangor lawyer has made an analysis of internal revenue statistics which shows that, while these taxes amounted last year to an average of $1.76 per capita of the population of the United States, the sum collected in Maine, $28,856, was only 4 cents per capita of the population of the States. This is another illustration of the way in which prohibition is a "failure" in Maine!

CORRESPONDENCE.

THE NEW YORK METHODIST PASTORS HEAR FROM OHIO.

BROOKLYN, N. Y., Dec. 22, 1887.

EDITOR CHRISTIAN CYNOSURE:—On Monday morning I had the pleasure of attending the M. E. preachers' meeting, in the Book Concern, Broadway, New York. They meet at 11 o'clock. There were 200 present. I was introduced to the officers by the kindness of the editor of the *Christian Advocate* By invitation, Dr. Harper, of Yale College, read a paper on "The Bible and Syrian Monuments." He began with a reference to the Divine in Scripture. The fact that sixty-two different men, living in different places and through a period of 1500 years, representing every degree of culture, writing in different languages and styles of composition, should all unite in making one harmonious book, called the Bible, can only be explained on this hypothesis, "Holy men of old spake as they were moved by the Holy Ghost." But the Bible has a human side. It bears the impress of its authors. Like the Saviour's two-fold nature, it is perfectly human and absolutely divine. The Syrian monuments illustrate the human side. They contain records of wars and pillage, and weak and foolish tributes of self-praise. He quoted their account of the wars against David, Jeroboam, Jehu, etc. They are much like what we find in Kings and Chronicles. Then he added: "It is generally affirmed that the likeness proves the authenticity of the Scriptures. But I say, it is their unlikeness. The Syrian records breath the spirit of pride; the Scriptures are humble. Their language is extravagant; the Bible is chaste. The one praises men; the other praises God."

Then Dr. Leonard of Ohio was called upon to speak upon "The Temperance Situation in Ohio." He said: The constitution adopted in 1851 forbids the granting of license. Until 1881 license or tax was not thought of in the State. Any one who will take the trouble to read the debates in the convention which drafted a new constitution will find this to be the case, and the new constitution was defeated because it had a tax-clause. In 1881 the Republican legislature passed the Pond law. The smaller saloon must pay $100 tax, the larger $200, and both give bond. The Supreme Court of Ohio is a very peculiar affair: sometimes it goes this way, sometimes that. It had three Democrats and two Republicans on the bench. The Democratic judges decided the bond was unconstitutional and so the law was annulled. In 1883 two amendments were submitted to the people, the first to license liquor selling, the second to prohibit it. The first received 95,000 votes, the second, 323,000 votes that were counted —showing how the people stood. That winter the Republican legislature passed the Scott law, without the bond feature. But the liquor men of Hamilton county rebelled and that was declared unconstitutional.

Last year the Republican legislature passed the Dow law. It had three features: The Council local option, the Sunday opening, and the tax. In not a single village where local option has been adopted are the saloons closed. Cincinnati, Sandusky, Bucyrus and other places have adopted the Sunday opening act. Ohio enjoys the supreme disgrace of having an open saloon on Sabbath. Last spring the legislature felt that it must do something, so it led out that animal, the Dow law, and looked him over. It would not do to put out an eye, for he could not see. They could not pull a tooth for he could not bite as well, nor pull out a toe nail for he could not scratch. But they discovered a tuft of hair on the tip of his tail and they lifted the legislative axe and cut that off, but it did not draw blood. Some of us in Ohio think it is time to have a party that means to do something.

On last Sabbath night I preached in the DeKalb Avenue M. E. church, Rev. Crandall J. North, pastor. There are 716 members in this congregation. They have a Sabbath-school of 634. There was a large and attentive audience. Such a hearing is exceedingly gratifying to a National Reformer. The New York *Witness* very cordially received an article discussing the principles of our movement. The *Tribune*, the *Herald*, the Brooklyn *Union* and the Brooklyn *Eagle* have given extended notices. The *Voice* will print a sermon on "The True Basis of Moral Reform," and a paragraph stating the character and work of the National Reform Association. An article has been received for consideration by the *Christian at Work*, as also the *Christian Advocate*.

I have interviewed Dr. Meredith of the Tompkins Avenue Congregational church, Brooklyn. He came here from Boston last September. The church is not large enough to accommodate the crowds that go to hear him preach. He is a large man in every way: strong in body, of towering intellect and great heart. The people hear him gladly. I also called on Dr. Cuyler. He is small in stature and quite gray, but quick and impulsive. Being quite deaf, he speaks very loud. It is enough to say he is one of the Vice-presidents of the National Reform Association. I next saw Dr. Patterson of the United Presbyterian church. He has been at work in this city since 1848. It was refreshing to hear him narrate his experience, preaching in halls, gathering in the people and building up his own congregation. I then saw Dr. Foot, of the Willoughby Avenue Presbyterian church; also Revs. Prince, McNickoll and Bridges, all Brooklyn pastors.

The secretaries of the Brooklyn and New York City Y. M. C. A. took great interest in the movement we are pushing. It is not unlikely that a lecture will be given in each of their halls. Last night the Brooklyn society celebrated the anniversary of the landing of the Pilgrims on Plymouth Rock in 1620. Judge Hoadly of Ohio and Senator Hawley of Connecticut were among the speakers. A banquet was served over in New York City at Delmonico's. We are reminded that Delmonico, the man who established the best restaurant in America, starved himself to death. "He builds too low who builds beneath the skies." J. M. FOSTER.

SEVENTY THOUSAND IN TEXAS READY TO BE SAVED.

WHAT SAY OUR ANTI-LODGE FRIENDS TO THIS APPEAL?

HEARNE, Texas, Dec. 16, 1887.

DEAR CYNOSURE:—Since I last wrote you I have visited several of our larger cities and distributed the tracts sent me. I read Bro. Hinman's contributions in your columns with a great deal of pleasure, and only pray the day may soon come when some one shall canvass Texas.

Rev. Wm. Massey of Austin, president of our State convention and one of the ablest ministers, and who is referred to as the "silver-tongued preacher of Texas," has read the tracts and come out on the Lord's side. He assisted me in leaving tracts in the barber shops, and in conversation said better things than I could. Two weeks later he went to Navasota to attend his appointment, and the sisters of the S.S. of C. (Seven Stars of Consolation) turned out in full uniform (and put a collar on him also which he wore during the time he delivered the sermon). For want of support and encouragement he yielded. His tender heart would not let him slight the work of preaching that S. S. of C. sermon. He said anything that seems to be backed up by the Bible our people would follow or join. He took up the "No. Seven" wherever found and made the best of it he could. When he was through we talked it over; he said it would injure him to take a stand against the lodge at present. Many of the members of the church did not turn out, and many who were out sat back. They showed signs of disapproval of the whole affair.

I was speaking to one of our teachers to-day, who had left his school room to write up a general law for the S. S. of C. I said to him the societies teach men to steal; as he was leaving his school to be taught by his assistant. In reply he said, "I learned it from you preachers." I asked how; he said the preachers are the leaders in all of these societies. They pastor their churches and get pay as officers in the lodge. It is true to a great extent, and made me feel more like fighting the wickedness.

Rev. A. R. Griggs, our superintendent of missions, is a great worker and is ready to help, but afraid to espouse the cause of reform as its forerunner. Rev. J. Toliver is a great worker and has more influence over the masses than any minister in Texas. He is speaking for our cause in nearly every sermon. He does not belong to any lodge. The following incident caused him to quit all the lodges. When I joined the Masons, being a personal friend of his, I persuaded him to send in his application, which he did. He was black-balled for the second time. The Worshipful Master, a preacher, tried to assist him in, but to no avail. When he was notified, he said, "If blacklegs and other bad persons run the lodge I give up the whole business." Here a Christian gentleman, and one of the ablest preachers we have, is rejected from a lodge, and, as was afterward learned, because he stumped his county against liquor, and fought the other sins of his people.

If some one could go over this State and speak to our pastors and people, great good could be done. One of the strongest societies in the State has a worldly man for its executive. Rev. Z. T. Pardee of Corsicana, at one of their meetings, arose and gave them his regalia and walked out, because of the ungodly action of that officer. A missionary might meet with some trouble at first, but would succeed.

Some of my members here are disliking my stand, and whenever I speak against their society they get angry. I asked one the other day why was it she did not get angry if I spoke against Jesus, or my brother pastors, or the churches; and she said, "That is so." After a short talk she gave up.

The majority of our women in this State belong to some side-show lodge. Rev. W. H. Jackson of this place had an application before one of the lodges, and I told him he would have to be divested of his clothes and take a whipping. He then become interested in the subject after a talk and some tracts; he gave the whole matter up, and says in future his text will be, "IN SECRET HAVE I SAID NOTHING."—JESUS. I find the news of such an organization as the

NATIONAL CHRISTIAN ASSOCIATION

is getting well known in Texas. I feel very grateful to you for the paper. It is a great blessing to me. A kind friend sends me tracts and other papers weekly. I also thank him. I use every page to the best advantage. Many of our Baptist ministers do not belong to the lodge, and I feel that 70,000 Baptists of Texas with their three schools stand ready to be saved and help save others. I am yours for reform, L. G. JORDAN.

WHAT TO DO ABOUT ROMANISM.

CHICAGO, Dec. 19, 1887.

DEAR EDITOR OF THE CYNOSURE:—A thousand pens ought to respond to the article in your last issue, "The Catholic church in America," asking you directly the question, "What shall we *do* to avert the peril, near at hand, from this increasing and criminal power?" And then 50,000 of our grandest, manliest citizens, should immediately reply, saying: "We will meet in convention on the first of the New Year, and for five consecutive days we will plan and advise, and bring all our forces together to see what can be *done* to avert this pending evil: how we we may save our young people from the sacrifice, and put sense into the heads of the old ones, who, if they are not fascinated with the cloister, are flattered with the show and glitter of the church, and are pleased with the convenience of sins remitted for *money*, instead of repentance." Here lies the danger: fear, favor and fascination; and who is going to break the chain? Where is the righteous indignation, the wise planning?

If an hostile army was approaching the city, how alive would it be for self-protection! But when within there is an enemy undermining it, and all the more surely, because so few see only the low, bending affability and smiling face turned toward them, meanwhile the stealthy hand is pulling the bricks from the foundations of all civil and religious rights, and even personal safety. Who will arouse them to their danger? Why shall not the encroachments upon our civil liberties be made again, as heretofore, as some affirm? Is it because the nation, the church, the individual, is doing anything to hinder it? Is it as another says, "That we are becoming too enlightened?" What good does enlightenment do if we do not use it? Or, is it that the Church of Rome is better than heretofore? Her boast is "That she never changes." Our brave nation would throttle the fiercest lion, but it is too courteous, too trustful, too busy to see danger in a pleasant garb. Straws show the current sometimes.

I have expended considerable money, time and strength in trying to do God's work in this city. Oftentimes I walk in the distribution of tracts to save car fare. Sometimes I get into a car very tired, and opposite me are fat, hearty "Sisters;" a few words of converse, but no fare is asked of them. So are they banded together, though strangers. Let it be an ensample to us.

Sabbath afternoon I thought to have two hours before a dinner at 2 o'clock to distribute tracts and call on a friend I would have saved. I had mistaken the number, and after walking on eight blocks, and working by the way, I found where he had been, but had now removed twenty-five blocks farther down. Should I go there? Yes, I ought; but on looking in my pocket found I had no pocket-book with me, so I walked the distance; but on returning I thought I would try, for the first time, the "Sisters'" plan. So I hailed a car, stepped onto the platform, and in the sincerest manner told the conductor of my benevolent work, and unexpected necessity. He replied, "It is against the rules of the road to let anyone ride free."

"Very well," I said, "leave me at the next street." The bell-rope was pulled, and I climbed down, to walk on in the twilight.

The point here is this: The Roman church is to be dreaded because it is a unit. But they know, and they boast, they have not much to fear from us, because we are not a unit. Try to bring Christ to the heart of a Romanist, and it is like striking adamant. Why? Because you have first to strike against the church, which is, as a rule, between you and them.

John Jay was a statesman—and he saw danger, fearful danger, and warned us of Rome. Will we heed?

"Where no counsel is the people fall; but in the multitude of counselors there is SAFETY." Prov. 11: 14.

MRS. N. ARLOUINE BRIGHTMAN,
3207 Cottage Grove Ave.

PITH AND POINT.

THE NAME OF CHRIST IN G. A. R. PRAYERS.

The letter on the trouble about prayers in the G. A. R. of Chariton, published in the *Cynosure* of Oct. 20th, is creating quite a sensation here. Many are beginning to see the danger of even the G. A. R. order when men like Col. O. A. Bartholomew whose brother is the Methodist minister in Chariton would tile Christ out of the "Post," and men who are professing Christians and members respectively of the Methodist and United Presbyterian churches would agree to offer prayer without using Christ's name. Mr. Aughey (not Hughey) is the pastor of the Presbyterian church in Chariton and has the respect of many for preferring to resign his office as chaplain of the Post rather than to dishonor Christ by offering a so-called prayer without using his name. There is danger in the dark.—E. F. BAIRD, *Chariton, Iowa.*

A BLESSING FROM NORTH CAROLINA.

I was about to give up the paper because of my straightened circumstances, but I really cannot afford to say good-bye to the dear *Cynosure*. God bless you again, dear brother; I sincerely love you and your dear people and pray that God may greatly bless your labors. It is a real feast to read the *Cynosure*. Pray for me.—D. L. S., *Raleigh, N. C.*

IOWA MUST HAVE FENCES FOX-TIGHT.

C. F. Hawley has lately done good work in our midst, but the Good Templars have since organized a large lodge. I am glad to belong to the W. C. T. U., but can not approve of the Masons and Odd-fellows starting our young people in the line of secrecy.—RHODA S. BLACKLEDGE, *Salem, Iowa.*

ANARCHY OF THE DEVIL.

I have read your paper ever since it has been a paper. Was raised up to love the cause. You have always set forth the doctrine that the devil and Masonry were anarchy. Pres. C. A. Blanchard at New Concord on the 16th of last month said it in words. Now when any man charges Jesus Christ with being an anarchist, communist or socialist, and then smoothes it over with the oily tongue, and says they were of the kind heavenly and divine, he is a liar and a rebel against God and all good government.—WM. N. WILSON, *Freeland, O.*

FROM ONE OF THE EARLY SUBSCRIBERS.

I think I have something of an appreciative idea of the great work engaged in by the "N. C. A." Allow me to say, I have been an uninterrupted subscriber to, and reader of, the *Christian Cynosure*, almost from the beginning. As soon as I found it out I certainly look upon it as one of the VERY BEST papers published in all our country. Would to God, I could do a hundred fold more in its circulation than I can.—J. W. THOMPSON, *Dadeville, Mo.*

BIBLE LESSON.

STUDIES IN THE NEW TESTAMENT.

LESSON 1.—Jan. 8.—The Multitude Fed.—Matt. 14: 13-21.

GOLDEN TEXT.—Jesus said unto them, I am the bread of life.—John 6: 35.

[*Open the Bible and read the lesson.*]

COMMENTS ON THE LESSON BY E. E. FLAGG.

1. *The Divine Compassion.* vs. 13, 14. Jesus was human and he needed rest—rest of mind as well as of body. On a sensitive spirit the constant pressure of multitudes, the gazing down as it were into the maelstrom of human life with all its woe and sin and misery, for it was not as a rule the healthy, the happy and the fortunate who thronged around Jesus, brings a peculiar kind of nervous weariness harder to bear than any mere physical fatigue. But this blessed soothing balm of solitude Christ was willing to forego. Without a murmur of impatience at this invading of his retreat he spends another long day healing and teaching the multitude. Home quiet and privacy is very sweet, but if in selfish enjoyment of our own fireside we forget those outside its circle of light and warmth, we are not following Christ. Some people think after they have performed a round of social visits that their whole duty in this respect is done. As they phrase it, they have performed their duty to society. But the Bible talks about our duty to the world, not to society. It tells us that every man is our neighbor, every cry of human need the call of the Master.

2. *The Part of the Church in Feeding the World.* vs. 15–17. When the disciples said to Christ, "Send the multitude away," they only obeyed the natural impulse of humanity when brought face to face with wants it cannot relieve. But if the church did its duty the multitude need not depart. The laboring masses need not go off to anti-poverty apostles, and learn anarchism in beer-saloons, thus seeking to satisfy their hunger of soul and body with that which is not bread. The church of to-day needs again to hear Jesus's command, "Give ye them to eat." She has only to accept the cause of the poor as her cause; to fling open her doors, free as the everlasting Gospel she proclaims, that every creature may come in, and let fashion and wealth if they enter at all take back seats; to be the world's anti-poverty society. No matter how poor the church may be which does this, her five loaves and two fishes will be continually increased in proportion to her faith and the needs of the multitude. And this would not be true of Christ's church if it were not blessedly true of every individual member. The humblest talent laid meekly at his feet without shame and without distrust will be increased a hundred fold, and the five loaves and two fishes of the poorest believer made to feed a world. Our insufficiency is the empty vessel into which Christ pours his all-sufficiency.

3. *The Multitude Fed.* vs. 17–21. His first command is, "Bring them hither to me." The consecrating Christ touch must be on all successful efforts for humanity.

He sets the multitude in organized ranks. Work at haphazard accomplishes little. The lodge and the saloon are examples of what Satan can do in the way of organization. Every Christian laborer should have his place and his work. Christ gives to the disciples, they to the multitude. The bread of life is intrusted to our hands. Shall we let the multitude feed on the husks of bad literature when the interesting book or illustrated paper from our own overflowing stores might save a soul from perishing? Shall we let them starve on lodge tradition and fable while we in cowardly fear keep back the truth for which they are hungering? He who freely gives will find his own stores increased. In the Gospel dispensation it is grace for grace, blessing for blessing. Feed the multitude and the fragments left over shall spread a table for us in the desert.

LITERATURE.

SYLVAN SECRETS in Bird Songs and Books. By Maurice Thompson. Pp. 139. Price, 69c. John B. Alden, New York.

The author of this beautiful little volume, though a Southerner, may lay claim to the "universal genius" of the Yankee. He was born in Indiana, but reared in the mountain region of Georgia. He was well educated by private tutors, especially in the classics and oriental languages. He became an enthusiastic sportsman, was during the war a daring Confederate scout, explored afterwards the fastnesses of the Florida Everglades, served as an engineer in the construction of railways and other public works; and, after marrying the daughter of a railway president, settled down in Crawfordsville, Indiana, as a lawyer. He has a lucrative practice, is something of a politician, has served in the State legislature and is State Geologist. But he is best known to the public through his books, "By-ways and Bird-Notes," "Songs of Fair Weather," etc., and his contributions to the magazines and the New York *Independent*. His literary work is that of a poet-naturalist, an observer of nature from the literary and poetic side rather than the scientific. He is a graceful and fascinating writer, delighting either by the artistic merit of his composition, or by the treasures of natural discovery which he opens to the admiring reader whose blunter instincts and more prosaic habits would never have dreamed had an existence. While he is by some enthusiastically placed beside Thoreau and Burroughs, he is surely not a recluse like the former nor tainted with infidelity like the latter. It reveals a good foundation to his work when we see in the preface such a passage as this:

"The more I have studied Nature, the more I have become aware of God. When I approach the beginning I find him, and his hand puts me gently but firmly away, as if to say: 'I stand here all alone.' When I approach the end, there too is God standing all alone, self-existent, sufficient, unimaginable, at once the cause and the culmination, the germ, the bloom, and the fruit of all things. I do not expect that men ever will find the secret of life locked in a cell or in any other minute division of matter. No analysis of the specialist, no synthesis of the generalizer can ever pass beyond the vail. God said: "Let life be," and life was. Still I believe in evolution; I feel it, I see it; but it is evolution by God's law, bounded by his limiting purpose. When we study Nature we study him, not in the materialistic or pantheistic sense, but in the Christian sense. The will of the universe is God's will, because God made the universe, as he made man, and blew into it the energy that fills it. I see no clash between Christianity and Science."

In the chapters on Bird Song, its "Motif," "Genesis" and "Anatomy" there is a happy rivalry of the imagination with the shrewd inquisition of the scientist; and those on Shakespeare and Ruskin will not lack for admiring readers, if there be also critical ones.

The *Cosmopolitan* for December gives us another of Von Schierbrand's articles on Persia, which has all the interest of his former sketch of the manners and customs of a barbarous but historical race. The present sketch is of the rulers, and, if truthfully drawn, a sadder picture of cruelty, avarice and lust, even the king of Dahomey would hardly disclose. Why our government should keep up an expensive mission at such a court is not easy to imagine; and it can well be understood why Mr. F. H. Winston of this city refused to serve for any length of time in such a humiliating capacity. The magazine contains a number of shorter but equally interesting articles, of which Olive Thorne Miller's story of the Central Park chimpanzee, and J. Macdonald Oxley's sketch of the woodsmen and their work are especially entertaining.

Mr. Kennan's article in the January *Century* will be on the "Russian Provincial Prisons." It will describe the present shameless system, attempted reforms, and the effects on prisoners, and will give their secret methods of communication in changeable ciphers, the knock alphabet, etc.

"*The Undeveloped South*, its Resources, and the importance of their development as a factor in determining the future prosperity and growth of wealth in the United States," is the title of a pamphlet by George B. Cowlam, of Knoxville, Tenn. It is an interesting exhibit of the prospective value of mining and agricultural products of the South. To be had of the author; price 10 cents.

1888.

THE CHRISTIAN CYNOSURE.

PROSPECTUS FOR THE TWENTIETH YEAR.

As we turn over the leaf for another year the *Cynosure* would again write at the top of the new page: "*Christ always; Christ only.*" It will more than ever be the purpose of all connected with the paper to make it a power for the coming kingdom of our Lord, before which all the systems of secret worship, mystery and iniquity of the great Babylon must fall. We would be on the CONQUEROR'S side in that day—we will stand for him now in the days of testimony and of tribulation.

THE CYNOSURE during 1888 will give the most earnest attention **to the South.** The National Convention at New Orleans, Feb. 17th, and the effort, which promises so much success, to put

ONE THOUSAND COPIES

of the paper into the hands of colored pastors gives a direction to our interests. We also hope that the National Christian Association will be able to put other workers into the Southern field.

The Minor Secret Orders, so-called, will have more respect given to their insinuating and benumbing influence. If Masonry and Odd-fellowship have felt severely the attacks upon their strongholds, they are making good all losses by training up an army of young men whose convictions are paralyzed in respect to secretism by the swarms of orders which cover their modicum of lodgery with a bait of temperance, insurance, patriotism, good fellowship, business aid, etc., etc. The *Cynosure* will endeavor to rouse our careless churches to see that this evil is likely to be worse than the first.

We have nearly completed arrangements for special **Correspondence from the metropolitan cities** in different parts of the country. Our readers may expect letters once a month, or oftener, from Boston, New York, Philadelphia, Washington, Cincinnati, New Orleans, Denver, San Francisco and Los Angeles. These letters will give graphic pictures of the earnest American life which throbs in our great cities, with especial reference to the news of the lodges in each.

The very popular **Biographical Work** of the *Cynosure* during the three years past will be continued with some features which will be especially attractive. During the last year there have appeared portraits of George B. Cheever, William H. Seward, Daniel Webster, John Brown, Charles Sumner, Charles Francis Adams, Enoch Honeywell, Bishop Hamline, Charles G. Finney, Howard Crosby, Dr. C. F. W. Walther, and Alexander Hamilton. These portraits have been accompanied with sketches which have presented facts of profoundest interest to our discussion, collated after diligent and often exhaustive search. We can promise for the coming year biographies of

JOHN G. WHITTIER, *the Poet.*
JOSEPH COOK, *the Lecturer.*
JAMES MCCOSH, *the Philosopher.*
JOHN C. SPENCER, *the Lawyer.*
JOHN MARSHALL, *the Judge.*
WILLIAM EWART GLADSTONE, *the Statesman.*

These are all in preparation. Others whom we do not care at present to mention are in contemplation, whose portraits will adorn the paper and the history of whose lives will enrich them.

Letters from foreign lands we expect to be more frequent and valuable in 1888 than ever. Correspondents in England, Germany, Greece, Turkey, India, West and South Africa, China and Mexico will through our columns be in personal connection with our readers.

Best of all is the noble company of contributors and correspondents in our own land. We hardly need mention them; but it is a pleasure to see these goodly names in print. Here are a few of them:

William F. Davis, the hero of Boston Common.
H. L. Hastings, editor of the "Christian."
Hon. S. V. White, M. C.
Rev. B. A. Imes, Vice-president Nat'l. Cong'l. Council.
Pres. H. H. George, Geneva College.
Rev. C. C. Foote, Detroit.
Geo. W. Clark, the singer.
Bishop M. Wright.
Pres. E. H. Fairchild, Berea College.
Cecil H. Howard, Astor Library.
Rev. Julius Grunert, D.D., Evangelical Synod.
Rev. Wm. Johnston, D.D., United Presbyterian.
Rev. B. Cuns, German Lutheran.
Rev. B. W. Williams, Texas.
Elder J. L. Barlow, Iowa.
Pres. C. A. Blanchard, Wheaton College.
Rev. David McFall, Chambers St. Church, Boston.
Rev. C. W. Hiatt, High St. Church, Columbus.
Prof. Elliott Whipple, Wheaton, late of Romona Institute, Santa Fe.
Elder Nathan Callender, Pennsylvania.
Pres. L. N. Stratton, Wheaton Theological Seminary.
Rev. Henry T. Cheever, Worcester.
Rev. Joel Swartz, D.D., Gettsyburg.
Miss E. E. Flagg, Author of "Between Two Opinions."
Mrs. M. A. Blanchard, Wheaton.
Mrs. A. E. Kellogg, Denver.
Hon. S. C. Pomeroy, Washington.
Hon. Halleck Floyd, Indiana.
Rev. W. H. French, D.D., Cincinnati.
Rev. M. A. Gault, Iowa.
Rev. J. M. Foster, Cincinnati.
Rev. J. S. T. Milligan, Kansas.
Rev. William Wishart, D.D., Monmouth.
H. M. Hugunin, former editor "Chicago Eve. Journal."
Capt. A. D. Wood, editor "Censor," Los Angeles.
Rev. R. N. Countee, editor "Living Way," Memphis.
Prof. A. R. Cervine, Augustana College.
Rev. H. W. Lathe, First Church, Northampton.
Rev. J. F. Avery, Mariners' Temple, New York.

But we must forbear. Who can recall these and other names like them without a thrill of happy and grateful recollections. To keep in their company a season were

—"worth ten years of common life."

We invite all friends of the past to honor themselves by remaining in this company. The *Cynosure* gives you a noble fellowship. You can hardly afford to forsake it. Let your name then be found on the list. Do your neighbor a good turn and get his subscription also.

IN ADVANCE $1.50 PER YEAR. Address, the "CHRISTIAN CYNOSURE" Chicago.

PRIZE ESSAYS.

IN COLLEGES, THEOLOGICAL SEMINARIES AND ACADEMIES.

The Board of the National Christian Association desiring to arouse an interest among American students in the topics named below, have offered cash prizes for essays on the following topics:

"*Secret Societies and the Labor Problem.*"

"*The Relation of Secret Societies to the Temperance Cause.*"

For the best essay on each of these topics a premium of Twenty Dollars will be paid to its author: for the second in merit a premium of Ten Dollars.

This offer is made to students of both sexes in all the institutions named above, with the following limitations:

1. The length of the essays may not be more than 2,000 words, plainly written.

2. They must be mailed to the "Essay Committee, N. C. A. office, 221 West Madison St., Chicago," before May 1, 1888.

3. The name and address of each writer must be plainly written on a separate sheet accompanying the essay.

4. The Association to have the privilege of publishing as a tract, or in their paper, the *Christian Cynosure*, any or all the four prize essays; and any others which may seem desirable, if satisfactory arrangements can be made with their authors.

The committee of award have not yet been chosen.

IN BRIEF.

The Panama *Star and Herald* publishes the report of the agent of the Columbia Government specially appointed to watch the progress of the work on the Panama Ship Canal. He sums up the work as follows: Of 161,000,000 cubic metres of rock and earth 127,000 000 metres remain to be excavated. The sum expended to date is 1,818,023,900 francs. The enormous task of turning the Chagres River is estimated to cost 471,700,000 francs. To this is to be added 2,541,495,000 francs for excavation yet to be done. This will bring the total yet to be expended up to 3,012,495,000 francs.

The plan of the German Government to provide for working men in their old age will be applied at first only to industrial workmen, of which it is estimated the number is 7,251,000. The minimum pension to be allowed is 120 marks yearly, the state, employers, and workmen each contributing one-third of the pension fund, which will be a tax on each individual of 3 marks yearly. It is estimated that a state credit of 22,000,000 marks will be required. All workmen over fifty years of age when the bill is passed will be excluded from its benefits.

Carefully prepared statistics show that there are 500,000 criminals in this country, only 50,000 of whom are incarcerated. Of the 500,000 it is estimated that one-third are under twenty years of age, one-half under twenty-one years of age, and a fraction under twenty-two years of age, and the chances are that all of them will continue criminals through the rest of their lives.

The Christian Cynosure.

EDITORS.

J. BLANCHARD. HENRY L. KELLOGG.

CHICAGO, THURSDAY, DECEMBER 29, 1887.

THE NEW ORLEANS CONVENTION FEBRUARY 17 TO 20, 1888.

RESPONSES FROM NORTH AND SOUTH.

The friends who have been giving to the fund for sending the *Cynosure* to colored pastors will be thrilled with the letters we give them in this number from New Orleans, from Texas, and this below from Plaquemine. A copy of the Texas letter has been sent Bro. Hinman to lead him that way before the New Orleans meeting. But the N. C. A. ought to have ten good men at work in the South, and would send them if it was able. *Pray that God send help in this critical hour.* When men cannot go the *Cynosure* can. It has helped Texas up to the present condition. Read here what it is doing for this poor people in Louisiana:

PLAQUEMINE, La., Dec. 20, 1887.

DEAR EDITOR:—I very recently attended the annual session of the Fourth District Baptist Association, which session was held at the capital of this State. Among the issues of importance, and that which attracted my attention most, was "Secret Orders."

I must acknowledge that this evil continues to exist even among some of the pastors,and pastors who have very important charges. I am glad to note the fact that we made some converts by the manly arguments produced by the "honey-tongued" orators, Rev. A. Hubbs and A. L. Reese. These honored divines took a manly stand, notwithstanding the threats made. We captured one of these secret preachers and made him wish for the secret place.

Your paper is of unspeakable value to us in helping to crush this evil, which robs children of that which is due them by their parents, and that is education. It is a fact that fathers will deprive their children of the necessary comforts of life in order to be a "financial member" in the lodge.

Send us the paper, supply us with facts, and we are willing to be the instruments of use. We need it in the home; we need it in the church; we need it in the community. We hail with joy the day when Christianity—the millstone—will be tied to the neck of secretism and sink it beneath oblivion. Yours in the work, L. H. WILLIAMS.

The fund reported last week amounted to $382.04, we are thankful to add three more $15 shares making $427.04.

Dear friends, let these appeals from the colored pastors themselves stir you to double effort to speedily make up the $1,500 needed for a thousand copies to be sent South.

REV. WM. DILLON, editor of the *Conservator*, Dayton, Ohio, has been suspended for preaching the Gospel and administering the communion of Christ's body and blood. In Elida circuit, United Brethren refused to hear and support preachers who were unfaithful to God and the church and who allowed members of secret societies to come into the churches. The conference would not send them ministers who were opposed to the lodge, and they formed voluntary meetings and worshiped outside of the objectionable congregations. Rev. Mr. Dillon preached and administered the sacrament to such a church or churches, and Rev. Mr. Luttrell, who was presiding elder over that circuit last year, but not this, suspended Bro. Dillon, and published his suspension in the *Telescope*. Why the elder who is over the Elida circuit did not do this hateful work we know not. All can see that Luttrell had no right or authority to suspend him, even if he had done anything worthy of suspension. We should advise Bro. Dillon to keep on steadily preaching to those people, at least till he is regularly suspended. The slave-holders used the Constitution to bind Abolitionists,but took no heed to obey it themselves. It is so with those who fellowship "the unfruitful works of darkness." The wrath of God will surely fall on such men at the end.

THE LETTER FROM TEXAS on the 6th page opens a field which appeals to every lover of God and his country with great force. Who will enter it as a lecturer at once? Some missionaries have started for *Africa* without means to cross the ocean, and God has brought them on their journey and sustained them with food and raiment. Shall *seventy thousand Baptists* in Texas be snared, taken and destroyed by the concealed worships of Satan, for want of light? A brother called on us a week since who has preached with success in Texas twelve years. It was painfully instructive to hear his account of the preaching which the people get there from Methodist preachers who are "almost all Masons." He says they seem to have no idea at all of bringing souls to trust in Christ. It is only "join the church and all will be well." And though ignorant, the industrious masses see that the lodges attract these preachers more, even, than their own churches.

In our late trip East, we preached on Sabbath evening in a Baptist church, contrasting the lodge with the kingdom of Christ, and we called on those who would now "seek first the kingdom of God" to publicly confess and manifest it; and we had a precious prayer meeting for those who came out. It is a mistake to lecture against the lodge without seeking and expecting the Holy Spirit to be "poured out" on the congregation. Who will go and preach salvation in Texas? Who will form a club to sustain an anti-secret preacher there for one year?

BY WHOM MUST MORMONISM GO?

The United States court has ordered Marshal Dyer, who is said to be a brave man, to take possession of the Mormon church property, which is held in violation of the act of Congress; as if the Y. M. C. A. should amass millions of real estate and hold and use it for purposes of gain, speculation, priestism, and political despotism and power.

There is no doubt but Congress and the court are right, morally, legally and constitutionally. The papacy was driven out of Scotland by such men as Marshal Dyer. John Knox pointed to the old stone priest houses, called monasteries, and said significantly, "Tear down the nests and the rooks will fly away." The people took the hint, and without shedding one drop of popish blood they rescued Scotland from the grasp of papacy.

But the people were converted. And why should not Congress send enlightened, God-fearing men, as Grant sent Quakers to Indians, to instruct the Mormons? The masses are sincere and industrious,but ignorant people. Let the churches do what they can, but Congress ought to do enough for the poor priest-ridden Mormons to convince them that the Americans love them and do not wish to plunder them. Henry the VIIIth was a tyrant and ruffian, but he sent Thomas Cromwell, who was a good man, to tear up the monasteries; and he went in the name of Christ, without whom we can do nothing.

A political party cannot cure a religious evil. We should remember this, that Christ alone is mightier than Satan, who is god of the false religions of the earth, Mormonism and Masonry included. Joseph Smith belonged to the lodge, and modeled Mormonism after it. "The Ancient and Accepted Scottish Rite" is now to be presented in Mr. Cook's volumes just as it is, and the truth of the expose attested in the notes by the highest Masonic authorities. Every lover of Christ should be an agent for that book. (See advertisement in the *Cynosure*.) The American people have never had the like before, and they will find in these faithfully developed degrees Jo. Smith's golden plates dug from the earth, and all the gibberish of Mormonism, which our own Illinois legislature chartered at the bidding of Stephen A. Douglas, who was a member of a Springfield lodge of Masons.

THE DISCUSSION OF THE MINOR ORDERS.

It was a forcible though rude illustration in the early days of our discussion of the lodge to compare Freemasonry and the dozen or two other orders to a sow with a litter of pigs: when we should be able to drive out the old beast the litter would follow. The illustration was not exact. The pigs do not sustain the dam but she them. Not so the lodge. Freemasonry sustains the other orders only as an incident to its own success. It furnishes them a model and leads the way in their organization, and puts its henchmen in important places in these orders so as to keep their supplies running toward itself. These minor lodges are like the springs and streams that flow to make the river, or the brace roots of a cornstalk. They are the Sabbath-schools that go before the churches in almost every home mission work. When Masonry was believed to be dead in 1834, it was by these lodges that it crept back into influence and power. Should Masonry be overthrown to-morrow, it would leave all its vitality in these orders. We fear there has been an error in our management of this lodge question, and we urge a full and free discussion in our columns.

We are led to make this suggestion to our readers, and to request them to contribute from their experiences and cogitations, because many who suppose themselves warm opponents of the lodge, when their sentiments come to the analysis, are found to be opposed to Freemasonry, but not to the temperance lodges, or labor unions, or Grand Army. Friends who are honored by the National Association and entrusted in some measure with its work have questioned whether our opposition to all the orders was wise. Prominent members of the Wesleyan church have said they do not regard the Grand Army and Sons of Veterans as secret societies, and have encouraged these orders in a community where secret societies were in much disfavor. The late discussions in the Reformed Presbyterian Synod and the United Presbyterian General Assembly will be remembered. Now are we to say we are opposed to Masonry and give the "little" lodges the right hand of fellowship, or shall we more emphatically regard the whole lodge system as one, a unit; no branch, stem or root, feeder, fountain or stream to be neglected? Is it as important to save our young men from joining the Sons of Veterans as the Odd-fellows, the Knights of Labor as the Knights of Pythias? Let us review these questions carefully. We have requested several able writers to give us their views as Dr. Johnson of College Springs has done most ably, and hope that at least as a result of the discussion the thoughts of our friends who profess opposition to the lodge will be established.

OATHS OF THE SONS OF VETERANS.

Rev. George Warrington, pastor of the United Presbyterian church at Birmingham, Iowa, and editor of the *Psalm-Singer*, while lately attending a meeting of his presbytery at Washington, Iowa, was shown a copy of the ritual of the Sons of Veterans, from which he made accurate copies of oaths and prayers, which are printed in the *Free Press* of Birmingham. This ritual was "approved and promulgated" by the sixth annual "Encampment of the Commandery-in-chief" of the order meeting in Des Moines, Iowa, August 18, 1887. The committee which reported the ritual was headed by G. B. Abbott, "Commander-in-chief," and C. J. Post, his "Adjutant General." No document can be, therefore, more reliable.

We copy from the *Free Press* and add a few remarks which will serve to explain some of the features of this order which should not be overlooked.

In the opening formalities the "Captain" of the lodge or "camp" asks the members to name the principles on which the order is founded and which it is supposed to inculcate. The reply is "Friendship, Charity and Loyalty." These are excellent virtues, but take away the solemn mockery of oaths, secrecy and seclusion, the formidable titles which are a part of the machinery of war, and the forms of religious worship, and it would be as impossible to get a company of young men together to promote the bare virtues of friendship, charity and loyalty as it would to making up patchwork quilts like a sewing school. Take these exterior accessories away and the whole thing would be too flat and insipid to exist a day. It would then appear plain that, so far as these virtues were connected with religion,the church and its associated societies were altogether sufficient for all the purposes of teaching and enforcing them.

The opening prayer is as follows:

OPENING PRAYER.

Our Heavenly Father, the High and Mighty Ruler of the Universe, who dost from thy throne look down upon the government of men, most heartily do we beseech thee, with thy favor to bless our native land and to preserve in purity and integrity its free institutions for all coming time.

Bless our order. Grant that it may long exist and that it may continue to be an instrument of great good to all. Give us willing hands and ready hearts to properly carry out its principles and objects. Keep green in our minds the memory of those, both living and dead, who sacrificed so much, that the life of the nation might be preserved, and deal with them in all things with thy special mercy.

Give us thy aid in conducting the business for which we are here assembled, and so endow us, that charity, justice, peace and harmony shall ever remain and abide with us.

We ask all in the name of our Lord and Saviour. Amen.

To this all are required to respond and say "Amen."

Two other prayers are quoted: one is said over the candidate after he has sworn to keep the secrets of the lodge,the other is at the close of the meeting. The first closes with the same words as above, the

other with: "for our Redeemer's sake. Amen." If such petitions were used in a Christian church who could object or wish anything added? No one, certainly. Why then say anything but in approval of them in a Sons of Veterans' lodge? Because they are prescribed formula to be used without exciting any objection in a membership that may contain Jews, or Unitarians, not to say numerous unbelievers. The terms must therefore be so general that each one may apply them to such a divinity as he worships. The disciples of all religions have Lords, Saviours and Redeemers; therefore if no particular name is given the religious worship can go on without interruption or objection. If they should say, In the name of our Lord and Saviour, Jesus Christ, that would be worship in which a Christian could join, but all could not say, Amen, as the ritual commands. This prayer is, therefore,like those of Freemasonry, a deist's prayer, and cannot be accepted of God.

After the prayer and the candidate is prepared for initiation, he is thus addressed:

We are now prepared to muster you into our ranks. In doing this it is necessary for you to take a solemn obligation, but I can assure you that it will not in any way interfere with your religious belief or your duties and obligations in private life, or as citizens of the United States. Are you ready to assume this obligation?

He is told to hold up his right hand, put the left over his heart, and repeat the following oath as the administrator gives it out line by line:

OATH OF MEMBERSHIP.

I, ——— ———, of my own free will and accord, without reservation or purpose of evasion, and in the presence of Almighty God and the brothers of this camp here assembled, do most solemnly and sincerely promise and swear, that I will ever bear true allegiance to the government of the United States of America, that I will steadily adhere to and sustain the principles of this order, and that I will in honesty and good faith carry out its objects.

I furthermore promise and swear, that I will carefully guard and never reveal any of the secrets of this order, its pass-words, grips, signs, and countersigns; that I will not knowingly wrong this camp, a veteran soldier, or a brother of the order, or suffer it to be done by others if in my power to prevent it; that I will always aid a worthy and distressed veteran or brother to the best of my ability, without injury to myself, and that I will promptly warn such a one of any danger I may know to threaten him; that I will faithfully sustain and obey the constitution and by-laws of this camp, and all legal orders coming from proper authority, and to the best of my ability live up to all the requirements of the order.

In witness thereof, I pledge my sacred honor, and pray God to keep me true and steadfast in this, my sacred oath and obligation, as a son of a veteran.

Here we have a company of boys and young men swearing each other with all the solemnity of an appeal to Almighty God to never reveal the secrets of the order, nor its grips, signs, passwords or countersigns; to promptly warn his fellow members of any danger; and to obey all the orders which may come from the headquarters of the order. How much more than this, pray, is required of a Freemason? Both orders give an assurance that religious, private and civil duties shall not be interfered with, but give no bond for it. But they tie up the candidate with the solemn form of an oath. Nearly every objection which holds against the Freemason oath, holds against this, the savage and disgusting parts being omitted. But these are not the oath. The Son of Veteran assumes, if his oath were a true one, as much responsibility before God as the Mason; and the violation of this oath is supposed to be followed by the penalty which a just God will visit on the perjurer, whether he be Mason or what not.

But why is this not a false oath as well as a Mason's? Who gave these boys the right to swear one another to obey orders and keep secrets of which they can know nothing? These oaths are all extra-judicial, illegal and false—no more binding than the ordinary cursing of a saloon or bawdy-house. They are such as Daniel Webster said should be suppressed by law. They are such as the Word of God to the Jews, and the commandment of Christ to all men, utterly condemn. No one can take them without sin. No one can keep them and maintain an organization that requires them without sin. No Christian can patronize such an order or encourage it without incurring the sin of bidding God speed to an evil deed. 2 John 10, 11.

—H. L. Hastings of Boston,whose name is known and loved on two continents for his work as an evangelist and lecturer against infidelity,filled a part of the last number of the *Christian* with illustrations and arguments on the case of Davis against the rule of rum and Romanism in Boston, and with the aid of 150 volunteer circulators is scattering the powerful document by the thousand in that city.

THE N. C. A. NATIONAL CONVENTION.

OFFICIAL CALL.

The Seventeenth Convention of the National Christian Association is hereby called to meet in the Central Congregationalist church in the city of New Orleans, Louisiana, at 7:30 P. M., February 17th, 1888. An interesting programme has been arranged, able speakers have been secured, and three sessions will be held daily, closing with the evening of Feb. 20th. Seats are free and the public are most cordially invited to attend.

REV. J. S MCCULLOCH, D.D., *Pres.*
REV. LEWIS JOHNSTON, *Sec'y.*

A WORD FOR NEW ORLEANS.

DEAR FRIENDS:—Permit me, in connection with the above notice, to add a word of exhortation. A kind Providence has watched over us and spared our beloved country from great national calamity, and the church of Christ from persecution or apostacy another year. Great evils have menaced and still threaten the unity, purity and peace of our social, civil and religious compact, but hitherto their proud waves have been stayed, until we are again called to meet in the council of the National Christian Association. Never in the history of this movement against the lodge, the saloon and the ring powers in this nation, and in favor of open methods, the Holy Sabbath, and Christ, the Supreme Ruler, has there been a more important gathering, or one giving greater promise of immediate results.

Since the last meeting in Knoxville, Tenn., there has been marked and manifest progress all along the lines. Especially is this true in the Southern part of our great Union. Reports from pastors speak of decided progress in knowledge and aversion to the secret lodge system. The formation of associations to procure information and promote investigation, the weeding out of secretists and their societies from old ecclesiastical bodies, the open and impartial fraternity insisted upon among students in older institutions, and the founding of schools in which abstinence from all secret societies is made a condition of membership, calls from all quarters for information and help in combating the secret empire—all these indicate a grand and growing work; while protests from seceders, pastors and evangelists have been frequent and in most decisive terms of condemnation. Every indication is that the harvest is ripe, awaiting the faithful reapers. The door thus opened, as well as the nervous and agitated condition of the popular mind, unite with personal oblitions and considerations in an appeal to every lover of Christ, of his blood-bought church, and a free and just government, to be abundant in prayer and watchfulness, and where possible to attend the national council at New Orleans.

The location of this meeting must be regarded as a providential opportunity for many of our brethren, especially in the Southern States, to come together and encourage each other and plan for a more united and aggressive movement. Let, therefore, associations, educational institutions and churches opposed to the secret lodge system, without regard to denominational or sectional lines, appoint delegates to this body, and let those in sympathy with the objects it seeks to secure, turn their steps thither if possible, and let the prayers and offerings of those detained at home be joined with their brethren met in counsel, that a multitude may be emancipated from bondage in the Secret Empire, and a blessing come to all the land through the instrumentality of this convention.

J. P. STODDARD, *Sec'y. N. C. A.*
Chicago, Dec. 22, 1887.

—Miss Sarah A. Farley of the lately opened Howe Institute, New Iberia, La., has again come North for aid to enlarge the capacities of the institution. Her success last year, and the acquaintance gained with Chicago people encourages her to hope that her stay here will not be long. Elder J. F. Browne, well known to our readers, has gone on from Berea to take charge of the Institute. The desire is to fit up dormitories for a hundred pupils from outside the town, who are unable to secure boarding places.

—Rev. B. A. Imes of Memphis,Tenn., is expected to attend the National Convention at New Orleans and speak. His church is this year independent of support from the American Missionary Association.

—Among others,responses have come from Revs. Byron Gunner and J. F. Browne of New Iberia,La., and Rev. R. N. Countee and Prof. Woodsmall of Memphis,that they will attend the National Convention.

WASHINGTON LETTER.

Washington is itself when Congress is in session. Pennsylvania avenue is now crowded with pedestrians and carriages. Every corridor of the Capitol is alive with politicians, lobbyists and sight-seers, and the hotels and boarding houses are filled from attic to basement.

The United States Senate is a perennial body and so is at work again, but the House of Representatives is not. The latter has to be entirely reorganized with each new Congress, and Speaker Carlisle does not even expect to be able to announce the committees until after the holidays. Committee making is the most perplexing problem with which the Speaker is called upon to wrestle. The difficulty is in giving each member all that he would like. It is impossible. Each would like to be chairman of a committee, and also to be assigned to a place on one of the leading committees, like the Ways and Means, and Appropriations. There are 333 Members, including the eight Territorial Delegates. There are about fifty Chairmanships, and about 700 committee places. Each member must serve on at least two committees, and the necessity—since the House is Democratic—of having a Democratic majority on each committee, makes it necessary to give a larger proportion of committee places to the Democrats than even their majority in the House justifies.

The Senate has decided to lift the veil from a mystery of twenty years. It has voted to remove the injunction of secrecy from the journals of executive sessions from 1820 to the end of the Fortieth Congress. It makes fifteen volumes of printed matter; but who would take the time, or care to peruse them at this late day? They can only be of value to the occasional student of history. Much more reasonable is the demand that the executive sessions of the Senate shall henceforth be held openly, and the injunction of secrecy be removed.

A number of the eminent divines who were in attendance of the Evangelical Alliance Conference remained over, and have occupied various pulpits in the city. The convocation was a remarkable one of active and distinguished Christian workers. Among many other subjects, it discussed thoughtfully the advantages, the necessity, and practical methods of co-operative work among the different denominations. The Alliance itself bears witness to the power for good of co-operation, in the benefit resulting from this conference to all who participated in it, and to the thousands of readers of the papers and addresses delivered by the distinguished visitors. In contending for co-operative work, the argument substantially was, that there is no division in the forces of evil; and the forces which strive for good, though exhibiting varied discipline, must unite solidly in the presence of the enemy. Jealousies and little contentions in the ranks only impair the efficiency of the Christian army, and postpone its great victory. One of the speakers made the remark that the Christian people were ready to unite in Christian work, but that the preachers themselves were keeping them apart.

Senator Blair, whose Education bill to mitigate the evils and remove the dangers of illiteracy is again hopefully at the front, has not forgotten the saloon. He presented a petition last week Monday asking that there be submitted to the several States an amendment to the Constitution prohibiting the manufacture, importation, exportation, transportation and sale of all alcoholic liquors as a beverage in the United States. He also asked for the appointment of a National commission to investigate and report upon the alcoholic liquor traffic.

Washington expects soon to see one of the greatest gatherings of women ever known. It is the International Council of Women, to meet from March 25 to April 2. Helen Gladstone, daughter of the ex-premier, will come from England with other distinguished ladies, and Italy, France and Germany are to be represented. All the activities of womanhood outside the home and for home's sake will be illustrated, and plans for future advance will be discussed. Representative white-ribbon women of the country will be there and take a prominent part in the proceedings.

—What will the Orangemen, who have been opposing Home Rule on the ground that it would be equivalent to Rome Rule, say to the efforts of Lord Salisbury's Government to secure the co-operation of the Pope in regulating the affairs of Ireland, or to the proposition in the *Observer*, which is understood to be Lord Salisbury's organ, that the Irish priests should be paid by the British Government so as to give them a pecuniary interest in maintaining the present order of things?—*N. Y. Witness*.

THE HOME.

A NEW YEAR'S HYMN.

Dear Lord, attend my faltering steps,
Throughout another year;
So weak and feeble in myself,
I fain would have thee near.

I can not know thy will for me,
But, Lord, I know thy love
Will ne'er appoint a way for me,
That does not lead above.

Sickness and pain may be my lot,
And poverty and grief;
And maybe now is hovering near,
The dark-winged angel, Death.

And yet I calmly look to thee,
This happy, glad New Year;
And sweetly give myself to thee,
Without a doubt or fear.

But that thou'lt keep me all the way,
And ever choose for me
The very best, the wisest thing,
To bring me near to thee.

For temporal things I do not ask,
But this, dear Lord, I plead:
That thou wouldst come and dwell with me,
Supplying every need.

Subdue my proud and selfish heart,
Oh, let me ever sit,
In meek humility, to learn
At Jesus's pierced feet.

My will in sweet subjection bring,
My dearest Lord, to thine,
And then, if needs be pain must come,
My smiles through tears shall shine.

In loving passiveness I yield
My sinful heart to thee,
To cleanse and consecrate and use;
Thy temple may it be.

I do not ask great things to do,
Be humble service mine;
And in my every look and word,
May Jesus's presence shine.

And thus in all my daily life,
May Christ exalted be,
That by some word or deed of mine,
Souls may be drawn to thee.

So may I walk from day to day,
Throughout this glad New Year—
Eternity always in view,
And heaven aye sweetly near. —*Franc.*

THOUGHTS FOR THE LAST SABBATH OF THE YEAR.

"Then shall the end come."—Matt. 24: 14.

The knell of 1886 is a monition; not only from the past, but from the future. Whether for us it sounds across the interval of many years, or of a few days, no one but God knows. It prophesies the end of all earthly things for us. A grandly ominous voice is it: the forecast echo of the voice of the mighty angel that John saw, with a rainbow about his head, his face as it were the sun, and his feet as pillars of fire; with right foot upon the sea, and his left upon the earth; in his hand a little book (of human accountability); "and he lifted up his hand to heaven, and sware by Him that liveth forever and ever . . . that there should be time no longer."—Rev. 10: 5, 6.

We are *continually doing things for the last time:* every day is the last day for something.

To-day may be the last opportunity of conversation with some companion. If you felt that you might be speaking to your child for the last time, what would you say? What deep undertone of honest, earnest thought would there be seen in your mirthful conversation! A teacher cried bitterly as he learned of the sudden death of one of his boys: "Oh, if I had dreamed of the possibility of this, I would have talked so differently, so plainly, last Sabbath. God forgive me!" The preacher almost every Sabbath preaches to some who hear him for the last time; be sure to put your whole heart and the whole heart of the Gospel into your words.

Avoid the delusion that opportunities of either doing or getting good have in them any prophecy of returning. They are God's gifts for the moment. It is doubtful if he ever repeats the opportunity in exactly the same form, and with the same possibility of blessing. He is too rich in resources for that. A lost opportunity is lost forever, whatever *other* opportunities may come. They are not given as so many probations, but as so many times of spiritual investment, each having its significance in itself.

How many as yet *uncompleted things we have set our hands to, which will never be completed?* Books unread in our libraries, subjects not *studied out*, promises of duty to self, promises of good to others, conversations broken off! What plannings, outlinings, both for thought and action, which will never be filled in! With Job we will one day cry, "I am cut off in the midst of my purposes," or pray, "Spare me that I may gather strength before I go hence and be no more." Learn to make each day as far as possible complete in itself; or, where that is not practicable, let each day's work be like the little threads of hemp that make the lengthened rope, each working in with those that are adjacent, so that life will constitute one consistent whole. The weakness of most lives is from the separation of its little pieces.

Two resolutions for the coming year:

1. I will *begin* to do only the most important things—take for my keynote what Saint Bernard was in the habit of saying to himself, "Bernard, *ad quid venisti?*"

2. I will put my *whole energy* into whatever I do, remembering the words of the wise man, "Whatsoever thy hand findeth to do, do it with thy might," etc.—*Associate Presbyterian.*

I LEAVE IT ALL TO THEE.

Another year! Lord, let me by thy side
Meet all its changes, and be thou my guide.
I leave it all to thee—the sunny day,
Or the rough winter—only be my stay;
And help me through its passing hours to be
A faithful servant in the world for thee
To occupy the time till thou shalt come
To call me up to thine eternal home,
When I shall see thy face, and like thee be
And in thy presence rest eternally.

—*Selected.*

CONSECRATION.

Among the many passages in the Old Testament whose translation is vitally improved in the New Revision is the following verse in the first Book of the Chronicles: "Who then offereth willingly to consecrate himself this day unto the Lord?" King David propounded this question to the people of Israel when he was about undertaking the noble project of rearing a magnificent temple to Jehovah. He calls for contributions of money and labor. There was to be no enforced draft of either men or money; every gift was to be spontaneous and offered willingly. It is the same thought which Paul presents when he exhorts that "whatsoever ye do, do it heartily as to the Lord." The overmastering love of Christ in the soul will make hard labors light, and unwelcome tasks agreeable, and sacrifices prompt and cheerful. "Plunged into the atmosphere of love, the dim flame of obedience will burn more brightly, like a lamp plunged into a jar of oxygen."

The very word "consecration" savors of pious cant in the estimation of some people, because they have heard it glibly used by certain sentimental Christians in a cheap and flippant fashion. Rightly felt and practiced it is the very essence of healthy, holy and happy piety. God has a sovereign right to us; in every sweet breath of his pure air, in every object of beauty our eyes behold, in every line of his precious Word, in every step of his providential care, in every heart-joy at the mercy-seat, in every promise fulfilled and grace imparted, we discover a new obligation to be the Lord's. "Ye are not your own; ye are bought with a price;" these solemn, tender words seal the claim of our crucified Master. Christ for me, and I for Christ, is the very core of honest self-consecration.

To be worth anything this must begin with and center in the heart. The whole undivided soul must be surrendered to him who died to redeem the soul. Christ will not take up with a closet or a corner. He demands the complete surrender of the will, the faculties and the affections. A hundred half-Christians cannot make a simple whole one. The more heart there is in our religion, the more joy, the more power, the more victory. Nobody succeeds in what is undertaken grudgingly; the successful men have always been, like Paul, men of one idea. "This *one* thing I do;" "for me to live is Christ." The paramount purpose with Isaac Newton was star-eyed Science; he waited at the posts of her doors until she taught him how to weigh the globe. Love of his art held Joshua Reynolds to his easel for twenty unbroken hours till he had caught the coveted conception on his canvas. The great rugged, Scotch soul of Livingston was already among the heathen of the dark continent before he carried his body thither for martyrdom. The more of your heart you give to Jesus the more will Jesus give you of himself.—*Independent.*

NOAH STEPHENS'S NEW YEAR.

Noah Stephens was a miser. The spirit of avarice, born in him, was strengthened by cultivation. From his earliest boyhood he had struggled to earn money, not to use, but to hoard. His earnings from picking berries and from odd jobs were carefully put in a tin box, and the spending money, which most boys would have used lavishly, remained untouched by him. When any of the silver pieces became tarnished, he would rub and scour them, and exult over his little property. It was his cherished dream to become a rich man, and the best energies of his life were devoted to the accumulation of wealth. At fifty years of age he was the possessor of half a million dollars, gained entirely through economy and industry, combined with fine business ability. He gave sparingly to the church of which he was a member; he paid his bills promptly and was honest in his transactions; but he knew not the meaning of the word philanthropy, for his soul was too narrow to contain any love for his fellow men. He had bank and railroad stock, government bonds, and houses in the city and country. The more he possessed, the more his greed of gain increased.

One morning, as Noah Stephens sat in his office, Mrs. Ruth Ames came in. She was an old schoolmate of Mr. Stephens, and was highly regarded by him. Mrs. Ames was a woman of culture and influence, whose precious deeds were a bright and shining light everywhere. She was a member of the Woman's Relief Society.

After a few moments' conversation, she said, smilingly: "Mr. Stephens, God has blessed you in all things; times are hard, winter is coming on, and there is a great deal of suffering in our town. You have thousands of dollars more than you can use; will you give me a little to relieve the unfortunate?"

He frowned, shut his lips tightly together, but said nothing.

"So many apply to our relief society for help," said Mrs. Ames, "that we find it difficult to meet the demands. Here is a list of cases wanting immediate aid."

She took out a paper and was about to read several names, when Mr. Stephens interrupted her: "Don't want to hear anything of that kind! People needn't come to want if they work; lazy folks must expect to go cold and hungry, and drunken, shiftless people deserve to suffer. I earned my own living from a boy; nobody ever gave me a cent. I don't believe in helping an idle class; it encourages them in greater indolence and improvidence."

Mrs. Ames looked down upon her paper. "Do listen to me," she said entreatingly. "Here is Joe Brintnell with a broken leg; his mother is sick, and his father, who was a carpenter, fell from the house he was building and was killed. Can a boy whose leg is in splints and bandages take care of himself?"

"How did he break his leg?" asked Mr. Stephens.

"He fell from a loaded wagon."

"Is David Brintnell his uncle?"

"Yes, I think so."

"Then let his uncle help him; he can do it."

Mrs. Ames read another name from her paper: "Mrs. Martin, paralyzed, aged seventy. She needs coal and groceries; an excellent woman, in great want; her religion alone sustains her."

"Let her go to the almshouse; heaven is just as near her there as anywhere," said Mr. Stephens contemptuously.

Mrs. Ames read on: "Mrs. David Lee, a widow with six children and no means. You know her—an industrious, hard-working woman. Don't you think she deserves help?"

"Well, perhaps so," returned Mr. Stephens coldly. "Let the church help her."

"Noah Stephens," said Mrs. Ames, "you and I are old friends, and that gives me the right of plain speaking. Your hair is becoming sprinkled with gray; the signs of time are on your face; a few years more, and you will be numbered with the dead. You can carry nothing with you. What will become of all the money you leave behind?"

He made no reply.

"To whom much is given much will be required," continued Mrs. Ames, in a solemn tone. "You are a member of the church, Noah Stephens, and you profess to be a follower of Christ. Think of what I have said."

Mr. Stephens spoke not, and there was a long pause.

"The light of your earthly lamp will soon go out," she continued earnestly, with eyes fixed full upon him. "Will you let it go out in darkness? Oh, I hope God will not appoint a discipline of pain and trial to bring you to your senses in order to make you see what a worthless thing your hoarded gold is, when you might comfort and bless to many. Good morning, Mr. Stephens."

She left the counting room and went her way, and Noah Stephens pursued his own thoughts. Her plain speaking was far from agreeable to him. He did not like the wholesome truths to which he had been forced to listen.

The day wore away, and when twilight was coming on, Mr. Stephens rose from his easy-chair and prepared to go home. He put on his warm overcoat, hat and gloves, and walked rapidly down the street.

It was a bitter cold night; the sidewalks were crowded with hurrying people, and the jingle of sleigh-bells sounded constantly in his ears. There was a sheet of glare ice in his path just before reaching his house, and as he went over it his foot slipped and he fell violently to the ground. He tried to rise, but sharp pains darted from his leg throughout the body. In a moment half a dozen people, who had seen the accident, were on the spot to give him assistance. Mr. Stephens grew white and dizzy from pain, and the pitying people carried him home and laid him on his bed. Dr. Howe was summoned immediately. His leg was broken, and the physician pronounced his injury a serious one. His leg was put in splints and bandages until the broken bone could unite, and he would have to lie quietly several weeks.

Poor Mr. Stephens! He was unused to suffering, and to be thrown helpless upon his bed in a moment, was a trial almost beyond his power of endurance.

One night he could not sleep. It was the last night of the year. He heard the clock strike eleven. The old year was fast going out; a new year would soon be ushered in. Noah Stephens began to think. He did not want to think; there was nothing pleasant in his reflections, but there was nothing else for him to do. He thought of Mrs. Ames's words, which had come again and again like unwelcome visitors to his ears: "Will you let the light of your earthly lamp go out in darkness? Oh, I hope God will not appoint a discipline of pain and trial to bring you to your senses, to make you see what a worthless thing your hoarded gold is, when you might comfort and bless so many."

Again and again he asked himself if he was like what Mrs. Ames had said. Was he avaricious? Was he hard-hearted? What was to become of his money? He was worth half a million of dollars; he could not take it with him, but he must account to God for its use. Hoarded money! He began to see it in the light of a dangerous thing. It might stand in the way of his eternal happiness.

"Gold, gold, gold, gold,
Bright, yellow, hard and cold."

Was he a miser? He did not like the word. There was pain in his broken limb, pain in his head, and pain in his heart. He hardly knew which caused the most suffering.

Morning came; it was New Year's day, bright and sunny. Mr. Stephens sent a messenger to ask Mrs. Ames to come to him, and to bring the list of names she had read to him. She obeyed the summons immediately, and soon sat by his bedside. Mrs. Ames kindly inquired how Mr. Stephens was, and then waited for him to speak.

After a moment's pause he said: "The plain truths you told me in my office that day, have proved a blessing to me. For one month I have not been able to take a step, and have suffered intensely. My thoughts have been busy, and daily your words have returned to my mind. I have thought it over and over, and now I see how mistaken I have been. You said you hoped God would not appoint a discipline of pain and trial for me, but you see he has; and I am thankful for it, for without this suffering and your plain speaking, I should never have realized how much good I could do with my means. I made a resolve last night to do everything I can for the sick and poor. Now that I have suffered myself, I realize that others do. Will you please read that list again, and let me help you aid them?"

Once more Mrs. Ames read from her paper the name Joe Brintnell.

"Joe Brintnell?" said Mr. Stephens. "Is he the one with the broken leg?"

"Yes," said Mrs. Ames.

"Poor fellow!" continued Mr. Stephens; "how hard it must have been for him! I have had every comfort, and it was all I could do to endure, but he must have lacked many things he needed. Here is some money for him, which I will give you to expend as you think best. You see how changed I am. Six weeks ago I should have considered my money thrown away; but now I know I could not make a better use of it."

A look of pleasure came over Mrs. Ames's face as she took the money, and Mr. Stephens continued: "You said there was a widow with six children who were in great destitution. You know best what she needs, and if you will give me a list, I will have the things sent to her immediately. I wish to keep my resolve. Mrs. Ames, you have spent your life in doing good; I have spent mine in making money. How much richer you are in the sight of God than I!"

Mrs. Ames put into his hand a paper containing several names and the necessities of each, and took her leave.

New Year's day passed rapidly away. What a happy, useful day it was to Mr. Stephens! He sent money to individuals, and donations to his church, the relief societies, the Society for the Prevention of Cruelty to Animals, Orphan Asylum, Home for the Destitute, etc.

Never before had his thoughts been turned so completely upon others. Strange to say, in caring for and blessing the unfortunate, his own physical suffering was almost forgotten. Several thousands of dollars were sent forth on errands of mercy.

During the next week Mr. Stephens received many calls from the people whom he had helped, and many expressions of thanks and gratitude fell from their lips. That memorable New Year's day was the birthday of a new and brighter life. When he recovered his health and returned to his place of business, his counting room wore a different aspect. It was no longer a place where he was to invent schemes to gain money to hoard. The worth of money lay in its use, and no man during the subsequent years of health and prosperity which followed, knew better how to spend it wisely and well than Noah Stephens. May he live to enjoy many more Happy Years!—*Anna E. Wood, in Zion's Herald.*

THE CHILD AND THE YEAR.

Said the Child to the youthful Year:
"What hast thou in store for me,
O giver of beautiful gifts, what cheer,
What joy dost thou bring with thee?"

"My seasons four shall bring
Their treasures: the winter's snows,
The autumn's store, and the flowers of spring,
And the summer's perfect rose.

"All these and more shall be thine,
Dear Child; but the last and best
Thyself must earn by a strife divine,
If thou wouldst be truly blest.

"Wouldst know this last, best gift?
'Tis a conscience clear and bright,
A peace of mind which the soul can lift
To an infinite delight.

"Truth, patience, courage, and love
If thou unto me canst bring,
I will set thee all earth's ills above,
O Child, and crown thee a King!"

—*Celia Thaxter.*

TEMPERANCE.

REFUSING WINE WITH WASHINGTON.

In these days no well-bred person shows surprise when any one refuses wine. It is only the vulgar and unrefined who significantly lift their eyebrows or make sneering remarks because a comrade shows his temperance principles. Perhaps this has always been true. At any rate, the following clipping from the *Little Christian* shows that Washington was as gentlemanly as he was great. Toward the close of the Revolutionary War an officer in the army had occasion to transact some business with General Washington, and repaired to Philadelphia for that purpose. Before leaving he received an invitation to dine with the General, and, accepting, found himself in company with many distinguished guests, among whom he preserved a modest demeanor, taking but little part in the conversation. Before the close of the dinner General Washington, calling him by name, requested him to drink a glass of wine with him. "Will you have the goodness to excuse me, General?" replied the officer. "I have made it a rule never to drink wine." All eyes were instantly turned upon the young officer with surprise and indignation—mayhap a few with approval. That a person should be so unsocial and so mean never to drink wine was too bad; but that he should abstain from it on an occasion like that, and when offered to him by Washington himself, was intolerable. Washington at once saw the feeling of his guests, and promptly addressed them: "Gentlemen," said he, "our friend is right; I do not wish any of my guests to partake of anything against their inclinations; and I certainly do not wish them to violate any established principle in social intercourse with me. I honor my friend for his frankness, for his consistency in thus adhering to an established rule which could never do any of us any harm if we adopted it."—*Selected.*

KANSAS PROHIBITORY DECISION.

The Supreme Court of Kansas rendered a decision lately to the effect that any person the lawful and bona fide possessor of intoxicating liquor may use as he sees fit, he may drink it himself or give it away, but he cannot by any shift or device in selling or giving away lawfully evade the provisions of the statute prohibiting the manufacture and sale of intoxicating liquor. They also hold that a person can not be convicted under section 16 of the prohibitory act of 1881 for keeping in his house, store, or in a wareroom thereof, intoxicating liquor for his own use or for giving away, if it is done honestly and in good faith, and not as a shift to evade the provisions of the act.

The decision was rendered by Chief Justice Horton, all the justices concurring. The case came up in the Supreme Court on an appeal from Miami county, and the decision of the lower court was reversed. It seems that a shoe dealer named Standish, of that place, had been in the habit of sending to Kansas City and purchasing beer and whisky for a number of parties, they drinking it in the back room of his store. He, however, derived no profit, direct or indirect, from the dispensation of the prohibited beverage. Notwithstanding this fact, he was indicted by the Federal Grand Jury, under section 16 of the prohibitory law of 1881, charged with keeping a place where intoxicating liquor was dispensed. He was convicted in the lower court, and the case was appealed, the result being the reversal above.—*Inter Ocean.*

ONE CITY'S SALOON BILL.

What do you suppose is the annual saloon bill of Brooklyn? You will hardly believe until I prove it to you. It is between sixteen and twenty millions of dollars. A sum so vast that we must needs break it up into smaller sums to get any practical idea of it. First, let me show you how I reach the result. There are a little less than 3,000 licensed saloons in our city. Now it is an under and not an over estimate to put these three thousand saloons at $15 per day for three hundred and sixty-five days in the year. Indeed, a saloon keeper to whom these figures were recently shown declares that a saloon cannot live upon an average receipt of less than $20 per day. Three thousand saloons at $15 per day make a grand total of $16,425,000 per annum. This is easily within the lines. It is more likely $20,000,000. Now, in order to get this enormous amount of money before you, I present you this table. This enormous sum of money represents the following values:

250,000 bbls. flour at $6	$ 1,500,000
220,000 tons of coal at $5	1,100,000
150,000 overcoats at $5	750,000
200,000 dress coats at $20	4,000,000
200,000 pairs pants at $5	1,000,000
600,000 pairs boots and shoes at $3	1,800,000
600,000 pairs socks at 25 cents	150,000
300,000 yards of cloth at $1	300,000
450,000 yards of flannel at 50 cents	225,000
600,000 hats and caps at 50 cents	300,000
500,000 public library books at $2	1,000,000
Build 20 school-houses at $60,000	1,200,000
Build 30 new churches at $50,000	1,500,000
Build 1 inebriate asylum	200,000
Build 100 houses for aged and infirm	100,000
Build a free museum	1,000,000
Total	$16,125,000

Now let us suppose that the city of Brooklyn should receive every year an order to manufacture the above articles of food, and build every year the number of school houses, churches, asylums, homes, museums, and furnish the stipulated number of library books, instead of the order to sell so much liquor, what would not be the added prosperity of our city?—*Irish World.*

Gov. St. John will begin his second lecture tour in California, January 10.

The Kentucky Court of Appeals has affirmed that drunkenness is no excuse for crime.

Los Angeles is having Sunday evening Prohibition meetings, attended by over 3,000 people.

Why are not the saloon's murders punished? Lately the jury disagrees a second time in the case of a man believed to have killed Mr. Haddock in Sioux City. On the night of the saloon's victory at Atlanta a company of drunken rioters turned on a young man named Hightower, standing at the door of his home, and asked him if he had voted wet or dry. He answered, "I was dry;" whereupon one of them hurled a stone at him, struck him in the head and killed him. A crowd saw it, and no man is arrested.

RELIGIOUS NEWS.

CHICAGO BIBLE WORK.

The Bible-Work Institute will hold a three months' term *for ladies* in the Bible-Work Room, Y. M. C. A. Building, 150 Madison street, Chicago, Ill., beginning January 8, 1888. The course of study will include the following subjects: Bible exposition by books; Geography of Bible lands and mission fields; Christian evidences; Church history; Inquiry-room work; Sunday-school work; Methods of work.

The instruction will be given by well-known Christian teachers of our city; among whom are Rev. E. P. Goodwin, D. D.; Prof. W. G. Craig, D. D.; Prof. Hugh Macdonald Scott, D. D.; Rev. P. S. Henson, D. D.; and Evangelist E. W. Bliss.

It is important that applications to enter this Institute be sent immediately. Ladies who wish to enter may send for a circular. The Institute will be under the supervision of the Chicago Evangelization Society, F. G. Ensign, Manager. Address, MISS E. DRYER, Bible-Work Room, 150 Madison St., Chicago, Ill.

WEEK OF PRAYER PROGRAM.

TOPICS SUGGESTED FOR EXHORTATION AND PRAYER BY THE EVANGELICAL ALLIANCE, REVISED BY S. C. KIMBALL.

Sabbath, Jan. 1.—SERMONS. "Lift up your heads, for your redemption draweth nigh."—Luke 21: 28. "The end of all things is at hand; be ye therefore sober and watch unto prayer."—1 Peter 4: 7; compare Rom. 13: 12; 1 Cor. 7: 29; Eph. 5: 16.

Monday.—THANKSGIVING. For our acceptance with God through Jesus Christ and the liberty of united access by one Spirit to the throne of Grace; for the enduring goodness of God; for answers to prayer during the past year; for the growing spirit of Christian unity; for the maintenance of peace on earth; for ever-widening fields given to the preaching of the Gospel; for souls gathered into the kingdom; and for all who have dedicated themselves to the service of Christ.—Psa. 23: 30: 66: 98:100: 103: 133: 166; 1 Sam. 2: 1–10; 1 Chr. 29: 10–15; Isa. 12: 26: 1–9; Luke 17: 11–19; Eph. 1; Rom. 12; Heb. 2:10.

Tuesday.—CONFESSION. Of vices prevalent throughout Christendom, such as drunkenness, impurity, profane language, Sabbath-breaking, and wide-spread Christless worship in secret lodges under the very shadow of our churches; of great public wrongs, such as oppressive laws, or demoralizing trades, like the opium and liquor traffics; of luxury and the wasteful use of God's gifts by some classes of society, and, among others, lawless discontent and covetousness; of hindrances to the acceptance of the Gospel by the inconsistent lives of nominal Christians, and especially ministers who preach Christ in the pulpit but ignore him in the profane worship of the secret lodge; of jealousies and sectarian rivalries among brethren; of personal unfaithfulness, imperfect consecration to God, faults of pride or temper, and the worldliness and inaction which render so many believers unfruitful.—Psa. 15: 32: 51: 70: 80: 90:130; Hosea 5: 15–6: 7; 14; Mic. 6; Neh. 1; Jer. 7: 1–16; 9: 1–9; 18: 5–17; Ezek. 14: 12–23; Hag. 1: 2–11; Dan. 9: 3–19; Luke 2: 1–18; James 4; Rom 3: 9–26; Eph. 5: 11; 1 Cor. 10: 21; Luke 10: 16; John 10:1.

Wednesday.—PRAYER FOR FAMILIES AND SCHOOLS. For the hallowing of the home in all its relationships; for the blessing of the Holy Spirit upon the efforts of parents to guide sons and daughters to Christ; for invalid members of the family; for hired help; for both teachers and taught in universities, schools and colleges; for Sabbath-schools; for Associations for young men and women; for every effort to protect the immature against temptations, and to equalize the standard of morality for both sexes.—Psa. 1: 34: 78: 1–8; 113: 119: 1–16; 127: 128: 131: 133; Deut. 6; Prov. 3: 1–26; 8: and 9; 23: 12–35; 31: 10–31; 2 Sam. 7: 18–29; Mal. 2: 11–16; Mark 9: 3–16; Matt. 18: 1–14; Eph. 5: 22–6: 9; Col. 3: 12–4: 1; Titus 2; Eccl. 11: 9–12: 7.

Thursday.—PRAYER FOR THE CHURCH OF GOD. For every branch of the one universal Church, that all may be filled with the Holy Ghost and enabled to keep the unity of the Spirit in the bond of peace; for more love and co-operation among Christians; for the removal of needless causes of division; for the better observance of the Lord's day; for greater wisdom and zeal to labor for the conversion of the ungodly, the religious education of the young, and the growth of believers; for the Spirit of Truth to guide students of His Word into a fuller understanding of it; for pastors, evangelists, and church councils; for the attainment by all the Lord's people of a higher standard of holiness and consecration to service; for a more faithful testimony against Freemasonry and other systems of false worship in Christian lands; and for the speedy coming of our Lord and Saviour Jesus Christ.—Psa. 46: 48: 84: 87: 122: 132; Gen. 28: 10–22; 32: 24–32; 1 Kings 8: 22–30; Isa. 54; Joel 2: 23–32; Jno. 15: 17; Eph. 1: 15–23; 2: 11–22; 3: 14–21; 4: 1–16; 1 Cor. 13; Rev. 21: 1–7.

Friday.—PRAYER FOR MISSIONS. For the quickening of a missionary spirit and for the outpouring of the Holy Ghost; for all agents in Gospel work, that they may be kept humble, devoted, and courageous; for native churches and converts, especially such as endure persecution for the Gospel's sake; for mission colleges, Bible and tract societies, and the spread of vernacular Christian literature; for the overthrow of all false religions, and for the conversion of Jews, Mohammedans, and heathen to the faith of Christ; for the complete opening up of Africa to the light, and the cessation of its slave trade, and rum trade with England and America; for a blessing on all missionary conferences to be held this year.—Psa. 2: 67: 72: 110: 126; Isa. 11: 1–9; 25: 6–9; 35: 40: 44: 55: 60; Matt. 9: 35–38; 13: 24–33; 28: 16–20; John 12: 20–32; Acts 10: 34–48; 17: 22–31; Rom. 10: 1–15.

Saturday.—PRAYER FOR NATIONS. For kings and for all that are in authority, that we may lead quiet and peaceable lives; for legislatures and judges, that laws may be wisely made and administered; for the abolition of the traffic in opium and intoxicating drinks, and the cessation of all forms of cruelty; for a pacific spirit among States; for soldiers and sailors; for emigrants and travelers; for the deliverance of the nations from all superstition; for just dealing and a Christian spirit between employers and employed; for the amelioration of the condition of the poor; for a plentiful harvest the world over; for the elevation of public morals, especially in respect of temperance and chastity; for the cultivation of art and science in a reverent and Christian spirit; for the spread among the people of a pure literature; for all philanthropic work among the suffering or degraded.—Psa. 20: 33: 47: 61: 65: 75; 82: 107: 31 to end; 144: 9–15; Prov. 31: 1–9; Jer. 5: 20–29; 18: 1–17; Ezek. 34: 1–16; 47: 1–12; Rom. 13; 1 Tim. 2: 1–8; 1 Peter 2: 13–25.

Sabbath, Jan. 8.—SERMONS. "Be ye steadfast, unmovable, always abounding in the work of the Lord."—1 Cor. 15: 58.

—Pastor C. R. Hunt, of Clarence, Iowa, has begun a protracted meeting under most hopeful conditions. Eight persons had confessed penitence for sin and resolved to seek the Lord last week.

—Geo. W. Needels, of Albany, Mo., writes of a revival of great interest in his vicinity, some twenty-five accepting Christ, among them some of his own family.

—The revival interest among the churches of Geneva, Ill., has been growing until the pastors feel the need of assistance from outside their number. It has been some time since so much anxiety about the salvation of the soul has been felt by the people of that place.

—Dr. McAllister, successor of Dr. A. M. Milligan, in the Eighth Street Reformed Presbyterian church, Pittsburgh, lately preached a memorial sermon on the late Prof. J. R. W. Sloane, D. D., in the church in Allegheny City of which Dr. Sloane was long pastor. The church has begun a fund for a monument.

—Rev. J. M. Foster of Cincinnati is engaged to supply the pulpit of the Brooklyn Covenanter church for the time being. Rev. J. F. Carson, the pastor, has been obliged to cease work on account of ill health.

—A. J. Bell, the evangelist of this city, is visiting California, and the *Pacific* of San Francisco says he lately began revival services in the First M. E. church of that city, much religious interest having been already manifested in the congregation.

—Gen. O. O. Howard, commanding the Pacific department, has lately visited Southern California with Mr. McCoy, secretary of the San Francisco Y. M. C. A., to arouse an interest in that organization. They visited Pasadena and Los Angeles, laying the corner stone of a Y. M. C. A. building in the latter city. On the return they stopped at Fresno and held a great mass meeting.

—The Sabbath-school of the Armour Mission, Chicago, now numbers 1,400, and the evening congregations number about 1,000.

—The Rev. Jacob Freshman, pastor of the Hebrew Christian church in New York, by special invitation visited Chicago last month, preached to large audiences in various evangelical churches, and established a branch of his Hebrew-Christian work in that city. Six gentlemen, ministers and laymen, with Prof. H. M. Scott as chairman and Mr. Wm. E. Blackstone, secretary and treasurer, act as Mr. Freshman's Advisory Committee. There are, it is estimated, 40,000 Hebrews in Chicago.

—The ministerial jubilee of Rev. Horatius Bonar, D. D., of Glasgow, which was to have been celebrated this month, has been postponed on account of the venerable doctor's indisposition, until March, 1888. It will be learned with regret that Dr. Bonar has been confined to his bed for some time past.

—At a reception given to the Church Extension Committee of the Presbyterian church and others of the clergy and laity of New York by Mr. and Mrs. Elliott T. Shepard, the other evening, the present condition of the fund was discussed and aggressive measures to increase it were agreed on. The new fund was headed by two subscriptions of $10,000 each from Mr. and Mrs. Shepard, and within half an hour over $60,000 was subscribed—enough to clear off the mortgages on churches aided.

—Bishop William Taylor writes that it is impossible to secure the necessary force of carriers to transport his goods, and that he needs a traction steam-engine and wagons, a couple of ferry barges, and a steam barge, to run the eighty-eight miles of the Congo from Isangala to Manyanga. The Bishop has now working under him in Africa, on the West Coast and on the Congo, about one hundred missionaries, besides a party of twenty-six now on their way out, and constant reinforcement which he is receiving.

—A contingent of the Salvation Army on landing at Bombay lately, not only announced that they had definitely adopted Indian dress but Indian food. A native paper commenting on this, says: "They then had their first Indian dinner on rice and curry, which they declared to be the most delicious dish they had ever eaten. Our people can learn an infinite deal from the Salvationists."

—The discussion of the question of the reunion of the Northern and Southern Presbyterian churches is bringing out some plain talk. A Southern writer in a Southern Presbyterian paper says in the course of an argument in favor of union, particularly as a means of breaking down some prejudices now existing: "It is a fact that very generally in the South any man or woman coming from the North to teach or preach to the Negroes will have to bear the burden of social ostracism. It is a fact that Southern men and women can preach to and teach the Negro and experience no ostracism. Your daughter, young lady though she be, can hang in tender affection about the neck of the old black mammy and nobody think anything of it, but just catch that New England woman trying it."

—One of the most successful missionaries in Oroomiah is a blind Armenian from Harpoot, Turkey. He knows the Bible thoroughly, and riding on a miserable little donkey, which is led by a one-eyed deaf man, he goes boldly from village to village preaching the Gospel. His blindness protects him, and the people crowd to see the wonder—a blind man reading.

—The house to house visitation organized by Mr. Moody in Chicago, is being industriously carried forward. During the past six months four thousand families have been visited by lady missionaries, who have read the Bible to them and distributed religious literature, and invited them to church and their children to Sunday-school.

—Pastor Culliss, of the Baptist church, Racine, Wis., created an indignant feeling among the fashionable society circles lately by an open and severe attack on dancing. He spoke to an immense audience Sabbath evening on "Seven Popular Devils," before his regular sermon. He referred at length to the numerous printed communications of criticisms published in the daily papers and hinted at threatening letters received personally. In his own defense, he simply stated that he had been misrepresented and that his actual remarks on the evils of dancing needed no apology.

—A general assembly of clergymen representing all Protestant missions in Mexico, will be held in the City of Mexico, Jan. 31, 1888. The Methodist, Baptist, Quaker, and Episcopalian missions will be present, and addresses will be made by several bishops of the United States.

—A new M. E. hospital, founded by Mr. George I. Seny, was dedicated by appropriate services in Brooklyn last week. It will be known as the "Methodist General Hospital." Although under the supervision of the M. E. church, it will be open to Jew and Gentile, Catholic and Protestant, heathen and infidel, all on equal terms.

NEWS (*Continued from 16th page*).

killed, and twenty others were wounded, some of them seriously. One report states that three of the cars rolled down a fifteen-foot embankment.

At Brookfield, Ohio, Friday night, Mr. W. M. Lakin, his wife, and two children, were sitting by a center table when a hanging-lamp fell down between them. All were seriously burned, one of the children dying within six hours.

GENERAL.

The grand jury at Hartford, Conn., Thursday night returned indictments against James S. Parsons, President; Robert E. Beecher, Secretary, and Isaac W. Hakes, a clerk of the Continental Life Insurance Company, charged with false entries and returns. Parsons is in Canada.

Owing to excessive competition, the Montauk Fire Insurance Company, of Brooklyn, has decided to discontinue business, and will reinsure its risks with the Niagara Fire Insurance Company, of New York City.

Two mortgages for $10,000,000 each were recently placed on file in the Recorder's office of Mercer county, Pennsylvania. They are on the New York and Pennsylvania Railroad Company, and given to New York parties. One occupies forty-three and the other fifty pages.

The Oklahoma Settlers' Association, organized at the headquarters of the Oklahoma boomers in Wichita, Kan., is receiving many new recruits, who are paying the $25 that is required as a membership fee. In the event that Congress fails to throw open the land for settlement next spring the boomers will move upon it en masse, take forcible possession, and resist any attempt to drive them away.

The workmen in the new opera house at Marshalltown, Iowa, found a gas-pipe bomb, with fuse attached, in an unfinished brick flue. This afternoon officers took the bomb to the outskirts of the city, placed it under the roots of a large tree and lighted the fuse. It exploded with terrific force, tearing the trees in the vicinity to shreds, and a splinter tore a hole through Sheriff McCord's overcoat. Several arrests are now expected.

FOREIGN.

Advices from Zanzibar under date of Dec. 19 state that a messenger has arrived from Central Africa who brings no direct news from Henry M. Stanley, but says it is reported in the country on the east side of Lake Nyanza that Mr. Stanley, after many privations, reached Wadelai in the early part of September. The principal difficulty he encountered was between the Mabodi country and Wadelai.

Berlin dispatches announce that advices from all points are to the effect that if war early in the spring is averted, official anticipation will be deceived and military expectation disappointed. Within the past few days it has become the settled conviction of the diplomatic circles that the Czar's pacific tendencies have been overborne by the Panslavist faction, and that he is now under the control of the war party, the leaders of which are likely to precipitate a war by some act of provocation committed without the Czar's full assent. The return of General Von Schweinitz, the German ambassador to St. Petersburg, was hoped to be signalized by a decisive turn of the tide peaceward.

The *Official Messenger* gives details of the recent troubles at Russian uniuersities. It says that on Dec. 15 thirteen students of the Charkoff University suddenly left their classes and went into the streets, where they met a number of pupils of the Technological and Veterinary Institutes, and began acting in a riotous manner, and smashed the university windows. On the 14th inst. the students of the Odessa University engaged in a riot, and on the 16th the Kazau University and veterinary students also indulged in riotous proceedings. All the university and technological lectures have been suspended. There is evidence that evil-disposed persons instigated the riots.

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LODGE NOTES.

Kentucky again comes to the front with an "oldest Mason." Collins Fitch, of Meade county, is the oldest Mason in the order in that State, having become a member of the order in 1820. He is past ninety-five years of age.

Five walking delegates of the building trades' section of the Central Labor Union were arraigned in the general sessions in New York, Dec. 19, to plead to the indictment charging them with conspiracy to ruin the business of Peck & Snyder, dealers in building materials.

Stone county, Missouri, the headquarters of the Bald-knobbers, is again in a state of great excitement over a feud between the families of Ike Terry and one Wagner. At a recent meeting of the parties Wagner was killed and a friend named Garrett was mortally wounded.

The Rajah of Bulsampore granted the use of his baradari, a hall in the center of his garden, having clustering columns, Saracenic arches, and marble floors, for holding the reunion session of the Good Templar Lodge of India. Some interpret this favorably for temperance. It may be the very reverse.

J. B. Finch planned to start a weekly Good Templar sheet in this city and depended on the Prohibition movement to make it a success. His death changed the outlook and the plan has been abandoned. Dr. Oronlyateka, of London, Can., the virtual head of the order in this country, will publish a monthly instead.

Henry George is reported to have lately said: "The great order of the Knights of Labor is yet extending over new ground, but it is evidently decaying in all the places where it was once strong. The reason clearly is that it has no settled and adequate plans for the improvement of the conditions of the laboring masses other than the application of trades union principles to the masses of the unskilled. Mr. Powderly evidently feels the want, and is endeavoring in these letters to supply it. But if this first letter is an example of those to follow he will succeed only in making himself ridiculous."

SUBSCRIPTION LETTERS.

The following have made remittances of money to the *Cynosure* from Dec. 19 to 24 inclusive.

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Rye—No. 2	62	@	65
Bran per ton		15	75
Hay—Timothy	9 50	@14	00
Butter, medium to best	16	@	28
Cheese	04	@	12¼
Beans	1 25	@ 2	40
Eggs	19	@	20⅛
Seeds—Timothy	1 80	@ 2	27
Flax		1	25
Broom corn	02½	@	07
Potatoes per bus	60	@	90
Hides—Green to dry flint	07½	@	13
Lumber—Common	11 00	@18	00
Wool	10	@	35
Cattle—Choice to extra	5 15	@ 5	90
Common to good	1 50	@ 4	90
Hogs	3 90	@ 5	75
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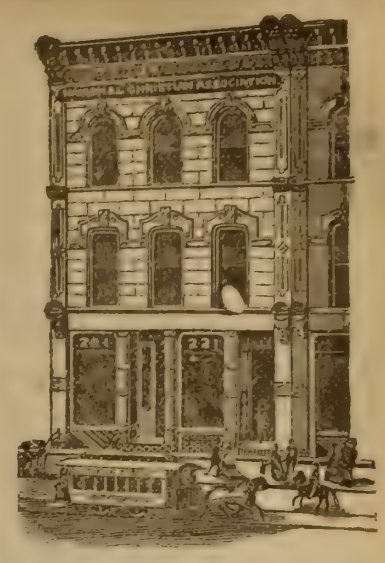

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HOME AND HEALTH.

THE HEALTHFULNESS OF HOUSE-WORK.

American women are not a proverbially strong race. They are intelligent beyond most nationalities—that is, in greater numbers. The strong brained, executive woman who is known to public life, justly and well known for excellence in any department of science, art or literature, is exceptional everywhere, and with her, be she English, Scotch, French, American or any other race, we do not have to do when we speak of the special intelligence of the American woman.

But of the large number of women who help to make up the American people, probably the great majority of them read and think and act with more or less intelligence.

Yet the problem how to become a strong race is still unsolved, and until it is made the subject of more extensive thought and research and importance among thinking women it must stay so.

Undoubtedly climatic influence has much to do with our extreme nervous, tightly-strung temperaments. Our variableness of weather, from intensely hot to very cold, from wet to dry, from calm languor of atmosphere to high and gusty winds must produce some effect upon the physical constitution of those who are subjected to these changes. And a vast amount of good sense and knowledge is required to so adapt the clothing and modes of life to these variations as to be never caught unaware and unprepared.

As a worker, woman needs short intervals of work and then a time for rest. I am not comparing her working power with that of man. They ought not to be compared, as they frequently are, to the prejudice of women. When a certain salary is affixed to a piece of work and paid to whoever does it, irrespective of sex, women will have less cause to complain of injustice than they sometimes have at present.

But to compel, or to think a woman can work just as a man works is to expect David to wear Saul's armor. In her own way she does well enough. If all women did all they were fully capable of, notwithstanding the disability of being women and not men, in the battling force of this world, there would be a revolution of affairs at once.

But some women will utterly disregard every known hygienic law, then wonder why women can't be strong. They eat badly, they sleep too little or too much, they keep irregular hours, they work too long at one time, they take too little exercise or too much at one time, they breathe bad air, they dress too thinly, wear tight corsets, badly fitting shoes, heavy dresses, and then wonder that they are not strong.

So women can do away with all, or most of these evils at once by taking proper heed to their ways. Others cannot so readily mend their lives.

But no employment women engage in has in it more of the elements of healthful living than housework. Ordinarily speaking, it is not a matter of particular commiseration when a women is too poor to keep a servant and must do a large share of her own work. She finds in it healthful activity for both body and mind. And if her family is not unreasonably large, or she suffering from weakness which makes the actual work too much for her strength, she ought to find in it happiness and strength.

Probably the very largest number of families do their own work in America, and there is some intelligence among almost the poorest and meanest. And with our form of government it will be an evil day when this ceases to be the case.

The run of sloppy shop-work, where ill-fitting, poorly sewed clothing is gotten up at less than cost of making, will be over when women refuse to buy, wear or make such clothing, and turn to the domestic life in their own, or some one else's kitchen, in preference to doing such work at the mere pittance given for it.

Housework is the one employment among women seemingly most in disrepute, yet it is the one thing which most women can do, and do well if they will. The variety of occupation, the activity of muscle required, the regular hours usually kept and the mental acumen needed to make people comfortable, all tend to make the life of the houseworker a strong and healthful one.

Yet women don't like to do it—think life a burden if they are compelled to drudge in the kitchen, and homes and boarding houses suffer in consequence.

Would that American women as a whole might be blessed with strong common sense on this subject, and so dignify housework as to have some pride in being an adept in its useful arts, and learn to profit by its health-giving exercise.—*Christian at Work.*

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PROMISE.
Commit thy way unto the Lord; trust also in Him and He shall bring it to pass. Ps. xxxvii., 5.

PRECEPT.
In returning and rest shall ye be saved; in quietness and in confidence shall be your strength. Is. xxx., 15.

PRAISE.
Return unto thy rest, O my soul; for the Lord hath dealt bountifully with thee. Ps. cxvi., 7.

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The Facts Stated.

HON. THURLOW WEED ON THE MORGAN ABDUCTION.

This is a sixteen page pamphlet comprising a letter written by Mr. Weed, and read at the unveiling of the monument erected to the memory of Capt. William Morgan. The frontispiece is an engraving of the monument. It is a history of the unlawful seizure and confinement of Morgan in the Canandaigua jail, his subsequent conveyance by Freemasons to Fort Niagara, and drowning in Lake Ontario. He not only subscribes his NAME to the letter, but ATTACHES HIS AFFIDAVIT to it.

In closing his letter he writes: I now look back through an interval of fifty-six years with a conscious sense of having been governed through the "Anti-Masonic excitement" by a sincere desire, first, to vindicate the violated laws of my country, and next, to arrest the great power and dangerous influences of "secret societies."

The pamphlet is well worth perusing, and is doubtless the last historical article which this great journalist and politician wrote. [Chicago, National Christian Association.] Single copy, 5 cents.

National Christian Association.
221 W. Madison St., Chicago, Ill.

FARM NOTES.

PROTECTING WOOD FROM ROT.

A German periodical states that a means of preserving wood from rotting was accidentally discovered by Herr K. Fleischer, of Gonobitz, a few years since. The gist of the matter is that he was making a preparation of coal-tar and ashes for the purpose of driving away ground fleas and beetles from his garden. Just as he had mixed the materials together he was called away from his work, and, on returning, found that instead of tar in the ashes there was a kind of woody texture Astonished at the transformation, he tried the experiment over and over again, and invariably with the same result. Just about this time he had occasion to refloor an outdoor room, where the boards came into almost immediate contact with the ground, and took the opportunity of testing the preservative effects of this mixture by smearing the under sides of the boards with coal tar and sprinkling them liberally with ashes, a thin layer of which latter was also sifted over the ground. The procedure proved eminently successful, for the floor is still in perfectly good condition, and not in the least attacked by fungoid growth, while on all previous occasions, though laid down with equally good material, it had always required constant repair, and was generally quite rotten in less than two years.

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A CHEAP BLACK WALNUT STAIN.—A cheap, quick drying stain, for fine basswood, etc., in imitation of black walnut, is made by dissolving gum asphaltum in spirits of turpentine, about one fourth pound gum to one pint of turpentine; dissolve in a warm place, shake frequently, add a very little dry Indian red to the solution. It can be made dark or light by adding more or less turpentine. Apply with a brush, and allow it to dry thoroughly before varnishing.

VARNISHING.—Give the work two or more coats of shellac varnish, according to hardness of the wood, rub down lightly with fine sand paper, and apply one or two coats of hard oil finish, using a soft flat varnish brush. Apply just enough, so that it will not run down the woodwork in streaks.—*American Agriculturist.*

A most remarkable imitation of black walnut has lately been manufactured from poor pine, the quality and appearance of the article being such as to defy detection, except upon very close examination. To accomplish this, one part of walnut peel extract is mixed with six parts of water, and with this solution the wood is coated. When the material is half dry, a solution of bichromate of potash with water, is rubbed on it, and the made walnut is ready for use.

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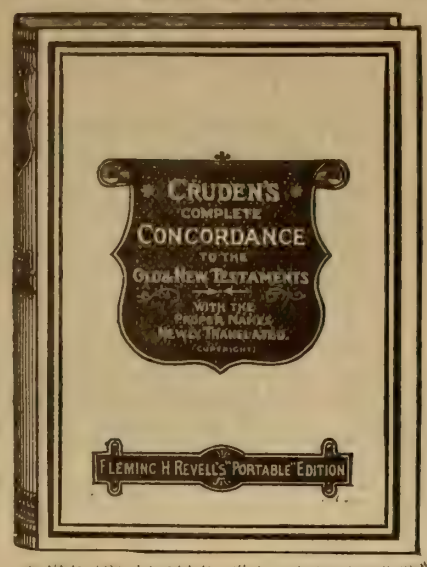

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NEWS OF THE WEEK.

WASHINGTON.

Hon. Seth C. Moffatt, Congressman from the Eleventh Michigan District, died in Washington Thursday morning, aged 46.

Senator Saulsbury has reintroduced his bill of last session to require that a residence of three years shall be necessary before an alien can declare his intention to become a citizen of the United States, and of two years additional before he shall have right to vote or hold office.

Senator Manderson introduced a bill granting pensions according to length of imprisonment to all Union prisoners of war confined in Southern prisons for more than sixty days.

The Chief of the Bureau of Statistics reports that the total value of the imports of merchandise into the United States for the twelve months ending Nov. 30, 1887, was $712,986 918, and the total value of exports for the same period $727,460,635.

The joint resolution introduced by Senator Hoar for the celebration of the centennial of the Constiution provides that in addition to such other celebration as may be provided for, the centennial anniversary shall be observed by the two houses of Congress, which shall meet in the House of Representatives; that the Chief Justice of the United States shall be requested to deliver an oration, and that the President and Governors of States shall be invited to be present.

TEMPERANCE.

Francis Murphy has left Chicago to undertake a new work in Pittsburgh. On the 19th he inaugurated his novel temperance crusade. The meeting was held in the iron mills of Spang, Chalfant & Co., at Ætna. Five hundred sooty workmen with shirt-bosoms wide open and sleeves rolled up, surrounded the cold-water advocate. The speech delivered was adapted to the habits of iron-workers. While he was speaking the men, with arms bared to the shoulder, stood around listening intently and applauding every sentence.

The Superior Court of Kennebec county, Maine, has declared the law making the payment of the United States special tax as a liquor-seller prima facie evidence that the party paying such tax is a saloon-keeper, and therefore a public nuisance, to be unconstitutional.

The temperance revival at Joliet, Ill., led by Wm McConnell, is gaining ground every day, hundreds being unable to gain admission to the meetings. The saloon-keepers are becoming alarmed at the loss of customers. The Chicago *Tribune* sent two reporters to write down and caricature the meeting.

Reports were current at Des Moines Monday that a syndicate of capitalists had been formed to purchase the *State Register* of that city. It is claimed that if the sale is made the policy of the paper will be changed to anti-prohibition.

The Selzer Brewery, of Sioux City, Iowa, has applied to the County Board of Commissioners to manufacture beer for medical use. Action will be taken Jan. 4. Prior to that time the Law and Order League will seek to restrain them from granting such a permit. This will involve a legal complication of interest to all brewers of the State.

The management of the Milwaukee Soldiers' Home are about to open a saloon on the grounds, and Thursday the brewers were given an opportunity to exhibit their beer and make propositions. At noon ten quarter kegs were on tap in the reception-room, and a committee of two commissioned officers and three sergeants were busy testing the fluid. No conclusion was arrived at.

PERSONAL.

The Virginia Legislature Tuesday elected John S. Barbour United States Senator, to succeed Mr. Riddleberger. Barbour received 87 votes, to 48 for Mahone.

Governor John M. Thayer, of Nebraska, has sent a letter to the Nebraska Senators in Congress protesting against the confirmation of L. Q. C. Lamar as Justice of the Supreme Court. He alleges that Lamar was a bold and defiant rebel, and is not a fit person to interpret the Constitution.

Last September, at Port Huron, Mich., John S. Flummeruelt and his wife celebrated their golden wedding. Tuesday Mrs. Flummeruelt began suit for divorce, alleging gross cruelty at divers times on the part of her spouse, who, she states, beat her in a brutal manner after the guests had departed on the night of their golden wedding anniversary.

At a meeting Monday evening the Boston branch of the National League of Colored Men adopted a resolution opposing the confirmation of Mr. Lamar as Supreme Court Justice.

Ex-Governor Murray, of Utah, has left Salt Lake City and gone to Southern California to live. Governor Murray filled the executive chair of Utah for eight years with signal ability and courage, for it required no small amount of courage to oppose the Mormons and enforce the United States statutes.

WEATHER NOTES.

A blizzard prevailed early last week in portions of Dakota, Minnesota, Iowa, Illinois, Missouri, Kansas and Colorada. The snow is unusually heavy in some western sections, and is driven by a fierce wind, making drifts in railway cuts which have blockaded trains. The thermometer is as low as 24 below zero at some points, and in Colorado as low as 51 is recorded. Railway traffic is seriously retarded, trains being reported abandoned in Dakota and Kansas. In Western Kansas, where a coal famine prevails, deaths from freezing are reported.

A chain-bound lumber raft, 560 feet long, 80 feet wide, and 38 feet high, was lost Sunday by the steamer Miranda while being towed to New York. It is believed that the raft has floated into the track of ocean steamers, any one of which would be shattered by a collision with its huge bulk, and excitement prevails in nautical circles lest a disaster should result.

The snow storm of Saturday night, Dec. 17, in Pennsylvania, caused the greatest blockade on the railroads experienced since 1872. The Lehigh Valley Road was blocked with trains from Easton to Readington. The snow was two feet deep on a level and three to five feet deep in drifts Ten coal trains were blockaded on the Susquehanna Road between Easton and Allentown. Three passenger trains, eight freight trains, and twenty coal trains were blocked on the Morris and Essex Road between Hackettstown, N. J., and Washington, N. J., from Saturday evening to Sunday noon. At Somerville the snow was six feet deep, and at Perth Amboy eight feet deep. Drifts were fifteen feet deep. The roofs of several buildings at Phillipsburgh were crushed in by the weight of snow.

ACCIDENTS, ETC.

Ed. Johnson, a colored man, living near Cincinnati, Thursday morning placed some dynamite cartridges in the oven of his stove to thaw them out. An explosion followed, nearly destroying his house, killing an 18 year old daughter, an infant 1 year old, and seriously injuring Johnson and his wife.

James Londy, his wife and three children, of Lima, Ohio, were fatally injured Thursday in a natural gas explosion, which wrecked their dwelling.

The explosion of a sawmill boiler at Tilton, Ga., resulted in the instant death of six men and the fatal wounding of two others.

At New York Miss Inez Van Zandt quarreled with her friend, Miss Fannie Sickles, and, in a spirit of revenge, cut up two canaries owned by the latter with a carving-knife. For her cruelty Miss Van Zandt was Monday sentenced to one month in the penitentiary.

At Joliet, Ill., Tuesday, the wall of a new five-story building, known as the Barber block, fell in, instantly killing William Stage, a contractor, and John Palmer, a workman. Five others were seriously injured.

At Ballston Spa, N. Y., Monday morning, S. S. Crandell, formerly a lawyer and real estate broker, shot and killed his wife, his mother-in-law, Mrs. S. S Stone, and his step-daughter, Julia Bulkley, and then blew out his own brains. The tragedy resulted from disputes over money matters and the murderer began his deadly work while the family were at the breakfast table.

A broken rail wrecked a Wisconsin Central passenger train near Fifield, Wis., early Friday morning. One man was

(*Continued on 14th page.*)

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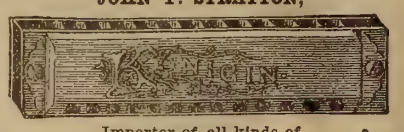

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FOR THE SOUTHERN CHURCHES.

The letters from Prof. Woodsmall and brethren Jordan and Williams from Texas and Arkansas have been read. The fruit they bear already appears, and will yet more and more be seen. Read the list of contributions on the last page. God bless the givers, and let them see the effect of their gifts and prayers among the Freedmen. Next week we hope to print the action of the Louisiana Convention, representing 70,000 Baptists, condemning the lodge. Nearly 70,000 Baptists in Texas, 114,000 in Mississippi, 110,000 in Alabama, and other scores of thousands in Tennessee and Arkansas will be ready to take the same stand against the lodge as the enemy of Christ, so soon as they can be shown its iniquity. We ought to have a score of speakers in the South. Until they can be sent, WE MUST GET THE CYNOSURE into the hands of the colored pastors. One-third the fund we ask for is raised. Let the rest come quickly.

The order of Foresters in this country, like the Good Templars, Freemasons, Odd-fellows, etc., maintains a color line, and keeps the word *white* in its constitution. The High Court of England, the supreme authority in the order, has, after much protestation, finally refused point blank to issue another dispensation to the order in this country until this matter is righted and the Negro admitted. The American lodges have often, for years, discussed this question, giving a day to the debate in Detroit in 1885, and next year in this city. The decision in England will result probably in the secession of the American lodges of Foresters, and a delegated meeting has been called to decide the matter. So the cause of universal brotherhood, according to the lodge, grows apace.

The Reading railway had a temporary success last week in its struggle with the Knights of Labor. Many of the men refused to obey the order to strike and the business of the road was resumed. But the bosses of the order after an all-night secret meeting carried their measure, and a general strike was ordered, which was by Tuesday obeyed by some 30,000 men engaged in the mines and on the road. Six of the company's best collieries are yet at work, but sixty-two are deserted, and the prospect of a coal famine is a probability in some parts of Pennsylvania. The managers of an immense iron industry are alarmed, for they cannot afford that their business should be paralyzed and will press their suit for an arbitration before 30,000 iron workers join the army of the idle. Business interests have their measure of value, but can suffer no loss so great as that which may be inflicted by putting a secret lodge despotism in virtual control of such an army of men.

The most important Washington news we put on this page for the sake of prominence. The temperance people of that city hope for a possibility of bringing the saloon question to an issue. Like St. George they are anxious for a fight with the dragon, and Washington will have a lively experience if they are able to make one. Mrs. Moulton, one of the leading temperance agitators of the city says of the saloon business: "What is wanted is to wipe out the whole thing at one stroke. We want Congress to pass a bill which at one stroke will sweep every drinking-place from this beautiful capitol city, the seat of government of the Republic, which should be a model of purity and propriety for all the world to copy. If Congress will pass the bill, President Cleveland will sign it, without doubt. He will not stand in the way of temperance reform. I have seen enough of him to know that. And Mrs. Cleveland, God bless her, is one of the best women in the world. She would banish the wine cup from the White House if she could, and from Washington society." Mr. Wheelock, who represents the District on the National Prohibition Committee and attended the Chicago Conference, believes the nation will have a very agreeable surprise ere long from the President, who, he has reason to believe, would like to put a heavy foot on the saloon business.

The papal jubilee, now being celebrated in Rome, will be narrowly observed by the crowned heads of Europe who have Catholic subjects; and with more reason by Americans, who need to practice more than most people the virtue of "eternal vigilance." Last Sabbath special masses were said in Catholic churches everywhere for this jubilee, and were attended with much fervor and enthusiasm. In Rome the pontifical mass, attended in St. Peter's by Leo himself, drew together a crowd of many thousands, while 48 cardinals and 238 archbishops and bishops graced the ceremony. The statue of St. Peter was clad in pontifical garments and a tiara was placed on its head. The Pope wore a tiara with a thousand pearls, and placed on his head the crown presented him by the Protestant Emperor William of Germany. The golden plate used in the ceremony was the gift of the Protestant Queen and Empress Victoria. The chalice was the gift of the King of Portugal, and the Pope's pastoral ring was from the Austrian archdukes. At these manifestations of the return of political power to the "prisoner of the Vatican," Leo was overcome, and twice fainted during the ceremony. On Tuesday, in an address in the presence of his whole court, the Pope asserted that his predecessors had been the greatest friends of Italy, and that to try to reduce the interests of his church to the "question of the laws of Italy" could only be the result of "the most deplorable blindness." The $1,000,000 given to the jubilee fund will be spent in propagating the Romish faith. To Victoria the Pope sent an autograph letter by the hand of the Duke of Norfolk, a part of its contents being, it is understood, a reply to the request for a special dispensation allowing certain English papists to join the Freemasons. Doubtless the permission is granted, though so violent an exception to the encyclicals of past years.

The result of the temperance crusade in Joliet, Ill., led by Will. J. McConnell, under the auspices of the Young Woman's Christian Temperance Union, is the organization of a temperance league, with a superintendent of prosecution, to secure evidence and prosecute all violators of existing liquor laws. Last week was the sixth of the meetings, and the revival still continues. The workingmen have joined in large numbers, for the movement has better promises than labor union, lodge or insurance society.

THE GOLDEN YEAR.

We sleep and wake and sleep, but all things move:
The sun flies forward to his brother sun;
The dark earth follows wheeled in her ellipse;
And human things, returning on themselves,
Move onward, leading up the golden year.

Ah, though the times when some new thought can bud
Are but as poets' seasons when they flower,
Yet seas that daily gain upon the shore
Have ebb and flow conditioning their march,
And slow and sure comes up the golden year.

Then wealth no more shall rest in mounded heaps,
But smit with freer light shall slowly melt
In many streams to fatten lower lands,
And light shall spread, and man be liker man
Through all the seasons of the golden year.

Fly, happy, happy sails, and bear the Press;
Fly, happy with the mission of the Cross:
Knit land to land, and blowing heavenward,
With silks, and fruits, and spices, clear of toil,
Enrich the markets of the golden year.

But we grow old. Ah! when shall all men's good
Be each man's rule, and universal peace
Lie like a shaft of light across the land,
And like a fane of beams athwart the sea,
Through all the circle of the golden year?

—*Alfred Tennyson.*

IN POLITICS, INFIDELS.

BY REV. R. C. WYLIE.

My recent work in the interest of National Reform has impressed me more deeply than ever with the necessity of showing the connection between politics and morality. The wicked persistency with which members in regular standing in orthodox churches, both in theory and practice, deny this connection, is sad and discouraging.

At a meeting not long since I made the statement that there are Christian men who recognize God's law as binding in their social and ecclesiastical relations, but in politics they are infidels, and recognize neither God nor moral law in the political sphere. At the conclusion of my address an elder in the church said with some warmth of feeling that that remark was personal. On inquiry I discovered that in a sense it was personal, and that he was not the only man whom it hit, though I did not know a person in the house.

A few months ago a Christian lawyer said to me that he thought ministers argued very strangely about the divorce question; that the State did not deal with the moral side of the question at all, but that it looked upon marriage only as a civil contract, and there was no use in making so much ado about the dissolving of a civil contract.

Still more recently a lawyer who is also an elder in a branch of the Presbyterian church declared that the state, as such, sustains no relation to the moral law; it has no moral character and is under no moral code; and for the state to acknowledge God and the moral law would transform it into a monster.

The fact that in those States where "high license" has become the policy of the dominant party the Prohibition vote grows very slowly or is on the decline apparently, indicates that the views quoted above are not the views of a few individuals, but that the masses yet need to be instructed on this fundamental truth of political science, viz., that Christ rules in the political sphere, and his revealed will is supreme law for nations. Many of the class referred to admit that such issues as the Sabbath question and the saloon question arise in the political sphere; but they deny that these issues arise there as moral issues. It is said that all such issues have a secular and material side as well as a moral side, and the state deals only with the secular and material side. In a recent number of the *New*

Princeton Review Sanford H. Cobb contends that Prohibitionists have no right to make use of the moral argument in advocating a prohibitory law.

For all this subtlety of argument against morals in politics; for all this dissecting of vital, moral issues, by which one piece of an issue is assigned to the church,and another piece of the same issue to the state; and for all this ignoring of moral obligation in the sphere of politics we are indebted to the social compact theory of government. "Why do the heathen rage and the people imagine a vain thing? The kings of the earth set themselves, and the rulers take counsel together, saying, let us break their bonds asunder, and cast away their cords from us. He that sitteth in the heavens shall laugh, and the Lord shall have them in derision. Be wise now therefore, O ye kings, be instructed, ye judges of the earth. Serve the Lord with fear, and rejoice with trembling; kiss the Son lest he be angry and ye perish from the way when his wrath is kindled but a little."

Ray, Ind.

MISS WILLARD AND THE MINOR SECRET ORDERS.

BY REV. C. F. HAWLEY.

I cannot too strongly express my admiration of Miss Willard as a Christian temperance worker. As the president of the W. C. T. U. she is leading, to the battle of Christ against the rum power, a mighty host of Christ-loving and sin-hating women. No person on this continent has a more magnificent opportunity to serve Christ and her generation, according to the will of God, on a grand scale than she. And I cannot express my profound gratitude to Christ, who has, by his Spirit and providence, marshaled such a host of noble women, under such a wise and competent leader as Miss Willard, to battle for the home against the saloon.

The W. C. T. U., of which Miss Willard is the head, is an organized army of Christian women whose aim is to exalt Christ, and bring in a reign of universal righteousness. Miss Willard is not ignorant of the fact that Satan is working, through Freemasonry and its kindred orders, to supplant Christ and subvert the Gospel. She knows that there are evils in Jesuitism, Nihilism and Freemasonry. She knows that Christ is not the father and head of organized secrecy. She knows that, in a free country like ours, secret societies are not a necessity for the promotion of good objects; and she can see that good men and women ought not to employ those methods for the promotion of good objects that bad men necessarily resort to for the promotion of evil designs. She knows that those who do good should come to the light, that their deeds may be made manifest that they are wrought in God, and leave the Jesuits, and Nihilists, and American anarchists, and Freemasons, to monopolize secret society methods of work.

So, as a matter of course, Miss Willard is religiously opposed to secret societies. And she does not hesitate to express her disapproval of them. But, in her efforts to organize victory for prohibition, she has been betrayed into coquetting with the Good Templars and Knights of Labor. It is all right for her to persuade as many of the Good Templars and Knights of Labor to vote prohibition as she can. I would do that myself. It is her flattery of them, as secret organizations, to which I refer. There is so little secrecy in them, she says. She does not just like to endorse a wrong principle because it is presented in a diluted form. She has too often condemned the use of light wines, and beer, and cider, on the ground that there is a per cent of alcohol in them, and therefore they are injurious in themselves, and lead to the use of stronger drinks. So, in her unfortunate apology for these orders, she refers to the small per cent of secrecy in them, and expresses her hope that soon they will lay aside this objectionable feature altogether.

I think Miss Willard, if she was not too busy with the weighty duties of her office to examine this matter, would see that secret organizations do not grow out of their secrecy as they increase in age; but that the minor orders are simply training schools to prepare material for the greater. I cannot better illustrate the relation of the minor secret orders to the major, than by giving the experience and judgment of a little boy. In going to school, he had to pass by where a goose and her mate, with their family of goslings, grazed by the road side. The gander, jealously guarding his rising family, had mercilessly whipped the little boy with his wings. To avoid his fierce attacks, the boy had learned to climb the road fence, and go around him in the field. On one of these occasions the goslings had got through the fence into the field, and a gentleman, who was passing along the road, observed the boy busily catching the goslings and wringing their necks. Shocked at his wanton destruction of the brood, the man cried out, "Boy! what are you about there?" The boy looked up and grimly replied, "Dog on 'em; they'll be ganders, bime bye."

Freemasonry is run by a ring; and the minor orders are run by Freemasonry. The secret society system is one great wedge, that is driven by Satan between men and God. The minor secret societies are the thin edge of that wedge. Freemasony ignores Christ, and binds to sin; and yet professes to regenerate, and free from sin. Odd-fellowship, as first introduced into this country seventy years ago, was a secular society, for mutual aid in sickness, and in burying the dead. It has since adopted a deistical confession of faith, and a Christless ritual of worship, in imitation of Freemasonry, the modern mother of spiritual harlotry. And not to be outdone by Freemasonry, which assumes that men are regenerated by the observance of her pagan ceremonies, Odd-fellowship, through her great apostle, Mr. Grosh, affirms that, "What regeneration by the word of truth is in religion, initiation is in Odd-fellowship." A more cunning contrivance to build men up in their own righteousness, and make Pharisees instead of Christians, was never invented. The gosling of seventy years ago is a gander now.

The Grange, though gotten up for the honest farmers, struck the trail of Masonry and Odd-fellowship, and adopted a deistical ritual of worship; only the cunning of the serpent was seen in the fact that in the prayer to be read on funeral occasions, when the farmers who were not yet entangled in the meshes of the net of secrecy would be present, there was a recognition of Christ; while, behind the tyled doors, a deistical ritual was used.

Good Templarism is the thin edge of the wedge of secrecy. It recognizes Christ in the ritual of worship; but, by making those eligible to the office of chaplain who do not profess to have repented towards God, and to have believed on our Lord Jesus Christ, Good Templarism turns the solemn worship of God into a farce and blasphemy. God can only be approached by his sinful creatures through the mediation of Christ. But Christ will not act as mediator in behalf of those who will not repent of their sins. Good Templarism, therefore, by making impenitent sinners eligible to the office of chaplain, has in it the elements of a false worship, which God will not condone because of its formal recognition of Christ. The worship of impenitent sinners, like the "sacrifice of the wicked, is an abomination unto the Lord."

God commands repentance. The faith of the impenitent is feigned. And though they formally recognize Christ, as does the Good Templars' ritual, yet their worship is an abomination to God. But, if the edge of the wedge should be made sharp, and repentance towards God should be taught in some lodge of the future, as well as faith in our Lord Jesus Christ, there would be no warrant for adopting lodge methods for the propagation of the Gospel. The command of Jesus to proclaim his Gospel upon the "housetops," to dismiss the tyler, and throw open the doors for every creature who will to come, would be imperative.

Christ has no use for the lodge. He commands his people not to be yoked together with unbelievers, as those are, and must be, who go into the lodge, for whatever purpose.

Seeing, then, that in our free Republic there is no necessity for good men to adopt secret society methods for doing good works, why wantonly transgress the commandment of God. Is not separation from the world to Christ clearly enjoined in the Gospel? Christ's plan is to gather his people in the church. Satan would beguile them into the lodge, and yoke them with unbelievers. But, as every good object can be better promoted by open than by secret methods, why should those who have taken the yoke of Christ upon them, wantonly disregard both his example and precepts.

Be content, dear brethren, to follow Christ, and to be members of the household of faith, and of the visible church of our Lord Jesus Christ.

As we came home from our meeting in the hall, we saw through the curtains of a Fraternity (secret society) club-house window, belonging to students, a "hop" in full tilt—orchestra reeling off swift music, fairy bundles of muslin and silk, known to contain young ladies, in the arms of young men attired in the regulation dress suit. It pained me, as a friend and sister of them all. Morality has a scientific as well as a religious basis, and dancing is eminently "unscientific" in its relation to morality.—*Frances E. Willard, in Union Signal.*

ADDRESS BEFORE THE NEW HAMPSHIRE CHRISTIAN ASSOCIATION.

BY MISS E. E. FLAGG.

The story is told that in a certain place, which shall be nameless, where the W. C. T. U. lately pitched their tents, one man was heard to ask another as he looked up at their neat sign, "What is the W.C.T.U.?" and received for answer, "I don't know. I think it must be some new kind of a military company." Now this man did not simply make an amusing blunder; he uttered unconsciously a truth which I believe the liquor sellers, smarting under the blows which the white ribbon hosts are constantly dealing their traffic,would be the last ones to deny. "The Lord gave the word; great was the company of the women who published it." This is the new version of Psalm 68:11, but the margin of our old King James's translation reads, "army;" "Great was the army of the women who published it." And this is just what we are—not a mere handful,not a forlorn hope, but drilled and organized and constantly gathering new recruits to our standard.

We are battling with a foe who has the advantage in many respects. In the first place he has possession, as the miles of grog shops in our great cities testify. In the second place he has got the sinews of war. With his yearly income of some hundred millions he can lay both the two great parties under bonds to do his bidding; he can have his paid assassins to silence with club and bullet our brave champions whom he cannot silence any other way; and when his reign is threatened at the polls he can stuff the ballot box, and have no fear of consequences. Worse than this he can stuff the voter. For in the third place he has all the nation's illiteracy and ignorance on his side, and this is a terrible power. "Against stupidity the gods themselves fight in vain," and there is no stupidity so deep and dense as that which gathers around the saloon politician,—unless it be the kind which sits quietly in comfortable homes and lets saloon politics carry the day. Our foes have said of us "that we never know when we are beaten," but, thank God! there is one thing we know thoroughly; we know who leads us, and, furthermore, we know who leads the other side; and this is a great point. To know the enemy's devices and be able to circumvent and defeat them is half the battle.

No more important problem confronts the W.C.T. U. to-day than this: how shall we press home to the heart and conscience of every working man in the nation that it is both his interest and his duty to vote for prohibition? But many who wear the white ribbon and yield to none in their loyalty to our grand National President have noticed with deepest regret her seeming disposition to court the Knights of Labor as a means to this end. Now I want to say right here that it does not alter one iota my love and reverence for Miss Willard that I believe she has made a mistake. I remember that the Rock apostle made a mistake—one so very serious that Paul felt it his duty to withstand him to his face; and when, in her burning zeal for that noble cause of which she is the anointed queen, the inspired prophetess, she forgets momentarily that God alone is our helper and seeks aid from the arm of flesh, I feel that there is need of the Pauline spirit.

What the working classes want is truth, God's truth, the truth which maketh free,not from one but from every form of bondage—the blessed, glorious Gospel liberty. To-day they are asking Pilate's old question, some sneeringly, some doubtingly, some sincerely and earnestly and we ought to be able to answer it. Shall it be by truckling to falsehood? by disguising our honest convictions? Shall the W. C. T. U. with its open Christian methods of work ally itself with the secret, dark-lantern, Christless methods of the lodge? No; a thousand times, NO. Let us set it down to the honor of the workingman that he honors truth.

John Stuart Mill in his Autobiography—one of the most remarkable books ever written—relates that upon one occasion a political opponent at some public gathering charged him with making the rather sweeping assertion that the working classes of all countries were addicted to lying, and the only difference between the Anglo-Saxon and the races of Southern Europe in this respect was that the former were ashamed of it, while the latter, like the ancient Spartans, were only ashamed of it when found out. It was a trying moment. Exeter Hall was crowded with working people who had made Stuart Mill their political candidate. But he rose up in his seat and frankly avowed before them all that he had said just those words. And what was the result. There was a perfect storm of applause through all that vast building. He stood on firmer ground in their affection and trust than he stood before. And from this incident he goes on to deduce a moral

which I wish to put before the W. C. T. U. as a beacon-light while they are searching for ways and means by which to influence the laboring man to vote for prohibition: that complete straightforwardness is the best recommendation to his favor. We have fallen on the times of which Carlyle prophesied thirty years ago: "New spiritual pythons, plenty of them; enormous megatheriums, as ugly as ever were born of mud, loom huge and hideous out of the twilight future on America, and she will have her own agony and her own victory, but on other terms than she is yet quite aware of." The Hercules of Labor is struggling to-day in the coils of these spiritual pythons. It would be enough if all he had to grapple with was the greed and avarice of capital that we hear so much about; of godless corporations who would rob him of his Sabbath and reduce him to the level of the brute. But on the one side he has the saloon pressing its cup of vice and misery and degradation to his lips, and if he have strength enough to dash it to the ground, on the other he is confronted by a more subtle enemy which binds him in fetters of iron to do the will of unknown leaders; and which, if he refuses it allegiance, can take the bread out of his children's mouths and reduce him and his to beggary and starvation. Oh, he needs our help; let him see that there are reinforcements coming, that the white ribbon army is advancing to his aid. But let us go to him with no grip but that of Christian sympathy,no sign or password but that of the conquering cross, and depend upon it he will prove our noblest and strongest ally,and in our great battle against the liquor traffic and our grand new warfare for social purity

> "Be like a sheathen sabre
> Ready to flash out at God's command,
> The chivalry of Labor."

Another problem of equally vital importance concerns our educational work among the children. In our Bands of Hope and Loyal Legions we are training the future men and women of our land to fill, and we trust more than fill,our places when we pass from the noise and heat of conflict into the eternal peace. We have to deal with material soft and plastic to our hands, which will keep forever the mould in which we shape it. Great wisdom is necssary for such a work, and it is just here that we need to hang out a few danger signals. An old negro preacher used to divide his sermon into two parts: "Fust, all de things in de text, and second,all de things not in de text; and, brederen, we'll wrastle wid de second part fust." This is just what our Good Templar friends have been doing. They have divided their subject into two parts, temperance and the things outside of temperance, the working of degrees, the learning of signs and grips and passwords; and like the old colored preacher they have wrestled with the second part first. And the trouble is they have never got through wrestling with it,and till there is a radical change in their methods it doesn't look as if they ever would. We see this tendency even in our Sunday-schools where more time and pains is often spent in drilling the children to take their part in concert exercises than is given to their legitimate work of Bible instruction. The spirit of the age, which is outward rather than inward, and makes a great deal of everything which addresses itself to the eye and ear, is partially responsible for much that is superficial and hindering rather than helpful in our modes of education,moral,secular and religious. The introduction of broom drills and performances of a similar frivolous nature into the juvenile work of the W. C. T. U. I look upon as a very neat device of the enemy. Their only use is to divert the minds of the children from what should be our one great object, that of training them to be temperance workers. This and like errors let us avoid. Let us take temperance for our text and then remember the classification of "all de things in de text, and all de things not in de text," and give the second part, the things which do not make for temperance and have no vital connection with temperance work, a wide berth. We may be sure that what remains will be enough to fill our hands and our hearts full.

Only let us not fall into the opposite error of leaving out things which do properly belong to the text. Vice is hydra-headed and to fight one form of it effectually we must fight it in every form. It follows then that all moral education may be broadly classed as temperance education, and it is just as much a part of the work to teach our boys and girls to hallow the Sabbath, to reverence God's name, and be pure in every word they utter and thought they think as to teach them the physiological action of alcohol on the human system. It should be a part of our work to teach them what the Bible says about the unfruitful works of darkness. Many W.C. T.U. women have not had their eyes opened to see the power behind the throne which is hindering the temperance reform in so many invisible ways. But when they do find out—and they are learning it fast, for God's Spirit is with them, the spirit of wisdom and understanding as well as of might, the spirit of knowledge and counsel as well as the fear of the Lord—then they will teach the children the sin of these secret, false worships. And the boys and girls, when they are told that Masonry is as old as Solomon's temple or the Garden of Eden, will know better. They will know that on the testimony of their own historians the first Grand Lodge met at the Apple-tree Tavern in London no longer ago than 1717. When they are told that it can't be revealed, they will know that it has been revealed; that the very oath the candidate takes says it can be. When they are told that the lodge is more benevolent than the church they will be able to do a little figuring on their own account. When they are told that Masonry teaches Christianity they will know it is a lie,—that she rejects the Corner-stone, Christ Jesus, and borrows her rites and ceremonies from the old pagan world, that worshiped on the high places and gave a cup of poison hemlock to one of the purest sages of antiquity, because he refused to bow at its secret shrines of unwritten and unspeakable abominations. And when these boys get to be men there is one thing, be assured, they won't do. They will not break the heart of some mother or wife or sister by taking their first glass of liquor in a lodge room.

There is also the danger that just as many parents have come to trust the whole matter of their children's religious instruction to theSabbath-schools, so our temperance fathers and mothers will come to trust these outside organizations to do that work of home teaching which only fathers and mothers can do.

I have been frequently asked the question, "How did you happen to take up the anti-secret work?" As the answer has a direct bearing on this especial point, I trust a few personal reminiscences will be pardoned. One of our noted leaders in the W. C. T. U. was once asked if she had ever suffered personally from the saloon that she should take up the temperance work with such zeal. The questioner betrayed an utter lack, both of fine moral perceptions, and of a true understanding of reform work. Don't we all know that it is from the happy, guarded heights of Christian homes that the angels of humanity come down to save the perishing? Florence Nightingale was safe in her quiet English home, but she could not stay there for the vision of the wounded and the dying, as they lay uncared for on fields of death in the far-away Crimea. Josephine Butler and Ellice Hopkins reach out brave, white hands of womanhood to their fallen sisters from the peaceful shelter of pure homes. And this noble white ribbon leader heard more loudly the call of God to go forth in the battle against the saloon, just because the drink curse had never touched her or hers; and so she could go as the angels go, without animosity, without personal feeling, without rancor or bitterness.

I look back on a childhood, guarded, so far as human power could do it, from the least breath of evil; but one of my earliest recollections is of standing beside my father's knee, not yet out of the borderland of infancy, while he explained to me the pictures in some juvenile temperance publication, and told me what a dreadful thing alcohol was, and how much suffering and misery it caused. How my little heart bled for the drunkard's poor children! and what righteous wrath swelled my bosom against the wicked rum-seller! My father was among the first to cast an anti-slavery vote, and though I remember but dimly that great struggle whose closing echoes were drowned out in the cannon peal of civil war, I do remember well, how he fostered my childish enthusiasm for its grand leaders, and how he always stood ready to explain its political phases to my young comprehension. My mother's kind heart and warm sympathies were always on the side of the weak and the oppressed; and the first book which she put into my hand of which I have any remembrance after the Bible and Pilgrim's Progress was Uncle Tom's Cabin. She did not say as some unwise mother's would have said, that I was too young to know about the sufferings of the slave, but she taught me to hate with my whole soul the dreadful system which made such things possible. And now that she has passed beyond the vail it is a precious privilege to me that I can pay this tribute to her dear memory.

I, of course, received no anti-secret instruction. The waters of reform in that direction had not then been stirred. When we received the *Cynosure* from a dear old father in Israel, and read Finney's work on Freemasonry, and our eyes were opened to see what the institution really was,—a government and a religion, but a government of despots, and a religion of devils, which every true Christian and every true patriot is bound to fight, as he loves his country and as he loves his God, I was a child no longer. I was a woman. But—and here lies the point—I had breathed the atmosphere of reform from my cradle; it had been instilled into me by precept and example, that principles were the only things worth fighting for, and that for one of the least of God's eternal truths it were well worth the while to bear the loss of all things, and go forth rejoicing, even unto bonds and imprisonment and death. And when I heard the call of God to join this Gideon's band, who were battling so bravely against the lodge iniquity, I stood ready to obey it, because the way had been prepared years before. And I solemnly assert that, brought up in such a home, if I could have felt or acted otherwise it would have been a moral miracle.

And so I appeal to you, fathers and mothers, by all that you hold sacred and dear, by those precious words: God, and home, and native land, don't let Bands of Hope and Loyal Legions do your work for you. They won't do it, because they can't. Make the atmosphere of your homes an atmosphere of righteousness. Teach your children those great moral and religious principles on which all our free institutions rest. Explain to them the things they don't understand. Mothers may not find so much time to ruffle and trim their own and their children's garments, and fathers may not find so much time to read the newspapers, but it will pay—in the golden coin of eternity. Even now storms are rising in our national horizon. Carlyle's prophecy has not been fulfilled—nor half fulfilled. To-day, in the city of the Puritans, a devoted evangelist lies in jail, sentenced for a year because he has refused to humbly beg permission to preach the Gospel of the ring of rum-sellers and Romanists who rule Boston! Vile men, godless men, men who hate Christ, who trample his covenant under their feet, who will have none of his doctrines and none of his laws, are chosen to fill our highest offices. They hold the helm of our ship of state. And when the clouds gather, red-veined with the lightnings of coming woe; when the billows of God's judgments—those judgments which are like a great deep, roll over her decks, then what? Train the children. Teach our future voters that "righteousness exalteth a nation, but sin is a reproach to any people," and the catastrophe may be averted and our nation saved.

AT THE LODGE DOOR.

Rap—rap—rap!

Door-keeper.—Who is there?

Ans.—I am the lover of all mankind, the great benefactor ef the human race, who died that they might live, and I seek admission to your lodge that your members may receive the benefits I bring.

D. K.—What is your name?

Ans.—My name is Jesus Christ.

D. K.—You will wait until your request is communicated to our presiding officer, and his answer returned.

Jesus.—I am willing to wait so long as there is hope of my being admitted.

D. K. (*after a pause*).—Our answer to your request is this: There are many of us who do not believe you are what you claim to be; but we all believe in God and put our trust in him, and we are seeking to inculcate the great principles of virtue and morality for which we have the greatest respect. If, therefore, you are willing to come in upon this basis, you can talk as much as you please about faith in God and our duty to our neighbors, but you must be silent about your peculiar doctrines. We do not want to hear anything about the cross, or about the notion that you suffered death to atone for the sins of mankind, or that you alone can bring to man everlasting life.

Jesus.—But if I consent to be silent on these themes, how can I fulfill my great mission as the Saviour of sinners? "No man cometh to the Father but by me;" and God will not accept your homage except you render it through me, for it is his will that all men shall honor the Son even as they honor the Father. And though he offers to men the unspeakable blessing of eternal life, it is only in and through me for "I [alone] am the way,the truth and the life."

D. K.—Well, as a lodge, we entirely ignore these claims of yours; and if you should advance them in our meetings, you would only produce discord; there are proper places and times for you to speak on these themes.

Jesus.—I ask not to interfere with any other business that is right,or to monopolize the speaking,but only that I may have the privilege of using suitable opportunities to invite men to partake of the benefits of my salvation.

D. K.—You will not be permitt (to talk at all

on these subjects in our lodge; and unless you consent to be silent, I must refuse you admission.

Jesus.—To refuse to admit me as your Saviour is to refuse to admit me at all, for where my salvation is ignored I cannot come; but I must warn you that by rejecting me you are rejecting him that sent me, for I am the salvation which God has provided for you. Your professed reverence for God, whilst turning from the Son of God,is an insult to the Most High, even as was the offering of fruits and flowers presented by Cain. God hath declared that without shedding of blood there is no remission of sins, and I alone am the Lamb of God which taketh away the sin of the world.

The Saviour turns sadly away from the lodge door, and as he does so, one who professes to be a follower of his comes up,but instead of following his Master he obtains admittance upon the terms which Christ himself would not consent to. He agrees to let the cross of Christ sink out of sight, and enters into a covenant of brotherhood upon the basis of a belief in a god which is not "the God and Father of our Lord Jesus Christ," and therefore not the true God at all, any more than is the God the Mohammedan worships. The god of the lodges is said to be the God of the Bible, but it is a false claim. The god of the lodges is a counterfeit of the true God. There is a surface resemblance, as there is between the counterfeit and the genuine coin, but it does not go below the surface. The god of the lodges requires no shedding of blood, no atonement for sin, has provided no Saviour for sinners, and no Holy Spirit to transform the moral nature; but the devotees of this false god claim that their god requires nothing from his worshipers but what every one can provide for himself; or that his righteousnes consists of nothing more than conformity to certain right rules of conduct.

True follower of Christ, follow him as he turns away from the lodge door. Go nowhere that Christ does not lead you; enter into fellowship with no company where Christ is not received. Let the refusal to admit your Master be the bar to your own entry. Be not deceived by a talk about fellowship with God. There is no fellowship with God apart from Christ. Only those have fellowship with God who can say: "Truly our fellowship is with the Father and with his Son, Jesus Christ.—*Elder W. R. Young in Bible Banner.*

REFORM NEWS.

BRO. HINMAN MEETS A CHRISTMAS CYCLONE.

Arkansas railroads and prairies—Members of the Marion Baptist Association—The Secretary of the N.C. A. National Convention.

PINE BLUFF, Ark., Dec. 26, 1887.

DEAR CYNOSURE:—Arkansas railroads are not all of them very reliable. I left Helena, Ark., on the 19th at 2:30 P. M. on a mixed train for Pine Bluff, by the Arkansas Midland. This road has been recently changed from narrow to standard guage, but the small iron rails have been retained. We ran about twelve miles an hour and by 6:30 we were five miles from Clarendon,the end of the road. Here we encountered a wrecked train that we could not pass. The night was dark and the mud deep, but a team took our satchels and some of us rode part of the way. The rest walked on the track and at 10:30 P. M. were in the pleasant prohibition town of Clarendon, where I found an excellent hotel kept by some Canadian people who were Christians and reformers. Next day at 12 M. I left for Pine Bluff on the St. Louis, Arkansas and Texas railroad, which is very rough and slow. Here, too, we were stopped by another wreck, which detained us several hours, so that it was night when we reached this city.

The country between Helena and this place impressed me as much superior in fertility to the east side of the Mississippi. Much of it is heavily timbered with magnificent oaks, with occasional strips of cypress and pine. Between the White and Arkansas rivers there are some fine prairies which are only sparsely settled. Southern people, and especially the Negroes, seem averse to settling on the prairies. They prefer the poorer pine lands,because of the better water, more abundant fuel and the fat pine for lights. When they move on to the prairies they are pretty sure to move back.

Pine Bluff is a bustling, growing young city. The number of wholesale liquor houses indicates a large consumption in the adjoining country as well as here. Just now there is a whirl of excitement over the Christmas holidays. The season has been fairly good and the colored people, who constitute more than two-thirds of the population of this county, are making haste to spend their part of the surplus, mostly for trifles and follies. There are, however, quite a number of colored men of wealth and character. The county has three colored members of the legislature, and they hold most of the county offices. The saloon and the lodge are the greatest obstacles to their progress. Happily, there is a waking up to these evils. I have found none of the colored pastors, and certainly there are no others, who do not oppose the liquor traffic. There is a strong and growing conviction that all forms of organized secretism are a standing obstacle and menace to the church.

One of the Baptist ministers, Rev. Geo. Robinson, is the pastor of the largest church in the city. He was once a slave, but now owns a farm of 160 acres and a pleasant home in the city. Between him and his former master there is the pleasant relation of neighbors and friends. Years ago he was made a Mason. He told me that he clung to it until he became convinced that it was "the devil's plan to supplant and destroy the church." He is a member of the Marion Association and heartily sustains its action in excluding all secretists. Other Baptist brethren, and especially Rev. Battles,have been very pronounced in their testimony against the lodge system.

None have been more earnest, persistent and successful than Rev. Lewis Johnson, who both in his school and church has not failed to give voice to the Covenanter principles in which he was educated. I preached for his people on Sabbath at 3 P.M. on the lodge system, and had the hearty approval of several who had seen much of the inside of the system. At night I preached in the M. E. church,Rev.Higgins, pastor; and though he and most of his people belong to the orders, my testimony was well received.

On the 22nd I visited the State Normal school. It has a fine building and over a hundred students. It is under the care of Prof. Corbin, an able colored principal, assisted by several colored teachers. By request I briefly addressed the students and distributed tracts.

I think this State an excellent field for reform work. I have found the people, both white and colored, more ready to hear the truth and with more of the freedom and heartiness that belongs to a new country. I have, however, been much hindered by the Christmas craze. It began on Saturday, continued all night, all day Sabbath,and at this hour,Monday night, the fireworks and explosives are still going off. The Southern fashion of drinking egg-nog seems to prevail among white and colored, church members and other sinners. How any people can think to honor the advent of the Prince of Peace by gluttony, drunkenness, and the mimicry of war it would be hard to tell! It is manifest that they have no thought of Christ, and it would be far more for his honor if the observance of the day were abolished. The Roman Catholics and Episcopalians had religious services, which were well attended; but in other churches the usual attendance was greatly diminished.

The first snow of the season fell last night and has all melted to-day. So far the winter has been very mild and there is apparently little of poverty or distress. Arkansas has in it the elements of great wealth, and is rapidly becoming one of the most important of the cotton-growing States. I hope to spend a few more days in this city and then go to Little Rock and then to Texas. The harvest is great but the laborers are few. Pray ye that the Lord may send more laborers into his harvest.

H. H. HINMAN.

A MEMORABLE REPORT FROM IOWA.

AN ARGUMENT ON THE METHODIST MINISTERS—A CHRISTIAN EX ODD-FELLOW UPON THE OLD CEREMONIES OF THE ORDER—NO CHRIST IN ODD-FELLOWSHIP.

DEAR CYNOSURE:—In my last letter I spoke of stopping for a night with James Harvey, of Pleasant Plain, Jefferson county, the treasurer of the Iowa State Christian Association. I always feel, when I am under his hospitable roof, that his household are, indeed, friends. From there, as I also wrote, I came to Richland, Keokuk county, and called upon Bro. Hiatt, a minister of the Friends' church, and after it was arranged that I should attend the Friends' meeting at Hopewell first day morning, and the meeting at Richland in the evening. We also arranged for three lectures: at Richland on Tuesday night, at Hopewell on Wednesday night, and at Woolson on Thursday night. There was a violent storm on Tuesday night, so that we directed the sexton not to open the house. But the other appointments were filled. Some of the roads were impassable, by reason of snow drifts, so the congregations were not as large as they would have been under more favorable circumstances. Aaron Stalker and Nathan Cox at Hopewell, and W. H. McCracken at Woolson, have been readers of the *Cynosure.* Each of them gave a donation to the State work. Some others at Woolson subscribed also.

On Saturday I went to Clay and called upon the Congregational minister. He received me very kindly, and conversed freely upon the lodge question. He thought the per cent of Congregational ministers who were entangled in the net of Masonry was small. I told him that in some conferences our Methodist brethren had been deceived by Satan, and had gone almost bodily into the lodge. But that where the true character of Masonry had been revealed by the discussion of the question, and by the dissemination of literature, in one conference three-fourths who had been Masons left the lodge; also that in one of the counties of Iowa, where light had been thrown upon the darkness of lodgery, I called upon twelve of the pastors, taking them by course, and found but one Mason, and only one Odd-fellow in the twelve. The other ten were not members of any secret society; and nine of them were radical anti-secret society men. Then I compared this, with the condition of the DesMoines Conference of the Methodist Episcopal church, twelve years ago, when 91 out of the 95 ministers who were members of that conference, were Freemasons. These men have been deceived; and having been drawn into the practice of the heathen religious ceremonies of the lodge, and led to engage in its deistical worship, they have come under the mesmeric power of Satan, and their minds are blinded; so that they do not perceive that Satan is working through the lodge system, to supplant Christ, and subvert Christianity, by an effort to make the deistical worship of the lodge the universal religion of mankind. Every one, to whom the knowledge of this great Satanic conspiracy has come, should aid in delivering these misguided brethren from the grip of the lodge power, and from the snare of Satan in which they have been taken. Surely these Masonic ministers will be filled with horror when they see that in giving their influence to the lodge they have given their influence to Satan.

The Congregational brother received the literature I gave him, and said he would give it to the leading men of his church, when he had examined it.

From Clay I went to Fairview and called upon one of the United Brethren, who is a reader of the *Cynosure.* A revival meeting was in progress, and so I made no move towards getting up a lecture. The brother on whom I called has been an Odd-fellow. He went clear through Odd-fellowship. He told me how they used to meet the candidate when he was ushered into the subordinate lodge, and startled him by slapping him upon both shoulders, and then give the stern command to bring forth the chains and put them upon him; and of the march around the room, and of the halt before the coffin with a human skeleton in it. To heighten the effect, the lights were turned down and two alcohol lamps were held, one at the head and the other at the foot of the coffin. The already frightened candidate was brought up blind-folded to the coffin, and the bandage suddenly removed from his eyes, and he bid to behold the skeleton, at which the disguised Odd-fellows, standing around, were pointing with their fingers. He also spoke of how the lodge transforms its votaries into the image of Satan, by becoming to them a school of falsehood. He told how the obligation to conceal what had already been revealed, operated as a snare to bring him under the power of Satan and lead him to lie.

He lived with his grandmother until after he was of age. She was a reader of the *Telescope.* A sermon had been delivered on Odd-fellowship, and published in the *Telescope*, and read by the old lady, who was horrified at the description of the Odd-fellow initiation. She appealed to her grandson to know if such things were done in the lodge. "Were you led blindfolded to an open coffin, in which was a human skeleton?" eagerly queried the grandmother.

He saw no way by which he could conceal the fact that he had been horrified in his initiation by being suddenly confronted by a grinning skeleton, *only to lie.* If he hesitated, and refused to answer, it would be taken for granted that he had gone through the dreadful ceremony. It would not do for him, as an Odd-fellow, to admit the truth, and so he lied to his grandmother, by denying that there was any such ceremony in the Odd-fellows initiation. He lived, however, to repent of his sin, and to confess it to the dear old saint by acknowledging the truth as a man and a Christian that he had denied as an Odd-fellow.

He said that one lodge that he attended had a

vault made under the floor just deep enough to hold the skeleton, with a trap door which was carpeted to match with the carpet of the lodge room. This trap door was turned back when the candidate was to be confronted with the skeleton. He also spoke of the candidate's journey through the wilderness in the encampment degrees; the mock thunder, and the sprinkling water on the traveler in imitation of rain; and the brush and other obstacles he was made to stumble over as he was led on his journey, was described. But the crowning act was the leading the candidate over a bridge. This had an ascent of some three feet, a level place on top, and then a steep descent. The bridge was made of rollers, that would turn when stepped upon, so that the candidate was in danger, especially in his descent, of falling and breaking his back. Two men conducted the blindfolded man through the wilderness, and over this bridge, and they were charged to keep a firm hold upon him, as two men, while being initiated in Ballimore, had fallen in crossing this bridge, and injured their backs so as to become cripples for life.

His description was of Odd-fellowship as practiced in his lodge before the revision made at Toronto a few years ago. He said that, while to the candidate they talk of the lessons to be learned from these ceremonies, among themselves they speak only of the fun they have had while initiating him.

He said that at one time the Noble Grand of the Richland lodge was a member of the Disciple church of Richland. A Methodist minister had been initiated, and he noticed that there was no chaplain and no prayer in the lodge. The minister expressed his surprise that they should have no prayers, and asked for an explanation. The Noble Grand replied that *he* believed in the *Christian* religion; that he did not think it was right to ignore Christ in prayer. The ritual of Odd-fellowship would not allow them to pray in the name of Christ, and therefore he had not appointed a chaplain, for he did not think it was right to ignore Christ, as the Mediator, in prayer.

A discussion immediately arose, some claiming that it was not contrary to the principles of Odd-fellowship to pray in the name of Christ. But these parties were soon convinced of their ignorance. The deistical character of the order was proven right there in the lodge, by an appeal to the ritual itself; and those who thought that Christ might be honored and confessed in the lodge worship, were confounded. When the Methodist minister saw that Odd-fellowship was a deliberate conspiracy to supplant Christ, the one only way to God, by ignoring his mediation in the lodge worship, he proved himself a loyal disciple of Jesus by immediately arising in the lodge and making the declaration, "Then I am no longer an Odd-fellow."

So will every Methodist minister decide when he learns the truth of this matter, if he has not gone so far in this false worship as to have come completely under the mesmeric power of Satan.

I attended the revival meeting at Fairview Saturday night. Sabbath morning I went to Hopewell and preached at 11 A. M. in the Friends church. In the afternoon I went to Richland and preached at 7 P. M. in the Friends church by invitation of the pastor. On Monday night I lectured in the Friends church of Richland. At the conclusion of the lecture I distributed some reform literature, which was eagerly received, both by the middle aged, and the young. The next day I left, feeling glad that I had been permitted lovingly to preach and faithfully to defend the Gospel of the Son of God. I sent eight new subscribers to the *Cynosure* while at Richland.

C. F. HAWLEY.

CORRESPONDENCE.

IRISH PRESBYTERIAN AND ENGLISH PURITAN.

EDITOR CHRISTIAN CYNOSURE:—When the members of the English Parliament are being arrested and compelled to wear the prison garments, our attention is necessarily turned to Ireland, the bone of contention. A little book has been placed in my hand, "History of the Irish Presbyterian Church," by Rev. Thomas Hamilton. It gives some interesting facts. The Irish Parliament repudiated the Pope in 1537 and accepted Henry VIII. as the head of the church. The Reformation dawned. The reign of Edward VI. was brief but helpful. The bloody Mary did all she could to retard it. Queen Elizabeth favored the work. "The Plantation of Ulster" took place in 1607. The Roman Catholic earls had forsaken their estates and they were confiscated. They were divided into tracts of 1,000, 1,500, and 2,000 acres each, and given to English and Scotch settlers on condition that they would build a castle and bawn or walled enclosure and settle forty-eight able men of English and Scotch descent within four years, for the largest proportion; a brick house and bawn within two years, for the second class; and a bawn for the third. Ulster has been Protestant to this day. The three remaining provinces Leinster, Munster and Connaught are Roman Catholic.

In 1641 occurred the Irish Saint Bartholomew, when "several hundreds of thousands" were inhumanly and barbarously massacred by the Romanists. Its memory hangs like the sword of Damocles over Ireland to-day. At the battle of the Boyne July 1, 1690, King William vanquished James II. and Ireland was free. To-day there are 5,000,000 Catholics and 1,500,000 Protestants. Gladstone proposes to give Ireland a parliament and allow her to settle her own domestic affairs, the English Parliament still retaining the supremacy. According to his plan Ireland will sustain the same relation to England that New York State does to the United States. The Presbyterians in Ulster are afraid this Home Rule plan would rob them of their liberties, and hence their rejoicing when Gladstone was defeated, June 7th, 1886. But Home Rule is as certain to prevail as the sun to rise. It means the freedom of the people. The sun of civil and religious liberty has arisen never to go down again.

Last Friday's *Tribune* devotes almost a page and a half to the addresses at the banquet of the New York society of New Englanders celebrating the virtues of the Pilgrim Fathers. Three hundred members and guests were present. The president, Ex-Judge Horace Russell, made a jocose speech. He quoted the celebrated definition of a bore, "The man who always talks about himself when you want to talk about yourself." It is said that "he who blows his own trumpet generally plays a solo." Solos are the kind of music we like.

Rev. Joseph H. Twitchell, D.D., responded to the toast, "Forefather's Day." "Those unconscious, pathetic heroes, pulling their shallop ashore on the Cape yonder in 1620—what reverence can exceed their just merit! What praise can compass the virtue of that sublime, unconquerable manhood, by which, in the calamitous woful days that followed, not accepting deliverance, letting the Mayflower go back empty, they stayed perishing by the graves of their fallen; rather, stayed fast by the flickering flame of their living truth, and so invoked and got on their side forever the force of that great law of the universe, 'Except a corn of wheat fall into the ground and die, it abideth alone; but if it die it bringeth forth much fruit.' How richly and how speedily fruitful that seed was we know. It did not wait for any large unfolding of events on these shores to prove the might of its quickening. 'Westward the star of empire takes its way.'"

Yes, "but the first pulse of vital power from the new State moved eastward. For behold it still in its young infancy, if it can be said to have had an infancy, stretching a strong hand of help across the sea to reinforce the cause of that Commonwealth, the rise of which marks the epoch of England's new birth in liberty. The pen of New England, fertilized by freedom and marvelously prolific ere a single generation passed, was indeed the Commonwealth's nursing mother. Cromwell, Hampden, Sidney, Milton, Owen, were disciples of teachers mostly from this side the Atlantic. Professor Masson, of Edinburgh University, in his admirable Life of Milton, enumerates seventeen New England men whom he describes as 'potent' in England in that period. Numbers went to England in person; twelve of the first twenty graduates of Harvard College prior to 1646 among them; and others, not a few representing the leading families of the Colonies, who going over with their breasts full of New England milk, nourished the heart of the great enterprise; 'performed,' so Palfrey tells us, 'parts of consequence in the Parliamentary service, and afterwards in the service of the Protectorate.' It is not too much to say that on the fields of Marston Moor and Naseby, New England appeared; and that those names may fairly be written on her banners. The emigration of populations hither from Europe, great a factor as it has been in shaping the history of this continent, has not been so great a factor as the emigration of ideas the other way, and continues to be, in shaping the history of Europe, and of the mother country most of all."

Mayor Hewitt said: "In New York City we have 500,000 born in foreign lands, 500,000 born in the State of New York, and 25,000 out of New England: one New England man to ten Irishmen, nine Germans and one Englishman. If it takes ten Irishmen, nine Germans and one Englishman to support one Yankee, you will no longer want to restrict immigration, but on the contrary to increase it. You all know not only the active labor of these immigrants, but the great works which they have executed within the last ten years, and out of which has come the great prosperity which we now enjoy in this country. We don't want to restrict immigration. This country does not want to do so for one hundred years to come; but what it does want to do is to restrict the importation of immigrants who will be a burden to the country and not add to its wealth or resources. But so long as they have sound minds in sound bodies, it is impossible for any greater contribution to have been made to the resources of the country than we derive from the healthy and large immigration from other countries. But those who come here opposed to our institutions, those who come here with the idea that law is to be defied, those who come here to preach revolution, those who would travel under the red flag, are not suitable for a self-governing people. They are the enemies of order and of freedom, the poison which will circulate through any system where suffrage prevails, and it is alike the duty, the privilege, and the highest instinct of self-preservation which should induce us to put some check upon the inflow of such pernicious elements, to preserve for ourselves and for the lowest laborers who come here, the blessings of freedom which you and they will then enjoy."

Hon. Chauncey M. Depew spoke on "The Puritan in New York." He said: "The secret of Puritan success is the spirit of unrest. They had in their English homes the same comforts and opportunities as their neighbors; but they left. They had in Holland, after twelve years of residence, acquired the language and secured the industrial opportunities of all the rest of their class; but they left. They found in New England, after many years of residence, unnumbered acres of forest and farm as yet unoccupied; but they left. They became, and still are, the most beneficent of tramps. They love not, like the ordinary tramp, to live on the country, but to improve it." "The Yankee had room enough in New England, but he wanted New York. No history of our times can be successfully written which does not give a chapter to the eloquence of Henry Ward Beecher. The commanding influence of Mr. Evarts in this country and in Europe has been due, in a measure, to the opportunities which could be afforded by no other place than New York. New York is proud of her Puritans."

J. M. FOSTER.

DR. MINER'S WORD AS GOOD AS GOLD.

SO SAYS OUR BOSTON CORRESPONDENT.

EDITOR OF THE CYNOSURE:—It was with not a little surprise that your correspondent learned from Dr. Miner's letter in the *Cynosure* of Dec. 8th, that in the "Boston Letter" published Nov. 24th he had unconsciously done that grand old gentleman an injustice. A severe attack of sickness has prevented an earlier reply which certainly is his due. There was no intention on the part of your correspondent to infer that the doctor indorsed the Chicago anarchists, but that, in a more charitable and Christian manner than other clergymen of this city, he discussed some of the causes of anarchy; yet, since his attention has been called to the article in question, he can clearly perceive that the following paragraph, very carelessly and illy used, owing, however, to the haste in which the article was written in order to get it on to Chicago in time for publication, must have created a wrong impression, which he sincerely regrets:

"Whilst such men as Drs. James Freeman Clarke, Bartol and Davis were condemning the unfortunate bomb-throwers and indorsing the faithfulness of the courts in meting out well-deserved punishment; while these eminent clergymen were doing what they probably thought every other preacher was doing, Rev. Dr. A. A. Miner, the great whisky antagonist, was doing just the opposite."

Taken as a whole this statement was certainly an exaggeration, and failed to convey the writer's real thoughts. He certainly did not intend to imply that the doctor did not commend the action of the courts under the circumstances, but that in a more elevated range of judgment and criticism his mind went beyond the mere deeds of the culprits and the sentence passed upon them, and in similar justice and equity which the Almighty would exercise, dealt with the *cause* of the "manufacture of anarchists;" in fact that he struck at the root of the matter instead of the anarchist himself; that like a true explorer he sought the *sources* of this rushing, turbulent, anarchical stream which threatens to submerge beneath its muddy waters the social and political systems through which it flows. In this, your correspondent meant to imply the doctor differed from contemporary critics.

It was reported that many left the church, presumably because they were wholly bitter against

the anarchists, and incapable of grasping the doctor's thoughts. No doubt that report was false, or exaggerated.

While your correspondent would feel badly, of course, if he should misrepresent any one, yet he is very sorry that he allowed himself, even through haste, in an ambiguous way to cast a wrong reflection upon one whom he so highly respects and admires as Dr. Miner, who most nobly espouses a cause so near his heart as the temperance, and he earnestly hopes the readers of the *Cynosure*, will in all confidence, fully accept his refutation as published in the *Cynosure* of the 8th inst., for everybody, friend and foe (the rumseller included) believes his word to be as good as gold.

Your correspondent is exceeding glad that Mr. Miner so promptly and frankly refuted the careless expressions which must have erroneously impressed your readers, and also rejoices in the opportunity for making correction, or rather explanation.

D. P. MATHEWS.

SUGGESTIONS FOR THE NATIONAL CONVENTION.

MEMPHIS, Tenn., Dec. 20, '87.

I am settled in the conviction that with the conversion of the ministry of the Gospel from the secret lodge, the church must be emancipated and the lodge fall from its respectable eminence—perhaps I should say, its "bad eminence." In discussion there is a large field to cover, but when ministers can be induced to hear and to speak,I think the core of the whole subject is touched when we press the one idea of loyalty to Christ and his church as opposed to all rivals of different character,—this and the family. There is perhaps more difficulty with dishonesty in men than with blindness or ignorance. However,we need to have patience with all.

Suppose that in the Convention a prominent place should be given to ask and answer:

1. Can a man be loyal to Christ and to the oath-bound lodge?

2. Can a man be true to his family and to the lodge?

3. Can a man be true to his own conscience and be a loyal adherent of oath-bound secrecy?

These plain tests lie on the surface of my thought always in connection with this subject. They may not add anything to the arrangement of topics, but they impress me as showing the joints in the armor of the other side, directly and very plainly.

B. A. IMES.

THE GRAND ARMY AND WAR.

CARSON CITY, Mich.

EDITOR CHRISTIAN CYNOSURE: — The specimen copy of your paper came to hand and its numerous articles were read with deep interest and to my edification. You are doing a good work, and may God hasten the day when the end you purpose accomplishing will be consummated. It does me good to read the articles of those who have liberated themselves from the iniquitous oath-bound institution,instituted by designing men and resting under the seal of the infernal powers. These are not the powers to which Paul said we should be subject, but rather an influence in the direction of making the laws of the powers that are ordained of God null and void by shielding a criminal brother so that he is not held answerable to the retributions of a broken law.

As far as experience goes with these secret societies I have had but little, yet were there no other objectionable feature about them but the secrecy, there is enough in the Word of God to condemn them. They consider the secrecy of their orders their life. This was declared in almost as many words by the editor of *Farm and Home* when asked by one of its readers whether it would not be better to set the candle on the bushel,or build the city on the hill. He also said its annual and grips was its protection. There is no secret society on earth but what will knowingly accept unbelievers, skeptics, etc.,as members, and as illustrated by the California minister in his talk with the member of the G. A. R.,the rougher element actually rules the society. Their lives are more to be felt than the more pious ones. Yet with all their protestations to make ill appear well Paul asks them plain questions which they can never answer: "What communion hath light with darkness? What part hath he that believeth with an infidel? What concord hath Christ and Belial?"

The Light is the life of the church of Christ,while darkness is the protection of the lodge. Christ is the Light and was manifest that all who believe on him might have life. The works of the Christian are the motive power of the church; they are the result of faith and for the upbuilding of mankind, while the works of the lodge are hidden in shameful security to persecute those who dare to make its works manifest. Of such Paul enjoins us to have no fellowship "for it is a shame to speak of the things done of them in secret."

As to whether the Grand Army of the Republic has symbols, initiatory rites and ceremonies, I know not, yet its acknowledged objects are to influence legislation, to secure better pensions for honorably discharged soldiers. If it be right to go to war it is equally right the survivors should also be paid, but my Bible teaches me that war is equally wrong with secret societies. Christ is the Prince of peace and came to establish a kingdom of peace, and the subjects of a peaceful kingdom are peaceful subjects. "Else would my servants fight." The whole life of Christ was one of peace. He taught peace under all circumstances,by words and examples. We can not engage in warfare without encouraging and developing the unbridled carnal lusts and passions, without making manifest the works of the flesh,such as wrath, strife, envy, etc. They that do such things cannot inherit the kingdom of God. Taking this view of things how can a man of God belong to an organization which has for one of its objects the bringing to our remembrance of bloody carnage that has never extended the borders of Zion nor exalted a nation.

Finally, let me say, "Let love be without dissimulation; abhor that which is evil; cleave to that which is good." "Bless them that persecute you; bless, and curse not." "Provide things honest in the sight of all men." Rom. 12:10, 14, 17. "Let us, therefore, follow after the things that make for peace." Rom. 14:19.

W. H. ROOSE.

PITH AND POINT.

FROM MRS. J. W. PHELPS.

The friends of the late General Phelps, whose labors so long enriched the columns of this paper, will be glad to hear from his wife in the following, and to know that she and her son are well:

"I receive the *Cynosure* evey week and enjoy reading it very much. I read it very thoroughly; then most of them I send to some one else so they can have the benefit of them. I cannot tell you how great an interest my husband had in it. He said he always read every paper through three times. I think the Anti-masons have a great deal to encourage them. Are not all the labor troubles, the anarchists, etc., caused directly by secret societies? They are all branches of one and the same tree; some are in bloom, but a great many are bearing the most poisonous fruit, and so many dropping the fatal seed, and it falls where it receives good soil, making it flourish and grow."

A CONGREGATIONAL PASTOR AMONG THE FIRST SUBSCRIBERS.

I would not do without the *Cynosure* if I could. I have taken the paper ever since the first number, and expect to continue so long as we both live. It is the David's sling of the nineteenth century, and I hope to live long enough to see the stone from that sling sink deep into the Masonic Goliath's head. If I can take but one religious paper it will be the *Cynosure*. I have known and loved the senior editor too long not to appreciate the paper. It is a great help to me in every respect, elevating spiritually. Long live the *Cynosure* with its noble band of workers.—J. P. RICHARDS.

THE "CYNOSURE" BIOGRAPHIES.

Mrs. R. and I read the *Cynosure* with very much pleasure. We have never been in favor of secret societies. The biographical and narrative sketches convey the most thrilling and interesting history in my possession. —L. R. R., *San Jose, Cal.*

ANOTHER ORIGINAL SUBSCRIBER.

I have taken the *Cynosure* from the first starting of the little paper. My interest has not abated; but my days are drawing to a close, as I shall soon be eighty, and have other infirmities besides age. I feel as though I could hardly give it up as long as I can read it.—ALLAN WRIGHT, *Wilton Center, Ill.*

FIGHTING MONTANA MORMONS AND MASONS.

I am doing what I can here against Mormonism and secret societies in general, and against liquor. It made quite an excitement in the Sabbath-school this summer when I read from the *Cynosure* the discussions at the Newburgh, N. Y., Covenanter Synod on the subject of secrecy. One old woman said that paper was a counterfeit. An Odd-fellow said the men that wrote in that paper had been kicked out of some lodge. One young lawyer asked me if I had ever applied to any lodge for membership. I hope by the help of Him that reigns above to never see a lodge in this valley. I wish some fearless minister would come out here. I wrote to Bro. Reamer sometime ago to try and get a minister to come, but have not heard from him. I hope the friends of reform will all pray for our work against evil here.—S. E. FERRIS, *Selish, Montana.*

A BRAVE METHODIST BROTHER.

I told you that the Methodist preacher in this place was an Odd-fellow. I gave him Sawyer's sermon on Odd-fellowship. It cured him. He is now trying to have a revival on the separation doctrine, but the coldness was as thick as ice when he hit secret societies. You could almost see the chill running up and down the backs of his members. One remark—in fact the first one on the subject—was, "There are seven or eight secret orders in this place, and they are a curse." He commenced his services last Monday night, and has been preaching against church sins each night. His people act as if dazed. "But if he keeps pegging away" the crust will give way. If I could afford it I'd send him the *Cynosure*, but as that is out of the question at present, I'll continue to pray for him. God bless true reforms and *true reformers.*—J. N. Y., *Custer City, Pa.*

WE MUST VOTE AS WE PRAY.

Mr. Capwell is a man of sound judgment, and his letter shows that he is the right man in the right place. The American party is still in being, and should think of nothing else but acting as a party. It is true it is prohibition in sentiment. And if the Prohibition party, out of regard for the truth, and the uniting all true prohibi tionists in one body, will nominate men clean of the lodge, as a party we will vote for them. But if they nominate lodge men of any degree, we will nominate our own men.—AMERICAN PROHIBITIONIST.

BIBLE LESSON.

STUDIES IN THE NEW TESTAMENT.

LESSON III.—Jan. 15.—Jesus Walking on the Sea.—Matt. 14: 22-36.

GOLDEN TEXT.—Be of good cheer; it is I; be not afraid.—Matt. 14:27.

[*Open the Bible and read the lesson.*]

COMMENTS ON THE LESSON BY E. E. FLAGG.

1. *The Night of Prayer.* vs. 22, 23. Jesus was not only weary; he had just passed through one of the sorest temptations that can be presented to human nature. Could it have been anything else?—that storm-wind of popular acclaim, ready to waft him at once to a throne, the throne of David—his by ancestral right. He need not stoop to any corrupt intriguing, any art of the demagogue. He need only let the eager multitude, that would have forced him to accept the diadem, have their way, and it was his. He needed the healing and the rest of solitary communion with his Father. Lives that are most full of labor should be most full of prayer. Luther used to say, when in the hottest of his warfare against the papacy, that he was too busy to give less than four hours a day to devotion.

2. *Christ in the Storm.* vs. 24-33. Jesus had not forgotten his disciples while alone with God; and no more does he forget them now, exalted at his Father's right hand. Across the fiercest seas of trouble he walks to meet them, but he is not always recognized. He comes and takes a lamb of the flock, or perhaps an aged parent, ripe for glory, and we call it Death, the king of terrors. He comes and checks us in a career of seeming prosperity and we call it misfortune and disaster. Like the disciples, we cry out for fear. They were in the way of duty when the storm came up. The path of obedience is often the path of peril. Many are afraid to espouse an unpopular cause. They say it will injure them in reputation or in pocket, yet what matter if it does? Shall the truth be sold, and the praise of men weigh heavier in the scale of our desires than the praise of God? If all the human race acted on this principle, we should have no "goodly company of apostles," no "noble army of martyrs." Every spark of civil and religious freedom would have been smothered long ago, and the query, "Is life worth living?" would answer itself—in the negative. Across the billows of persecution, though they rise up mountain-high, Christ will come. And there will always be ardent souls like Peter, ready to walk on the water to go to Jesus, yet fainting when they see the wind boisterous. Faint Hearts are Little Faiths as well. They look at the difficulties and dangers of the way instead of Christ, and they begin to sink. In all reform work this point must be especially kept in mind,—to look to Jesus. The reforms of to day are intensely religious movements. The lodge and the saloon have reason to dread the prayer meetings of their antagonists, for it is there that the hosts of Christian men and women, who are to bring down these walls of Jericho,get their marching orders. Let loyalty to Jesus be the oil on the flame of our hatred to evil, and the fire will never go out till our nation acknowledges him in her Constitution and her laws; till she says at the ballot box, no less than in her legislative assemblies, "Of a truth thou art the Son of God."

3. *Our Duty to Bring Others to Christ.* vs.34-36. The people of Genessaret scoured all the country round about for the sick that they might be cured. This was true home missionary zeal, though it only concerned the bodies of men. Diseased souls and suffering bodies are all around us. Let us bring them to the Great Physician, and tell them what he has done, what he is able to do, and what he will do, even for the faith that only touches the hem of his garment.

HANG THEM WITH THEIR OWN ROPE.

THE LODGE COMMENTS ON LODGERY.

The *National Reveille* is the best Sons of Veterans paper published, yet the patronage it receives from the order would not keep a poodle dog from starvation. Wake up, boys, smoke less cigars, drink less beer, and the nickels saved will soon enable you to save the required dollar.—*The Comrade* (G.A.R. organ). [But the S. of V. ritual obliges all these young men to join in prayer to a "Lord and Saviour," and to swear in the name of God. See *Cynosure* of last week.]

The Order of Sons of Veterans is modeled after that of the G. A. R., has in view substantially the same objects, and aspires to be the recognized natural successor to that grandest of all orders, the Grand Army of the Republic. Patriotism and not politics is its inspiration. Its membership is constituted of the sons of honorably discharged Union soldiers and sailors of the war of 1861-65, and their sons of succeeding generations. As the order is a military organization the requisite qualification for membership insures for the future a well drilled army of native born Americans. Cherishing the memory of their fathers' struggles for liberty and union, they will stand as a bulwark against all attempts to do violence to American institutions, come from what quarter they may.—*National Reveille* (Sons of Veterans organ).

What is sauce for the goose is very good victuals for the "goose's" mate: A committee of Ohio members of the Woman's Relief Corps, appointed by the National Department President, have been investigating charges against Sarah M. E. Battles, President of the Relief Corps of Ohio. One charge is that Mrs. Battles refuses to make a report to the G.A.R. department headquarters, and acts entirely independent of the G.A.R.; another is, that at the San Francisco National Encampment last summer, she hauled in the flag at her headquarters when the Ohio delegation of G.A.R. passed in the procession. Other charges are in a similar strain, the drift being that an attempt is made to make the Woman's Relief Corps independent of, instead of subsidary to the G.A.R.—*Veteran's Review.*

Masonic tradition attributed to Tubal Cain the invention of the Plumb, the Level and the Square. The First Great Light in Masonry attributes to him also the invention of musical instruments, and Mohammedan tradition the art of expressing the juice of the grape and making wine. Another tradition makes him the inventor of the fishing hook and line! May not this ancient Masonic worthy well be styled the patron of Masons, while they are at Refreshments? The viands form the "corn of nourishment," and the liquids the "wine of refreshment;" and may not we almost say, the harmony of sweet sounds from musical instrument and human voice divine, represent the "oil of joy?"—*Keystone.*

The next year the Grand Lodge of Michigan was requested to assist in laying the corner-stone of St. Paul's church, the mother Episcopal church of the West. But owing to the wild fanaticism which then prevailed in consequence of the W. Morgan affair, it was not possible to convene a quorum of members for that purpose. So St. Paul's corner-stone was not laid by the Grand Lodge, or the fraternity. Not even the great power and influence of that gallant soldier and patriot statesman, General Lewis Cass, who was Grand Master as well as Territorial Governor, was sufficient to enable him to convene a quorum of the members. The Grand Lodge was not again convened until June 2, 1841, fourteen years after. On the 17th of September, 1844 our present Grand Lodge was organized, pursuant to a resolution of the old (first) Grand Lodge, under new charters received from the Grand Lodge of New York, that body having refused to recognize the reorganization under what she termed defunct lodges of Michigan Territory.—*Paper read by Dr. A. I. Sawyer, giving a sketch of Monroe Masonic Lodge, Monroe, Mich.*

Readers ordering goods advertising in the *CHRISTIAN CYNOSURE* will do well to mention the paper when ordering as we have reason to believe that our advertisers [illegible] the readers with

THE CHRISTIAN CYNOSURE.

PROSPECTUS FOR THE TWENTIETH YEAR.

As we turn over the leaf for another year the *Cynosure* would again write at the top of the new page: "*Christ always; Christ only.*" It will more than ever be the purpose of all connected with the paper to make it a power for the coming kingdom of our Lord, before which all the systems of secret worship, mystery and iniquity of the great Babylon must fall. We would be on the CONQUEROR'S side in that day—we will stand for him now in the days of testimony and of tribulation.

THE CYNOSURE during 1888 will give the most earnest attention **to the South.** The National Convention at New Orleans, Feb. 17th, and the effort, which promises so much success, to put

ONE THOUSAND COPIES

of the paper into the hands of colored pastors gives a direction to our interests. We also hope that the National Christian Association will be able to put other workers into the Southern field.

The Minor Secret Orders, so-called, will have more respect given to their insinuating and benumbing influence. If Masonry and Odd-fellowship have felt severely the attacks upon their strongholds, they are making good all losses by training up an army of young men whose convictions are paralyzed in respect to secretism by the swarms of orders which cover their modicum of lodgery with a bait of temperance, insurance, patriotism, good fellowship, business aid, etc., etc. The *Cynosure* will endeavor to rouse our careless churches to see that this evil is likely to be worse than the first.

We have nearly completed arrangements for special **Correspondence from the metropolitan cities** in different parts of the country. Our readers may expect letters once a month, or oftener, from Boston, New York, Philadelphia, Washington, Cincinnati, New Orleans, Denver, San Francisco and Los Angeles. These letters will give graphic pictures of the earnest American life which throbs in our great cities, with especial reference to the news of the lodges in each.

The very popular **Biographical Work** of the *Cynosure* during the three years past will be continued with some features which will be especially attractive. During the last year there have appeared portraits of George B. Cheever, William H. Seward, Daniel Webster, John Brown, Charles Sumner, Charles Francis Adams, Enoch Honeywell, Bishop Hamline, Charles G. Finney, Howard Crosby, Dr. C. F. W. Walther, and Alexander Hamilton. These portraits have been accompanied with sketches which have presented facts of profoundest interest to our discussion, collated after diligent and often exhaustive search.

Letters from foreign lands we expect to be more frequent and valuable in 1888 than ever. Correspondents in England, Germany, Greece, Turkey, India, West and South Africa, China and Mexico will through our columns be in personal connection with our readers.

The Sabbath School department will contain the notes of Miss E. E. Flagg as last year. Sabbath-school workers are to be congratulated in the continuance of this arrangement. For readers of the *Cynosure* there are no more helpful and suggestive notes published than these, in the whole range of S. S. literature.

Best of all is the noble company of contributors and correspondents in our own land. We hardly need mention them. To keep in their company a season were

—"worth ten years of common life."

We invite all friends of the past to honor themselves by remaining in this company. The *Cynosure* gives you a noble fellowship. You can hardly afford to forsake it. Let your name then be found on the list. Do your neighbor a good turn and get his subscription also.

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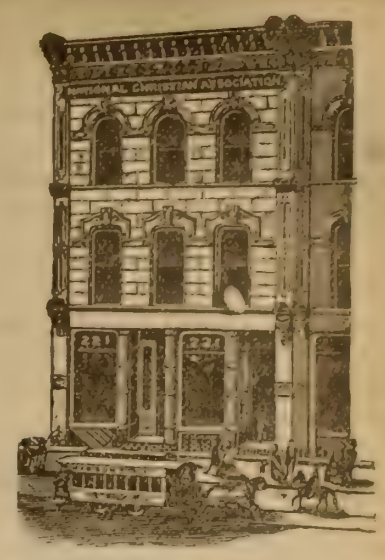

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"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved, to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform.

FORM OF BEQUEST.—I give and bequeath to the National Christian Association, incorporated and existing under the laws of the State of Illinois, the sum of —— dollars for the purposes of said Association, and for which the receipt of its Treasurer for the time being shall be sufficient discharge.

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The Christian Cynosure.

EDITORS.

J. BLANCHARD. HENRY L. KELLOGG.

CHICAGO, THURSDAY, JANUARY 5, 1888.

THE NEW ORLEANS CONVENTION FEBRUARY 17 TO 20, 1888.

The Publisher and Office Editor have planned a surprise for the Editor-in-chief and a New Year's gift for all the readers of the *Cynosure*, and present them on this page a fine portrait of PRES. J. BLANCHARD.

The papers notice the death of Secretary Powell of the American Missionary Association, at the age of 45. This death, following so soon after that of their beloved president, Hon. W. B. Washburne, is a severe stroke to this interesting and important national society. This sad intelligence reaches us too late for an extended obituary, which can be given hereafter. We presume Secretary Roy will be called to fill the vacancy made by this death. He is known and respected in the United States from coast to coast; and is an admirable successor of the first secretary, the beloved and sainted Prof. Whipple.

A correspondent writes of interesting and successful revival meetings now held in San Jose, California, by lay evangelist A. J. Bell, well remembered for similar meetings in Wheaton awhile since. If the churches can be cleansed from the leprosy of secretism, and the Holy Spirit have room by the casting out of the evil spirits which rule and run the lodges, and then the rank and file become evangelists as after the martyrdom of Stephen, one hundred and twelve years which brings us to the opening of the seventh thousand years may easily see the earth filled with "righteousness, peace and joy in the Holy Ghost," which is the kingdom of God.

THE PROPOSED CANVASS IN VERMONT by the editor and a Vermont clergyman next spring, is strongly approved and endorsed in a letter from Mr. C. P. Potter, of Guilford Center. Both gentlemen are natives of and have a large acquaintance in the State; and both have long experience in addressing public assemblies. Both, too, understand and have been lifelong opponents of secret societies; and as Vermont cast her electoral vote solid for Wirt and Ellmaker in 1832; and as the children of those voters are yet alive, and remember the dying testimonies of their parents whose prayers went with their votes against the lodge; and, more material still, thousands still live who saw the Vermont lodges turned inside out, and their degrading and criminal secrets exposed; it is thought no spot in the United States promises a fairer hearing than the Green Mountain State. We thank Mr. Potter for his prompt action, and hope every Vermonter who hears of it will copy his example.

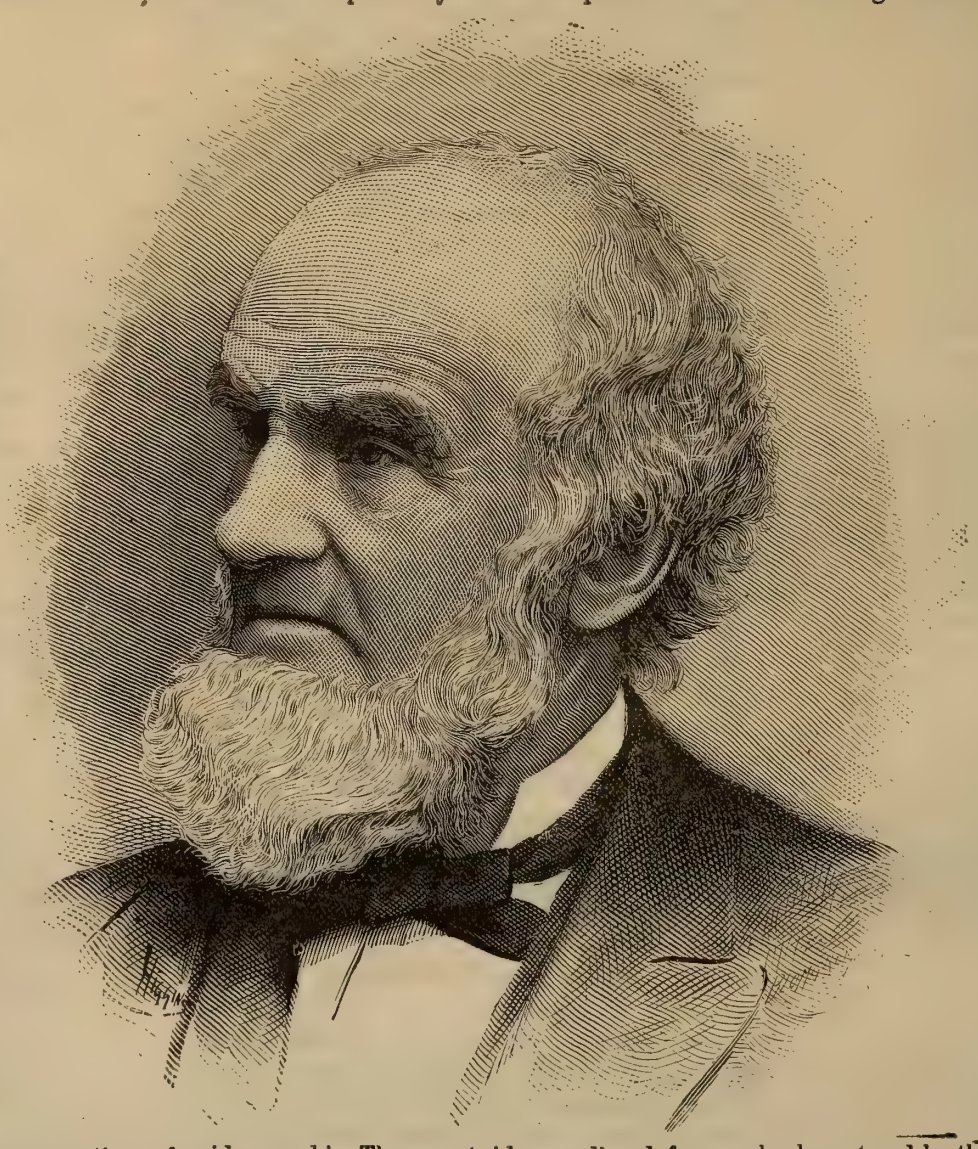
THE CHURCHES UNITING.

Pres. C. A. Blanchard, by invitation, addressed a Union Meeting of the three Protestant Congregations of LaSalle, Ill., against the secret lodge system, on Sabbath evening, Dec. 25. The request was conveyed by the pastor of the Baptist church but the Congregationalist and Methodist churches cordially united. The congregation was full and the attention excellent, though the discourse extended through some two hours, from the text, "Prove all things," etc.; subject: "The Relation of the Christian Church to the Secret Society System of our age." Rev. A. M. Hunt, pastor of the Baptist church, presided. Prayer and singing were had; the order was good; and thirty or forty persons, after the service, gave the speaker their thanks and benedictions for his discourse. Reply was attempted by four representatives of secret societies, but no disorder occurred.

This incident inspires gratitude to God, and good hope. A few years since but few individual churches could be found to ask a sermon against the secret orders. But here three churches unite, and those not heretofore denominationally committed against the lodge! Surely the city of LaSalle should be remembered with gratitude and thanksgiving to God.

A NEW REFORMER IN A NEW PLACE.

"Right Worshipful and Rev. John D. Vincil," in his report to the Grand Lodge of Missouri, fills some five columns in the *Voice of Masonry* for December. This new reformer holds this language: "No man of observation can entertain the hope that the evils of profanity and intemperance are 'not



widespread.' They are 'widespread' and far reaching. That immorality among Masons is the blight of the institution to-day no man can deny."

And this vigorous writer in his long article takes note of the temperance action of Grand Lodges given in another place in this number. But what appears a marvel to us outsiders is this: All its fundamental, authoritative expounders tell us with Mackey that "Masonry is that religion in which all mankind agree;" and they name all the gods and altars but the Saviour Christ's, and Christianity, which it excludes and brands as bigoted, because it refuses to fellowship heathenism. This "bigotry" cast Daniel into the den of lions.

Now when temperance lodges have cast out the brewers, distillers and saloon-keepers, who are almost all Masons, and these men, being excommunicated and having all the secrets, form lodges of their own, how are the temperance lodges to refuse to fraternize with the liquor lodges without becoming bigots and sectarians? Mackey says, "*Acacia* means a Mason who by strict adherence to the principles of our order is free from sin." (See Lexicon.) But the Masons who made the "Ancient and Accepted Scottish Rite," which now rules the Masonic world, all bought and drank liquor. Did none of those Masonic saints and worthies "adhere to the principles of the order" which they themselves made and ordained? The fact is, the attempt to turn out Mason distillers and brewers will turn Masonry upside down, and stamp on its professed universal religion.

Besides, many distillers and brewers are much better religionists than Aaron Burr, who murdered Hamilton; or Benedict Arnold, who attempted the destruction of his country; or the murderers of poor Morgan, or the Masons by thousands to get his murderers clear and send them out of the country. Gentlemen reformers, the blood of murder is on your hands every time you give a grip or make a Masonic sign! For as Christ said, the blood of all the prophets down the ages was on that generation of "Morgan killers," assassins of men who told unpopular and unwelcome truth, so the blood of the man sunk at midnight in Niagara River reddens on your regalia and rusts on your jewels. And if the ghosts of the murdered dead ever come back to the scenes of secret assassination, the underground rooms beneath your monster temples in Philadelphia, New York and elsewhere, have felt their walls sweat cold drops of blood, and echoed nightly the sighs and agonies of men murdered like Pritchard, Miller, Morgan, Brownlee and others, for no crime but telling the truth concerning Masonry, and so violating oaths

"More honored in the breach than the observance,"

because the oaths themselves are crimes and sins which God requires should be confessed, "proclaimed on house-tops," repented of and put away.

SATAN CASTING OUT SATAN.

The Toronto *Freemason* says, "The Masonic fraternity have commenced in earnest to legislate on the temperance question," and gives the following facts in proof of the statement:

1. That Bro. I. A. Wills intends next July to bring forward the following motion in the Canada Grand Lodge: "No lodge shall permit to be used, in any lodge room used by them, or at the refreshment table, wines, spirits, or other intoxicating liquors."

2. It was a regulation by the ancient York Masons, as far back as 1725, that "No more persons shall be admitted as brothers in this society who shall keep a public house." (See Gould's History, vol. 4, page 107.)

3. The Grand Lodge of Illinois interdicts the use of intoxicants in lodge quarters.

4. Nebraska Grand Lodge resolved in 1885: "It is a Masonic offence for a Mason to engage in retailing or wholesaling intoxicating liquors as a beverage."

5. In Oregon, in 1885, the Grand Master suspended a Worshipful Master for being engaged in the liquor traffic. He abandoned the traffic and was promptly restored by the G. M. The same year the Oregon Grand Lodge resolved: "That the keeping of a liquor saloon, or attending bar in the same, shall be sufficient ground for suspending Masons engaged therein."

6. Wyoming Grand Lodge in 1884 enacted that "Constituent lodges are hereby prohibited from admitting to membership any person engaged in the manufacture or importation of any spirituous or malt liquors as a beverage."

7. Similar resolutions were adopted by Colorado Grand Lodge in 1886. Washington Territory in 1885, Missouri in 1886, and Kentucky in 1886, resolved "that selling intoxicants by the drink, be decreed a Masonic offense, punishable as other offences."

The ground of the above action is that saloon-keeping and liquor-selling is become disreputable and injures the craft, diminishes the "dues," induces demits and indicates the near triumph of the prohibition cause. But the presumption is that few or no attempts will be made to enforce the above decrees. But if enforced to any considerable extent, there will be temperance lodges and liquor lodges, and the members of both classes will secretly fraternize as before. In 1877, the Grand Orient of France erased from their ritual "the existence of God and the immortality of man." The Grand Orient and its dependences, and all who acknowledged allegiance to them, were promptly expelled from fellowship by the Grand Lodges of Ireland, England and many in the United States. But French Masons are still fellowshiped as before.

STODDARD–STEELE.—The earnest young agent of the Ohio State Association has found a wife from the Lord. He married at Cedarville, Ohio, on Thursday last, Miss Agnes E. Steele of that place. Next

day the young people came on this city and to Secretary Stoddard's home in Wheaton, where one of the pleasantest of receptions was held on Monday evening. Mrs. Stoddard is a very estimable young woman, a Covenanter by religious education and profession. She was baptized by the late Dr. Sterrett of precious memory, and was a member of Dr. Milligan's church in Pittsburgh. She will be truly a help meet for Bro. Stoddard. They return to Columbus in a few days, will begin housekeeping and take up the reform work together, one among the churches of the State, the other with prayer and good cheer from the home altar. The Ohio friends are to be congratulated on this accession to their working force, and with us they will call down a thousand blessings upon this happy pair.

—Elder Rufus Smith is spending the winter at his home in Maryville, Mo., laying plans for general missionary work.

—Bro. Hinman's Christmas experience at Pine Bluff so moved his spirit that he sat down and wrote an able argument upon the day and its de-Christianizing character. If it does not appear soon in our columns, it will be because we hope its convincing presentation of the case will have a deeper effect some time later in the year.

—The Illinois State Executive Committee met with Mrs. E. A. Cook, on Washington Boulevard, in this city, Friday evening, There was great encouragement in the letters received from various parts of the State. The Committee had the pleasure of meeting Rev. Mr. Hunt, of LaSalle, Ill., who has made a proposition about engaging in the lecture work.

—The Baptist church at Cedar Springs, Michigan, is opposed to the lodges, and is reported as having maintained this position from its organization. The good people have not, however, so carefully guarded their testimony as they should, and a Freemason named Islip, taking advantage of a quiet hour, came in "unawares" (See Gal. 2: 4), and so concealed his true character that he was not discovered as a Mason until he made an address at a Masonic installation. The brethren deplore their lack of vigilance, but it does not appear that the Freemason has any scruples about his part of the affair.

THE N. C. A. NATIONAL CONVENTION.

OFFICIAL CALL.

The Seventeenth Convention of the National Christian Association is hereby called to meet in the Central Congregationalist church in the city of New Orleans, Louisiana, at 7:30 P. M., February 17th, 1888. An interesting programme has been arranged, able speakers have been secured, and three sessions will be held daily, closing with the evening of Feb: 20th. Seats are free and the public are most cordially invited to attend.

REV. J. S. MCCULLOCH, D.D., *Pres.*
REV. LEWIS JOHNSTON, *Sec'y.*

N. C. A. BOARD MEETING.

There will be a meeting of the N. C. A. Board of Directors at No. 221 W. Madison St., Chicago, at 10 o'clock A. M, Saturday, January 7th. The business of this meeting is highly important before our General Agent leaves for New Orleans, and it is desirable that there should be a full attendance. L. N. STRATTON, *Pres.*

PERSONAL MENTION.

—Rev. T. P. Robb, of Linton, Iowa, is enjoying much improved health, and is doing full pastoral duty.

—Dea. R. E. Adams, a former resident of Wheaton, died at his home in College Springs, Iowa, last Friday. He was a good man and faithful in his testimony for Christ against secretism.

—Rev. A. W. Parry, agent of Evansville Seminary, Wisconsin, has been released from class-room duties by the recovery of Prof. Coleman, principal of the seminary. He has raised already $4,500 for the institution.

—Miss Eva M. Shoutz returned recently to her home in Centerville, Iowa, from Chicago, where she was under treatment for sore eyes. She hopes soon to be able to engage in W. C. T. U. work, in which she is much interested.

—Bro. M. A. Gault has been giving lectures during the last two months in southern Iowa under the auspices of the W. C. T. U. He says that Mrs. Mary S. Littell, of Allenton, Iowa, president of the Eighth District, who has managed his campaigns, is in deep sympathy with the anti-secret reform.

A WORD FOR NEW ORLEANS.

"Know this, also, that in the last days perilous times shall come."—2 Tim. 3:1.

"Be ye, therefore, ready, also, for the Son of man cometh at an hour when ye think not."—Luke 12: 40.

There are in the United States two religions, *the true and the false.* There are two governments, a constitutional republic and a despotic empire. There are two forms of worship; the one Divine, the other Satanic. There are two systems of jurisprudence; the one open and accessible to all, the other secret and limited to the initiated. There are two objects of worship; the "God and Father of our Lord Jesus Christ," and "the god of this world." There are two covenants; one unto life, the other "with death and an agreement with hell." There are two classes of people; those whose sins are "covered with the blood of Christ," and those who are trusting in "lying vanities."

Many believe that the secret lodge system is a false religion, by which men are deceived and perish; that it is a despotism, denying personal freedom and private judgment to its members; that its worship, rejecting Christ and his atonement, is a Satanic invention; that in secret and exclusive courts it defeats justice and delays the progress of temperance and other greatly needed reforms; that the lodge god is not theJehovah of the Old or the Jesus Christ of the New Testament, but "the spirit that now worketh in the children of disobedience;" that "he as God, sitteth in the temple of God," and "whose coming is after the working of Satan, with all power and signs and lying wonders, and all deceivableness of unrighteousness in them that perish."

They believe that the covenant exacting secrecy, submission and support, without warrant of law, Divine or human, is an engagement with hell and a league with the devil; that those who are ruled by their secret covenant cannot be disciples of Him who "ever spake openly to the world," or safe administrators of law, where impartial justice is the right of all alike.

And we further believe that it is a duty, solemnly enjoined upon all who have been enlightened, to "let their light shine," and to "reprove, rebuke, and exhort with all longsuffering," those whose eyes are yet blinded by "the god of this world;" that however silence may have been tolerated through ignorance, and the judgments of God tempered hitherto, he now "commands men everywhere to repent," and to "bring forth fruits meet for repentance," before "the door is shut."

Entertaining these views, we feel constrained to appeal to brethren of like precious faith to "be not hearers only, but doers," in the work of exposing, withstanding and seeking the removal of this secret lodge system:

1. By accepting Christ's word: "Every plant that my Heavenly Father hath not planted shall be rooted up."

2. By inquiring, "Lord,what wilt thou have me to do?"

3. By your public testimony, warning others and inducing them to investigate.

4. By associating with others in united efforts in your church or in the community where you live.

5. By praying for the cause, and for those who in God's providence are intrusted with its general management.

6. By contributing of your substance as the Lord has prospered you, in support of faithful workers, and the distribution of literature among the people.

7. By attending, if you can, the National Convention, Feb. 17, 1888, at New Orleans, and securing the appointment of as many delegates as practicable to go with you.

And lastly, "Be of good courage." We are on the Lord's side, and "they that be with us are more [and mightier far] than they that be with them."

J. P. STODDARD, *Sec'y. N. C. A.*

OUR SAN FRANCISCO LETTER.

As a party of ladies and gentlemen were about to be conducted through the interesting departments of the San Francisco Mint, the conductor paused and said, "You are now on the threshold of the largest mint in the world." A gentleman of the party remarked, "It wouldn't be in *California* if it were *not* the largest in the world."

This humorous allusion to the common boast that California's products surpass in size those of most or all other parts of our great Union, is recalled to mind by noting the strides which our city is taking in many enterprises. The three new lines of cable-roads now being constructed, one of which will reach from the business center, five miles away, to the Cliff House, where hundreds, not unfrequently thousands, of people throng daily to watch the curious sea-lions on the rocky islands near the shore, or the still more interesting and always grand Old Ocean, will place her, at least, on an equality with any other city in the world, for convenient ways of inter-municipal travel. The great number of fine business houses and residences which have been going up for a year or more help us to believe the almost fabulous account of the number of Eastern people who are coming to make their homes in this fascinating country.

The kindergartens for the children of the poor have progressed wonderfully in the last five years. Between twenty and thirty of these free kindergartens are largely attended, some of the children's parents paying a little each month; but many receive all the privileges freely. Fourteen of these nurseries, where the seeds of virtue and love are sown in the hearts of the coming men and women of the next generation, are under the supervision of Mrs. Sarah B. Cooper, whose untiring energy and Christian gentleness have endeared her to many hearts. Eight of these kindergartens are supported by the consecrated wealth of Mrs. Senator Stanford. What a grand work these noble women are doing for our nation in saving these precious little ones, and laying a good foundation for them to build upon when they arrive at years of discretion! And what a reward must await them! How can any woman spend her time tending a poodle dog, while they are surrounded by neglected human souls!

The PacificCoast Conference of Charities and Corrections held its annual meeting in Union Square Hall of this city, beginning Tuesday evening Dec. 13th, 1887, and closing Friday evening the 16th. Mr. Fred. H. Wines, Secretary of the Illinois Board of Public Charities, made the opening address, and was tendered a reception at its close in the adjoining parlors. This address, as well as his remarks in the different discussions, was highly appreciated. All denominations joined in the conference, and some Jewish and Catholic gentlemen. Interesting addresses and papers were presented on the subjects of: "Industrial Education of Youth," "The Relation of Alcoholism to Charities and Corrections,"-"Suggestions for Improvements in the Administration of the Criminal Law," "The Co-operation of City Charities in the Prevention and Cure of Pauperism," and others equally interesting. Governor Waterman, Mayor Pond, General O. O. Howard, and other earnest workers took part; and we hope that much good will result from it.

Christian people are looking anxiously forward to the visit of D. L. Moody to this coast early in the new year, and praying that God may prosper his work, and pour out such a spiritual blessing as this coast has never yet received. 'Tis high time that Christians here awoke out of sleep and worked unitedly to save this fair heritage of God from those who are trampling his honor in the dust. S.

OUR WASHINGTON LETTER.

WASHINGTON, D. C., Dec. 29, 1887.

The holiday season at the Presidential mansion is passing in an unusually quiet manner. The death of ex-Secretary Manning cast a shadow over Cabinet circles as well as the White House, and a number of receptions were omitted through respect to his memory.

We have had no Congress this week. Some of the Senators and Representatives went home to eat their turkeys, but I notice that there are more here now than ever before at this season. This is because of the Inter-state Commerce law, which prevents the issue of passes to Congressmen. Statesmen now travel like ordinary men. They pay for their sleepers and not a few of them travel in common coaches. The subject recalls Representative Holman, of Indiana, whose excessive economy in legislation has caused him to be called the "watch-dog" of the Treasury, and also the "great objector," because, on the floor of the House he rises to "object" to almost every proposition that involves an inroad upon the national money vaults. It would seem, however, that Mr. Holman is pretty consistent, for when he visited the Indian reservation on official business a year or so ago, he wanted his committee to take the common cars in order to save sleeping-car expenses.

Probably no man in the city has enjoyed the season more than Washington's philanthropist, Mr. W. W. Corcoran, a man full of years and deeds. He has just entered upon his ninetieth year. Last Tuesday was his birth-day, and his house was fragrant with the flowers that had been sent to him. He received a large number of callers; letters, telegrams and cable messages from all quarters came in all day, making his parlors (with the flowers,

(*Continued on 12th page.*)

THE HOME.

JANUARY.

A new year smiling comes. It seems that we
But yesterday the last one turned to greet.
Swiftly the months passed by, and silently
We marked it fade, and felt that something sweet
Was drifting from us; and we softly sighed
As the year, lately new, grew pale and died.

O January! first of this new year,
What scenes are hidden in thy coming hours?
We greet thee with a mingled joy and fear,
Knowing thou hast for us both thorns and flowers;
And as we blindly meet each new-born day,
We ask for guidance o'er the untried way.

Welcome, New Year! Faith bids each heart be strong,
For God will order all that comes with thee.
To him we leave it, glad to march along,
Feeling that what is best alone will be;
And as we onward pass, kind wishes fall,
That this may prove a happy year for all.

—*Brooklyn Magazine.*

CHURCH AMUSEMENTS.

The church has gone into the amusement business largely. In the days of primitive simplicity, it was thought that the world and Satan had a monopoly in that line. This, however, is "an age of progress," so-called, and the church has entered the market, and is in competition with these great caterers. The discovery has been made that the church, in order to hold its young people to its altars, must provide for the natural craving for amusements. It used to be held that Jesus and his work furnished ample resources to meet the loftiest aspirations of a saved soul. It was sung

"Thou, O Christ, art all I want,
More than all in thee I find."

That sort of sentiment is now thought not to be up to "the times." Sad as it may appear, judging from the new order of things, Jesus is not equal to the occasion. A little amusement must be thrown in. In order to keep the people from the theatre and opera, our churches must be made into semi-theaters and semi-operas.

The holidays furnish occasion for the ingenious and progressive sons and daughters of Zion to make full proof of their new vocation. They prepare dramas, farces (very farcical), suppers, fairs and entertainments of every sort. They are spending "their wretched strength for naught." So far from preventing attendance upon a full-grown theater and opera, by these efforts they are whetting the appetite of the people therefor. The church-theater is a preparation for the world-theater. Satan is delighted with these inventions. They had a jubilee, doubtless, in his dark realm, when some silly brain in Zion first conceived the idea that we must fight Satan and sin by a slight indulgence in their world-approving exercises. We might well paraphrase one of our hymns on this point, substituting Satan for Jesus:

"He rests, well pleased their toil to see,
Beneath his heavy yoke they move."

But this is serious business—dreadful business. It is eating out the life of the church—it is destroying our young people, rendering them unfit for all true spiritual exercises. We counsel every earnest follower of Jesus resolutely to discountenance these church amusements. Be kind, but firm. Loyalty to Jesus demands it. Give your money, liberally, for every laudable church object—but stand aloof, positively, evermore from the unholy festivals.—*Guide to Holiness.*

PLEASURES WHICH A CHRISTIAN SHOULD FOREGO.

1. Those as to the propriety of which he is in doubt. Rom. 14: 23.

2. Those in which he cannot indulge without danger that his example muy lead others into sin. Rom. 14: 15; 1 Cor. 8: 9.

3. Even those in which, if he engage, he will grieve weak Christians, who disapprove them; much more those which Christians universally condemn. 1 Cor. 8: 12, 13; Rom. 14: 15; Mark 9: 42.

4. Those which have the taint of sin upon them. Jude 23.

5. Those which, if indulged in, would place him in a false position (1 Thess. 5: 22; 2 Cor. 8: 21), and seem to identify him in taste and life with a sinful world, from which he should be separate. 2 Cor. 6: 14–17; Rom. 12: 2.

6. Those which might gain the mastery over him, and which would interfere with anything of more importance. Eph. 5: 18: 1 Cor. 7: 31; Phil. 4: 5.

7. Those into which he cannot carry his religion without incongruity (1 Cor. 10: 31); on which he cannot ask God's blessing (Col. 3: 17); in which he cannot show forth the shining graces of a Christian character, to the honor of God (Matt. 5: 16); and in which he cannot breathe the atmosphere of Christ's presence.—*Selected.*

CONSISTENCY.

One of the commonest mistakes made by a Christian, who has a measure of regard for his reputation and influence, is in thinking that it is somewhat safer for him to relax from a high standard in moral practices away from home than at home. There are men and women who would not use wine on their own table at home, or in the circles of their own community, and who would think it unwise, if not wrong, for them to attend the theater or opera in the city where they live, who feel free to use wine on an ocean steamer, or in a hotel abroad—"where everybody uses it;" and who venture on just one evening or so at the theater in London, or at the opera in Paris, or in Vienna, "just to see a first-class actor for once," or "just to hear the music, and to look at the building, you know." Now, if these persons were aware how sure the report of that departure of theirs from their ordinary practices is to be in free circulation in their church and in their community within, say, ten days of their return from abroad (if, indeed, it has not reached their home before them), and how certain it is to lower their reputation for consistency and sincerity among those whose good opinion they value, they would be likely to come to the conclusion that, if wine-drinking and going to the theater or the opera are commendable practices, the Christian who indulges in them would do better to be open in that indulgence at home, than to make an exception in their favor away from home. In many a church, there are those who count themselves examples of Christian conduct at home, who suffer even in their best Christian influence all through the winter because of the reports of their pursuing a different course from their home practice while abroad during the summer. If a good name is worth retaining at home, it must not be risked carelessly away from home.—*S. S. Times.*

THE CONVERTED INDIAN.

"I understand," said John Sunday, the converted Indian chief, to a congregation which he was called to address at Plymouth in the year 1837, "that many of you are disappointed because I have not brought my Indian dress with me. Perhaps if I had it on you would be afraid of me. Do you wish to know how I dressed when I was a pagan Indian? I will tell you. My face was covered with red paint. I stuck feathers in my hair. I wore a blanket and leggings. I had silver ornaments on my breast, a rifle on my shoulder, a tomahawk and scalping knife in my belt. That was my dress then. Now, do you wish to know why I wear it no longer? You will find the cause in the second Corinthians, fifth chapter, seventeenth verse: 'Therefore, if any man be in Christ, he is a new creature; old things are done away; behold, all things are become new.' When I became a Christian, feathers and paint 'done away.' I gave my silver ornaments to the mission cause. Scalping knife 'done away.' That is my tomahawk now," said he, holding up, at the same time, a copy of the Ten Commandments, in the Ojibbewa language. "Blanket done away." "Behold," he exclaimed, in a manner in which simplicity and dignity of character were combined, "Behold, all things are become new."

Would that professing Christian men, with their pipes, and cigars, and tobacco, with their gross appetites and evil habits, with their business tricks, lodge oaths, and sharp practices, and women with their fashions and feathers, their paint and their trinkets, their vanity and vexation of spirit, would give as good evidence that they are in Christ, and are new creatures as did John Sunday.

PAUL'S THORN.

Paul's "thorn in the flesh" is conjectured by Dr. John Brown of Edinburgh, to have been weak eyes, and he advances evidence for it. The first indication is the utter blindness, caused by lightning, on his way to Damascus, which lasted some days, and was only relieved by the aid of Ananias, "when there fell from his eyes as it had been scales." The second was the blunder of Paul's not recognizing the high priest, in Acts 23, when he says, "I wist not that it was the high priest," though his dress was so distinctive. Third, his letter to the Galatians, "I bear you record that you would have plucked out your own eyes and given them unto me," immediately after the declaration that he had preached the Gospel unto them through infirmity of the flesh. Then he states that he bears in his body the mark of the Lord Jesus, which would suit admirably to the disabling effect of his conversion, when Jesus addressed him a personal remonstrance. Were his eyesight suffering, this would remind him perpetually of the day when he was struck down on his persecuting career by blindness. Lastly, he calls the Galatian church to see how large a letter he had written with his own hand; yet the epistle was one of his shortest; and it could only have surprised them by being his own handwriting—not by its size—he being the only Apostle whose impaired vision obliged him to employ an amanuensis.—*Armory.*

MY LITTLE FOOT-BRIDGES.

One Sunday I was talking to the Swedes on the North Side in Chicago, trying to help them to see the simplicity of faith. It came to me to compare the obstacles in the way of one who is beginning to trust for full salvation, to the chasms with which those foreigners were familiar in their old mountain home, so deep and wide that they could not get over nor around nor through them,though they were perishing for the food that lay in abundance on the far side.

I have a little foot-bridge that I swing across the chasms in Christian experience, t-h-a-t, meaning an exponent of the Divine intention. I like to think of it as a little bridge over which simple souls may pass to assured rest.

If I will, I can honestly choose that God's will be done in everything that concerns me. No matter about my feelings, I may be exceedingly sorrowful, as my Master in Gethsemane, or I may say, "Thy will be done," with a song instead of a sob. I say it and I mean it, but, how do I know that I do sur render all to him? Ah, I have come to my first great chasm. Now for the bridge. Who created in me this great wish to be wholly the Lord's? The Holy Spirit. Why did he stir me to such earnestness in this matter? *That* he may help me. Then he surely helps me, and with his infinite aid I am wholly given to the Lord.

But I come to another chasm. How do I know that the Lord receives me? Why did he help me to come? *That* he might receive me. Then I am received, thank God! But how can I be sure that he cleanses me from all sin? Why did he receive me? *That* he might cleanse me.

"Then, having gone so far by faith, you mean to depend on your feelings the rest of the way. Why does he cleanse you from sin? Does he mean that your heart shall stand empty, like a newly washed cup, while you have to work all the time to keep out of it the worldliness and sin that are ready to flow back into it?" I see: he cleanses *that* he may fill me. I take it as I did the rest, by faith in his promises and in himself.

And now you see the chain of bridges. He stirs me to come, *that* he may help me to surrender completely. He helps me to surrender, *that* he may receive me. He receives me, *that* he may cleanse me. He cleanses, *that* he may fill me. And you may go on: he fills me, *that* he may use me. He uses me, *that* he may glorify himself.—*Times of Refreshing.*

TWO LITTLE HOME MISSIONARIES.

Down town in the church parlors the mothers and elder sisters were as busy as bees packing the annual box to be sent to the home missionary in Iowa. Up town in the white house on the hill, two little daughters, Agnes and Anna, had a bright idea. They thought they would be home missionaries themselves, and their little tongues went so fast that the gray cat on the rug looked up blinking and wondering, the dog shook his head sagely, and Nurse Margaret, passing through the room, repeated quite unnoticed her favorite bit of wisdom, "Children should be seen and not heard."

When Mrs. Raeburn came home from the meeting, Anna flew to her, with eyes and lips and hands all pleading at once.

"Mamma, Agnes Clark and I have such a bright idea. We want you to let us have as many pretty pieces as you can spare, silk, worsted, calico, whatever you do not want yourself. We intend to make lots and lots of beautiful things and sell them, and send the money to the missionaries, just we two."

"Isn't that a large enterprise for two little heads and four little hands?" said Mrs. Raeburn, folding up her veil and smoothing out her gloves. "Do you think you will both persevere? Because this mamma does not like her little girl to begin anything which she does not finish."

"Neither does my mamma," said Agnes quickly.

"Well, you may have my piece bag, and perhaps

Cousin Dora will give you some good advice," said Mrs. Raeburn, tying on her kitchen apron and going out to make some biscuits for tea.

Just then old black Betty, carrying home a great basket of freshly laundered clothes,went slowly past the door. Betty was a good laundress and very industrious, but she had three grandchildren to care for, and the little girls noticed that the wind blew right through her poor, thin shawl, that her shoes were out at the toes, and that she walked feebly, as if she were tired.

"Anna!" said Agnes.

"Agnes!" exclaimed Anna.

"Let's help old Betty!" said both at once. They retired to the depths of the sofa in the corner, and talked again with so much animation that the pet dog shook his head, and the cat purred approvingly, while the nurse, once more passing through, reminded Miss Anna that the baby was asleep.

For the next four weeks the two girls hurried home from school every day, studied their lessons and wrote their exercises first, and were then very much occupied with their needles from after tea until bedtime. Cousin Dora said they might work in her room, and every evening two golden heads might have been seen bending over rainbow-tinted silks, while fleecy rills of wool went flowing over dimpled hands in the shade of Cousin Dora's lamp. The path between the homes of the Raeburns and Clarks was very short, and Ted Raeburn was quite used to escorting Agnes home when the clock struck nine.

The result of their industry was pronounced very creditable when at length all their handiwork was spread out on Dora's bed for the admiring mothers to see.

There were the gayest little pin cushions, round and heart-shaped; there were a "cunning" case for court-plaster, a tidy, a mouchoir case, a bag, a doll's gown and apron, and a pretty little wall pocket, all evolved from odds and ends. A pair of bedroom slippers, a pair of baby's shoes and a tippet, testified to the good use which had been made of the wool and the knitting needles. When the mothers had looked and praised and admired, they set their wits to work, mother-like, to help along. And so it came to pass that when, a few days later, little rose-colored invitations flew about the town, bidding friends and neighbors to a Little Maidens' Fair at the home of Anna Raeburn, the table in the parlor was quite a wonderful sight, while in the dining room were cake and lemonade, and by the door was a great pyramid of button-hole bouquets, which grew beautifully less,and found ready buyers at five cents apiece.

"My daughters," said the dear old pastor, "you have done admirably."

Anna and Agnes thought so too, when, the visitors having gone, they counted their money,and what with silver dimes and nickels, pennies and occasional quarter and half dollars, the amount footed up to no less sum than twelve dollars and fifty cents.

What does Aunt Betty need? was now the question. The answer was not far to seek. The children's idea was to slip the pocket book containing the money under her door in the dusk and then retreat, leaving her to think that an angel had sent the benefaction. But to this the sensible mothers objected that Betty would certainly spend every penny for her grandchildren, and that her own personal comfort would not be increased at all.

It ended in a happy journey of two girls and two mothers to the principal stores,where the merchants, understanding how this money had been earned,gave the children as good a discount as they could possibly afford. The purchases were as follows:

One pair of thick,soft blankets,warranted to keep out the cold.

One pair of thick, stout shoes, warranted to keep out the wet.

One ton of coal,warranted to burn freely and well and keep Aunt Betty's house warm and comfortable.

One basket of potatoes, warranted to taste delicious, whether boiled or baked.

Oh, how happy Anna and Agnes were when all these things were sent home. As often as they saw Aunt Betty with her stout shoes on her poor, old feet, they felt a deeper interest in her than ever before, and whenever the wind whistled with great shrillness at night, as they cuddled up in their own cosey beds, they were glad at the thought of Betty's blankets.

It is more blessed to give than to receive. Every single word of this little story is true, and this winter old Betty, trudging back and forth with her basket, will not suffer for the lack of a good shawl or a flannel skirt,as she did a year ago. Kind deeds are like seed sown in the ground, sure to multiply, and other people, who knew what the girls did, will look out for the interests of Betty and others equally in want.—*Sel.*

TEMPERANCE.

THE SALOON AND THE SUPREME COURT.

The Saloon reels under the terrific blow dealt by the Supreme Court of the United States in the Kansas cases. It reels to and fro and staggers like a drunken man, and is at its wit's end. Its swagger is for the moment gone. Its loud, boastful tones have fallen into a hoarse whisper, and its impertinent challenge to the American people has lost its defiant ring. The power and majesty of Law which it has so often scorned, inspire it with an awe it never felt before. It has made its final appeal and has found that there is no way of escape for it from the mighty grip of Law. Any State may now declare it a nuisance and proceed to abate it, and it has no remedy except in rebellion. Every phase of the Saloon—the brewery, the distillery, the groggery, is subject to the exercise of this sovereign power; and the manufacture and the wholesale and the retail of intoxicants may be as rigorously suppressed as any other form of nuisance deemed detrimental to health or morals.

The decision of the Supreme Court declares that compensation for damage to property cannot be exacted from the State when the manufacture and sale of intoxicants are prohibited. This is the great point decided. Every man, henceforth, who enters into, or continues in, the business of making or selling intoxicants in any State,does so at his own risk. His business may at any time, either by legislative enactment or constitutional provision, be declared a nuisance and be suppressed as in Kansas,or be prohibited as in Maine and other States. It is in effect a notice to every brewer and distiller and dealer that he must be prepared to give up this business whenever his State commands him to. Formal action by the popular voice or by legislative process outlaws his business, and turns the criminal machinery of the State against him. The moral force of this fact is irresistible. It will crush the Saloon as slavery was crushed. The supreme interpreter of our Supreme Law has given us this mighty weapon of warfare. Let us wield it with all our power.

The contest is narrowed down and simplified by this decision. The Saloon, with its whole business is, in effect, delivered into the hands of the people. The people may do what they will with it. They may support it or they may tolerate it; they may cripple it or they may destroy it. Their right to deal with it is henceforth unquestioned.

The lessons for temperance men are these: 1st. Be of good cheer. Let this victory inspire you with larger hope and with greater courage. Make the most of it, both for the help of your own cause and the hindrance of that of the Saloon. 2d. Do all that is possible to educate and strengthen public sentiment against the Saloon. This extremely important work may be pushed by manifold processes. 3d. Combine wherever you can and as far as you can for the good of the cause. Combine to cripple as well as to destroy; combine in ward and village and town, as well as in county and State. Combine in legal action, in legislative effort, in political endeavor, in social work, and in religious and other organized movements intended to restrict and save from the curse. 4th. Do not drive those who do not agree with you in methods into the ranks of the enemy. There are some phases of the conflict in which they can be used. Make them allies in the educational work, if they can go no further; in the effort to rescue and reform, if they will not oppose license. 5th. Shut up a saloon wherever you can. Bring every provision of existing laws to bear against the business, and by using all influences, all methods, all advantages, you will steadily gain on the enemy and in the end rout and overcome him.

The victory is with us; for the Supreme Being and the Supreme Court are on our side, and against the Saloon, and from these it has no appeal.—*Independent.*

PROHIBITION AND CIVIL RIGHTS.

The curse of Almighty God will rest on those who are responsible for sending rum from this country to Africa. Well informed persons regard it a greater evil than the slave trade.—*Christian Witness.*

What does the rumseller care about the curse of God? Is he not one of that class of fools that say "There is no God?" What does he care for Africa? The "almighty dollar" is much more to him than the Almighty God.

But is the rumseller alone guilty? Is not the government (the people whom the government represents) *particeps criminis?* Prohibitionists are certainly on the right track. To demand the earnest support of every upright and thoughtful colored citizen, that party has only to include the civil rights of the colored citizen with prohibition as the prinpal end of its being. The first duty of every man is to see that his life, liberty and other rights common to the body politic are secure. Then he can cheerfully unite in party measures for the general good of the commonwealth.—*Baptist Monitor (colored).*

WIFE-POISONING.

Not long since I was walking in the city with a celebrated physician. As we passed a house surrounded with every evidence of wealth and refinement, he spoke: "I have a patient in there, an idolized wife, who is dying, and beyond all help, and none of them know what is the matter with her, and still her husband has killed her."

"Why, doctor," says I, "what do you mean?"

"I mean just this, her husband is just literally steeped in tobacco until the insensible perspiration from his body has become a deadly poison, and his wife has absorbed enough of this, and had before I was called in, so that she will die."

At an establishment where they treat patients for the cure of the tobacco habit, a man just brought in was washed as clean as soap and water could make him, and then some flies were allowed to alight on him. In five minutes by the watch *they were dead.* There was poison enough in the perspiration that came out of a man,washed as clean as possible, to kill them. You can imagine what it would be when he *wasn't* washed, perhaps, to spend hours each day in a warm bed with him.—*T. B. Terry, in Albany Argus.*

A TEMPERANCE MARTYR.

Washington has added another to the catalogue of martyrs in the cause of temperance. Capt. S. S. Blackford, a one-armed union soldier, who for many years was captain of the capitol police, has been for several years engaged in fighting the saloons in the District of Columbia. He commenced his work when his oldest son was murdered in a saloon while under the influence of liquor, and has kept it up incessantly until he died to-day with his armor on. It is the practice in the District of Columbia to refuse a license to a saloon unless a majority of the property-owners on both sides of the street for four blocks sign a petition for such license. A saloon-keeper, whose case was considered to-day, got a majority of one; and Capt. Blackford, who protested against granting the license, said that if the commissioners would give him a little time he would persuade some of those who had signed the petition to reconsider and keep the saloon off the street. The commissioners gave him until 11 o'clock this morning to accomplish this. At 11:10 they granted the license to the saloon-keeper. Half an hour after this act was done, the news came to the district office that Capt. Blackford had fallen dead upon the street. In his pocket was an affidavit from one of the property-holders setting forth that he had signed the petition for the saloon under a misapprehension, and desired his name to be stricken off. In order to reach the office of the district commissioner before 11 o'clock Capt. Blackford ran nearly a mile, burst a blood vessel, and fell dead in the street. The commissioners have no power to revoke a license except upon complaint of the police that the saloon for which it is granted is a disorderly place, but they will refer this matter to their attorney and see what can be done about it.—*Daily News.*

The Prohibitionists of Illinois will hold their next convention at Springfield, May 10, 1888.

Senator Blair's new book is being printed and will be ready for publication on Jan. 1, 1888. The name is "The Conflict Between Man and Alcohol."

Enforcement of the prohibitory law is steadily going forward in Rhode Island. No policeman is allowed to wear a uniform in Pawtucket unless he is willing to do his duty in this all-important question.

The London Temperance Hospital has been established fourteen years. In that time alcoholic stimulants have been resorted to in not more than five cases, and in those instances the results have proved no more successful than where remedies ordinarily used in the hospital were employed. Up to the present time over 30,000 patients have been under treatment, more than 12,000 of whom were to a greater or less degree addicted to drink. Many of these, seeing the good effect of the treatment, have become total abstainers. The rate of mortality has been only ⅞ per cent. In fatal cases there were fully one-fifth more deaths among non-abstainers than amongst teetotalers. In no case has Dr. Edmunds, the senior physician, prescribed alcohol.

WASHINGTON LETTER (*Continued from 9th page*).

cards and dainty souvenirs of the event) an interesting scene. Mr. Corcoran, in looking back through the long vista of his eighty-nine years, remarked one day that he had shaken the hand of every American President except Washington, who died, said he, "before I began to run about the White House." But he had evidently forgotten the exception in the case of President Lincoln. Mr. Corcoran was not on sufficiently good terms with him or with his Administration to have shaken hands with the War President. Mr. Corcoran, unhappily, was at that time so warm a sympathizer with the South that he found it necessary to leave Washington for a time. But his liberal acts of recent years at least are well known. He has given about $3,000,000 in charity, and he has probably $8,000,000 left. He lives in the house which was occupied by Daniel Webster when the latter was Secretary of State. The venerable historian, George Bancroft, is one of his nearest neighbors and most intimate friends.

RELIGIOUS NEWS.

—Bro. B. M. Sharp, as the new pastor of the Reformed Presbyterian church at Blanchard, Iowa, is doing good work and growing in the estimation of the people.

—Prof. J. K. McClurkin, who was elected to Dr. Sloane's place in the Reformed Presbyterian Seminary, in Allegheny City, is said to be a natural born teacher, and is quite popular with the students.

—Mr. George Muller, of Bristol, England, is now engaged upon his fifteenth evangelical tour, recently commencing his labors in New Zealand.

—Ben Hogan and Lieutenant Tom Lauery closed their revival work in Indianapolis just before the holidays. Their work was deep and lasting. They made hundreds of converts and many friends.

—The religious movement in colleges, inaugurated by Prof. Drummond, is taking definite and practical shape. A large meeting of Yale students was held December 9, at which addresses were made by the leaders of the New York City Students' Movement. A number of the students of Harvard University have also inaugurated a similar movement, and have appointed a series of meetings which are to be conducted by leading pastors and to be followed by personal effort.

—The Baptists of Canada have agreed to accept Mr. McMasters's bequest of three-quarters of a million of dollars, on the testator's terms. The money is to be used in founding a university. With a view to this end a charter has been granted by the Ontario Legislature for the union of the Toronto and Woodstock Colleges. Whether the new university shall be located at Woodstock or in Toronto is to be determined at a special session of the Board of Home Missions.

—J. C. Waller, his wife and two children, who went from Burlington, Vt., to the Congo country to take part in Bishop Taylor's mission work, have returned to New York. Mr. Waller is a badly disappointed man, and his report is as gloomy as his mind. He describes the enterprise as a complete failure, and thinks he was lucky to escape alive. The supplies were inadequate. The steamer, which cost so much money, is lying a wreck on the banks of the river. Mr. Waller hopes that the missionary societies which furnished the funds for the expedition will investigate the truth of his statements.

—The Norwegian Synods of America held their fourth general missionary meeting, beginning on October 25th, in the Indian Mission House at Wittenberg, Wis. The president, Pastor Rasmusen, was re-elected, and the meeting was well attended. Among those present may be mentioned Missionary Walen, from Madagascar, who has been sent by the Norwegian Mission Society to visit the Norwegian congregations in the United States to arouse among this people a deeper interest in foreign missions, and to collect money for this important field. A number of services were held, both in Norwegian and in English. The Indian boys, under Pastor Lartraus's direction, sang a number of Psalms and recited the catechism. Two Indian children—a boy of seven and a girl of five—were baptized. These two children are the first fruits of the Norwegian Lutheran Mission among the Indians, and this was the first baptism.—*Lutheran.*

THE EVANGELIST BELL IN CALIFORNIA.

SAN JOSE, Cal., Dec. 19, 1887.

EDITOR CYNOSURE:—Chicago has once more sent to our coast a servant of the great King, to invite our people to the Gospel feast. Bro. A. J. Bell of your city arrived here on Saturday, the 10th inst., and commenced a series of revival services in the First M. E. church on Sabbath evening following. His coming was announced several weeks in advance of his arrival and our pastor, Rev. F. F. Jewell, D. D., had prepared the way for a rich harvest. The church was in good condition, and as a result of the work of the past week about eighty have united with the church, of whom about sixty-five are new converts. Bro. Bell is much beloved by all who know him. The meetings here will continue indefinitely. Bro. Bell's address while on the coast is Santa Barbara, Cal.

L. R. R.

THE GOSPEL IN ARMENIA.

Bro. G. H. Gregorian, a native Armenian who studied in this country at Wheaton and Union Park Theological Seminary, Chicago, begins his ocean voyage this week for Constantinople and Yozgat in Asia Minor, expecting to devote his life to the Gospel work among his own people. From Great Barrington, Mass., he sends to the *Cynosure* the translation of an interesting letter from a fellow worker in Armenia:

"Coming to the work of our society," says the writer, "I wrote you before about the progress of the work at Everek, and told you of my visit there a year and a half ago, when I helped Mr. Sarkis Melekian, a young man, to be ordained a priest, that he may preach plain Gospel under the cover of priestly gown. I succeeded, though it cost the young man a great deal of trial; for they said, 'He speaks the words of Avedis,' etc. Finally he was ordained, and began to preach the Gospel in the church. They opposed him, and commanded him to desist. When they forbade Mr. Melekian they thought the matter was ended, but it did not; on the contrary, the work spread more than ever.

"I think I wrote you before about the Gospel preaching at five different families. The people who gathered in these five houses uniting together form a congregation of several hundred, who went to the church one Sabbath noon, opened it, and began to have their Gospel study in the very church. The rulers and priests tried to prevent them, but with no effect. And now every Sabbath noon the Word of God is preached to the people in their own language and in their own church. Oh, how blessed to hear! . . . We have not yet succeeded in entering the church at Cæsarea, but also hope to enter and together with the great congregation to read the Word of God and preach.

"These days there is not a little movement in this city. A party was gathered to remove the pictures from the church called "Medz Djam" (Cathedral), and they removed many pictures from the church. The other party tried to put them back again, but met with no success. Finally, they settled the quarrel by hanging a few pictures of the prophets high up on the columns; but no candle is lighted before these pictures, nor are they worshiped by the people. If any should wish to kiss them they cannot, because they hang so high up.

"Another thing: You know that in this part they make a picture called 'Hire Asdvadz,' (God the Father) in both Greek and Armenian monasteries.

"The Word of God prospers, and great works are done, and still shall be done; only you pray that the Lord himself may work."

AVEDIS YEREDSIAN.

Cesarea, Nov. 10, 1887.

A SPECIAL CALL FOR WASIOJA.

BELOVED BRETHREN, SISTERS AND FRIENDS, EAST AND WEST:—This cold winter, to pay teachers, and meet current expenses, to make the school a blessed success for reform and true holiness, Wasioja needs and must have your *immediate help.* Please make an effort and send to Rev. W. C. Mullenix, treasurer, Wasioja, Dodge Co., Minn., *all interest* or *principal now due.* Wasioja was our "Pioneer" Wesleyan School, and has stood like a beacon-light of reform and true holiness in the midst of a lost world in darkness; and for thirteen years has, at the expense of great personal sacrifice of many devoted friends, sought, through many hardships and deprivations, to secure the best possible results for the cause of God in this excellent school; and as a result, some of the best workers in the Gospel in our Zion are graduates from Wasioja.

The school is doing well and prospering this winter, but needs your *help*, your *prayers* and *co-operation.* Shall we have it? Let all pay who can, and all who have not subscribed, please send a liberal "New Year's gift" to this excellent Christian school, and thus gladden many hearts and do much to carry forward this good work. J. A. RICHARDS, *Gen. Agent.*

1138 East Wall St., Fort Scott, Kansas.

LITERATURE.

INGLESIDE RHAIMS. Verses in the Dialect of Burns. Rev. J. E. Rankin, D. D. Price, cloth 50c. John B. Alden, New York.

The former pastor of the Congregational church of Washington City seems to be a remarkable proof of the old saying, "Blood will tell." Scotch brogue and Scotch pathos have not often been so finely reproduced outside the "old country," and those who have admired the beauties of Burns with hesitation because of his private life, may turn to this volume and find no doubts to mar the satisfaction. "Dr. Rankin," says Joseph Cook, "has much of the genius and more than the orthodoxy of Robert Burns." Dr. Rankin has written strong and beautiful English verse, but this volume is all Scottish in subject, scene and treatment. The unaffected love of nature and the hearty interest in the joys and sorrows of home-life which were the favorite themes of Burns show a marked sympathy with the genius of the Scottish poet, but the stream of song flows between banks that do not muddy its waters. In some of these poems, the "Auld Scotch Mither," the "Lost Guid-man," "Jean Anderson" and others, the reader will scarcely miss the fire and fancy that have made Burns read and loved the world over.

In another form the publishers have given us Dr. Rankin's "Brechin Ballads," in which the Scotch style is made to do excellently as the medium of controversy, and the "Andover heresy" is given its benefit to the full. The pernicious spirit of caste is shown to be of the pit in "Fred Douglass at the Gowden Gate," as no prose argument could approach.

In *Scribner's Magazine* for January Mr. Edward L. Wilson, the photograpic traveler, contributes an interesting account of "The Great Pyramid" of Cheops, which describes the appearance and structure of that ancient monument; narrates the incidents of an ascent and descent; pictures the view from its summit, and tells much about its history and the curious speculations to which it has given origin. Another attractive illustrated article is "Japanese Art, Artists, and Artisans," by William Elliot Griffis, the well-known author of "Mikado's Empire." The pictures are made from drawings by a Japanese artist. The leading article of the number, "The Man at Arms," describes the man at arms from the time of Charlemagne (800) to the perfection of armor (about 1450), and is the result of study and research continued from time to time for several years. The numerous illustrations are based upon the unique collection of military manikins in the Paris Museum of Artillery, and upon old manuscripts, prints, tombal effigies, etc. "Municipal Finance," "French Traits—Intelligence," and "A Chapter on Dreams," and several stories make up the contents of an interesting number of the magazine.

The Baker Taylor Co., 9 Broad St., New York, publishers of Dr. Strong's book, "Our Country," announce the speedy publication of the discussions at the late meeting of the Evangelical Alliance in Washington under the title, "National Perils and Opportunities." Cloth, $1.50; paper, $1.

The International Committee of the Y. M. C. A. have published from their office, 23d St. and 4th Ave., New York, a list of topics for daily prayer meetings for 1888. The selection seems to be an excellent one, which must prove useful and suggestive to all Christian workers. It will serve an excellent purpose also for daily private readings.

The *Library Magazine*, in late weekly issues, has the following important articles: The Catholic Revival of the Sixteenth Century. from the *Quarterly Review.* Science and the Bishops, by Prof. T. H. Huxley. The Theosopic Movement in India, by Herr Ernst von Weber. Rural France, from the *Edinburgh Review.* Address on Aphorisms, by John Morley, M. P.; American Museums of Pre-Historic Archæology, by Alfred R. Wallace; Roses and Rose-Culture, from the *Quarterly Review.*

A silver lining to every cloud! With the short, dull days of early winter come the cheery holidays and Vick's beautiful annual, and lo! spring already appears not far distant. We can almost see the greening grass and the blooming flowers. In the way of Catalogues, Vick's Floral Guide is unequaled in artistic appearance, and the edition of each year that appears simply perfect, is surpassed the next. New and beautiful engravings, and three colored plates of flowers, vegetables, and grain, are features for the issue for 1888. Its lavender tinted cover, with original designs of most pleasing effects, will ensure it a prominent place in the household and library. It is in itself a treatise on horticulture, and is adapted to the wants of all who are interested in the garden or house plants. It describes the rarest flowers and the choicest vegetables. If you want to know anything about the garden, see Vick's Floral Guide, price only 10 cents, including a certificate good for ten cents worth of seeds. Published by James Vick, Seedsman, Rochester, N. Y.

Cabbage and Celery Plants, a guide to their successful propagation, is a new manual of instruction, by Isaac F. Tillinghast. It gives modern plans for constructing low cost hot beds and greenhouses to be heated by fermenting manure, fire flues and hot water. Also, how to successfully grow cabbage and celery plants in the open ground, with certain methods of protecting them from destructive insects and diseases, which have not heretofore been given to the public.

LODGE NOTES.

The employes of the North Pennsylvania road have withdrawn from the Knights.

The Masonic reunion of Scottish Rite Masons was held at the Masonic Temple in Toledo, and largely attended by visitors from all parts of Ohio.

The Knights of Labor of the Reading Railroad system have issued an appeal "to workmen and workwomen of America and outside of it" to support the Reading strikers by contributions. The business of the road has not been materially interfered with by the strike of last week.

The costly headquarters of the Knights of Labor in Philadelphia, and the expenses of keeping up the institution, together with other injudicious operations, are said to have pretty nigh bankrupted the organization. Bad accounts come from there. The property has been mortgaged to raise money. In short, the Knights of Labor are in the condition of a man or a government having a deficiency instead of a surplus.—*Eve. Journal.*

A convention is to be held March 1 in New York, to form a National District Assembly of Longshoremen. The reports received from the officers of local bodies indicate that 50,000 men will thus be brought into one general organization, under the jurisdiction of the Knights of Labor. Such an organization would be the largest body of workers of one class in the world. It is a part of the plan of the organization to extend it to all the leading ports of the world.

Knights of Pythias in Pennsylvania are excited over a dispute between the Supreme Lodge of the United States and the Grand Lodge of the State, which threatens to be carried into the courts before it is settled. The Grand Lodge of Pennsylvania claims the right of self-government for itself and its lodges, but this is denied by the Supreme Lodge. There are 40,000 members of the order in this State, of which 17,000 reside in Philadelphia. They are a unit in support of the position taken by the Grand Lodge of Pennsylvania.

A desperate fight between Orangemen and Catholics occurred at the village of Killybearn, near Cookstown, County Tyrone, Ireland, on Monday. Stones, bricks, clubs and revolvers were freely used, and the house of the parish priest was almost wrecked, the windows and doors having been smashed and the furniture badly damaged. The Catholics had the better of the fight at the start, but the Orangemen were re-inforced and the struggle was renewed with increased fury. The battle was finally stopped by the police, who made several arrests. Many persons were injured by stones and clubs, but it is not known that anybody was hit by bullets.

MARKET REPORTS.

CHICAGO.			
Wheat—No. 2	78	@	79¾
No. 3	73		78
Winter No 2			82
Corn—No. 2	48¾		50
Oats—No. 2	32		35½
Rye—No. 2			61½
Bran per ton		15	75
Hay—Timothy	9 50	@15	00
Butter, medium to best	16	@	28
Cheese	04	@	12¼
Beans	1 25	@ 2	40
Eggs	19	@	20½
Seeds—Timothy	1 50	@ 2	40
Flax		1	40
Broom corn	02½	@	07
Potatoes per bus	60	@	90
Hides—Green to dry flint	07½	@	13
Lumber—Common	11 00	@18	00
Wool	10	@	35
Cattle—Choice to extra	5 00	@ 5	50
Common to good	1 50	@ 4	90
Hogs	4 25	@ 5	95
Sheep	2 40	@ 5	45
NEW YORK.			
Flour	3 20	@ 5	60
Wheat—Winter	92½	@	95½
Spring	92½		93
Corn	60	@	63
Oats	38½	@	46
Eggs	23	@	25
Butter	15	@	24
Wool	09		34
KANSAS CITY.			
Cattle	1 50	@ 4	40
Hogs	2 50	@ 5	50
Sheep	2 00	@ 4	50

Readers ordering goods advertising in the *CHRISTIAN CYNOSURE* will do well to mention the paper when ordering as we have reason to believe that our advertisers treat the readers well.

NOTICE.

The first volume, paper bound, of Scottish Rite Masonry has been forwarded to subscribers. The second volume, paper, and the cloth bound copies will follow in a few days.

SUBSCRIPTION LETTERS

The following have made remittances of money to the *Cynosure* from Dec. 26 to 31 inclusive.

Mrs F Collins, B Gaddis, C P Smith, N R Corning, J B Edwards, W W Blanchard A Wright, J P Richards, Mrs E Baker, B F Searles, J F Baird, J Hunter, J Steel, J B Blair, E Barlow, C M Samuelson, D Callow, S O M Neff, A Hamilton, C Quick, W T Elliott, Rev B Hamp, W R Vance, J Powers, N Callender, J Bradford, S B Daniel, J Bancroft, J H Wooster, Rev O Juul, F A Switzer, P Beck, Rev J S Amidon, J F Wellman, G Manvel, W C Wilson, J H Field, H G Witham, T D Anderson, W W Cheney, Mrs J C Woodward, S D Moses, Mrs M A Gamble, F F French, W Hovenstock, W Slosson, J W Wood, J Thyne, F Smith, J Perkins, J W Allen, I Flagg, A Holt, S Phelps, W H McChesney, D West, R Hembrough, J B Miller, B M Mason, L B Goodwin, A Whitmore, W Meredith, J T Logan, J H Crumrine, O Pickins, W Davis, J V Potts, H Mills, D Howder, B Bond, J Bradley, J Harley, J F Ames, Miss P A Hatch, L Lester.

CATARRH CURED.

A clergyman, after years of suffering from that loathsome disease, catarrh, and vainly trying every known remedy, at last found a prescription which completely cured and saved him from death. Any sufferer from this dreadful disease sending a self-addressed stamped envelope to Prof. J. A. Lawrence, 212 East 9th St., New York, will receive the recipe free of charge.

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Union Signal	3 00
Christian Statesman (Phila.)	3 50
The Interior	3 85
The Independent	4 00
The S. S. Times	3 50
The Nation	4 50
New York Tribune, Weekly	2 50
Chicago Tribune, Weekly	2 50
Gospel in all Lands	3 50
Chicago Inter Ocean, Weekly	2 50
Harper's Magazine	4 75
North American Review	5 75
The Century	5 25
Scientific American	4 25
Buds and Blossoms	2 10
Pansy	2 35
Vick's Magazine	2 50
American Agriculturist	2 60

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HOME AND HEALTH.

FRIED FOODS.

What the spit is to the English cook, and the *bain-marie* to the French, the frying-pan is to the American. The Canadian lumberman slings his soup-pot over his pack; the British sportsman cuts a stick, trims it, and impales his game over or before the embers; our native who "roughs it" cares for no kitchen utensil beyond the culinary *vade mecum* of his grandmothers. In it he grills bacon, venison, and fish, makes gravy, fries flapjacks, and stews the maple sugar and water that is to drench them, boils water for tea, coffee and shaving, and washes the dishes when what was prepared in it has been eaten.

The dietetic chord for the day is sounded at our national breakfast in fried chops, fried cutlets, fried eggs, fried ham or bacon, fried fish, fried fish-balls, fried potatoes, fried sausage, fried tripe, and fried beefsteak. The relative mirror is indicated in fried buckwheat or other griddle-cakes, fried mush or hominy, or, what some prefer to all these, fried bread. Luncheon and dinner maintain the theme in fried vegetables of all sorts, in fritters and pancakes, and, if supper be served, croquettes, fried oysters, and doughnuts "give the diapason closing full."

The reasons for the preference we display for this mode of cookery are neither various nor many. It is the easiest way of making ready raw material or "left-overs" for the table. The steady, slow simmer that from toughness brings forth tenderness; the steaming, roasting, boiling—to perfect which attention must be paid to degrees of heat, to basting and turning—require skill and time. Our middle class women are overladen with work, and ambitious to accomplish what they consider as higher things than cookery. What can be hurried up is "put through" in what Americans (and no other people) call "less than no time." The frying-pan makes short work in unrighteousness of whatever is cast into its gaping maw. The housewife—with no conception of the valuable truth that cooking of the right sort will take care of itself, if once put properly in train, while she is busy with other matters—delays setting about it until the margin of time is reduced to the minimum.

The best writers on diatetics proscribe fried foods so unsparingly that even she whose chief aim in the day is to run through a given quantum of labor, might pause to read and ponder. The pernicious properties of hot grease and substances soaked in it are published in the market-place of medical and domestic journals. "As a broad rule," says Dr. Fothergill, "the harder the fat, the less digestible is it." When all that is volatile and soluble is driven out of it by rapid heating and cooking, and the ever nauseous touch of calcined grease is superadded, the digestive organs give over trying to assimilate it.

Yet our dear sisters continue to fry everything that can be fried; to grow sallow and spleeny; and to take patent medicines to patch up the coats of their stomachs.—*Marion Harland, in Journal of Reconstructives.*

The Spaniards have a proverb that "the man who sits with his back to a draught sits with his face to his coffin." This is the time of year to remember health rules. Many a cold will be taken in churches. The people will walk to church in the warm sun of some of the autumn days wearing their overcoats. On entering the building, colder than the outside, having neither sun nor fire, they will remove their coats and sit down in a perspiration. The true method is to carry the coat on the arm, and put it on when entering a cold room and ceasing the exercise.—*Selected.*

The keeping of fruit requires a uniform, low temperature, just above the freezing point. Fruit, in ripening, gives off carbonic-acid gas, which is deleterious, hence fruit should not be stored in the house cellar, if it can be avoided. Where there is no other place for the fruit, then the ventilation of the cellar must be carefully looked to.

"Be not among winebibbers; among riotous eaters of flesh." Prov. 23: 20.

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Plymouth Brethren.

Presbyterian—Associate, Reformed and United.

Reformed Church (Holland Branch.)

United Brethren in Christ.

Individual churches in some of these denominations should be excepted, in part of them even a considerable portion.

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College Church of Christ, Wheaton, Ill.
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Sugar Grove Church, Green county, Pa.
Military Chapel, M. E., Lowndes county, Miss.
Hopewell Missionary Baptist, Lowndes Co., Miss.
Cedar Grove Miss. Baptist, Lowndes Co., Miss.
Simon's Chapel, M. E., Lowndes Co., Miss.
Pleasant Ridge Miss. Baptist, Lowndes Co., Miss.
Brownlee Church, Caledonia, Miss.
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OTHER LOCAL CHURCHES

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Baptist churches: N. Abington, Pa.; Menomonie, Mondovi, Waubeck and Spring Prairie, Wis.; Wheaton, Ill.; Perry, N. Y.; Spring Creek, near Burlington, Iowa; Lima, Ind.; Constableville, N. Y. The "Good Will Association" of Mobile, Ala., comprising some twenty-five colored Baptist churches; Bridgewater Baptist Association, Pa.; Old Tebo Baptist, near Leesville, Henry Co., Mo.; Hoopeston, Ill; Esmen, Ill.; Strykersville, N. Y.

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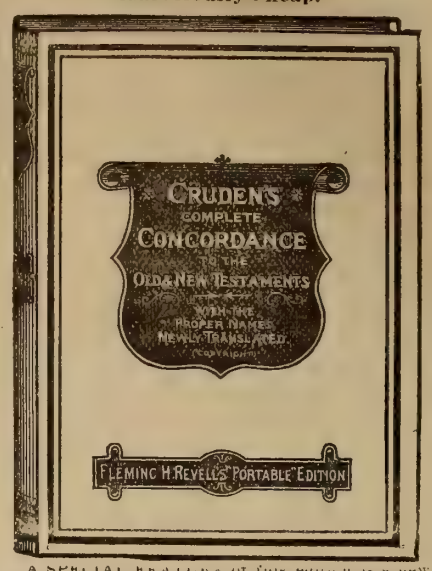

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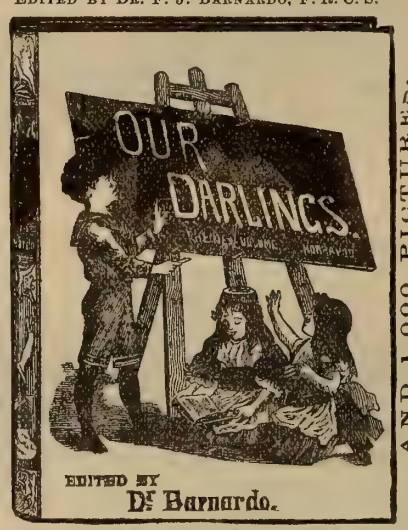

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Think of him going along, year in and year out, and not knowing how to feed a good cow, even if he has one, so as to bring a little profit from his hard labor.

Think of him making butter that costs him every bit of 16 to 18 cents a pound and swapping it at 10 to 12 cents a pound for groceries at the country store—paying high for the groceries and getting nothing for his butter.

Think of him selling cream to a creamery and never stopping to think, or read, or study an hour in a month as to the kind of cows he ought to have for that business, or the proper way to care for them in order to get the most cream.

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[*See note on first page.*]

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NEWS OF THE WEEK.

COUNTRY.

A conference consisting of the Executive Committee of the Illinois River Improvement Convention, and prominent citizens of Illinois, Missouri and Iowa, discussed waterways last week. At a subsequent meeting of the committee a bill and memorial asking for an appropriation of $100,000 from Congress for the expenses of surveying a ship canal route from Chicago to the Illinois River, by a commission to be appointed for that purpose, were adopted, and a sub-committee appointed to convey them to Congress.

The Prohibition Convention of Kansas has elected the following delegates to the National Prohibition Convention to be held in Indianapolis, Ind., in June: Ex-Governor John P. St. John, of Olathe; M. V. B. Bennett, of Columbus; Mrs. Fannie Rastell, President of the Kansas W. C. T. U., and Rev. A. M. Richardson, of Lawrence.

About 13,000 miles of new track were laid in the United States during 1887, surpassing the record of all preceding years.

At a mass meeting held in San Francisco Wednesday night, Mayor Pond presiding, resolutions were passed calling Congress to enact laws excluding the Chinese from any entrance to the United States.

The $50,000 bonds voted by Beatrice, Neb., in aid of the Rock Island road, have been declared void by Judge Brady, who rules that no provision was made for paying the principal of the bonds.

Seventy five or a hundred Hungarian and Bohemian granite workmen at Hillsdale, Minn., striking for back pay, captured the telegraph office on a drunken riot Tuesday, and demanded the money in the safe, with revolvers at the operator's head A sheriff's posse has gone from Tower to quell the rioters, who had been working, up to the time of the strike, in getting out granite for the Auditorium Building in this city.

Nathan Reed, a resident of Lee county, Ga., who did not live happily with his wife, brutally murdered his whole family and then committed suicide. He sent a half-grown boy, who lived with him, after a doctor. When the doctor and boy returned they found the cabin a heap of smoking ruins, and in them the charred bodies of Reed's wife and six children. A further search of the premises disclosed Reed's body in the well with his throat cut.

Another disastrous wreck took place at Kouts, Ind., on the Chicago and Atlantic railroad. The second section of a freight train ran into the first in a blinding snowstorm, and a fireman lost his life.

Charles Hall, of Shelbyville, Ind., while officiating as Santa Claus at a Sabbath-school festival Wednesday night, was terribly burned from his clothes catching fire from the lights on the tree.

Patrick O'Brien, an Iowa contractor, was found freezing in a doorway at Cincinnati Wednesday night. He had been drinking, and on his person was found $8,000 in money and $6,000 in checks. The police express great surprise that the man had not been robbed.

Forty buildings at Wakefield, Wis., were burned Monday, including the bank, theater, postoffice, clothing and general stores, and a dozen saloons. The loss is placed at $100,000.

In Atchinson, Kas., a cow which had been bitten by a mad dog became furiously mad, and, breaking out of the pen in which she was confined, ran down the street. A Mrs. Hollis, who was in her path, was attacked and gored so badly that she died from the effects of her injuries.

Near Shelbyville, Ind., Saturday evening, Mrs. Sarah G. Ewing, aged 62, was attacked and killed by hogs, which then tore and mangled her body.

North and South bound passenger trains collided on the Cincinnati Southern Road near Greenwood, Ky., Saturday. The crash was terrible, the engines being so thrust together that they could not be separated. Eight persons were killed and many injured. The accident came from a conductor misreading his orders. There is no doubt that several persons were burned to death. A number of charred bodies were found where the smoking car of No. 1 was burned.

A dreadful smashup took place on the New York, Pennsylvania and Ohio railroad, five miles west of Meadville, Pa., the New York limited dashing into a freight train. Both trains were two hours late. Five persons were killed instantly, and sixteen badly injured.

During a fight between fifty schoolboys at Allegheny City Monday afternoon revolvers were drawn, and Joseph Johnston, aged ten, was fatally shot.

The Haddock murder case will be called in Sioux City to day, and it is believed the indictments against all the defendants in court will be nolle prossed. Three are fugitives.

FOREIGN.

Most of the German rivers are frozen over. Several of the Baltic ports, including Konigsberg, are closed. The southern and western rivers are covered with drifting ice, and it has been found necessary to remove the pontoon bridges. Railway traffic is greatly interrupted. In Thuringia and the Hartz Mountains the deer and other game are flocking to the villages for food. Several deaths from the effects of exposure are reported in various parts of Austria.

A passenger train collided with a snow-blocked freight train near Avila, Spain, on Thursday. Several persons were killed and others were seriously injured.

A battle was fought in the mountains near Guatemala recently between federal forces and revolutionists, ending in the rout and almost annihilation of the insurgents and the execution of the captured leaders.

During a hurricane at Halifax, N. S., Wednesday night, shipping and wharves were damaged, buildings partly wrecked, and trees and fences leveled.

During the performance in the theater at Carthagena, Spain, Friday evening, a broker occupying one of the stalls committed suicide by exploding a dynamite cartridge. The concussion extinguished all the lights in the house, and the audience, becoming panic-strcken, fled from the building. During the excitement over 100 persons were more or less injured.

The temperance party was defeated at Toronto Monday, losing their candidate for Mayor and by law to reduce the number of taverns and shop licenses, by large majorities.

Mail advices from China state that a powder magazine containing forty thousand kilogramms of powder exploded at Amoy Nov 21, doing immense damage. The force of the explosion was very great. A quarter of the buildings of the town were laid in ruins. Fifty soldiers were blown to atoms, and several hundred inhabitants killed.

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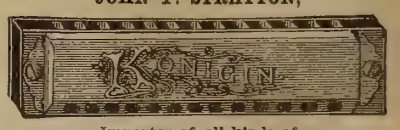

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Last Wednesday States Attorney Marsh moved to dismiss all the indictments against the Haddock murder conspirators, except for the three men who have never been arrested. The result of the last trial of Arensdorf proved the futility of further pursuing the case, and the rum demon has his triumph. Arensdorf and probably the whole red-handed gang will be driven out. The ring-leader goes to Milwaukee to find a place to pursue his vile trade of brewing. At least let us hope the martyrdom of Haddock cleared one city of the liquor curse.

As Mr. Moody left Pittsburgh, he urged Francis Murphy to return to his own city and follow the revival work with a special effort for drinking men. The latter left Chicago to follow the suggestion, but an unhappy difference has arisen, and it is reported that the churches are closed to the temperance evangelist and their pastors do not co-operate. One of them explained that they were compelled to take back seats, and there was too much Murphy about the meetings. This inharmonious state of things is to be regretted. Mr. Murphy is intensely personal in his meetings, he could not do battle in any armor but his own: and it should not be taken unkindly by the pastors that workers in the good cause can be found without calling on them. Murphy is daily visiting the work-shops of Pittsburgh and Allegheny, holding meetings, exhorting to a better life and getting signers to the pledge.

Ex-Governor Alger, of Detroit, is one of the wealthiest men in Michigan, and has a generous heart. A year ago he made the hearts of thousands glad by gifts of clothing and food. The other day he repeated the pleasant task by taking five hundred poor boys to different clothing stores and giving them a complete outfit from head to foot; and by the aid of churches and charitable societies distributed wood, coal and flour to a thousand worthy families where poverty hung about the door. This generosity ought to be infectious, though it is not strictly according to the Christian plan (See Matthew 6:3). But is quite different from the lodge plan likewise; and we are glad to note in the Detroit *Freemason* that Gen. Alger is not a member of that order. He is surely giving to our rich men an example of the surest way to get the most happiness from money.

The great strike on the Reading railroad involves so many interests that it is not likely to be long since the suffering is so sharp. In 1874, when a similar strike occurred, the losses sustained by merchants and trades-people in the region was reckoned at $1,500,000, under which 200 merchants entirely failed, and over 1,200 barely escaped. They will not be caught again, and are of course bringing every influence on the company to yield. But in the meeting of the directors the other day, President Corbin was sustained, and a motion to appoint George W. Childs arbitrator was voted down. "The engineers' and firemen's brotherhoods" have resisted the strike, though they may be Knights of Labor. The "grand master" of one of these "brotherhoods" has telegraphed that no "bulldozing" on the part of the Knights of Labor will be permitted. The Reading company is therefore able to run trains, but there is no coal to load them.

The call from New York, resulting from the Evangelical Alliance meeting in Washington, which appears on our 12th page, roused the dormant Chicago branch into holding a meeting last Monday. Nearly all the prominent pastors of the city were present; and the temperance question was well discussed and a petition adopted for the closing of saloons on the Sabbath day, which will be circulated. On this topic Dr. P. S. Henson said Chicago, with all its self-glorification, was mean beyond most cities on the continent in the shamelessness of its violation of the Sunday laws. There were now no city officers pledged to this reform, even under a reform administration, because the crafty hand of Mephistopheles had secured the repeal of the Sunday law. There was a State law, but possibly its officers were inefficient or careless. He had noticed when gambling was suppressed that the Chief of Police had a conference with the gamblers, warned them, and they quit. If the Chief of Police and the Mayor should do the same with the saloon-keepers we might have a decenter Sabbath and fewer murders. It might interfere with the Mayor's political aspirations, but if public sentiment was aroused, the people stirred, and the pulpits thundered their righteous anathemas, good would follow as surely as the sun rose.

Mr. Lamar has resigned the portfolio of the Secretary of the Interior in a candid letter to President Cleveland. He thinks that the Senate may delay his confirmation, his successor is waiting, and the vacancy in the Supreme Court should be filled. It is an honorable plea for lenient judgment upon his action In taking a place which the vote of the Senate may not allow him to retain. The Senate Committee on Judiciary discussed the case Saturday. A test vote was taken and there will undeniably be two reports, the majority being against confirmation. It is a question how the Senate will stand, but it is generally believed that the Presidents' nomination will be approved by a narrow majority. The nomination is in many respects unfortunate. A nominee for the Supreme Bench should be above the suspicions that delay confirmation. Mr. Lamar's personal integrity and ability are not denied; but his legal attainments are narrow, and his public utterances respecting recent amendments to the Constitution, on which, and on legislation depending on them he will have to decree as judge, are decidedly against him. His views of American citizenship, too, as seen in his denial of Jeff. Davis's treason make us hope for his rejection.

The General Executive Committee of the Knights of Labor order met in Philadelphia Tuesday, over the Reading strike. But the local managers of the order have carried on their work with too strong a hand to now withdraw, should the General Executive Board order the men back to work. The case is similar to the Stock Yards strike in this city, which began with a miserable pretense and ended not only in failure, but before it is forgotten may break up the Knights of Labor. Powderly's order at that time, though just, was yet despotic, according to the constitution of the organization; and the anarchist sympathizers who run the order in this city have made it the beginning of division. The long meeting in St. Paul saw several struggles between the factions, and the anti-Powderly crowd have just issued a "secret" circular calling for a general rebellion against Powderly, and a reorganization of the order. Their main charge is "the gradual absorption by, and concentration in the General Executive Board and its wily agents of a power which now "does arrogantly deny to members of the great labor organization, of which they are paid servants and we paying members, rights which in this country Presidents, Senators or courts have never refused to the humblest wage-workers in the land." The trouble with these poor men is their ignorance of the nature of secretism. The lodge system is inevitably despotic. Had they heard the warning of the N. C. A. they might have escaped their present anguish of spirit by avoiding its certain source.

THE INDIANS AND THEIR LEADERS IN THE REBELLION.

BY HON. S. C. POMEROY.

Having in a series of reminiscences last year spoken of those men who led the Southern States into apostasy from the general Government, of the causes which inspired them, and the means they adopted, it would be a mistake to omit the fact that they not only led astray their own people and compelled them to sustain the rebellion, but also seduced five of the Indian nations which were most advanced in civilization, and caused them to apostatize from their faith in the Government. That atrocious proceeding will be the subject of this article.

The Indian tribes have always been regarded as a people by themselves, having their own laws and customs, and not citizens of the United States, or of any State; so they held no allegiance to any section, North or South, or to any government save their own. That was their legal status. The four or five civilized nations south of Kansas, in what is known as the Indian county, were rich in cattle, lands, and annuities from the government of the United States. In all the earlier years of our history the Indian tribes have been dealt with by treaties, and the United States government has appointed agents, and supported them among the Indians.

The tribes of which I now write were well advanced in civilization before they left the old States. There had been faithful and earnest missionaries among them, and these missions had been removed to the Territories where the nations moved. The Cherokees, Chicasaws, Choctaws and Seminoles were as prosperous, had as good schools, and were as well civilized as the majority of the people in the States where they had lived.

Since these tribes adopted civilized habits, and took our schools and language, they have increased rather than diminished in their population. Before that, and during their wild state, there had been a constant wasting away. At the date of the Revolutionary war, there were as many Indians as white people upon what is now the territory of the United States. After two hundred and fifty years, they have diminished to about 260,000, all told. History nowhere else records the destruction of a people of three millions to a quarter of one million within such a brief period, although they had no serious wars, or famine, or pestilence. The case comes down to this: the Indian has had the contact of bad white men, and their bad whisky.

During the late war, the Cherokees, Creeks and Seminoles—tribes which held few, if any slaves, furnished over three full regiments for the union cause. They were good soldiers, rendering most efficient service. The Choctaws and Chicasaws, were originally in great part from the State of Mississippi, and held some slaves. They had at the date of the rebellion a slaveholder, D. H. Cooper, for agent, and one *Albert Pike* as their adviser and attorney, and as a friend to represent them and look after their interests at Washington. These two men managed the affairs of these two tribes, and for a long time seemed to enjoy their confidence.

During the administration of General Jackson, great efforts were made to remove these tribes from their primitive location, and have them take lands west of the Mississippi River. They owned the most valuable lands in the State of Mississippi, which thhe cotton planters wanted. The government applied both peaceable and forcible means for their removal. I remember reading their most pathetic lamentation upon leaving their homes and the graves of their fathers, when I was but a school boy.

Upon examination of old records, I find that while they were yet living in the State of Mississippi, the legislature passed laws embracing these tribes within the jurisdiction of their State laws; and under the state Sovereignity doctrine, they demanded of Andrew Jackson, President of the United States, "That these Indians be removed, or they be required to submit to State authority." To avoid a quarrel and conflict with that State, Jackson sent Gen. Eaton down there "to secure their removal at any cost." So he undertook, and finally succeeded, in making a treaty securing their removal. To do it he said (See House Doc. No. 98, of 1873, p. 40): "It is not your lands but your happiness we seek." "We seek no advantage, and will take none." "Your great father (Jackson) could not approve of such a cause." "He has sent us not as *traitors* but as friends and brothers to act as such." With this lie on their lips, and with both treachery and deceit in their hearts, they induced these confiding Indians to cede their country to the United States, upon a promise of payment, *which to this day has not been fulfilled!* These Indians were hurried off, and left their claims for their lands and other sums due them, to be settled for, by their attorney and agent. On they were driven with great sufferings and great losses. Hundreds died on the way. Their herds and flocks perished on the route or were left behind for those eager to seize their lands and their improvements.

Now is seen the part enacted by their trusted friends Cooper and Pike, the one their agent, the *other their attorney.* When an agent or attorney deserts his clients, abandons their cause, or *sells out to the other side*, it is such a record of disgrace and infamy that the man is entitled to no standing in any civilized society.

The House of Representatives, by its Committee on Indian affairs, in 1873, ordered an investigation into all these frauds upon the Indian tribes. That investigation was had, and published in House Document No. 98, of that year. I quote from that document, from which it will be seen that by those *guardians of the Indians*, so far as these civilized tribes are concerned, they were awfully *swindled*, wofully deceived, seduced into the service of the Rebellion, and their money taken for the benefit of Cooper and Albert Pike. To sustain this, I quote from House Doc. No. 98, page 495:

WASHINGTON, D. C., May 22nd, 1872.

Albert Pike, sworn and examined by the chairman of the committee.

Question.—Be kind enough to state your name, residence and occupation.

Answer.—Albert Pike—Washington—a lawyer.

Q.—Are you acquainted with the Choctaw and Chicasaw people?

A.—Yes. I have been acquainted with their country since 1852.

Q.—Do you know anything of their financial condition—in relation to accounts between them and the United States?

A.—Yes. I made a treaty with them for the Confederate States....paid them money....I have forgotten the amount.

Q.—Do you know anything about the manner in which Gen. Cooper expended moneys for them in 1861, as agent of these Indians?

A.—No sir. I only know he received $134,000 to buy corn....I do not know what he did with it.

The reader must bear in mind the Indians never got a bushel of that corn, as will hereafter appear.

Q.—Did he deliver any portion of that to you as a Confederate officer?

A.—No sir... I was employed by the Choctaws before the war....I was paid a certain amount of general fees. Then an additional fee, over and above the others.... In the winter of 1861 he (Cooper) paid me $1,800....I do not think it was out of the corn money....I was paid toward my compensation as attorney.....In 1862 Gen. Cooper turned over to me as a Confederate officer some money, which he said was in his hands, as agent of these Indians, belonging to the United States.

Q.—How much did he turn over?

A.—Five thousand dollars. I was in command of the Indian country at the time, as brigadier general in the Confederate service. Cooper was agent for the Chicasaws and Choctaws, under my appointment.....He was also in the Confederate service under me; first as colonel, afterwards as brigadier general....I needed money for the troops. I told him I would receive it. He brought it, in Confederate money.

Thus under oath Pike confessed he did take money from Cooper, knowing it to be Indian money coming from the United States. That money was paid Gen. Cooper in *gold coin.* He paid Pike in "Confederate money"!

On the 2d day of March, 1861, the act of that date was passed by Congress, appropriating $500,000 in part payment of the Choctaw claim for lands ceded before they left Mississippi—"$250,000 cash, $250,000 in United States bonds. The *cash they got!* The bonds were held back by a subsequent act of Congress. *Cooper drew that money*, when at the time he was a defaulter for $140,931.52."

On page 83, the above report says: "Cooper was also a defaulter to the full amount of $140,931.52 (over and above this sum of $250,000) from the 31st day of March, 1861, to this time. Eleven years and eleven months at 6 per cent. would amount to $100,766.03; making a total $241,697.55. Cooper is also defaulter to the Choctaws as well as the Chicasaws. Cooper did buy corn for the Choctaw people that spring; but he sold it on the way up the Red River, for the sums above stated," and he spent the money; the Indians got none. It must be borne in mind that these men had given in their adhesion to the rebel cause *before they got this money!* So they knew the character of the acts they were performing. They knew they were to misappropriate that money! It was a false pretense which they put forth when they came to the United States Treasury and receipted for the appropriation in the name of these outraged Indians.

I am not now alluding to their crime of rebellion, but to their crimes of cheating the Indians; to their frauds upon them—on the U. S. Treasurer, who by this time was Salmon P. Chase, of Ohio. I can understand how honest men can be lead to follow their States in rebellion, but tell me how honest men can plunder the defenseless; can steal their money; and carry the gold of the United States, appropriated for Indian support, to their own pockets, or the coffers of the rebellion? To have had this money taken in war by an enemy would have been bad enough. The crime of rebellion was bad enough, for men fattening upon Government office, and being educated and fed from its bounty. But this crime of leading astray the Indian; squandering his money; demoralizing his home and country; abandoning him to defeat, to want and sorrow,—these crimes make a page of history, growing darker and blacker as the years pass away.

[*To be concluded next week*]

BOTTOM LINE WORK.

BY REV. M. A. GAULT.

I wrote recently to a leading W. C. T. U. worker in a Missouri county-seat for a lecture announcement before their Union. The result is a good illustration of how secretism shuts the door against reform work. This lady laid the matter before the Union. The secretary, a lady whose father was a Mason, had been at Lake Bluff last summer, and sympathized with the attack of John B. Finch on the National Christian Association. She opposed my lecturing under the auspices of the Union, for she had observed that I sympathized with the anti-secret cause. My correspondent is a devoted friend of our cause, and at one time president of the Union, but was unable to secure a meeting for me. She says that on account of the stand she has taken against secretism, she is called a crank, and has been cast out of the synagogue, and has lost her influence with the "Good-Lord, good-devil" type of believers. This devoted woman is sighing and crying over the state of affairs, and says she is praying that God will bring light out of the darkness. She is satisfied that a great warfare, and much persecution and trial awaits us before the work is accomplished.

It is a serious question what our duty is in such a case. Many will say, Let this question of secretism alone; it will only hurt our work. But I have often read the reply Miss Willard made in her address at the Ohio W. C. T. U. convention, when some said that to favor third party prohibition would hurt their work by making it unpopular, and thereby shutting off contributions. Miss Willard said: "Have we not said a thousand times, that to *stand for principle* can bring us *only good* in the long run? To be sure we may lose money, and doubtless shall for a while, but our true riches are not in banks or specie, and have never been. I often think our Heavenly Father deems it better that we should not be wealthy, either as individuals or a society. Devotion, energy, enthusiasm, of these nobody can deprive us, and to stand for the embodiment of our principles in a party that shall grow to be the balance of power, and afterward the arbiter of destiny in this great controversy; to help onward such a vast movement is the greatest good to which we can lend our influence."

Let such words be emphasized at the present juncture. Building so near the foundation in our great reform work, let us be careful that nothing but enduring granite goes into the walls. In laying the foundation of the peers of the St. Louis bridge, if some had insisted on putting blocks of cottonwood alternately with the granite, how unwise to have allowed it just for the sake of peace. Let us remember that we are building for the generations to come. Our work must be submitted to a fiery ordeal, and nothing will endure but immutable principles.

Another thought has come to me often—that expressed in these words by Wendell Phillips: "Build from the bottom line of true reform; build the pyramid from the base, not from the apex." The present duty of national reformers and anti-secret reformers is not to go to conventions like the recent Alliance at Washington, where neither Dr. French nor Bro. Stevenson could get a hearing on special reforms, but to go to the people in less influential centers, where they are better prepared for the reception of the truth. It is seldom that D. D.s and L. L. D.s will take up a reform question until it becomes popular with the masses. Another important saying of Wendell Phillips was, that "No reform, moral or intellectual, ever came from the upper classes of society. Each and all," says he, "comes up from the protest of martyr and victim."

Chariton, Iowa.

MASONIC MINISTERS.

BY ELDER N. CALLENDER.

Matthew Henry, the shrewd commentator, somewhere remarks that "a wicked man is the wickedest of creatures, a wicked Christian is the wickedest of men, and a wicked minister is the wickedest of Christians." May I not add that a Masonic preacher is the wickedest of ministers? By Masonic minister I mean one who loves and adheres to Masonry and at the same time professes to preach the Gospel of Christ. Can any one but a hypocrite do this? Hypocrites make very wicked professors and more wicked ministers. Is it better always to err on the side of charity? Often it may be. But in a world where millions of souls are led by false prophets such as Masonic ministers, it is a question whether it is best to err on the side of charity and embrace an apostate as a prophet, or stand aloof from a real prophet till we have tried and proved him true.

Can a man be less than an apostate, who falls from Christianity to Freemasonry? Freemasonry defined is simply anti-Christ. I will stake my reputation upon the truth of this proposition. The Bible proofs of this would make a respectable volume. Is there a religion in the world that more definitely antagonizes the Gospel? It can be made to appear that Masonry antagonizes every rule of the Decalogue and every fundamental principle of the New Testament. Is it our duty, through the plea of toleration or the plea of charity, to fraternize with such men? Can we do so and be consistent? How can we and not disobey God who forbids fellowshiping such? And then I dare not become responsible for the great harm that such a course would do. Must we then discriminate between Masonic and true ministers of Jesus? Is not the task a grave and a severe one?

Yea, verily, and full of embarrassment. Unwelcome as the task is, it is the better alternative. Let me not seem to fellowship what my very being shrinks from as a moral pest. Though it pains my soul to do so, I must be true to my convictions, and as I see things, true to my God. Whence comes this painful predicament? Who is responsible for it? He who turns to "another gospel which *is not another.*" Has not the time for separation come? Paul regarded the Galatians who turned from the Gospel to the law as "bewitched." What must be thought of those who turn from the Gospel to Freemasonry? We can see a reason why a Jew should go back to the law of Moses and to the old rite for justification; but for a professed Christian and a minister to go back to the religion of Baal is too much for us to fellowship.

Out of respect to the memory of the dead we attend the funeral of a neighbor and find a Mason in the desk to officiate. We are invited up. We refuse to sit with such a man because in so doing we must in some measure sanction a Christless, heathen religion. Such a trial we recently had. And the Masonic minister, though an old man, of a family, had conducted an illicit correspondence with another man's wife under an assumed name, "Jennie Dalby," and broke the marriage tie between that woman and her husband. If he was not a brother Mason, as he probably was not, then he violated no *Masonic* law. Said minister ingeniously withdrew from his conference and yielded his ordination papers without standing trial. He is now preaching under the sanctions of his conference, I am informed. I believe he is held up by the lodge. Lodgery will cripple and debauch the church in exact proportion as she gives it her fellowship. Fellowshiping evil is contamination by it, and no power in earth or heaven can prevent the effect.

I am glad to note that in Scranton City there is one Baptist pastor who stands erect on the lodge question. A late incident will illustrate. One of the champions of embryo Masonry (Good Templarism) lectured on temperance in the new church located in the part of the city called Providence. After he got through speaking he proceeded to find the required number, ten, to organize a Good Templar lodge. They had reached the number, less two, when a boy of 15 years, who belonged to the church, was asked to be one of the required number. A ringing NO was the answer; whereupon the brave and good pastor rose and said, "I have no faith in lodges, and don't want any lodge organized in this church." No lodge was organized there.

How often this contemptible trap has been sprung on the pastors of the churches! None but the cheek, "puffed up" by lodgery, is capable of such affrontery.

GOD'S AMBASSADOR.

He that negotiates between God and man
As God's ambassador the grand concerns
Of judgment and of mercy, should beware
Of lightness in his speech. 'Tis pitiful
To court a grin when you should woo a soul,
To break a jest when pity would inspire
Pathetic exhortation; and to address
The skittish fancy with facetious tales,
When sent with God's commission to the heart;
So did not Paul. Direct me to a quip
Or merry turn in all he ever wrote,
And I consent you take it for your text;
Your only one till sides and benches fail.
No; he was serious in a serious cause,
And understood too well the weighty terms
That he had taken in charge, and could not stoop
To conquer those by jocular exploits
Whom truth and soberness assailed in vain.

—*Cowper.*

THE CHURCH AND THE LABOR QUESTION.

[Address before the Evangelical Alliance Congress at Washington, D. C , Dec. 8, 1887, by Geo. May Powell, Chairman American Arbitration Council.]

Three years' intense work in seeking to aid in securing Christian settlements of strikes and lockouts, and in advancing other phases of right in the labor question, has taught us that the influence of Evangelical religion has been the star of hope in one of the darkest, wildest storms that ever swept over our country.

In this work we have sometimes needed the counsel and influence of Senators, and merchant princes, and others. All these have received us kindly, but we have never found any practical co-operation except from such of these men as were sons of the church.

We all see that there are millions of money involved in these struggles; but we consider even these vast sums small, beside the hunger and cold, and mental and other physical sufferings of women and children, and of poor, helpless, honest men who are more than willing to work. But all these millions of dollars, and all this suffering combined, are small beside the moral questions at stake. Giving a man work, is often to save him. By parity of reasoning, to throw him out of work is to lose him, and it may be his family, *soul* as well as body. Therefore, as the Government Labor Bureau Chief has well said in substance, "The labor question is one of ethics." Hence the propriety of discussing it in such a presence as this, in the form of the "*Relation of the Church to the Capital and Labor Question.*"

If this question is viewed through sordid and selfish lenses, it is as enigmatic as the handwriting once on a Babylonian palace wall. Its solution will confuse and baffle those most wise in worldly wisdom. Yet seen and analyzed in the light of a sermon once delivered on a Syrian mountain for a pulpit, its interpretation is arrived at with more than the clearness and precision of algebra.

In the work of my Committee we have not been able to settle as many of these industrial turmoils as we could wish; but we have, directly and indirectly, settled those involving hundreds of millions of dollars. Better still, we have helped those most directly interested, to see how to settle them for themselves. Thinking they had done it themselves, they were better satisfied, and so made more willing to abide more steadfastly by the results.

Our work has also been so blessed, that we have been enabled to "side-track" some gathering labor troubles off into profit-sharing, or into productive co-operative measures.

In all these lines of effort we have relied largely on scattering hundreds of millions of tract pages on arbitration, and other Christian measures, through the secular and religious press. See for example, "*Strikes, Lockouts and Arbitration,*" an article in the *Century Magazine* of April, 1886. In it there were about a quarter million issue of rules of arbitration which we had tested in strike settlements which we had successfully organized and completed; also notes and comments on the same, making it easy for many others to satisfactorily use them, as many did, all over the country, without any further action on our part. Over a further million of these rules were issued and scattered through republication from this magazine, by local newspapers from ocean to ocean. Better still, accounts of how such troubles had been *prevented* by such conciliation as that in the Peace Courts of France, and by the culture of Christian relations between those earning and paying wages, was set forth in that paper and its more than a million re-issue. See also an address of ours on the general subject of Industrial Friction before the Managers of the Chicago Board of Trade, October 26, 1886, and an address on "Profit-sharing" we gave at the Social Science Congress at Saratoga, September 9, 1887.

We treat liquor and tobacco as the great side-track of waste of billions of the people's money, and Christian temperance work, especially that of the W. C. T. U., as the track to run this treasure into the true economic interests of labor and capital. We claim that "*under-consumption*" is a term giving truer diagnosis of one great cause of labor trouble, than "*over-production.*" Because: When the mass of the people spend the two billions or more of dollars, now worse than wasted annually in drink and dissipation, in buying home-made products sorely needed in their homes, the song of labor will be pitched in the major instead of the minor key.

In our public papers and addresses, we recognize home and city missions—especially the latter—as the Gibraltar of this whole subject. But we find, too, the weakness, as well as *all the strength we have*, in the church. For example: We see in the Sabbath the base line of this campaign. The question being "one of ethics," conscience is its spinal column, and the Sabbath the day for it to be given strength, so that laborers and capitalists may see just what the golden rule demands of them, and have grace given to act accordingly. Yet an address on the Sabbath question given by a prominent city pastor, which we hoped to use with good effect, turned out instead to be a weapon of the enemy. He treated the Sabbath of the Puritan as having no foundation in the New Testament. He took the specific ground that as the curved line is "the line of beauty in art," so we must vary our practice in Sabbath observance by changing demands of our times. He even sneered at the Puritanism of one who would not ride on a Sunday street-car.

Aside from the theater being the lock of strength of the Demon of Impurity, we recognize it as a terrible enemy to the economic interests of labor and capital in exclusively secular senses. It is the place where tens of thousands of skilled workmen and women actually spend a majority of their earnings. They do this to an extent that keeps them sharply up to the danger line financially. Consequently, in time of labor trouble, the most natural tending is to swell the ranks of the dangerous classes. Notwithstanding this was set forth in a request by our commission to a large and influential body of clergy to do some of the kind of preaching on this subject that *hits* something, they declined. Investigation gave us sadly significant proof that they declined for fear of consequences of hitting paying and influential members and officers of their churches. But we will not now further multiply this class of unpleasant illustrations.

Antinomianism in the church, active as well as passive, is a twin brother of anarchy. It is seen in the treatment of domestic servants; in slack twistedness on such subjects as the Sunday press, and amusement questions; in many a church member giving more money for either theaters or tobacco, than for all good purposes put together.

Still, what is wanted, even more than money, is for every Christian man, woman and child to be an active, every-day missionary.

No man or woman is likely to become an anarchist, or in any unwise sense a labor agitator, who has been the subject of personal mission work by any Christian worker, young or old. When these sons and daughters of the church are each simply doing the kind of daily mission work that their own spiritual health, nay, *life* demands, labor troubles, and others like them, will vanish like morning mists when the sun arises in its strength.

THE RIGHT UNION.

It has been the hope of the laboring man to join with his brother tradesman in a union. This union has had but the one purpose of furthering its own wages at the expense of its employers, of the public, and of the interests of law and order. If the union won in any battle, territory accrued to its empire—that is, wages went higher. If it lost, oppression came. Higher wages meant right; lower wages meant wrong. Owing to the moral weakness of such an evangel it may be sorrowfully said that the unions have in effect been right. They have not been able to get too much wages, though there be nothing in their code of ethics that would reject such a consummation. They have suffered unending defeats. Into this union they would admit no man who was not selfishly interested in obtaining higher wages. He might love his city, he might dread strikes, he might dislike bossism, but if he were not a working carpenter he could not be true to the carpenter's union, said the elect. All but working carpenters were enemies. Consolidating, the unions at last formed vast federations, and though they might call on lawyers to write the deeds of their association, still no lawyer, of all the professionals, should join. It is safe to say that the carpenter who thus tabooed the lawyers never bought a house or took a mortgage without the aid of one of these men whom he has thoroughly branded as constitutional enemies of society. On a platform which declares that only manual toil is fair to mankind the craftsmen have striven to better the state. Have they succeeded? Will they succeed? Are they now so sure they are right as they were in 1868? Is not the employer as proficient in the art of selfishness as the employe?

Pushed thus to the necessity of adopting unselfish principles, what should the union man do? He should form his union on the true lines. The State of Illinois is his union. Anything that shall be really good for carpenters will be good for Illinois, either now or in the long run. A play at narrow unionism between Gould and the telegraphers has ended with Gould in complete control and telegraphers in full rout. Now let the workingmen "join the State" on the basis of justice to all. Under such an organization, where no Illinoisan desired to rob, it would soon grow very uncomfortable for all stock-waterers and would-be oppressors.—*Chicago Herald.*

In the New Englanders' late commemoration of Forefather's Day, December 22, in New York, General Horace Porter said, "The rugged old Puritan, firm of purpose and stout of heart, had the courage of his convictions; he counseled not with his fears. He neither looked to the past with regret, nor to the future with apprehension. He might have been a zealot; he was never a hypocrite. He might have been eccentric; he was never ridiculous. He was a Hercules rather than an Adonis. In his wars he fired hot shot. He did not send in flags of truce, he led forlorn hopes, he did not follow the wake of changes." "He was a grand character in history. We took off our hats to him. We salute his memory. In his person were combined the chivalry of knighthood, the favor of the crusader, the wit of Gascony and the courage of Navarre."

During an exciting temperance campaign in Lake City, Fla., four temperance girls invited a young man, who was very influential on the other side, around behind the court house. They asked him to be seated, and, then surrounding him, closely held him a prisoner until the polls were closed. He was a gentlemanly young man, and, as he could not get away without being rude, he submitted gracefully. Temperance won the day.—*Waterbury American.*

When Jesus came into our earth, the world turned him out of doors; but when he comes to sanctify, he turns the world out of doors. Reader, has he turned the world out of thy doors, the doors of thy heart?

OUR WASHINGTON LETTER.

WASHINGTON, Jan. 7th, 1888.

The first week in January having been made a week of prayer by all the Christian churches throughout the world, union meetings among the different denominations are held, and those conducted by the women in this city are particularly interesting. The meetings are held early in the morning and at noon. The first sunrise meeting ever had in Washington was held on Monday morning at the Congregational church.

President Cleveland, along with the European grandees, felt moved to send a Jubilee gift to the Pope. But in his choice he was wiser than they: he sent a handsomely framed copy of the United States Constitution. This was presented, you remember, through Cardinal Gibbons, instead of through Mr. Stallo, the American Minister at Rome. The circumstance provoked some comment, but it seems the President had a very good reason for this new departure. Mr. Stallo is not on good terms with the Catholics at Rome and would not have been received by the Vatican if he had presented himself. It is stated that at a banquet in the "Eternal" city to which the American was invited, one of the cardinals of the Sacred College was among the guests, and that Minister Stallo, after creating a scene by announcing that he would not participate in any entertainment in Rome where Catholic clergymen were invited,withdrew from the house. I would not like to vouch for the truth of this whole story, but it indicates a stalwart devotion to conviction in our Italian Minister. It is not surprising that Mr. Cleveland thought it necessary to take another channel through which to make a present to the Pope.

The Fisheries Commission resumed its meetings to-day in the Diplomatic reception room of the State Department. This is the most sumptuous apartment which Uncle Sam has yet furnished. The distinguished conferees have had a long rest from their leisurely labors. The English representatives of the Commission have been visiting the Canadian Capital, and other Canadian cities for the past few weeks, where they were lionized as much perhaps as they were in this city. They claimed that Washington, when they left it, was the most hospitable city they had ever seen. They were not allowed to dine once at their hotel while here. The Commission holds but two sessions a week. I suppose this slow pace is maintained in its work in order to be in keeping with its dignity as the special international parliament.

Since I last wrote you, our lawmakers have returned from their holiday vacation to their desks in the Capitol, and the brilliant festivities of New Year's Day have inaugurated the season's social life in the official world. No doubt is expressed that the season in the fashionable world will be as gay and giddy and brilliant as the lightest-winged butterflies of Washington society could wish. But Congress is more of an unknown quantity. It is hoped and there is some reason for believing that it will settle down earnestly to the great tasks before it, and that the session will be one marked for hard work and good work, but it is not safe to predict or to hope too much from Congress. It has disappointed us too often. The countryman's caricature is not altogether undeserved. He named his slowest horse "Congress," because said the facetious farmer, he never *passes* anything.

As usual, on New Year's Day, the scene at the White House was interesting. According to a custom instituted by and honored since the time of Washington, the President was "at home" to receive the greetings and calls of ceremony, duty, courtesy, curiosity, or good will and friendship, from all classes of people. This annual reception embodies all the ceremony and all the glitter which our republican simplicity allows. The Supreme Court, the Diplomatic Corps, with its foreign Court costumes, silver and gold lace and royal decorations, then Congress, officers of the Army and Navy, in full uniform, the Civil service, the District officials, various organizations, and lastly the people, prominent and obscure, rich and poor, passed through the suite of parlors and grasped the Presidential hand and that of the first lady of the land. The old mansion was in gala dress for the event. Flowers were in profusion everywhere, and the ceremony, happy in its traditions, went on with a program similar to that followed in the early days, and without any disturbing accident or incident worthy of mention. So smoothly did all the arrangements made for last Monday's occasion run, that it has been called the most perfectly managed reception ever held at the White House.

The business houses in Pittsburgh and Allegheny, Pa., exceed the liquor saloons by only forty-four.

PRESS COMMENT.

Certain labor organizations have resolved to boycott the product of some of the Milwaukee brewers because of their treatment of their employes. The greatest blessing that could befall the working classes of America as a whole would be the boycotting of the products of all breweries and distilleries, wherever located. Whisky and beer are their worst enemies, the worst enemies of their families, of their prosperity and of their general welfare.—*Chicago Eve. Journal.*

A circular signed by the Rev. F. F. Jewell, pastor of the Methodist church in San Jose, is creating considerable consternation in religious and temperance circles at the present time. In it the reverend gentleman objects to Senator Stanford endowing a university for the young with money derived from an industry which is annually causing the ruin of hundreds of young men, and he asks all religious and temperance organizations to file protests, to be presented to Senator Stanford, asking him to endow his university with money derived from some other source than the product of the vine. —*San Francisco Examiner.*

We gave some account, in our issue of October 6th, of the impression made by Profs. Drummond and Simpson, of Edinburgh, which we had heard. The opinion was expressed that possibly a process of salvation by *doing* rather than by at once believing on Christ was being taught by these distinguished men. The *Signal*, a thoroughly sound and excellent magazine, published in Edinburgh, quotes, in its December number, what we said and adds, "We are very far from being surprised at the doubts and apprehensions expressed by our much esteemed American contemporary." The *Signal* strongly dissents from the statements made by the Professors that "the strongly intellectual and brightest minds (among the students in the Universities and Colleges of Scotland) are skeptical or infidel." It closes its remarks by saying. "It is strange that we hear so much abroad about the great work in Edinburgh, when we see so little evidence of it at our doors." —*Christian Instructor.*

If Dakota is admitted shall Utah come also? It appears that not a few Democrats in the House are foolish enough to propose this arrangement in order to secure a Democratic to balance a Republican State, and it is asserted that the Administration rather encourages the idea. But the more intelligent among the Democrats must know what a risky step this would be, and what a storm would be excited against their party by it. The religious people of America, both North and South, have the same opinion of the "Latter Day Saints" that they always have had. But for the restraining power of the Supreme Court it would not be possible to keep their abhorrence of this polygamous sect within the bounds of toleration. And every man who voted to place polygamy beyond the restraint of national law, would be marked for political extinction. Not only the individual members, but the party to which they adhered would suffer for their action. And then, even if the House agreed to the measure, the Senate would be sure to reject it by more than all the Republican votes.

Of course the proposal to admit Utah will be based on the new State constitution, which forbids polygamy. But the whole Gentile population of the Territory, Democratic as well as Republican, have warned the country that such a prohibition is valueless, as it would never be enforced by any government elected by the majority, the "Saints."—*The American, Philadelphia.*

REFORM NEWS.

THE ARKANSAS CHURCHES PREPARING FOR THE LORD.

CHURCH AND SCHOOL WORK AT LITTLE ROCK—CASTE AND SECTARIANISM.

LITTLE ROCK, Ark., Jan. 4, 1888.

DEAR CYNOSURE:—My stay at Pine Bluff was not so profitable as was to be desired. The people were all absorbed in the "holidays," and had little time or thought for reform principles and teachings. Nevertheless some seed was sown. I spoke three times and distributed a good many tracts that were gladly accepted.

On the 30th I came to Little Rock, forty miles, by the Arkansas Valley Railroad, which, like all other roads of this State, might be improved. Little Rock I found to be a pleasant, growing city of about 33,000 inhabitants. It has three rather spicy daily papers, and several weeklies. There is about the usual proportion of colored and white churches, some excellent school buildings, and well conducted public schools. There is a considerable Northern and Western element, and this city resembles more the cities of the Northwest than do similar towns on the east of the Mississippi. There are two Congregational churches, the older organized under the patronage of the American Missionary Association and composed of colored members. The pastor, Rev. Y. J. Sims, is a graduate of Taladega College, and reflects the principles and teachings of that excellent institution. He has been here five years and has made his church work a fair success. Lest some might think that such pastors owe their success to an intermixture of Caucasian blood, I will say that Bro. Sims and Bro. Gunner are pure Negroes, and are proofs—if any were needed—of the capacity of the race to teach and guide.

The other Congregational church is composed of white members only, and was organized under the patronage of the American Home Missionary Society. That there should be two Congregational churches in a city of this size is not strange. They are far enough apart to make two a convenience. But why in a population, one-third of which is colored, one should be all white, and the other all dark, is a mystery only explained by the fact that the spirit of caste has invaded the mission churches of the South, and instead of casting it out, it is proposed to sanction it by building up two kinds of Congregationalism.

The division of the body of Christ into sects of any sort is wholly unwarranted by the Word of God. Those who defend such divisions do so on the ground that difference of opinion on doctrinal points are a barrier to harmonious work for Christ. Fallacious as this argument manifestly is, especially in view of the fact that such differences existed in the primitive church, and were not suffered to be the ground of division, there can be no excuse for color line churches. The cruel prejudice and brutal treatment which the colored people of the South are continually receiving from their white fellow citizens is but a fuller carrying out of the *caste spirit* which is manifested by *all the churches.* Northern Christians cannot consistently complain of the exclusion of the Negro vote and the mobbing and hanging men without trial, while they at the same time say to intelligent, cultured Christians, "We will not unite with you in church fellowship or church work." It is possible that something of this blame belongs to our "brother in black," but as a rule it does not. All over the South a white Christian who visits a colored church is treated with kindness and consideration; but the very reverse is true of the treatment of colored Christians who visit white congregations. It is said that the Arkansas Association made up of white churches has invited this colored church to unite with them. That surely as far as it went was fraternal, and it is hoped that the first church will speedily accept the invitation.

After calling on Bro. Sims and Rev. I. P. Robinson of the First Baptist church and finding them in cheerful sympathy with our reform, I arranged for my Sabbath work. At 10 A. M. I attended Sabbath-school at the First Congregational church; at 11, I preached to a not large, but very intelligent congregation. At 3 P. M. I preached in the fine brick Baptish church to a large congregation. This is the largest church in the city. I did not fail to testify against the secret lodge system, and had the hearty approval of the pastor. At night I preached again at the Congregational church from Eph. 5: 11, 12. I had a good many lodge members to hear me, but all gave the most earnest attention, and I trust a good impression was made. I was thankful to have begun the year with a full day's work.

Monday I rested and wrote. On Tuesday I visited Philander Smith College, the large and excellent institution established here by the M. E. church for the education of the colored youth. I was kindly received by Pres. Mason, who assured me of his hearty sympathy in our work, and appointed me a time when I should address the students. I visited a number of M. E. ministers who, though they had been entangled by the lodge, are now glad to have it opposed. I also attended the colored Baptist Educational Convention, which commenced its sessions in the First Baptist church and is to continue three days. Some able papers were read, especially one by Prof. Booker, of the Baptist college of this place, on the missionary work of the Baptists. Rev. Dr. Stone of Lebanon, Ohio, whose long experience in college work entitled him to speak, made some able remarks. A lady whose name I did not get made a strong speech on the waste by tobacco-using and other forms of extravagance and intemperance.

Providence permitting I expect to-day to address this convention on the objects and work of the N. C. A.; to-night to preach in the First Congregational

church; to-morrow to address the students of Philander Smith College, and next day go to Hot Springs, Ark., to spend the Sabbath. I am thankful for a fair degree of health and the loving care of our heavenly Father. H. H. HINMAN.

CORRESPONDENCE.

A WORKING CHURCH AND PASTOR.

BROOKLYN, N. Y.

EDITOR CHRISTIAN CYNOSURE:—A volume has been placed in my hands entitled, "Lafayette Avenue Church, its History and Commemorative Services, 1860 to 1885, Rev. Theodore L. Cuyler, Pastor." It is made up of "Historical Discourses" by Dr. Cuyler; Sabbath-school Services, with addresses by D. W. McWilliams, John Wanamaker, Ralph Wells and Dr. Cuyler. The reunion, with addresses by Mayor Low, Dr. Storrs, Dr. Robinson and Dr. Cuyler: and letters read from Joseph Cook, T. DeWitt Talmage, John B. Gough, Prof. Shedd, Geo. L. Prentiss, Ray Palmer, Newman Hall, Dr. McCosh, the poet, Whittier, and others; and a historical sketch and methods of church work.

The sermon contains this statement: "During my present pastorate I have preached to you 2,300 discourses, and have delivered over 1,000 public addresses in behalf of temperance reform and of Sabbath-schools, Young Men's Christian Associations and kindred enterprises for human welfare. I have officiated at 570 marriages, and baptized 802 children. The total number received into the membership of this church during this time has been 3,610. Of this number 1,566 have united by confession of their faith in Jesus Christ. The number of members now on our church register is 2,012." As to method he says, "Personal contact *with* souls, personal effort *for* souls, is the only secret of success. As far as the minister is concerned, this requires the most constant, unintermitted pastoral labor. My own established rule has been: first, to try to know everybody in the congregation; and secondly, never to allow a single day to pass without more or less personal visitation. The Bible and books in the morning and door-plates in the afternoon make a good curriculum for a pastor's day. To carry out thoroughly a system of personal oversight; to visit every household, to stand by every sick and dying bed; to put one's self into sympathy with every troubled brain and aching heart, is a process that strains the nerves and swallows up the time. I discovered long ago that I could not delve deeply in the mines of profound scholarship, or roam in the fields of elegant literature (much as I love it), and yet be a faithful pastor, too. So I made my choice, and I think that eternity will show that I 'chose the better part.'"

Dr. Cuyler said: "When I was in Utah a young man came up and said, 'Dr. Cuyler, I was once in your Sabbath-school in Brooklyn; I am now teaching a mission-school up in Brigham canon, where there are fifty bottles to one Bible. I came down here to see my old pastor.' Another one met me in California and took me by the hand and said, 'When did you see father and mother in Brooklyn?' and then broke down and could say no more. That young man is out in California at work. Lafayette Avenue Sabbath-school has its representatives all over the world."

Mayor Low said: "When I was first elected mayor of Brooklyn, I received a letter in a handwriting that has since become familiar to me—the handwriting of Dr. Cuyler, whom up to that time I had never met personally. He asked if he might venture upon the privilege of an old man addressing a young one in order to give a piece of advice. The words containing this advice were these: 'Never be afraid, Mr. Mayor, of offending individuals. No matter what you do, you must offend some; but be very careful that you never offend the common sense of the community at large.' If Dr. Cuyler has been preaching such doctrine as that for twenty-five years in this Lafayette Avenue Church, I do not wonder that this church and this pulpit have been such a source of power." Dr. Storrs quoted a Scotch anecdote. "One Sabbath a woman came into the kirk a little late. Now in the kirk a man's text is called a 'groun.' The good woman came late, as I have said, and the minister had commenced his sermon. Accordingly she asked another woman, 'Where's his groun?' 'His groun!' replied the neighbor, 'he lost that an hour ago, an' he's been swimming ever since.' I have seen a great many ministers who reminded me of that story. They have been swimming around from place to place, and many of them have had hard work to keep afloat. I think our brother has been right in trying to keep his ground, and I think you have been wise in keeping him here."

Apropos to the efforts of the Evangelical Alliance to unite the churches in evangelistic work, the study of this book is of great value. Dr. Cuyler's church is a model working church.

J. M. FOSTER.

BRO. MICHAEL'S PLAN FOR THE METHODIST EPISCOPAL CHURCH.

Some time since the editors of the *Christian Cynosure* allowed me to publish an article entitled "A Plan Proposed to Lovers of Righteousness in the Methodist Episcopal Church." I have received many assurances of approval of the method recommended in that article. What I want, however, and what I believe God wants, is action. After further consideration and examination, I am more thoroughly convinced than ever of the practicability of the scheme, and of the eternal good which must result from its thorough and correct application.

The complete conception of Bible holiness includes the ideas of renunciation, reformation and righteousness. I greatly desire to put copies of the "Plan" and the tracts which explain it in the hands of all who admit this statement to be true, and who are willing to be governed by it no matter what the cost may be. As I put the tracts in their hands, I shall pray that God will burn the truth into their souls. To every one who will send me two one-cent stamps, I will agree to mail one copy of the Plan, one copy of "A Word Concerning the Plan," and one copy of "An Appeal to the Holy People in the Methodist Episcopal Church."

Please do not throw this aside as a catch-penny arrangement. Gladly would I give these tracts away by the tens of thousands were I able to do so. With one cent required for postage, you get for the other, thirty-four pages of printed matter. I do not ask to make anything, as far as money is concerned, out of the undertaking. Should you want larger quantities, send money instead of stamps, and order according to the prices given on the tracts.

When you work the Plan, be sure to report the result.

I will be very thankful to the editors of other journals who will give this note a place in their columns.

J. T. MICHAEL,
619 Third St., N. W., Washington, D. C.

LUTHERANS ASSISTING NESTORIA.

ROCK ISLAND, Ill., Jan. 2, 1888.

EDITOR CYNOSURE:—You have been pleased to name me among the contributors to your paper. My contributions have been very few and small. In the issue of December 22 you had an item about Pera Johannes, the Nestorian. A near relation to Pera Johannes, and of the same old Nestorian church at Kurdistan, Persia, has been visiting this country again, visiting it six years ago to find some help for his school work at home. For help he has applied to the Lutherans, nearly exclusively, and those from the three northern countries of Europe, who are giving an uninterested aid without any proselyting purpose. He has got about $1,000 up to the end of the year just gone, and he will have more. He will go back this month, since he at New York attended to the printing of the catechism (Luther's Smaller) from the English, which he has translated to his Syro-Chaldean tongue.

I am very well satisfied to see what side you have taken respecting our Democratic President, Mr. Cleveland, and his last message. It is a pleasure to find his recommendation agrees with the platform of the American party. For both President Cleveland and his message, I think the most of the Republican papers of every tongue, as far as I have seen, are too slow to acknowledge his merit, but quite ready to point at his least mistake. Mr. Cleveland is not a full free-trader, and I am not, but that the duties may be partly taken away, I think both correct and useful. For one, I wonder they were not reduced long ago. Thirty per cent is the tax on printed books; let it be retained for English print, but for books of any other tongue it is barbarous, indeed, and to no help for anybody.

I think that many Republicans will vote for Mr. Cleveland at our next election. I will do it, at least, if the Republican is Mr. Blaine, or one of his kind. I suppose it will be lawful to put in Mr. Cleveland at the head of the Republican ticket for that which may be given. Please enlighten and oblige.

Western Kansas and adjoining parts of Colorado are quickly settled by Swedes. The Kansas Conference of the Augustana Synod called a minister, Rev. Stuntine, at Austin, Texas, to take a charge comprising five counties in the northwestern part of the State; Logan county in the middle. This minister arrived about the end of November, and first made a trip to the different Swedish settlements, several already having their small church buildings, one of stone, the material of the remainder being turf. When he had gladdened them all with the preaching of the Gospel, he returned to his family, which he had left in the new built parsonage, in a place named Boaz, in the middle of Logan county, Page being the post-office. The parsonage is as yet the only house in the new town, but lots are sold to the value of $3,000, mostly to Swedes. Consequently the congregation, few as yet, has to meet in the minister's dwelling; but next summer there will be a congregation of perhaps 300 communicants. In the five counties 70,000 acres are bought by Swedes, 1,500 in the number, and more will buy. I think it is more common in the West that a new town has a saloon and gambling house in the first place, but here, exceptionally, the parsonage was the first one.

A. R. CERVINE.

NOTE.—Prof. Cervine will remember that we do not vote directly for President. In order to have a ballot counted for a certain candidate it must bear the names of the electors who are understood to be pledged to that candidate.

SECRETARY PARVIN'S LIBRARY.

CEDAR RAPIDS, Iowa, Jan. 2, 1888.

DEAR CYNOSURE:—Some fourteen years since I left the M. E. church in this city because I was unable to endure the ordeal of being told the way of life by adhering Masonic ministers. The pastor of the church (Presbyterian) I now attend in his New Year's discourse yesterday seemed to lay emphasis on our duties in making a new departure for a better life with the commencement of the coming year. He said even if we failed to come up to the line of life and experience we aimed at, it were better so than not to have made the attempt. Perhaps so. I have failed in dropping you a line or two the past year to let you know how the warfare prospers hereabouts, and will try and begin to amend in that respect.

About two years since the disciples of the "Handmaid" built a—what I think is denominated a State library building, quite an imposing structure on the principal avenue of the city. On the front door in large gilt letters is written: "OPEN. WALK in." The back part of the building seems to have no windows on the sides but is lighted altogether through the roof. I have had some curiosity to see the inside, but have been in doubt as to the welcome I should receive if I should attempt to *walk in*, and even the most courteous treatment I am afraid would hardly be properly appreciated on my part. At any rate I have not set any time as yet for a formal call. The building stands there looking innocent and quiet enough. I also have seen the party in charge, Prof. Parvin, a man advanced in years and of gentlemanly look. I judge from a Masonic view the whole investment is a success. It looks to me as if they had roped in to lodge communion nearly all the young men in the city of both church members and outsiders.

I don't know as the Scripture is quite fulfilled here where it says that no man might buy or sell unless he had the mark of the beast in his hand or his forehead. I haven't seen any marked in the forehead as yet; but let any one run for any municipal or county or State office worth having, who can't give the grip with his hand, and I guess he will "think somedings" when he sees the count. No doubt some Mason who reads this will say this is a capital article; it proves that it pays to join us. Very well, admit it; in a certain sense it does pay. It pays the Standard Oil Co. to so manipulate both financial and political affairs so as to make immense profits and crush out all honest competitors regardless of right and equity. It pays the steel rail monopoly to keep up a tariff of $14 per ton on steel rails. It pays railroad projectors and builders and stock diluters to carry on their divers and various tricks and ways and so on to the end of many chapters. You see it pays. No doubt in the world about it. But does any fraud, or trickery, or double dealing ever pay, by which one man obtains that which in strict equity and right belongs to another? I mean in that higher and fuller sense in which a man can look up towards God and from a full heart thank him for his worldly possessions and feel that in his sight he has come honestly by them. Does it pay in the riches that are abiding and eternal; in peace with God and a joyful sense of his loving presence in the soul?

I hear Major Whittle is coming here to preach next week. He is to commence at the M. E. church. It is a good place to begin. Then, it is said, after he gets well under way, Mr. Moody will come on and give him some assistance. He had better come

right on at once. The ground needs a double team from the word go; and if the Apostle Paul could possibly be got to come they will need him too, for how they will ever get God to help them unless they tell the church Masons their sins in plain English and by name and get them to confess and renounce in public their lodge oaths and attendant abominable iniquities along with their other sins, and get them thoroughly purged and cleansed to start on, I cannot understand. Either Finney, Ronayne and others are liars of the first water, or else God differs from what I read of him in his Word, if with the average Masonic Christian outfit in this latitude, we have a work of grace that will be genuine and abiding. There won't be any use in ignoring the facts here set out. No lodge devil cast out, no work of lasting grace. "Keep not thou silence, O God; hold not thy peace and be not still, O God. For lo, thine enemies make a tumult, and they that hate thee have lifted up the head. They have taken crafty counsel against thy people and consulted against thy hidden ones. As fire burneth a wood, and as the flame setteth the mountains on fire, so persecute them with thy tempest and make them afraid with thy storm. Fill their faces with shame that they may seek thy name, O Lord." N. BOURNE.

THE W. C. T. U. OPPOSED BY LODGES IN PENNSYLVANIA.

CUSTER CITY, Pa.

Bradford, Pa., with its 12,000 inhabitants, has between twenty and thirty secret lodges and ten churches including two synagogues, one Roman Catholic and one Universalist. Mrs. S. told me she asked a lady from Derrick City (a suburb) why they didn't organize a W. C. T. U. in Derrick, seeing they had such a temperance element. Her reply was, "We're so lodge ridden and so poor we can't sustain one. It is lodge, lodge, lodge, every night of the week."

I learn that the "Sons and Daughters of Temperance" (?) have broken up two or three W. C. T. Unions in this county, notably at Port Alleghany; but there the Division died and the W. C. T. U. has arisen again. I quote you from a letter to me from the president of the Coryville W. C. T. U. (this county) a short time since: "We have not been able to get a meeting for a long time, but last Thursday evening succeeded in getting a new organization, and can find nothing but sectarian selfishness at the bottom of it all; and as an order of Sons and Daughters of Temperance has been organized here they had hoped to run out the W. C. T. U., but my hope is in God." Miss Willard ought to see the parasite preying upon her unions. I understand the Division in Bradford are trying their best to proselyte the ladies of the union there. Oh, for an anti-secret bomb to be thrown into this lodge-cursed district. The M. E. pastor at Custer City came here an Odd-fellow, but anti-lodge light was thrown upon him and I understand he has said, "I have got through with it;" but I have not heard it from his own lips.

God bless the *Cynosure*, its faithful staff and all the men and women of God who let their light shine, and help me to keep mine always bright.

J. C. YOUNG.

UNITED BRETHREN IN AFRICA AND AMERICA.

AVALON, Mo.

EDITOR CYNOSURE:—In the Dec. 15 number of your paper, I find a letter from Bro. Gomer of Africa, which to me is very interesting; but it suggests some questions that puzzle me. For thirty years our family have been deeply interested in the prosperity of that mission. We have been willing in our poverty to deny ourselves the comforts of life that we might help that work. We felt that the United Brethren church ought to carry the Gospel to these benighted people, because of the stand she took against the curse of slavery and secrecy, two of the worst evils that bound and fettered these poor heathen. We believed, too, that *that* was the reason that God so favored and prospered our mission and missionaries there.

After reading what Bro. Gomer says as to the wickedness of secret societies there, and the stand he feels compelled to take against them, the question comes, What will the church do about it? Shall we have two sets of rules, one to govern United Brethren in Africa and one for those on this side of the Atlantic? If our missionaries over there insist on teaching the heathen that they *must* give up their lodges to be Christians, how will these converts feel when they become aware of the fact that in America United Brethren preachers, elders and bishops are teaching *their* converts that they *can* take lodge oaths, *can* fellowship ungodly men, drunkards, atheists, infidels and all kinds of wicked men; and whoever teaches and believes otherwise is narrow minded, and should either get out of the church or forever hold their peace on this vexed question?

If we continue to give through the United Brethren church, will it help to build up secrecy or help to tear it down? This is the question we have been puzzled over. The colored race must be saved from the slavery of the lodge—no question about that; but how and by whom, is the question that is continually arising in the hearts of those loyal to the kingdom of Christ.

Are there still but the two kingdoms in the world, the kingdom of light and the kingdom of darkness? Can the Christian belong to both of these kingdoms at the same time? We know that all along the history of the ages there has been a terrible conflict going on between these two powers. Has the nature of things so changed that men belonging to both these kingdoms can clasp hands in a brotherhood dearer to their hearts than the kingdom of Christ? Or is it our brethren who have changed, and are going now to leave the Master to fight this battle with the powers of darkness alone? It is well known by our brethren that Masonry rejects Christ, and it is the corner-stone of the whole secret system. It certainly does not belong to the kingdom of light, for it receives the ungodly and sinners, the unbelievers and infidels alike.

In the olden time God commanded his servants to "break up the fallow ground;" to "sow not among thorns;" but to-day the order seems to be reversed. The church has decided not only to sow among, but help to cultivate thorns. But the question is, What shall we do? If our money belongs to the Lord, we ought to feel that what little we have should all be used to help the Master tear down the kingdom of darkness. We see no better way than the one proposed by the N. C. A., to enlighten and save the colored man in the South, and then God will raise up scores of these to go and teach a pure Christianity to their brethren in their native land. And while we do this we will pray God to deliver Bro. Gomer from the position the church has placed him in, so that he can assure his converts that his church has but the one law for the church in America and in Africa, and that every dollar paid to the United Brethren church goes to help the Master in the conflict against the powers of darkness. A. BUTLER.

PITH AND POINT.

GOOD WORDS FOR THE SOUTHERN FUND.

I hope the fund for colored ministers of the South may be reached. Nothing can be of more moment to the interests within this reform. If I can find something to help the cause I shall do it.—NATHAN CALLENDER.

I hope that we may get the $1500.—M. R. BRITTEN.

I send you my mite, $5.00, to help in sending the *Cynosure* South. I am glad there are others that can do so much more than I can and I am glad so many are willing to do. I wish I could do more. I wish the *Cynosure* might be read by all the families in our land.—MRS. J. A. BINGHAM.

Enclosed you will find P. O. order for ten dollars for the fund for the *Cynosure* for the Southern ministers, and may the blessing of the Lord go with it.—O. C. BLANCHARD.

The balance of the draft, $15.00, is for the colored Baptist ministers' fund of the South. My prayer is that God's blessing may rest on your labors.—JOSIAH TALBOT.

I have been looking and praying since the effort to send a thousand copies of the *Cynosure* to the colored ministers at the South was put forth that the good Lord would open the way that I might aid with the rest. And now in the afternoon of the last day it comes around and I inclose $1 for that fund.—CHAUNCEY REYNOLDS.

A SECEDED GRAND MASTER ON THE BAPTISTS OF TEXAS.

I am thoroughly convinced that secret societies are anti-Christian and the church should condemn them. I was once Grand Master of the United Brothers of Friendship for this State, and after hearing lectures in these secret meetings, in which God's church was evil spoken of, I quit the order. This society is the strongest in this country west of the Mississippi and south of the Ohio rivers. This is a secret society of colored men. The colored Baptists of Texas have quit worshiping God and have gone after the secret society, and I wish it was in my power to travel over this State and preach against whisky and secret societies.—J. B. R., *Calvert, Texas*.

THE G. A. R. AND CHURCH DISCIPLINE.

I hope with the Lord's help and blessing soon to be able to help support our cause against the demon of secretism. Father, now 79 years old, a thorough Christian and scholar, translated several pieces from the *Cynosure* for the Hollandish papers and continues to do so. I wish you would give us a strong article on the G. A. R., showing it up to be the same Masonic religion, under the cover of seduction, military terms and titles, and that it is one of the regular acknowledged secret societies. We have a member of our church who lately joined the G. A. R., imagining it to be all right. He will be forced to leave it, or be disciplined, as soon as the Consistory is satisfied that it is as I know it to be.—HOLLANDER.

LOCAL OPTION IN OHIO.

J. M. Foster in his correspondence dated Dec. 22, 1887, at Brooklyn, N. Y., says, "In not a single village where local option has been adopted are the saloons closed." This refers to Ohio. My knowledge is limited to three villages that have adopted local option, Mount Victory, Hardin Co., Ohio, and Rushsylvania and Belle Centre, Logan Co., Ohio, and the reverend correspondent can not find an open saloon in any of the three villages.—PROHIBITION REPUBLICAN.

BIBLE LESSON.

STUDIES IN THE NEW TESTAMENT.

LESSON IV.—Jan. 22.—Jesus and the Afflicted.—Matt. 15: 21-31.

GOLDEN TEXT.—Is any among you afflicted, let him pray. —James 5:13.

[*Open the Bible and read the lesson.*]

COMMENTS ON THE LESSON BY E. E. FLAGG.

1. *The woman of Canaan.* vs. 21-23. The half-heathen people of Tyre and Sidon corresponded in some degree, in their mixture of races and general godlessness, to the half-civilized population on our far Western frontiers. But it was to a widow woman in Sidon that Elijah was sent to escape the vengeance of Jezebel, herself a Sidonian princess. True piety gives forth its brightest light in the darkest places. This woman's faith was by no means an unintelligent, unreasoning faith. She addresses him as Lord and Son of David; and yet he answers her not a word. The disciples say, "Send her away." This is the common method of humanity in dealing with distress it cannot console or alleviate. How many people, when a great moral question presses upon them, and they are asked to combat popular wrongs, tacitly say in reply, "We don't want to think about it. It will disturb our peace of mind; it will upset our favorite theories. We want to let it alone." So said thousands in regard to the dead and gone slavery issue. So say many in regard to the saloon. Tell them that the lodge is its ally, that its balls and suppers and banquets have lured and are still luring an uncounted throng into those paths which lead directly to the saloon and a drunkard's grave, and they shut their eyes and stop their ears. Wrongs and abuses are tolerated, not so much because society is hard-hearted as because it is apathetic and self-indulgent. If it has no panacea for the suffering it does not want to hear the cry of the sufferer. But the very importunity which is so troublesome to man is music in the ears of divine compassion. Let us not be afraid of repeated askings. Our Lord meant this woman to be the faith teacher for future generations, and so he slowly and painfully taught her the lesson we all need, to knock until the door is opened to us.

2. *The humbleness of faith.* vs. 24-28. Whole libraries have been written regarding the nature and origin of faith. Here we have Faith standing before us, a living, breathing form, clothed in humility, willing to take the lowest place, but not willing to be turned off without a blessing. True faith is content to be a fool for Christ's sake. She takes poor humanity, grievously vexed with the devils of sin and vice, up in her arms, not only believing that they can but that they will be cast out. Reforms do not conquer by force of numbers, but by the amount of faith in the hearts of those who carry them on. It needs to be like this woman's—a flame which burns down every barrier, and finds fuel in the very discouragements cast in its way. The anti-secret reform, as it is the most unpopular of all, is, from a human point of view, the most discouraging. But the devil which has always vexed humanity the sorest is the devil of false worships, and we know that we have the promise that he shall be cast out. When people say, "I am not in sympathy with Masonry, but it can never be overthrown and there is no use fighting it," they tacitly say, "I don't believe God's Word." The life of all true reform is prayer, earnest, beseeching, persevering prayer. When every ballot cast for the overthrow of intemperance is winged by prayer the Babylon of the liquor traffic will go down like a millstone.

3. *The healing of the multitude.* vs. 29-31. There is sin and suffering all about us and we have the same right to take the sins and sufferings of others to Jesus that we have to take our own. The multitudes will glorify God when they see his power, and we ought to ask and expect great displays of that power, not only in the healing of diseased bodies but in the casting out of great evils, for we are living in those latter days of which the prophet wrote, "I will make the unclean spirit to pass out of the land."

THE CHURCHES VS. LODGERY.

The following denominations are committed by vote of their legislative assemblies or by constitution to a separation from secret lodge worship:

Adventists (Seventh-day.)

Baptists—Primitive, Seventh-day and Scandinavian.

Brethren (Dunkers or German Baptists.)

Christian Reformed Church.

Church of God (Northern Indiana Eldership.)

Congregational—The State Associations of Illinois and Iowa have adopted resolutions against the lodge.

Disciples (in part.)

Friends.

Lutherans—Norwegian, Danish, Swedish and Synodical Conferences.

Mennonites.

Methodists—Free and Wesleyan.

Methodist Protestant (Minnesota Conference.)

Moravians.

Plymouth Brethren.

Presbyterian—Associate, Reformed and United.

Reformed Church (Holland Branch.)

United Brethren in Christ.

Individual churches in some of these denominations should be excepted, in part of them even a considerable portion.

The following local churches have, as a pledge to disfellowship and oppose lodge worship, given their names to the following list as

THE ASSOCIATED CHURCHES OF CHRIST.

New Ruhamah Cong. Hamilton, Miss.
Pleasant Ridge Cong. Saudford Co. Ala.
New Hope Methodist, Lowndes Co., Miss.
Congregational, College Springs, Iowa.
College Church of Christ, Wheaton, Ill.
First Congregational, Leland, Mich.
Sugar Grove Church, Green county, Pa.
Military Chapel, M. E., Lowndes county, Miss.
Hopewell Missionary Baptist, Lowndes Co., Miss.
Cedar Grove Miss. Baptist, Lowndes Co., Miss.
Simon's Chapel, M. E., Lowndes Co., Miss.
Pleasant Ridge Miss. Baptist, Lowndes Co., Miss.
Brownlee Church, Caledonia, Miss.
Salem Church, Lowndes Co., Miss.
West Preston Baptist Church, Wayne Co., Pa.

OTHER LOCAL CHURCHES

adopting the same principle are—

Baptist churches: N. Abington, Pa.; Menomonie, Mondovi, Waubeck and Spring Prairie, Wis.; Wheaton, Ill.; Perry, N. Y.; Spring Creek, near Burlington, Iowa; Lima, Ind.; Constableville, N. Y. The "Good Will Asscociton" of Mobile, Ala., comprising some twenty-five colored Baptist churches; Bridgewater Baptist Association, Pa.; Old Tebo Baptist, near Leesville, Henry Co., Mo.; Hoopeston, Ill; Esmen, Ill.; Strykersville, N. Y.

Congregational churches: 1st of Oberlin, O.; Tonica, Crystal Lake, Union and Big Woods, Ill.; Solsbury, Ind.; Congregational Methodist Maplewood, Mass.

Independent churches in Lowell, Countryman school house near Lindenwood, Marengo and Streator, Ill.; Berea and Camp Nelson, Ky; Ustick, Ill.; Clarksburg, Kansas; State Association of Ministers and Churches of Christ in Kentucky.

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H. H. Hinman, Cynosure office.

Agent for Southern States.

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T. B. McCormick, Princeton, Ind.
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H. A. Day, Williamstown, Mich.
J. M. Bishop, Chambersburg, Pa.
A. Mayn, Bloomington, Ind.
J. B. Cressinger, Sullivan, O.
W. M. Love, Osceola, Mo.
J. L. Barlow, Grundy Center, Iowa.
A. D. Freeman, Downers Grove, Ill
Wm. Fenton, St Paul, Minn.
E. I. Grinnell, Blairsburg, Iowa.
Warren Taylor, South Salem, O.
J. S. Perry, Thompson, Conn.
J. T. Michael, New Wilmington, Pa.
S. G. Barton, Breckinridge, Mo.
E. Barnetson, Haskinville, Steuben Co, N. Y
Wm. R. Roach, Pickering, Ont.
D. A. Richards, Brighton, Mich.

THE CHRISTIAN CYNOSURE.

PROSPECTUS FOR THE TWENTIETH YEAR.

As we turn over the leaf for another year the *Cynosure* would again write at the top of the new page: "*Christ always; Christ only.*" It will more than ever be the purpose of all connected with the paper to make it a power for the coming kingdom of our Lord, before which all the systems of secret worship, mystery and iniquity of the great Babylon must fall. We would be on the CONQUEROR'S side in that day—we will stand for him now in the days of testimony and of tribulation.

THE CYNOSURE during 1888 will give the most earnest attention **to the South.** The National Convention at New Orleans, Feb. 17th, and the effort, which promises so much success, to put

ONE THOUSAND COPIES

of the paper into the hands of colored pastors gives a direction to our interests. We also hope that the National Christian Association will be able to put other workers into the Southern field.

The Minor Secret Orders, so-called, will have more respect given to their insinuating and benumbing influence. If Masonry and Odd-fellowship have felt severely the attacks upon their strongholds, they are making good all losses by training up an army of young men whose convictions are paralyzed in respect to secretism by the swarms of orders which cover their modicum of lodgery with a bait of temperance, insurance, patriotism, good fellowship, business aid, etc., etc. The *Cynosure* will endeavor to rouse our careless churches to see that this evil is likely to be worse than the first.

We have nearly completed arrangements for special **Correspondence from the metropolitan cities** in different parts of the country. Our readers may expect letters once a month, or oftener, from Boston, New York, Philadelphia, Washington, Cincinnati, New Orleans, Denver, San Francisco and Los Angeles. These letters will give graphic pictures of the earnest American life which throbs in our great cities, with especial reference to the news of the lodges in each.

The very popular **Biographical Work** of the *Cynosure* during the three years past will be continued with some features which will be especially attractive. During the last year there have appeared portraits of George B. Cheever, William H. Seward, Daniel Webster, John Brown, Charles Sumner, Charles Francis Adams, Enoch Honeywell, Bishop Hamline, Charles G. Finney, Howard Crosby, Dr. C. F. W. Walther, and Alexander Hamilton. These portraits have been accompanied with sketches which have presented facts of profoundest interest to our discussion, collated after diligent and often exhaustive search.

Letters from foreign lands we expect to be more frequent and valuable in 1888 than ever. Correspondents in England, Germany, Greece, Turkey, India, West and South Africa, China and Mexico will through our columns be in personal connection with our readers.

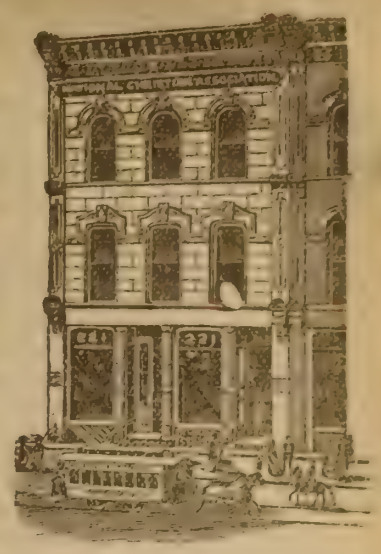
The Sabbath School department will contain the notes of Miss E. E. Flagg as last year. Sabbath-school workers are to be congratulated in the continuance of this arrangement. For readers of the *Cynosure* there are no more helpful and suggestive notes published than these, in the whole range of S. S. literature.

Best of all is the noble company of contributors and correspondents in our own land. We hardly need mention them. To keep in their company a season were

—"worth ten years of common life."

We invite all friends of the past to honor themselves by remaining in this company. The *Cynosure* gives you a noble fellowship. You can hardly afford to forsake it. Let your name then be found on the list. Do your neighbor a good turn and get his subscription also.

IN ADVANCE $1.50 PER YEAR. Address, the "CHRISTIAN CYNOSURE" Chicago.



N. C. A. BUILDING AND OFFICE OF THE CHRISTIAN CYNOSURE, 221 WEST MADISON STREET, CHICAGO

NATIONAL CHRISTIAN ASSOCIATION

PRESIDENT.—H. H. George, D. D., Geneva College, Pa.

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The object of this Association is:

"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved, to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform.

FORM OF BEQUEST.—I give and bequeath to the National Christian Association, incorporated and existing under the laws of the State of Illinois, the sum of —— dollars for the purposes of said Association, and for which the receipt of its Treasurer for the time being shall be sufficient discharge.

THE NATIONAL CONVENTION.

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The Christian Cynosure.

EDITORS.

J. BLANCHARD. HENRY L. KELLOGG

CHICAGO, THURSDAY, JANUARY 12, 1888

THE NEW ORLEANS CONVENTION FEBRUARY 17 TO 20, 1888.

THE LOUISIANA BAPTIST CONVENTION.

The action of this representative body of over 70,000 church members was first referred to in the *Cynosure* of September 22nd last. Rev. Mr. Hall, of New Orleans, who first gave us this joyful news, said that in the discussion a number of the pastors spoke of the great value the *Cynosure* had been to them. From it they had first learned of the iniquity of lodgery, and had been convinced by reading that their vows to Christ obliged them to speak out and warn their people. From a copy of the Minutes of the "Louisiana Baptist State Convention," held in Little Zion church, Opelousas, July 13 to 17, 1887, we take this verbatim extract:

PREACHERS AND SECRET SOCIETIES.

The following resolutions were offered with signatures attached:

WHEREAS, It has come to the knowledge of this Convention that some of our ministers are traveling the various districts establishing secret societies in the churches, thus working great injury to the churches and disgrace to the ministry of Jesus, be it

Resolved, That this Convention does not endorse the course of any ministers who will leave the work of the Lord for such work, thus telling the world that these perishing institutions of men, often wicked in their constitutions, are of more importance than the church of Jesus, with her glory, which will stand forever. Be it further

Resolved, That this Convention advise the churches and pastors not to allow these societies to be set up in their houses of worship, and to refrain from membership in them, where it is discovered that there is conflict between them and their covenant with God.

Signed, REVS. B. DORSEY, H. C. GREEN, WM. PENDLETON, A. L. REESE, C. L. ROBERTS, JOHN BROWN, I. THOMAS, J. DAGGS, A. HUBBS, C. SMITH, A. S. JACKSON, J. BAPTISTE, J. D. WHALEY, and many others.

The resolutions led to a heated discussion. The Convention was highly in favor of the paper. There were four or five brethren who were greatly opposed. Finally the resolutions were adopted with great enthusiasm. The Convention, as a body, is opposed to secretism.

What expense would we not spare to persuade the Baptists of Illinois, Ohio or New York to take such action. It is possible, by putting the *Cynosure* into the hands of a thousand colored pastors, that several other State Conventions may follow Louisiana. Let us pray for it—give for it—and never give over until we see this victory for Christ. See the report of the fund on page 16.

The suspension of Rev. Wm. Dillon, editor of *The Conservator*, for preaching and administering the Lord's Supper to United Brethren, who had withdrawn from lodge-ridden churches and formed congregations of their own, is, we are glad to see, attracting attention and comment. It seems that Luttrell who suspended him was not his presiding elder, and if not, the suspension was void, as it is violent and vindictive.

"THE ANCIENT AND ACCEPTED SCOTTISH RITE."—The first volume of this book is now out, and being delivered to those who have ordered it. As the *Cynosure* editor has aided in the production of the work it would be scarcely modest for us to express the strength of our convictions as to its value and importance. We hope every reader will take it up profoundly impressed with two facts: 1. That it is the ruling rite of the Masonic world; and, 2. That it now extends around our globe. Of course, it must be *a* leading, if not *the* leading element in the final struggle between light and darkness, right and wrong, in our afflicted world. The publisher, Ezra A. Cook, well known as an earnest and successful toiler for truth, and the country, in whose armies he has fought, has bestowed immense labor, and evinced rare judgment in the production of this book. And we hope its readers, if they approve of it, will give their personal efforts to make it a national work.

THE INTERIOR sharply criticizes the committees appointed by the Presbyterian Assemblies, North and South, for holding their late meeting in Louisville in secret, and keeping their deliberations close from the press and public. The editor aptly and forcibly says:—"'In secret have I done nothing,' saith Christ. Anything that is done by the conference committees that is not best to be published, is not best to be done. * * * Star Chamber proceedings may be just and wise, but the taint of secrecy excites distrust and hostile prejudice." This is sound as it is sharp. But in its arraignment of Judge McAllister, of Chicago, the *Interior* outdoes itself. A saloon-keeper drugged a young girl of previous good character and ruined her. The brute was brought before McAllister, who cleared him on the quibble that the law provided punishment for drugging *minors*, and this child was but one *minor*, and therefore the law did not apply to her case. The *Interior* thus handles this Judge, who, a few years since, browbeat the jury and, against all rules of law and decency, cleared a murderer who shot his neighbor before witnesses in open daylight:

"There is *only one* minor in this case, said McAllister, while the law says *minors*." The criminal must drug two young girls at one time before he can be held to be guilty of an offense against the law. The statute on the construction of statutory language expressly provides that the plural number in such cases includes the singular—hence we say that a lawyer guessing for technical quibbles would never guess this one. The decision of Judge McAllister ought to be replied to by the prompt institution of proceedings for his impeachment. This will give him an opportunity to show cause, if he have any, why he should not be degraded from the bench."

TROUBLE WITH THE SECRET SOCIETIES.—THE G. A. R.

We learn from the Pittsburgh *Commercial Gazette* that the Presbytery of Allegheny, United Presbyterian, has voted unanimously that being a member of the Grand Army of the Republic is no bar to uniting with the church. The *Gazette* editorial reads: "They voted unanimously that the G. A. R. was not a secret organization; and that, therefore, the men belonging to it had a right to membership in the church." The *Gazette* thinks that vote of the Presbytery "will swell the G. A. R. to a considerable extent." This, of course, will make trouble for that interesting body of Christians which has a standing rule excluding members of secret societies; for if the G. A. R. is not "a secret organization," there are none.

The ritual adopted at Philadelphia, Jan. 17, 1868, required a pledge of honor before, and an oath during initiation to conceal the proceedings of the encampment. The candidates were led in blindfolded; took the oath kneeling at an altar, one hand on crossed swords laid on the Bible, the other lifted to heaven. The blinders were taken off and the candidates saw before them an open coffin, spade, and a file of men ready to shoot; and were reminded that such was and would be the doom of traitors. And the whole encampment responded, "*The penalty of treason is death.*"

Their secrets are, in that ritual, termed "*mysteries;*" and the secrets were further guarded by passwords, grips, etc., etc.; and the candidate was pledged to sustain his country's cause by his "*vote*," and swore outright to sustain a "citizen soldier" for office, "other things being equal."

This ritual was adopted twenty years ago. Of course it was unpopular. It was a sworn caucus in perpetual session the year round. This was too bold. Such secret oaths, being now nearly as common as ordinary profane swearing, are heeded as little by the swearers, and the secrets were out at once and soon published. And, like the Odd-fellows, and the Masons of Morgan's day, the mock Grand Army revised their ritual, as thieves change their name and dress for the purpose of concealment; and they omitted those parts most objected to, and which kept men from joining. This was covering knavery by fraud.

It is still an "*unfruitful work of darkness.*" And, as the Union soldiers were dying off, to make this secret order perpetual, like the false worships of Asia and Africa, they have started an annex called "The Sons of the Veterans," whose constitution declares its object to be "to aid the G. A. R," whose book of rules or by-laws they have adopted. These "Sons" are not only sons of soldiers, but the sons of soldiers' sons, down to the close of time!—a secret order to pay dues to those who run it; to nurse a taste for war by keeping up its uniform, titles and sham drills in time of peace. And if war should ever again come to the country in earnest, these soldiers of night and secrecy will enter it, as they have got up these military counterfeits, not to fight, but for what they can make by it; as human buzzards, not to share the action but the prey. Every child of God, once fairly enlightened, will shrink from such an order with loathing. But as the majority of men have the minds of followers, many good men will be beguiled by them for a time.

"Loud of freedom as their trumpets,
And as hollow as their drums."

The question is, What shall the churches do with these frauds?

Excommunication is, in the Scriptures, consecrated to the highest crimes and worst vices. Paul, by inspiration, ordered the man who had his father's wife to be promptly expelled; and it is about the only similar case in the New Testament. Christ required expulsion to be preceded by earnest, loving labor. The editor of the *Cynosure* has had near fifty years' experience in dealing with secret orders by church discipline, and has come to the following practical conclusions:

1. To hold church testimonies, laws or rules, subordinate to the command of Christ.

2. To declare a secret order an insult to, and trampling on the example of Christ. (See John 18: 20.)

3. To ask candidates if they belong to secret societies; and if they do, to give their case to a committee to labor with them in love, while the church pray for them.

4. To inform them, if they insist on joining and appear to be Christians, that they can be received, but that they will be held under discipline while they hold a lodge connection; because a secret oath is worship, and not the worship of Christ.

5. If, through blindness or influence of bad men, they cling to the lodge, post, or division, exclude them; not merely for belonging to a secret society, but for not quitting one when labored with, for grieving their brethren with their secret "meat," for contumacy; in short, "causing divisions." Such Paul commanded to "reject" after two admonitions.

In an experience of fifty years, we have never known a member lost by their adherence to secret orders. Forty-five years ago the Sons of Temperance first appeared in Cincinnati, and their hostile nature to Christ and Christianity was explained to the church at our communion season. Yet in a pleasant pastorate of eight years and over, five hundred members were received to the church; a heavy debt incurred before the pastorate began, was paid off, and the church continued united in their pastor to the last; while every other Protestant church in the city exchanged pastors, some of them three or four times.

We are one in Christ. But if both Christ and Satan are worshiped by its members, a church will be divided and eventually wrecked.

A HUMAN MONSTER.

Ex-Senator Pomeroy is laying the readers of the *Cynosure*, the American people, and history itself, under obligation by the article from his pen which begins in this number. The records of the Charleston Masonic *Supreme Council*, the child of Jesuits and Jews, were destroyed, doubtless, by Pike himself. This covered fifty-nine years before the war.

This article, by Senator Pomeroy, shows sufficient reason for their destruction. But when Richmond, the rebel capital, fell into our hands, the haste of the rebels to leave left them no time to burn their records and correspondence; and Senator Pomeroy has taken from authentic Congressional documents, and these annals of the rebellion, the facts given us in this great article, for which posterity will owe him thanks.

There is but one drawback. Men, having human feelings are reluctant to believe such pictures true. If Pike's record was but half as bad it would be twice as easy to believe it. If he were a drunken bankrupt like Arnold; if he had suffered cruelty in his youth; if his boyhood had been cramped by ignorance, starved, over-worked, whipped by miser guardians and haughty officials under aristocratic laws, his picture were less repulsive and abhorent. But there was none of all this. The son of a poor shoemaker, benign laws took him by the hand and led him to school where tuition was free. He early became a teacher in Newburyport, and a student in the first university in the land, whose president was an Anti-mason; and by the procuring of John Quincy Adams and Edward Everett, secret societies were driven from Cambridge, Yale and the leading colleges of the land. He was seventeen years old when Morgan was murdered; and when Daniel Webster gave his opinion that Masonic oaths should be prohibited by law. He went South where there were no free schools to educate poor boys like him. He went from freedom and joined in with slavery! He left the town where Whitefield's ashes sleep, and where his remains are still visited by crowds who profess his religion, a religion which has placed England and the United States at the head of nations—and he has used the learning which Chris-

tianity gave him to translate two thousand pages of Asiatic religion from the *Vedas* and *Zendavesta*, and to attempt the over-throw of the religion which teaches that *God has made men of one blood;* and swears its witnesses on the Bible. And knowing, from a youth of seventeen, the damning turpitude of the lodge, he swore its multitude of oaths; and, perjured to everything that is good, he is faithful to the oaths of the lodge. In the hour of his country's great agony, he took slave-holding Indians to Washington and swore them to cut the throats and tear off the scalps of the sons of *New England* and the North who were fighting for humanity and free government.

There is but one explanation of depravity so heartless and fearful as that detailed in the *Senator's* article. It is that apostates ever go to extremes; and especially apostates in religion. Cold, clear, capable, and utterly corrupt, this supreme Mason has the cruelty of an inquisitor, the hardihood of a stoic, and the blindness of false priests. And if the Masonic masses can be persuaded to read this record of cruelty and crime, alike against Indians and the whites, every Mason who has not gone down the Niagara of corruption with their leader, will shrink back from a leadership so opposite to all good.

THE READING STRIKE IN PROPHECY.

"And I saw three unclean spirits, like frogs, come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils working miracles, which go forth unto the kings of the earth, and of the whole world, to gather them to the battle of that great day of God Almighty."—Rev. 16: 13, 14.

The Revelation is a kaleidoscope of history, giving tableaus of events, in which the instrument has twenty-one turns, viz., seven seals opening; seven trumpets sounding, and seven vials poured out. The frogs appear under the sixth vial. One more vial and the cry comes: "It is done." Frogs are creatures which live equally at ease in air, water or mud. These are teaching forces from the mouths of the devils, by responses (also false religions or mysteries), and priests or the Mormons of all ages. These unclean teachers are equally at home in the church, the world, and the lodge; like Bishop Fallows, who was an acceptable Methodist preacher, a successful civil politician, and went from Oriental Hall Lodge, where he was brother to Dr. Thomas, to Jews and infidels in Chicago, to Mr. Moody's meeting, and was equally at home in all. We are evidently nearing the battleday of God under the sixth seal.

A few weeks since the Reading railway company had five faithful servants who would not join a secret union. The company was ordered to turn those men out: "that none might buy or sell" who had not the beast-mark of secret oath worship of Satan. The company said the men were faithful, and they would not turn them off. Thirty thousand men were ordered by their sorcerers to strike, and they quit work. The company filled their places and kept on hauling coal. The sorcerers went to the miners' union, and twenty or thirty thousand more men struck, and the city of Philadelphia is threatened with a coal famine, by a handful of secret society leaders. Iron makers and others must stop their work, and cold and hunger generates wrath. In this way the frogs are bringing *war!*

N. C. A. BOARD MEETING.

At the call of the chairman a meeting of the Board was held on Saturday. After prayer by Secretary Stoddard, a program for the New Orleans meeting was reported and approved. The report of Rev. Dr. W. H. French of Cincinnati, who was requested to represent the N. C. A. in the meeting of the Evangelical Alliance at Washington, was given, and the following resolution adopted:

Resolved, That this Board requests Messrs. J. Blanchard, J. E. Roy and J. P. Stoddard to prepare a petition to be circulated among the officers and prominent members of the Evangelical Alliance of the United States: first, setting forth the relation of the church to secret societies of every character; 2nd, the Lodge as a chief cause of estrangement from the church; 3d, the Lodge as a source of peril to the family. The purpose of this effort being to obtain a place on the program of the next meeting of the Alliance for presenting our cause.

The engagement of Miss Flagg for New England and the W. C. T. U. work was considered in connection with an able letter from Miss Flagg, and a note just received by Secretary Stoddard with the serious news of the accident just befallen her. After as full a discussion as possible of the case, the Board resolved "that the General Secretary be requested to proceed at his earliest convenience to New England to raise money for the support of a New England agent of the National Christian Association, and that we employ Miss Flagg as such agent until the next annual meeting of the National Christian Association."

It was also resolved, "that this Board learn with painful regret of the recent accident which has befallen Miss E. E. Flagg, and with this expression of our sympathy we unite our prayers for her speedy recovery."

It was also voted "that the General Agent be authorized to employ Miss E. E. Flagg as soon as possible to work in the city of Worcester, Mass., as long as her compensation can be provided for from the Worcester fund and the friends of our cause in Worcester approve." Another attempt to establish a New England work was indicated by adopting the following:

Resolved, That we favor the establishment of a district headquarters for the National Christian Association in the city of Boston and the location of an agent there.

The General Agent reported the work done during the National Prohibition Conference, Dec. 1, 1887; also concerning his late visit to Kansas at the request of Miss C. Derbyshire, and her proposed donation to the N. C. A. The finances, the Missouri work, and the matter of a Washington agent were discussed, and a committee directed to report on a suitable person for the latter.

—The Central Congregational church in New Orleans in which the National Convention is to be held Feb. 17, is the property of the American Missionary Association. It was the old Fourth Presbyterian church at the close of the war, a large fine building. The Association purchased it for $20,000, and has entirely or in part supported pastor, unless quite lately the church has become self-sustaining, as has the Memphis church in charge of Rev. B. A. Imes.

—General Husted who has served several terms as speaker of the New York State Assembly has been defeated in his desire for re-election by a vote of 51 to 19. Husted will be remembered as the speaker who introduced the Masonic three raps to call up the House, and for a time the lodge gloried in the domination it held in the legislature. The overwhelming defeat of Husted and his Masonic gavel indicates a rebellion against the pretended authority of the lodge.

—Bro. Hawley writes from Baxter, Iowa, that the protracted meetings generally prevailing in the place so engage the evenings that no opportunity seems to be open for lectures. He rejoices that the churches are moved to engage heartily in the work appointed them of God, but doubtless prays for the day when they shall so cast off the man-fearing spirit when it shall not seem out of place to point out the relation of any great iniquity, like the lodge or liquor, the dance or the theater to the cause of Christ at any time in a revival meeting. It does not hurt Sam Jones's meetings when he denounces gambling and the saloon, nor Munhall's when he testifies against the secret orders. This should be the rule.

RAILROAD FARES TO NEW ORLEANS.

Tickets are now on sale in Chicago at $30 for the round trip, good to return until June 1, 1888. Stopovers at any point south of Cairo can be had when desired, but the trip must be made in fifteen days. The distance covered by this ticket via Illinois Central is 1,824 miles. It is probable that reduced rates can be obtained at points along the lines of different roads and a better route even be secured from Chicago. If so they will be announced in due time. This is certainly a grand opportunity for the friends to visit the sunny South and aid a good work by their prayers and presence at the convention in New Orleans, Feb. 17 to 20. Who is planning to go? Please send me your names.

J. P. STODDARD, *Sec'y N. C. A.*

THE N. C. A. NATIONAL CONVENTION.

OFFICIAL CALL.

The Seventeenth Convention of the National Christian Association is hereby called to meet in the Central Congregationalist church in the city of New Orleans, Louisiana, at 7:30 P. M., February 17th, 1888. An interesting programme has been arranged, able speakers have been secured, and three sessions will be held daily, closing with the evening of Feb. 20th. Seats are free and the public are most cordially invited to attend.

REV. J. S. MCCULLOCH, D.D., *Pres.*

REV. LEWIS JOHNSTON, *Sec'y.*

PERSONAL MENTION.

—Rev. Dr. Wm. Wishart was chosen moderator for the United Presbyterian Presbytery of Monmouth at its meeting Dec. 27. Rev. T. H. Hanna of the First United Presbyterian church is Superintendent of Missions in this presbytery.

—Rev. Mr. Hoyt and wife of Ware, Mass., celebrate the twenty-fifth anniversary of their marriage on the 22d inst., and invite their friends to spend the day with them, and enjoy a Christian visit. Mrs. L. M. Hoyt is an occasional contributor to the *Cynosure*. She and her husband have suffered much because of their convictions against secretism.

—Rev. David Thompson, of Monmouth Presbytery, now eighty-two years of age, a sometime contributor to the *Cynosure*, fell down the stairs at his home a few days ago from which he sustained a broken arm and strained back and limbs. At the time of the fall he was carrying a lighted lamp, which was broken and extinguished. This aged minister is the father of Miss Annie Y. Thompson, of the United Presbyterian Egyptian mission.

—A letter from Wellesley, Mass., was received Saturday morning bringing the unwelcome news that Miss E. E. Flagg, author of "Between Two Opinions," was by a hard fall suffering from a fractured hip. All the *Cynosure* readers will join heartily with the resolution adopted by the N. C. A. Board, soon after the news was received, expressing sincere sympathy for our afflicted and suffering friend.

—A letter from Bro. Leadbetter received Monday informs us more particularly of the accident that has befallen Miss Flagg. While returning home Wednesday afternoon from Wellesley Hills she slipped on the ice and fell heavily. The serious injury which resulted will confine her closely for perhaps two months. Secretary Stoddard will probably go East in a few days, as directed by the N. C. A. Board, to arrange if possible so that Miss Flagg can begin a good work in Boston for New England and the W. C. T. Union, so soon as her recovery is assured, and for that end our readers will join us in fervent prayer.

—Dr. E. P. Goodwin of the First Congregational church, Chicago, preached last Sabbath a discourse on the twentieth anniversary of his pastorate. He referred to the 197 members who had died during this period and paid the following tribute to the memory of Mr. Carpenter: "I will name a few of them, not in the order of their death, but in the order of their age in the church. First of all is one whose name is more intimately interwoven with the early history of the church than that of any other; one without whom this church could not have been founded when it was under so favorable circumstances. I mention the name of Philo Carpenter, which is enshrined in all our hearts."

—Among the good deeds for which the memory of Dr. J. B. Walker will be loved and blessed is a donation to the Humane Society of Illinois. The organ of the Society, the *Humane Journal*, acknowledges this gift thus happily: "The Illinois Humane Society desires to tender its respect to the memory of the late Rev. J. B. Walker, D. D., who died March 6th last, in the eighty-second year of his age. In his will he bequeathed a legacy of $250 to this Society. In looking over his labors through sixty years of public life, and noticing the important positions he has filled as editor, writer, teacher, lecturer and pastor, we find he was a man of active brain and natural energy of character, and lived a great and useful life. He was an intellectual giant among men; he possessed a benevolent nature; he had no children, but adopted many needy ones; thirteen of these bless his memory. For fifteen years he was a resident of Wheaton, Illinois, and a professor and lecturer in both the College and Theological Seminary, and pastor in the [College] church at that place. Prominent among his virtues was his humane desire for the suppression of cruelty to animals. This sentiment of humanity pervaded his whole life and shed its benign influence on all occasions of opportunity to do in this behalf, and in this, 'he being dead yet speaketh,' for we notice in his will that he made a munificent bequest to the Wheaton College, with the condition that its President should preach, or cause to be preached, once a year, a humane sermon for the benefit of humane societies and their work. This Society confidently hopes that all preachers now in the full tide of influence and work will take thought by this example. If each should preach, only once a year, a sermon to benefit humane societies, a vast amount of good would emanate from the pulpit to strengthen the cause of humanity."

THE HOME.

HUGUENOT HYMN.

[Sung at the first Protestant worship held in Versailles Palace, November 2, 1879.]

Great God, to thee my heart upsprings,
And joyful sings,
Thy glory raising;
Unawed by kings,
With hands and voice
I will rejoice
In grateful praising!

I'll worship toward thy holy hill,
And love thy will,
Thy mercy singing;
Thy truth shall fill
My soul with joy;
My powers employ,
Sweet tributes bringing.

From every foe thy hand shall save,
And from the grave
Thy power shall take me.
Let Satan rave;
Thy Word is sure,
And shall endure;
Do not forsake me!

Thy Word, O God, my joy and pride!
There's none beside
Love's wondrous story;
'Tis magnified
Above thy name;
With loud acclaim
I'll spread its glory.

In paths of trouble when I walk,
With thee I'll talk;
Thou wilt revive me.
Though lions stalk
With dread alarms,
To thy strong arms
Their roar shall drive me.

Rev. Dr. A. T. Pierson of Philadelphia, in sending the above hymn, writes: "I translated this 138th Psalm, keeping as near as I could to the meter and style of the French Huguenot version. It seemed to me you would be interested to publish it from its historic associations. I subjoin the first verse from the French, that you may see the original. Dr. L. W. Bacon translated this verse, I believe, originally:

"'Il faut, grand Dieu, que de mon cœur
La Sainte ardeur,
Te glorifie,
Qu' a toi, des mains et de la voix
Devant les rois,
Te psalmodie.'"

—*N. Y. Observer.*

THE MARKED BIBLE.

We will introduce our reader into the drawing-room of a well-furnished house in London. A priest is in conversation with a lady, whose desponding aspect and downcast looks may well have suggested the words that he has just uttered, "You are depressed; you have allowed your mind to become morbid; do not let this continue, but try to shake it off."

The lady looks up a little less hopelessly, and seeing that his words are taking effect, Father B. continues in a soothing tone, "There is to be a concert to-day; go to it, you need rousing."

Following the advice of her counselor, Mrs. A. found herself on the afternoon of the same day in the St. James' Hall, where the concert was to be held. She had not been seated long in the rapidly filling hall before she noticed the absence of all musical instruments, and, greatly surprised, she inquired the cause.

"There is to be a concert here this evening," replied the lady whom she had addressed, "but this afternoon Mr. C. is going to give a Gospel address."

"Oh, then I have made a very great mistake!" exclaimed Mrs. A., "I cannot stay for this, I must go at once." She rose hurriedly, hoping to be able to leave before the speaker, who had just stepped upon the platform, should begin, but at that moment a number of umbrellas behind her seat fell down. Confused at the slight disturbance of which she was the cause, and not willing to become the center of observation, she quietly sat down.

"This is exceedingly unpleasant," she thought, "but it is too late now, and after all I need not listen." Soon, however, her whole attention was absorbed. The evangelist was declaring, as an ambassador for Christ, a message of love and forgiveness from God, a present and immediate salvation, "for he that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life, but the wrath of God abideth on him." (Jno. iii, 36.) There were ears that remained dull, and hearts untouched; for the same story has been repeated many hundreds of times, and to some it was so familiar that they wearied of it; but to Mrs. A. the Gospel came in all its freshness—to her it was good news indeed. The Holy Spirit was opening her understanding that she should believe the Scriptures, and find the Gospel what it really is—"the power of God unto salvation."

The address over, the lady went up to the speaker and anxiously asked—

"How may I be sure that all you have been saying is really true?"

"Have you a Bible," inquired Mr. C. "Never mind," he added kindly, "look over this one, and you will see for yourself." Turning to John v. 24, he made the inquirer read the words which had been underlined, "Verily, verily, I say unto you, He that heareth My word, and believeth on Him that sent Me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life." And again, "These things have I written unto you that believe on the name of the Son of God, that ye may know that ye have eternal life." (1 Jno. v. 13)

Mrs. A. did not possess a Bible, but as they parted a Christian present at the meeting pressed his own into her hands, begging her to read over and over again those passages which were marked, adding, "May God bless it to your soul." And He who "is able to do exceeding abundantly above all that we ask or think," fully answered the prayer.

It was not long before Mrs. A. was visited by the priest. "Well," he said, as he glanced at the changed expression of the face before him, "I need not ask how you are; I can see how well my remedy has succeeded!"

Very quietly and gladly Mrs. A. told her visitor of the afternoon's mistake and how it had ended.

"Ah," exclaimed Father B. with vehemence, "I see how it is—you have been among heretics! I will not stay to argue," he added, rising, "but I will send one well able to refute the errors into which you have fallen." And he angrily withdrew.

"The entrance to Thy words giveth light; it giveth understanding unto the 'simple' (Ps. cxix, 130.) It was by the Word of God that Mrs. A. had learned that she was lost; it was by the Word of God that she had found Christ, in whom her heart's desire had been satisfied. Of what avail, then, the arguments of even the most able, unless supported by that Word?

"True to his promise, Father B. sent one who was considered to be very well up in all matters of controversy, and a long time was spent by him in trying to convince his hearer that she was blinded by heresies. But while he was endeavoring to try to win her back by every subtle persuasion within his reach, she was seeking, in prayer, for strength and wisdom to speak to him of eternal life; for from the moment that he had entered her room, and she had remarked his pale, emaciated face and evidently failing strength, she had been convinced that as the flower of the grass his life was passing away, and "the grace of the fashion."

The conversation ended, the young priest rose to go; but as he did so, Mrs. A. laid her hand upon his arm, and, "Now," she said, "will you listen to me? You are ill—dying."

But though he listened, there was no response. "Faith cometh by hearing, and hearing by the Word of God." She would give him that Word, she thought, and taking her Bible, with its marked pages, and telling him how God had blessed it to her soul, she said, "Take it, and should there ever be a time when you would like to speak with me again on these things, send and I will go to you, wherever I may be."

Some months passed, when one morning, as Mrs. A. was preparing to leave London for Eton, in order to bring her son back for his holidays, a messge arrived, begging her to come to the young priest, who was very ill.

"What can I do? What ought I do?" she thought. "My child is expecting me." It was difficult to decide between the love of a mother's heart and the sense that she ought to obey the summons. But nature prevailed. "A day can make no difference," she mentally reasoned, "and I can go the first thing to-morrow." And so the doubtful question was settled.

Mrs. A. lost no time in starting the following morning for the monastery, where the young priest lived. But one glance, as she stood at the half-opened door of his room—the stillness too unmistakable and the figure of a sister of mercy kneeling in prayer was enough; he was gone, for death had waited not for the opportunity which she had lost; and looking upon the mute lips, which but yesterday could have answered the question which now she was obliged to put to a stranger, her whole soul bowed itself in anguish. "His soul! oh, tell me about his soul!"

The sister of mercy rose, her cold composure contrasting with the earnestness of the visitor. "I will tell you," she replied; "he died cursing you, and cursing your Bible."

Could this be so? Was it possible?—was it to curse her, and let her hear his dying breath curse her marked Bible, that he had sent for her yesterday? But this was all the sister of mercy had to say; there was nothing more she would tell, and she withdrew.

And now amid her newly-found happiness, a shadow as of death fell upon Mrs. A., who could not escape from the remorse which overtook her as she mourned over her delay in answering the request of the dying man.

Some time afterward she left England for the continent. When there, she was one day surprised by the announcement of a visitor with whom she was unacquainted. "You will not know me," the lady hastened to explain—"you will not recognize me?"

Not as she was then dressed, was the sister of mercy recognized. She had long sought, but until that moment fruitlessly, for Mrs. A., for her conscience was burdened under the sense of guilt in having taken part in the lie which was framed respecting the death of the young priest. He had not died as she had said—cursing the Word of God. No, indeed, but rejoicing in Christ as his Saviour, and resting in his finished work. Dying, he had pleaded that those around him would give the Bible back to the one who had given it to him, with the message that he blessed it and blessed her. In obeying her superiors, the sister of mercy had kept all these particulars from the lady's knowledge. But she had lived only to obey the voice of the Church of Rome, and she herself had sought to win salvation by works of charity and human righteousness, little knowing the utter ruin of man and the hopelessness of presenting works, however fair, wrought by a sinner, before a holy and sin-condemning God. (See. Is. lxiv, 6.) She knew neither God's love in giving Jesus to atone for sin, nor eternal life as God's free gift. (Jno. x, 28,) consequent upon the finished work of Christ. (Jno. xix, 30.) She knew nothing of "the love of Christ which passeth all knowledge." (Eph. iii, 19.) And how could she? The words of God were to her a strange and unknown language! But when the marked Bible fell into her hands, led by God's Holy Spirit, she studied it. Like light, its divine truths shone in upon her heart, dispelling its darkness, till by faith she, too, learned to rest in the salvation wrought out by the Son of God, "whom God had set forth to be a propitiation through faith in his blood" (Rom. iii, 25,) and to see herself "accepted in the beloved" (Eph. i, 6).

One who was thus sensibly brought nigh to God could not long remain amid ignorance and superstition of the system which keeps the sinner far from God, or teaches him to trust in rites and ceremonies, ordinances and works, as means of salvation and approach to Christ. In laying aside the robes of her sisterhood, the ex-sister of mercy is desiring to serve God acceptably, and this not in the vain hope of winning the salvation of her soul, but because God has given salvation to her, and to him she would yield her body a living sacrifice, which is her "reasonable service." Thus man's wisdom ended in foolishness, for "there are many devices in a man's heart, nevertheless the counsel of the Lord shall stand." (Prov. xix, 21.)

Reader, having read this true account, which is of recent occurrence, now take the Word of God, and see if there be not, even to-day, a salvation for lost sinners as perfect as it is divine, and "may God bless it your soul."—*Words and Weapons.*

ONE OF MY HEROES.

"Even a child is known by his doings." It was years ago, and I was in a New England country town, called there to speak for the Woman's Foreign Missionary Society. Resting at a farmhouse, a little fellow, in the glory of first pants, came into the room, and, after looking me over, announced, "I've got the heathen woman's friend, I have." Of course I thought at once of the paper of that name, so I replied, "Do you like the little paper, the *Heathen Woman's Friend?*"

"Of course I like *her;* she 'longs to me, and she ain't *paper, neither.*"

"What is *she*, then? come and tell me about her."

"Well, you jus' come out o'doors, and I'll show her to you;" and he led the way. Through a long yard, a gateway, and another yard he hurried me, till, pausing beside a stake to which a cord was tied, he pointed, "There, don't you see her, 'the heathen woman's friend?'"

My eyes followed the cord, and the other end was tied around the leg of a silver-gray *hen*, which was

clucking and scratching in a most motherly fashion for the chickens around her.

"Don't she look like the heathen woman's friend?" asked my little entertainer.

"I don't think I quite understand; you will have to explain this to me," I said.

"Well, you know 'bout mission bands, don't you? You see I'm one of 'em, and we are going to get a lot of money. Jimmy Lake and John Jones have got a missionary hen, and papa gave me one. My Aunt Fanny, she said I'd better call mine 'The Heathen Woman's Friend,' and so I did. We set her on some eggs, and how many chickens do you think she hatched?"

It seemed impossible to count the restless little things, but looking at Benny's beaming face, I said, "Oh, a dozen, I hope."

"Oh, she did better than that! We set her on thirteen eggs, and she hatched *every one.* Don't you think she's 'the heathen woman's friend?'" he asked triumphantly.

Further questioning drew out the statement that, "Papa is to buy all the chickens that grow up, and I'm going to put all the money into mamma's mite box. Don't you guess 'twill burst the top out, and may be the bottom, too?"

In talking with the mother, I learned that considerable influence would be brought to bear, by older brothers, to test Benny's missionary zeal, and she promised to write to me the result, which I give in brief. The "friend" brought up the brood, with only the loss of one chicken, and when the dozen were sold they made a nice sum, and Benny was told that he was under no obligations to give more than the price of one to the missions. However, Benny was firm; "I promised 'em to the Lord, and I won't be mean enough to cheat him;" and though he was teased and taunted, he held on. "I can't lie to the Lord," and every cent was given as promised. —*Selected.*

THE WHITE DAYS OF WINTER.

The white days of winter, darling,
When softly the snowflakes fall,
Till a royal garment of ermine
Folds tenderly over all.
Field and hillock and valley,
Hushed in the sweetest sleep,
For the snow comes down from our Father,
His loving charge to keep.

Under the snow-robe, darling,
There is wonderful brooding heat,
That is taking care of the daisies,
And saving the next year's wheat.
And we'd have no flowers, dearest,
When the spring's green days come back,
If the white days did not bring us
The feathery flakes in their track.

The swift, white day, my darling,
When the sleigh bells' merry chime
Is echoing o'er the roadway,
Is the fun and frolic time.
But the still white eve, my dearest,
Is sweeter to you and me,
When we have the song and story,
And the prayer at the mother's knee.

Our little home, my darling,
Oh! whatever wind may blow,
The south with its quiver of sunbeams,
The north with its flakes of snow.
Our little home, my dearest,
Is under the dear Lord's care,
And we fear no ill nor sorrow,
Lovingly sheltered there.

—*Margaret E. Sangster, in Public Ledger.*

GOOD COUNSEL FOR BOYS AND GIRLS.

To one of his daughters at school Bishop McIlvaine gave the following counsel:

"Don't cultivate, dear N——, with any companion, that sort of violent friendship which leads to a sort of confidential communication which cannot be made known to your parents. Be very particular as to whom you allow to be very familiar with you, as your near companions and friends. First, know well the person, before you allow a close intimacy; and the moment you see anything wrong in a companion, think what effect it should have on your intimacy. Learn to say No, decisively to any request or proposal which your judgment tells you is not right. It is a great thing in a child to learn to say No, when it is right to do so. Make it a rule to hear nothing from any girl which you may not be allowed, and would not be willing, to tell your dear mother. Be careful to let nothing interfere with your regular private prayers and reading of the Scriptures and labor to give your whole heart and life to God.—*Sel.*

TEMPERANCE.

WHY DON'T THE CHRISTIANS HELP?

BY MRS. ESTHER T. HOUSH, NATIONAL SUPT. PRESS DEPT. W. C. T. U.

The words were intense with pleading. I shall never forget how all else paled into insignificance before that cry of a soul just on the border of the Heavenly Land. The pleading of a sister, beloved. She thought a great pit lay in the paths of men, and they were constantly falling in. The green grass grew up to its edge, the flowers drooped over. It had no barriers, or lights of warning. "There," she would call, "the dearest friend I had slipped in, and you never tried to stop him. And a boy went over, and you never told him there was a pit there. Can't you save that girl?" she cried. "Oh! the world goes by, the great thoughtless world, and it jostles people in. Where are the Christians? Where are the Christians? *Why don't the Christians help?*"

"If I could live," she said in calmer tones, "if I could live, I would spend every day of my life keeping people out of that pit. I would build a wall so high no little child could climb over, or I would cover it so deep that none could fall in." Then looking at me with eyes luminous with the light of the world beyond, she clasped my hands and said, "Sister, sister, won't you *try* and *keep people out of that pit?*"

It has come to me far over the years, and a power I cannot resist impels the sending out of her warning cry, with the hope that some one may be saved from the pit by the friendly hand of the one who reads it. Brothers, sisters, we know the pit is there, right in the way of life. *What are we going to do about it?*

Is it a pit grassed over, flower-decked? Do birds sing in the archways, and beautiful visions tempt beyond? The pools that offended the sight are bridged over. The great pit is made respectable by law. It is the High-License saloon. Christians, have you uttered no warning cry? Where are the danger signals? Must the young men, the pride of our lives, go unwarned? Will it be less a death of manhood if buried beneath the costly Moloch? Will the home be less shadowed because the tax that made the saloon lawful, swelled the State's resources?

But the danger lies not only here. Look, opening on every side, quicksands of impurity! Nay, we see not, we cannot believe there are pits there. Yet who that reaches them, comes up the same? Perhaps the steps were impure pictures and stories, hidden books, idle conversation, foolish company, sinful amusements. They were such little steps, just down a plane outside of mother's or father's care, where the Sunday-school did not reach, and away from the teacher's guidance. Such little deviations from the right way. But the boy "went over, and you never told him there was a pit there," and you never tried to "save the girl."

What can be done to make safe paths for our children? is the great question of to-day. The friends of education are building a wall of knowledge so high that a little child will not climb over to the pit of ignorance. Warning lights are burning all along the way that science treads. Are the Christians as aroused to see that the Sunday-schools and the churches stand shoulder to shoulder with the teachers on this question?

In some States the people are to decide whether or not their boundaries shall be freed from the curse of the saloon, the distillery and the brewery, whether a wall shall be built between the home and the enemy of home, or the pits of temptation still be open to lure unwary feet. In this hour of decision, "where are the Christians?" The battle will be sharp, and victory must depend much upon the acts and influence of the Christian men and women.

Does the fact of only 200,000 Christian women banded together in the Woman's Christian Temperance Union, to defend the home from the saloon by organized effort—which means right home training, right education of head, heart and hand, and righteous laws enforced, that shall both warn the young feet away from the pits of temptation, and in time take away the temptation itself—touch not your heart, oh, Christian woman not yet enrolled in the glorious army? Where are the millions of mothers and home-keepers who can arise in the majesty of womanhood and say, "The saloon shall no more tempt our sons and destroy our daughters?"

The emergency of the hour, the knowledge of our national and social danger, call for action. To-day we can help; to-morrow it may be too late.

Dear Christian brother and sister, "won't *you* try and *keep people out of that pit?*"

TEMPERANCE IN SOUTH AFRICA.

A late copy of the *Cape Mercury*, published at King William's Town, Cape of Good Hope, contains an interesting narration showing the progress of the temperance reformation among the natives of that colony. It appears, according to the *Inter Ocean*, that the people of Chief Siwani's tribe were the first to agitate for the removal of the canteens (sutling houses licensed to sell liquors) from their locations. In this they were successful, and it was found by experience that the restrictions placed upon the traffic, though falling short of total prohibition, were highly advantageous to the tribe.

It was recently reported among them that the government, as a revenue measure, was about to abrogate the restrictions placed upon the traffic within the proclaimed areas. This caused much excitement among them, and was the occasion of the assemblage of a large meeting of Siwani's people, June 22, in front of the court house in the town, to represent their views to the magistrate, and through him to the government.

That orderly meeting of dusky natives, but recently emancipated from the thraldom of barbarism, eloquently pleaded for the protection of their homes from the destroying influence of the drink, which is the curse of civilized man, formed a scene of pathetic interest to all who feel the pulse-beat of philanthropic sentiment. If the government does not heed such earnest appeals as were there made, then the white people who rule the colony should first of all be made the subjects of future missionary labors.

An old chief, named Mabope, was first to speak. They asked the government to take the liquor from their homes, and it had done so. He trusted it would now listen to their plea and not bring it back again. He wanted liquor kept as far away from the black people as possible. Sevise, a son of Siwani, said they looked to the government for protection. They were all agreed as to the good that had followed since the canteens had been closed, and they did did want the white man's liquor brought near their locations again. He was not speaking, he said, as a total abstainer, but he spoke for the good of his people.

The statement of Mema, son of a principal councilor, was to the effect that the women as well as the men were addicted to the drink habit. "When the canteens were among them," he said, "their wives spent all their time at them, and they had no wives." If the wives of civilized white people should fall into like habits of dissipation, the men would speedily organize W. C. T. U. societies for the suppression of the evil. The dark colored sisters, however, turned the tables on the men when they were given opportunity to speak. Nopodi, wife of a notable, said the women were losing their husbands and being ill-treated through drink; but since the canteens had been closed they had been happier, and had become prosperous and contented. Another woman bore testimony to the evil effects of drink, and concluded by saying that she "had almost become tired of being thrashed when the canteens were near them." That sort of experience would make even a white woman "almost tired!" A number of women spoke to about the same effect.

Mr. Dick, the local magistrate, closed the conference by saying that he would present the matter to the government, and that he believed it would be a good day for the natives when strong drink could no longer be sold to the black man. This was greeted by signs of earnest approval by the assemblage. Altogether the incident may be noted as an indication that the tidal wave of temperance is reaching all shores.—*Sel.*

It is easy to be nobody, and the *Watchman* tells how to do it: Go to the drinking-saloon to spend your leisure time. You need not drink much now, just a little beer or some other drink. In the meantime, play dominoes, checkers, or something else to kill time, so that you will be sure not to read any useful books. If you read anything, let it be the dime novel of the day. Thus go on keeping your stomach full and your head empty, and yourself playing time-killing games, and in a few years you will be a first-class nobody, unless you should turn out a drunkard or a professional gambler, either of which is worse than nobody. There are any number of young men hanging about saloons just ready to graduate and be nobodies.—*Scientific American.*

John Bright, while believing absolute prohibition, for the present at least, impracticable, says in a recent letter: "I suppose all men will admit that it would be a great blessing if the manufacture, sale, and use of drinks which intoxicate were abolished."

Massachusetts' drink bill last year was $37,000,000.

RELIGIOUS NEWS.

WORK FOR THE SWEDISH CHURCHES OF CALIFORNIA.

MINNA ST., SAN FRANCISCO, Cal.

EDITOR CHRISTIAN CYNOSURE:—In reply to your kind note, I only wish to say: Our work is increasing; would we had more laborers; may God send them. We have in California only four ministers; we ought to have many more. The Swedes, as well as other nationalities, are moving into the State in large numbers.

What we need, and what we propose to do, I dare not mention. I am now trying to start, in every community of Swedes, a Society of Christian Endeavor. Its members are to give the Lord one-tenth of all their earnings, weekly. Each month payments are to be made to such objects as: Foreign Missions; Home Missions; Our Colleges and Seminaries; Our Parochial School; Paying for good papers and periodicals for gratuitous distribution; Tracts for same; Church Extension; Liquidating church debt where most needed.

Its members are to visit all the sick and needy, bring the blind to church at least once a week, etc.

Pray for us. Work with us. We need to be up and be doing. I fear I am not more than one-tenth awake. Pray the Lord to make me fully awake. Fraternally, J. TELLEEN.

CALL OF THE EVANGELICAL ALLIANCE.

The Conference lately held in Washington made a deep impression on the country. It was remarkable for its numbers, character and earnestness.

There was an extended discussion of the dangers to our national life. The great resources of the Christian church—so largely unused—were fully considered. All present felt that new and remarkable opportunities existed for bringing the practical teachings of Christ to bear upon the social problems of the times.

It was shown that active co-operation of all Christians was absolutely needed and easily possible, not only without interfering with the work of any church, but distinctly helping forward that of each.

A deep impression of personal responsibility grew out of these discussions, and the members left with the conviction that wise and prompt action should be taken.

We, therefore, venture to suggest that in each city, town and neighborhood, pastors of all denominations, and such laymen as they may select, be invited to meet and carefully study the needs and problems of their special locality. This may include such organized visitation as shall give a certain knowledge of those who do not attend religious services, and as far as possible the reasons which keep them away. It is especially desirable to devise plans for winning the confidence of working people. Such visitation can readily include a knowledge of the sick and deserving poor, the number and location of saloons and places of ill repute, and all the evil influences that affect the moral character of the community. Such study will draw Christians into closer sympathy, and will so reveal needs as to stimulate earnest and united action, by which alone the desired work can be effectively done. As the value of the work will depend chiefly on its continuance, we suggest that permanent organizations be formed, and, in order that they may be mutually helpful and that they may co-operate in the prosecution of moral reforms and in the defence of cherished and endangered institutions, we invite such organizations to become branches of the National Alliance.

Documents will be furnished on application to the General Secretary.

W. E. DODGE, *President.*
JOHN JAY, *Ch'n. Ex. Com.*
JOSIAH STRONG, *Secretary.*

47 Bible House.

—Evangelist Moody began his work in Louisville, Ky., Jan. 8, with four meetings Sabbath day. The aggregate attendance was fully 12,000. Mr. Moody expressed himself greatly pleased with the careful preparations made for him, and said he had never spoken in so large a building as that erected for him, in a city the size of Louisville. The capacity of the Tabernacle is between 5,000 and 6,000 people.

—Much dissatisfaction is reported among the colored churches of Louisville because special services have been arranged for their race apart from the whites during the Moody meetings to be held here this month. Revs. W. H. Chambers and W. H. Venable, prominent colored ministers, have begun agitating the matter, and the executive board has decided to refer the matter to Mr. Moody.

—The revival services at Chicago Avenue church will be continued this week, with E. W. Bliss to preach every night. Mr. Charles Tatman, a young evangelist from the East, has been assisting pastor Goss with great success in this revival.

—Rev. John G. Fee rejoices over sixty-one additions to the company of the disciples at Camp Nelson, Kentucky, fifty-one of them upon confession of faith, mostly out of the school; also ten conversions at West Union, with some moving of the waters at Berea.

—There are 100,000 more inhabitants and eleven fewer churches below Fourteenth street, New York, than there were ten years ago.

—In the Theological Seminary at Richmond, Va., there are sixty students, colored men, one-fourth of whom are preparing for missionary work in Africa.

—London has a population of 5,416,006, and the sittings in the churches afford accommodations for 1,903,509, which perhaps is about one-half of the adult population. Of these sittings the Established Church furnishes 49.5 per cent. and the free churches 50.5 per cent.

—The Church of England Committee on Intemperance, on motion of Archdeacon Farrar, in convocation, was recently instructed "to take into special consideration the demoralization and destruction of various native races in the British Empire and its dependencies by the introduction and sale of intoxicating drink."

—At the late celebration of the Lord's Supper by the Second Washington, Iowa, United Presbyterian congregation, Rev. W. C. Williamson assisted the pastor, Rev. J. R. Logue, and twelve new members were received.

—IraB. Sankey, the singing evangelist, has returned from England. He will rest in New York for three weeks, and then start on a trip through the Southern States, holding revival meetings in all the principal towns. He will not return to England until next May, when he will inaugurate an important evangelical movement throughout England, Scotland and Ireland.

—In regard to the statement that the Unitarians and Universalists are looking toward Japan as a mission-field, the New York *Observer* quietly comments: "These two bodies have made so little progress at home that we presume they sigh for more encouraging fields."

—About twenty of the richest residents of the City of Mexico have been fined under the law forbidding religious ceremonies and observances in the streets, they having placed small altars with lighted candles on the balconies of their houses, on the occasion of the feast of Our Lady of Gaudalupe.

—In Kochi, Japan, the city occupied by the missionaries of the United States Southern Presbyterian church, work was begun only two years ago. Now there is a Presbyterian church of over two hundred members. The gain in the whole of Japan for the last two years has been seventy-five per cent.

—Bishop Parker, who succeeded the martyred Bishop Hannington in the East African mission, has opened the new Church of St. Paul, Kisututine. Some English missionaries and several hundred native Christians were present. The Rev. A. D. Shaw, in describing the service, says that the people not only brought corn and other products as offerings, but so much money that the bags and plates were too small to contain it, and so it was poured into the font, which was half filled with coins. The collection amounted to 565 rupees, equal to $229. On the next day sixty-three candidates were confirmed in the church, and there were 150 communicants. Two days afterward Bishop Parker started with the Rev. J. Blackburn for Mambria by an intirely new route through a yet unknown country.

—A press dispatch from New Brunswick, N. J., says that a meeting of the ministers of that city has been held, and the plan advocated by the Evangelical Alliance recently held in Washington for more thorough work in bringing people into the churches and purifying the city spiritually and politically adopted. The churches will appoint committees, who will canvass the entire city after the manner of political canvassers, and afterward will devote their attention to those who attend no churches, to the end that they may be brought under Christian influences, believing this will effect great reform and be the means of electing better men to local offices.

—The following bequests to religious and educational institutions are contained in the will of the late David Whitcomb, of Worcester, Mass.: American Board of Commissioners for Foreign Missions, $25,000; Massachusetts Home Missionary Society, $25,000; American College and Education Society, $5,000; Congregational Mission of New York, $5,000; Doane College of Nebraska, $13,000; Carleton College, Northfield, Minn., $14,000; American Home Missionary Society of New York, $10,000; American Home Missionary Society of New York, $5,000, to be used in the South and among the Indians and Chinese of this country; Worcester City Missionary Society, $1,641.50; Amherst College, $10,000, to establish a Whitcomb scholarship fund.

—One by one the Roman Catholic religious orders which were driven out by the May laws are being readmitted or recalled into Prussia. At Breslau the Ursulines have received from government permission to open a boarding school and high school for girls. At Fulda the Ministers of the Interior and of Cult have jointly permitted a renewed settlement of the Franciscans of the stricter observance on the Frauenberg. At Dusseldorf the Clares have been permitted to return to their old convent. Similar permission has been given to the Ursulines to return to Fritzlar, whence they had to fly to France in 1874. The Benedictine nuns, of Fulda, have sold their property in France and returned to occupy their former convent and church.

LITERATURE.

There is a large and attractive variety in the table of contents of the *Century* for January. Its subjects embrace an authoritative account of the formation of Lincoln's Cabinet in the history by the President's private secretaries, with many unpublished letters; Mr. Kennan's startling record of personal investigations of "Russian Provincial Prisons"; Professor Atwater's valuable and practical paper on the "Pecuniary Economy of Food"; an illustrated article on "The Catacombs of Rome" by Rev. Dr. Phillip Schaff; in the drama a biographical sketch of John Gilbert, with portraits by J. W. Alexander; in art and literature a critique and personal sketch of John Ruskin by Mr. Stillman, with an excellent portrait for the frontispiece of the number; in sport "An Elk Hunt on the Plains" by Schwatka, with drawings by the younger Inness; in travel "The Upper Missouri and the Great Falls" by E. V. Smalley, illustrated; in fiction contributions by Cable, Eggleston, Stockton, and by the author of "Sister Todhunter's Heart," by H. S. Edwards; four pages of war aftermath; letters on Industrial Education in the Public Schools from superintendents who have tried it; in sheer fun, a play by Mark Twain entitled "Meisterschaft"; shorter articles on "The American Book"—a plea for international copyright by Mr. Cleland of Indianapolis; on "A Southern Man ahead of his Time" (J. R Pettigru); on the Piedmont Exposition; on "Hawthorne's Loyalty," etc., etc.; and a large variety of poems from different parts of the country. It is a superb number.

Whittier's beautiful poem telling the legend of "The Brown Dwarf of Rugen," will delight all the readers of *St. Nicholas* for January. We are glad to note that the conscientious poet explains his use of an old legend. It is illustrated by the frontispiece and other drawings by E. H. Blashfield. An interesting character-sketch by Richard M. Johnston is called "Poor Mr. Brown," and a cleverly suggested lesson is enforced. There is a novel article telling of "The Amusements of Arab Children, by Henry W. Jessup, with life-like pictures by Harry Fenn. "How the Yankees came to Blackwood," by Louise Herrick, amusingly represents the panic caused by the capture of a Southern village, and has characteristic sketches by Kemble. Nora Perry has a poem, "Balboa," which is well illustrated by Frank Day. "What did the Butcher Boy Say?" is the first of a series of "Housekeeping Songs," set to music.

Some years ago a company of infidels began the publication of a periodical called "Man," in which they attempted to propagate their baleful sentiments. In December a fine monthly began to be issued from New York, called "*Woman.*" It is a handsome magazine with an attractive and artistic cover, and among its illustrations has portraits of Dinah Mulock Craik and Jenny Lind Goldschmidt. "The Astor Library," "The Swedish Nightingale," "Home Decoration," and "Woman in the Brahmo Somaj" are articles well deserving attention. The departments for mothers, daughters, the household, societies for Christian work, etc., are helpful and suggestive, but some of the stories are too trashy to be redeemed even by a good moral.

The *English Illustrated Magazine* gives us some bright pictures of the old Exeter road out of London, a highway full of history in the days of the coach. The illustrations picture old English buildings and scenery in such free and happy style that we seem set back a century or two in them. The old city of Antwerp has some choice portions of its private history sketched by Katherine S. Macquoid, and a no less pleasing article tells of the attractions of Southern Tyrol.

Interesting articles in the *Library Magazine* of December 31 are: Secret Societies in the Two Sicilies, by E. Strachan Morgan; M. Pasteur and Hydrophobia, from *Chamber's Journal;* In the Land of Beer, from *Cornhill Magazine;* Courses of Reading, by James Payne; The Hanging of Pictures, by Charles L. Eastlake. The *Library Magazine* is clubbed with the *Cynosure* for $2 10 per year for the two.

The first Annual Report of the New York State Board of Arbitration is a valuable document for which the *Cynosure* is indebted to Mr. B. Tunnicliff. It is valuable as a history of some New York strikes in 1886.

LODGE NOTES.

District Assembly 49, K. of L., New York city, has re-elected James E. Quinn Master Workman. Mr. Quinn was one of the delegation of four that was sent to make argument before Governor Oglesby in behalf of mercy for the anarchists.

Mr. Powderly denies the reports that he is opposed to the Reading strike, and has directed that the entire matter be presented to the general executive board of the Knights of Labor, who as yet have received no official notification of the trouble.

The printers on all the French papers in Quebec are on a strike for nine hours' work and increased pay, which was refused. The papers denounce Cardinal Gibbons for supporting the Knights of Labor, and approve Cardinal Taschereau's views.

Mrs. Leonora Barry, the general investigator of the Knights of Labor, has issued a circular letter to the female members of the order wherever found. It deals with the subject of the condition of working women and girls, and strongly advocates the expenditure of money for education instead of strikes.

A letter of Cardinal Taschereau was read in all the Roman Catholic churches of Quebec Sunday strongly advising all Catholics not to enroll themselves in the society of the Knights of Labor, and, if enrolled, to withdraw as soon as possible. At the French Cathedral, after the reading of the letter, the official clergyman strongly charged the congregation to obey the letter, and classifying those who belonged to the Knights of Labor as imbeciles.

Intelligence comes from Madisonville, Madison county, Texas, that a body of armed citizens calling themselves "Reformers," shot and killed Bill Bolo and then hanged Red Paige and another man, whose name is not known. Alf Whitten, a friend of Bolo, was attacked and driven from the town. Bolo and his friends were in favor of maintaing the saloons. Sheriff Black has applied to Governor Ross for troops. A state of terror prevails.

And now there is a row over the bronze commemorative medals of Mr. Beecher [Henry W.], ordered by the "Memorial and Executive Committee of the Grand Army of the Republic of King's county." The medals were to be sold at a dollar and a half each, or something such. They fell flat, metaphorically speaking. The caster of the medals applied for the balance of his bill. The response of Mr. Phillips, the treasurer of the committee, was that the committee had sunk $250 in "the devilish things" and had no more money. They could get no one to touch them — that is to say, "the devilish things."—*Catholic Review.*

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SUBSCRIPTION LETTERS.

The following have made remittances of money to the *Cynosure* from Jan. 3 to 7 inclusive.

J W Modlin, J G Laughlin, S M Stuckey, Mrs S Branch, C W Bennett, O N Hall, J F Icke, J Stubblefield, A M Paull, Mrs R Park, M A Fowler, C North, T Corliss, S P Miers, W E Killips, Rev J Telleen, Mrs J A Knight, W J Flacy, M B Nichols, Mrs T S Couch, J W Suidter, J W Barnlund, J Mathews, J Remington, J H Murray, J Osgood, C Follett, M Fitch, A C Jennings, J Lautz, J E Bristol, A Cowley, J C Hood, J Dorcas, J Motter, H W Clapp, E W Hicks, W O Shaw, Rev D Yant, E Smith, M Zimmerman, J Hawkins, J S Burrell, A Krunn, A J Loudenback, Mrs M F Carr, O H Tucker, A Steel, D Van Deventer, Rev W S Fulton, M M Duff, W W Blanchard, L R P Hall, C Denham, J Compher, S Bell, O Sholes, J W Knestrick, W Vine, T J McHenry, C G [illegible] son.

NOTICE.

The first volume, paper bound, of Scottish Rite Masonry has been forwarded to subscribers. The second volume, paper, and the cloth bound copies will follow in a few days.

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No. 3			68
Winter No 2			82
Corn—No. 2		48¼	49
Oats—No. 2		32	36
Rye—No. 2			62
Bran per ton			14 75
Hay—Timothy	9 50	@15	00
Butter, medium to best		16 @	30
Cheese		04 @	12¼
Beans	1 25	@ 2	40
Eggs		19 @	20½
Seeds—Timothy	2 30	@ 2	46
Flax			1 43
Broom corn		02½@	07
Potatoes per bus		60 @	90
Hides—Green to dry flint		05½@	13
Lumber—Common	11 00	@18	00
Wool		10 @	35
Cattle—Choice to extra	5 20	@ 5	80
Common to good	1 50	@ 4	90
Hogs	4 25	@ 5	85
Sheep	2 30	@ 4	80

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Flour	3 20	@ 5	60
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Spring		91¼	94
Corn		59 @	63
Oats		37 @	46
Eggs		23 @	25
Butter		15 @	34
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HOME AND HEALTH.

THE EXHAUSTIVENESS OF CITY LIFE.—There are advantages in city life, but there are results that lessen the gains. It is not merely that there are risks from sewage gas and from crowded rooms, but from numbers that hinder interest. City life brings out the ingenuity of man, but there is a great exhaustion of vital power. There is constant wear and tear of the system by the multiplicity of things claiming attention. Think of the committee meetings to be attended, of the multiplied agencies demanding attention; of the fierce competition for existence; of the strain put on men of small capital by the existence and advertising power of large houses; of the many sights compelling thought; of the paralysis sometimes produced by the mightier work to be overtaken; and the difficulty of making oneself felt amid the moving crowds of the city. Then add the lateness of the hours the shops remain open; the amount of gas used and bad air breathed; the rapidity with which every customer has to be attended to; the distances it is necessary to travel, on trivial business frequently, in a city; the hurrying to catch trains; the complex engagements to be met, and it must be confessed that city life is most exhaustive. The drafts on nervous energy are constant. There is great excitement, and the loss caused is not so readily repaired as in the country. The air is not so pure. It has been vitiated by bad odors from every source breathed and re-breathed; there is no ozone in it. This accounts for the sense of lassitude so many experience. The superintendence of country toil or actual work has a more restorative influence than city work. Agriculture has been thought beneath many, and it has thus been left to lower minds, as though the best cultivator of the land would be one who had least cultivation of brain. To what, however, do men of leisure and competency so readily turn as to farming? It is evidently the normal state in which pleasure and profit are best combined. Man was not intended to be a mere machine to get money. The growth of cities means that men live rather to gain wealth than to produce it. Men may make money there, but at what a cost it is! How much is lost! Some say, "No. There are these advantages in town: that lectures, services, and amusements can be more readily reached." Nearly all could be gained in the country under better management.—*Sel.*

GOOD LOOKS AND WALKING.—We are often twitted as a nation with the fact that our women, beautiful as they are in the first years of womanhood, have not sufficient stamina to keep their good looks when the cares of matrimony arrive. One reason given is that American women never take walking exercises, and here is a lady writing to the Savannah *News* that there is no reason why the average woman should not add tenfold to her enjoyment of life and of out-of-door living by cultivating the noble art of walking. "A delicate woman, properly dressed, and who knows how to walk, can do ten miles of a summer afternoon without injury, when an equivalent amount of other exercise might produce serious injury. Walking is the natural and normal exercise, and hurts no woman who sets rightly about it. A woman who is unaccustomed to vigorous walking in order to become a good pedestrian should look first to her shoes. These should be broad across the forward part of the foot, offering not the least obstruction to the free movement of the toes. The heels should be low and broad, and the shoe should fit rather snugly about the heel and instep. The full dress equipment should weigh upon honest scales no more than two and a half or three pounds and should hang from the shoulders without any band pinned or buttoned or laced about the waist. No woman can walk in a corset. The walker must be comfortable enough to be unconscious of her attire. A hat that shades the eyes is in order. So prepared, try any distance that does not prove fatiguing as an initial experiment. It will probably be from a mile and a half to two miles, and must be walked at a brisk pace, three miles and a half an hour being a good limit. When this can be done without backache or foot weariness, and a well woman ought to have no difficulty at her first trial, increase the distance during the leisure days of the summer vacation daily, maintaining the same gait, and fifteen miles a day for a week or fortnight in succession, twenty-five miles a day on any occasion that demands it, will be found within any ordinary capacity with a month or six week's training."

A TERRIBLE DEATH.—Mrs. Marie Katlier, a German woman, of Topeka, Kan., was horribly burned Dec. 15, and died from her injuries. Mrs. Katlier discovered that the oil in her lamp needed replenishing. She blew out the flame, as she supposed, unscrewed the top of the lamp, and proceeded to fill the lamp from the oil can. An explosion followed, she was instantly enveloped in flames, and died a terrible death.

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FARM NOTES.

COAL AND WOOD ASHES.

Wood ashes are excellent for the hens to scratch in and pick over, as they contain bits of charcoal and other materials, but for the dust bath the coal ashes, sifted fine, are best. The coarser portions, however, may be thrown where the hens can get at them, so as to provide gritty material in cold weather. On the hen house floor, or under the roost, fine coal ashes provide an excellent absorbent and prevent loss of the droppings. Wood ashes being alkaline sometimes cause sores on the hens when used for dusting.

When you sell your produce by sample show a sample that the goods will equal.

A mistake made by many farmers is wintering more fowls than the quarters will accommodate. Nothing so soon engenders disease.

Ohio will hold one hundred farmers' institutes the coming winter, and Wisconsin has arranged for eighty-two.

Don't force your hens to lay themselves out by giving too much stimulating, egg-producing food, especially if your birds are worth anything.

Dr. Hoskins says that the discovery of the Wealthy apple has extended profitable apple culture at least one hundred miles farther to the north.

Few farmers give that attention to their horses' feet that they should give. Most men rub and curry well enough, perhaps, and many take great pride and plenty of time in smoothing the horse's hide; but seldom is it that they think of that most indispensable part, the horse's feet, and stop to give them that little attention and inspection that is almost daily necessary.

There may be some old building standing about your premises or a corner in your barn or some out-house which could be fixed up without much trouble or expense to answer the purpose of an ice house, if you have not such a convenience already upon your farm. Those who have tried it only know what a convenience a good supply of ice is during the hot months of summer.

WARM WATER FOR STOCK.

The subject of warming water for stock during the cold weather is just now occupying the attention of farmers. The experiments made are interesting, and the results are almost universally reported in favor of the use of the warm water. A correspondent of the *American Cultivator* sums up the evidence on the subject thus:

Stock kept in warm stables require warmer water than if they are kept in cold stables, so that this subject is doubling in importance. A cow kept in a warm stable and turned out to drink ice-cold water, 32°, being a temperature of over 60° lower than that of the system, makes a great contrast, which must give discomfort to the animal and loss to its owner. The profits of farming are so small that it becomes necessary that all leaks should be looked after, even the small ones, and especially the larger ones, like the one under discussion.

In the reading of five agricultural papers and in conversing with many farmers I find all are unanimous in the opinion that our stock should be provided with tepid or warm water, but the degree of temperature to which it should be raised becomes a question upon which writers do not agree, though none seem to know or are positive, varying in their opinions from 50 to 113 degrees. An average opinion seems to be from 60 to 80 degrees. It is also agreed by all that in warming the water a saving is made in the feed if nothing more. Nearly all believe there is a saving in flesh, milk, and the manure pile, in addition to the feed.

I have seen but one estimate of the value of feed saved daily per cow, and that was eight cents, which would amount to several millions of dollars in every State yearly, a sum worth saving; and this sum, be it remembered, is net gain, after the expense of warming the water is taken out. One writer says that he drew all the water that forty cows drank for one winter one mile from a spring, rather than have them drink from a river near by, and he thought it paid him well.

The result of an experiment at an agricultural school in France showed an increase in milk of one-third, the water being warmed to 113 degrees. Other parties claim an increase of from 20 to 30 per cent. At the Agricultural College in Kansas an experiment resulted in the increase of milk 8½ per cent the water being warmed to 65 degrees. Another experiment in France showed an increase in milk of three pints daily per cow by warming the water instead of using pump water.

Professor J. P. Roberts, of Cornell University, says: "The water consumed by two sets of cows, containing three animals each, was weighed for a period of thirteen days. One set drank an average of 110 pounds of cold water each day per cow, and the other set an average of 120 pounds of warm water per cow each day." I have another statement that cows will drink one-third more when water is warmed to 80 degrees than they will at 32 degrees, and that the milk will increase one-fifth to one-fourth and without deterioration. Another statement: "A cow that makes six pounds of butter a week on cold water will make seven pounds if the water is warmed." As milk is from 80 to 90 per cent water, it is well to look after the quantity, quality and temperature of the water consumed.

A few years since a Mr. Dancel communicated to the French Academy of Sciences an experiment to show the increase of milk by the increase of water consumed. He found when the same kind and amount of food was liberally moistened it produced more milk than when fed dry, and the milk was adjudged to be of as good quality. Again, Mr. Dancel asserts that the yield of milk from cows is in direct proportion to the quantity of water taken. He also says that cows which habitually drink less than twenty-seven quarts of water per day are necessarily poor cows. Such cows will give from five to seven quarts of milk daily, while cows that drink fifty quarts prove to be excellent milkers. This experiment was tried in the summer.

This subject is fraught with much importance to farmers, and it should receive due consideration. Here is an open field for some inventive genius to devise some apparatus for the warming of water for stock which shall combine four qualities, cheapness, durability, practicability, and safety. There are a few devices for this purpose already before the public which no doubt have merits.

AN UNDISCOVERED COUNTRY.

For many years traditions and occasional reports obtained from traders and ranchmen have been repeated, regarding the wonderful mineral and agricultural resources of central and northern Montana, which has been *terra incognito*. Statements from prospectors who occasionally ventured into this country verified to the fullest extent the reports regarding the unbounded wealth of the Territory, but the great uncertainty and expense of transportation has heretofore prevented any development of this district. Recently a great change has taken place. The extension of the line of the St. Paul, Minneapolis & Manitoba Railway through this Territory and the announced policy of the Company to, in every way, aid in developing its resources, mineral and agricultural, will cause a great transformation in the next few months, from which those who get in first will derive the greatest benefit. An elaborate detailed map, with description of the country, can be secured upon application to C. H. WARREN, General Passenger Agent, St. Paul, Minn.

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In closing his letter he writes: I now look back through an interval of fifty-six years with a conscious sense of having been governed through the "Anti-Masonic excitement" by a sincere desire, first, to vindicate the violated laws of my country, and next, to arrest the great power and dangerous influences of "secret societies."

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NEWS OF THE WEEK.

WASHINGTON.

Congressman M. A. Foran said Wednesday that he and all other Randall Democrats would unite with the Republicans in Congress for the defeat of any bill framed in accordance with President Cleveland's anti-tariff message.

It is understood that General Bragg, of Wisconsin, will receive the appointment of minister to Mexico, and that ex-Congressman Stockslager will succeed Mr. Sparks as commisioner of the general land office.

The Corean Embassy, Pa Chun Lun, Minister Plenipotentiary, and his several secretaries and interpreters, arrived in Washington Monday night and are staying at the Ebbitt House, where they have engaged a large suite of rooms.

COUNTRY.

The draft-horse war in Illinois has terminated in a victory for the Percheron breeders. The State Board of Agriculture voted to retain a separate classification in the premium list for that breed, as distinguished from the general grouping of French draft horses, which will not be permitted to exhibit in direct competition with Percherons.

The first satisfactory observation through the Lick telescope was made Saturday evening at San Jose, Cal. The sky was clear, the weather cool and no rain. The big telescope was first pointed at nebula in the constellation of Orion and the observation was very satisfactory.

A dispatch from Helena, M.T., Jan. 7th, says in some sections of the territory the cold during the past twenty-four hours has been almost unprecedented. At Belgrade yesterday the spirit thermometer was 52 degrees below zero, the coldest night since 1865. All freight trains are abandoned. Passenger trains going West are from twenty-four to thirty six hours late. No reliable returns have been received as to the condition of stock throughout Eastern Montana. Before the present storm cattle were in excellent condition and well prepared for winter, but stock men are uneasy, and a fortnight of inclement weather would result in serious losses. The thermometer ranges from 14 to 41 below zero, with an average of a foot of snow on the ground.

A conference was held Saturday night in Jersey City between representatives of the various trades involved in the Reading strike, and it was decided that the men should be ordered out of the Wyoming mine. This action, it was said, would practically stop work in the anthracite coal region. A prominent member of District Assembly 49 said yesterday that the Knights had fully made up their minds to fight this strike to the end, and would make no attempt now to secure arbitration. Closing the Wyoming mines, he added, would result in thousands of men being thrown out of work from want of fuel to run factories and mills.

Attention has been called by Judge Spear, United States district judge at Savannah, Georgia, in his charge to the grand jury, to the conflict between the federal and State laws on the subject of the liquor traffic, the State prohibiting and the federal government granting licenses for the sale of liquor. It is suggested that a memorial be addressed to Congress on the subject.

For the season of 1887 the total production of corn in the United States was 1,456,000,000 bushels, value $640,000,000; of wheat 456,000,000 bushels, value $309,000,000; of oats 659,000,000 bushels, value $200,000,000.

An unsuccessful attempt was made near Ottumwa, Iowa, Friday night, to rob the express car of the west bound train on the Chicago, Burlington and Quincy railroad.

The Pennsylvania Railroad miners' train, carrying 500 men returning from work, was wrecked at Shamokin, Pa., Jan. 4. A sill was wedged on the roadbed. This is the third attempt to wreck the train. The miners are very angry and threaten vengeance. No person was seriously injured. The miners riding on the train are all Knights of Labor working at mines paying their price. They do not understand the animus of the wreckers, but believe they are some dissatisfied parties who desire a stoppage of mining in the whole region.

An embryo volcano is said to have been discovered near Zollarsville, Pa. Dense smoke is reported to be issuing from the ground, and hot lumps of clay have been thrown up.

A premature blast on the new railroad near Laurel Run, Pa., Thursday, killed four Italians and badly injured seven others.

A span in the new central viaduct, now being constructed at Cleveland, fell Thursday. It was ninety feet long and eighty-five feet above the ground. A large car on which there were supplies was pushed off the end of the span by accident, and in falling it knocked braces and beams out of place, and the span went also. There were eight workmen on the span when it fell, two of whom were killed and all injured.

The navigation building at the Brooklyn Navy Yard was destroyed by fire early Friday morning, entailing a loss of $200,000. Many valuable maps, plans, and designs were burned.

The Board of Trade of Wichita, Kas., has passed resolutions announcing that it has caused a searching investigation to be made throughout Southwestern Kansas for the purpose of ascertaining the extent of the suffering there during the cold weather this winter with the result that not one case of death by freezing or starvation has occurred. The resolutions strongly denounce the authors of the false and sensational reports, which were given such wide circulation in the East.

It is stated that no Reading collieries are being worked and that the strike is more serious than acknowledged by the officials. The shipments of coal are scanty, and reports are current of furnaces shutting down for want of fuel. The demand for coke has materially increased. Albert Stevens, chairman of the miners' joint organization at Pottsville, has, by request, telegraphed *Bradstreet's* that 20,000 Reading mine workers and 18,000 railway employes are out on the strike. There are no indications of a speedy settlement.

FOREIGN.

This has so far been one of the severest winters on record in Austria. Cases of death from the effects of exposure are reported daily in Vienna. The water supply is beginning to fail. The ice in the Danube has reached Vienna. The Platten-See is frozen over for the first time in many years.

The sentence of two months' imprisonment passed upon Wilfrid Blunt for having addressed a proclaimed meeting at Woodford has been confirmed by the court to which an appeal was taken.

The Pope's speech to the pilgrims is regarded as distinctly putting an end to the idea of conciliation with the Italian government:

An 1,800 ton bark, believed to be an American vessel, has been wrecked at the entrance of Waterford (Ireland) harbor. Her crew, consisting of twenty-five persons, were all drowned. The vessel is supposed to be the ship Eureka, Captain Southard, which sailed from San Francisco Aug. 10 for Queenstown, with a cargo of wheat, and which ran by Queenstown in a gale.

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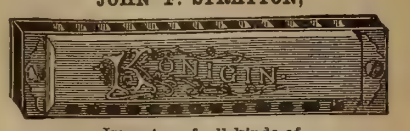

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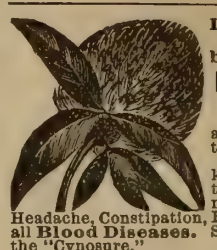

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The confirmation of Mr. Lamar of Mississippi as Justice of the Supreme Court last Monday was not unexpected. The vote was close—32 to 28—but the party lines were not so closely drawn as is usual on such test votes. The three Republicans who voted for the confirmation had it in their power to defeat it. The reports of the debate in executive session show that the Democrats were either so confident of their case that they did not care to discuss it, or else they "feared the people" should they attempt a defense of Mr. Lamar's rebellion record. That record was made the ground of Republican objection. It was enough; for, if every other public office may be given up, to the Supreme Bench should be admitted only those whose lives have been clear of so great a transgression.

"It is the unexpected that always happens" is as good for a political proverb, as for the Chicago police when anarchists are to be executed. Our Washington letter notices the character of Carlisle's committee on the liquor traffic. The anti-prohibitionists all regard it "safe," a good committee to smother any troublesome bill. But their very confidence may help to defeat their object; and a special to the *Inter Ocean* the other day shows how uncertain are the predictions based on these hopes: "The anti-prohibitionists are a good deal concerned at the prospect of legislation this winter, and they have some ground to fear that Congress may pass a law which shall either provide for an experiment for the prohibition law in the District of Columbia, or for an extreme high-license bill. The apprehension on their part exists not because it is believed that there is a majority of either house which absolutely favors prohibition in itself, but because it is believed, with considerable reason, that in view of the temperance agitation which now prevails in many sections of the country, there will not be enough opponents of prohibition who have the courage of their convictions to defeat such a measure. It seems impossible to one acquainted with the opinions and habits of public men here to think that a prohibition law, even for the District of Columbia, could be enacted; but queer things have happened in politics, and the timidity of Congressmen on the subject of temperance agitation is just now one of the most striking peculiarities of public life."

Now that the paternal side of our government is being invoked to furnish the people with a postal telegraph, we should not fail to understand the subject as thoroughly as possible. Can the government furnish us so efficient a service as private corporations? The post office department is always appealed to in reply. Our mail service is verily a wonder, whether we view the amount of work performed or its accuracy and promptness. But in the transmission of money through the mails, the various methods of registry, postal notes or money orders, are quite behind the express companies, who furnish a cheaper means, one just as safe, easier of collection, and in case of loss in transit much more convenient to replace. The efficiency of the express companies in this particular must not be overlooked in the argument for increase of the government service.

The spirit of union is yet moving among the churches. Not only are the North and South branches of the General Assembly Presbyterians sending out committees of conference to shake hands over the ineffaceable color line, but the United Presbyterians and the Associate Reformed Presbyterians, whose headquarters are at Due West, North Carolina, have also been exchanging proposals of union. On the last Thursday of 1887 committees from the United Presbyterian General Assembly and the Reformed Presbyterian Synod met in Allegheny City. There were among the number Rev. Drs. Harper, Reid, D. W. Carson, McAllister, McFeeters, and J. R. Wylie. No bar to the union of the denominations was met until the question of civil government arose. The committees adopted a joint report stating the general harmony of the churches, and the divergence of opinion respecting the authority of Christ in the State. These tentative proposals of union seem to foretell ultimate union, which ought to be accomplished without in any way relaxing the tension of doctrinal statement or daily practice respecting flagrant evils.

The terrible storm of last week may have been often equalled in severity; but years have passed since its like was known, and thousands are exposed now in a region where scores were ten years ago. As the region of blizzards and cyclones becomes more thickly settled these tremendous energies of nature will have more victims. But in Minnesota where these storms were so fatal years ago the growth of settlements seems to have produced favorable changes. The thermometer indicated a lower temperature in that State than in Dakota, but there are few fatalities reported. Out of this storm, dreadful as are its results, have come such accounts of heroism and devotion that we can see how brave and faithful a people are filling up these Dakota prairies. No clime of perpetual summer has the natural advantages which help produce such a race.

Our northern storms may help us sympathize with the hapless Chinese, stunned by their immense losses, of life, lands and goods, by the overflow of the Yellow River. One-sixth of the province of Honan, "the garden of China" is now a vast lake; the rest of the district is overrun with wretched refugees who escaped with nothing but their lives. In two other districts no less than three thousand large villages were engulfed in so short a space that scarcely any of their miserable inhabitants could escape. An extent of country as large as New Hampshire or Vermont is covered, and the sluggish government is bestirring itself to dig two immense canals to draw off the waters. This will give occupation to thousands, but what shall be done for the starving millions, who are utterly beggared and depending for subsistence upon charity? Must the death list of the flood, which already numbers, it is believed, hundreds of thousands, be equalled by that of the famine?

Sullivan, the Boston bruiser and wife-beater, having been accorded a professional interview with the Grand Master of English Masons, which was intended to be profoundly secret, the Grand Master is in a petty rage, because, like his other profound secrets, it got out. Some of the papers have as little regard for his feelings as if he were not Grand Master and Prince of Wales, and it is even said his queenly mother has written him a reproving letter for encouraging a brutal man and a brutal sport. The London *Truth* says of the affair: "The Prince of Wales and his set are furious that publicity should have been given to the visit which he paid to Sullivan's boxing exhibition. It was expressly stipulated that this private show-off, before Royalty, should be kept quite secret, and fervent promises were made by the pugilist's associates that they would not let the function transpire." And the *Herald of Peace* adds with great significance: "It may be easily believed that the Prince and his *entourage* are annoyed—not at what they have done—but at the unintended and unexpected publicity, and consequent public indignation which have resulted. And this raises the query—whether other questionable exhibitions may have received the successfully secret patronage of Royalty, unknown to the public and the press."

AMBIGUITY IN RELIGION UNPARDONABLE.

BY PRES. H. H. GEORGE.

Ambiguity means the use of a term or phrase in two different senses. There is always danger of confusion when it is used. But if a person were writing a treatise on science or philosophy and should use a term, such as "idea," or "reason," susceptible of two distinct meanings, he might avoid confusion by clearly explaining that such words were used in one meaning in Part I, and in the other in Part II. I say, such might be done and no damage result.

Business men might use the words, "money," "capital," "stock," etc., in two distinct senses, provided they always explained in what sense they used them. But in matters of religion no such double terms can ever be allowed. There is only one sense to genuine religion; everything else under the name is a falsehood and a deception. Double-dealing is but the practical carrying out of double meaning.

The worst objection that can be laid against the Masonic fraternity is its varied and changing and ever-accommodating use of the term "religion." To one man the system is presented as a religion that will purify him, even make him free from sin, and prepare him for the "grand lodge above;" to another whose liberality is unbounded, as a religion that will take into its embrace "Chinese, Arab, savage and brother Briton;" and to another, who says that he is a Christian, as no religion at all—only a benevolent institution. One member of the order can say it is all the church I want; another, it is no church at all.

It is no more than will be admitted to say that the system was designed to be for the accommodation of all shades of belief. It was framed to be a sufficient religion to all those who have no other and want no other; and no religion to those who would scruple to give up their accepted forms of belief.

In order to catch upon that religious consciousness that exists in all men, the founders have represented it as a religion. Mackey says "it is a religious institution." Again he says, "The religion of Masonry is theism." They have made prayer a prominent service in all their meetings. They give great prominence to the Bible; hold funeral services for the dead, and give a religious meaning to all the symbols they use. To suit a class of men who are the enemies of religion, who are haters of it and are prejudiced against it, they leave the essence of religion out; drop out the name and person and character of Christ, assuring such that it is just as good for the Mohammedan and Jew as for the Christian; and to a third class who have some conscience about religion they explain their allusions as only sym-

bols; they don't mean religion at all: to such the ceremonies of Masonry are only "ancient and accepted" rites.

If such a varied use of terms and accommodating practice could be allowed anywhere else, in the sacred realm of religion they ought not to be and must not be tolerated. More than all the other evils of the order put together I view that the greatest, yes, a a hundred times the greatest, that makes it a pretense for religion when it is not a religion at all; that attempts to put a false religion in the place of the true one, to satisfy men with a so-called religion that cannot save! "There is no other name given under heaven nor among men whereby we can be saved," but by the name of Jesus.

If that fraternity will take off its religious mask, quit praying, quit parading the Bible, quit holding funeral services, and plant itself wholly on charity and benevolence, it will have removed one of its greatest dangers to the world. If men should be deceived in a proposed benevolent scheme it might be bad enough—yet many have been in insurance companies and various confidence games, and it was only a loss of money—but to be deceived religiously is fatal; it is a soul deception; it has an eternity of consequences. Men ought to tremble at the thought of playing religion, of pretending to give light to a poor, lost, ruined sinner, and of making a farce of the solemn scene of death, and the more dreadful reality of the resurrection.

There cannot possibly be more soul safety to a member of the Masonic order than to a man who is a member of a bridge company or a railroad or insurance company. But these latter associations never pretend to provide salvation for the soul. They do offer to men chances to make money, to provide for the body; but they never presume to prepare them for the life beyond. They can do just as much for a man's future as a secret society can, and that is, *nothing!* Then let the society say so, pretend so, act so, and declare itself as only a benefit to men in this life.

I do not say that this pretence of religion, this everybody-accommodating method and aim in religious rites and services is all the objection I have to these orders. I could enumerate their useless, unauthorized, heartless and horrid oaths; also their misnamed, mistaken and misdirected benevolences; also the obstructions they put before the progress wheels of both church and state. But I do say, for the sake of immortal souls who are going down to death and to the awful judgment of God thinking and believing that they are saved by its pretended religion, they ought to give up this *hollow pretence.* If it sends souls to an endless hell, will they not quit shamming, quit playing religion? The awful realities of death and the resurrection will tear the mask from such farce-like scenes as Hiram Abiff, and sober, thoughtful wise men ought to consider such facts now and retrace their steps.

Deception is bad enough anywhere; but at no point has it such awful consequences as in religion.

Then I close as I began, that double meaning and double dealing in religion are absolutely unpardonable.

Geneva College, Pa.

THE INDIANS AND THEIR LEADERS IN THE REBELLION.

BY HON. S. C. POMEROY.

[Concluded from last week.]

The frauds perpetrated upon the civilized Indians have been shown. Let us now see what Albert Pike did for himself while claiming to act for the Indians. In the House Document, No. 98, containing the report of the Congressional investigation, 1873, I quote from page 495 the following:

Question.—Were you acquainted with John T. Cochran?

Answer.—Yes, sir.

Q.—Were you acquainted with the contract he made with the Choctaws? [This relates to a 30 per cent contract for collecting their claim for ceded lands.]

A.—Yes, sir. *It was first made by me.*

Q.—What interest had you in it?

A.—Five per cent. I had that in the beginning and claim it still.

Q.—Please state to the Committee what you know about the "net proceeds" claim, and the Cochran contract under it?

A.—In 1854 I made a contract to prosecute the Choctaws' claims, as well as other claims, and they were to pay me 25 per cent. Afterward a new contract was made with Cochran for 30 per cent. In my absence this was taken in Cochran's own name. Afterwards I associated Cochran and myself on equal terms, and others were associated.

Q.—Was money paid to attorneys for negotiating these treaties?

A.—I think they got $100,000!

Q.—Are you aware that $100,000 was paid by the Choctaws, and $100,000 by the Chickasaws also?

A.—I did not learn anything about that except by odds and ends at different times afterwards.

Q.—Do you know anything about the $250,000 in bonds, appropriated by Congress?

A.—Those bonds were a part of the "net proceeds." I succeeded in getting an appropriation for, and I claimed my fee for services out of those bonds.

It must be borne in mind this appropriation was made March 2d, two days before the close of Mr. Buchanan's administration, and after Pike had decided to rebel. Five hundred thousand dollars were appropriated: $250,000 in bonds, $250,000 in gold.

Q.—Do you claim a fee in the whole $500,000?

A.—Yes, sir. I received in coin $5,000, in Confederate money $30,000. I paid out $9,000, leaving of that money $21,000 for myself; but there was more money than that paid.

Q.—To whom was it paid?

A.—Five thousand dollars to Colonel Cooper; $2,000 to J. B. Lewis. The $250,000 was paid by the Treasury, and part of it put into a bank in New York. There was a house out there with whom I made the arrangement to pay me one-half in coin, the other half in Confederate notes. Col. Cooper wanted some money and Williams paid him on my order. I never had a receipt, but have papers to show he got it.

Q.—Was Cooper, while acting as agent, interested in the Cochran claim?

A.—Yes, sir. He always claimed an interest in it.

(Document, page 497.)

Q.—Was you counsel for the Choctaws?

A.—Yes, I was counsel for the Choctaws, and I argued their case before the Committee of the Senate.

(See same Document, page 557.)

Allen Wright, sworn and examined.

Q.—State your age, residence and occupation?

A.—My age is 45; residence at Boggy depot. I am a minister of the Gospel.

Q.—Have you occupied any official position in the Choctaw nation?

A.—Yes, member of the Council, national treasurer, and principal chief.

(See page 559.)

Q.—What proportion of the $500,000 appropriated has been paid?

A.—Two hundred and fifty thousand dollars was paid: $250,000 in bonds were withheld.

Q.—Was *one half* paid to agents and attorneys who acted for you?

A.—Yes, sir.

Q.—Was Albert Pike one of the attorneys?

A.—He was. We did not know it. The first contract was made with Pike, but on account of his negligence he was shoved aside, and Cochran was employed.

Q.—Who paid the $100,000 over for the Choctaw nation?

A.—I did it.

Q.—To whom did you pay it?

A.—To John T. Cochran; according to the contract; we were to pay him $100,000.

Q.—By what right did you have the money?

A.—I was the national treasurer.

Q.—Where did you get the money?

A.—From the treasury of the United States.

Q.—Was that $100,000 ever paid back to your nation?

A.—It never was.

In bringing to notice the conduct of men who were engaged in the late rebellion, it may be observed that they were as good as the cause they were engaged in; and that, bad as that was, only a few men, comparatively, brought it about. Among the very worst acts I find these herein delineated, whereby an innocent and unprotected people confided to their agent and attorney all their interests, and were then deliberately swindled, impoverished, desolated.

This testimony is upon their own showing, under the solemnity of oaths; if indeed such men are at all affected by oaths. They have such a familiarity with oaths, taken in public and in secret, I cannot suppose they are controlled by any. These men, employed to help the Indian, defrauded him; pretending to be collecting a claim, they only prevented the payment; and for more than thirty years their conduct has kept the money from going to the Indian nation. Not until all their contracts were repudiated and new men employed, have they been benefited. In November, 1886, the Choctaws had their old claim adjudicated by the Supreme Court of the United States, and the claim for over two and one-half million dollars was allowed. Justice, long delayed, came at last. More than two full generations have died since they ceded their lands, and since the Government became indebted to them; but Congress has not yet appropriated the money.

Such being the record of Albert Pike and his Colonel Cooper up to the rebellion, it may not be amiss to follow them into the Confederacy, to see how they kept their faith with the new government. I shall quote the balance of my proof from "Records of the Rebellion, Vol. 8, and of series one," page 690, where appears this special order of the Secretary of War by John Withers, A. A. General, dated Richmond, Va., Nov. 22, 1861: "The Indians of the country west of Arkansas and north of Texas are constituted the Department of Indian Territory, and Brigadier General Pike is assigned to the command of the same." This shows that all of these Indians were under his command.

On page 697 we read:

RICHMOND, Va., Nov. 27, 1861.

HON. J. P. BENJAMIN, *Secretary of War*, SIR:—It will be unwise to refuse any Indian who may offer to come into our service. We now have 3,500, besides the Seminoles and others, increasing the number to over 4,000. And the Comanches and Osages I would employ in case of invasion. The Indian country demands to be defended against the Indians on the prairies west, and against the more villainous marauders of Kansas on the north. Provisions are cheap in the Indian country, so is forage and fuel. I wish for authority to organize not less than 7,500 of the troops. I am, very truly, your obedient servant,

ALBERT PIKE,
Gen. Com. Army of the C. S. A.

Judah P. Benjamin, Secretary of War, replied from Richmond, Dec. 2d, 1861: "The Department makes no objection, but on the contrary cheerfully assents to your mustering into the service as many companies of Indians as you can find arms for."

Under this order Pike proceeded to organize such Indians as he could get to enlist. Some stoutly resisted the effort to destroy their relations with the United States. Tribes became divided, and fought each other, not only, but made war upon other tribes. Pike thus destroyed the peace and prosperity of all the civilized tribes, and led them to forfeit all their annuities under promise to renew them with the Confederate government. He did go through the farce of making such treaties, Pike himself being, as heretofore, their legal adviser.

Before the great battle Van Dorn and Pike had with General Samuel R. Curtis at Pea Ridge, Ark., the most decisive of all the battles of that division of our army, Pike enlisted the Comanches, and other wild Indians from the plains, who, mingling with the worst of the other tribes, made an infuriated gang of savages, disgraceful to civilized warfare.

I quote, to sustain this, the following official note of General Curtis, dated Bentonville, Ark., March 13, 1862: "I visited Bentonville yesterday. Everything is quiet in the vicinity. During the battle we lost six guns, but we recovered all back and took five from the enemy. I have also taken a large number of small arms, which the rebels threw away. My loss of killed and wounded will exceed my first estimate of 1,000 men. General Pike commanded the Indian forces. They shot arrows as well as rifles, and *tomahawked and scalped the prisoners.*"

This official statement must fasten upon Albert Pike the disgrace of organizing a force to *scalp prisoners* and *tomahawk the dead!* Old Ben Wade heard of this, and his indignation kindled. He wrote to General Curtis to know if the account he had seen was true.

General Curtis, under date of May 21, 1862, wrote to Senator Wade. His letter was captured by the rebels, and is now found in "Captured Rebel Archives," Vol. 8, page 206:

BATESVILLE, Ark., May 21, 1862.

HON. MR. WADE:—I have the honor to lay before you the enclosed affidavits, from which it appears that large forces of *Indian savages* were engaged against this army at the battle of Pea Ridge. The warfare was conducted by savages with all the barbarity their savage natures are capable of. * * * Signed, SAMUEL R. CURTIS.

Then follow the affidavits. John M. Noble, 3d Iowa Cavalry testifies: "From an inspection of the bodies of the men of the 3d Iowa Cavalry, who fell in battle, I discovered that eight of the men had been scalped!"

Also one from Daniel Bradbury, 3d Iowa Cavalry: "I saw over 300 Indians scattered over the battle field, doing as they pleased; also about 3,000 Indians marching under General Pike!"

Colonel Cyrus Bussey of the 3d Iowa Cavalry states also, under oath: "After the battle I attended in person to the burial of the dead of my command. Of the twenty-five men killed of my regiment, eight were scalped, and the bodies of others horribly mutilated. These atrocities, I believe, were committed by General Pike's Indians!"

Nothing more need be added. I should not have produced this, but the facts set forth are at this day denied in all the lodges of the land.

In the rebel service General Pike had the same eye to money he had shown in the United States service. The following are portions of his letter to Hon. J. P. Benjamin, Secretary of War (See Vol. 8, Rebellion Record, p. 719.):

RICHMOND, Dec. 25, 1861.

I call your attention to the inclosed slip containing important news from the Indian country. I do not believe *Hopocithlayohola* has more than 2,000 or 3,000 men. [These were loyal Union Indians.] I want a force to disperse them.... When there last, I incurred debts, and left them unpaid. I received $20,000 in money notes. Our Congress has now ratified the treaties, and

appropriated money. I have the money to pay the troops, and $25,000 to purchase arms. This I think will keep the Indians in our service....The $445,000 placed in my hands was in large notes....I must go via New Orleans to exchange them and get small notes.

Signed, ALBERT PIKE.

I cannot pursue this subject farther at this time. To give all phases of this great rebellion and all instrumentalities, I have alluded to the part General Pike took in the contest. He left the Union service in the Indian Department with soiled hands; he came out of the rebel service with soiled garments.

When Milton saw the devil go out of Paradise, he spoke of a

"Lower deep—still opening to devour."

No man or devil can find "a *lower deep*," for him who defrauds the innocent, seduces the living, dishonors the dead, and adds perjury to treason! Such a soul must go down, with the weight of pyramids in everlasting piles of pressure on him, to darkness that has no morning beyond it, and not a star to relieve its night of human loathing and divine abhorrence.

Washington, D. C.

A HOPEFUL REVIEW.

As we review the past year in every field of reform the march has been forward and not backward. Relations have been constantly changing. The public has been learning, and that very fast. The two great questions, Prohibition and Labor, have come to stay. Both are forcing the lodge question to the front. The capitalistic press is daily denouncing secret labor lodges and that is a knife that will cut two ways. It is poor logic that will not work both ways. The anarchic adjunct to these labor lodges is opening the eyes of honest patriots. The resolutions of sympathy for condemned anarchism could only emanate from kindred organizations. The Chicago Central Labor Union must needs purchase a burying place in Waldheim cemetery for the worst enemies American labor ever had. Why should John Bandisch, a representative of the New York Federation of Trades, come all the way to Chicago to spread a floral wreath on the graves of the men who run up the red flag of anarchy against the old "Stars and Stripes?" Men still talk of Chicago boodlerism and of McGarigle's Masonic escape. If lodgery will do that in Chicago, will it not do so anywhere else? If the states attorney of Cook county can challenge a man off a jury because he belongs to the same lodge as boodler Varnell, may not an Anti-mason challenge a juryman in any other county for a like cause?

These and many other things are before the whole country. The line is also being drawn closer and closer on the lodge in the prohibition work. In every neighborhood Americans are showing up the affinity of the lodge and the saloon. Their sympathy and co-operation is so plain that no man or set of men can successfully gainsay it. The demonstration is seen wherever the liquor question is in politics or in the courts. The Lake Bluff meeting, where John B. Finch so bitterly assailed Rev. J. P. Stoddard was the beginning of a new chapter in anti-lodge agitation. Miss Willard's effort to shake hands with lodgery only adds fuel to the flame kindled at Lake Bluff. Our Belvidere resolutions against a coalition of temperance and lodgery found their way into the *Union Signal*, and lately the editor of the *Signal* felt called upon to interpret Miss Willard's annual address, assuring its readers "that the W. C. T. U. has no intention of affiliating with secret societies."

The tide is setting in. The people are more willing to listen to anti-lodgery than ever before. Nay, they are anxious that secretism should be discussed. The lodge is straining every nerve to side-track the agitation. Many of us are anxious to know what is to be done in the coming campaign? Does the death of John B. Finch divorce the Prohibition party and the lodge? But it is a great deal easier to ask questions than to answer them. One thing is certain; the lodge system in the United States is on trial. It may get a political postponement or a change of venue, but by and by it will go to the jury and be settled at the ballot-box.

A READER.

THE W. C. T. U. AND THE KNIGHTS OF LABOR.

Rev. Joel Martin, an eloquent Wesleyan evangelist of Hillsdale, Michigan, writes a kind note of remonstrance to the *Union Signal*. In his labors in hundreds of localities he finds a strong sentiment of protest and regret that some of the W. C. T. U. leaders "make so much of an organization from which so many excellent people hope so little." He says:

"Please allow me to express through the columns of your able paper my honest conviction on an important subject. I deeply regret the effort being made on the part of some of the leaders of the W. C. T. U. to commit that organization in favor of the Knights of Labor. Many of the friends and enthusiastic supporters of the W. C. T. U. have for months feared that this effort was being made, but have hoped they were mistaken. There is now no longer any room to doubt, as the words of Mrs. Hobart, who recently addressed the convention of the Knights of Labor at Minneapolis, are too plain and positive to be misunderstood. It must be remembered that this lady was commissioned by the National W. C. T. U. to bear greetings to the Knights of Labor. She spoke as a representative of the W. C. T. U. women of the land. These are her words: 'I bear you greetings and words of cheer from 250,000 white-ribbon women, who have faith in you, and in *your organization*.' This effort to thus commit this large number of loyal Christian women in favor of this secret labor organization, I regard as a serious mistake. It will result in evil in various ways. It will have a tendency to dishearten and alienate from the organization a large number of noble, intelligent Christian women of strong convictions who are religiously opposed to secret societies on general principles, and to the Knights of Labor for specific reasons. These women will not consent to have said of them, and for them, what they cannot indorse. They have no faith in the Knights of Labor organization, and are unwilling to be presented to the world in a false light. Then there are thousands outside the W. C. T. U. organization who believe in it, and support it, and have hoped for much from it, but who cannot and will not approve any movement to commit it in favor of the Knights of Labor. The W. C. T. U. organization is a strong body of loyal women, but it cannot afford to divide its members and alienate its friends and supporters by encouraging what many of these members and supporters, from religious and conscientious principles, oppose."

Miss West, editor of the *Signal*, refers Bro. Martin to Miss Willard's annual address at Nashville, as an assurance that "the W. C. T. U. has no intention of affiliating with secret societies." We all rejoice in the condemnation of secretism, bravely spoken by Miss Willard. May she and other noble women repeat the testimony again. Prohibition cannot succeed part open and part secret.

REFORMERS AND PRAYER.

BY W. T. ELLIS.

A message was sent to Luther that Melancthon was dying; he found him presenting the usual premonitory symptoms of death. Melancthon aroused, looked Luther in the face, and said, "O Luther, is this you? Why don't you let me depart in peace?" "We can't spare you yet, Philip," was the reply; and, turning round, he threw himself upon his knees and wrestled with God for his recovery for an hour. He went from his knees to the bed and took his friend by the hand. Again he said, "Dear Luther, why don't you let me depart in peace?" "No, no, Philip, we cannot spare you yet," was the reply. He then ordered some soup, and when pressed to take it, Melancthon declined again, saying, "Dear Luther, why will you not let me go home and be at rest?" "We cannot spare you yet," was the reply. He then added, "Take this soup, Philip, or I will excommunicate you." He took the soup, soon regained his wonted health, and labored for years afterward in the cause of the reformation; and when Luther returned home he said to his wife, with joy, "God gave me my brother Melancthon back in direct answer to prayer." The walls of Luther's study were said to be "stained with the breath of prayer." All Bible reformers have been marked men of prayer. The Bible says more on the subject of prayer than most any other single subject, and it is our only way of approach to God. Our source of spiritual wisdom, the only infallible sign of being right with God, is communion with him and power to prevail with him in prayer; and yet you may look through all of the holiness literature and religious papers of the day and you will find but little said about prayer. There is no end to theory about holiness, church organizations, the way to raise money, the coming of the Lord, the Sabbath question, the saloon question, etc., etc., and little or nothing about prayer. Here we have common ground with all Christians to begin upon (except a few hair-brained fanatics that think their inanities of more account than God's power); and we venture that a spirit of prayer is the greatest need of the church and this sin-cursed earth to-day. There are thousands of vaporing talkers about salvation to-day that cannot watch with the Gethsemane Jesus one hour; but they are ever ready to give the "sacrifice of fools" in "vain talk," and fill their belly with the east wind while they "cast off fear and restrain prayer." The strength of a cause is to be measured only by the power it has with God in prayer, no more and no less. God's promises are valueless unless worked out in the soul by *fervent, effectual prayer*. Christ never taught to simply believe, and rest in a dead faith for our souls, our children, or the world; but by precept and example he ever taught not only to ask, and believe, but to seek and TO KNOCK. The latter is taking the kingdom of heaven by violence. Thus did Abraham, David, Jeremiah, Daniel, Jesus, and all New Testament saints, and every man of deep spiritual power in the world. It is only the faith that comes through the effectual, fervent prayer that avails much, or anything, with God and man. If one-half had been written and exhorted on the subject of prayer, that has been on the theory of a dead faith for purity and power; if instead of jumping around and singing religious ditties, and claiming the fullness of God when little fruit could be seen, the church had been taught to tarry at Jerusalem until they were endued with power from on high, God's Holy Ghost power would have fallen to shake the world and bring in everlasting righteousness. "Sow to yourselves in righteousness, reap in mercy." It is time to seek the Lord till he comes and rain righteousness upon you." The whole church needs driving to their knees, and keeping there until God, by a cyclone of spirit power, "stands them upon their feet," to be swift witnesses against all sin, casting down all the powers of hell, and crowning Jesus Lord of all, who baptizes with the Holy Ghost and fire, in answer to Pentecost prayer alone.

Los Angeles, Cal.

THE SECRET EMPIRE.

THE PATRONS OF HUSBANDRY.

Students of politics who are studying the decline and fall of the labor party may find the story of the career of the National Grange, Patrons of Husbandry, lately in session at Grand Rapids, Mich., an instructive one. An interesting account of the rise and decadence of the grange was given not long since to the *Inter Ocean's* Washington correspondent by the man who organized it. The story was told our readers years ago, but in this new form many will see it for the first time.

In December, 1867, William Saunders, a Freemason, then and now connected with the United States Department of Agriculture, and six other men interested in husbandry, met in a small building in Washington and formed the National Grange, Patrons of Husbandry. They perfected a regular organization and prepared to extend the grange to every State in the Union. Its growth during the first five years was unprecedented in the history of any secret society. In 1875 there were granges in nearly every State and Territory in the Union, and about 25,000 local granges were in good standing when the annual meeting was called to order in Charleston in the fall of that year.

Mr. Saunders, who had been the Master during the first five years of the life of the society, declined a re-election in 1872, but was chosen chairman of the executive committee. This committee had control of the finances, and they were well managed. For the information of the Charleston meeting, Mr. Saunders prepared a financial statement, which showed that the grange had on deposit with the Farmers' Loan and Trust Company, of New York, $95,000 in United States registered 6 per cent. bonds, besides something like $45,000 in other funds. This money came from the collection of per capita taxes and the charge of $15 which was made to every grange when a charter was granted. The headquarters at Washington were conducted upon business principles. The secretary was paid an annual salary of $2,000. Thirty-two clerks were kept constantly busy, and they were paid salaries which insured competent men. Besides this, a monthly journal was published, which was the organ of communication between the National headquarters. Every subordinate grange in the country received a copy of the paper each month, so that every member of the order might be kept posted upon the work and the prospects of the organization.

When the annual meeting of 1875 was called to order it soon became evident that financial prosperity was distasteful to many of the delegates. Some one thought that there was danger in the amount of the fund reported to be in the hands of the executive committee. A resolution was introduced stating that, as there could be no possible use for this large sum in the hands of the officers of the National Grange, it should be reduced by distributing $3 to each of the subordinate granges in the country.

This resolution was adopted, and the result was that the fund was depleted to the amount of $75,000. Then in order that there might be still less danger of the accumulation of a treasury surplus, one intelligent granger moved that the per capita tax be reduced from 10 to 5 cents. This seemed to be in the nature of retrenchment and reform and it was adopted after a struggle. Next some one else proposed that there was really very little necessity for the continued publication of the monthly journal. It was suggested that it was a great expense and that the State grange ought to be the medium of communication between the head of the organization and the subordinates. The suggestion assumed the form of a motion, was adopted, and the paper soon was a thing of the past.

When the meeting of 1875 adjourned it, in Mr. Saunders' opinion, had accomplished as much as was possible toward the disintegration of the order. The policy that had been laid out and followed by the Charleston meeting soon bore its fruit. The salary of the secretary was reduced to a nominal figure; the grange organizers who had previously been paid an annual salary, were put upon a per diem allowance; and within a year the applications for new charters almost ceased in consequence. The headquarters in Washington were soon abandoned, and there was no medium of communication between the head officers of the order and the individual granges. Instead of sticking to the original idea of meeting to discuss the wants and needs of the agriculturist, some of the leaders in the State organizations suggested that the granges themselves take the place of the manufacturer and the merchant. Ploughs and other farming implements were to be made without the aid of the greedy manufacturers. The $3 allowance to each grange which was paid after the divvy resolution was passed, was used as a nucleus by several of the State granges as a manufacturing fund. The venture was not successful, and it is believed that there is not now a single grange in the country which is trying to usurp the functions of the manufacturer or the foundryman.

Within two years after the Charleston meeting the number of granges began to diminish. There was a correspondingly heavy falling off in the amount of the per capita tax. This continued until last year. Hardly a single new grange was established for several years. On the contrary, the number in good standing steadily diminished. Besides this the cutting down of the tax reduced the receipts of the headquarters to such an extent that it became necessary to draw upon the capital which had been saved up for the purpose of erecting a building for the headquarters. It soon became evident to those who had taken the greatest interest in the organization that the order of Patrons of Husbandry would soon be doomed.

In the meantime rival societies, calling themselves "The Wheel" in some places and "Farmers' Alliance" in others, began to spring up in different parts of the country, and an effort was made to place the grange on its feet again. Within the past year there have been organized between 200 and 300 new granges, and several of those which had forfeited their charters have been resuscitated. But the grangers still lack a great deal of their former power. Mr. Saunders was asked to what he attributed the decadence of the order. He replied that the resolution which brought about the discontinuance of the monthly publication was the first step, as it cut off the communication between the head of the order and the individual granges. Secondly, the distribution of the fund and the reduction of the tax. This prevented the carrying out of the plans by which it was intended to make the order a power for the good of the farmers. He explained that it was the intention of the organizers to establish permanent headquarters in Washington, in a building which should have been owned by the grange. He thought that the management had been bad, and pointed out the organization of "The Wheel" and "Alliances" as indicating that with proper management the agriculturists can be organized for their own good.

It is reported that the Baptist church in Ocala, Florida, has expelled all members whose names have appeared on petitions for liquor license. This may seem to some like severe discipline. But since the liquor business is the open and avowed enemy of the church and all that for which the church stands, why should not the friends of the iniquitious business be made to come out of the church and stand among their real friends and allies? The sooner every man drops into his real place on this question the better; and surely the place of the petitioner for the soul-destroying liquor business is not in the church of Christ, whose first and only business is the salvation of souls.—*Sabbath Recorder.*

PRESS COMMENT.

But some of the so-called labor organizations of the country are essentially despotic. Their methods with their own members are no less objectionable than their attempts at boycotting. Their assumption that they are THE labor element of the country is ridiculous when viewed in connection with the facts. Workers with the brain are counted for nothing, though they are no less wage-workers and often put in more hours than ten. The farmers and farm hands seem to be forgotten. The *Inter Ocean*, in an editorial giving a sketch of the labor movements, beginning back as early as 1803, and reckoning the principal labor organizations of the present time at sixteen in number, states that nearly four-fifths of the working men and women of our country belong to no union. The presumption of the one-fifth, therefore, in representing themselves as THE labor party of the United States, would be actually laughable, did they not succeed so well in hoodwinking the public, and even in frightening the Government, State and Nation. Let it be understood we want all wage-workers to have all their rights, but one of these is not to restrict liberty, either among themselves or in the form of boycott.—*Farm, Field and Stockman.*

We do not see how anything could more clearly demonstrate the folly and crime of an anarchical movement in America than the papers by Mr. Kennan, on the condition of affairs in the Russian Empire, now being published in the *Century*. These criticisims proceed from a country whose relations with Russia are particularly cordial. They are printed in a periodical where "The Life of Peter the Great," published as a two-years' serial, did much to increase the amicable interest of Americans in the the affairs of Russia, and they are from a hand that has shown conspicously its friendliness toward the Russian Government. Without favoring or defending the methods of the Russian revolutionists, Mr. Kennan shows that the violence which individuals, or groups of individuals, are guilty of in Russia, is a natural result of the absence of civil liberty. The Russian Liberals (not revolutionists) demand freedom of speech, freedom of the press, security for personal rights, and a constitutional form of government. America, above all nations of the world, means these very things. Anarchy, and the dastardly methods of the anarchist, have no slightest color of excuse to exist in a free country. And, thank heaven! America is continually making it evident that a free country is abundantly adapted to the defense of its own freedom; that is to say, of its own existence.—*January Century.*

The "Boss" dictation to which the Knights of Labor organization has chosen to subject itself appears to have managed things badly. They first attempt to boycott a particular coal company, and then to compel the Reading railroad to refuse to carry cars for that company, was as foolish as it was wrong, and the subsequent strike of the employes to enforce the boycott was a blunder so gross as to be wicked. The case of the miners, however, is different. That more than 60,000 railroad workers and coal miners should, in the midst of winter, be thrust out of work and into this condition of organized idleness and disaster, and the great mass of honest laborers, whose lot is hard enough at best, be ground against the upper and the nether millstones of the grasping and heartless corporations on the one hand, and the few "master workmen" dictators on the other, is pitiful indeed.—*Advance.*

The colored people have gone into organizations to an extraordinary extent. One of our colored ministers in Texas informed a General Conference officer that he belonged to seven different secret societies. They have not been content with imitating those formed by their Caucasian fellow-citizens, but have instituted a large number of their own. Not long ago a case was tried in Baltimore which is recorded on the docket as follows: "William H. Perkins, Worthy Ruler of St. Thomas Lodge, vs. Augustus Thomas, Grand Royal King of the United and Consolidated Order of Brothers and Sisters and Sons and Daughters of the Knights of Four Men, and the members of the Supreme Grand Royal House." The suit in this case arose because the Grand Royal Knight became disgusted with the workings of St. Thomas Lodge, placed it under the ban of excommunication, and said he would not take back one word of that decree, not even if President Cleveland, or even if Grant would come out of his grave, to appeal to him. St. Thomas Lodge brought suit to make the Grand Royal Knight take it back. Ludicorous as this may appear, it is not much more so than the proceedings and titles of many societies that are now formed among the Caucasian race.—*Christian Voice.*

OUR WASHINGTON LETTER.

WASHINGTON, Jan. 13, 1888.

Just before Congress adjourned for the holidays some comments were made by the city papers on the non-attendance of Senators at morning prayer. As a rule the Senate Chaplain delivered his invocation in the presence of almost empty benches. It was a very rare thing that the presiding officer could call a quorum together, and frequently not more than half a dozen Senators were present. Since the recess it is noticed that they are a little more respectful toward the only religious service in connection with the proceedings. Yesterday morning twenty-four Senators, seventeen Democrats and seven Republicans, were at their desks during the opening prayer. The Senators generally admit that it is a reproach to the body to thus ignore morning devotion, and several efforts have been made from time to time to effect a reform. For instance, Senator Hoar offered a resolution during the last Congress to require a quorum at the prayer, but the second day after, the Massachusetts reformer failed to be there in time himself. He entered the chamber just after the prayer had closed, wearing an air of embarrassment. His delinquency was observed, and the resolution became a dead letter.

There are Senators who hold that it would be better to do away with the prayer altogether than to treat it with apparent disrespect. But then, again, a proposition to dispense with the Chaplain would not be seriously considered, and the question is how to prevail upon Senators to be in attendance for prayer. Good people say there must be a thorough moral reformation among our lawmakers, that no number of resolutions can make prompt attendance binding on them.

This habit of ignoring the opening prayer is a habit of very long standing in the United States Senate. When Judge David Davis of Illinois was president *pro tempore* of that body, he entered the chamber with the Chaplain one morning and the only Senator in sight was Mr. Butler of South Carolina. Mr. Davis walked up into the stand with the Chaplain, and with all the dignity and solemnity usually observed by him on such occasions, gave a stroke with his gavel and said: "The Senator from South Carolina will come to order." The summons was treated as a joke by the galleries and the pages on the floor, but it was not so meant by the presiding officer. He simply took that method of rebuking the Senate and of having his rebuke go into the Record.

The House of Representatives has at last made a beginning of the session's work. A number of bills have been reported from committees, and are now ready for discussion. The Senate being a permanently organized body, is always in working condition, and consequently always far ahead of the House. It works in a quiet, leisurely, dignified way, too, and never permits itself to be induced to hurry. During the present week it has given most of its time to debate upon the Blair Educational bill, and the bill to Refund the Direct War Taxes.

It is feared by Prohibitionists that Speaker Carlisle's committee on the liquor traffic is purposely arranged to defeat any legislation in the House in the direction of prohibition. The ten members of the committee are J. E. Campbell of Ohio, Bland of Missouri, Merriman and Moffett of New York, McRae of Arkansas, Anderson of Illinois, McClanny of North Carolina, Hunter of Kentucky, Cheadle of Indiana, and Yost of Virginia. Most of these members are pronounced opponents of temperance legislation in its latest and best form. Carlisle is further charged with having constructed the Committee on Education with special reference to the defeat of the Blair Educational bill which was discussed at length in the Senate last week.

Mr. Lamar's letter to the President resigning the office of Secretary of the Interior, and thus relieving the situation as affected by the pending nominations of Mr. Vilas for Secretary of the Interior and Mr. Dickinson for Postmaster-General, from all further embarrassment, is commented upon by his friends as doing honor to his head and heart. The expectation is quite general that Mr. Lamar will be confirmed as a Justice of the Supreme Court. Still there are uncertainties surrounding the matter which may eventuate in his rejection, and until he is confirmed he is merely a private citizen. The President, in his letter accepting Mr. Lamar's resignation, escaped from himself, or from the usual reserve with which he surrounds himself. His expressions of appreciation, esteem and fondness for Mr. Lamar read more like a love letter than anything Mr. Cleveland has ever been known to write, insomuch that some have been nearly ready to charge him with insincerity; but they are doubtless mistaken.

REFORM NEWS.

ON THE SOUTHWESTERN BORDERS.

ARKANSAS CLIMATE AND WATERING PLACES—REFORM WORK AT HOT SPRINGS—ANOTHER STATE ENTERED.

HOT SPRINGS, Ark.

DEAR CYNOSURE:—It is January 6th and the thermometer is 70° in the shade. The temperature has continued much the same for several days. Verily is not this the "Sunny South?" If I did not know that the mercury sometimes sinks below zero I might believe it. But with all its irregularities of climate Arkansas is a fine State, and my stay in its capital city was most pleasant and profitable.

On Wednesday, the 4th, I addressed the Baptist Educational Convention at the First Baptist church on the objects and work of the N. C. A. I had excellent attention and the hearty endorsement of most of those present, including the students of the Baptist College. At night I preached again in the First Congregational church,and on Thursday morning I spoke for half an hour to the students of Philander Smith College, and was endorsed by the president, Rev. Dr. Mason.

This excellent institution is under the patronage of the Freedman's Aid Society of the M. E. church and has in attendance about 160 students. They have nearly completed a new ladies' hall and propose farther enlargements.

On Friday at 10 A. M. I left by the St. Louis & Iron Mountain railroad for Hot Springs. The country is uninteresting until Malvern is reached, where we changed to the narrow-guage for this city. Soon we reached a country of rocks and hills, the first I had seen since I left Northern Alabama. A strict regulation prohibits solicitation for hotels, boarding-houses, or physicians, and circulars of warning are handed to passengers. There must have been a fearful state of things to necessitate all this precaution. At 2 P. M. we reached the far-famed little city. It numbers not far from 10,000 permanent inhabitants, and has more than 40,000 visitors a year, who remain here from one to twelve weeks. But for one thing it would be a most unlikely place to build a town. A small stream receives several branches which run between high rocky hills, which approximate mountains. In this narrow valley, and only occasionally climbing up the sides of the hills, the streets are laid out, great hotels are erected, and boarding-houses and restaurants are innumerable.

The potent influence is the innumerable springs of hot water that come out of the hills and are charged with various saline products, which cause the rocks over which they sometimes flow to look as though they were covered with hoar frost. The temperature of those springs varies from 93° to 160°, or hot enough to cook eggs. Like the people in ancient times, there come here "a great multitude of impotent folk, blind, halt and withered, waiting for the moving of the waters." Whether "an angel has troubled the waters" here, or from whence the healing comes,one thing is evident,that many are healed and the reputation of the springs is great and increasing. The number of baths given in these waters, according to report to the United States government for the year ending Nov. 30th, 1885, was 19,846. The number since then has largely increased. Almost all varieties of disease are treated; the most numerous, however, are rheumatism and syphilitic affections.

Some of the hotels are very fine buildings, with accommodations for over 400 guests. Others are more moderate in both pretensions and prices, yet equally comfortable. I want to recommend the "Chautauquan,"Rev. S. W. Gamble,proprietor. Quiet and pleasant accommodations can be had for $7 to $10 per week, less than half of some of the larger hotels. The United States Hospital for Soldiers and Sailors is a very fine building on the side of the mountain and affords a commanding view of the city.

On my way here I became acquainted with one of the leading pastors, who told me he was a Mason and belonged to several other orders. To my dissent from his views he replied that during the war he was a prisoner at Camp Douglas, Chicago, and that while other prisoners had insufficient food,clothing and attendance, he, *because he was a Mason*, was comfortably provided for. I told him that was an excellent reason why a Christian should not belong to the order. For if it conferred special advantages on some soldiers to which they were not entitled by either civil or military law, it was unjust and cruel to others. He replied that his Masonic privileges had been purchased and paid for, and he was entitled to them. This was the slaveholders',and is now the liquor-dealers' argument, and is as good for any one of the trio as for the others. He has asked me to preach for his people,which I hope to do.

MONDAY, JAN. 9.—A sudden fall of the thermometer of 45°, preceded by a deluging rain and followed by snow, takes out all the poetry of the climate. I preached yesterday three times—in the First Presbyterian church (Southern) to a good-sized and cultured congregation. A good many were Congregationalists from the North. At 3 P. M. I preached in the Second Colored Baptist church; and at night in the First Baptist church. My discourses in the afternoon and evening were on the lodge system. The first was heartily endorsed by the pastor; the other fell, in the main, on unwilling ears, and yet I hope some good was done. This is one of the strongest lodge centers in the place. I became acquainted with the presiding elder and preacher in charge of the M. E. church (white). They were both lodge men but thought anti-secrecy,like prohibition, might be a good thing for the *Negro*. There are none of the pastors but either are or have been lodge men. I start this morning for Texas.

HEARNE, TEXAS,JAN. 12.—The belated and slow-moving trains on the International and Northern R. R. brought me here at 2 P. M. on the 10th. Trains on this road run about 12 miles an hour. In the present condition of the road it would be unsafe for them to go faster. I left Hot Springs, Ark., on the 9th at 9 A. M. When I reached here I found the snow deeper than when I left Arkansas. I found the country more elevated, better wooded and less cultivated than I had supposed. I am told that this is not the best part of the State. The broad valley of the Brazos river is here cut up into large plantations on which cotton is raised, mostly by *convict labor*, to the great detriment of the interests of the town. The result is that this little city is not growing, and some of the fine brick stores are vacant. The drought of three years has had a depressing effect on all departments of business. The present heavy rains have for the first time in many months thoroughly wetted the ground. The colored people are doing better than in the older States. Besides two public schools with respectable school buildings there is here the Hearne Academy, under the care of Prof. Smith, assisted by several teachers (all colored) and under the patronage of the colored Baptist State Convention. They have a fine building, a farm and an industrial department for instruction in mechanical labor. I visited the school and addressed the students and teachers. I was much pleased with the management and want to commend it to the attention of benevolent people in the North. At present it gets no aid from outside of the State and very little from its friends here.

Among the commendable enterprises here is that of a prohibition paper, undertaken by a company of colored men, and aiming to represent the Prohibition party in Texas. But two numbers have been issued and so far it seems well conducted. Its present singular name, *Seven Mansions*, it is proposed to change, and other plans are suggested for its improvement. Its editor is in sympathy with our anti-secrecy reform, and Elder L. G. Jordan is foreman of the office. Its conductors think that they have means enough to sustain the paper one year in any case, and hope it may live after that time.

Prohibition would be an inestimable blessing to the Negroes of Texas. Their greatest enemies are drinking habits and the whisky traffic. But next to this, it would do more to break up the color line in politics than all other things combined. The white Prohibitionists of the South are the most intelligent and cultured of the people. These people see the necessity of educating the colored race, and are anxious to secure their co-operation in reforms. Neither of the old parties are either able or willing to do so. The colored people are beginning to see this, and there is a decided drift toward the Prohibition party. I want to commend this newspaper enterprise to Prohibitionists of the North. I expect to speak here several times and then visit Austin before I return east.

H. H. HINMAN.

FROM THE OHIO AGENT.

CEDARVILLE, O., Jan. 12th, 1888.

DEAR CYNOSURE:—This town has been ceded largely to the Scotch and Scotch Irish,a colony from South Carolina having settled here as early as 1808. I need not say to those acquainted with the industrious habits and grit of the people who formed this colony, namely the Reformed and United Presbyterians, that they are thrifty. Cedarville has a population of about eleven hundred and is surrounded by a rich and productive country, as may be seen in the fine residences, pikes and general survey. Its growth has been slow but substantial. This may be accounted for by the fact that the three churches which largely mold its religious sentiments do not drift with the popular current. Dark lantern shows are not popular.

There is perhaps no town in the State where reformers are more welcome. I can speak from experience. This is where I found Mrs. Stoddard. The club of *Cynosure* readers here last year was twenty-three, and I hope to be able to report it larger this. It is my purpose to spend a little time working for the *Cynosure* in this section prior to returning to Columbus. From there I shall, D. V., go to assist Bro. Moody with meetings in Morgan county. I have written him to bill me for lectures on and after the 24th of this month. Knowing somewhat of his enthusiasm I predict interesting meetings.

To those owing me for their subscriptions to the *Cynosure*, who should have paid ere this, I would say, If you do not settle before long I shall ask Mrs. Stoddard to send a reminder. Some have given pledges to the State work that are due but not paid. You will please notice the change in State officers. Rev. C. W. Hiatt, Columbus, was elected State Secretary and Treasurer at the last State convention in place of Rev. S. A. George. All contributions to State work should be sent to him. We need scarcely add that funds will be needed to carry forward the work and we are confident friends will respond liberally. If you cannot spend your time in shedding light on the darkness of the lodge you may assist those who can.

W. B. STODDARD.

REFORM NOTES.

PROHIBITION POLITICS—ED. GALE THUNDERSTRUCK—THE GOOD TEMPLARS THROTTLING THE W. C. T. U.

PAGE CENTER, Iowa, Jan. 10, 1888.

Prof. J. R. Dill of Burdett, Kan., brother of Rev. J. W. Dill of Selma, Ala., is a young Covenanter who has had considerable experience in public teaching, and has recently taken the lecture field for prohibition. He addressed a large audience in the Covenanter church at Blanchard, Jan. 3d, which pleased the people as well as any lecture they have heard for a long time. He has much of that grit which makes an effective speaker, viz., enthusiasm, and he has rare dramatic power. We predict for him a successful platform career if he has the gift to hold on. He showed that the Republicans were going back on prohibition in Kansas, and there was a growing sentiment in favor of third party action. In the coming conflict, which would shake the nations, he believed the communistic secret societies would begin the battle, by destroying life and property with their fearful dynamite. The higher or monopolistic orders, in which capital is entrenched, would then resort to dynamite as a means of defense. A terrible shell had recently been invented in Boston, which had one hundred times the explosive force of dynamite, and which would destroy a regiment in a moment. This collision between the higher and lower orders would be the fulfillment of the prophecy that the potsherds would be dashed together and shivered to pieces.

Bro. Dill's reasoning was forcible and convincing. He and Bro. J. S. T. Milligan did good work at a Prohibition Convention last week in the Senate Chamber at Topeka, in which Gov. St. John made a telling speech, arraigning the g–o–p as the secret ally of the liquor power. It does seem that in Kansas, as well as all over the land, the handwriting of doom against the Republican party is on the wall, and more Daniels every day are reading it.

It was a cold day and in a driving storm that my train pulled into the little town of Grand River, Iowa, last winter. I had heard that the notorious ruffian and ex-saloon-keeper, Ed. Gale, who was the tool of the lodges in inflicting almost fatal injuries upon Elder D. P. Rathbun, in the Kellerton mob, lived here. While the train only stopped two minutes, I got off, and putting my hand on the shoulder of a big, burly fellow standing on the platform, I said, "Do you know Ed. Gale?"

"I do," he replied.

"Does he live here?"

"He does."

"Where?"

"My name is Ed. Gale," he replied.

"Then," said I, "you are a man I have long read about. Your name has been published from one end of the land to the other, as the man who, in the Kellerton mob, assaulted Elder Rathbun, one of the most widely known and highly esteemed ministers in the Wesleyan Methodist church. Your name will go down in history as the perpetrator of one of the most daring outrages on free speech that the annals of our country afford. And unless you repent you may rest assured the avenging doom of Divine ret-

ribution must strike you." Just then the bell tapped, the train moved, and I swung upon the platform; but looking back as we rounded a curve, I still saw the astonished Ed. Gale gazing after that train.

A few weeks ago I lectured in the Presbyterian church at Grand River. I found the W. C. T. U. had a mere nominal existence. The Good Templars had a large lodge which was absorbing the interest. I have invariably observed that where the Good Templars are strong the W. C. T. U. is weak. These plants do not both flourish in the same soil. At Grand River there is one church and three or four lodges. The leading church members wear the links. My collection here lacked twenty-five cents of paying the janitor's fee, and my hotel bill, yet I had a crowded house. The members of the W. C. T. U. were taking no Union papers. They said they could not afford it, because it took so much to run their lodge. When will the W. C. T. U. learn that secret societies of all kinds are exotics and parasites, and exert a blighting influence upon every Christian institution?

Bro. B. M. Sharp, pastor of the Covenanter church at Blanchard, kindly invited me to preach a National Reform sermon in my home church. The day was quite cold, yet it is characteristic of these people to materialize on a stormy Sabbath; and then, when the collection box went around, they materialized to the amount of $34.25. This was more than I had received at a dozen collections in other churches. Brethren sometimes say to me, "You Covenanters are great on agitation, but your failing is you do not materialize at the ballot box." My reply is, that no people materialize so well at the collection box as the Covenanters; so that no one church has a monopoly of all the good. M. A. GAULT.

FROM A TRUE-HEARTED COVENANTER.

SPARTA, ILL.

I live among a people who were trained to testify against the lodge, but who have by degrees become degenerate, and are willing to bear the lodge members in their churches against their better knowledge. The Grand Army finds its way into all the churches except our own, and I fear that by its attachment, the "Relief Corps," it spreads its subtle poison even in ours. By it the women are corrupted from the simplicity of Christ. I do not know how much of secrecy may be required in members of that order, but I know that it will serve as a prop to the G. A. R., and this again to the other orders. It is our duty to "hate even the garments spotted with the flesh."

I am discouraged as to the prospect in this community. It is a lodge-ridden community, and bitterly hates the Prohibition party. They are Republicans wedded to their party idol, and seem to care for nothing else. Give me a dark community coming up rather than an intelligent one going downward. Pastors and elders seem animated by the common desire to increase the membership at the expense of their testimony; and I fear that the old Covenanters themselves are entering that lukewarm state that precedes toleration.

I am still free, however, in my own pulpit to preach and pray, though I am not able to see the express answer to prayer. Every Sabbath, in the principal prayer, I entreat the Lord for the downfall of Satan's empire with all its strongholds of saloons, lodges, free love, Sabbath-desecrating corporations, secular politics, etc. No doubt the answer is in store, though not yet manifested.

I cannot say now that I can attend at New Orleans. If I do so it must be at my own expense. If a considerable reduction could be obtained, I might be able perhaps to strain a point and go. But you may certainly count on my prayers.

A lady of the W. C. T. U., whose husband and father are Freemasons, gave me a word of encouragement in the spring. Said she: "My father, [a Baptist preacher] and husband do not differ as much from you as you suppose; but they are under obligation, and cannot say anything." Is it so then that many good people are imprisoned in the lodge and are waiting for those that have the courage to open the prison doors? But it is sad to think that men of good standing should thus allow their conscience to be paralyzed. I suppose, now, that as the batteries of the lodge are turned by the Anarchists directly against the very existence of organized society, that many men will open their eyes to the dangerous character of secrecy. We have foreseen the crisis and predicted it, but now the crisis is upon us and all but the blind must see. I only wish that I had pecuniary and physical strength to continue a public factor in the struggle. But the lack of these, I hope, will never stifle the voice of prayer.

I rejoice that the Lord has raised up your association to keep the lodge matter continually before the public. You deserve the commendation of the churches that testify against the lodge. I suppose you know by our minutes that it was by my motion that the *lodge evil* has a special standing committee in our Synod; and that I have written the report with my own hand the last two meetings? You may be sure that whether I am at the meetings of the N. C. A. or not, "my heart is right with thy heart," on the matter of secrecy. I am opposed to the least compromise. If my church should become tolerant, yet may God grant that I may never bear the lodge villainy. Yours very truly, D. S. FARIS.

HEROD'S OATH.

WINTHROP, Ind., Jan. 3rd, 1888.

EDITOR OF THE CYNOSURE:—I am here visiting my aged parents. They are Christian people, waiting to go over to the other side. Yesterday I went to the church I attended when a young man under the parental roof. I saw no face that I recognized, nor were there any that attended thirty-five years ago.

The minister took the Sabbath-school "golden text" as his subject, and gave a splendid sermon about the beheading of John the Baptist. He talked long and eloquently and gave much sensible advice; he reproved the sin of dancing, but failed to notice the real sin that caused Herod to sin in taking that oath and swearing to do something, he knew not what. Because he failed to notice this his subject was somewhat spoiled. Herod's oath was substantially a Masonic oath.

Let us be faithful in our movement against the lodge, enlightening the people. It is possible this minister did not dodge this Masonic part of the oath purposely, but we are mistaken in the man if he don't make his mark in the world, and it is to be hoped he and other ministers may be educated to see this Masonic sin, and not fail to declare the whole counsel of God. J. S. HICKMAN.

PITH AND POINT.

GREETING FROM GETTYSBURG.

God speed you and bless you in your good work in this New Year! Great has been your service for truth. Your light has penetrated many dark places and exposed their sinful secrets. May it be permitted long and still more widely and brightly to shine. Peace and benediction.—JOEL SWARTZ.

A MACEDONIAN CRY FROM MASSACHUSETTS.

I see in the *Cynosure* that Dr. Blanchard is going with a co-worker to talk to the Vermont people on secretism All that is well, as also the movements of agents of the N. C. A. all over the West and South. But why cannot our dear old Bay State, the birthplace and cradle of missionary, Bible and other Christian enterprises receive at least some share of that missionary attention from her Western brethren of which she is now in suffering need? Between the upper and the nether millstones of "Progressive Orthodoxy," and every form of modern secretism, the moral and spiritual life of the churches in our grand old Puritan Commonwealth is surely waning, and no other State in our land is in greater need of the kindly ministrations of the "missionary of the Cross." May we not hope that ere Dr. B. sets his face homeward, he will come and give us at least a few blasts from that Gospel trumpet which he knows so well how to wield!—C. A. S. TEMPLE.

THE GRANGE REVIVED IN VERMONT.

Even the grange is of more importance in this part of Vermont than the church, and I have known professing Christians to go several miles in a dark night to a grange lodge when a prayer-meeting was held near by their homes. This is no uncommon thing. I like the *Cynosure* because unlike Masonic ministers it gives no uncertain sound.—C. P. P., *Guilford Center, Vt.*

LODGERY IN JAMAICA.

It is wonderful how that great cancer of darkness and heathenism has sent its rootlets out from Christian lands into the little islands of the sea. It is withering, blighting and soul-destroying wherever it goes. May God more abundantly bless the influence of the *Cynosure*.—JOSIAH DILLON, *Missionary of the Friends.*

THE VETERAN SUBSCRIBERS.

I notice a request for the names of all that have taken the *Cynosure* from its first publication. I have taken it ever since its second or third issue, and regard its senior editor as being one among the most noble of this earth. Long may he live to wield his pen and tongue in defense of a pure Christianity.—GEO. W. CHAMP.

I am one of the first subscribers.—G. CUTLER.

Rev. J. A. Gibson, Browington Center, Vt., has passed beyond the need or reading of the *Cynosure* or other papers. He died nearly a year ago. He took it from the first and enjoyed it much.—MRS. J. A. GIBSON.

I have been a reader of the *Cynosure* from its starting, and sold reports of the Aurora meeting the preceding year—1867.—R. D. NICHOLS.

I was one that signed for the *Cynosure* soon after it was started and the editor sent me all its back numbers so that I had the paper from its first issue. When I see what has been done, I can but exclaim, "What hath God wrought." To him be all the glory.—JOSEPH POWERS.

I sent my money for the *Cynosure* two weeks before the first number went to press and have enjoyed it every year since. I send all my papers to friends and made fifteen others yearly subscribers. Probably this is my last year. I am 86 and dropping down, but while in this tabernacle shall pray for our cause.—JOSIAH SHAW.

BIBLE LESSON.

STUDIES IN THE NEW TESTAMENT.

LESSON V.—Jan. 29.—Peter Confessing Christ.—Matt. 16: 13-28.

GOLDEN TEXT.—Whosoever, therefore, shall confess me before men, him will I confess also before my Father which is in heaven.—Matt. 10: 32.

[*Open the Bible and read the lesson.*]

COMMENTS ON THE LESSON BY E. E. FLAGG.

1. *Peter's Confession.* vs. 13-20. "What think ye of Christ?" is the great question of the ages which all must answer. Was he a man gifted with supernatural powers, or a divine Saviour? Was he merely the world's perfect example, or the world's atoning sacrifice? "Whom do *ye* say that I am?" is Christ's personal question to every individual soul, and he is as much interested in the answer as if it was the only soul in the universe. Happy they who can say with Peter, "Thou art the Christ, the Son of the living God." Such an answer comes only by divine revelation from the Holy Spirit. "Thou art Peter"—*petros*, a stone from the living Rock of Ages, on which the church is built like an impregnable fortress against which the most furious assaults of hell are made in vain. This is the Protestant interpretation of this much contested passage, but there are many Protestants who read it as blindly as the blindest Romanist, with never a thought that it applies to *them;* that to every Christian, pastor or layman, Christ ought to be able to say, "Thou art Peter, a fragment of me, a living stone hewn out of the living Rock on which my church is built." Every one who takes the vows of Christ upon him is bound to be a Peter, a Rock-apostle, unmoved alike by popular applause or the wildest clamor of the mob. A rock is firm, changeless; you always know where to find it. How many Christians of to-day are Rock-Christians, always on the side of Right whichever way the winds of popular opinion may blow? The minister who says, "The lodge is an evil, but I don't want to say anything about it for fear it will split my church and ruin my influence;" and the Christian voter "who prays, 'Thy kingdom come' and votes for rum," are not Peters. It may be only on one point that they seem weak, but it is a fatal weakness. How can such expect to be built into that spiritual temple which is to stand forever? The men who stood up boldly against the slave power are now standing up as boldly against the lodge power, while those who weakly apologized for slavery will be found as regards popular evils of the present time, apologists still. The sacrifice of a single principle for popularity always shows a radical inherent weakness running through the whole character, and unfitting it to make a bold, decided stand for God whatever the question at stake.

2. *The Necessity of Entire Self-Consecration.* vs. 21-28. Our Lord was tempted in all points like as we are, and when one of his followers, for conscience' sake, enters on a course that involves self-denial and loss of popularity, he will generally find a Peter, some mistaken Christian friend, who endeavors to turn him back. Satan finds in such far better instruments to discourage than all the scoffs and sneers of the worldly and the profligate. Self-denial is a part of every Christian's life. True happiness follows only in the steps of duty. Many a disciple of Christ has enjoyed the truest liberty behind prison bars. By stultifying conscience and paying homage to the god of this world men have added to the years of their existence while the worm of remorse made their lives a living death. "Time wasted is existence, used is life." All time is wasted, however full of work, that leaves God and eternity out of sight. The present age is full of appeals to the material part of man. It is a democratic age when the golden prizes of wealth and fame glitter for the children of the poorest; when youthful ambition sees every avenue open and hears the cry, "Go in and win." But what profits it to be a Vanderbilt if he lose the eternal riches? What matters it to the politician who reaches the goal of his ambition, the Presidential chair, if he has betrayed the cause of the poor, has sold the truth for a lie, and been false alike to God and humanity? When he stands at that tribunal where heaven and earth are weighed in impartial scales, he will front too late the solemn question, "What shall it profit a man if he gain the whole world and lose his own soul?"

ANTI-MASONIC LECTURERS.

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THE CHURCHES VS. LODGERY.

The following denominations are committed by vote of their legislative assemblies or by constitution to a separation from secret lodge worship:

Adventists (Seventh-day.)

Baptists—Primitive, Seventh-day and Scandinavian.

Brethren (Dunkers or German Baptists.)

Christian Reformed Church.

Church of God (Northern Indiana Eldership.)

Congregational—The State Associations of Illinois and Iowa have adopted resolutions against the lodge.

Disciples (in part.)

Friends.

Lutherans—Norwegian, Danish, Swedish and Synodical Conferences.

Mennonites.

Methodists—Free and Wesleyan.

Methodist Protestant (Minnesota Conference.)

Moravians.

Plymouth Brethren.

Presbyterian—Associate, Reformed and United.

Reformed Church (Holland Branch.)

United Brethren in Christ.

Individual churches in some of these denominations should be excepted, in part of them even a considerable portion.

The following local churches have, as a pledge to disfellowship and oppose lodge worship, given their names to the following list as

THE ASSOCIATED CHURCHES OF CHRIST.

New Ruhamah Cong. Hamilton, Miss.
Pleasant Ridge Cong. Sandford Co. Ala.
New Hope Methodist, Lowndes Co., Miss.
Congregational, College Springs, Iowa.
College Church of Christ, Wheaton, Ill.
First Congregational, Leland, Mich.
Sugar Grove Church, Green county, Pa.
Military Chapel, M. E., Lowndes county, Miss.
Hopewell Missionary Baptist, Lowndes Co., Miss.
Cedar Grove Miss. Baptist, Lowndes Co., Miss.
Simon's Chapel, M. E., Lowndes Co., Miss.
Pleasant Ridge Miss. Baptist, Lowndes Co., Miss.
Brownlee Church, Caledonia, Miss.
Salem Church, Lowndes Co., Miss.
West Preston Baptist Church, Wayne Co., Pa.

OTHER LOCAL CHURCHES

adopting the same principle are—

Baptist churches: N. Abington, Pa.; Menomonie, Mondovi, Waubeck and Spring Prairie, Wis.; Wheaton, Ill.; Perry, N. Y.; Spring Creek, near Burlington, Iowa; Lima, Ind.; Constableville, N. Y. The "Good Will Asscoiton" of Mobile, Ala., comprising some twenty-five colored Baptist churches; Bridgewater Baptist Association, Pa.; Old Tebo Baptist, near Leesville, Henry Co., Mo.; Hoopeston, Ill; Esmen, Ill.; Strykersville, N. Y.

Congregational churches: 1st of Oberlin, O.; Tonica, Crystal Lake, Union and Big Woods, Ill.; Solsbury, Ind.; Congregational Methodist Maplewood, Mass.

Independent churches in Lowell, Countryman school house near Lindenwood, Marengo and Streator, Ill.; Berea and Camp Nelson, Ky; Ustick, Ill.; Clarksburg, Kansas; State Association of Ministers and Churches of Christ in Kentucky.

THE CHRISTIAN CYNOSURE.

PROSPECTUS FOR THE TWENTIETH YEAR.

As we turn over the leaf for another year the *Cynosure* would again write at the top of the new page: "*Christ always; Christ only.*" It will more than ever be the purpose of all connected with the paper to make it a power for the coming kingdom of our Lord, before which all the systems of secret worship, mystery and iniquity of the great Babylon must fall. We would be on the CONQUEROR'S side in that day—we will stand for him now in the days of testimony and of tribulation.

THE CYNOSURE during 1888 will give the most earnest attention **to the South.** The National Convention at New Orleans, Feb. 17th, and the effort, which promises so much success, to put

ONE THOUSAND COPIES

of the paper into the hands of colored pastors gives a direction to our interests. We also hope that the National Christian Association will be able to put other workers into the Southern field.

The Minor Secret Orders, so-called, will have more respect given to their insinuating and benumbing influence. If Masonry and Odd-fellowship have felt severely the attacks upon their strongholds, they are making good all losses by training up an army of young men whose convictions are paralyzed in respect to secretism by the swarms of orders which cover their modicum of lodgery with a bait of temperance, insurance, patriotism, good fellowship, business aid, etc., etc. The *Cynosure* will endeavor to rouse our careless churches to see that this evil is likely to be worse than the first.

We have nearly completed arrangements for special **Correspondence from the metropolitan cities** in different parts of the country. Our readers may expect letters once a month, or oftener, from Boston, New York, Philadelphia, Washington, Cincinnati, New Orleans, Denver, San Francisco and Los Angeles. These letters will give graphic pictures of the earnest American life which throbs in our great cities, with especial reference to the news of the lodges in each.

The very popular **Biographical Work** of the *Cynosure* during the three years past will be continued with some features which will be especially attractive. During the last year there have appeared portraits of George B. Cheever, William H. Seward, Daniel Webster, John Brown, Charles Sumner, Charles Francis Adams, Enoch Honeywell, Bishop Hamline, Charles G. Finney, Howard Crosby, Dr. C. F. W. Walther, and Alexander Hamilton. These portraits have been accompanied with sketches which have presented facts of profoundest interest to our discussion, collated after diligent and often exhaustive search.

Letters from foreign lands we expect to be more frequent and valuable in 1888 than ever. Correspondents in England, Germany, Greece, Turkey, India, West and South Africa, China and Mexico will through our columns be in personal connection with our readers.

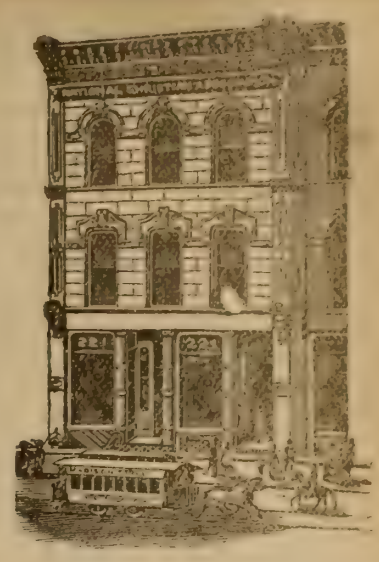
The Sabbath School department will contain the notes of Miss E. E. Flagg as last year. Sabbath-school workers are to be congratulated in the continuance of this arrangement. For readers of the *Cynosure* there are no more helpful and suggestive notes published than these, in the whole range of S. S. literature.

Best of all is the noble company of contributors and correspondents in our own land. We hardly need mention them. To keep in their company a season were

—"worth ten years of common life."

We invite all friends of the past to honor themselves by remaining in this company. The *Cynosure* gives you a noble fellowship. You can hardly afford to forsake it. Let your name then be found on the list. Do your neighbor a good turn and get his subscription also.

IN ADVANCE $1.50 PER YEAR. Address, the "CHRISTIAN CYNOSURE" Chicago.



N. C. A. BUILDING AND OFFICE OF THE CHRISTIAN CYNOSURE, 221 WEST MADISON STREET, CHICAGO

NATIONAL CHRISTIAN ASSOCIATION

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The object of this Association is:

"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved, to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform.

FORM OF BEQUEST.—I give and bequeath to the National Christian Association, incorporated and existing under the laws of the State of Illinois, the sum of —— dollars for the purposes of said Association, and for which the receipt of its Treasurer for the time being shall be sufficient discharge.

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The Christian Cynosure.

EDITORS.

J. BLANCHARD. HENRY L. KELLOGG.

CHICAGO, THURSDAY, JANUARY 19, 1888.

THE NEW ORLEANS CONVENTION FEBRUARY 17 TO 20, 1888.

MORE THAN TWO YEARS AGO

Prof. Woodsmall wrote urging that the work of sending the *Cynosure* to the colored pastors be pushed to the front as we have for a few weeks been trying to do. He wrote from Iuka, Miss., Sept. 30, 1885, in these words: "Many other reasons could be given why the *Cynosure* by the thousand, and tracts by the million, should be sent into the South at this time. If only the leaders of the 800,000 colored Baptists were supplied, the whole South would be leavened. The effect would be nearly as great if the leaders of the various Methodist bodies were supplied. One hundred dollars now would do more good than thousands will do ten years from now, or even five." After two years he repeated this urgent request in his letter lately printed on this page. If the *Cynosure* readers could see with his eyes the necessity for this work they would hasten to make up the fund for the desired one thousand copies of the *Cynosure* to Southern pastors.

DONATIONS TO THE CYNOSURE MINISTERS' FUND have been received at this office from nineteen States and Territories. The number of donations from Florida 1, Indiana 4, Maryland 1, Massachusetts 3, Michigan 8, Ohio 5, Pennsylvania 5, Vermont 1, California 3, Dakota 2, Illinois 34, Iowa 3, Kansas 2, Missouri 3, Nebraska 2, Wisconsin 10, Washington Territory 2, Minnesota 2, New York 9. The place from which seven donations came is not known. Total number of donations one hundred and seven.

CASTING OUT DEVILS.

That evil spirits can inflict diseases even on good men is proved by the case of Job. That they can occupy persons in health is proved by their entering Judas Iscariot. When the Saviour sent forth his twelve apostles he commissioned them to heal the sick, cleanse lepers, raise the dead,and as the climax of their commission, "Cast out devils." We are still told to "resist the devil and he will flee" from us. But when the disciples asked Jesus why they could not cast out the spirit from the lunatic son, he said, "This kind goeth not out but prayer and fasting."—Matt. 17:21.

As church-founding miracles are no longer needed, the mode and manner of our resisting Satan varies, but the duty remains, and it seems to us that if ever fasting was required to make prayer effectual it is now when we are moving directly to "cast out devils" from the worships of mankind. Judging by his first application and offer to Christ to give up all the kingdoms and glory of the world if he might retain its worship, no movement so stirs Satan's activity and stimulates his wrath as such meetings as that proposed to be held at New Orleans, Feb. 17th next. The piety and prayers of Northern Christians were never turned toward the South as they are now. This meeting fully recognizes the manhood of the colored people before God. White men and black are to speak on the same platform. The church building is owned by the American Missionary Association, a great national organization which spurns caste. Secretary Strieby's very able paper at the late meeting at Portland,Me., insisted with great force that neither nationality or complexion shall be punished by ostracism in their churches in the South. In this they are antagonized by the largest national church organizations; and they assail the last entrenchment of Satan in the Southern sentiment. If the Gospel is strong enough to pull down caste, which now keeps Asia and Africa pagan,it can and will soon conquer the world. And we read, "Woe to the inhabiters of the earth and of the sea, for the devil is come down unto you having great wrath, for he knoweth he hath but a short time." Rev. 12:12.

Now in the present state of the churches we can not observe a united and general fast. Shall we agree on a day before the New Orleans meeting and fast and pray as Moses, Christ and Paul fasted when seeking great moral changes on our globe. We believe the Board of Directors are to meet a week or two before Feb. 17th. If they are not to meet in season will brethren send in their minds immediately on reading this article? Moses and Christ were, as we are, in a very small minority, but theirs and the early Christians' fasting and prayer shaped the destiny of the world.

SONS OF VETERANS PRAY FOR THE DEAD.

The resemblance between the oaths and prayers in the Freemason and Sons of Veteran lodges, is so marked as to leave no room to doubt their intimate relationship. In each the oath imposes secrecy, succor and implicit obedience to unknown laws; and the fact that both Masons and Sons of Veterans, in using the forms prescribed pray for their dead members, indicates that the theology of both came from Rome rather than the New Testament. Rome requires her adherents to say: "I profess, likewise, that in the mass there is offered to God, a true, proper and propitiatory sacrifice for the living and the dead." Again: "I constantly hold that there is a purgatory, and that the souls therein detained are helped by the sufferages of the faithful."

In the burial service of a deceased brother Mason, given by Thos. Smith Webb, (page 111, Freemasons' Monitor) he says: "Unto the grave we resign the body of our deceased friend * * * and may Almighty God, of his infinite goodness, and the grand tribunal of unbiased justice, extend his mercy towards him and all of us, and crown our hope with everlasting bliss, in the expanded realm of boundless eternity."

The prayer offered at the opening of a lodge of Sons of Veterans contains this sentiment: "Keep green in our minds the memory of those both living and DEAD, who sacrificed so much that the life of our nation might be preserved; and deal with them [the living and the DEAD] in all things with thy special mercy." Here is a prayer authorized and appointed in which "special mercy" is asked for all the dead soldiers as much as for the living. The covert way in which it is introduced would perhaps escape the notice of many, but it is no less a fact, however, that when a Christian young man officiates, using the prescribed form, he invokes God's mercy on all dead soldiers, as the Mason at a brothers' funeral, or devout Catholic at mass,prays for the Divine favor upon the departed.

It is sad to see some of our Christian young men swearing away their manhood by oaths of implicit obedience to lodge rules, who are starting on the road to papal Rome, by requiring them to utter or join in prayers offered for dead soldiers, as if they were not already beyond probation where prayers in their behalf would avail nothing.

MARDI GRAS.—Since this revival of the Saturnalia of pagan Rome and the Carnival of papal Rome begun a few years since in New Orleans, the cities up the Mississippi have attempted an imitation, Memphis with her festival of Momus and St. Louis with her performance of the Veiled Prophets. These carnivals,full of brilliant tableaux and gross vulgarities, are a reproduction of one phase of heathenism, as the lodge is of another. We are glad to note an article by Rev. B. A. Imes of Memphis in the *Living Way* giving a Christian pastor's warning against the performance to be held in that city next month. "No place," he says, "can be demanded for the Mardi Gras celebration as an amusement worthy of patronage by Christian people. It is a shame and a sin that this Bacchanal festival is tolerated by the people of this age, and that the authorities turn the city over to the devil." Bro. Imes promises in another article on the origin and nature of the Mardi Gras.

THE NEW BOOK ON THE RULING MASONIC RITE. —Its excellencies are: 1. That it carries its proof with it. The leading, trusted, Masonic authorities are quoted, volume and page. The foot notes,which would make a small volume, are taken from the same Masonic authors, are a skeleton ritual themselves, and are proof positive that the revelation is genuine. So the reader knows the whole thirty-three degrees as well as if he looked on and saw them worked. 2. The book sets forth the true nature and object of the lodge. In the words of Dr. Edward Beecher's report to the Illinois Congregational Association (1867): "By it Christ is dethroned and Satan exalted."

Its defects are: 1. Repetition. This was unavoidable. The degrees repeat one another, over and over again; and if comments follow them they will repeat. The labor of both writer and compiler has been immense; and, carefully read and pondered, it is believed it will do for the anti-lodge cause what Weld's "Testimony of a Thousand Witnesses" did for the anti-slavery cause; which Dr. Leonard Bacon called, "a tremendous book."

Another deficiency equally unavoidable is that there wants another book of equal size to set forth the beauties and glories of Christianity in contrast with the ghastly deformity of the lodge. This,however, can only be done by reducing the Gospel to practice in such stupendous revivals of religion as followed the fall of the lodges after the murder of Morgan. Such revivals will yet come, when "He shall send his angels to gather out of his kingdom all things which offend and them which do iniquity." But the reign of the lodge and liquor are bringing in the Pentecost which is to enthrone Christ.

—A letter from Bro. Hawley reports some hindrances from drifting snow in Iowa, and ably reviews a grand Odd-fellow lecture by Rev. Frank Evans, defender and champion of lodgery in Iowa.

—The *Heart and Hand*, the monthly bulletin issued by Le Moyne Institute of Memphis, Tenn., mentions the late visit of Bro. Hinman in that city with pleasure.

—The railroad notice in our paper last week contained two errors. First the time allowed for the trip either way should have been TEN instead of fifteen days. In the eighth line the word "route" was inserted instead of "rate."

—Bro. W. B. Walthall was interested in the appeal for Wheaton College in the *Cynosure* of Dec. 22, and sends $1.00 to help the fund therein suggested. The N. C. A. Treasurer informs us that another friend wishes to take a share in that good effort. We heartily commend it to every co-worker in our reform.

—The Birmingham *Free Press*, admiring the excellent portrait of the editor of the *Cynosure* week before last, speaks for numerous friends in Birmingham and Iowa who would be delighted to see the likeness of their "Agamemnon," Dr. J. N. Norris, adorning these pages. Bro. Warrington has our hand for a partnership in such an enterprise.

—The *Free Methodist* of London, England, published in a late number an address by Rev. John Boyes of Huddersfield, our English correspondent. The subject was "God's Dealings with the Children," and the occasion the Conference of Sabbath-school Teachers of Huddersfield First Circuit of which Mr. Boyes is the respected superintendent minister. The address is an earnest appeal to the church to make the Sabbath-school a more efficient agency for the salvation and Christian instruction of the youth.

—Two of our earnest readers, Edwin B. Webster, of Ortonville, Wis., and C. A. S. Temple, of Reading, Mass., wish to reopen the discussion of the Seventh-day Sabbath question which we agreed to close some time since. While thanking these friends for the contributions they have sent, we must keep to the main issue for which the *Cynosure* is established. Bro. Webster makes an interesting and original argument to prove that the Jewish Sabbath was set back one day, and the Christian Sabbath restores the day to the original time set apart in the Creation. The late Dr. J. B. Walker, held, on the contrary, that the Jewish Sabbath was set one day in advance, and the Christian one day still further.

—Pres. J. S. McCulloch of Knoxville, Tenn., president of the N. C. A. National Convention, had a singularly perplexing experience lately. He was conducting the funeral exercises over the body of one of his students who was, unknown to the college faculty, an Odd-fellow, and part of the funeral expenses had been promised by the colored lodge. Shortly after the service began,into the United Presbyterian church marched a drove of Odd-fellows in regalia with swords and poles, who sat down and rose up as the leader indicated by banging the floor. They made no further demonstration, and probably deemed they had their money's worth. The effect of this lodge impudence was not lost upon the students present, who saw a proof of their instructions in college, that the lodge spirit is from hell not heaven.

—Bro. I. R. B. Arnold conducted a Bible reading in the College Hall at Wheaton Sabbath evening, January 8th. He had arranged a union service and a very large audience was present. The subject, "Christ in the Old Testament," gave an opportunity, after the Scripture passages were read, to further explain the subject by means of a fine chart which showed in a striking manner how Christ was recognized in the worship of Abel, Noah, Abraham, Moses, etc., while the altars of Cain and Jeroboam turned the soul off from the only Way to the Father. The explanation of these worships was remarkable in making clear the difference between true prayer to God and the mock prayers of the Sons of Veterans, and all other lodges who reject the name of Christ, or refuse to use that name as he has commanded.

PERSONAL MENTION.

—Judge McCullough, of Peoria, is prominently mentioned as the Prohibition candidate in Illinois during the coming campaign.

—Rev. D. C. Martin, late of Princeton, Indiana, has removed to Etna, Allegheny county, Pa., where correspondents will please address him.

—Rev. A. J. Chittenden, pastor of the College Church, Wheaton, has been voted a six weeks' vacation on account of ill health. He expects to attend the New Orleans Convention during the time.

—Miss Willard, president of the W. C. T. U., is a warm personal friend of John G. Whittier, and thinks that the State should own the early home of the poet. She urges the women of the country to unite and buy it.

—Dr. A. H. Hiatt, of this city, and member of the Wheaton Faculty, expects to attend the New Orleans Convention, and go on to Los Angeles and San Diego, spending some weeks in California and on the return journey through Utah and Colorado.

—The address of Rev. J. T. Michael is now 619 Third St., Washington,D. C.,whither he has removed from South Oil City. All who are interested in his proposition to combat the lodge in the Methodist Episcopal church should read his letter in last *Cynosure*.

—Governor St. John, who last week returned to California to resume his work against the saloon, will be accompanied on his trip to the Sandwich Islands by his wife and daughter. In the latter part of June he will go to Nova Scotia for a series of engagements.

—Rev.Edward Mathews,whom many of the *Cynosure* readers have heard with interest and profit in addresses against the lodge, is now in the Congo country, whither he went nearly a year ago as a worker in the Wm. Taylor mission. He was, last fall, on the swollen river in a boat with seven natives when the current upset their boat. Bro. Mathews had nearly sunk for the last time, when by a desperate effort he reached the capsized boat and clung to it until rescued with all but one of the natives.

—Rev. Dr. Alfred S. Patton, editor and owner of the *Baptist Weekly* of New York, died last Thursday at the residence of his son-in-law in Brooklyn. In 1872 he purchased the *American Baptist*, then edited by Dr. Nathan Brown, who returned to the mission work in Japan, and there died two years ago. The *Baptist* was a pronounced anti-slavery paper before the fall of the slave system, and as earnestly warned against the lodge. Dr. Patton changed the name of the paper and dropped its unpopular reform principles into the East River. He was active as a pastor until he became editor, and was the author of several religious works.

ROUTES AND RATES TO NEW ORLEANS.

This is a question that interests all our readers; especially those purposing to attend the seventeenth annual convention of the N. C. A., Feb. 17th to 20th next. There are different routes, of course, from Chicago, and each has its special attractions for individuals desiring to inspect certain localities or visit points or places for personal reasons. I have made inquiry of agents and tourists familiar with routes and accommodations, and the result of my investigation is indicated by the fact that I have arranged for Bro. Chittendon and Mrs. Stoddard and myself to go by the direct line of the Illinois Central railroad. This line runs through trains of coaches and Pullman sleepers, and offers first class accommodations in every respect. Leaving Chicago at 8:30 P. M., the train reaches Cairo at 9:30 next morning. Leaving Cairo at 10 A. M., the train arrives at Durant, Miss., 11:09 P. M. of the same day, and New Orleans at 8:20 the next morning, making the trip in less than thirty-six hours. The fare for the round trip is $30; tickets good to return until June 1st next. Double berth in Pullman Buffet Sleepers $6, or $12 for a section. Parties can stop over on these tickets south of Cairo ten days in either direction.

J. P. STODDARD,
Gen'l. Ag't. N. C. A.

LATEST AND BEST RATE TO NEW ORLEANS.—Round trip tickets will be on sale at $25 from Feb. 6th to 12th next, good to return until March 1st next. This will make the fare less than 1¼ cent per mile from Chicago to New Orleans via Illinois Central Railroad. This reduction from the usual rate will probably be general throughout the country at that date, but we are not able to speak positively at present. Look for further notice hereafter, or make inquiries of railway agents.

OUR NEW YORK LETTER.

BROOKLYN, Jan. 11, 1888.

EDITOR CHRISTIAN CYNOSURE:—An article in the November number, 1887, of the *Methodist Review*, by Rev. Richard Wheatly, D. D., Cornwall, N. Y., on "The Alleged Decay of the Family," contains some startling facts. Referring to "the shamefully criminal practice of pre-natal infanticide," he says: "The committee of a Western State Board of Health avows the conviction 'that in the United States the number of women who die from its immediate effects is not less than six thousand per annum.' Gynecologists affirm that it is not maternity which sends to them the largest number of patients, but the needless refusal of its responsibilities." "In Ohio careful medical investigation has led to the conclusion that pre-natal infanticide annually robs the family of one-third its legitimate increment. In the Northern States it is said to be more prevalent than in Buddhist China. The murder of adults or of children may be comparatively infrequent, but the All-seeing alone knows to what extent the destruction of unborn life has gone and is going." As to "the facility and frequency with which marriage bonds are dissolved," he says: "In 1878 Connecticut granted one divorce to every 10.4 marriages; Vermont, 1 to 14; Massachusetts, 1 to 21.4; New Hampshire, 1 to 10.9; Rhode Island, in 1882, 1 to 11; Maine, in 1880, 1 to 10; Ohio, in 1882, 1 to 16.8; San Francisco did yet worse, and in 1881 granted a divorce to each 5.78 marriages. Marin county, California, bears the banner in front of the pestilent divorce march, or one divorce for every two and eleven-hundreths marriages. Legal divorces appear to have doubled in proportion to marriages or population within the last thirty years." In some New England manufacturing towns "swapping wives" is not uncommon. Many men "maintain two families." He quotes this passage from Judge Noah Davis: "A. is married in New York, where he has resided for years and has a family, and is the owner of real and other estate. He desires divorce and goes to Indiana where the thing is cheap and easy. Upon complying with some local rule, and with no actual notice to his wife, he gets a decree of divorce, and presently is married in that State to another wife, who brings him other children. He again acquires new estates; but tiring of his second wife he deserts her and goes to California, where in a brief space he is again divorced, and then marries again, forming a new family and acquiring new real and personal estates. In a few years his fickle taste changes again, and he returns to New York, where he finds his first wife has obtained a valid divorce for his adulterous marriage in Indiana, which sets her free and forbids his marrying again during her life time. He then slips into an Eastern State, takes a new residence, acquires real property there, and after a period gets judicially freed from his California bonds. He returns to New York, takes some new affinity, crosses the New Jersey line, and in an hour is back again in New York, enjoying so much of his estate as the courts have not adjudged to his first wife, and gives new children to the world.... He dies intestate." What is the legal standing of these children? Are they illegitimate? What of his wives? These facts are a disgrace to our Christian civilization, and they cry to heaven for vengeance. God will surely visit such a nation as this.

Last Sabbath evening I preached in the Reed Avenue Presbyterian church, Rev. A. Bridges, pastor. This congregation numbers 350 members. The house was filled, and they drank in National Reform with a relish. An elder said to me, "All that is necessary is to get those facts before the people. I wish we had a large number of men in the field doing this work."

On Monday afternoon I heard Dr. Cuyler deliver a lecture in Union Theological Seminary on Revivals. He pronounced it God's work. It comes not by the will of man. Astronomers can tell when an eclipse will occur, but no one can predict a revival. God's sovereignty alone determines its advent. It consists in the outpouring of the Holy Spirit. The day of Pentecost; the Reformation in Germany in the 16th century; the preaching of Livingston at the kirk of Shotts when 500 were converted; the preaching of Edwards at Endfield, Conn., "Sinners in the hands of an angry God;" the preaching of Whitefield in Boston in 1740; the revival of 1858, when Dr. Beecher preached a powerful sermon, and when he came down from the pulpit some one asked him how long it took him to write that discourse, and he replied, "for years;" the searching, pungent preaching of Finney, stirring men's hearts as the plough turns up the subsoil; the melting, winning talks of Moody, were referred to as illustrations. Each of these men was himself. Every one differed from every other. The only prescription he could give for a revival, was prayer, plain preaching, and personal effort for souls. He had nothing to say against the noble work done by the evangelists; but he was sure each pastor should do his own evangelistic work. These evangelists have no monopoly of the Holy Spirit. "When the day comes that pastors must await the advent of an evangelist for a revival, we may as well vacate our pulpits, close up our theological seminaries, and call the work a failure. Spurgeon has a continual revival. Young men, do not seek an *easy place*.

Four accidents have occurred on the elevated roads in the past month. The *Tribune* this morning thinks we have had enough. No more privileges should be granted to build them. Underground roads should be demanded. Perhaps God is frowning upon their Sabbath desecration.

J. M. FOSTER.

THE N. C. A. NATIONAL CONVENTION.

OFFICIAL CALL.

The Seventeenth Convention of the National Christian Association is hereby called to meet in the Central Congregationalist church in the city of New Orleans, Louisiana, at 7:30 P. M., February 17th, 1888. An interesting programme has been arranged, able speakers have been secured, and three sessions will be held daily, closing with the evening of Feb. 20th. Seats are free and the public are most cordially invited to attend.

REV. J. S. MCCULLOCH, D.D., *Pres.*
REV. LEWIS JOHNSTON, *Sec'y.*

PROGRAM FOR NEW ORLEANS.

Topics for discussion at the New Orleans Convention, Feb. 17th to 20th next,are given below. Time will be given for brief volunteer speeches after the prepared address on each topic at the day sesions. Friends will please note carefully the topics and come prepared to make brief, pithy remarks.

Why I Joined and why I Left the Lodge, Elder R N. Countee.

Origin and Symbolism of Freemasonry, Elder J. F. Browne.

How Shall we Educate our Boys and Girls for the Practical Duties of Life, Rev. L. N. Stratton, D.D.

The Real Issue between the Church and the Lodge, Rev. Wm. Johnston, D.D.

Bible Reading on True and False Worship, Pres. J. Blanchard.

Christ in Civil Government and the Secret Empire, Rev. Geo. W. Elliott.

Secrecy as a Basis of Organization and an Element of Education and Reform among the Common People, Rev. Byron Gunner.

The Secret Lodge as an Agency for Securing Prohibition, Practical Benevolence and Labor Reform, Rev. A. J. Chittenden.

Past, Present and Future of the Secret Empire and its Effect upon Morals, Education and Civil Government, Pres. J. Blanchard.

PROGRAM FOR THE ANNUAL MEETING

OF THE DU PAGE COUNTY CHRISTIAN ASSOCIATION OPPOSED TO SECRET SOCIETIES, FRIDAY, JAN. 27, 1888.

10:30 A. M.—Devotional exercises conducted by Rev. A. Thompson, followed by an address of welcome.
11 A. M.—Business session.
1:30 P. M.—Devotional exercises.
2 P. M.—Prof. C. M. Lowe, on the work of the National Christian Association in the South.
3 P. M.—W. L. Enlow, on the Sons of Veterans.
4 P. M.—E. Wylie, on the Rejection of Christ by the Masonic Order.
7 P. M.—Devotional exercises.
7:30 P. M.—Address in German by Rev. R. Menk.
8:15 P. M.—Address by Pres. C. A. Blanchard.

Addresses and papers are to be followed by discussions in which all are invited to participate. Members of secret orders are specially requested to attend.

—The date of the annual meeting of the National Reform Association has been determined, April 24 to 26. At its meeting in September last, the Execution Committee decided upon Philadelphia as the place. The following speakers have been secured: Rev. Herrick Johnson, D. D., "Marriage and Divorce, or Laws Affecting the Family;" "Miss Frances E. Willard, "Woman's Work for Christ;" Rev. O. P. Fitzgerald, D. D., "The Nation as a Sabbath-breaker." Joseph Cook and President Julius H. Seelye it is hoped will be present; ex-Justice Strong also contemplates the preparation of a paper, should his health permit. "These arrangements are announced at this early day," says the *Christian Nation*, "in order to awaken a widespread and marked interest in the proposed convention, as the committee hope to provide a program that will secure the attendance of large audiences and secure a National bearing."

THE HOME.

THE SHEPHERD FOR HIS FLOCK IS DYING.

[From the German of Benjamin Schmolke.]

The Shepherd for his flock is dying;
My Lord is going down to death;
For them the powers of hell defying,
And sighing out his mortal breath:
He's nailed there in the sinner's place;
Such love divine, such matchless grace!

His life to save his sheep he's giving,
And tasting death there for them all;
How patient he, and how forgiving!
O heart, but hear his piercing call!
'Tis finished now, the offering's made,
Thy sins, thy burden, on him laid.

The Shepherd dies for those who hate him,
For those who buffet and despise,
Who, as he hangs there, loud berate him,
And fling at him their mocking cries;
His life he pours out for his foes,
To save them from eternal woes.

For all who die my Lord is dying,
It is the travail of his soul;
To heal Death's hurt his blood applying,
To make the bitten sinner whole;
And when the lost ones to him come,
He bears them on his shoulders home.

He dies there, God's propitiation,
He dies to pay man's hopeless debt,
To purchase for him full salvation;
Such love as his must win us yet!
His blood atoning and his Cross—
For these all else must be as dross.

My Shepherd dies! I must be living;
I die in him, he lives in me;
His death eternal life me giving;
I live, I die, O Lord, in thee;
I trust in thy atoning blood,
O dying shepherd, named the Good!

—*Dr. J. E. Rankin in Christian Advocate.*

OUR LORD'S MIRACLES OF HEALING.

Undoubtedly, Christ's miracles of cure have a two-fold significance—practical and prophetic. They effect the present recovery of the body, and they also predict the future redemption of the body. Indeed, a miracle under Christ's hand is generally but a parable writ large—a prophecy exhibited in illuminated text. We know, from many Scriptures, that a wonderful thing is to be wrought upon these bodies of ours at the second coming of Christ. They are to be transfigured into the likeness of his glorified body. Happily, the phrase, "our vile body," has been eliminated from our revised Scriptures. What God has cleansed, and consecrated to be the "temple of the Holy Ghost" ought not to be called vile, surely; and we are grateful that a more faithful rendering of the original enables us to read now, "Who shall fashion anew the body of our humiliation, that it may be conformed to the body of his glory" (Phil. 3:21). This transformation is predicted expressly in connection with our Lord's return from glory. In another Scripture, the agent by whom this change is to be wrought is distinctly named: "But if the Spirit of him that raised up Jesus from the dead dwelleth in you, he that raised up Christ Jesus from the dead shall quicken also your mortal bodies through his Spirit that dwelleth in you." As Jesus, during his earthly ministry, wrought his miracles "by the Spirit of God" (Matt. 12: 28), so will he effect this great consummating event of his ministry—the resurrection of the body—by the same agency.

Now let us link these two parts of our Lord's redemption together—that of healing and that of resurrection—and observe their relations. Every time Christ restored a sick person he gave an enacted prediction of the final redemption of the body. Healing is partial resurrection; it is a pulse-beat from the heart of Him who is the "resurrection and the life," giving us a fore-taste of our full recovery at his appearing and kingdom. Hence, observe that significant phrase in Paul's saying about the groaning and travailing creation (Rom. 8: 22), "And not only so, but we ourselves also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for our adoption, to wit, the adoption of our body." He that has the first-fruits only longs the more intensely for the harvest. And this is yet to come. God's acre has been sown thick and deep with resurrection seed. Each body in-dwelt by the Holy Spirit contains the gem of immortality; and when the time comes for its re-animation, it will spring forth, and He that raised up Christ from the dead shall quicken our mortal bodies by his Spirit that dwelleth in us. But even now we "have the first-fruits of the Spirit." Every renewal of our inward man, every quickening of our mortal bodies by the divine touch, every miracle of healing wrought by our blessed Lord, is an earnest of our inheritance, a pledge of the final redemption of our bodies. "Now he that has wrought us for the selfsame thing is God, who hath given unto us the earnest of the Spirit."

Let us recall the striking words in the Epistle to the Hebrews, in which Christians are spoken of as those "who have tasted the good Word of God, and the powers of the age to come." The age to come is the resurrection age, the time of the redemption of the body. We do not know the powers of that age simply by prediction and promise, but also by experience. Every miracle is a fore-taste thereof, a sign of its universal healing and restitution. The drift-wood and floating vegetation which met the eye of Columbus, as he was one day keeping look-out upon his ship, assured him of his proximity to the new world which he was seeking. His study of geography had convinced him of the existence of that world. But now he tasted its powers; he saw and handled its first-fruit. So it is with us voyagers to the world to come, the millennial age, and "time of restitution of all things." As those who have known and credited our Lord's miracles while on earth, or have experienced the wonders of recovery which he has wrought as he still stretches out his hand to heal, we have tasted the powers of the coming age. And it is very striking to observe how invariably our Lord joins the commandment to heal the sick, and cast out devils, with the commission to preach the kingdom. "Jesus went about preaching the Gospel of the kingdom, and healing all manner of sickness and all manner of disease amongst the people.' "And as ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils." Healing and resurrecting and the casting out of demons were a kind of first-fruits of the kingdom, to be presented along with its announcement. As, to use a familiar illustration, the commercial traveler carries samples of his goods as he goes forth soliciting trade, the Lord would have his messengers carry specimens and tokens of the kingdom in their hands as they went forth to announce his approach. Thomas Erskine says very truly, therefore, that "Jesus, while on earth, healed the sick and raised the dead, not merely to typify a spiritual healing and quickening, but to prove that he was indeed the promised Deliverer by destroying the works of the devil, and also to give a fore-taste and a shadow of the ultimate effects of his redemption upon the whole man, body and soul. And thus we find in the New Testament that the healing of the sick and the preaching of the Gospel of the kingdom are always cojoined, and are spoken of as though they meant the same thing."

Miracles of healing, then, are an answer to man's universal longing for restoration from the consequences of the fall,—sin, sickness, and death. Pledges and foretokens they are to our wounded and suffering humanity that at his coming and kingdom Christ will swallow up death in victory. And not in humanity, only; even dumb, inanimate nature, suffering with man the wounds of the fall, is to be made glad by these coming tokens of deliverance. Goethe beautifully says: "Often have I had the sensation as if nature, in wailing sadness, entreated something of me, so that not to understand what she longed for cut me to the heart." But we understand what she longs for. "For we know that the whole creation groaneth and travaileth together in pain until now,.... waiting for our adoption, to wit, the redemption of our body." And if we have believed the miracles of our Lord, wrought in the days of his flesh, or if we have experienced his miracles wrought in our own flesh, we are to go forth preaching the kingdom, and bearing those grapes of Eschol which we have obtained as an antepast of that kingdom, that we may show what a goodly land that is where "the inhabitants shall no more say, I am sick."
—*Dr. A. J. Gordon, in S. S. Times.*

"In March, 1830, in the town of Port Glasgow, on the Clyde, lived a family of MacDonalds, twin brothers, James and George, with their sisters. One of the sisters, Margaret, of saintly life, lay very ill, and apparently nigh to death. She had received a remarkable baptism of the Spirit on her sick bed, and had been praying for her brothers, that they might be anointed in like manner. One day, when James was standing by, and she was interceding that he might at that time be endowed with the power of the Holy Ghost, the Spirit came upon him with marvellous manifestations. His whole countenance was lighted up, and with a step and manner of most indescribable majesty, he walked up to Margaret's bedside and addressed her in these words: "Arise, and stand upright." He repeated the words, took her by the hand, and she arose. Her recovery was instantaneous and complete, and the report of it produced a profound sensation, and many came from great distances, to see her. Mr. Erskine visited the house, and made careful and prolonged inquiry into the facts, and put on record his conviction of the genuineness of the miracle."—*Ministry of Healing, Dr. Gordon.*

A CHILD'S TRUST—A TRUE STORY.

"Mother dear, what is the matter?" and Ada looked up from the spelling book over which she was bending. "Mamma, is breakfast ready, and oh! isn't there coffee to-day?" and Edith's beaming face was clouded and her voice pettish.

"Hush! Edith, mamma looks troubled this morning," and Ada drew her sister to one side, whispering, "don't take any notice of the breakfast, I am afraid the rent is wrong again." "Do you think she was not paid for all that sewing last week, and she worked so hard; it is real mean then." And she stamped her little foot. "When I am grown up I will always pay right off and then the poor mother can have coffee and everything else for her children."

"My darling, come, breakfast is ready," and Mrs. Lynch sat down to the table.

"Not much of a breakfast," murmured Edith, "only porridge and bread and butter."

"Oh! Edith, hush," and poor Ada looked wistfully at her mother, who, nevertheless, overheard. "I am very sorry, Edith dear, but I am behind with the rent and I must be careful."

"Didn't Mrs. Edwards pay you, mamma?"

"No, dear."

"The mean old thing," cried Edith.

"Hush, hush, my child, she does not probably know that I depended on it for my rent, and Ada, will you go around there after school and ask for it for me?"

"Why yes, mamma, only don't worry. I guess I can get it."

Ada was late for dinner and she came in slowly, rather differently from her usual bounding step.

"Did you see Mrs. Edwards?"

"Oh mamma," and the eyes filled, "she went to Atlantic City for a week."

She heard the low murmur, "Father of the fatherless, wilt thou help us now?"

"Can't I do something to help?" the child asked, springing to her mother's side and throwing her arms around her.

"No, my blessing, only help me to pray for help."

"Is it so very bad this time?"

"I am behind five dollars, just the amount of that sewing, and I depended on it. Mr. Jones, the agent, told me last month that he could get higher rent for this house, and if I was not prompt in paying, he would turn us out. But Ada, I ought not to trouble your child's mind with cares like these!"

"If you are worried, I am too, but I thought that we were getting on so nicely now."

"So we were until Edith had the measles, then the medicines cost a good deal, and I could take no work in on account of infection. Mrs. Martin could not wait for me, and gave her work to some one else; you know she was going to Europe. Mrs. Spring promised some, but she changed her mind about having it done now, so it has been so hard to manage."

"Mamma, yesterday our lesson was Elijah and the ravens, and our teacher said that God would always hear and deliver anyone who cried to him for help. If we pray a great deal won't he help you to pay the rent?"

"My child, we will; I ought not to doubt Him who, ever since your dear father's death, has always taken care of us. We will pray and trust."

Tuesday came, and as Ada kissed her mother before going to school, she whispered, I am praying, mamma."

She was clasped in her arms, and as a tear dropped on her bright hair, the silent prayer went up, "Hear, dear Lord, this thy little one."

Mrs. Barron was in her handsome bed room leisurely preparing for bed, her mind, in the meantime, reviewing the incidents of the day, its duties, pleasures, and the opportunities she had had for kind words and cheering sympathy; and she never neglected such opportunities. Many a heart had reason to bless her that night for kindness shown and substantial help given. Suddenly the thought flashed through her mind, "I have not heard of Mrs. Lynch lately, and those two dear little children." And the remembrance of sweet little Ada, and impetuous bright Edith, for one instant recalled her childless home with a pang. "Poor thing, she did have a struggle, but I thought it was smoother waters lately. I will go and see her sometime when

I am in that part of the city," and picking up a little book of devotional reading, she opened it where her place was marked, and tried to concentrate her thoughts. But strangely, Mrs. Lynch's name seemed to dance over its pages. "I wonder why I am thinking of her. Mrs. King sees her constantly, and I met her to-day, but she said nothing about her; but I may as well stop reading and go to bed."

After a semi-dozing state, in which the faces of the widow and her two little girls mingled themselves with other shapes and fancies, she fell asleep, to be confronted by the first waking thought, "I *do* wonder how Mrs. Lynch is getting on? This is absurd for poor, innocent Mrs. Lynch to haunt me this way. I don't suppose she has bestowed a single thought on me this morning."

Breakfast over in the sunny, cheerful room, where birds sang and flowers exhaled their fragrance, and the latter were often made little messengers of mercy to brighten some sick-room,—then care for the family needs in the ordering of stores—and Mrs. Barron sat down to her morning employment, some artistic work, in which she was interested just then, feeling that her duties done she might rest in comfort. It was Tuesday morning, and little Ada had gone to school as we know, after trying to cheer up her anxious mother. But Mrs. Barron knew nothing of this; she only knew that the troublesome question had arisen again. Mrs. Lynch's name struck with unerring force her mental consciousness. She became uneasy, tried to abstract her thoughts, planned engagements for herself and others, but in vain. At last conscience awoke, "Didn't this mean something? Is there not work to be done?" She dropped her work, "I am ready, dear Lord, what wilt thou have me to do?" Then rising, she went to her room, changed her house-dress for a street-dress, and looking to her pocket-book that it was well supplied, she started on her errand of mercy. A long ride in the street cars brought her to her desired neighborhood, and her ring was answered by the lady herself. To her kind inquiry, "Are you in any trouble or anxiety, Mrs. Lynch? you haunted my thoughts so last evening and to-day that I was impelled to come and see you," the weary heart of the widow burst all the bounds of self-control fixed upon it. "My God has sent his angel," she exclaimed, "Mrs. Barron, I have been praying in agony for three days and nights for some one to help me, and God has sent you."

Tenderly supporting the weeping woman into the little parlor, Mrs. Barron asked what was the matter. "I thought that lately your troubles were over?"

"They did seem so until Edith's sickness, but that threw me back; and to-day at twelve o'clock, Mr. Jones, the agent, threatens to put my furniture out of the house if I have not all the rent, and my children and I will have no place to put our heads."

Mrs. King, who was a kind friend of Mrs. Lynch, came in. Mrs. Barron was often associated with her in good works. "I am so glad to see you," she exclaimed. "I could not reach you in time, I feared, and I have been vainly trying to get help for our friend nearer home."

"Mrs. Lynch," said Mrs. Barron, cheerily, "there need be no further trouble about rent. Where is this Mr. Jones' office?"

She went at once to interview that gentleman, and returned soon. "You need not fear now, Mrs. Lynch, he was very polite to me and has promised to let me know the next time there is any difficulty."

Ada came home from school to find her mother with a peaceful face putting the dinner upon the table and singing softly, "The Lord will provide."

"Mamma," she cried joyfully, "is it all right?" "Yes, darling, kind Mrs. Barron has been here and paid the rent, and not only that, she and Mrs. King lent me a little sum to get along with and I am to pay it back at my own time." "God did hear our prayers."

"We should never doubt again, and Ada, the strange part of it is, Mrs. Barron said that last night and this morning she could not help thinking about us so that she felt obliged to come and see if anything was wrong."

With an awe-struck face the child listened and then said simply, "It was God who made her think about it."—*Presbyterian Journal.*

In Parsons, Kan., a city of 10,000 inhabitants, there is not a man whose business is not known, nor one who does not pay his bills. This is one result of prohibition. The editor of a local paper says: "Before we had prohibition there were twenty-one saloons in Parsons, and I had from one-fourth of a column to a column of police items every day. Now I can not get together more than half a column once in three months. We have no city debt, and have a public library building, paid for, which cost $10,000.

TEMPERANCE.

A WARNING TO SMOKING FATHERS.

Apropos of your paragraph, "A Crusade Against Tobacco," in Saturday's issue, may I give you, in as few words as possible, my recent experience with tobacco smoke. It may be a warning to others. I have one child, a bright little girl not yet two years old; a fair-haired, blue-eyed pet, who was as healthy as the birds when she was born. For more than a year past—ever since she was old enough to be less in the nursery and more with her father and me—she had ailed mysteriously. I could not say she was ill yet she was never quite well. I was kept in a continual anxiety about her. The symptoms were entire absence of appetite, constant complaints of sickness, stomach and digestion out of order.

Last August I took her away by myself to a country town, where we stayed two months. After the first week she flourished like a young bay tree; ate and drank and played and slept and laughed, and kept me continually enlarging her clothes. I took her home—not so pretty and delicate in appearance, but rosy and robust. In one week all the old symptoms reappeared: loss of appetite, dark lines under the eyes, listless ways, restless nights. Some one suggested that the neighborhood did not suit her, and I was cogitating how to take her away again, when she caught a severe cold and was confined entirely to one room for three weeks. She recovered her general health completely while shut in the nursery. Appetite, spirits, sleep—all returned. It could not be the neighborhood. After her cold she joined us down stairs, as usual, two or three times a day. In less than a week sickness, etc., returned. I was in despair.

For nearly three months I racked my brains about drains, wall paper, milk, water, sauce pans, and everything in vain—the child slowly wasted away. In my agony of mind I noticed one day that far from outgrowing her clothes, as I had expected, they were too large for her. The little thing was not eating enough to keep up her strength, and we could not coax her to eat. Yet she was not really sick; she ran about and played in a quiet way, and seemed well enough to those who had not seen her robust.

Suddenly my husband was summoned to the country. A week after he had gone the child began to eat with eager relish. In a fortnight she was her own happy self, full of riotous, childish spirits.

"Her father never saw her like this," I remarked one evening, when she was particularly merry and mad, and then the truth flashed upon me. It was his tobacco that upset her. He has been away now for a month, and the child's limbs daily grew firmer, rounder, and she is the merriest, healthiest mortal possible. He always smoked after breakfast and after lunch with her in his room, neither of us dreaming it was injurious to her.

But for his providential absence this time, I doubt whether it would have occurred to me, and we might have lost our darling—for she was wasting sadly. It was acting like slow poison upon her.

This is a true, unvarnished statement, which my nurse can corroborate. When shall we have a parliament that will dare to tax our slow poisons to the utmost? I enclose my card and remain your obedient servant.—*E. H., in Pall Mall Gazette.*

THE CIGARETTE MUST GO.

The physicians hereabout are beginning to talk as if the cigarette would "have to go." Thus Dr. Wm. A. Hammond tells us, "to young boys it is poison. Everybody knows that excessive smoking will stunt the growth of the young and sow the seeds of disease, which will develop in later years. Cigarettes only drop the seeds a little faster. If a boy begins to smoke a great deal early in life, you may be sure he will never become an intelligent soul, as the effects on his body will by affinity reach the mind; he will lose energy and steadiness of purpose, and will become a vacillating, weak man, unfitted for the struggle of life. Cigarette smoking is like whisky drinking; the appetite for it increases just in proportion as the body becomes unable to bear it." Dr. Shrady, who attended General Grant during his last illness, says: "The cigarette has had much the same effect on the smoking habit in this country that 'the growler' has had on the drinking habit; by its inexpensiveness and convenience for short smokes it has spread the habit among all classes, and comes within reach of the bootblack as well as the millionaire. Cigarette smoking induces a condition of the heart and digestive organs which may cause death at any time. The effect may not be noticeable for years in a man, but it is not long in making its appearance in a boy." Dr. Loomis, Jacob Sharp's physician, also says he regards the cigarette as a dangerous article, since its moderate use generally degenerates into excess.—*New York Cor. Phila. Ledger.*

POISONED BY TOBACCO.

A case of poisoning by nicotine occurred lately in Paris. The victim, a man in the prime of life, had been cleaning his pipe with a clasp-knife; with this he accidentally cut one of his fingers, but as the wound was of a trivial nature he paid no heed to it. Five or six hours later, however, the cut finger grew painful, and became much swollen; the inflammation rapidly spread to the arm and shoulder, the patient suffering such intense pain that he was obliged to betake himself to bed. Medical assistance was called, and ordinary remedies proved ineffectual. The sick man, questioned as to the manner in which he cut himself, explained the use to which the pocket-knife had been applied, adding that he had omitted to wipe it after cleaning the pipe. The case was understood, and the doctors decided amputation of the arm to be the only hope of saving the patient's life, and this was immediately done. His life was barely saved. No wonder smokers so often have sore and poisoned mouths, cancer of the lips, and like troubles.—*Selected.*

BEER DRINKERS DANGEROUS.

In many minds there is a mistaken notion in relation to the effects of beer on the human system. Because those who use it largely often become fleshy, and apparently healthy, the conclusion is reached that its use is wholesome. The *Scientific American*, a high authority, thus expresses itself in relation to the matter:

"For some years a decided inclination has been apparent all over the country to give up the use of whisky and other strong alcohols, using as a substitute beer and other compounds. This is evidently founded on the idea that beer is not harmful, and contains a large amount of nutriment; also, that bitters may have some medical quality which will neutralize the alcohol which it conceals.

"These theories are without confirmation in the observation of physicians. The use of beer is found to produce a species of degeneration of all the organs; profound and deceptive fatty deposits, diminished circulation, conditions of congestion and perversion of functional activities, local inflammation of both the liver and kidneys being constantly present.

"Intellectually a stupor amounting almost to a paralysis arrests the reason, changing the highest faculties into a mere animalism, sensual, selfish, sluggish, varied only with paroxysms of anger that are senseless and brutal.

"It is our observation that beer-drinking in this country produces the very lowest kind of inebriety, closely allied to criminal insanity. The most dangerous class of ruffians in our city are beer drinkers."

SNUFF-TAKING AMONG THE ZULUS.

On the snuff-taking habit among the Zulus, Rev. Josiah Taylor, who has been a missionary in Africa over thirty years, gives the following account:

"The Zulus make their snuff of tobacco, dry aloes, and ashes, grinding it very fine. It is exceedingly pungent, causing the tears to flow profusely down their cheeks, which they wipe off with a snuff-spoon made of bone or horn, this being their only handkerchief. Old and young of both sexes carry snuff-boxes made of small calabashes tied to a girdle around the waist. Sometimes diminutive reeds full of snuff are inserted in holes in their ears.

"When they meet, after the usual salutation, 'I see you, friend,' the snuff is passed round, each one taking a good pinch. It is a nasty habit, and their nostrils after this operation are generally covered with filth; and it is also injurious to health.

"Zulu men, especially young men, are becoming fearfully addicted to smoking; and I perceive, after thirty-two years' observation, that it makes serious inroads on their constitution. This is one of the unpleasant results of European civilization.

"I am glad to say that, so far as my knowledge extends, no American missionary in South Africa uses tobacco in any form. We shall ere long have anti-tobacco societies in all our missionary stations, and shall fight against this vile habit till we lay our armor down."

I have four good reasons for being an abstainer—my head is clearer, my health is better, by heart is lighter, and my purse is heavier.—*Guthrie.*

RELIGIOUS NEWS.

—The evangelists Jones and Small began meetings in Kansas City on the 1st of January.

—Pres. C. A. Blanchard assisted Pastor Abbott of Geneva, Ill., last week in an interesting revival service which has continued several weeks and has brought fifty or more souls to Christ.

—A five weeks' protracted meeting with blessed result to the church closed in the Wesleyan church at Wheaton a few days since. Rev. L. Swartz, of Leaf River, Ill., assisted one week. The Methodist church of the same place has begun a protracted meeting. In the College a revival interest has continued since the fall opening with conversions reported every week.

—Dwight L. Moody, it is reported, will aid Major Whittle in an evangelistic campaign in Burlington, Iowa.

—When Dr. Withrow, pastor of the Third Presbyterian church of this city, reviewed, lately, the first year of his pastorate, he said some very frank things about the reputed membership of the church. After remarking that during the year there had been 221 additions to the church, 100 on confession of faith, he said that the roll of members, which a year ago was reported to be 2,300, had been reduced to 1,200, by dropping the names of members long removed.

—Dr. Pentecost and Mr. Stebbins opened evangelistic meetings in Lawrence, Mass., Jan. 1. The attendance is good and interest deepening among Christians.

—David Gregg of Pittsburgh, Pa., father of the pastor of Park Street church, Boston, has made a New Year's gift of $100,000 to the Reformed Presbyterian church of which he is a leading member. Mr. Gregg is a Scotchman by birth, seventy-six years of age, and has a fortune of three-quarters of a million. A large part of his latest gift will go to the theological seminary of which he was treasurer for twenty years.

—Rev. Edward Mathews, remembered for his labors in the N. C. A. work but now in the Congo country, writes to the *Free Methodist* under date of October 11th last of his labors and prospects. He says: "Your many inquiries about the religion of this country, etc., must be deferred until the future. This much I can say: I have not seen anything like piety in Africa, so far, among the whites or natives, excepting three cases, including Bishop Taylor. Licentiousness and drunkenness abound. The natives have learned the white man's sins, and so his Sabbaths, when he is not obliged to work, are spent in dancing, drinking, or worse. This I have seen again and again. Preaching through an interpreter comes very natural to me, and I am often blessed while so employed. You may be curious to know how the Bishop's movement prospers. At present the outlook is very dark. And as to the boats and boilers, the building of them is postponed for one or more years, so reads my "honorable release." I am in the service of the Sanford Exploring Expedition, being employed in building and keeping in repair their boats and boilers at Kinchessa, Stanley Pool. I may stay two years or five, I do not know which, but, thank God, it is settled to meet you in heaven. * * The rainy season is about to set in now. We now have occasional rains, and they will increase until the wet months are passed. The swollen Congo shows that the rains are abundant in the interior. The river has risen more than twelve feet in the past month, and is swift and dangerous in proportion."

—The mother of Mr. Hartman, a Moravian missionary in South Africa, after her husband's death, lived alone for nine years among the savage Bush Negroes, teaching their children, preaching to them in little companies, nursing them in sickness, facing death many a time, not only in the pestilential swamps, where four missionaries died in rapid succession, but boldly confronting the brutal plantation overseers, who would have driven her away, but for the clamor of the slaves who loved her dearly; living the while in a little hut, her only bed a hammock swung between two posts, often sick and almost dying, and finally contracting the elephantiasis, a sort of leprosy which prevails among the black population. She died in 1853, lying on the floor in the mission-house at Paramaribo. All her children are engaged in mission service—the oldest son in South Africa, a daughter in Thibet, and the other son, first in Australia, and now among the Indians in Canada.—*Messenger.*

—The American Board of Missions has information that Turkey is revising its school laws with the aim of suppressing American missionary and other foreign schools. The new law provides that no foreigner can open a school without a special firman given by the Sultan himself; and such documents he he is slow to give. The law forbids any Ottoman subject from attending such a school until he shall have taken a course of religious instructions. The schools now existing are to be suppressed unless they conform to these regulations within six months. The American minister has protested against this law, and urges other embassies to join him.

—Mrs. Emma Baldwin writes to the *Christian Conservator* of Dayton, of the great revival at Cedar Creek, Michigan: "The meeting commenced December 17th, and closed January 1st. The church was very cold and dead. We asked God to send the fire, and the people confessed their sins. The fire fell from heaven the third evening, and sinners started. Disputes eleven years old were settled. One hundred and ten came to the altar for prayer. Besides, eighteen of the Sabbath-school children started and many professors were reclaimed, making in all not less than one hundred and sixty. The country was shaken for miles around. Infidels, Universalists, moralists, and all kinds of sinners were saved. Praise the Lord! We left this meeting in the hands of the pastor, Bro. Sheldon, with twenty-eight at the altar Friday evening and twenty-seven Saturday evening. Some who had joined the G. A. R. Post came back to the church. The post is badly wrecked. Several came out who will join the church."

—The Boston *Herald* sent to the various pastors of the city, asking them if they were in favor of abolishing Santa Claus, in favor of keeping him as he is, or in favor of telling the truth about him. The ninety-five replies received are classified as follows: For abolishing Santa Claus, 41; for keeping him as he is, 26; for telling the truth about him, 18.

—A correspondent writes to the New York *Witness:* "There has been a work of grace at Medina, Ohio, during two weeks and a half beginning Dec. 4. Bible readings and Gospel addresses were given by the Rev. Charles M. Whittlesey, of Saratoga, N. Y. Mr. Robert W. Swayne, the song evangelist, who resides in Lockport, N. Y., a man of God and full of the Spirit, was especially useful in the progress of the meetings. Between fifty and seventy souls, perhaps more still, professed conversion.

—The evangelistic services conducted by the pastor, the Rev. Francis Edward Smiley, at the Wharton Street Presbyterian church, Philadelphia, have resulted in a great blessing to the church. At the bi-monthly communion, Dec. 11, forty-three persons were received into membership, seven of whom were baptized. This church has been blessed with a continuous revival during the past eighteen months, and over two hundred and fifty have been added to the roll of membership.

—The American Missionary Association has 8,616 pupils in its schools for the Freedmen in the South; 608 pupils in its Indian school, and 1,044 in its schools for the Chinese.

—We remember when the Rev. A. A. Myers, perhaps six years ago, built his first church and school building in Western Kentucky, at Williamsburg, Whitley county. His influence banished the saloon, and put church and school in its place, entirely renovating the community. He has continued to devote himself to the establishment of churches in that mountain region, and during the first week in December a company of friends of the American Missionary Association accompanied him in a tour dedicating seven new church or chapel buildings. In one of these counties, said a member of one of these new churches, there were, during a period of eighteen months, *eighty-four murders*, mostly in drunken quarrels; and not very long ago, while preaching in Jellico, Tenn., where one of these new buildings has been dedicated, Mr. Myers heard firing in the street, and went out and found four dead bodies of men shot in a broil, and laid them out in a drug store.—*Independent.*

LITERATURE.

A HAND-BOOK OF HOMILETICS AND PASTORAL THEOLOGY. By Rev. Wilson T. Hogg. T. B. Arnold, Publisher, Chicago.

The merits of this book are many; its defects, "few and far between." The necessity of studying the theory of preaching is obvious. Animals swim by nature; men have to learn swimming or sailing as an art. In this book, the writer has given the best thoughts of the best men, both on preaching and pastoral labor. He thus makes it a small library in itself; and no young minister can read it without becoming a better preacher and a better man. His "Call to Preach" will give a young minister a deeper reverence for his calling; and though, while speaking to or visiting his people, rules, instances and ideas of the great pulpit orators cited, will not be in his memory, they exist in his mind, and modify, shape and direct his discourses and pastoral labor; as, while the steam is what propels the engine, the rules of engineering make the motive power useful and safe.

There is nothing in this whole book which is extravagant, unscriptural, or unsound; so that the young minister who reads it thoroughly, becomes not only a better preacher, but a wiser and better Christian. That the writer cites Augustine, Luther, Baxter, Wesley, Fletcher, Edwards and Moody as examples, is sufficient guaranty that his purpose is not narrow or sectarian; and, in brief, the work is preeminently fitted for the object designed by the author, to aid teachers and pupils in the science of preaching the Gospel of the Son of God.

The National W. C. T. U. Convention at Nashville, Tenn., in November, requested Miss Frances E. Willard to prepare a volume of personal reminiscences and speeches, which should sketch, autobiographically, the development of the society of which she has so long been the head, and also give fuller accounts than have yet been had of her life as a teacher and her years of study and travel across the sea. Miss Willard has agreed to do this, and is now at her home, Rest Cottage (called by those who know it best, Restless Cottage, by reason of the many women who there ply pen and type-writer), working, as her varied duties will permit, upon the volume. It will be finely illustrated, and will be issued by the Woman's Temperance Publication Association in time for the fall trade.

Cape Breton Island, off Nova Scotia, is described by F. M. Endlich, in the *American Magazine* for January. Aside from its quaint inhabitants and primitive scenery, the island is of interest on account of a projected railroad, whereby the ocean trip to Liverpool may be shortened to four days. "Some Boston Artists and Their Studios," by Wm. H. Rideing, is the first of a short series of papers on this subject, giving illustrations of the style of noted painters of that city, and reproducing some characteristic specimens both of their work and their workshops. Alice Wellington Rollins explains what is meant by "Manual Training in Schools," and demonstrates its need and value. The question of granting further pensions to our soldiers is discussed by Col. E. H. Ropes. The debt of our country to its defenders, and their increasing needs, are very plainly set forth; as well as some of the distinguishing features which should be incorporated in pension legislation. Hamlin Garland, in a prose sketch of "Huskin' Time," draws a vivid picture of his experience in boyhood on a prairie farm, which thousands of Western readers will enjoy heartily. The leading poem of this number, "Twilight at Nazareth," is one of the best that Joaquin Miller has written. It handles with reverent touch and graceful art a subject dear to Christian memory.

George Kennan's third Russian Prison paper will appear in the February *Century*, and is a description of the life of the "Politicals" in the famous fortress of Petropavlovsk. The interest of these papers is cumulative. In this forthcoming one, Kennan will describe "The First Night in the Fortress," "Routine of Life in a Casemate," "How Prisoners are Watched and Guarded," "Interviews with Relatives," "An Artificial Hiccough," "Prisoners' Methods of Intercommunication," etc. The first paper in the series describing Mr. Kennan's journey through Siberia, with Mr. Frost's illustrations, will begin in April. Copies of the *Century* now entering Russia have Mr. Kennan's articles torn out of them by Government officials on the frontier.

"Which is the True American Mother?" asks *Babyhood* in the January issue, after a number of contributors have expressed their opinions on "Shunning Maternity," and "The Mother who is Tired of Little Children." The spirit of this discussion is an eminently proper one. No less interesting and valuable will be found the illustrated medical articles, "How Children may Have Sound Teeth," by Dr. Leslie; and "Children's Heads," by Dr. Yale. "Worms and Worm fever," by Dr. Dodge, furnishes much needed enlightenment on this subject.

The pleasant homes of the sensible people who use the trees and plants and flowers of Nature for their adornment, will read the coming numbers of the *American Garden* for 1888 with interest and profit, for it is to be full of instruction by practical men and women and noted writers of many States and countries, in the planting and arrangement of home grounds; flower culture in-doors and out-doors; fruit-growing in orchard, vineyard, plantation and home garden; vegetable-gardening for home and market; greenhouse and conservatory construction and management; uses of garden products in cookery and preserving, etc.; plants and flowers in decoration of house and table and person, etc.

The January 7th issue of the *Library Magazine*, the first of the year 1888, contains the following interesting articles: The First Chapter of Genesis, by Prof. W. Gray Elmslie; Captured Brides in Far Cathay, from *Blackwood's Magazine;* The Time it Takes to Think, by J. McK. Cattell; Kinglake's Invasion of the Crimea, from the *Pall Mall Gazette;* Mr. Donnelly and Shakespeare, from the *Athenæum*, and others. The *Cynosure* and *Library Magazine*, weekly or monthly, $2 a year for both.

Lieutenant Schwatka tells the young people who enjoy scientific studies, in the *Swiss Cross* for January, about "The Snow-house of the Eskimo." The article is illustrated and is quite a study in snow architecture. The way of a grasshopper's life, how cobwebs are made and a sketch of the Hupa Indian tribe are among the other interesting contents of the number.

LODGE NOTES.

A suit which is to exonerate or condemn the general officers of the Knights of Labor is to be begun at Philadelphia by the "antis." An accounting will be asked for, and an inquiry, it is expected, will be instituted by the court to determine whether any of the officers have been guilty of criminal acts.

Chief Drummond, of the United States Secret Service, in reporting on a band of Italian counterfeiters now operating in this country, has called attention to the existence of a formidable secret organization originating in Sicily, but having branches in New York, Boston, Chicago, St. Louis, St. Paul, San Francisco and several other cities. The members of this society are described as assassins and villians of the worst type, engaged in all sorts of criminal schemes, but especially in the counterfeiting business.

In Canada a conflict between the Catholic church and the Knights of Labor would not be so serious as here. Accordingly, we find Cardinal Gibbons here the defender of the Knights, and in Quebec Cardinal Taschereau is their foe. In consequence of a printers' strike the latter Cardinal has written another letter strongly urging his flock not to join the Knights, reminding them that his former pastoral condemning the order has not been countermanded but only suspended. He seems to expect that the final decision will be against the Knights, and meanwhile he throws all the weight of the church against them.

The provisional committee of the anti-administration Knights of Labor has at last decided upon a plan by which its objects can be attained, and the general officers of the Knights of Labor condemned or exonerated, as the issue of the case may result. Eminent counsel have been consulted, and as a result it has been decided to begin a suit in equity against the general officers of the order for an accounting of funds, and also to determine whether any of the officers have been guilty of criminal acts. The expenses of the suit will be met by a fund to which members of the order and assemblies who are opposed to the present administration are to be asked to contribute. Friends of the administration say they are glad of this opportunity for a vindication, and that they will contribute their share of the expenses.

Grand Master Frank P. Sargent, of the order of the Brotherhood of Locomotive Firemen of the United States and Canada, has made some emphatic statements respecting the Reading strike. He says: "As for the treatment of J. J. Leahy, of Philadelphia, a member of our executive board, who is also a Reading Railroad employe, and who refused to recognize the strike, all I can say is that it is abominable. My telegram to him published in this morning's papers explains itself. It meant just what I say. I will have no bulldozing of our order by the Knights of Labor. That may as well be settled now as at any other time. Mr. Leahy has been treated shamefully. A social boycott has been declared on him at home and he is treated as if he were a common vagabond. His Knight of Labor friends will not speak to him and he cannot get a shave or a cigar at Port Richmond. I will protect him to the fullest extent of my ability, as I indorse fully the course he has taken. We will not be coerced into taking sides with the strike by any such tactics as these."

NOTICE.

The first volume, paper bound, of Scottish Rite Masonry has been forwarded to subscribers. The second volume, paper, and the cloth bound copies will follow in a few days.

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HOME AND HEALTH.

DANGER IN MUSTY MEAL.

It has long been known that moldy and decayed vegetable foods are sometimes productive of violent disease, but the subject has not received that amount of public attention which it deserves. This is especially the case respecting flour and meal. Musty or stale flour and meal are frequently used, and until recently no very serious results have been directly traced to this cause. A short time ago, however, a case of poisoning occurred which clearly demonstrates the exceedingly deleterious character of such food. In a boarding-house at Mt. Holyoke, Massachusetts, forty persons were made violently sick by eating brown-bread. An examination showed that the meal from which the bread was made was stale, and that this was undoubtedly the cause of the sickness.

Meal and flour should always be kept in a cool, dry place; and if it becomes stale or musty, should be devoted to some other purpose than human consumption. —*Good Health*.

ADULTERATED BREAD.

A certain gentleman of Chicago, who seldom eats any but home-made bread, one day, when in good health, partook at all three meals of the so-called "Vienna bread," eating altogether nearly a loaf. In the evening he was troubled with nausea, severe pain in the stomach and bowels, eructations, and persistent heart-burn, which continued for several days. Analyzing carefully the bread partaken of, the doctor found alum in considerable quantities. The analysis was confirmed by Mr. Fuller, of New York, with the microscope and polariscope. Alum, says Dr. Mitchell, is an astringent, and when taken constantly in bread, there is a decrease in the quantity of secretions in the intestinal tract, causing indigestion. The disagreeable effects of eating baker's bread, varying in intensity, according to the physical constitution of an individual, manifest themselves within twenty-four hours.—*American Miller*.

—Many think that sleep is lost time. But the style of your work will be mightily affected by the style of your slumber. Sound Asleep is the sister of Wide Awake. Sleep is not a subtraction: it is an addition.

ANOTHER CAUSE OF DIPHTHERIA.

The causes of diphtheria, like the remedies for the dread scourge, are without number. But it is as well that we consider all suggestions under that head, since no harm is likely to result therefrom, even if no good should be produced.

A writer in an Eastern exchange reports a prominent doctor as saying that the fumes of kerosene, when a lamp is turned low, are likely to cause diphtheria. The New York board of health a few years ago decided that to this, more than any other cause, the prevalence of this disease was to be attributed. This is given as accounting for the fact that diphtheria generally begins to spread with the advent of short days and long nights. Children dislike to go to bed in the dark, and the kind mother lets the lamp remain in the bedroom, usually turning down the flame, so that the light shall not keep the child awake. Many bedrooms are thus semi-lighted all night and the windows being closed, or raised but slightly, the atmospheric condition is simply deathly. A turned-down kerosene lamp is a magazine of deadly gas that the healthiest lungs cannot safely be exposed to.

GREASE SPOTS.—What will remove grease spots from clothing in the best manner, is a frequent inquiry. There is probably nothing better than equal parts of strong ammonia water, ether and alcohol. Pass a piece of blotting paper under the grease spot, moisten a sponge first with water to render it "greedy," then the mixture, and rub with it the spot. In a moment it is dissolved, saponified and absorbed by the sponge and blotter.

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PRAYER.

A promise being left us of entering into His rest, . . . whereby shall I know that I shall inherit it. Heb. iv. 1. Gen. xv. 8.

PROMISE.

Commit thy way unto the Lord; trust also in Him and He shall bring it to pass. Ps. xxxvii. 5.

PRECEPT.

In returning and rest shall ye be saved; in quietness and in confidence shall be your strength. Is. xxx. 15.

PRAISE.

Return unto thy rest, O my soul; for the Lord hath dealt bountifully with thee. Ps. cxvi. 7.

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HON. THURLOW WEED ON THE MORGAN ABDUCTION.

This is a sixteen page pamphlet comprising a letter written by Mr. Weed, and read at the unveiling of the monument erected to the memory of Capt. William Morgan. The frontispiece is an engraving of the monument. It is a history of the unlawful seizure and confinement of Morgan in the Canandaigua jail, his subsequent conveyance by Freemason to Fort Niagara, and drowning in Lake Ontario. He not only subscribes his NAME to the letter, but ATTACHES HIS AFFIDAVIT to it.

In closing his letter he writes: I now look back through an interval of fifty-six years with a conscious sense of having been governed through the "Anti-Masonic excitement" by a sincere desire, first, to vindicate the violated laws of my country, and next, to arrest the great power and dangerous influences of "secret societies."

The pamphlet is well worth perusing, and is doubtless the last historical article which this great journalist and politician wrote. [Chicago, National Christian Association.] Single copy, 5 cents.

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FARM NOTES.

WHAT WILL BURST A GUN.

In bravado a young man placed the muzzle of his fowling piece under the water and fired the charge. The result was the bursting of the barrel near the breech, and the mutilation of his hand. Another placed and held the muzzle of his gun square against a piece of plate window glass, and fired the charge—powder and bullet. The glass was shattered, so was the gun barrel. Another instance was that of an experimenter who had heard that a candle could be fired from the barrel of a gun through an inch board. He drove a candle into the muzzle of the gun, fired, and the explosion split the barrel almost its entire length, and did not even drive the candle from the muzzle.

TO CUT GLASS IN ANY SHAPE.—Mark out on the glass the line which is to be cut, so that it may be easily followed. Then heat the end of a slender glass rod, or of a rat-tail file, to redness in the flame of a gas lamp, and bring the hot end in contact with the glass, a little in advance of the crack, exerting a little pressure. The sudden expansion of the glass by the heat communicated to it will cause the crack to jump to the rod; advance the rod a little, and the crack will follow. In this way, by moving the hot point little by little, the crack can be made to follow it to the line which it is desired to traverse; and then by following this line the desired result can be attained without much difficulty. When it is found that the crack does not follow promptly, the rod must be held a few minutes in the flame and again applied. Care must be taken not to advance the hot point too far at each step. With a little practice and the exercise of patience, a crack may be induced to travel anywhere over a glass surface by this simple method, which is in common use in the laboratory for trimming and utilizing broken beakers and other glassware which would otherwise be useless.

TREATMENT OF NEW FILES.—A new file should be used with a light pressure until the very thin sharp edges are worn off, after which a heavier pressure may be used with much less danger of the teeth crumbling at the top or breaking off at the base. Every filer should keep a partially worn file to use first on chilled surfaces or gritty skin of castings, or on a weld where borax or similar fluxes have been employed, or on the glazed surface of saws after gumming.

STOVE POLISH.—The fine polish given stoves by those skilled in the art, is produced as follows: Have a thin mixture of black varnish and turpentine; apply this with a paint or varnish brush to a portion of the stove; then with a cloth dust this over with pulverized British lustre or stove polish: then rub with a dry brush. The stove must be perfectly cold. The stove dealers buy the pulverized stove polish, which is carburet of iron, in 25 lb. packages. The process conducted in this manner is quite brief, but gives beautiful results.

TO PREVENT IRON OR STEEL FROM RUST.—A method of preventing iron or steel from rusting is to heat it to a temperature of boiling water and cover it with a good coat of copal varnish. Let it stand at this temperature for half an hour or so, and then rub off the varnish while hot with a soft rag. The varnish fills the pores of the iron, thus sheltering them so as to be impervious to moisture. Another method is to heat the metal so as to melt beeswax when rubbed upon it, letting it remain, after being well rubbed, until it is about to harden, and then rub off with a coarse woolen cloth.

LITTLE THINGS WORTH KNOWING.—Many workingmen meet with little casualties, sprains being very common. Hot water is the best thing that can be used to heal a sprain or bruise. The wounded part should be placed in water as hot as can be borne for fifteen or twenty minutes, and in all ordinary cases the pain will gradually disappear. Hot water applied by means of cloths is a sovereign remedy for neuralgia and pleurisy pains. For burns or scalds apply cloths well saturated with cool alum water, keeping the injured parts covered from the air.

WRITING ON METALS.—Take half a pound of nitric acid and one ounce muriatic acid. Mix and shake well together, and then it is ready for use. Cover the place you wish to mark with melted beeswax; when cold, write your inscription plainly in the wax, clear to the metal, with a sharp instrument. Then apply the mixed acids with a feather, carefully filling each letter. Let it remain from one to ten hours, according to the appearance desired; then wash and remove the wax.

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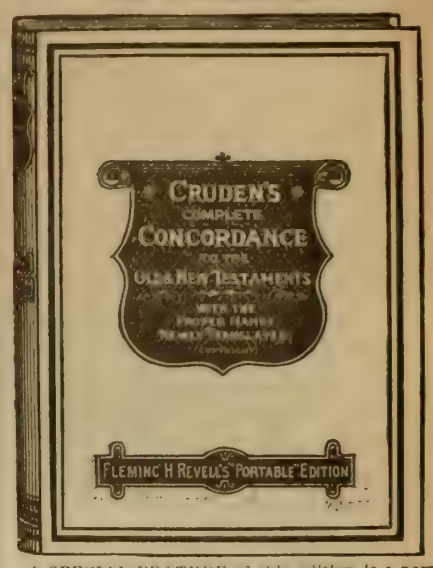

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NEWS OF THE WEEK.

WASHINGTON.

The President sent to the Senate Thursday the nomination of Edward S. Bragg, of Wisconsin, to be Envoy Extraordinary and Minister Plenipotentiary of the United States to Mexico.

In the House Mr. Blount, of Georgia, from the Committee on Postoffices and Post Roads, reported a bill relating to permissible marks, printing or writing upon second, third and fourth-class matter.

The contested seat which will attract the most attention in the present House is that of Smalls against Elliott from the Seventh District of South Carolina. According to the census of 1880 this district contained 6,304 white voters and 31,203 colored voters. It is the product of the gerrymanders of the Democratic Legislature of 1880, when the State was cut up in such a shameful manner in order to return six Democratic Congressmen out of a possible seven. In order to get a large share of the Negro population in the Seventh District counties and townships connected only by strips of sand visible at low tide were added together. It is from this district that Elliott holds a seat in the present Congress on a vote as returned of 6,493 Democratic to 5,961 Republican. His seat is contested by ex-Congressman Smalls, an educated Negro, who holds large property interests in the district.

THE STORM.

Railroad men agree that the storm of Jan. 12 was quite the worst ever known in the Northwest for their business. It extended from the Rocky Mountains to Lake Michigan, but its worst effects are felt in Dakota and Minnesota.

Reports from Huron, of Jan. 12 stated that in all the seven years of the settlement of this portion of Dakota there has been no storm approaching the severity of the one now pelting us. The wind has been a mile a minute. It has been impossible to see across the street, or even half way. No one goes out. They have just settled down to wait the storm's end. Several children narrowly escaped death at noon when schools were dismissed for the day. About ten of the children were bewildred and lost before they had gone a hundred yards. A general alarm was sounded, and many persons turned out to find them. They went in squads of a dozen, each man holding on to a long rope and marching by the front. In this way each squad covered about a hundred feet, and marching back and forth, all but one were found. This one is believed to be perishing to-night, within a quarter of a mile of a hundred houses. Friends are prosecuting the search, hoping to find her.

From Faulkton, D. T., Jan. 13, came the report: The most terrific storm ever witnessed in this latitude has been upon us for the last forty-eight hours. It reached its worst yesterday, and from 10 o'clock until dark there was not ten minutes that buildings on the opposite side of the street could be seen. The mercury gradually dropped to 16 below. The teachers and most of the school of the two lower departments of our schools were compelled to remain in one of the school rooms all night, provisions being carried to them. Ropes were stretched from the corner of Main Street to the school house to enable those carrying provisions to go and come with safety. It was impossible to reach the railroad station after 4 o'clock, and the agent and several others were compelled to remain over night without dinner or supper. No definite reports of loss of life have been received, though it is believed some must have perished.

Northern and Western Iowa suffered from one of the worst snow blockades it has known for years. About 4 o'clock the morning of the 13th an arctic hurricane swept over that section. In Dubuque it amounted almost to a cyclone. Shutters and gates were torn from their hinges and hurled hither and thither. The gale finally subsided somewhat, and was followed by a cold wave which sent the mercury down to 20 degrees below zero. As a result there is a complete embargo upon railroad traffic all over Northwestern Iowa.

The snowfall Thursday was so heavy at Superior, Wis., that some of the inhabitants had to tunnel out of their dwellings.

At Winnipeg, Manitoba, the night of the 10th was the coldest of the season, the thermometer going down below 50. A man named McDonald, a carpenter, was found frozen to death in his bed the next morning.

Several casualties are reported from Omaha of people being lost in the storm and perishing in the cold.

Three children of John Denlinger, of Garrison, Neb., were lost on their way home from school Thursday. One was frozen to death, but the others may recover.

Emil Gilbertson, formerly of Chicago, was frozen to death two miles west of Hitchcock, Dakota, Thursday night, while on his way to his claim.

LATER.—Reports up to Monday night swell the horrors of the storm. A list of 140 dead had been reported at that time, and as reports continue to come in and many are yet missing, it is feared the list will be sadly lengthened.

COUNTRY.

Of the population of Dakota 208,000 are in North Dakota and 360,000 are in South Dakota.

The Black Hills country is just recovering from a siege of weather, said to be the coldest experienced in that country by white men.

The South Carolina Legislature has passed a bill pensioning all disabled soldiers in that State who fought in the army or navy of the Confederacy. It will cost $50,000 annually.

Resolutions approving the nomination of Mr. Lamar for the Supreme Bench, and inviting Jefferson Davis and his family to visit Jackson during the session, were passed Thursday by the Mississippi Legislature.

All the printers on the Louisville *Courier Journal* office but three struck Thursday night because a man formerly employed on the New York *Tribune* was brought to instruct them in the use of the type-setting machines. The management was prepared, and filled their strikers' places with new men.

The thirteen gas companies of Boston are being organized into a trust. The property of the syndicate is valued at $14,000,000.

Earthquake shocks were felt Thursday morning at Columbia, Charleston, Charlotte, and Summerville, S. C. Loud detonations accompanied the vibrations at Columbia, and people rushed wildly into the street.

The Florida Sub-tropical Exposition was opened at Jacksonville, Fla., Thursday, Jan. 12, with the most impressive ceremonies and demonstration ever witnessed in the State. The procession, which formed in the park and marched through the splendidly decorated streets to the exposition grounds, was more than a mile in length, and consisted of large bodies of infantry and artillery, headed by bands of music, the Governor and ex-Governor of the State, Generals Spinner and Schofield, the judges of the State and Federal Courts, the mayors of a number of Southern cities, and a large number of other distinguished citizens in carriages. The pageant was witnessed by fully 30,000 people.

An engine on the Union Pacific, drawing a train of ore down the mountain toward St. Elmo, Col., Wednesday afternoon, became unmanageable, the air brakes were useless, and the train dashed down the slope for six miles at a sixty-mile rate, jumping from the track at St. Elmo, instantly killing the engineer and fireman in the wreck.

Two persons wounded in the railway accident near Haverhill, Mass., died Thursday, making twelve victims. Two other sufferers are not expected to recover.

The Fourteenth Regiment Armory at Columbus, Ohio, in which was being held the exposition of the Poultry, Kennel and Pet Stock Association, was burned Thursday morning. Rifles, uniforms, and 1,000 rounds of ammunition were destroyed, the flying bullets making dangerous work for the firemen. A number of valuable dogs, chickens, and pigeons were cremated. Sir Charles, the finest St. Bernard in America, owned by H. L. Goodman, of Chicago, perished in the flames.

At Lima, Ohio, Thursday morning George Knox was burned to death, his clothing igniting while he was building a fire.

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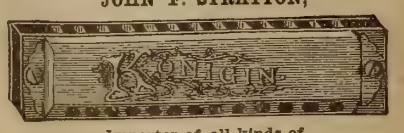

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Father S. Maguire, formerly an eminent Catholic priest of Chicago, has renounced Catholicism and all orthodox faiths, and together with Dr. O. H. Harris, of Newman, Ill., will establish a new church, to be known as "Progressive Christians." Father Maguire is over seventy years of age, and for fifty years served in important departments of the Prussian government, but he should be more economical. In Freemasonry he can find all that his soul desires now that he has renounced all religion that has Christ in it.

Within a few days fires have broken out in two of the great public school buildings of Chicago, and in each case the thousand or more children were marched out safely and in general good order, securing even their wraps. The wonderful control of the lady teachers in such an emergency deserves all praise, and shows a steadiness of nerve as admirable as the devotion of the Dakota teachers who perished in the late storm endeaving to protect their charge. It shows also the capabilities of our children under a proper discipline. But from these schools the Word of God is shut away by an infamous local regulation dictated by Catholics and German infidel politicians. With the Bible restored to its place as the text book of morals and faith, what heroic spirits might not such children become!

The series of county farmer's institutes begun in Illinois by the State Board of Agriculture, are an improvement upon the county fair which every intelligent farmer will be quick to improve. The latter has too generally come into the hands of sharpers and jockeys, and men on the catch-penny principle, and in many parts falling into decay. These intitutes, held in a leisure season, call out the best ideas of practical men whose exchange of experiences must be of great value. Had the grange followed such worthy ends instead of exhausting the patience and shocking the moral sense of mankind on its frivolous secrecy and pagan ceremony it might have continued a power for good among our agriculturists.

The German Crown Prince William, whose throat has being giving more vexation to the world of daily-press readers than to its owner, is living quietly by the sea at San Remo, Italy. The London *Illustrated News* has lately published a number of fine engravings which picture for us his quiet, homelike life. It is said of him that, having been through three wars, the Danish, Austrian and French, he has become imbued with a veritable horror for the battle field. Should he live to succeed his aged father, the Emperor, the stern military autocracy of Bismarck would be broken, and the government would not engage in another such contest with the representatives of the people for the extension of the military rule. The whole world has an interest in suppressing war and its preparations. Let us therefore pray for the recovery of the Crown Prince.

Last Wednesday the attention of Mayor Roche, of this city, being called to some of the more shamless of the vile theatrical bills posted about Chicago, an ordinance of 1884 prohibiting such indecencies was hunted up, and the license of the bill-posting company taken away. It was restored again in a day or two on the good promises of the bill-stickers, and hereafter all such bills must be submitted to police inspection. The Central W. C. T. U., over which Mrs. Carse, the temperance temple builder presides, sent the mayor a hearty vote of thanks: "for this movement in behalf of decency and purity. As Christian mothers we thank you for thus removing the temptation, that assails through the eye, from our boys. Be assured, that in this and in all your other efforts for the enforcement of law, and to make our city a safer place for children to grow up in, you have our heartfelt sympathy, co-operation, and prayers." While they had the ear of Mr. Roche, they called his attention to the non-enforcement of the law against selling tobacco to minors. His honor is also respectfully requested to note the pictures in most of the cigar stores which are more vile and lewd if possible than the theater bills. Can not these nuisances be suppressed?

The Reading strike seems to be far from settlement. The company have resumed work in several of their mines and have no trouble to move the coal. President Austin Corbin has in times past,it is said, been favorable toward the labor societies, but he seems now convinced that the Knights of Labor cannot profitably run a railroad which they do not own. The priests and the local tradesmen are reported as opposing the strikers; and the latter claim in defense that the coal rings are fighting to kill their lodge, which is perhaps true, since the lodge began the black-flag war. This whole strike business must appear most unreasonable to thoughtful workingmen. Last year 884 strikes were reported, involving 340,000 men and costing them millions of money. But four out of six of these strikers gained their demand, often at heavy cost. The old-fashioned, ready-witted Yankee would never continue such a losing business; and if as much thought were given toward devising fair means of settlement as is now squandered on a secret order, the relations of employe and employed would be more happy.

General Beauregard has for years been advertised as superintending, along with General Early, the Louisiana State Lottery at New Orleans. A confederate veteran lately wrote, enclosing a dollar for a lottery ticket, saying that he had fought under the General for four years, and he wanted him to select a ticket that would draw a prize in the lottery. It is said that Beauregard sent back the ticket as requested, but wrote: "My Dear Old Comrade: If you will stick to the Louisiana Lottery you will be as poor as you were at the close of the cruel war, and you will not have enough left to load a popgun." How many are ready to condemn Beauregard for his inconsistency, who practice the same deception as reputed members of the lodge. Beauregard knows the lottery, which the reputation of his name is used to advertise, is a fraud, and unlawful in every State of the Union, with one exception; many, who are esteemed as good men in the church and in society, believe the lodge to be a lie and a fraud, yet allow their names to give it repute and character among men. O friends, you whom the fear of man keeps from openly renouncing so great an iniquity, how shall you answer to God for the souls of our precious young men who are stumbling over your example into hell!

MORAL HEROES.

BY REV. JOEL SWARTZ, D. D.

The patriot and soldier whose heart does not quail
In the fierce battle-line where thousands must bleed,
But rushes to meet the thick, murderous hail,
Is honored and crowned as a hero indeed.

But is he not braver who follows the Right,
And follows it singly wherever 'tis shown?
Who combats the Wrong with courage and might,
Whether joined by the crowd, or fighting alone?

Aye, bravest are they, who, loyal of soul,
Advance to the fray as conscience commands,
And press with their might right on to the goal,
Whatever the Right and its banner withstands.

Misjudged are they oft, derided and slain;
But gentle as bold, and fearless as meek,
They calmly endure all scorning and pain;
Most joyful in tears, most mighty when weak.

The warrior in battle with daring is fired,
By numbers who rush 'mid the noise to the fray:
The hero of conscience by Duty inspired,
Will fight, though alone, till his life's latest day.

No trumpet, no cannon, no death-laden air
Is needed to fire the languishing soul
Of the martyr for truth, and his spirit to stir
For the conflicts which lie in his path to the goal.

Ah, few are the fields where Righteousness pleads
With weapons of steel for conscience and right;
And few are the heroes on fierce neighing steeds,
Who, emboldened by love, rush on to the fight.

The weapons of Truth are burnished with light,
And tempered with grace in the armory above;
The heroes who wield them are heralds of peace,
And the conquests they win are triumphs of love.

Gettysburg, Pa.

FREEMASONRY UNSCRIPTURAL AND ANTI-CHRISTIAN.

BY REV. B. W. WILLIAMS.

Undoubtedly the public have right to examine into the teachings of Freemasonry, and to observe the character and conduct of its members. Those whose eyes have been opened to the real nature and tendency of this institution, should not hesitate to raise their voices against it. Especially do we need to keep it continually before the minds of the people that the lodge is contrary to, and subversive of, the Christian religion. This proposition can hardly be denied by any one who has given the subject careful thought. In order to clearly exhibit the teachings of the Bible on the subject, and show its antagonism to the lodge, I offer the following arguments:

ARGUMENT I.—The Bible represents Jesus Christ alone as the foundation and source of salvation, and condemns every humanly devised system of religion which proposes to save men on other terms than those laid down in the Gospel. "Believe on the Lord Jesus Christ and thou shalt be saved." (Acts 16: 31.) "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." (Acts 4: 12.) Paul says: "If any man preach any other gospel unto you than that ye have received, let him be accursed." (Gal. 1: 9.)

That Masonry is a religion has often been shown from the testimony of her leading men. General B. F. Butler, a Mason of 33 degrees, in a public speech at Lynn, Mass., Nov. 3, 1878, said: "Masonry is a religion of the highest and noblest type." Mackey says: "Masonry is undoubtedly a religious

institution." (Masonic Jurisprudence, page 95.) Again he says: "The religion of Masonry is pure theism." (Lexicon, page 404.) Webb, the father of American Masonry, declares: "So broad is the religion of Masonry, and so carefully are all sectarian tenets excluded from the system, that the Christian, the Jew, the Mohammedan, in all their numberless sects and divisions, may and do harmoniously combine, in its moral and intellectual work, with the Parsee, the Confucian, and the worshiper of Deity in every form." (Webb's Monitor, page 285.)

A belief in God constitutes the Masonic creed. (Mackey's Ritualist, page 44.) Paine and Voltaire believed in a Deity, but were bitter enemies to Christianity and the Bible. So Masonry acknowledges God, but rejects his Son. Christ says: "He that honoreth not the Son, honoreth not the Father which hath sent him." (John 5: 23.) Masonry teaches salvation by the common gavel and good works, without Christ. Proof: "The common gavel is an instrument made use of by operative Masons to break off the corners of rough stones, the better to fit them for the builder's use; but we, as Free and Accepted Masons, are taught to use it for the more noble and glorious purpose of divesting our hearts and consciences of all the vices and superfluities of life, thereby fitting our minds as living stones for that spiritual building, that house not made with hands, eternal in the heavens." (Sickel's Monitor, pages 31–5) Quotations might be multiplied; but these are sufficient to show that Masonry is a religion, proposing itself as a panacea for all human ills, and promising salvation without Christ. Thrown into a syllogism the argument stands thus:

1. The Bible condemns any other religion than the Gospel of Christ.

2. Masonry is another religion, according to its own declarations.

3. Therefore, the Bible condemns the religion of Masonry.

ARGUMENT II.—According to the Bible, it is the duty of the Christian to "keep himself unspotted from the world." (James 1: 27.) That is to say, he must not allow himself to be contaminated by the evil that is in the world. Now, when he joins a Masonic lodge he enters an institution composed of all kinds of worldly and wicked men. Among them may be found infidels, Jews, Turks, pagans, Mohammedans, persons of every grade of religion and irreligion, morality and immorality; including, it may be, drunkards, gamblers, rakes, libertines, etc. And no Christian man can habitually associate with such characters without having his moral sensibilities impaired. He will necessarily receive spots from the world. Hence, he should keep out of the lodge. Notice:

1. The Bible requires that we, as Christians, should keep ourselves unspotted from the world.

2. In the associations of the lodge we cannot but receive spots from the world.

3. Therefore, the Bible requires that we should have nothing to do with the lodge.

ARGUMENT III.—Paul says: "Have no fellowship with the unfruitful works of darkness, but rather reprove them." (Eph. 5: 11.) I need not use many words in showing that Masonry is an unfruitful work of darkness. It is unfruitful, because it has not been productive of good. It has made no great discoveries in science and nature. It has produced none of the great inventions of modern times. It has never made the proud humble, the disobedient dutiful, the drunkard sober, the dishonest just, the profligate prudent, the revengeful forgiving, nor the miserable happy. And its charitable and benevolent work could have been done just as well without secrecy, oaths, curses, threats, penalties, etc. Masonry is a work of darkness because its inside teachings are hidden under the veil of secrecy. It has its midnight conclaves, secret grips, mysterious passwords, etc. If its objects and principles are pure and noble, why should they be kept in darkness and secrecy? "Men love darkness rather than light because their deeds are evil." (John 3: 19.) Let it be observed:

1. We are commanded in the Scriptures to have no fellowship with the unfruitful works of darkness.

2. Masonry is an unfruitful work of darkness.

3. Therefore, we are commanded to have no fellowship with Masonry.

ARGUMENT IV.—It is written in the Scriptures, "Whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks unto God and the Father by him." (Col. 3: 17.) This requires that all our words and acts of worship be in the name of Christ. It is well known that the name of Christ is carefully excluded from Masonic prayers; and in passages of Scripture used in Masonic ceremonies, where the name of Christ occurs it is stricken out. How, then, can a Christian engage in such worship?

1. The Scriptures condemn all worship not in the name of Christ.

2. The worship of the lodge is not in the name of Christ.

3. Therefore, the Scriptures condemn the worship of the lodge.

ARGUMENT V.—Our Lord Jesus Christ said: "I spake openly to the world; I ever taught in the synagogue and in the temple whither the Jews always resort, and in secret have I said nothing." (John 18: 20.) This is plain and explicit. He who desires to follow the Saviour in all things can surely find no difficulty in judging wherein safety appears. The argument from this passage, stated in syllogistic form is:

1. Secret methods, plans, conclaves, abjurations, etc., are contrary to the example and precepts of Christ.

2. Masonry is characterized by secret methods, plans, conclaves, abjurations, etc.

3. Therefore, Masonry is contrary to the example and precepts of Christ.

Weatherford, Texas.

CHURCH UNITY.

BY REV. J. M. FOSTER.

The motto of the Christian Conference of the American Evangelical Alliance was: "*Unum corpus sumus in Christo.*" (We are one body in Christ.) This suggests the idea of living unity. It is not such a unity as the frost produces when it binds up into a dead,congealed,heterogeneous mass stones and straw, pearls and pepples, gold and silver, iron and clay—substances that have nothing in common. It is not the unity of the church of Rome—a perfect organization, but wanting in life. It is not simply an agreement to differ, the lying down of the lion and the lamb, each unchanged in nature. It is the unity of life. It has its seat in the heart. It has first "one mind," then "one mouth." "I will give them one heart and one way,"is the promise by the prophet. "That they may be one as we are"was the Saviour's prayer. "Of one heart and one soul" is the apostle's ideal. To realize this it is necessary:

1. That there be agreement as to the great doctrines of revelation. There are two classes of revealed truths, fundamental and circumstantial. In the latter a forced uniformity is neither possible nor desirable. It will be remembered that Charles V., after a long and troublous reign, in which he tried to quench the light of the reformation and make all think alike,resigned his crown and retired to a Spanish cloister. Here he tried to make two time-pieces go alike. Failing, he exclaimed, "What a fool I was to attempt to make men think alike, when I cannot make two clocks go alike." No two heads of wheat are alike; no two leaves, no two men, and no two Christians. Unity in variety is a law in nature and grace. In the first there must be perfect concord. "To the law and to the testimony."

At first the church's creed was brief and simple, embracing a few of the leading fundamental doctrines of the Bible. But in process of time false doctrines were promulgated,and the Scriptures were misinterpreted to make them countenance these doctrines; and hence it became necessary for the church to enlarge her creed from time to time, and declare distinctly and explicitly the teaching of Scriptures. The church's creed arose out of controversy. It was not for the Bible, but for her understanding of the Bible that the church contended. In the fourth century the Arian heresy arose. Arius taught that Christ was only a created being. Accordingly, the first ecumenical council was called at Nice 325 A.D. This council decided that "Christ is very God of very God." That is the corner-stone in the church's foundation. Then the Apollinarian heresy arose—the denial of Christ's perfect humanity. The second ecumenical council was called at Constantinople 381 A. D. This council decided that the Scriptures teach that "Christ had a true body and a reasonable soul"—"very man of very man." Then the Nestorian heresy arose—the separation of the two natures of Christ into two persons. And the third ecumenical council was called at Ephesus 431 A. D. This council defended the unity of Christ's person. Then the Monophysite heresy arose—the denial of the two distinct natures of Christ—and the fourth ecumenical council was called at Chalcedon 451 A. D. This council decided that Christ has "two distinct natures but one person forever." It also gave a deliverance respecting the person and office of the Holy Spirit. This council represents the high-tide mark of the church's attainments in the early centuries.

These decisions are granite blocks in the church's foundation. On the 31st of October, 1517, when Martin Luther nailed his ninety-five theses to the door of Wittemburg Cathedral, a large addition was made. Great contributions were made in the Christian Institutes of John Calvin, the Heidelberg Catechism and the Thirty-nine Articles of the Church of England. The Augsburg Confession represents the attainments of the church in the First Reformation. The Westminster Assembly was called by the Long Parliament, and convened in the chapel of Henry VII., July 1, 1643. It consisted of one hundred and twenty-one clergymen and thirty laymen, ten of whom were lords and twenty commoners, together with four clerical and two lay commissioners from the Church of Scotland. The assembly is described as learned, faithful and pious. Their first act was to swear the Solemn League and Covenant. They continued their sessions until 1649. They submitted the Directory of Public Worship to Parliament in 1644; the Confession of Faith in 1646; the Shorter Catechism in 1647; and the Larger Catechism in 1648. They did not aim at originality, but fidelity. It was not their purpose to draw out these doctrines from their own minds as the spider draws her web from her own bowels, but only to gather up and state in systematic order the doctrines of their predecessors. The doctrines that were so ably defended by Luther and Knox and so powerfully stated by Calvin were the doctrines of Augustine,Athanasius, Huss and Jerome. And the doctrines of this assembly were those of the former divines. So that the Westminster Assembly represents the attainments of the church up to that time. * * * *

2. There must be harmony as to the manner of worship.

The finite mind is not competent to determine what worship will be acceptable to an infinite God. Divinely appointed forms are to be observed. Moses was to make all things according to the pattern shown to him in the mount. The New Testament church is to observe "all the forms and all the ordinances of the house." Martin Luther came out of the church of Rome on this principle, "We must have nothing in the worship of God except what he has commanded." The Westminster Assembly decided that "the sins forbidden in the Second Commandment are the worshiping of God by images or any other way not appointed in his Word."

All are agreed that worship consists in the reading and preaching of the Word, the sacraments,baptism and the Lord's supper,prayer and praise. With reference to these there is general agreement among the Reformed churches,barring the matter and manner of praise. * * * * * * *

3. There must be co-operation in the church's work.

The Bible makes no provision for a divided church. These divisions originated in sin and have been productive of much harm. And the time is coming when "for the divisions of Reuben there will be great searchings of heart," when the watchmen on Zion's wall shall see eye to eye and sing together with one voice. The church as one phalanx should go forward against the common foe. The keynote of the Christian Conference was, "The enemy is massing his forces; the church must unite her forces to meet him."

4. There must be one spirit of life. "Ye are the body of Christ." "We have all been baptized into one body, whether we be Jews or Gentiles," and "have all been made to drink of that selfsame Spirit." The Spirit was poured out on Pentecost and "the multitude of them that believed were of one heart and of one soul." Let the Spirit be poured out again in like manner, and all believers will continue steadfast "in the apostles' doctrine and fellowship, and in breaking of bread and prayers." This is the unity of the Spirit in the bond of peace.

Brooklyn, N. Y.

THE SIN OF THE NATION.

BY P. F. THURBER.

Taking an oath or pledge to do anything, either good or bad, not knowing what it is, is sin: and it must be confessed as sin. See Lev. 5:1, 5.

Not long ago I was talking with a man who had taken an oath of allegiance to support the Constitution of the United States and of the State of Iowa. I asked him if he did not think that the obligation which he had taken in joining a secret society was unconstitutional. To my surprise he answered, "I don't know what the Constitution is." If we should ask the same question to the millions of foreign-born citizens who have taken the oath to support the Constitution, how many would answer, "I knew nothing about the Constitution when I took the oath to support it?" Is not this the reason why so many of our foreign-born population are so lawless?

Here is the sin, folly and danger of this nation. No one should be allowed citizenship and a vote who does not know the Constitution and is not loyal to it, or who will not stand up for his neighbor's rights as well as his own. Here is work for all who are loyal to God or their country. Preach the Constitution and the duty of understanding it before they are sworn to support it.

No loyal citizen can join a mob to punish a criminal, because the Constitution declares that no person shall be deprived of life, liberty or property without due process of law. Nor can he join a secret society because the Constitution declares that the freedom of speech and of the press shall be abridged in no manner. Every obligation taken in a secret society which hinders you or any one else from speaking and publishing your honest sentiments, is unconstitutional and not binding. Any person who has belonged to a secret order and believes it is a humbug, a swindle,a waste of time and money, or anti-republican or anti-Christian, has a perfect right to say so and every loyal citizen will support him.

What we want then is a public sentiment and law which will require a man to understand the Constitution before pledging himself to support it, and a law to prohibit and punish the crime of giving or taking an obligation abridging the freedom of speech, or an obligation, the nature and extent of which is not known to the one receiving it before it was taken.

THE LEGAL STATUS OF THE BOYCOTT.

As the United States Supreme court has in consideration whether the boycott shall be considered a common conspiracy, the following opinion of Judge Brown, of New York, as quoted in the *Independent* some time since, will be read with interest. The *Independent* says:

Judge Brown, of the District Court of the United States for the Southern district of New York, has recently made a very clear statement in regard to the unlawfulness of boycotting. The case before him was a motion to vacate the arrest of John McKenna, James E. Quinn and others styling themselves the "Executive Board of the Ocean Association of the Longshoremen's Union." These parties had been arrested in an action brought against them by the "Old Dominion Steamship Company," to recover $20,000 damages, as the result of a boycott which they had established to the injury of the company engaged in the business of a common carrier.

The complaint of the plaintiff on which the arrest was made, as stated by Judge Brown, sets forth the following facts, as the cause of the action against the defendants:

"The plaintiff was engaged in the legal calling of common carrier, owning vessels, lighters, and other craft used in its business, in the employment of which numerous workmen were necessary, who, as the complaint avers, were employed 'upon terms as to wages which were just and satisfactory.'

"The defendants, not being in plaintiff's employ, and without any legal justification, so far as appears—a mere dispute about wages, the merits of which are not stated, not being any legal justification—procured plaintiff's workmen in this city and in Southern ports to quit work in a body for the purpose of inflicting injury and damage upon the plaintiff until it should accede to the defendants' demands, which the plaintiff was under no obligation to grant, and that such procurement of workmen to quit work, designed to inflict injury on the plaintiff and not being justified, constituted in law a malicious and illegal interference with the plaintiff's business which is actionable.

"After the plaintiff's workmen, through the defendants' procurement, had quit work, the defendants, for the further unlawful purpose of compelling the plaintiff to pay such a rate of wages as they might demand, declared a boycott of the plaintiff's business, and attempted to prevent the plaintiff from carrying on any business as common carriers, or from using or employing its vessels, lighters, etc., in that business, and endeavored to stop all dealings of other persons with the plaintiff by sending threatening notices or messages to its various customers and patrons, and to the agents of various steamship lines, and to wharfingers and warehousemen usually dealing with the plaintiff, designed to intimidate them from having any dealings with it through threats of loss and expense in case they dealt with plaintiff by receiving, sharing, or transmitting its goods or otherwise; and that various persons were deterred from dealing with the plaintiff in consequence of such intimidations and refused to perform existing contracts, and withheld their former customary business, greatly to the plaintiff's damage."

Judge Brown, having thus stated the cause of action as presented in the complaint of the plaintiff, proceeds to state as follows the law on this subject:

"Associations have no more right to inflict injury upon others than individuals have; all combinations and associations designed to coerce workmen to become members or to interfere with, obstruct, vex or annoy them in working or in obtaining work because they are not members, or in order to induce them to become members, or designed to prevent employers from making a just discrimination paid to the skillful and unskillful, to the diligent and the lazy, to the efficient and the inefficient; and all associations designed to interfere with the perfect freedom of employers in the proper management and control of their lawful business, or to dictate in any particular the terms upon which their business shall be conducted, by means of threats of injury or loss, by interference with their property or traffic, or with their lawful employment of other persons, or designed to abridge any of these rights, are illegal combinations or associations, and all acts done in furtherance of such intentions by such means and accompanied by damage are actionable."

This is a very clear statement of the various specific purposes for which a boycott is established; and, as Judge Brown holds all combinations or associations having these purposes in view, are in themselves *ipso facto* "illegal," and all acts done in furtherence of "such intentions by such means and accompanied by damage are actionable." On this ground he refused to discharge the defendants from arrest.

In his deliverance on the subject, the Judge said that the acts specified in the complaint, "were not only illegal, rendering the defendants liable in damages, but also misdemeanors at common law as well as by section 168 of the Penal Code of this State." The section of the Code referred to, provides that if two or more persons shall conspire together "to prevent another from exercising a lawful trade or calling, or doing any other lawful act, by force, threats or intimidation, or by interfering or threatening to interfere with tools, implements or property belonging to or used by another, or with the use or employment thereof," then each of such persons shall be deemed guilty of a misdemeanor. This is one of the definitions of a punishable misdemeanor.

The Supreme Court of Connecticut has recently decided a case, in which it expressed views similar to those of Judge Brown. It would be well for boycotters to bear in mind that they are criminals and liable to punishment, as well as answerable in actions for the damages which they may inflict on others.

STRIKES AND LOCKOUTS.

The *Evening Post*, of New York, gives the substance of a detailed statement made by the Philadelphia *Ledger*, in reference to the results of strikes and lockouts in Philadelphia during the period of nine months, beginning with July 1st, 1886, and ending February 1st, 1887.

It appears from this statement, that there were in all 108 strikes; that in seventeen instances the employes were discharged in consequence of strikes, or of wage or shop difficulties; that nineteen of these strikes were successful in gaining the end sought; that six of them were satisfactorily settled; that twenty-one of them were compromised; and that sixty of them were total failures. Forty of them were for higher wages, and some twenty of them were against a reduction of wages. Twenty-five of them were by organized workingmen against others whose discharge they demanded. The whole number of persons thrown out of employment by these strikes was 18,123, and their loss in wages, that would otherwise have been earned and received, is set down at $1,221,750. In twenty-two of the strikes none of the strikers recovered their old places; and in about fifty of the strikes only a portion of the strikers were taken back by their former employers.

There were also eleven lockouts by employers during the same period, of which four were successful, either in obtaining new hands, or compelling the old hands to accept employment upon their terms, while five were compromised, and two are still pending.

The lesson taught by these figures, especially in relation to the strikes which have occurred in Philadelphia during the period in question, is simply the average lesson taught by all the strikes in this country for a number of years. While the strikers in a comparatively small number of cases have succeeded in forcing compliance with their demands, at no inconsiderable sacrifice to themselves, the general rule is that they have made a total failure to secure their ends, with huge losses in the way of wages. Millions upon millions of dollars have thus been lost within the last twelve months. The wonder is that workingmen have not long since seen the folly of submitting their liberty to the arbitrary dictation of walking delegates and labor "bosses," who, under the disguise of being friends, are really their worst enemies. The less they have to do with such friends the better it will be for themselves.

Prohibition sentiment is growing in Great Britain. The London correspondent of the New York *Evening Post*, understood to be a member of Parliament, referring to a Prohibition party meeting held in London on the 18th ult., which met with little favor, the general preference in England being for the local option method, says: "The prohibition people will vote only for candidates pledged to their views, and hope to form a small party in Parliament and imitate Mr. Parnell's tactics." He adds: "They may have serious influence on the politics of the future." With the troublesome Irish question adjusted there is no doubt that the liquor issue will speedily come to the front in British politics.

THE BENEFITS OF THE FRATERNITIES.

One of the claims made for the secret orders is the benefit to be derived from them in the way of aid or protection or relief. But this claim is not well founded.

If there is some advantage gained by a member, it must be at the expense of some one else, because the organization is not founded on the principle of barter, where both may receive benefit from the exchange. Then what is one man's gain is another man's loss. This gain may be from a member or members of the order, in which case the loss is yielded voluntarily, or it may be from them that are outside, when it is yielded involuntarily. In the first instance it is their own business and we do not begrudge them; in the other case, the advantage is gained by unfair means, by fraud, and this fraud is possible only under the cloak of secrecy.

The secrecy is entirely unnecessary in carrying on their work of relief. The paying in of dues and handing out of relief does not need the protection of a tyler, or the guard of an oath of secrecy. In fact this part of the work would be more efficiently and economically performed, if it was all open to inspection, as any other public enterprise. The appointing of committees to wait upon the sick, etc., needs no secrecy.

There is a great disadvantage in keeping all these matters covered up, for there is more of a temptation to extravagance and waste. The feasts and suppers and parades and regalia and other unnecessary expenses are encouraged because the veil of secrecy is thrown over them. If they were exposed to the scrutiny and criticism of a cold and unfriendly world, these expenses would not grow so luxuriantly.

It is however in getting the advantage of the outsiders that the benefit of secrecy is found. It is a mild form of piracy, a respectable association of cheats and defrauders. When we remember that the weak and sickly, the aged and young, women and the helpless are excluded, we see how preposterous the idea that they need to protect themselves from the rest of the community.

Their ritual and secret work is babyish and silly, but the excuse that they need their secrecy to protect themselves is still more babyish and silly. They people the world with witches and hobgoblins and in their frenzy of fear mistake honest, sincere people for these,and attack,deceive and defraud them.

Our efforts are not directed at their benevolence or relief. They may aid a brother, or sit up at night with a comrade, and no one will object. They may glory in this work as though they emulated the friendship of Damon and Pythias, and we will only smile at them. But when they use the cloak of secrecy as a means of defrauding the rest of us of our rights, or to get the advantage of us politically or socially or in any other way, then we are perfectly justified in attacking that secrecy, in tearing the veil of deception from the "ancient hand-maid," and exposing her to the jeers and mockery of the public. —*Birmingham Free Press.*

One of the legal devices hitherto employed by the liquor men in Kansas and Iowa to evade and thwart the prohibitory law has been to take appeals from the State courts to the United States District Court. The late decision of the United States Supreme Court will put an end to such dilatory appeals. A Dubuque, Iowa, telegram of the 14th ult. says: "Judge Shiras, of the United States District Court, remanded to-day all the brewery and saloon cases before him to the State courts. This was done at the request of Judge Brewer, of Kansas. Fourteen cases in all were remanded." The telegram adds: "This cuts off all hope on the part of the liquor men and brewers of evading the final issue by delays and appeals. It is a victory for the Prohibitionists, and will result in putting to a speedy test the virtue of the Clark law." Judge Brewer has evidently heard from Washington, and the other brewers, and their law-defying allies, are now likely to come to grief.

The Eastern insurance companies have given notice to the brewers of Dubuque, Iowa, that they can no longer take risks upon their property.

OUR NEW YORK LETTER.

EDITOR CHRISTIAN CYNOSURE:—In the *Homiletic Review* for Dec., 1887, there is an article on "The Connection between Church and State," by Prof. Philip Schaff, D. D. Three connecting links are mentioned: monogamy in marriage, the weekly day of rest, and the public schools.

1. Marriage is a civil contract and a religious bond, recognized and sanctioned by both church and state in this land.

2. The Sabbath is both a civil and a religious institution. In the second sense it belongs to the church. The church tells us how to keep the Sabbath. But in the first sense it belongs to the State. The State must prohibit public Sabbath desecration. Says Dr. Schaff: "Sabbath laws are not positive and coercive, but negative, defensive and protective. The State has no right to command the religious observance of the Sabbath, and to punish anybody for not going to church, as was done in some countries of Europe. But the State is in duty bound to protect the religious community in their right to enjoy the rest of that day, and should forbid such *public* desecration as interferes with this right."

3. The public schools are the creature of the State. But the State cannot educate without teaching morality and religion. The Bible in the public schools is the tie between the church and State. Many are willing to let the Bible go out at the dictation of its enemies. But says the Dr. "It is better to hold on to the time-honored custom of holding up before the rising generation day by day, a short and suitable lesson from the Book of books: Some of the Psalms are at the same time the sublimest lyrical poetry; the Lord's prayer is the best of all prayers; the Sermon on the Mount is more popular and beautiful than any moral essay; and the thirteenth chapter of first Corinthians is the most effective sermon on charity." He would have a competent and judicious committee select the passages most suitable to be read, as Dr. Morris of Lane Theological Seminary has done. The State may not teach the church's creeds. But the church might, he thinks, very properly occupy the school buildings certain hours for that purpose. The State may teach a few branches without touching upon religion, but in history and moral science it is impossible. Says Dr. Schaff: "The difficulty begins in history, and the moral sciences which deal with character touch upon religious ground and enjoin the eternal principles of duty. A history which would ignore God, Christ, the Bible, the church, the Reformation, the faith of the first settlers of this country, would be nothing but a ghastly skeleton of dry bones. An education which ignores the greatest characters and events, and the most sacred interests in human life, must breed religious indifference, infidelity and immorality. But the people will not allow this as long as they remain religious and Christian."

Last Sabbath evening I preached in the Greene Ave. M. E. church, Rev. M. McNickle, pastor. The house was filled. The closest attention was given. I have heard from several quarters that they were greatly interested in our reform. Bro. McNickle is an Irishman by birth. He has a Presbyterian mind and a Methodist heart. His work is very successful. Rev. Mason, of the Baptist church, was in the pulpit. Bro. McNickle said, "I have here on my right a Baptist brother, one of the straightest sect; on my left is a Reformed Presbyterian, a Covenanter, as we called them in the old country; and I am a Methodist, dyed in the wool. But we are all one. The Protestant churches are more nearly united than the church of Rome to-day. The tendency to exalt vital and fundamental truth and minimize the circumstantials of our faith will soon make us all one body in Christ." After service, Rev. Mason invited me to attend their Baptist preachers' meeting, Monday at 11 A. M., at No. 9 Murray street, New York city. Accordingly I went and was introduced and invited to address them on National Reform.

At a conference of a few of the friends of the cause last Monday night it was resolved to hold a State Convention in New York city, the 24th of April. Committees were appointed with a view to working up a grand meeting. It is proposed there to organize a New York State Association, auxiliary to the National Reform Association.

A second meeting of the Brooklyn ministers and elders was held this afternoon in the Y. M. C. A. hall, with a view to organizing a "Brooklyn Evangelical Alliance." A constitution and by-laws have been adopted, and Board of Managers chosen. The objects of the alliance are "to manifest and strengthen Christian unity, to promote Christian fellowship and co-operation, to study social problems, and to apply to their solution the principles of the Gospel, and especially to reach with Christian influence the entire community without interfering with the methods or polity of any of the denominations." The Reformed churches were generally represented.

The blizzard in the north-west and the Reading railroad strike, costing millions of dollars, directly or indirectly, show that God is thus manifesting his displeasure with this nation on account of its rebellion. "Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel. Be wise now therefore, O ye kings; be instructed, ye judges of the earth: serve the Lord with fear, and rejoice with trembling. Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him." J. M. FOSTER.

OUR MEMPHIS LETTER.

A visit to Nashville and Roger Williams University.—The new institution founded by Peter Howe.—Its great success.—An old antagonist becomes a friend.

DEAR CYNOSURE:—I have just made a flying trip to Nashville, Tenn., a distance of nearly 300 miles from Memphis. It is the first trip I have taken any distance alone since the ever-to-be-remembered mob of 1885. God was with me, and I appeared unto many of the leading society men. I spent my time while there in the Roger Williams University, the Baptist school of the Mississippi Valley. They had an excellent meeting in progress, and I preached two sermons and made two exhortations, each of which seemed to be productive. The interest manifested was very marked.

There are in this school nearly 200 students, young men and ladies, from over 100 different localities. I learned that only two of these young men adhere to the lodge. One of them is a member of the Marion, Ark., church, eighteen miles from this city, of whose stand against the lodge I wrote you some time since. This young man, I was informed, took a Masonic scarf-pin away from a fellow student, and informed him it was contrary to the Masonic constitution for him to wear it, the young man mutely gave up the pin. I gave them several private talks on the subjects and promised to ask you to send them a few of Ronayne's "Masonry at a Glance," that they may have a clandestine lodge in the University, and thus put in a wedge that will protect them from being swindled when they come out of school.

We have an excellent beginning of an anti-secret society school in Memphis. There are thirty-three ministers in attendance.

Bro. Woodsall who has had many years of experience, says that he has never had a finer class to begin with. Many of the brethren came from fifty to a hundred miles. One of the brethren remarked after the first lesson, "Preparation for the coming of Christ," that it was worth coming a hundred miles to get one such lesson as that. All are delighted with school. Many more have sent word that they will be in soon.

I have just received a significant letter, the author being the man who championed the cause of the Mason the night I made my public debate; and though he professed to be a Methodist divine, he did honor to the cause he represented, which was that of lies. It is a private letter, but it is too good in my estimation to be hid under a bushel. I want it published with a "glory to God," and loud shout of "Hallelujah to the Lamb, whose blood cleanses from all sin":

You were so busy with your own troubles when I was in Memphis that you had not time to take note of mine. Suffice it to say that my persecutors made it so warm for me that I was compelled to leave in order to get sustenance for my family, of wife and three little ones. You will remember the argument we had at the church, corner DeSoto and Vance. Well, many sorrowful moments have I spent since then; and my persecutors, strange to say, were those I defended that night. I suppose I deserved punishment for some sin, real or imaginary. The world would expect (from what is said of secret orders) that my persecution would come from some other source. Long since I have known that you are right, and I, too, am now praying that the church of Christ, and not secret orders, may unite man in one brotherhood. I shall ever feel grateful to you as being the only friend besides Prof. Sampson who gave me substantial aid at the time of my sore distress. D. E. JOHNSON.

I consider this a famous victory for God. Bro. Johnson is an eloquent man, and he who may chance to meet him in debate has a foeman worthy of his steel. I pray God he may have the courage to press his convictions and "Dare to be a Daniel."

I am yet trying to do yeoman service; and, God helping me, I never expect to let go until he shall say, "Well done!"

The entire country for miles around is elated over Bro. Peter Howe's generosity in aid of our anti-secret society school, and we expect that the colored people will aid us to the extent of several thousands of dollars in the work of building. Two colored men have already subscribed $1,500 for the work, and with such a school in Memphis, secret societies will have their backbone unjointed in the Mississippi Valley.

Yours at work, R. N. COUNTEE.

OUR BOSTON LETTER.

"*Forti et fideli nihil difficile.*" Such is the well-deserved motto which Rev. Dr. Fulton might inscribe upon the standard of his new crusade against the enemy of American institutions—"To the brave and faithful there is nothing difficult." His suppressed book, like Luther's theses, will be given to the world. It will be read. Since the publication of the Rand-Avery Co.'s frank and open letter in the daily newspapers defining the cause of their refusing to print "Why Priests should Wed," and their subsequent consent, or rather compulsion, to adhere to their contract, the public has anxiously waited for the appearance of the unread yet celebrated volume. To the disappointment of many, however, it cannot be bought, because it cannot be sold. But like Bishop McNamara's excommunication of the Pope it will be read. *It will be given away!*

In the capacious hall of the Mechanics' Building, Huntington Avenue, Back Bay, New West End, in this city, Dr. Fulton will begin his crusade around the world for the redemption of Catholics from Romanism. Two mass meetings will be held on the evenings of the 23d and 24th inst. Tickets of admission will cost $1.00, but each purchaser will be gratuitously presented with a copy of "Why Priests should Wed." A syndicate has contracted for about 200,000 volumes, which will be disposed of in the manner above mentioned. Beginning with Boston two mass meetings will be held by Dr. Fulton in all the principal cities of the Union and Europe.

The method adopted for the disposal of the book will tend to prevent the circulation of spurious copies, and retard the efforts of the Jesuits to destroy the genuine. It will also place the book largely in the hands of Protestants, who need to have their drowsy eyes opened almost as much as the deluded victims of the Great Red Dragon. The book is written more for Protestants than Catholics.

Mechanics' Hall will hold, seated and standing, about 15,000 persons. Among so large a number, it cannot be doubted that many Romanists will be found. The public school agitation has disturbed the slumbers of this class more than is suspected. But can this man draw to this hall so large a number of citizens? Within a raidius of five miles or thirty minutes travel by vehicle, at most, there dwell over half a million of souls. Rev. William W. Downs several times in succession drew this great number to this very place. Dr. Fulton proposes, indeed, to raze the hierarchy of Romanism, and raise in its place pure Christianity. He proposes to dethrone a fallible man and enthrone an infallible Christ. His ultimatum simply is, "the truth as it is in Christ Jesus for the whole world." God bless him, Amen. D. P. MATHEWS.

—The Freewill Baptist Year Book for 1888 shows a membership of 82,686; net decrease for the year, 2,119. This denomination was founded by Antimasons and built up under a constitution making lodgism a disciplinary offence. Of late years it has surrendered to the lodge and disintegration is rapidly going on. Let the United Brethren church take notice.

REFORM NEWS.

MIDWINTER IN TEXAS.

ROCKDALE, Texas, Jan. 16, 1888.

No State in the Union is so large, or has so great a variety of climate and productions as Texas. Nowhere are the variations of temperature more sudden and severe. Here in the latitude of Austin the winters are so mild that people raise large herds of cattle without winter feeding, and yet are liable to lose most of them by a fierce "norther" which brings suddenly a Dakota winter.

Such a time we are having at present. The 12th, 13th and 14th were warm as May. The sun shone brightly and the outdoor air was a luxury. On the evening of the 14th, the air suddenly became dark as though full of smoke. A fierce north wind brought down the thermometer nearly to zero. Soon the air was full of a fine, blinding snow. All night and all the next day the cold and snow continued, though the wind was not so fierce; and now, on the 16th, the mercury is but little above zero, with several inches of snow. It is probable that at least

half of the cattle will die. There is much suffering among the poor people, for all houses are constructed to secure ventilation rather than warmth. Where there is Spanish moss the cattle will subsist, but there is nothing else for them for several days at least. The Texan people, as well as their cattle, suffer more during their brief, fierce winter than people of the North. No religious services on yesterday (because of the cold) were held in the churches.

This is a pleasant town of 1,500 inhabitants, 68 miles east of Austin, on the International R. R. It is in Milam county, and two years ago voted "dry," on local option. In the amendment campaign the county went "wet," by 600 majority, made up almost entirely of the German and Bohemian vote. The colored people here were largely for the amendment.

On Friday, at 7:30 P. M. I met a good congregation at the chapel of the Hearne Academy, in Hearne. The meeting was opened by prayer by Rev. M. L. Jordan, and I spoke for nearly an hour with excellent attention. Most of those present were members of some secret order, and a number of them expressed themselves convinced by the arguments. Elder Jordan added his convincing testimony, and it is hoped and believed that there will be a great change in the immediate future.

It was said, during the last year of the rebellion, that the Confederacy was but a hollow shell, and that it was only needful to penetrate it and it would collapse. Gen. Sherman did penetrate it, and the collapse was sudden and complete. What we need in our reform is a plan of campaign as bold and earnest as Sherman's, and we shall see the whole lodge system crumbling around us. I find here a spmpathetic reception from Rev. I. Toliver, pastor of the colored Baptist church. He is one of the leading colored pastors in the State and has had experience in the lodge but has given it up for Christ's sake. Because of the inclemency of the weather, I could not address the people, but the way is open when any lecturer shall come.

One of the reasons given for the reaction on the prohibition question here was the non-enforcement of the local option law. It was said that there was but little difference between the amount of drinking under local option and license. But there was another fact back of that. The officers elected to enforce local option were party politicians and drinking men. The present city marshal carries a flask of whisky in his pocket. On meeting me, as a stranger, he urged me to drink with him. There never will be effective prohibition in Texas or elsewhere until men who regard their oath of office to be paramount to either the demands of appetite or fealty to party are placed in power. I expect, D. V., to go back to Hearne, and thence to Houston and eastward.

H. H. HINMAN.

THE IOWA CHAMPION OF LODGERY SHOWN TO BE A DECEIVER.

DEAR CYNOSURE:—From Richland I came to Oskaloosa. The train I was on barely succeeded in plowing through the snow drifts. The violence of the storm and the condition of the roads detained me a little in Oskaloosa, and then I went to New Sharon in Mahaska county, where a revival meeting was in progress in the Friends church. I gave a talk in the afternoon meeting and preached in the evening by invitation of the evangelist who was holding the series of meetings. I also preached Sabbath evening in the M. E. church by request of the pastor.

On Monday I went to Taintor and visited several friends of the reform. Some gave subscriptions to the Iowa State association and some subscribed for the *Cynosure*. The repeated storms and blows made it difficult to travel on account of some roads being blockaded with snow drifts.

Wednesday I returned to New Sharon. The Odd-fellows' lodge installed their officers that night. It was to be a public installation, and Rev. Frank Evans, of Morning Sun fame, was to be the orator of the evening. As Mr. Evans is the champion of lodgery for Iowa, and I am anxious to know the truth in regard to the lodge system, and about Odd-fellowship in particular, I determined to return to New Sharon and hear all the good that could be said of Odd-fellowship by this veteran defender of the lodge. I have regarded Odd-fellowship as a part of a great Satanic conspiracy to supplant Christ and subvert Christianity. I have denounced it as an *infidel conspiracy* against Christ, and against our holy Christianity.

With great care I listened to Mr. Evans, assured that he would say the best things that could be said of Odd-fellowship. Though a minister in the M. E. church, he was there as an Odd fellow, wearing the regalia of the order. He offered prayer. I listened attentively for some recognition of Christ Jesus, as the one mediator between God and men; but he prayed as an Odd-fellow and not as a Christian. No one could have gathered from his prayer that Jesus Christ has come in the flesh, or that his is the only name given under heaven or among men whereby we can be saved. I knew Mr. Evans was not a Jew. I said, can it be possible that Odd-fellowship has made him a deist?

The installation ceremony followed. I had not come to see that, and hence was glad when it was over, and the "Noble Grand" pronounced an eulogy upon Mr. Evans, and announced that he would now address us. Mr. Evans labored with all the ingenuity and sophistry he is capable of, to defend Odd-fellowship from the attacks the N. C. A. and its auxiliaries have made upon it. He complained that the *Cynosure* had charged Odd-fellowship with being an infidel order, and then labored to prove that Odd-fellowship is not organized atheism. They required candidates to confess a belief in God. They worshiped God, he said. The *Cynosure* says that Odd-fellowship worships a false god, he complained again. And then he quoted from the ritual, to prove that it is the God of Job, and of David, that Odd-fellowship worships.

I did not need to be told by Mr. Evans that Odd-fellowship, as well as Freemasonry, quotes from the Bible to impress its members with the idea that they are, as Odd-fellows, worshiping the true God. Mr. Evans cannot have grown as grey as he is, in the ministry of the M. E. church, without coming to the knowledge of the fact that the God and Father of our Lord Jesus Christ can only be approached by those who confess Jesus Christ as their Lord and Saviour. He knows that Odd-fellowship studiously ignores Jesus Christ as the one mediator between God and men. He knows that grace to truly repent towards God, and the grace that brings salvation, can only come through Jesus Christ; that no man can come to God but by Jesus Christ; and that if any man has not the Son, that man has not the Father. Why, then, does he not accept the conclusion that the God and Father of our Lord Jesus Christ is not the God of Odd-fellowship. If the individual, who has not the Son, has not the Father, then the Father is not the god of Odd-fellowship, seeing that Odd-fellowship studiously ignores the Son.

Mr. Evans, as an Odd-fellow, ignored Christ himself, when he prayed. And he was not dishonest enough to claim that Odd-fellowship recognized Christ as the Redeemer and Mediator. He only claimed that Odd-fellowship confessed faith in God, worshiped God, taught love to God and man. In other words he only argued against the idea that Odd-fellowship is organized atheism. But by his prayer and by his lecture he confirmed the charge that Odd-fellowship is organized deism. He seemed to be oblivious of the fact that there is such a thing as deistical infidelity: and yet he knows that deism is just as really infidelity as atheism is. I hazard nothing in saying that Mr. Evans *knows* that Odd-fellowship is organized deism: and therefore organized deistical infidelity. He knows that the worship of Odd-fellowship is a fraud; that mercy cannot be obtained, nor the regenerating spirit received, by those who worship according to the deistical ritual of Odd-fellowship. Mr. Evans knows that Odd-fellowship is powerless to beget the love of God in the hearts of its votaries; that there is nothing in its ceremonies, nothing in its precepts or teachings to generate divine love in the hearts of its members. He knows that salvation is not by ceremonies; that it is not by works of righteousness that we can do; that it is by the mercy of God, obtained in humble penitence, through faith in Christ Jesus. He knows that those who worship according to the ritual of Odd-fellowship cannot come to God for mercy; and that, therefore, the worship of Odd-fellowship is a *counterfeit* worship, deceptive, false, Satanic, and offensive to God, as was the idolatry of the ancients.

Mr. Evans has not to search his Bible very carefully to learn that the false worshipers of the prophetic times worshiped devils. A little further scriptural research will convince him that the false worshipers of the apostolic times worshiped devils. With these scriptural facts in his mind, the conclusion will be irresistible, that the false worshipers of *our times* worship devils. Mr. Evans will not claim that devils are the true God: and hence, to be consistent, he will have to cease to criticise the *Cynosure* for affirming that Odd-fellowship worships false gods.

Mr. Evans, doubtless, is aware that Satan is the inspiration of all false worship: and when he prayed as an Odd-fellow that "we (Odd-fellows) might put the love of God and man in our hearts," he knew that we naturally have a carnal mind that is enmity against God; and that we do not love God, and that we *can not* love God until we repent towards him, and believe on the Lord Jesus Christ, and receive redemption through his blood, and adoption as children of God, and God sends the Spirit of his Son into our hearts, and the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us. Why, then, does he lend himself to Satan to deceive the people into assuming that Odd-fellowship is love to God and man, when he *knows* that love to God can only come of believing in Jesus, who is utterly ignored in the ritual of Odd-fellowship. Why did he have the hardihood to affirm that if a man is a good Odd-fellow all the angels of God cannot keep him out of heaven, when he *knows* that Odd-fellowship is not Christianity; that it is organized deistical infidelity; that Odd-fellowship, therefore, cannot make men Christians: that it can only make them deists and Pharisees? And yet, with cunning craftiness, Mr. Evans sought to deceive the people by calling their attention to the fact that the end sought to be reached in Christianity is love to God and our fellow men. Odd-fellowship, he said, teaches love to God and our fellow men. And so, with the subtilty of the serpent, he led his Odd-fellow hearers to the conclusion that Odd-fellowship, by its processes, secures the same results that are realized by those who pass through the processes of salvation in the Gospel of Christ: and hence, if a man is a good Odd-fellow, all the angels of God cannot keep him out of heaven. Could we expect an apostle of Satan to be guilty of more deceptive teaching?

Mr. Evans knows that teaching men to love God, while training them in a deistical ritual of worship, is just as deceptive and cruel as it would be to teach them to eat and drink regularly that they might be strong and long-lived, while leading them into a desert where they must inevitably faint and perish with hunger and thirst.

What is the matter with Mr. Evans? Is he wilfully playing the role of an apostle of deception? or has he gone so far in the false worships of Freemasonry and Odd-fellowship that he has, himself, come so fully under the mesmeric power of Satan that a lie seems like the truth to him?

Bro. Evans, has the light that was in you, as a Christian, become darkness; and has the darkness become so great that you cannot distinguish between the love of God that the Holy Ghost sheds abroad in the heart of the true penitent believer in Christ Jesus our Lord, and the Satanic counterfeit of that divine love that Odd-fellowship produces? You could distinguish the difference between a real fire, and a picture of a fire: why, then, can you not distinguish between the love of God in the hearts of those who are living branches of Christ, the true vine, and a word painting of that divine love, as found in Odd-fellowship?

If the light that is in you becomes darkness "how great is that darkness."

C. F. HAWLEY.

A COLD DAY BUT A WARM WELCOME.

ROCKDALE, Texas, 1888.

DEAR CYNOSURE:—As I was preparing to write you last week, an elderly man called for Elder Jordan. On turning, he said, "I am Hinman." You cannot imagine how glad I was. I only write to speak of his stay in Hearne. On Friday night he lectured in the chapel of the Hearne Academy, to a very good audience. The lecture far surpassed all expectations, even of those who favored his work. One of my deacons said during the day, "He can't talk to me. I'll not be there!" Yet he came out. After the meeting this same deacon said, with tears in his eyes, "I said I would not hear him, but my conscience lashed me for it. I came and am convicted and converted." He is treasurer of one of the S. S. of C. lodges, a kind of insurance society. I venture to say half of the colored Baptists of Texas, or more, have been initiated into it. A great many of those who were there asked that I get Bro. Hinman to stay and preach for them. They pressed on him to stay and give this truth again.

It was sad to hear from a school teacher, and a prominent man, next day that some other man said, if he had two other men to go with him he would hang Bro. Hinman and tie me to a tree and whip me, and leave me until next morning for my friends to let loose. Mr. E. I. Saddler, editor of one of our papers, heard him telling it and said, "Yes, I should like to be standing near with a good shotgun." Thus, you see, friends were made for our cause. We came to this place from Hearne to be with and strengthen Bro. Toliver, but it is so cold we can't get out. In fact it is the coldest day we have had. Bro. H. goes on his way for New Orleans via Houston, Orange and New Iberia. I shall follow on in time to be at the meeting in February.

Yours in Jesus, L. G. JORDAN.

CORRESPONDENCE.

A LOUISIANA STATE CONVENTION CALLED FOR.

NEW ORLEANS, Jan. 15th, 1888.

DEAR CYNOSURE:—Rev. John G. Nelson, a Scandinavian pastor, with Bro. John Asals, another white brother, promise to attend the National Convention. St. John Divine and Shiloh Baptist churches promise to send two delegates with their pastors. I lectured in both these churches in the interest of the convention last week. I suggest that it would be well to try and organize a Christian Association in Louisiana. Let the N. C. A. urge this at the New Orleans Convention. If I could get into the country I would try to enthuse the minds of the people to secure that end. Rev. G. W. Bothwell for president, Rev. B. Gunner for secretary, and Rev. B. Dorsey as treasurer, would be a competent staff for a Christian Association of this State. I think Bro. Stoddard will do well to come down here a week or two before the convention.

I preached at a church last night. After service egg-nogg, wine and cake were served to the congregation. We need missionaries here as well as in India and Africa. I have written to Bros. Hubbs and Dorsey about the National Convention. Politics are warm here just now, the ring candidate being defeated for renomination for governor. So let us keep the reform rolling on. F. J. DAVIDSON.

SELFISHNESS AND THE LODGE

LINCOLN, Kans.

EDITOR CHRISTIAN CYNOSURE:—In a recent editorial in the *Christian Statesman*, entitled "The Battle with Anarchy," the writer concludes with these words: "The root principle of anarchy is atheism. Every atheist is logically an anarchist. In so far as any government by its practices, its education, its drift and tendency fosters atheism, it fosters anarchy. Any education which rules out all religious ideas is necessarily atheistic. Here is a loud call to reflection on the part of the American people."

Let us bring this qustion of anarchy nearer home so that this evil which threatens our life as a nation may be more quickly remedied. The root principle of anarchy is selfishness; and this vice, which is so thoroughly developed under the false name of secret societies, has so many followers and so strong a grasp on our national life that it is becoming a vital question whether or not the whole tree has become so corrupt, so unfruitful that it is doomed.

It is grand to be loyal to our country and its institutions. But it is far grander to be loyal to our God and to ourselves. This would result in an improvement on our institutions and divine blessing on our country. Such loyalty tolerates no selfish indulgences, no bending from the path of duty, no following after false gods, no going "after the way of our own heart." Says Chancellor John Hall, in an article on "The Tares Indebted to the Wheat":"The tares are not bad doctrines but bad people, and they are allowed to remain because of their nearness to the good. Had there been a dozen righteous in Sodom the people of Sodom would have been spared and probably not bated one whit their contempt for the righteous. Here, then, is one among several reasons for God's endurance of evil men. It is not that the enemy is stronger than he. It is not that evil is in the ascendant against him. In conscious almighty power, in considerate regard for the children of his love, in clear view of the time when his angels will make a final separation, and his government will be cleared of all suspicion, he lets the wicked alone because of their closeness to the righteous."

A minster of the M. E. church, who joined the Odd-fellows, admitted there was nothing in the Scriptures that sanctioned such action as joining a secret society; that he thought the church should and would provide all the benefits claimed by the lodge; that he did not know as a man could have any other motive than a purely selfish one in joining. When asked if he would not write an article for the *Cynosure* either for or against secret societies, he said if he did it would be against them, and he did not feel that he could consistently do that. But he considered the views of the editor somewhat narrow on the lodge question. Are views narrow which if practiced would absolutely stop anarchy and its evils? that would undoubtedly bring "peace on earth and good will to men?"that would lead a man to live more Christlike? If these are narrow views we are certainly becoming too liberal-minded.

Would that the churches were a unit under such principles as those of the National Christian Association, and thus be stronger against wrong.

B. S. HULL.

PITH AND POINT.

THE "CYNOSURE" PORTRAITS.

[Our readers will understand that such references to the senior editor as those below are printed without his knowledge. The associate editor in the office inserts them because they are hearty commendations which it is not the nature of reformers to suppress; and there is mutual good cheer all around at such commendations of work which we have been at some pains to have meritorious.]

I wish to send not alone New Year's gratulations, but many thanks for that splendid surprise to which you have treated the readers of the *Cynosure* in the most magnificent head and life-like likeness of President Blanchard. As a work of art it is faultless; and as a likeness most perfect and expressive. I think it cannot fail to give great pleasure and satisfaction to all the readers of the *Cynosure* and lovers of the cause to which it and its noble editors and publishers are devoted. May you all have a prosperous and happy New Year, is the wish and prayer of your brother in Christ,—GEO. W. CLARK.

I think all readers and friends of the *Cynosure* must be greatly pleased with the likeness which has just appeared of its senior editor. The man who has dared most bravely, and risked more than any other, to step into the deadliest breach that Satan and his hosts have made in the Christian church so far this century, is one whose features both friends and foes will want to look upon. As a likeness of Jonathan Blanchard, I have never seen anything more satisfactory, unless it was his ambrotype of many years ago. Because of this "most lion-like looking man" many friends will retain the first issue of the *Cynosure* of this year as one of their most valued souvenirs for 1888. The portrait should be nicely lithographed or engraved. When shall we have the long-promised portrait and biographical sketch of Rev. John Rankin in the *Cynosure*?—E. P. CHAMBERS.

THE BEST OF NEWS FROM NEW HAMPSHIRE.

When I was approached for my subscription to the salary of our new minister, I subscribed on condition that the man does not belong to any secret order; and I am happy to know that he is strongly opposed to all—and no member of his church belongs to any secret organization. It is certain that the secret societies are extremely unpopular in this section of the State.—B. M. MASON, *Moultonboro, N. H.*

A MASONIC ADVERTISEMENT.

If speculative Masonry was founded in 1717, what is the explanation of the meeting and date given in the enclosed advertisement taken from the N. Y. *Tribune*?

"FREE TO F. A. M.—Fine Colored Engravings of Ancient York, England, where the first G. Lodge of Masons was held A. D. 926. Also large illustrated Catalogue of Masonic Books and Goods with bottom prices. Agents wanted. Pay very liberal. Beware of spurious books. REDDING & Co., Masonic Publishers and Manufacturers, 731 Broadway, New York."—F.

Redding & Co., like many Masonic orators, have something to make out of their order, and, therefore, put in the date of the meeting of the old cathedral builders, working Masons, who were associated during the Dark Ages in guilds, and kept somewhat secret the methods of their art. Speculative Masonry with its present degrees, rites, oaths and initiation began its course in 1717.

BIBLE LESSON.

STUDIES IN THE NEW TESTAMENT.

LESSON VI.—Feb. 5.—The Transfiguration.—Matt. 17:1-13.

GOLDEN TEXT.—And there came a voice out of the cloud, saying, This is my beloved Son: hear him.—Luke 9: 35.

[*Open the Bible and read the lesson.*]

"Jesus taketh Peter, James, and John his brother.... apart:" from the other nine disciples, who were left at the base of the mountain, as we see by the events of the following morning (vers. 14-16). In the evening Jesus took these three choice ones with him to spend the night in prayer upon the mountain heights (Luke 9: 28). They were Christ's only companions in Gethsemane (Mark 14: 32-42). They alone witnessed the resurrection of Jairu's daughter (Mark 5: 37; Luke 8: 51).—*Abbott.*

These three were a sufficient number of witnesses to attest the facts to the world. By having so small a number it would be more easy to keep, till after the resurrection, these views of Christ from the multitude who would at this time be almost certain to make a bad use of them, by being led either to disbelief, or to looking too much at outward glories, and hence to trying to make Jesus an earthly king.

Luke (9: 28) tells us that Jesus went up into the mountain to pray; and the Transfiguration took place while he prayed. So it was at his baptism; as he prayed the heavens were opened and the Holy Spirit descended upon him as a dove (Luke 3: 21, 22). Not long before, at the feeding of the 5,000, he had spent the night hours in a mountain alone praying.

Lange thinks it probable, that, in consequence of the announcement of his approaching sufferings, deep depression had taken possession of the hearts of the twelve. They had spent these six days, respecting which the sacred records preserve unbroken silence, in a gloomy stupor. Jesus was anxious to rouse them out of this feeling; and, in order to do this, he had recourse to prayer. The glorification of Jesus was an answer to prayer, and the means employed by God to bring about the desired result. The connection between the prayer of Jesus and his Transfiguration is expressed in Luke by the preposition *en* (in, by means of, his praying), which denotes more than simultaneousness (whilst he prayed), and makes his prayer the cause of this mysterious event.—*Godet.*

"And was transfigured before them:" *i. e.*, in their presence, while they were awake, as Luke specially notes in 9: 32. The original word for transfigured is elsewhere in the New Testament (except in the parallel, Mark 9:2) rendered "transformed" (as Rom. 12: 2; 2 Cor. 3: 18), and is used of a spiritual change. It is a change not of substance, but of quality and appearance. The fashion of his countenance was altered (Luke), by being lighted with radiance, both from without and from within.—*Alford.* The infinite fullness of the Spirit was poured out over his whole being: the heavenly glory of his nature, which was still concealed under his earthly appearance, now broke forth.—*Lange's Leben Jesu.*

"And his face did shine as the sun." As Christ took on him human nature and condition for converse with man, so here, it appears to me, he is represented as taking on the form and condition of the spirits, for the purpose of communion with the spiritual world.—*Abbott.*

"And, behold, there appeared unto them [*i. e.*, the disciples] Moses and Elias." Moses and Elijah were the appropriate representatives of the Law and the Prophets. And as all the distinguishing peculiarities of the Law and the Prophets pointed, as with out-stretched fingers, to the Messiah, and waited for their accomplishment in his person and in his work, it is not to be wondered at that they talked together, as we learn from Luke (9: 31), "of the decease he should accomplish at Jerusalem. The decease that was the keystone of the arch of glory.—*Morison.*

The subject of their conversation, his decease (exodus, departure; *i. e.*, by his death on the cross, Luke 9: 31), would enable the disciples to see the importance and necessity of that which they most dreaded, and which was to them the greatest mystery. The atonement on the cross was the great event of the world's history; this was the real founding of the kingdom of God; this was the culmination of the salvation brought by the Messiah; this was the great act to which all the sacrifices appointed by Moses looked forward, and which gave them meaning and value. It was the beginning and source of the world-wide development of the kingdom of God, and of those glorious times which the prophets had foretold.

"Lord it is good for us to be here." So far Peter spoke the simple fact. The experience was good, and would make him a stronger, better, more useful man all his life long.

That experience which was good for Peter is good for us. We all need the highest and sweetest experiences of the love of Christ, to see him in his beauty and glory, to glance through the gates ajar, to feel the breath of heaven and hear the voice of God. 1. It widens the outlook, giving earthly things their truer place in life. 2. It gives a clearer view of the end to which we are working, of the state to which God would bring all men. 3. It helps us bear our burdens, overcome our temptations, do our Christian work. We are amid sin, but we have seen the glory of the Master able to conquer it; we dwell amid sorrows, but we know him who has power to transform them; we see the work to be done, but here is new inspiration and hope. Light, victory, glory, heaven, shine henceforth on all the dark earth.

"His disciples asked him, saying, Why then say the scribes that Elias must first come?" They knew that the scribes, in their capacity as interpreters of prophecy, were wont to say that Elijah must first come before their nation's Messiah could appear. They said this on the strength of Mal. 3: 1 and 4: 5.—*Cowles.*

"Likewise shall also the Son of man suffer of them." That the scribes did not recognize and accept John the Baptist as Elijah was no proof that Elijah had not come; neither would it any more be proof that Jesus was not the Messiah because the scribes set him at naught.

HEROIC SCHOOL TEACHERS.—There isn't much to say about the heroic school teachers who are stifled by the breath of the Dakota blizzard, as they seek to pilot their little ones to a haven of safety, but the memory of such faithful women will be green even after man has discovered means to avert the blizzard itself. Mary Connell, a school teacher near Cavour, started home with two of her pupils, a boy and girl. The boy left them and perished. Miss Connell put her dress folds about the little girl and made her walk all night, sheltering her charge with her body. They were found next morning alive, but terribly frozen. Another teacher, Miss Jacobson, near Stolof, started home with a little girl and both perished. When found, Miss Jacobson was crouched in a little hollow in the ground, with her arms about the little girl and her dress skirt was wrapped about her. Her own bonnet was off her head and her hand clutched her dress at her throat, but there was a smile on her face. In most of the school districts of Yankton county teachers kept the children in all night, and thus saved many lives. In school district No. 24, the fuel at the school house ran out, and the teacher left the school house, went three-quarters of a mile to Mr. Walsh's house, secured a team and sleigh and returned. She loaded the scholars into the sleigh and took them to Mr. Walsh's house for safe keeping. All this occurred after dark.

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THE CHURCHES VS. LODGERY.

The following denominations are committed by vote of their legislative assemblies or by constitution to a separation from secret lodge worship:

Adventists (Seventh-day.)

Baptists—Primitive, Seventh-day and Scandinavian.

Brethren (Dunkers or German Baptists.)

Christian Reformed Church.

Church of God (Northern Indiana Eldership.)

Congregational—The State Associations of Illinois and Iowa have adopted resolutions against the lodge.

Disciples (in part.)

Friends.

Lutherans—Norwegian, Danish, Swedish and Synodical Conferences.

Mennonites.

Methodists—Free and Wesleyan.

Methodist Protestant (Minnesota Conference.)

Moravians.

Plymouth Brethren.

Presbyterian—Associate, Reformed and United.

Reformed Church (Holland Branch.)

United Brethren in Christ.

Individual churches in some of these denominations should be excepted, in part of them even a considerable portion.

The following local churches have, as a pledge to disfellowship and oppose lodge worship, given their names to the following list as

THE ASSOCIATED CHURCHES OF CHRIST.

New Ruhamah Cong. Hamilton, Miss.
Pleasant Ridge Cong. Sandford Co. Ala.
New Hope Methodist, Lowndes Co., Miss.
Congregational, College Springs, Iowa.
College Church of Christ, Wheaton, Ill.
First Congregational, Leland, Mich.
Sugar Grove Church, Green county, Pa.
Military Chapel, M. E., Lowndes county, Miss.
Hopewell Missionary Baptist, Lowndes Co., Miss.
Cedar Grove Miss. Baptist, Lowndes Co., Miss.
Simon's Chapel, M. E., Lowndes Co., Miss.
Pleasant Ridge Miss. Baptist, Lowndes Co., Miss.
Brownlee Church, Caledonia, Miss.
Salem Church, Lowndes Co., Miss.
West Preston Baptist Church, Wayne Co., Pa.

OTHER LOCAL CHURCHES

adopting the same principle are—

Baptist churches: N. Abington, Pa.; Menomonie, Mondovi, Waubeck and Spring Prairie, Wis.; Wheaton, Ill.; Perry, N. Y.; Spring Creek, near Burlington, Iowa; Lima, Ind.; Constableville, N. Y. The "Good Will Associton" of Mobile, Ala., comprising some twenty-five colored Baptist churches; Bridgewater Baptist Association, Pa.; Old Tebo Baptist, near Leesville, Henry Co., Mo.; Hoopeston, Ill; Esmen, Ill.; Strykersville, N. Y.

Congregational churches: 1st of Oberlin, O.; Tonica, Crystal Lake, Union and Big Woods, Ill.; Solsbury, Ind.; Congregational Methodist Maplewood, Mass.

Independent churches in Lowell, Countryman school house near Lindenwood, Marengo and Streator, Ill.; Berea and Camp Nelson, Ky; Ustick, Ill.; Clarksburg, Kansas; State Association of Ministers and Churches of Christ in Kentucky.

THE CHRISTIAN CYNOSURE.

PROSPECTUS FOR THE TWENTIETH YEAR.

As we turn over the leaf for another year the *Cynosure* would again write at the top of the new page: "*Christ always; Christ only.*" It will more than ever be the purpose of all connected with the paper to make it a power for the coming kingdom of our Lord, before which all the systems of secret worship, mystery and iniquity of the great Babylon must fall. We would be on the CONQUEROR'S side in that day—we will stand for him now in the days of testimony and of tribulation.

THE CYNOSURE during 1888 will give the most earnest attention **to the South.** The National Convention at New Orleans, Feb. 17th, and the effort, which promises so much success, to put

ONE THOUSAND COPIES

of the paper into the hands of colored pastors gives a direction to our interests. We also hope that the National Christian Association will be able to put other workers into the Southern field.

The Minor Secret Orders, so-called, will have more respect given to their insinuating and benumbing influence. If Masonry and Odd-fellowship have felt severely the attacks upon their strongholds, they are making good all losses by training up an army of young men whose convictions are paralyzed in respect to secretism by the swarms of orders which cover their modicum of lodgery with a bait of temperance, insurance, patriotism, good fellowship, business aid, etc., etc. The *Cynosure* will endeavor to rouse our careless churches to see that this evil is likely to be worse than the first.

We have nearly completed arrangements for special **Correspondence from the metropolitan cities** in different parts of the country. Our readers may expect letters once a month, or oftener, from Boston, New York, Philadelphia, Washington, Cincinnati, New Orleans, Denver, San Francisco and Los Angeles. These letters will give graphic pictures of the earnest American life which throbs in our great cities, with especial reference to the news of the lodges in each.

The very popular **Biographical Work** of the *Cynosure* during the three years past will be continued with some features which will be especially attractive. During the last year there have appeared portraits of George B. Cheever, William H. Seward, Daniel Webster, John Brown, Charles Sumner, Charles Francis Adams, Enoch Honeywell, Bishop Hamline, Charles G. Finney, Howard Crosby, Dr. C. F. W. Walther, and Alexander Hamilton. These portraits have been accompanied with sketches which have presented facts of profoundest interest to our discussion, collated after diligent and often exhaustive search.

Letters from foreign lands we expect to be more frequent and valuable in 1888 than ever. Correspondents in England, Germany, Greece, Turkey, India, West and South Africa, China and Mexico will through our columns be in personal connection with our readers.

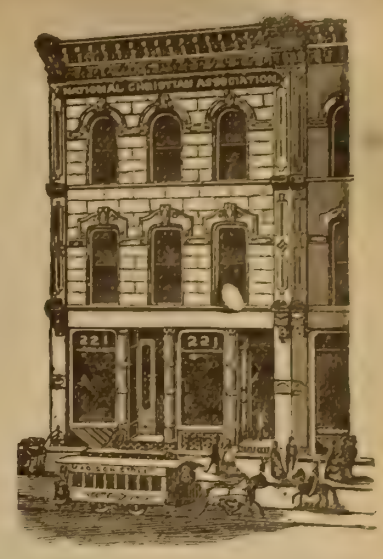
The Sabbath School department will contain the notes of Miss E. E. Flagg as last year. Sabbath-school workers are to be congratulated in the continuance of this arrangement. For readers of the *Cynosure* there are no more helpful and suggestive notes published than these, in the whole range of S. S. literature.

Best of all is the noble company of contributors and correspondents in our own land. We hardly need mention them. To keep in their company a season were

—"worth ten years of common life."

We invite all friends of the past to honor themselves by remaining in this company. The *Cynosure* gives you a noble fellowship. You can hardly afford to forsake it. Let your name then be found on the list. Do your neighbor a good turn and get his subscription also.

IN ADVANCE $1.50 PER YEAR. Address, the "CHRISTIAN CYNOSURE" Chicago.



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The object of this Association is:

"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved, to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform.

FORM OF BEQUEST.—I give and bequeath to the National Christian Association, incorporated and existing under the laws of the State of Illinois, the sum of —— dollars for the purposes of said Association, and for which the receipt of its Treasurer for the time being shall be sufficient discharge.

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ILLINOIS.—Pres., J. P. Stoddard; Sec., M. N. Butler; Treas., W. I. Phillips, all at *Cynosure* office.

INDIANA.—Pres., William H. Figg, Reno Sec., S. L. Cook, Albion; Treas., Benj. Ulsh Silver Lake.

IOWA.—Pres., Wm. Johnston, College Springs; Cor Sec., C. D. Trumbull, Morning Sun; Treas., James Harvey, Pleasant Plain, Jefferson Co.

KANSAS.—Pres., J. P. Richards, Ft. Scott; Sec., W. W. McMillan, Olathe; Treas., J. A. Torrence, N. Cedar.

MASSACHUSETTS.—Pres., S. A. Pratt; Sec., Mrs. E. D. Bailey; Treas., David Manning, Sr., Worcester.

MICHIGAN.—Pres., D. A. Richards, Brighton; Sec'y, H. A. Day, Williamston; Treas. Geo. Swanson, Jr., Bedford.

MINNESOTA.—Pres., E. G. Paine, Wasioja; Cor. Sec., Wm. Fenton, St. Paul; Rec. Sec'y Mrs. M. F. Morrill, St. Charles; Treas., Wm H. Morrill, St. Charles.

MISSOURI.—Pres., B. F. Miller, Eagleville Treas., William Beauchamp, Avalon; Cor. Sec. A. D. Thomas, Avalon.

NEBRASKA.—Pres., S. Austin, Fairmount Cor. Sec., W. Spooner, Kearney; Treas. J. C. Fye.

NEW HAMPSHIRE.—Pres., C. L. Baker, Manchester; Sec., S. C. Kimball, New Market Treas., James F. French, Canterbury.

NEW YORK.—Pres., F. W. Capwell, Dale; Sec'y, John Wallace, Syracuse; Treas., M. Merrick, Syracuse.

OHIO.—Pres., F. M. Spencer, New Concord; Rec. Sec., S. A. George, Mansfield; Cor. Sec. and Treas., C. W. Hiatt, Columbus; Agent, W. B. Stoddard, Columbus.

PENNSYLVANIA.—Pres., A. L. Post, Montrose; Cor. Sec., N. Callender, Thompson Treas., W. B. Bertels, Wilkesbarre.

VERMONT.—Pres., W. R. Laird, St. Johnsbury; Sec., C. W Potter.

WISCONSIN.—Pres., J. W Wood, Baraboo; Sec., W. W. Ames, Menomonie; Treas., M. B, Britten, Vienna.

The Christian Cynosure.

EDITORS.

J. BLANCHARD. HENRY L. KELLOGG.

CHICAGO, THURSDAY, JANUARY 26, 1888.

"AT ONCE," WRITES PROF. WOODSMALL.—The donations for the fund for sending the *Cynosure* to Southern ministers is reported on the 16th page. It is significant to note that a New Orleans brother is represented this week, and we rejoice that the sum grows steadily. *Read and read again* Elder Callender's grand letter below. Prof. Woodsmall has just sent in the names of 159 Southern Baptist ministers, who, he says, "OUGHT TO HAVE THE CYNOSURE AT ONCE!" Who will be God's agent to answer this call?

OUR COLORED MINISTERS' FUND.

DEAR EDITORS OF THE CYNOSURE:—So deeply impressed am I with the great importance of sending the *Cynosure* to the colored ministers of the South, that I am intensely anxious to see the sum reached. *It must be raised.* An excellent sister, in whose heart the fire of reform is glowing, but whose funds are small, handed me a half dollar to which I now add $1.50, and forward with our prayers that God may move his stewards to do their duty in this heaven-born enterprise. I see no other place in the vast field of Christian endeavor where so much good is likely to result from the prayerful use of $1,500. If the thousands of the time-serving preachers of East, North and West neglect to do their duty, let the noble sons of the South set the example for our white brethren. Then may God send them back as missionaries to us, to help turn our churches, clergy and religious press from the powers of darkness, "the mystery of iniquity," to serve the true God.

Cannot our self-sacrificing Bro. Hinman enlist some colored brother or brethren recently emancipated from that worst form of slavery, the lodge, to come North to preach the Gospel to the preachers and churches in bondage to "the sum of all villainies," oath-bound secrecy? We send out the Macedonian cry to our white brother Woodsmall, "COME OVER AND HELP US!"

That such a reflex influence may come back to us, as the result of our efforts to emancipate our brethren of the South from lodge thralldom, needs not a prophet's eye to see. Had I the money to use for that end, as many have, this week should not end before $1,500 should go to send the *Christian Cynosure* to one thousand of the preachers of the South.

At this point in this article I kneel and pray that God will incline your hearts, who can as well as not, to send out your tens and twenties, more or less, as God has prospered you. Many have already done nobly and the sum is more than a third in.

There is no issue before the people paramount to the anti-lodge issue—not even the anti-saloon movement. *God is in both.* The N. C. A. and the W. C. T. U. ought to work in perfect harmony. God grant they may. The *Christian Cynosure* is to-day the most important paper on this continent. As was the *Liberator* at one period, on the slavery question, so has stood the brave Star of anti-lodge reform, against great odds, till other equally brave sheets like the elegant little *American* chime in to help lodgery on to its doom, a Masonic funeral.

Have you dollars in your purse that belong to this ministers' fund? God will collect it somehow. If you withhold it, it will tend to poverty. Are you, my dear brother in Christ, wasting money on luxuries; or on narcotics; or on the "necessaries" (?) of life? When a silver-tongued statesman pronounces tobacco a necessity, not a luxury merely, then we must bow to such authority, and fill our pipes or mouths with poisons and puff it into the faces of ladies and gentlemen who abhor the sinful waste of vitality, health and property. Think of $600,000,000 consumed annually in the use of this "necessity" alone! Do you use this defiling weed, O my precious brother? Are you a good steward? What is your answer? Every dollar is needed in God's cause. "Men of Israel, help" us emancipate souls from lodge bondage—soul bondage. Credit Mrs. Juliette Wrighter with 50 cents and me with $1.50. When God gives me more, I will send it.

NATHAN CALLENDER.

THE NEW ORLEANS CONVENTION FEBRUARY 17 TO 20, 1888.

The religion that offends nobody, does nobody good.

SENATOR HENRY WILSON, of Iowa, just re-elected, warns his (Republican) party that a prohibition plank must be put in its platform to save its existence. That will not save it. If it loses the liquor vote or the Prohibition vote, it dies; and it cannot keep both.

GOV. LARABEE of Iowa, who was elected as opposed to prohibition, now gives a glowing testimony to its benefits to the State. The poorer people who used to support saloons, now support wives and children; jails are empty; court expenses are diminished, etc.; and he recommends a committee from the Legislature to examine drug-store saloons and to report on the execution of the laws.

GENERAL CLINTON B. FISK, as we have before said, though once a member of them, disapproves of secret temperance lodges. The temperance voters, North and South, are fixing their eyes on him for their next Presidential candidate. The sole argument used for secret temperance lodges, is that "more money can be raised by secret than by open societies." That is true; but more money can be raised by the saloon than by either.

THE N. C. A. BOARD at its late meeting voted in favor of the permanent engagement of Miss Flagg, and as the news of her accident came suddenly upon them, and other business was pressing, no measures were taken to show a more substantial sympathy than a vote of condolence. The Board may not meet again for weeks, and a friend of Miss Flagg's, who is able to judge somewhat of her needs, suggests that it is no more than a just appreciation of her labors that our readers make up a purse quickly to help her in this present emergency. The *Cynosure* editors will start the list with $5. Let us have a quick and generous response. All sums sent to the treasurer will be acknowledged. Miss Flagg will probably object to this arrangement as soon as she can, but let us be beforehand in the matter.

HARRISON, FARRINGTON & Co., wholesale grocers in Minneapolis, Minn., a few weeks since, issued a circular to their 2,000 customers promising cash prizes for subscribers obtained for the *Voice*, the Prohibition organ of New York. Their house is estimated at $200,000 by business men. Their subscribers are men drawn to them by business and their sentiments average with those of business men concerning the sale of liquor, while the mass of them are presumed to be Republicans or Democrats, both of which are license parties. Mr. Hugh Harrison, who is of a family reputed wealthy, being interviewed, says, ministers who are censured for silence on Prohibition for fear of losing salary and place, have a right to say: "Put yourselves in our place before you blame us for not risking the bread of our families by attacking saloons, distilleries and breweries." He therefore puts himself in their place by risking the whole future of his business, capital, judgment and all. We congratulate Mr. Harrison on his candor, and the *Voice* on its success. The whole American press is stirred by it.

THE PROHIBITION SUCCESS is promised by every sign of the times; and it will be worth all it costs. So was the fall of slavery worth all it cost; though we paid for it in treasure and in blood. But the abolition of slavery left still the liquor curse, the lodge, Mormonism, Sabbath-breaking, and the Bible cast out of schools in prominent cities and towns. If the saloon should perish in 1892 and leave us a godless nation, with godless schools, and several millions of our best young men riding swift to perdition over godless rail-roads, it may be questionable how much we have gained. But if in addition to all this secret lodges have defiled our churches by Christless worships, and our courts by godless oaths, we shall be left on a down grade toward the graveyard of nations, just as truly as the same causes produce similar effects. But if Americans vote as our fathers did for "A Christian Commonwealth" we shall not hinder but help prohibition. The liquor-men will not feel themselves singled out and branded as the only sinners against the nation's life. The noble testimony of Covenanters, Quakers and some others against national sins was ineffectual because denominational. But the tendency of all sects is now to unite. And if the sects of Christendom would to-day "vote as they pray" the redemption of the world would at once "draw nigh."

THE AMERICAN PARTY.

This party put in nomination a candidate before it was named. It nominated Charles Francis Adams at Oberlin, in 1872; and the name "American" was adopted after full discussion, in Shakespeare Hall, Syracuse, two years later, in 1874. And though the *Cynosure*, its then sole organ, was but four years old when it nominated Mr. Adams, a life-long Anti-mason, and Anti-masonic writer, as was his father before him, yet the lodge deemed the movement of sufficient importance to invent and circulate the falsehood that we had nominated a Royal Arch Mason, giving the lodge and date where and when the degree was conferred. Masons are secret conspirators, and as they could not possibly have feared the vote of the infant party, the motive of this characteristic falsehood may have been to induce Mr. Adams to anger the lodge by publishing that he was not now, and never was, a Mason.

That nomination was made at the instance of Mr. Philo Carpenter, as young Van Buren said of the nomination of his father, by the Free-Soilers, "As a naked operation of principle," to draw public attention to the fact that Freemasons, in theory and in fact, owned another allegiance than that to the United States.

When this organization was launched, it confronted all the Prohibition party now opposes, and other evils, compared with which the influence, wealth, and desperation of the liquor-curse are but trifles. Into the political arena we pushed the Bible, the Sabbath and the false worships of the world. If any of us expected we were to go right on and "*Organize*," "*Organize!*" the people of the United States into town, county and State clubs, and auxiliaries; and, finally, into one great national party, we wholly failed to comprehend the forces we had challenged. Our sole rational hope of ultimate success, after long toil and sacrifice, lay in this:—to form a phalanx of voters who would vote on principle and "by faith," like the seraph Abdiel,

> "————————————unmoved,
> Unshaken, unseduced, unterrified,"

until one of the old parties, or a new one formed out of both, would recognize the Sabbath, the Bible as a National book in schools, as well as in courts; and the prohibition of liquor. In the geography we are a Christian nation. Our laws recognize the Sabbath. Our courts swear witnesses on the Bible. And liquor-selling is unlawful without license. There are at least three States whose laws, unrepealed, but obsolete because unexecuted, forbid and punish the oaths which make Masons; and we believe no argument has ever been made in a legislature, or put into print squarely defending the cursed system. But when its abominations, fraud, imposition and swindling demon-worship have been exposed, the answers have been either direct denials of proved truths, or indirect evasions, and complaints of persecution.

Thus the whole American platform is already proved to be American by the sanction of the American people. And as ten consistent men would have saved Sodom, a stern, though small minority, planting itself on acknowledged American principles, will rescue the United States from the ruin which has wrecked the old nations, from a system which bandages a man's eyes and swears him to pay fealty to the devil. The reason why an American party, though in a small minority, must and will conquer in the end, is that "Truth is mighty and will prevail." Ten righteous men, armed with truth and standing by and voting for it, are stronger than millions of Sodomites with bandages on their eyes, whose religion is spiritual and actual "whoredom," the name by which the Bible designates idolatry and false worship.

The reason why religion and morals in the United States backslide every four years is because God, the Sabbath and the Bible are eliminated from political platforms during each Presidential canvass. When the Abolitionists appealed to these, slavery tottered; and when Lincoln called on the United States to recognize God by prayer and fasting, it fell. Let us practice in peace the religion which Bull Run defeats drove us to in war.

But some excellent men tell us that the American party is dead! They are mistaken. It cannot die, so long as there are ten men who vote for its principles.

> "How far that little candle throws its beams,
> So shines a good deed in a naughty world."

Of the five or six millions of voters in the United

States at least one in three have sworn or pledged to secrecy, not the privacy which prudence practices and reason justifies, but to conceal till death certain actions of men of all sorts, and that on religious grounds. We started in with one little fortnightly paper against such odds! Our progress has been amazing, as any one can see by glancing at any one of many papers now. The prohibition success is ours. That flag floated from our spars as soon as our mast-head rose above the waters; and, to-day, if the case were fairly stated to them, a clear majority of the Prohibition party would vote down secret temperance lodges. Their great leaders, all are with us. The great convention which nominated St. John and Daniel at Pittsburgh, July, 1884, gave our principles, as stated by Pres. C. A. Blanchard, rounds of applause; and, though one of the secrecy Prohibition leaders, now no more, objected to the doctrine that "Men bound by secret pledges to part of a community are not fit to govern the whole," the clamor which endorsed him was raised by but a handful. The great body of the convention, Mr. Daniel among them, were in favor of the proposition which Mr. Finch objected to. And in that they coincide with Dr. Jewett, Gough, St. John, Gen. Neal Dow, Gen. Fiske and others, who have declared themselves against one part of a party practising secret and others open measures.

PRESIDENT CLEVELAND AND THE POPE.

It was reported last week from Rome that the Americans in that city were heartily ashamed of President Cleveland's messenger to the Pope, and were diligently trying to cover up the scandal of his remissness. But on Saturday afternoon the Pope was waited upon by the American Catholic delegation headed by Archbishop Ryan of Philadelphia and composed of three bishops, a half dozen priests and O'Connell, the messenger selected by Cardinal Gibbons for Mr. Cleveland. O'Connell, it is said, was shunned by the American delegation in Rome who would have nothing to do either with him or his mission. It were well if the whole American people could feel a due measure of like indignation toward a President who can demean himself and the high office with which he has been intrusted to follow after European royalty in flattering the Romish hierarch. There is much to be considered in this gift of a copy of our Constitution. That document is the most notable result of the reformation against Romish despotism in Europe. Does Leo XIII. now receive this document as an evidence that his church has finally triumphed? Or may we take the brighter view that it is given as an evidence of the security of religious liberty, and an invitation to the head of the Catholic church to study it and be made wiser and better. It would be a satisfaction to know that President Cleveland had any designs of good in this affair.

—The latest news from Miss Flagg is hopeful of her recovery, which may God grant to be permanent and rapid. She would have been able to confer with Secretary Stoddard, had he gone East last week to attempt the re-establishment of a New England agency. Our readers will miss her excellent application of the weekly Bible lesson to Christian reforms for a few weeks.

—Rev. A. J. McFarland, of St. Clairsville, O., is engaged in an interesting discussion with the G. A. R. in the columns of the *Christian Instructor*. The only reply which has been made to his condemnation of the order has been from a United Presbyterian elder. We hope the *Instructor* will continue the discussion of this order which has made such inroads upon its membership. The lodges only have reason to fear the light.

—Elder Nathan Callender, one of the most devoted of pastors and faithful of reformers, wishes to remove to the South for the benefit of his health, and more perhaps to help bear a noble part in the revolution going on among the Baptist churches against secretism. He has written Bro. Hinman about a location after April 1. He may be addressed by any churches wishing his faithful services, at Brown Hollow, Pa.

—Elder A. Sims, of Tilsonburg, Ontario, has organized for the glory of God and the salvation of souls, the *Soul Winners' Band*. Its efforts are intended to reach every part of the habitable globe, and to give abundant scope for usefulness to every Christian, irrespective of his denomination, circumstances, or place of abode. A circular, giving full particulars of the operations of the Band, nature of work, condition of membership, etc., will be sent free on application to Bro. Sims.

—Our readers will mark with wonder and delight the progress in Japan given in the extract from Dr. Stevens' report on our 10th page. These swift steps toward civilization thrill us, and should arouse the churches of Christ to the utmost effort to keep pace with this movement. If they are not awake to the importance of this crisis, the devil is. There were last year 85,000 English and 110,000 Americans poured into Japan last year, and a lamentably large proportion of this importation consisted of skeptical and agnostic writings, against whose poisonous influences our missionaries have to contend. Japan cannot be won for Christ twenty-five years from now, when these bad seeds have had time to germinate!

REFORM FOR THE PRESS.—Last fall the superintendent of the department of the press for the National W. C. T. U. circulated widely the following petition to the editors of our newspaper press. There is a great reform needed in the conduct of many of our local papers which instead of being conservators of public morals are their destroyers. The petition reads:

GENTLEMEN:—While we perceive the general beneficent intention of your great work, and appreciate to some extent the difficulties and contradictions attending every step toward the ideal in Journalism, as in everything, we cannot, as guardians of the home and of innocent childhood and untaught youth, longer forbear to plead with you by these sacred interests to remember, with a special sense of your own responsibility, that the daily paper should enter the home as a "Mirror of Civilization," and to ask most earnestly that you minify the records of debauchery and crime, that you may gain space to magnify the world's good news; to reduce the records of pugilism that those of philanthropy may be extended, and that by these means the daily press may become the wise counsellor and ally of the home in its work of renewing the life blood of the State from sources of purity, and patriotism. The daily press is the peoples' university, and we urge that it so teach the lesson of to-day as to make the world better to-morrow.

PERSONAL MENTION.

—Rev. A. W. Parry, agent of the Evansville Seminary, Wisconsin, and member of the Illinois State Executive Committee, is expecting to attend the New Orleans convention.

—Secretary Stoddard and wife fled from blizzards and ice last Thursday evening for New Orleans, where we hear they have arrived safely. Rev. A. J. Chittenden was in their company.

—Mrs. Mary B. Willard, so long associated with her sister-in-law in journalistic and temperance work, returned from Germany, reaching New York last week. Mrs. Willard was the first editor of the *Union Signal*.

—Bro. C. F. Hawley, Iowa lecturer, announces that his postoffice address will hereafter be at Wheaton, Ill. Mrs. Hawley is kept constantly advised of his movements, and will promptly forward all mail to him.

—Joseph Cook and Miss Frances E. Willard will soon begin the publication of a new monthly called *Our Day*, which will be a record and review of current reform, independent of political or denominational control, but giving special attention to prohibition.

A CARD FROM MISS FLAGG.

WELLESLEY, Mass., Jan. 21st, 1888.

DEAR EDITOR OF THE CYNOSURE:—I wish to thank all the dear friends of the reform who have written me so many kind, sympathetic letters since my injury. I shall not be able to answer them for some time, but I have felt their prayers and believe they are being answered. My physician thinks I am doing remarkably well. I believe this affliction, through the grace of God, will result in my spiritual good, and be indirectly a source of good to others. I have seen the silver lining of the cloud. Your sister in Christ, MISS E. E. FLAGG.

OUR WASHINGTON LETTER.

WASHINGTON, Jan. 20, 1888.

There has been much anxiety manifested in the House of Representatives over the illness of Speaker Carlisle, who was suddenly stricken with a congestive chill a few evenings since. The Speaker is very highly esteemed, personally, by both parties in the House, and it was thougbt at first that his illness was of such a serious nature that he would not rally. The blind Chaplain of the House, Mr. Milburn, made the Speaker the subject of his opening invocation on Monday morning, praying that his doctor might be inspired with wisdom and sound discretion, and that the medicines used might be blessed. The Chaplain has a very direct, original, earnest and striking way of supplicating the Throne of Grace. Last winter, as you may remember, he created something of a sensation by his unusual prayers.

The week's doings in the United States Senate embrace some notable confirmations. Among the most important were, first, Mr. Lamar, to be a justice of the Supreme Court; his successor, Mr. Vilas, to be Secretary of the Interior; Mr. Dickinson, of Michigan, to be Postmaster General, and ex-Congressman General Bragg, to be Minister to Mexico.

The Senate, in secret session, discussed Mr. Lamar's case for three hours before a vote was reached, the debate involving the official and political record of Mr. Lamar, the soundness of his Constitutional views, his age, business habits and legal qualifications. The Republican Senators who voted with the solid Democratic minority for the confirmation of the ex-Secretary were Senators Stewart, Stanford and Riddleberger.

The fact that these three Senators, to whom it is said Mr. Lamar's success is due, were not coerced into voting against confirmation shows how the caucus system has lost its grip on our law-makers of late. A few years ago it would have been quite in order for the caucus machinery to be brought into play, partly for the purpose of securing a rejection, and partly to give those Senators who wanted to cast adverse votes a convenient excuse for doing so in case they should be called to account by their constituents.

By his defense of Jefferson Davis on the floor of the Senate, and his many approving references to the position of the Southern States in the civil contest, Mr. Lamar had made himself a shining mark for the shafts of his opponents. The fact that his was the first case of the nomination of a participant in secession to the Court of Last Appeal, whose members are called upon to settle the gravest questions of Constitutional law, caused many Senators to put their disapproval on record, as it were, although they had no expectation of procuring his defeat.

Mr. Dickinson, who was sworn in and assumed his official duties on Monday last, is the 34th Postmaster General of the United States. He has never before sought or held public office. He was an ardent supporter of Greely in 1872, and was so indignant with the failure of his party to give full support to the candidate that he wrote a letter to the chairman of the Democratic State Committee renouncing his connection with the party. He was an admirer of Tilden, however, and in 1876 renewed his interest in politics. He has taken a prominent part in the litigation against the Bell telephone patent, and it was he who made the argument before the Supreme Court in behalf of the Drawbaugh claimants. *

NOTICES

THE N. C. A. NATIONAL CONVENTION.

OFFICIAL CALL.

The Seventeenth Convention of the National Christian Association is hereby called to meet in the Central Congregationalist church in the city of New Orleans, Louisiana, at 7:30 P. M., February 17th, 1888. An interesting programme has been arranged, able speakers have been secured, and three sessions will be held daily, closing with the evening of Feb. 20th. Seats are free and the public are most cordially invited to attend.

REV. J. S MCCULLOCH, D.D., *Pres.*
REV. LEWIS JOHNSTON, *Sec'y.*

LATEST AND BEST RATE TO NEW ORLEANS.—Round trip tickets will be on sale at $25 from Feb. 6th to 12th next, good to return until March 1st next. This will make the fare less than 1½ cent per mile from Chicago to New Orleans via Illinois Central Railroad. This reduction from the usual rate will probably be general throughout the country at that date, but we are not able to speak positively at present. Look for further notice hereafter, or make inquiries of railway agents.

REFORMERS OF IOWA.

The N. C. A. Convention at New Orleans is to be held next month. The Iowa Christian Association at its last annual meeting appointed Rev. Wm. Johnson of College Springs, Page county, Iowa, the president of the Association, its delegate to the Convention at New Orleans. Special contributions are needed to defray his expenses. Let all who can respond *immediately*. Send your contributions direct to Dr. Johnson, as the time is short. *Don't fail* to promptly send the means for our president to represent us at the New Orleans meeting. C. F. HAWLEY,
State Agent of I. C. A.

THE HOME.

THE NORTHERN LIGHTS.

Along the clear and lofty arch,
With glimmering banners lifted high,
In brilliant robes they form and march,
Auroral armies of the sky.

Some, pale and spectral as they shine,
Like spirits wandering near us seem,
While vaster columns throng the line,
And crimson splendors o'er them stream.

The white and red o'erlap the blue,
Where flash the gems of starry light;
A heavenly host breaks forth to view,
And scales the sapphire dome of night.

Are these reflections from the sea
That wraps and warms the distant pole,
Whose gleaming waves from winter free,
Wait the adventurer's daring stroll?

Ah, whence this mingled grand array,
That half the concave fills and sweeps?
Glintings of some pure sphere are they,
In the far space of upper deeps?

Come these celestial bannered hosts
Within our dim horizon's bound,
To lure us to sublimer coasts,
Where hope's ideal realm is found?

Are they but shadows of the world
Where sainted spirits dwell and sing,—
The twilight of those skies unfurled
Above the City of the King?

Oh! what must be the splendors rare,
The hues that zone that high abode,
The radiant glories streaming there,
Lit by the throne and smile of God!

—*Rev. S. D. Phelps.*

THE JAPANESE REVOLUTION.

Bishop Abel Stevens, D. D., L.L. D., who has recently visited Japan, in a letter to the *Christian Advocate* admirably summarizes the wonderful revolution which that nation has experienced:

Look at the late history of the country, and you will acknowledge that never has the historical student, the statesman, or the churchman had to deal with a more extraordinary chapter of events. Our own Government opened Japan to the world, and began the unexampled revolution now going on here by Commodore Perry's squadron in 1854. Though it seemed an hostile interference, the Japanese have found it to be the most auspicious event in their history; and they have taken advantage of it to reorganize their national life. They have:

1. Abolished their own dual sovereignty, and dethroning their Shogun, or Tycoon, have restored to power their Mikado, the representative of the legitimate dynasty—the most ancient on the globe, compared with which the royal families of Europe are but parvenus. The Japanese dynasty is more than 2,500 years old. The Shogun usurpers have been displaced after controlling the country for more than 700 years. The last of them still lives, but in retirement, an example of clemency, the conscious security, and civilized policy of the actual government.

2. They have thrown off the strongest system of feudalism that history records, after it had existed, with its daimios and local armies and revenues, longer than the Shoguns. What it took two reigns in France under Richelieu and Louis XIII. and Louis XIV. to initiate, and the Revolution alone could complete, has been effected in Japan in about a quarter of a century.

3. They have transformed a vast and dangerous military *noblesse*, (the Samurai,) more than two millions strong, into common citizens. They were the "two-sworded men;" one of the swords being for the famous *hara-kiri*, or suicide from a point of honor, a more tenacious point of honor than the duel in the West. The government, by adroitly granting the right of wearing two swords to all citizens, virtually extinguished this symbol of caste or *noblesse*, and with it has ceased the Samurai and the barbarous hara-kiri.

4. They have established a single national army, a navy, and a general police after the Western models. All these are clothed in European costume, and drilled in European manner. The police is pronounced the best in the world; it consists mostly of the old Samurai and their sons. They are the best clothed men in Japan, excepting the high nobility, arrayed in spotless white, including the white caps and gloves, and save their bronze faces they look like European gentlemen.

5. They have organized a remarkable system of national education, which Gen. Grant pronounced, when here, the best he had seen in his circuit of the globe. It was devised by an American—David Murray, LL.D., then of Rutgers College. It comprises primary or common schools, normal and polytechnic academies, and an Imperial University on the model of the German University.

6. They have established a mail system, and have entered into the "Postal Union"—planned and inaugurated by an American. After the example of England, their postal department includes the savings-bank system, and the deposits (mostly by the poorer classes) for the last year amounted to $12,500,000, nearly double the amount of the preceding year—showing the rapid growth of this sign of civilization.

7. They have established a scientific medical Faculty with native physicians educated in Europe, and all the European improvements in place of their old medical jugglery. They now have good medical professorships in their learned institutions.

8. They had no knowledge of the public journal before the arrival of Perry; they now have the public press, including no less than 500 periodicals—dailies, weeklies, monthlies; political, literary, scientific, and even humoristic.

9. They have introduced the steam-boat, the telegraph, the telephone, etc., now made by native hands. Native companies navigate the river and neighboring seas with excellent steamers, quite satisfactory to foreign travelers.

10. They have adopted the European costume, not only in the army, navy and police, but in the court, and increasingly among the people.

11. They are proposing to introduce the Roman alphabet in place of their old and difficult literary characters; and have a society and a journal for the promotion of this change.

12. They are to have in 1890 a constitutional government—the first native example of it in Asia.

13. They have outsped any State of Europe in "Disestablishment" (except in the provincial or local case of the English church in Ireland), for they have separated Shintoism and Buddhism from the government, and abolished their Administrative Bureau of Religion. A prince of the royal blood used to be at the head of Buddhism, but the old religions are now left to stand or fall by themselves. Universal toleration prevails. The ancient faiths are considered barbaric and incompatible with the new career of the empire. The Government acknowledges itself to be without a religion, and is considering what form of Western cultus it may best adopt.

14. They have legally recognized the Christian Sabbath, and it is observed as a day of rest by all government offices, the public schools, banks, etc. This was an unopposed concession to the many Europeans and Americans formerly in its service, but will be a momentous guaranteed preliminary for the future of Christianity in the country.

These are only some (not all) of the remarkable improvements already made. Though alluded to in my former letter, they may, I repeat, be well enough recalled here; for they are the logical foreground of our calculations respecting the coming Christianization of the nation, and, therefore, of the problem that we are hereafter to discuss. Such an example of national self-regeneration is assuredly without precedent in recorded history, and it has gone already too far for any serious retrogression. Nearly all of these incredible innovations have taken place within about twenty years.

Second. These advancements have prepared the nation for Christianity. With them has spread over the land the modern scientific thought of Europe, and this, with the teachings of the missionaries, has rendered the old religions virtually effete, not to say ridiculous, to the growing intelligence of the country. I have mentioned that "all" the journals are favorable to the project of Christianization—that the leading one (the *London Times* of Japan), once hostile to Christianity as an unpatriotic innovation, now urges its universal adoption as a necessity of the new civilization, and of the full recognition of Japan in the comity of the Western powers. I have quoted from an educated Japanese writer, who declares that he and his countrymen generally, heretofore opposed to it, have undergone a profound change, and that the whole country is "now ready and willing to be Christianized."

Third. But now, in presence of these startling facts, I must emphasize that it is not so much from any personal or moral sympathy with Christianity as from motives of national ambition and policy that the nation is so favorable to it. It knows it must have a religion of some kind; it cannot keep its old faiths; it cannot adopt any other religious system of Asia; it is convinced that to become Europeanized it must be Christianized. Its one great ambition is to become Europeanized, and to take an honorable position among the great civilized powers. It wishes a religion which recognizes the one true God, which has a good moral code, and is favorable to modern progress. It is enlightened enough to see that Christianity alone has these conditions; and it is determined, therefore, to have Christianity, and will have it, in some form or other, in a very few years. Every thing that tends to this consummation is encouraged by the nation.

THINKING OURSELVES OVER.

"What is self-examination?" asked little Alice. "Mr. Clifford said something about it in his sermon this morning, and he told us all to spend a little while every Sabbath practicing it—practicing what, mamma?"

"Self-examination is thinking ourselves over," answered Mrs. Langton. "You know how apt we are to forget ourselves—what we did and thought yesterday and the day before and the day before that. Now, it is by calling to mind our past conduct that we can truly see it as it is and improve upon it?"

"How must I do, mamma?" asked Alice; "tell me how to begin."

"You may first think over your conduct to your parents. Have they had reason to find fault with you during the week? if so, what for? Have you disobeyed them or been sullen toward them? Have you made them glad by your kindness and your faithful and ready compliance with their wishes?

"Then think of your duty to your brothers and sisters. Ask yourself how many you have made unhappy. Have you spoken cross words to them? Have you been angry or ill-natured? Have you deceived them? What hard thoughts have you cherished in your heart toward them?"

"Oh, mamma, it would take me a great while to think that over, and I'm afraid it would not always please me. What next must I think of, mamma?"

"Faithfulness in your business."

"Business?" said Alice, smiling, "Papa has business; little girls haven't any business."

"Oh, yes," said Mrs. Langton; "any work which you have to do is your business. Your studies at school are your employment, in which you ought to be diligent and faithful. Have you been so? Do you never play in school? Do you thoroughly learn your lessons? Do you mind what the teacher says? Carefully think over whether your conduct is in all respects what a Christian child's should be."

"I know a verse about business," said Alice. "The Bible tells us not to be slothful in business, 'fervent in spirit, serving the Lord.' That means we must mind God in it, doesn't it? What more is there to think over, mamma?"

"Secret faults," answered Mrs. Langton. "Have you cherished any wrong feelings in your heart? Have you had secret thoughts which you would be sorry to have exposed?—any envy of others, any pride? Have you harbored unkindness? Have you been selfish? Have you neglected to praise Him, to pray to Him? Go over all this ground thoroughly and confess your faults, and ask the Saviour to make your heart clean and help you to love only what is lovely."

"But Aunt Jane says there's no need of children thinking," said Alice.

"Without thinking," said Mrs. Langton, "there can be no improvement. Thoughtlessness is the besetting fault of youth. It is this which makes young people giddy, foolish, and vain, and blinds them to their own defects."

Alice sat still for some time looking out of the window; then she came, and putting her arm around her mother's neck gently said, "Dear mother, I will try to be one of God's good children."—*Christian Instructor.*

THE DAILY NEWSPAPER.

If you don't read the morning paper yourself you've certainly seen it. There it is, eight pages, closely printed in column after column. It is bought for four cents, read or glanced through, and then made into bobtails for kites, put on the shelves under the jars, or, perhaps, thrown away. Did you ever stop to think of the money and labor bestowed upon a single issue of a morning paper?

Let us take a well-regulated office. Connected with this newspaper office we find first a counting-room wherein the business is done. This department is presided over by the business manager. Under him are the advertising and subscription clerks, the bookkeepers and cashiers; and here is transacted all the business in any way connected with the paper. Then come the editorial rooms. In the metropolitan newspaper office these rooms are divided under two heads, the "Editorial Rooms" and the "City Department." In the former is the managing editor with his assistants, and in the latter the city editor, having the

reporters in charge. In the city department is gathered all the local news, and in the other, matters of interest from outside cities far and near—from the very jumping-off places of the telegraph. Over both of these departments is the editor-in-chief—and if you think he has an easy time of it you haven't begun to think the truth.

But we mustn't stop too long here, although we haven't spoken about the night editor, who "makes up" the paper with articles approved by the editor-in-chief, the telegraphic editor, the night city editor (through whose hands all the reporters' copy goes for correction and cutting down, if necessary), and other routine work of the editorial rooms, for there are the composing rooms to visit. Here we find an army of men in their shirt sleeves setting type just as fast as they can. The copy sent up from the editorial rooms is given to a foreman, and he cuts it up and gives it around to the compositors, so each can have a share of the work. All the type-cases are numbered, and each compositor puts his number at the head of the matter he is setting. When he finishes he takes a proof of his work on a small press, and sends his copy together with what he has set to the proof-room. In this room the men work in pairs. One reads the copy and the other corrects the printer's proof. The type-setter must then make the changes indicated by the proof-reader.

Then the paper is "made up," a page at a time, in an iron form. As each page is filled it is sent down stairs to the stereotype room. Here we find a very interesting process and one which you must see if ever you have the opportunity. The stereotypers have sheets of pulpy paper which they lay over the type; then with a mallet they pound this pulp as hard as they can into the face of the type. When this has been thoroughly done they put the form into a steam chest, and all the moisture in the pulp is dried out, leaving the surface hard as wood. When the form comes out of the steam chest they lift the sheet of dried pulp off the face of the type, and a very funny-looking piece of work it is too, for everything is reversed. Where there was a hole in the face of the type (as in an *o* or an *a*), in the pulp there is a protuberance. So it is with the space between the words and between the lines. In fact, if a paper were printed from this sheet of pulp every part that should be white would be black and the black places white, which wouldn't do at all. But they don't print from this hardened sheet. They put it into a thin cylindrical iron form, and shut a concave cover down upon it. The face of the hardened sheet is toward the cover. Between this cover and the sheet there is a small space—perhaps the third of an inch—and into this space they pour melted type-metal. If, when the pulp were pounded into the type the indentations of surface were reversed, so when the hot metal is run into the mold and cooled, the plate comes out with the type faces all right again, for the protuberances in the sheet become holes in the plate. These plates are made in cylindrical form, to fit on cylinders in the press.

Within a few years the newspaper press has been greatly improved. Some of these presses print on both sides of the paper at once, and deliver six complete copies at a time!

The paper comes in immense rolls. When the plates from the stereotype room are brought to the press room they are screwed to the cylinders of the press. There are two of these cylinders, each capable of holding on its surface eight plates the size of the newspaper page (twice the necessary number, to double the production). When the plates are in place a roll of paper is fastened to a crane and swung in position over the press.

The edge of the paper is then drawn down between cylinders, and the press is started. The large roll revolves and the paper is carried over the first great type cylinder, and along on tapes to the second one, after which it winds itself about a roller until six copies are rolled, when a knife cuts them apart, and the papers fall to a platform where they lie till a great pile has accumulated, when men come and shoulder them and take them to the folding and mailing rooms.

Of course there is much about these wonderful presses that we can not well explain here. There is the inking process, for instance. Every type surface has to be inked each time it comes in contact with the paper, and as the presses will print at the rate of fifteen thousand impressions an hour, you can see that the ink-rollers have to work with all their might to keep up.

But, to appreciate these wonderful machines, you must see them for yourselves.

The presses not only do all this, but instead of dropping the paper on the platform for the men to take away, even fold them ready for mailing! By and by they will be making machines into the hopper of which the editors can put their copy, and the machine will set the type, correct proof, stereotype the forms, print the papers and shoot out small boys to sell them.

In the folding rooms the papers are carried to men who count them into piles of fifties. By this time it is about four o'clock in the morning. The papers going out of town by the fast mail trains have been sent to the railroad stations by great express wagons, and the dealers and newsboys about the city come rushing in for their papers, after having purchased tickets of the man in the counting room. If a newsboy wants twenty papers, he pays in the counting-room and receives a ticket with 20 upon it. This he gives to the head "counter" and is off like a shot, for perhaps his route is away up-town. A newsboy averages about one cent profit on every paper he sells.

If you want to see a busy place, go to Printing House Square, New York, about four o'clock in the morning. Wagons, big and little, are rattling here and there, while men and boys are rushing from one office to another with ever increasing piles of papers upon their shoulders, until it seems a wonder how they can stand up under the loads.

Now perhaps you can see a little of the trouble and expense to which a newspaper publisher goes to give you a morning paper, yet we have not told all. There are the foreign correspondents, and those looking after the paper's interests in all the principal cities at home as well as abroad. Of the number of these we cannot form an estimate, but in the departments through which we have gone our hasty glances have shown us something like a total of one hundred and seventy persons employed in what might be called the "home office" of a well organized city newspaper.—*The Christian Union.*

AN EXPLANATION.

When you see the baby walk
Step by step, and stumble;
Just remember, now he's here,
Both his wings are gone—Oh, dear!
Catch him, or he'll tumble!

When you hear the baby talk,
Bit by bit, all broken,
Only think how he forgets
All his angel-words, and lets
Wonders go unspoken!

—*Samuel W. Duffield.*

TEMPERANCE.

KANSAS DRUGGISTS.

On the 6th inst. Judge Guthrie decided at Topeka, a case of great interest, inasmuch as the point raised is a new one growing out of the enforcement of the prohibition law, and has never before been passed upon. Michael Trehey alleges that on June 4, 1887, being afflicted with a disease of the kidneys, he applied to a physician for a prescription, and the physician prescribed gin for the plaintiff, to be used by him for his sickness. Trehey being then and there greatly prostrated and sick with said disease, he presented the prescription to F. E. Holliday, a druggist, and requested him to fill it, being then and there ready to take the oath and make the affidavit provided by law for all persons who apply for intoxicating liquors for medicinal purposes. Holliday refused to fill the prescription on the ground that the physician who gave the prescription to plaintiff was not a customer and never was in the habit of dealing at the drug store. Holliday's defense was that he refused to sell to Trehey because he knew him to be an habitual drinking man, and he believed his claim of kidney disease was only an excuse. Trehey brought suit asking for $500 damages. The case is decided to-day in favor of the druggist. The Judge says the provisions of the statute make it the duty of the druggist to exercise the highest degree of diligence and care in the sale of intoxicating liquors to those making application to purchase the same. If the law has imposed the duty on the druggist not to sell intoxicating liquors to any person whom he believes desires them to be used as a beverage, or where he has reason to believe the liquor is not for the ailment desired, in the affidavit made by the applicant, then it follows logically that the judgment or determination of a druggist, though he may be mistaken, must be final. It would seem that where a druggist is charged with this duty he should resolve every doubt in favor of the law and against the applicant. Where the question arises whether a druggist shall accommodate an applicant with a sale of intoxicating liquor or risk the commission of an offense against the laws of the State, his path of duty is peculiar and unmistakable, and it would make no difference that the druggist gave to the applicant an illogical or unsatisfactory reason for refusing to sell the intoxicating liquor. The first duty the druggist owes is to the State. Whether the law is wise or unwise the druggist must not consider. He must follow the law and execute it with fidelity. If he does not do so and makes a sale forbidden by the law, neither his permit from the Probate judge nor the applicant's affidavit, nor both, will protect him from the penalties of the law.

THE RESULT OF THE BALLOT.

The use of the ballot as an expression of public opinion is the most effective agency to bring about this moral revolution, and this is sure to come; the signs of the times are full of encouragement. The ballot must be recognized as the reaper and mower by which we are to secure this grand harvest for God and humanity. And the fiat of the people will soon be that "the saloon must go." Will the church and its ministers be found leading the people in this great moral war? There's a bright to-mororw ahead of us, and the church should realize its opportunity to lead the people in this grand movement for the prohibition of this terrible curse. The clergy of this country are, therefore, under a special obligation to combine their influence and use their opportunities to enforce on the minds of their people the necessity for immediate effort; they should inspire them with enthusiasm and an active faith in a grand, moral, heroic effort to banish the sale of this poison from the community by the only possible means by which this can be accomplished, that is, through a political combination of the people, in which case the whole business of rum-selling could be annihilated in a comparatively short time.

But we must have no half-way measures, and no compromises with the enemy. On the part of the church this combination should be aggressively prompt to be effective. As there are now not less than 16,000,000 church members in this country, and more than one-fourth of these are voters, how quickly could they crush this enemy of religion, this monster of vice and immorality, if the ministers of the Christian church would impress on their people their political duty on this issue, with all their active intelligence and Christian zeal! What a glorious work for the Christian church! And what a hallelujah of praise and thanksgiving would go up all over the land for the deliverance of the people from this terrible incubus on their Christian civilization. And this can be brought about just as soon as ministers realize and do their duty on this momentous question.

To those who stand on the walls of Zion, "Watchmen, tell us of the night." May we not look for the watchmen who tell of the dawn? The records of eternity alone will reveal how well we have fulfilled our part in bringing about the grand revolution that seems so sure to come in the near future. But "How long, O Lord; how long?—*Demorest's Monthly.*

The Queen Regent of Spain has signed a decree regulating the manufacture and importation of intoxicating liquors, and prohibiting the sale of impure alcohols throughout her dominions.

Dr. Torel, an eminent physician of Switzerland and President of the late international Congress held at Zurich, has organized a temperance club among the medical students of his city.

Arrangements are being made by the Central W. C. T. U. for a series of gospel temperance meetings to be held in this city in the near future, conducted by Mrs. S. M. I. Henry, National Evangelist.

The Rev. A. A. Taylor, a talented colored man, who represented Texas at the National Prohibition Conference, has been secured by the National Committee as a lecturer among his people. He will take the field at once.

There is a temperance organization in the Roman Catholic Church called the Confraternity of the Sacred Thirst. At the solicitation of Cardinal Gibbons the Pope has granted indulgences to those of the members of the Confraternity who recite the prescribed prayers. The following is one of the prayers:

"O Lord Jesus Christ, we beseech thee, through thy burning thirst and agony, and through the dolors of thy dear Mother at the foot of the cross, to protect us from the demon of intemperance and the allurements of intoxicating drinks. Oh, what a subject of deep sorrow to Thy Sacred Heart to know the many souls that are eternally lost by the deadly sin of intemperance, who pass their days in sensual pleasures and in drunkenness. They are the enemies of the cross of Christ, whose end is destruction."

RELIGIOUS NEWS.

—Rev. M. S. McCord, of the United Presbyterian church, Providence, R. I., received eleven new members, Jan. 8th. The past year has been a very prosperous one, forty members have been received and $3,500 has been raised for all purposes. Mr. McCord has been fourteen years in Providence and has won and held the confidence and love of his people.

—C. H. Yatman, of Newark, N. J., has labored with success in Joliet and Evanston, Ill., St. Louis and Independence, Mo., and in the Moody church in this city. In these places there have been one thousand conversions. At St. Louis he inaugurated a noon-day prayer-meeting for business men, and this has now become a permanent institution.

—The Foreign Sunday-school Association has in twenty-five years aided in the establishment of 3,000 Sunday-schools in Germany, with 300,000 scholars. It has also introduced the institution into other European countries.

—A revival in Sandusky, O., conducted by Messrs. Potter and Miller, has resulted in the accession of 108 persons to the Congregational, Presbyterian and Methodist churches.

—Miss Nannie Jones, a gra duate of the class of '86 of Fisk University, is to start for Africa as a missionary. She goes under the auspices of the A. B. C. F. M. (the American Board) to the southeastern part of Africa,about six hundred miles from Natal. She is the first single colored woman who has been sent out by the American Board. She has been adopted by the Ladies' Board of the Interior, whose headquarters are at Chicago.

—Monday prayer-meetings for business men are now held in the Board of Trade rooms, Philadelphia. Thus far they are a success despite the attention which a very vigorous telephone in the room constantly needs.

—Mr. Sankey is to make a tour of the Southern States. He has made arrangements with Church of England people to return to Great Britain next May and hold a series of meetings in England, Scotland and Ireland.

—When a few prominent New York Presbyterians met in the house of Elliott F. Shepard for Christian consultation they did more than talk and pray. Before separating they subscribed $60,000 toward forwarding Christian work among the poor of the city, and propose to make it $200,000.

—The Bishop of London reports that the average attendance at Sunday morning service of the Established Church in that city is 200,890; and the evening attendance 205,496. The population of London is about four millions.

—"Denominationalism has had its day," says J. B. Wasson in the *North American*, "and the era of its decadence has begun. In the past it drew men into the church, and in the future it will drive them out of the church."

—A Chinese missionary, now in California,tells a Los Angeles paper that the superstition of the natives, if nothing else, will keep railroads out of China for years to come, as their religion prohibits the removal of bodies from, or interference with, graves of persons properly buried, and on every side are to be found such mounds, the country being one vast graveyard.

—Francis Murphy, the temperance lecturer, intends to enter the ministry if the conference of the Methodist church will accept him. He already has a license as a local preacher, which was granted him by the Erie (Pa.) Conference of the Methodist Episcopal church before he went to Europe.

—Considerable surprise is expressed in English ecclesiastical circles, at the announcement that the youngest grandchild of the Queen was lately baptized with Presbyterian rites by a Presbyterian minister.

—Mr. Spurgeon, speaking at a recent prayer-meeting, stated that at the close of 1887 he would have preached his two thousandth sermon, and if he were spared, he hoped to commence the year 1888 by preaching his two thousand and first.

—There are 122 Protestant churches and places of worship in Paris, with ninety-two ministers. Of these, eighteen churches with fifteen ministers belong to the Reformed church of France, and sixteen churches with nineteen ministers, to the Lutheran church.

—Few of the Protestant ministers in France receive more than $360 a year from the State, to which a very small sum is added by the congregations. Even in the large cities $800 is considered a liberal salary.

—The Congregational Club of Minnesota lately passed resolutions protesting against the admission by Congress of the Territory of Utah into the Union "until the Mormon theocracy controlling that Territory shall give credible evidence of a genuine abandonment of the 'twin relic of barbarism,' and of a willingness to obey the present laws of Congress respecting that abomination, believing as we do that her present proffered constitution is an attempt through transparent trickery and fraud to entrench polygamy behind the bulwarks of Statehood."

—Earnest efforts are being made to Christianize the Indians of Alaska. The Congregationalists have sent up a number of their men to engage in this work. Dr. Wright of Oberlin, Ohio, recently visited that country and gives an interesting report: "A few years ago the United States Army was entirely withdrawn; and the natives are now left to the tender mercies of white men, often of low morals and dissolute lives. Nearly six hundred miners pass the eight months' long winter at Fort Wrangel, and do much to corrupt the Indians. Many of the latter sell their daughters to the white traders to lead lives of shame. It is against these terrible vices of drunkenness and immorality, for which the wicked white men are responsible, that the missionaries have to contend. Because Dr. Jackson, one of these Gospel workers, was getting the Indian girls into his school and so out from under control of their wicked fathers, the licentious whites persecuted and even imprisoned him, and nearly broke up his school. From 185 they succeeded in reducing it to 35. But these whites, including a wicked judge,have been removed and now Dr. Jackson's school is rapidly building up again. Mrs. McFarland established a school for Indian girls at Fort Wrangel, which has since been removed to Sitka. An industrial school, with 68 pupils, is also in operation; and the Rev. Mr. Austin is teaching quite a company of happy studious Indian boys. Southern Alaska is now the home of several hundreds of the Metlakahtla Indians, whom their indefatigable pastor, Mr. Duncan, has raised from wild cannibals up into a civilized and God-fearing community. All this is good; but more ought to be done for these poor Indians, the wards of our government, whom we ought to civilize, educate and Christianize.

—The Evangelicals of Hungary, both Lutheran and Reformed,have united in the project of revising their translation of the Bible. The British Bible Society has consented to bear the expenses of the revision. Revision is a thing that has a beginning but no end.

—Russian congregations are noted for their attentiveness. They often crowd around the lectern and look over the priest's book while the lessons are being read. The lessons are now read in modern Russian, instead of ancient Slavonic, as formerly. Says a correspondent: "All are equal in a Russian church. Even the Emperor would have no right to stand before any other of the congregation if he were not a deacon, an office held by laymen in Russia. I have seen the Grand Duke Constantine, brother of the late Emperor, come into church a minute or two after the service had begun. A few near the door who recognized him made room for him,but he stood among the crowd in the middle the rest of the time, in close proximity to two Syrian Christians with their fezzes slipped into their girdles."

THE DAY OF PRAYER AND CHRISTIAN WORK FOR COLLEGES.

This last Thursday of January is generally observed as the day of prayer for our American Colleges. We give herewith a brief statement of the College Young Men's Christian Association's work, which is proving, in many institutions where religious influence languishes, to be of the greatest blessing.

The largest and most widely organized college society to-day is the College Young Men's Christian Association. It exists in nearly three hundred institutions in the United States, Canada, Japan, China, India, Ceylon, Syria and Turkey. Over eleven thousand Christian students are connected with these organizations.

Each Association has a two-fold purpose, the strengthening of Christians and the salvation of the unconverted. The chief agencies employed are:—

First—Bible Study. Small groups of men meet regularly to consider the cases of their unconverted fellows and study how to meet their difficulties and excuses with the word of God. In one college as many as twenty such Bible training classes have been carried on at the same time, with six or seven men in each.

Second—Personal private conversations with men.

Third—Public meetings, in which the need and plan of salvation are earnestly presented to the unconverted men.

Fourth—Meetings for prayer, to which all students are invited.

Fifth—Missionary meetings.

Sixth—Some work is done in the neighborhood of the college, but this is considered of secondary importance to direct effort among the students themselves.

Seventh—These Associations co-operate with one another by a system of intercollegiate work consisting of conventions, correspondence, publications and visitation. The conventions are held regularly, and have been attended each by from twenty to four hundred students. Ordinarily they last for two or three days. Not less than thirty thousand students have represented three hundred institutions in such conventions since the work began ten years ago.

LITERATURE.

The January *Cosmopolitan* opens with one of the most graphic pictures of a battle between Indian tribes, which it was ever the lot of a white man to write. It shows likewise what changes have been made in Nebraska within twenty years. Joel Benton's contribution on "The Book Auction," Edward King's "Clubs and Club Life in Paris," and Viola Roseboro's "The Italians of New York," are each interesting descriptions of peculiar phases of business and modes of life in our cities. Prof. R. A. Proctor has a philosophical and suggestive article on the mental sensations produced upon persons separated by long distances by the death of friends,or accidents productive of strong emotions.

Nearly all the wise and witty sayings about books have been collected in the *Book lovers' Rosary*. The famous authors of all times, from Socrates to John G. Saxe, have contributed to make it a charming book to snatch up for an odd moment. It is published in the Irving Library, paper cover, for five cents, by John B. Alden, New York.

Miss V. M. Skinner, of St. James Square, Bath, England, has added another to her excellent series of "Friendly Letters." This one is addressed to Lamp-lighters and Light-house Keepers, and derives from their peculiar occupation such wise and pious lessons as are good reading for everybody, and especially for those addressed.

Rev. James A. O'Connor, the converted priest, continues to publish at 60 Bible House, New York, the *Converted Catholic* magazine, which month by month contains some of the most profitable comments on the measures and movements of Romanism which are to be found in our periodical literature.

Vick's Magazine opens upon another year with the brightness and joy which the flowers, of which it specially treats, are ever reminding weary men. The last number is interesting and instructive.

Rev. J. M. Foster, our valued correspondent and contributor, reviewed last week the article on pre-natal murder by Dr. Wheatly in the *Methodist Review*. Some time since Rev. J. L. Buchwalter, of Iowa, sent to this office a remarkable pamphlet by J. T. Cook, M. D., of Cedar Rapids, Iowa, in which the author writes with just severity upon the enormity of this crime among American women. We would be glad to see it very widely circulated and read. It is sold for 25 cents by Dr. Cook.

Congress, a monthly journal devoted to the arts of civilization, is a new literary venture just begun in Washington in handsome form and print. The initial number discusses such topics as our shipping, the Indians, pensions, ballooning, astronomy, the labor party, labor and capital. The remarks of the editor on the latter are very able and sound in their analysis of the secret organizations among working men.

THE TERROR OF SALOONKEEPERS.

The town of Fife Lake, Michigan, has a most curious freak of humanity, who in part makes local option unnecessary. No one knows him, and he has been in town but a week, but almost every day he makes the rounds with a club, compelling every saloon to close before dark on pain of a broken head. Monday night he mashed one man over the head and arm with an iron poker, and Saturday night he ended up by throwing a beer keg through the window of Goff's restaurant because it was open. Mr. Goff will swear out a warrant for his arrest. Trouble is anticipated, however, as there is not an official in the township who dares to face the man when he is under the influence of liquor, a condition from which he suffers nearly all the time.

Professor Stewart, of Siberia, estimates that for every missionary that goes to Africa, 70,000 gallons of liquor are sent to that country.

The petition to be presented to the Queen by the women of England in favor of Sunday closing has obtained about 1,250,000 signatures.

Combination and organization is the most essential requisite for a successful war on the liquor traffic.

NEWS (Continued from 16th page).

Advices from the frontier report further arrivals of Russian troops. One infantry division has arrived at Doubno, another at Rovno. The work of fortifying Doubno goes on without cessation. The condition of the Russian troops on the Galician frontier is growing worse. Typhus fever is raging, especially at camp Czeutoschan. The shelter is so miserable that there have been many deaths from frost and general privation.

A body of prisoners recently en route to the Caucasus from South Russia, under military guard, became mutinous during the journey and were with great difficulty prevented from escaping en masse. The convicts fought desperately, and before they could be brought under subjection eight soldiers and two gendarmes were killed, while thirty-one of the prisoners were shot dead. Twenty-one prisoners made good their escape.

A dispatch has just reached the rooms of the American Board of Foreign Missions from Murdin, in East Turkey, stating that 10,000 people are starving there, and calling for immediate relief. It is also reported that the famine at Adana, in Central Turkey, still continues, and the number who are suffering increases daily. Money sent to Langdon S. Ward, 1 Somerset street, Boston, Mass., for this purpose will put bread into the hands of these sufferers within forty-eight hours from the time of its receipt.

The Moscow *Gazette* indicates the pacific policy of Russia. It is declared that peace is assured unless provoked by aggressive acts of the neighboring countries. It is protested that the Russian armaments are purely defensive. The *Svet* says that Germany can concentrate 1,000,000 men on the Polish frontier in ten days, while Russia's large area of territory renders mobilization difficult. The postponement of war is attributed to the irresolution of the Austrian government.

The Irish policy of the English government is meeting with marked disfavor. The excitement consequent upon the Russian war scare has abated somewhat. Mr. Gladstone, in replying to a eulogistic address at Florence, said he hoped soon to witness the termination of the mighty controversies agitating Great Britain.

A secret tribunal has condemned to death the nihilist Tschernoff and seven other prisoners charged with an attempt on the Czar's life during his journey to the Don Cossack country.

Two express trains on the Dutch State Railroad collided near Meppel. Twenty six persons were killed and many others injured.

LODGE NOTES.

The Supreme Chancellor of the Knights of Pythias announces that the next meeting of the Grand Lodge will be held in Cincinnati.

A Masonic school of instruction is being held in Carthage, Ill., conducted by Grand Master J. C. Smith of Chicago, assisted by other notable members of the Masonic fraternity in the State.

The order of B'nai B'rith, with a delegation of Masons, laid the corner-stone of the Jewish Orphan Asylum at Atlanta, Ga., Jan. 18. Prominent Israelites from various parts of the United States were present and the ceremonies were imposing. Governor Gordon made an address.

John L. Lee, chairman of the Philadelphia and Reading employes' executive board, Knights of Labor, has issued an appeal, "to organized labor wherever found." It recapitulates the circumstances of the railroaders' and miners' strikes from the beginning, and severely criticises the Reading Company for the course it has pursued towards its employes; charges conspiracy on the part of the Reading Company and the Lehigh operators to break up the Knights of Labor, and concludes with an appeal to workingmen everywhere to assist the strikers by every means in their power; by liberal contributions, and by calling meetings and passing resolutions of sympathy and support.

A communication has reached all the grand lodges of Illinois from Stephen Berry, Templar correspondent of Maine, inviting members of the order to join the correspondents at noon to-morrow, eastern standard of time (equivalent to 5 P. M. Greenwich), to drink a libation pledging to Grand Master Charles Roome. The sentiment will be, "To our Grand Master." The Grand Master sends the following response: "To all regular Masons of whatever legitimate obedience throughout the world." The Grand Master of the Grand Council of Select Masters has divided this State into nine arches, of which Cook county forms the first, in charge of W. K. Forsyth, Grand Captain of the guard. The second arch, comprising thirteen of the northern counties, is in charge of George M. Moulton, Deputy Illustrious Grand Master. This customary greeting is universally observed throughout the world.

John Hofgesang, a saloon keeper of Patterson, N. J., died January 13 of enlargement of the heart. His Masonic initiation about seven weeks before was a remote cause of his death. The master of the lodge was making the ceremony particularly impressive for Mr. Hofgesang, both on account of his being a man of superior intelligence, and because he had prepared a collation for the members of the lodge after the closing. At the end of the first part of the ceremony of the third degree Mr. Hofgesang retired to the ante-room in company with his guides, and was prepared for the last part of the ceremonial. He appeared to be much agitated. He said that he felt very sick, and asked how much longer the ceremony would last. He was assured it was almost through, and was encouraged not to get excited, as all the others had passed through the same ordeal without harm. It was apparent that he was sick, but he stood the ordeal with fortitude, and soon he was raised to the degree of Master Mason. At the end of the ceremony he was so prostrated that he was unable to accompany the brethren to the supper he had ordered, and while the others were having a good time at his expense he was in his bed, and he failed from that hour until death.

NOTICE.

Every cash subscription is acknowledged in the *Cynosure*, by publishing each week the names of those who send in the subscription or club. THERE WILL NOT BE ANY CHANGE IN THE PRINTED TAB UNTIL MARCH 15TH NEXT.

SUBSCRIPTION LETTERS.

The following have made remittances of money to the *Cynosure* from Jan. 16 to 21 inclusive.

J T Turnbull, C O Russell, A W Leach, J A Jenks, P B Bates, H D Jones, J Hodges, Mrs S J Robison, Rev S D Douglass, Mrs M A Gorslive, R Cannning, W P King, Rev C C Harrah, L M DeVilbiss, T Gilmore, W Forsyth, Mrs J Kuns, Mrs G Spies, H P Chamberlin, E D Conant, I C Weidler, H H Richey, Dea M Pierce, R A Cullor, Miss M M Ames, H Gaines, W Hargrave, W D Clay, Miss S A Farley, Mrs A D Reed. A Dewey, A I Foord, J B Crall, M Caldwell, G A Chapman, J King, J Young.

MARKET REPORTS.

CHICAGO.

Wheat—No. 2	76¾		77¾
No. 3	69		70
Winter No 2			83⅛
Corn—No. 2	48¼		49
Oats—No. 2	32		36
Rye—No. 2			64¾
Bran per ton		15	00
Hay—Timothy	9 50	@14	00
Butter, medium to best	16	@	30
Cheese	04	@	12¼
Beans	1 25	@ 2	40
Eggs	19	@	20⅛
Seeds—Timothy	2 30	@ 2	52
Flax		1	44⅛
Broom corn	02½	@	07
Potatoes per bus	60	@	90
Hides—Green to dry flint	05½	@	13
Lumber—Common	11 00	@18	00
Wool	13	@	36
Cattle—Choice to extra	5 15	@ 5	60
Common to good	2 75	@ 4	90
Hogs	4 85	@ 5	75
Sheep	2 60	@ 5	62

NEW YORK.

Flour	3 20	@ 5	60
Wheat—Winter	90	@	94¾
Spring			91¼
Corn	59¼	@	61¼
Oats	36	@	46
Eggs	23	@	24½
Butter	15	@	34
Wool	09		34

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Hogs	2 50	@ 5	50
Sheep	2 00	@ 4	50

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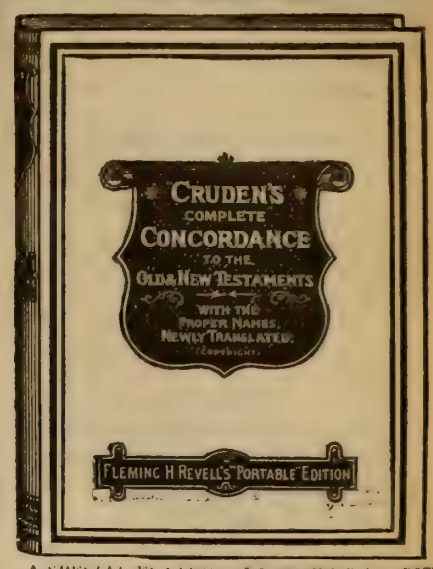

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FARM NOTES.

FARMERS' DAUGHTERS.

As an encouragement to farmers'daughters to devote themselves to the study of the sciences relating to agriculture might be mentioned the fact that a lady—Miss Ormerod—has for some years past held the important and highly honorable office of Consulting Entomologist to the Royal Agricultural Society of England. This lady has made entomology a study for many years, and the fund of useful information she gathered in those years soon attracted the attention of leading English agriculturists, who perceived how important to their interests this information might be made. Miss Ormerod has just completed her tenth annual report upon damages to crops by insects, in which she shows that a prevalent disease to which the oat crop is subject is caused by a parasitic insect in the root, and she hints strongly that clover sickness is due to a similar cause. If this suggestion should turn out to be well founded it knocks out completely the clover maniacs, who try to make us believe that clover creates fertility, leaving the soil richer than it was before the seed was sown,and laboring under this creative effort becomes fatally sick and perishes of exhaustion.

It may be that Miss Ormerod is right, for there are several analogous facts which go to support her belief. Club root in cabbage, finger and toe in turnip, the onion bulb disease, and other injuries caused by parasitic insects in the roots and other parts of plants have long been attributed to exhaustion of the soil or something in the soil which enfeebled the plants, until the true cause was discovered. It may be that she is wrong, and that clover sickness is due to the exhaustion of the peculiar plant food necsessary for the growth of it; but this can hardly be, for if the clover crop leaves the soil more fertile than it was before the seed was sown, we know the fertility of the soil is not the cause of it; and, again, other crops we know will grow year after year for forty years, as they have done at Rothampstead under the experimental culture of Sir J. B. Lawes. Logically, then, clover sickness is more likely to be due to some other cause than exhaustion of the soil, and the discovery of Miss Ormerod may have added a most interesting contribution to our store of agricultural knowledge.

Farmers' daughters have the very best opportunities for studying the natural sciences relating to agriculture, as botany, entomology, minerology, etc., and for observing the nature of abnormal appearances in plant growth. There are many useful and lucrative positions in agricultural schools, colleges, and experiment stations which they may fill with complete propriety and success. Indeed, success makes propriety, and a woman who succeeds in any honorable or useful enterprise makes its pursuit appropriate for her sex. We might go further and fare worse than to place some competent lady at the head of an agricultural college or experiment station, and we happen to know of one such estimable lady, at least, who would fill such a position most acceptably; and, indeed, she now has a large part in the most successful management of what we have said, in our belief, is the most useful agricultural station in the United States, and is truly a helpmeet for her husband, who controls the enterprise which is commonly known as "the Rural Experiment Farm." Such an experiment should be an encouraging incentive to farmers' daughters to make a life study of some branch of agricultural science, and by excelling in it do a most useful service to the world, and secure honor and profit to themselves. The way is open and invites those who may to go in.—*N. Y. Times.*

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HOME AND HEALTH.

THE FOOD OF THE POOR.

Professor W. O. Atwater, in his article on the pecuniary economy of food in the January *Century*, writes as follows: "That the rich man becomes richer by saving, and the poor man poorer by wasting his money, is one of the commonest facts in daily experience. It is the poor man's money that is the most uneconomically spent in the market, and the poor man's food that is worst cooked at home.

"I took occasion to make some inquiries myself among the Boston marketmen, and one very intelligent butcher in Boylston Market, said:

"'Across the street over there is an establishment which employs a good many seamstresses. One of them comes to my place to buy meat, and very frequently gets tenderloin steak. I asked her one time why she did not take round or sirloin, which is a great deal cheaper, and she replied, very indignantly, "Do you suppose because I don't come here in my carriage I don't want just as good meat as rich folks have?" And when I tried to explain to her that the cheaper meat was just as nutritious, she would not believe me. Now Mr. —— and Mrs. ——, who are among the wealthy and sensible people of this city, buy the cheapor cuts of meat of me. Mr. —— very often comes and gets a soup bone, but I have got through trying to sell these economical meats to that woman and others of her class.'

"I am told that the people in the poorer parts of New York city buy the highest priced groceries, and that the meat-men say they can sell the coarser cuts of meat to the rich, but that people of moderate means refuse them. I hear the same thing from Washington and other cities. A friend of mine, a man of wealth, who, like his father before him, had long been noted as one of the most generous benefactors of the poor in the city where he lives, and with whom I happened to be talking about these matters, remarked: 'For my family I buy the cheaper cuts of meat because they are cheaper. My children are satisfied with round steak and shoulder, even if they are not quite as tender and toothsome as sirloin. They are strong and healthy and understand that such food is good enough for their parents and is good enough for them.'

"I question whether his gardener or his coachman would be so entirely ready to accept such doctrine; and if the poor people, to whom in times of stress his money is given without stint, are like many others of their class, not a few of them would be ill content with some of the food-materials that appear regularly on his table."

DISCUSSING AN EGG.

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THE CZAR OF RUSSIA.

While the Czar was stopping recently in the Castle of Fredensborg, in Denmark, he was fond of taking little walks in the neighborhood. One day he was accosted by a beggar woman with a child in her arms. In pure Danish, and in the roughest manner possible, he told her to go away, and to be pretty quick about it. The poor woman, terrified, started off, but was followed by an officer. "Here, my good woman," said the officer, as he put some pieces of gold into her hand, "it is the Czar who sends you this, and he hopes that you will forgive his apparent rudeness of a moment ago. The fact is, he has just returned from a visit to his children, who have the scarlatina, and he was afraid that he might bring the contagion to your child, if he allowed you to approach his person."

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In returning and rest shall ye be saved; in quietness and in confidence shall be your strength. Is. xxx. 15.

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Return unto thy rest, O my soul; for the Lord hath dealt bountifully with thee. Ps. cxvi. 7.

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HON. THURLOW WEED ON THE MORGAN ABDUCTION.

This is a sixteen page pamphlet comprising a letter written by Mr. Weed, and read at the unveiling of the monument erected to the memory of Capt. William Morgan. The frontispiece is an engraving of the monument. It is a history of the unlawful seizure and confinement of Morgan in the Canandaigua jail, his subsequent conveyance by Freemasons to Fort Niagara, and drowning in Lake Ontario. He not only subscribes his NAME to the letter, but ATTACHES HIS AFFIDAVIT to it.

In closing his letter he writes: I now look back through an interval of fifty-six years with a conscious sense of having been governed through the "Anti-Masonic excitement" by a sincere desire, first, to vindicate the violated laws of my country, and next, to arrest the great power and dangerous influences of "secret societies."

The pamphlet is well worth perusing, and is doubtless the last historical article which this great journalist and politician wrote. [Chicago, National Christian Association.] Single copy, 5 cents.

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NEWS OF THE WEEK.

WASHINGTON.

The National Pure Food Convention met in Washington last week. About 125 delegates were present, representing nearly all of the leading trade organizations in the country.

A number of gentlemen, headed by Senator Beck and Representative Butterworth, called on the President to invite him to open the Centennial Exposition of the Ohio Valley at Cincinnati next summer.

The Committee on Appropriations has ready the regular annual pension bill for report to the House. The bill appropriates $80,275,500 as follows: For the payment of pensions, $79,000,000; for fees and expenses of examining surgeons, $1,000,000; for salaries of agents, clerk hire, rents, etc., $275,500.

CHICAGO.

The first discovery of natural gas from an artesian well at the Cooke brewery in this city lately has been followed up and illuminating gas of fine quality has been found in a half dozen wells, two of them under the great retail stores of Marshall Field and Mandel Bros. Several firms are arranging to test the quantity and utility of the discovery.

Saturday night two residence buildings were burned, imperiling the lives of some two score persons, and with two possible fatalities.

The great West Side street car lines, lately purchased by the Philadelphia syndicate which has about completed the cable line over the North Side, are now causing a lively battle in the City Council. In granting a new charter for a cable road on the West Side the aldermen voted along with it a 4-cent fare by ticket and that the company should pave and repair all the streets that they use. The railway managers refuse the charter, and talk of an elevated road. One or two other companies are trying to get a right of way for the latter.

GENERAL.

Governor Semple has signed the bill giving the ballot to the women of Washington Territory.

The constitutional prohibition amendment was passed in the Massachusetts Senate Thursday afternoon by a vote of 25 to 8.

Both hosuses of the Iowa Legislature balloted for United States Senator at Des Moines Tuesday, Senator Wilson receiving 58 out of 89 votes cast in the House, and 30 out of 41 in the Senate.

Stockholders of the Dover (N. H.) Street Railway Company were surprised at their election Monday to discover that Mrs. Mary E. G. H. Dow had been elected president of the road, and that her husband had been chosen treasury.

Gold has been discovered of high grade and paying quantities, near Omaha, nuggets brought up from a well in a farm near the city standing the assay test.

A six-foot vein of coal was struck at Colfax, McLean county, Ill., Friday morning, at the depth of 400 feet.

The mother of President Garfield is gradually sinking, and it is thought that she will not live more than a few days longer. Mrs. J. A. Garfield, Miss Mollie Garfield, and one of the boys are in Europe. The old lady is at Mentor at the old homestead, and is attended by her daughter, Mrs. Trobridge.

ACCIDENTS, ETC.

In Wyoming county, West Virginia, the desperadoes known as the Hatfield gang, invaded the house of Simon McCoy, taking his wife and son prisoner. The two latter were carried to the woods, tied to trees, and shot. The house was then set on fire, and McCoy perished in the flames, with, as alleged, two small children. McCoy's brother and his family are reported to have been murdered a few days ago by the same persons.

A meningitis epidemic is depopulating Asheville, N. C., at the rate of a dozen deaths a day, all attempts to check it proving futile. Many inhabitants are leaving town.

A large boiler in Kastner & Gogan's flour mill at Janesville, Wis., exploded Friday morning, completely wrecking the structure and killing two men. The boiler had for some time been condemned as in a dangerous condition.

Three deaths occurred in a coal mine near Minshall, Ind., Tuesday, two men being killed by a premature explosion, and the night engineer making a misstep and falling ninety feet down the shaft.

A box sent to Judge Woods at Indianapolis was examined and found to contain two cartridges, loose powder, and matches carefully prepared, so that an explosion would have been unavoidable if the box had been opened without suspicion. There is no clew to the sender.

Two American prospectors were killed and two wounded a few days since on the Yaqui River, Mexico, by a band ef eight Apaches, who came upon the party of five prospectors in the wild region of the Sierra Madre Mountains.

Friday night the residence of Frank Smith, at Harrod, Ohio, took fire and was burned to the ground, the whole family, Smith, his wife and two children perishing in the flames.

Thursday morning two men at the Standard Plate-glass works in Butler, Pa., were almost instantly killed while placing a sheet of glass in position on the grinding table. They were standing on the grinding table when the grinders were set in motion, and before they were aware of their danger they were ground to death.

Seven persons were drowned in Sand Lake, near Ennis, Texas, Wednesday. Two young ladies, daughters of William Williams, and a young man by the name of Babbitt, were skating on the lake, when the ice gave way and they sunk in four and a half feet of water. Miss Babbitt and two little girls, aged eight and fourteen years, daughters of William Williams, were drowned in attempting to rescue them. A brother of the young ladies, who was a quarter of a mile distant at his house, ran to their assistance, but he was soon overpowered by the struggles of those drowning and he, too, was drowned.

A St. Paul paper states that 235 persons perished in the recent blizzard. An unknown man was found frozen to death three feet from the door of John Ward's dwelling, near Fulda, Minn. Thirty-one children are missing in Turner county, Dakota, and seven children perished in the vicinity of Lennox. Fifteen persons were frozen to death in Custer county, Nebraska. In Texas and some of the adjacent States the late cold spell was more severe than has been known for years. Deaths from freezing are reported from that State and even from Tennessee.

Meningitis is epidemic at Asheville, N. C. A dozen deaths per day are reported, and every effort to arrest the dread disease proves futile. People are leaving the town by the score, many of them going to Tennessee.

At Chippewa Falls, Wis., the temperature registered 60 degrees below zero.

Fears are entertained that the Michigan peach buds are frozen.

Trains are moving irregularly through the northwest.

FOREIGN.

Mr. Gladstone has written to Senator Yacini approving his article on the application to the Papacy of the principle of international neutralization. Mr. Gladstone thinks the adoption of the Senator's suggestion would go far toward solving the Roman question.

The Emperor and Empress Jan. 19 received Baron and Baroness De Rothschild for the first time.

While 4,000 workmen, under the command of several mandarins, were making a breakwater to stem the Hoang-ho floods, they were engulfed by a suudden rush of water, and only a few escaped.

(*Continued on 13th page.*)

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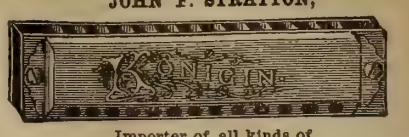

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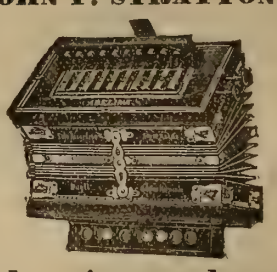

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DR. JAMES M'COSH.

This truly great and good man who, the readers of the *Cynosure* will remember, endorsed the call of our Congress for discussing the lodge, and who contributed a letter to that discussion, was born in Brechin, Scotland, in 1811, and if he reaches the age of Dr. Nott of Union College, he has years of usefulness and honor before him yet. Born near

"The bonny banks of Ayr,"

where Burns caught inspiration from brooks, and the bird songs in their "banks and braes;" and, better still, from a land which has furnished in its philosophers, Reid, Brown, Stewart, and others, the teachers of the teachers of mankind, Dr. McCosh, in comparatively early life, had gained a reputation for scholarship and administrative ability which made him coveted as the head of one of the first and noblest colleges in the United States. And his selection as President of the "College of New Jersey" at Princeton, has proved one of the wisest acts the governors of that institution have ever done for it. It will yet be regarded as a benefaction to the country and mankind.

The Chicago *Inter Ocean* has the following just and forcible estimate of him: "As the head of this institution Dr. James McCosh has shown himself a veritable prodigy. Besides executive ability of a high order, he has combined rare scholarship with strong religious convictions and keen human sympathies. His power of adapting means to ends stands out in striking contrast with the accomplishments of most other men. As an administrator of affairs he is a Grant among a multitude of McClellans."

This is the judgment of a writer who is accustomed to compare the leaders of men in the regions of war, politics, and business; and he properly places Dr. McCosh in the front rank. But the estimate were truer to compare him with John Knox or Wickliffe, men whose minds were the pivots of the destiny of nations. What could even Washington have done without a platform of American principles, forged in the fires of persecution across the seas, the Hampdens, Sidneys, and Raleighs, who faced the scorn, contempt, pillories, dungeons and despotism of their own people, and purchased our principles for us with their lives?

In 1843 Scotland had a church overgrown with moss and mistletoes. A handful of nobles owned the pulpits, and sold pastors for the people to the highest bidders, and the people must hear them or secede. A few fearless and brilliant men, like Chalmers, Guthrie, and young McCosh, (then only 32 years old) backed by the honest Christian people, who read their Bibles and believed them, enlightened

DR. JAMES McCOSH.

the nation by discussion, and produced a state of public sentiment which induced five hundred pastors to forsake their State-livings, trusting in God and the Christian people for their bread. Christian doctrine too, as well as church government, had become fossilized. Dr. McCosh wrote, while yet in early manhood, his "Divine Government, Physical and Moral," which passed through a multitude of editions on both sides the Atlantic. The book is both Scripture and sense. It neither abridges God's government to make room for the liberty of his creatures, nor suppresses human freedom to exalt the government of God. Like the Bible, it shows God's government to be infinitely perfect, and the freedom of man infinitely free. All his other works (and he has written many) evince the same clear, thorough, discriminating stateliness of mind.

Under his wise, just and humane administration, his college sprung from an institute or denominational college to a *de facto* national university. Inspired by their confidence in its President, several millions of dollars flowed in, and have been so wisely applied that all that money, expended by an exquisite taste can do, to make buildings and grounds useful, stately and beautiful, has been done, so that one feels exalted by the spirit of the place. And in its rapid, steady, and stupendous progress, both of the exterior and the instruction of the college, no startling theories, nor splitting the hairs of doctrine, nor sectarian appeals have been resorted to; nor attempts to make the religion of a crucified Saviour suit the taste of the world which crucified him.

We first met Dr. McCosh some year and more ago. Gen. Clinton B. Fisk arrived that day to speak in the large rink as candidate for Governor of New Jersey nominated by the Prohibition party. As the crowd had gathered and well filled the rink, a roar of applause drew our delighted attention to Dr. McCosh, who had come in to give his public adhesion to a new and as yet small political party, whose principles he approved, which he did, calmly and handsomely in a few fitting and appropriate words.

The very success of his administration has made its weight oppressive, and this added to the weight of years, has made him twice ask to be relieved, which has been twice postponed. It is now said his resignation has been accepted, and he says he is engaged in the "painful" duty of separation from the college he has administered to for some twenty years. If he goes out, it will be to other duties. Every eye will follow him with benizons, and men will feel prouder for belonging to the race with Dr. James McCosh.

The two-thirds vote of both houses of the Massachusetts legislature last week passed the resolution favoring constitutional prohibition. Before the amendment is submitted to the people at the polls, the legislature must pass the resolution again next year by the same vote. Our friends in the Bay State have now their work laid out for them. Let every man be true. In Michigan, where the prohibitory amendment lately failed, the counties are coming up finely into line. Last week fourteen had voted out the saloon, and some thirty more are getting ready to adopt the same issue at the polls. The battle for State prohibition will be again joined ere long; and already the saloon keepers tremble for the result. The late convictions of this class in prominent river towns in Iowa convinces them that it is time to close up in one State. When *Doomed* was written over their doors four years ago, it was written in letters of fire that neither men or devils could put out. One brewer, who began his evil work in Dubuque forty years ago, and accumulated a fortune by it from the victims of drink, died a poor man last week. Prohibition brought at last a just retribution for years of sin against his fellow men.

AN OUTSIDE VIEW OF SECRET SOCIETIES.

BY PROF. W. J. COLEMAN.

I.—THEIR OBLIGATIONS.

There are certain facts and principles with regard to secret societies that all men may know without going into the lodge; facts and principles which no friend of secret orders can deny, because they are open and confessed. Upon these we propose to base our argument against all divisions of the secret empire.

I. Every man in entering a secret society takes an oath, or engagement, to be subject to its officers and to obey its laws. What these laws are and what these officers may require, he does not know. If he knew these before going in, it would no longer be a secret society. Now we believe it to be wrong for any man to take an oath without knowing beforehand what he is going to swear to. The man who will do this is not true to his own manhood. No man of sense will take such a leap in the dark. No business man will sign a note leaving the amount for which he is to be obligated to be filled in afterward. That there are officers and laws in the lodge we may know without entering its doors. The list of officers elected is often seen in the newspapers, and, judging by the length of their titles, they have no little authority. Shall we, like Samson, lay our head in the lap of those who may profit by our weakness, and, blindfolded, allow them by our oath to shear away the secret of our strength, our private judgment? *Will we* put put our head in a yoke from which we cannot withdraw, to be driven we know not where, to draw we know not what? But especially no man can swear such an oath and be consistently true to his God. *Every* Christian is already bound by his profession to take the Bible as his only guide in faith and morals. Now he can consistently swear obedience to another law, that in any way affects either faith or morals, only when he knows that it recognizes the Bible as the standard, and is in substantial conformity with the Word of God. To swear to another law in the dark is to risk his allegiance to his God. After a man has accepted Christ as his Master, to swear obedience to another

power, that, to say the least, he does not know to be on Christ's side, is to cast a shade of doubt on his sincerity as a Christian. And if knowing that infidels and Jews are members, he should guess that the lodge is not declared on Christ's side, this makes his oath so much the more sinful. Inquiry should be made before taking vows, not after; and if, in the circumstances of the case, no man can find out beforehand what he is going to swear to, there is but one thing for him to do, and that is not to swear.

I say, then, that a man who swears to follow an unknown leadership and to obey unknown laws, goes back on himself. It is an unmanly thing to do. And the man who, after accepting Christ as his King and his Word as his law, swears to unknown leaders and laws that, so far as he knows, do not recognize and profess to obey that King and that law, goes back on his Christianity. It is an unchristian thing to do. To show that the practical consequences of this kind of an oath, and to prove that my conclusions are not overdrawn, let us take up the illustration which the Bible gives of this sin in the case of Herod. On Herod's birthday the daughter of Herodias danced before Herod and the assembled company, and so pleased Herod that he promised, with an oath, to give her whatsoever she would ask. He swore in the dark. He did not know what she would ask. The woman was very graceful, and no doubt looked so amiable as to lead Herod to think she would not ask anything but what it would be a pleasure for him to give. But look out, Herod. Persons, like things, are not always what they seem. This dance is a snare, though you do not know it. It was expected that you would make just such a rash vow as this, and though you do not know what she will ask, she knows all the time. She was "before instructed what she should ask." She looked very soft and sweet, but she asked that Herod would murder the man that had rebuked her mother's sin. She asked for the head of John the Baptist. Now Herod is in difficulty. He does not want to murder the Prophet, but he has sworn in the midst of a great company to give the woman what she should ask. Had he been an intelligent, God-fearing man he would have repudiated his oath. But he went on. When a man swears in the dark he is serving an apprenticeship for dark deeds. Christian friends, do not swear your liberty away to an unknown power, nor your obedience to an unknown law. It is a sin against yourself. It is a sin against God.

THE DESPOTISM OF EVIL.

BY H. H. HINMAN.

Sin is not only alluring, it is despotic. Many a young man who has been taught to abhor the intoxicating draught and shun the use of tobacco has found himself at the mercy of those whose influence and importunities were stronger than he could resist. Especially is this true of the tobacco habit. He learns to smoke in sheer self-defence. He must do so or give up his associations and occupation. Sick with the nauseous fumes he is forced to inhale, he resolves to submit to what seems inevitable and becomes himself a devotee to the morbid appetite. The men who thus force their unclean habits on others call themselves gentlemen and would scorn the imputation of having done a needless and enduring wrong to a friend and to his future household and posterity in succeeding generations; and yet, without provocation, he inflicts a wrong that no words can adequately express. The same is largely true of licentious habits. Young men especially are the victims of the despotism of evil which they are too weak to resist.

But in nothing is this despotism more obvious and deplorable than in the power of the secret lodge system to compel obedience to its commands. That "the image of the beast" "that causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand or in their foreheads: that no man might buy or sell save he who had the mark, or the name of the beast, or the number of his name," is the secret lodge system, may not be regarded as absolutely *proved.* Yet practically it is true. For all over the land, men are, or at least think they are, forced to join some secret lodge, order or union as a condition of success. Those who stand out against them are the exception and they labor under many disabilities.

This is not only true of those who unite in trades unions, but is not the less true of teachers, lawyers, editors and physicians, who, though they may have no distinct guild, must needs belong to some of the orders and fraternities if they hope for popular approval.

It might have been hoped that one class at least, the Christian ministry, would assert its independence and "stand fast in the liberty wherewith Christ has made them free, and be not entangled with a yoke of bondage." Alas! Christian ministers are but human; and while, as a class, they are behind no other in moral purity, they have been ensnared like all others in this device of the devil. Multitudes of ministers have joined the Freemasons or Odd-fellows to get a better place and a higher salary. They had been told that there was nothing wrong in these orders, and that it would increase their influence among men. They found their brethren who belonged to these orders occupying high positions and felt practically compelled to join them in order to succeed. Others join them that they may have an influential voice in their management and prevent their being used for the injury of the church.

It is a common practice among the colored ministers of the South to belong to all the orders and societies that are attended by the members of their congregation. They have a two-fold power of control. Those who conscientiously withhold their presence and influence from these orders, find themselves constantly thwarted in the execution of discipline. Each secret order to which any member belongs constitutes a refuge to which he escapes from all the censures of the church.

An officer in a (white) church in a Southern city was charged with and believed to be guilty of an infamous crime. He charged the crime on the pastor of the church, and through the influence of the lodge, was fast turning public sentiment against him. This pastor, who was not then a member of any order, but had always opposed them, told me that he was told and believed that the only way of escape was to join one of the powerful orders in that city. He accordingly joined the Knights of Pythias, and at once had hosts of friends, and his reputation was amply vindicated. Another, the pastor of one of the largest churches in Houston, Texas, told me that he found the societies absorbing so much of the time and means of the church and so influencing and controlling church discipline that he had come to regard them as the greatest obstacle to the progress of the Gospel. He had been repeatedly told that if he would succeed, he must join the orders, and though conscientiously opposed to them, he had finally sent in his name and fee for initiation into the Masonic order. He had been notified of his acceptance, but finally concluded that he would not join.

I need not say that good men who trust in God and "who have not worshiped the beast, neither his image, neither have received his mark upon their foreheads nor in their hands," *get the victory;* but these are men of strong faith. They feel the despotism to which their weaker or less informed brethren submit. May the Lord in his providence break up this terrible power.

WHAT IS A REVIVAL?

BY REV. ISAAC HYATT.

Nothing is more helpful to promote all good and desirable reforms than revivals. But it is well to pause and inquire what constitutes a revival; for of all shams, the greatest and most disastrous is a sham revival.

A revival presupposes the existence of piety. Many Christians are like a fire almost gone out. Beside such a fire in a cold day a man would freeze to death, and in any kind of weather starve for want of food. So our piety may run so low as to be ineffectual to save the lost or nourish the hungry. It is very sad that our religion is so very much like a fire that needs often to be rekindled. Oh, how much better it would be to keep our hearts always aglow with the love of God, our zeal at the right temperature, and our walk with God circumspect! Taking things as they are we find the necessity urgent to work and pray for the revival of the work of the Lord.

How shall we know when we have such a revival? Oh, for wisdom to understand the right answer to this important question! A revival of the right sort is a change from sin to holiness. Any awakening that does not produce this change is from Satan, and not of God. Sin brings death; holiness gives life. And when the one is not forsaken and the other secured, we have a revival that will do us no good, but very much harm.

The right kind of a revival will create a change from formality to spirituality. "The letter killeth, but the Spirit giveth life." Forms, like dishes, are necessary. But very nice dishes with very poor food imparts little comfort to the hungry, and less strength to do the work of life. So elegant meeting houses, or a high order of intellectual preaching and artistic music without the baptism of the Holy Spirit gives us no comfort or strength to walk in the way to heaven.

Furthermore, a revival from God is a change from darkness to light. However beautiful the structure and superior the furnishings of the elegant mansion, how dark it is within when the curtains are closely drawn and the blinds tightly closed. So when the spiritual eye of the soul is blinded by sin, however amiable our disposition, superior our intellectual culture, and exemplary our deportment, the darkness within makes all uncertain and life a burden of dissatisfaction. Opening the blinds and rolling up the window curtains would fill the mansion with light; so opening our hearts to the reception of Christ would fill us with the glory of God, changing our wintery coldness into the warmth of a beautiful summer day. The best way to remove the frost from the windows is to build a good fire. So the best way to remove coldness from our churches is to secure a good thorough work of grace in our hearts.

Again, it would produce a change from worry to peaceful rest by faith in God. The unrest that characterizes the intense rush of our age is weakening our physical structure, withering our intellectual vigor, shortening our days and whirling us into many sinful ways that are displeasing to God. A good revival, such as followed the preaching of David Marks, Charles G. Finney, and many other noble men, would break up this unhealthy excitement and bring us to Christ, the true source of satisfaction to the soul. Also it would change us from cowards to heroes. Fear ensnares, courage makes free. And true courage is born not of the flesh, but of the Spirit of God, which enables us to carry the banner of truth right into the enemy's camp. Praise the Lord, the heroes are not all dead yet. There are a few left, who, like Rev. Wm. F. Davis, now in Charles St. jail, Boston, for his adherence to the right, are ready to live, suffer, or die for the truth. Yet where we find one, we need hundreds; and God-given revivals will give birth to more than all other agencies combined.

The revivals that the necessities of the hour demand, will create a change from bigoted stinginess to large-hearted and intelligent benevolence. In short, they will change us so we will act in harmony with the pleasure of God, to the best of our knowledge and belief. A revival causing these changes is of God, and should be hailed with joy and thanksgiving. Any other is of Satan, and will bring worldlymindedness, weakness, pride, discord and ruin to the churches.

Guilford, N. H.

SECRET DYNAMITISM.

There is a natural affinity between secret societies and death-dealing explosives. The reason is clear. These explosives can be secretly used to better advantage in carrying out the murder-breathing spirit of secretism with less probability of discovery than other methods of murder. It has come to pass that opposition to secret societies, even those counted by some "minor," and so innocently harmless, is not courting especial personal safety. This has been recently illustrated in the case of Mrs. R. E Rice, of Lawrence, Kansas. From a personal letter received and clippings from local papers sent we gather these facts: Mrs. R. E. Rice is a lady of culture—a graduate of Kansas University. Being thoroughly convinced that secret societies connected with institutions of learning are a great evil, she wrote two articles against secret societies as connected with the Kansas University, which were published in the Lawrence *Tribune.* Soon after the publication of these articles, as Mrs. Rice was sitting quietly and unsuspectingly one evening with her family, a piece of gas pipe about one foot in length, and scientifically charged with powder with fuse attached, came crashing through the window, lodging in the room where the family were gathered. The fuse had been lit, but was evidently extinguished in its contact with the window glass. The match which had been struck and partly burned in lighting the fuse was found outside. Though the authorities were notified, both the police and the local papers are inclined to shield the secret would-be murderers under the idea that it was simply a joke designed for a little amusement. Bombs with lighted fuse are too serious "jokes" to be thus lightly treated. All the circumstances point clearly to the offended demon-spirit of secrecy as the perpetrator of the attempted murder after the model of the Chicago Haymarket bomb-throwing. The fact is, the spirit of murder is in organized secretism ready to be breathed in the face of all opposition. When its spite and recklessness dares the deeds of death, secrecy seems to count it but innocent, if the "good of the order" is supposed to be promoted. God be praised that we, as a people, have washed our hands clean from this whole secret business, lifting our standard in

the name of Him who "ever spake openly." Palsied be the hand that would tear down that reformatory banner we wave in the face of organized secrecy. The battle is waxing hot, and dynamite may hasten some of us to heaven, hurled by the hand of secret murderousness; but at whatever peril, let us stand true to God and truth. Mrs. Rice still lives to lift her voice and wield her pen against such secret combinations of midnight murderers. These college societies have been looked upon as the more harmless of the secret conclaves, but when assailed by the open truth, the real spirit of secretism is found in these and all other societies of like secret character. These secret conspirators deem anything legitimate so their precious secrets may be defended, even though the "profane" are made the victims of murder-charged bombs.—*Wesleyan Methodist.*

WOMAN'S DAY.

BY MRS. L. C. ANDREWS.

Lines suggested while attending the prohibition meeting in Chicago held at Battery D, Dec. 1st, 1887. "It is glorious to be a woman," rang out clearly from the rostrum to the large audience gathered there, in compliment to the efficient labors of temperance and reform women.

Noble women, falter never,
Still keep calling on God's name.
Loving women, true as ever
Raise the fallen, lift from shame.

Work! The tempter still is slaying;
His hosts wild with anger rage;
But Love's angels still are praying,
And with faith the battle wage.

In the secret closet kneeling,
Silently she offers prayer,
And the Heavenly Father heareth;
Do not doubt his presence there.

On the rostrum plainly dealing,
With the stronghold powers of sin,
And with power of thought amazing
God is helping her to win.

Soon the holds of sin shall crumble,
Soon the morn of light will dawn,
Shackles fall from sin-cursed mortals,
Hocdwinked eyes behold the morn.

For the sake of Christ then labor;
By the power of God be led.
Ye shall come off all victorious,
Ye shall bruise the serpent's head.

Soon these labors will be ended,
Care not then for blazoned fame,
But the love our hearts still cherish
God will bless, and God sustain.

Waupun, Wis.

THE G. A. R. AND THE UNITED PRESBYTERIAN CHURCH.

The late action of the Allegheny United Presbyterian presbytery, on an appeal from the congregation at Springdale, Pa., is justly awakening some interest in the denomination. The presbytery voted unanimously that the G. A. R. order was not incompatible with their ideas of religion. The inconsistency of such a decision is being very clearly established in a discussion now proceeding in the *Christian Instructor*. Rev. A. J. McFarland of St. Clairsville, Ohio, having written a criticism on the order, based on such information as he had, James A. Ralston, an elder in the U.P. church at Hayesville, Ohio, replied. Bro. McFarland's rejoinder we reprint from the *Instructor* as below:

For some reason the paper which contained a nominal response to my query about the oath-bound secrecy of the G. A. R. did not reach me. But on hearing of the response I obtained a copy, and on reading it made an additional effort, with a neighbor, to see a copy of the ritual used in the G.A.R. Post of this place. The neighbor requested the Commander of the Post to let him see the ritual of the G. A. R., and he replied, "No, you can't see it; those books are for our officers only." He then asked, "Did you see that article, that insignificant article, that McFarland wrote about us?" And he was answered by the question, "Why didn't you reply to it?" to which he replied, "None but a fool would do that." He was then informed that a member of the G. A. R., who is an elder of the U. P. church, had replied to it; and the colloquy then ended by the worthy soldier and commander saying, "Well, he was a fool for that."

"The ritual is for the officers only." What is a ritual? It is a book of services, and whatever kind of obligation is imposed upon the initiate is contained in this book, which none but the officers can use, as has been stated by worthy members of the G. A. R. Now let me ask in the utmost candor, Why does not some United Presbyterian minister or elder publish the obligation prescribed in the ritual? Is it not because they are bound by oath to keep secret, or rather keep from the uninitiated the secrets of the order? Why do U. P. ministers and elders regard their obligations to the G. A. R. as paramount to their obligations to the church. Facts show conclusively that many of these ministers and elders, as well as private members, regard their obligation to the church as a mere gossamer thread. The brother who pretended to respond to my inquiry did not, to my mind, manifest that candor or brotherly love which even one soldier of the late war should manifest toward another, leaving out of view that which should exist between elders and members of the same church. Secretism destroys candor and cultivates deceit.

What does the assertion of brother R. amount to? Simply that some phrases in some former ritual are not in the one that is now used, and his quite gratuitous information to your readers that I have no right to excommunicate members of the G. A. R. because I do not know what I am talking about. "You do not know what you are talking about" is a very common expression with the oath-bound members of secret societies when one finds any fault with them. The brother says I have drawn my conclusions from a wrong premise. My major premise was assumed, not stated, because my argument was specially for United Presbyterians. But perhaps more plainness is necessary. Hence I will put it in syllogistic form regarding the argument in the Declaration and Testimony of the U. P. church as sufficient proof that all secret, oath-bound societies are wrong. The minor premise is, The G. A. R. is a secret, oath-bound society. The conclusion is that the G. A. R. society is wrong. Although the language used was not the same in words, yet the meaning was the same. If any organization claiming to be part of the Church Militant should refuse to allow an applicant for admission the privilege of reading its standards before taking the vows and pledging obedience to its laws and officers, might we not justly characterize it as an organization having the devil as its Grand Commander? He was a deceiver from the beginning. It was he who made Peter deny the Saviour, and that with an oath for the purpose of deceiving.

The U. P. church has been deceived in some measure in regard to the secrecy of the G. A. R., else I am very much mistaken. The elder says their ritual "contains nothing but what any Christian man can subscribe to." This reminds me of the charge of the Worshipful Master to the blinded initiate, saying, "I assure you, upon the honor of a man and a Mason, that in this obligation there is nothing which can conflict with any of those exalted duties you owe to God, your country, your neighbor, your family, or yourself." (Hand Book of Masonry, page 35) Does not this Worshipful Master and his hand book sing the same song of praise, and the same key and tune? What charitable U. P. can now say a word against either order? Oh, yes! Charity covers a multitude of sins, but all the mantles of charity that can be thrown over those secret, oath-bound societies cannot screen them from the gaze of Omniscience, nor the light of truth; for it can and will penetrate, and eventually reveal the secrets and the workings of the most hidden order, where Satan rules as king, and is drilling his followers for dress parade at the Grand Encampment to which I referred in my former article, and which was represented by Elder Ralston as being a quotation from the G. A. R. oath. If the Prince of darkness had written the ritual he would not have put any such phrase in it, and of course I did not so represent.

Did the brother deny that the G. A. R. is an oath-bound society? I could not find anything of the kind. The pretence of denial without the reality, and that other fact, that I don't know what I am talking about, this being a secret, oath-bound argument, leaves the charge in full force.

Now allow me to ask, "Is not the Sons of Veterans a secret, oath-bound society?" and to give my belief in answer in a few words. This order is composed of young men and boys, mainly, as yet. This order is said to be founded on the principles of Friendship, Charity and Loyalty, and its ritual was approved and promulgated by the sixth annual "Encampment of the Commander-in-chief" of the order, meeting in Des Moines, Iowa, Aug. 18, 1887. And the oath for initiation, as in this ritual, contains enough for the condemnation of the order by the true followers of Christ. "They are sworn in the presence of Almighty God and brothers of this camp," and "promise and swear," etc., and "further promise and swear that I will carefully guard, and never reveal, any of the secrets of this order," etc., etc. Is not this enough to prove it a secret, oath-bound order? But perhaps some of them will respond, saying, "You don't know anything about it."

ANOTHER TESTIMONY FROM THE EVANGELIST MOODY.

In a discourse Dec. 8, 1887, during his late meetings at Pittsburgh, D. L. Moody spoke as follows: "You cannot walk with God and with the world at the same time. In Jeremiah 6: 16, we are told to walk in the good old ways and we shall find rest for our souls. So many people call the old ways puritanical now. They say that the Bible was good enough for the middle ages, but that the world has outgrown it. There would be just as much sense in talking about outgrowing the sun. Truth never grows old. The Word of God is just as true to-day as it ever was. We want no new paths. The way our fathers took is the best way. Man never makes anything by taking other ways. They always lead to destruction. There is another command which we often neglect. 'Be ye not unequally yoked together with unbelievers.' I believe that one reason Christian people have so little is that they are not separated from the world. We are hand in glove with the world. At one time there was a cry that the church was going into the world, but it is now all the other way. The world has poured into the church like a flood. This has lowered the standard of the church and it has lost its testimony and power. This command, I believe, also touches secret societies. We have no right to go into societies where three-quarters of the members are the world. The body may vote for a Sabbath excursion, as such bodies often do, and in consequence the Christian is compromised. I believe that a believer has no right to marry an unbeliever. See how much sorrow and misery such marriages bring into the world. The mirth that cheers the world will freeze the Christian. How can two walk together unless they agree? I remember an apple tree we used to have at home that stood so near the road that half its branches were over on the other side of the highway. There anything in the road was considered public property. It was an early tree and yet it never bore ripe fruit. We always watched it, and the moment an apple begun to ripen a club was shied at it. That tree always had a lot of clubs lying under it, and more lodged in its branches. Why was it that that tree never bore ripe fruit? It was because it was too near the border—too near the world. That is the case with many Christians. You must get out of the world if you want spiritual life and power. So many Christians are yoked with the ungodly that they have lost their testimony. The ungodly have a great contempt for the worldly Christian."

CHARITY AS PRACTICED BY LODGES.

The various secret societies take pleasure in posing as benevolent institutions, who allay the suffering of the sick, support the widow and orphan. This is the bait with which an increase of membership is to be secured; is the holy mash intended to deceive those benevolent at heart. These are hard words; but, sad to say, they are true. All charity and benevolence lodges boast of may be compressed into the words: Pay your dues and we will pay ours. When a case of sickness or death is reported to a lodge, the accounts of that brother are closely scrutinized, and if an arrearage of but a small amount is deducted, this will cause the "brother" to lose the benefit of all his former contributions and, of course, save expenses to the lodge. Inability to pay the dues is no excuse in the charitable eye of the lodge. The Knights of Pythias, for instance, have the motto, "Friendship, Charity, Benevolence," but in their "Complete Manual and Text Book" they say, page 188: "There is scarcely a week that passes but what we hear of some brother who has met with an accident, or been taken sick, and when his name is announced in the lodge he is found to be in arrears with his dues, perhaps only a few days. There are but few of our older members who cannot relate some particular case of hardship, the result of carelessness on the part of a brother in not paying his dues." A "particular case of hardship" is hence not entitled to the charity of a lodge, unless all dues are paid. How do such "charitable" principles which prevail among the Knights of Pythias not only, conform with the divine injunction, "Love thy neighbor as thyself?" and again (Isa. 58: 7), "Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh?"—nor ask him whether he paid his dues.—*Lutheran Witness.*

Canon Wilberforce is reported as saying in Philadelphia that when a physician prescribed alcohol for him, he prescribed the door for the physician.

REFORM NEWS.

FROM THE GENERAL AGENT.

THE OUTLOOK IN NEW ORLEANS.

NEW ORLEANS, La.

The trip from Chicago to this city via the Illinois Central railroad proved a very enjoyable one in every respect. Accommodations and attendants were all that could be desired and I wish to commend this direct line from the North to the South to all contemplating a journey to this land of perpetual bloom. Those of our friends coming to the Convention here on the 17th, will, I feel sure, find it to their personal comfort and advantage to take the I. C. R. R. unless their experiences shall be different from ours.

Our party, comprising Mrs. Stoddard, Bro. Chittenden and myself, arrived in this city on the morning of the 21st, safe and sound, having made the entire journey of nearly 1,000 miles in less than thirty-six hours, without loss of sleep or special noteworthy incident by the way. The transition from bleak winter to balmy spring, and from snow and ice to blooming gardens and orange trees loaded with their golden fruit, in so brief a time seems almost like magic, but it is a palpable reality of which we cannot entertain a doubt.

Mrs. S. and I have obtained a room at the Christian Woman's Exchange, 41 Bourbon street, and have set up light housekeeping in a small way. Bro. Chittenden has a room near and is our frequent and welcome guest. The weather has not been favorable for getting about the city since our arrival, but I have seen the following brethren: Dr. Burgess of Straight University, Dr. Mitchell and Dr. Marsh of Leland University, Rev. A. S. Jackson of the First Baptist church, Rev. J. Marks of 6th Baptist, Revs. H. C. Cotton, P. A. Jones, F. J. Davidson, Marcus Dale (M. E.), S. T. Planton, J. G. Wracks and Byron Gunner, and many others.

I can scarcely give an intelligent opinion of the outlook for our convention yet, but I am hopeful. Much will doubtless depend upon the prayers and attendance of friends from abroad, and I earnestly request the prayers of all Christians for the blessing of God on this effort, and trust that as many as possibly can will sustain the meeting by their presence, as well as by their prayers. J. P. STODDARD.

TEXAS PROMISES TO LEAD THE REFORM HOST.

METHODISTS AND BAPTISTS NEARLY UNANIMOUS AGAINST THE LODGE.

The city of Houston, Texas, is in the same latitude as New Orleans, but has a somewhat cooler and dryer climate. The great prairies of the north, which come to the very borders of the city, make a way for the "Northers" that the Texans so much dread, so that the orange and the oleander, which usually survive the winters of New Orleans, have here a very precarious existence. Nevertheless, the thermometer has not gone below 19 degrees at any time, and the snow remained but a few days. For nearly a week it has rained, and vegetation has fairly started in its spring growth.

The city had, according to a recent census, 36,464 inhabitants. It is about fifty years old and is slowly growing. Formerly it had a good deal of trade through the bayou that runs down to Galveston Bay, but that trade has greatly declined and now it is an important railroad center.

There is a fair representation of the different religious denominations with usually good houses of worship. Among the colored churches the Baptists are, as usual, in the majority, though the M. E. church is well represented. Indeed, the Northern Methodists, as they are called here, have a much larger membership in Texas than in any other of the cotton-growing States. Unlike their brethren in the North, they are beginning to have a realizing sense of the evils of the secret lodge system and are speaking out against it. The presiding elder on this district told me that he found it everywhere one of the greatest hindrances to church work. He says that the question was up in their last annual conference, and that from the bishop down there was but one opinion as to the pernicious character of these orders. One of the leading pastors of the city said he had never joined any order, but had found them so great and obstinate to church discipline that he had some time since concluded to take the advice of some of his people and see how they could be managed from the inside. He had accordingly sent his application and fee to a Masonic lodge, and was notified that he had been accepted. On further reflection he found that he could not in good conscience become a member. Since then he has read "Finney on Masonry," and wonders how any Christian man could be connected with the lodge.

The two leading colored Baptist pastors were in hearty sympathy with our reform. Both invited me to lecture in their churches. I was able to speak in but one, of which Rev. Yates is pastor.

The condition of the streets was such that locomotion was almost impossible. The schools were suspended, and in most of the churches there was no public worship on the 15th or the 22d. I listened, however, to an excellent sermon at the First Presbyterian church, and visited several times the pleasant rooms of the Y. M. C. A., where I met a kind reception and where the *Cynosure* was welcomed. Nor should I forget to mention the excellent school conducted by Misses Peck and Dizer, who are laboring under the Baptist Home Missionary Society. I need not say that they are in sympathy with our work, and will be glad to circulate our literature. Their address is corner of Bell and Sanjacinto streets, Houston, Texas.

I left Houston on the 23d at 5:35 P. M., and at 9:40 reached the little city of Orange, on the Sabine River. This is a lumber region and abounds in great steam saw mills. I found here two brethren who have been long identified with our work. Rev. J. Hamilton and Mr. Isaac Simmons formerly lived at Johnson's Bayou, Louisiana, when that town was nearly destroyed by flood in October, 1886. They lost most of their property and came here. They did not lose their faith in God nor in his truth, and feel as ever the same interest in our work. It will be difficult to hold any meetings here, and I shall probably go to New Iberia and thence to New Orleans. H. H. HINMAN.

A LIVE COUNTY ASSOCIATION.

The DuPage County Association, Illinois, is about the only county auxiliary body which continues to hold regular meetings. Its annual meeting in the Congregational church at Bartlett, Ill., last Friday was a spirited and useful meeting, profitable to all who attended, and a prophesy of many more.

The Association was welcomed in a brief but happy address by Rev. Alexander Thomson, pastor of the church, and member of the N. C. A. Board of Directors. He made a striking comparison of the lodge oath and the manner of its administration to business documents, a lease, for example. The oath is taken bit by bit, a few words at a time. Thus the Union League oath had been doled out to himself, and when all was over he could remember but a slight part of an adjuration most solemn in its form of appeal to God. A lady of his acquaintance who had joined the grange told him of a like experience. After the initiation she remembered practically nothing of the obligation. This he believed to be a general experience. Yet this was the important part of the whole for the individual member, since therein he promised in a most solemn manner to perform duties which under the circumstances it was not possible to remember. No business man would accept or give a lease in such a way. Business documents of that kind are carefully examined; but oaths, which the lodge enforces with the direst penalties, are given in this fragmentary manner. Thousands are taking upon themselves such engagements in a way that makes it impossible for them to know the purport of the whole.

Prof. H. A. Fischer, president of the organization responded briefly. The reports of officers were received, showing that laudable efforts had been made during the year to increase the interest in the reform, by personal efforts and correspondence. Illustrated lectures showing the identity of Freemasonry and ancient paganism had been given in several places by I. R. B. Arnold. In one of the Congregational churches of the county the pastor reported the conversion of a 33-degree Mason, who had belonged to the Oriental Consistory of Chicago and to some fifteen secret bodies, some of which he had himself originated. Years ago he had given much time to the organizing of lodges. On his conversion he publicly confessed that he now had something better than lodgery, and showed his pastor an armful of rituals which he once enjoyed, but were now exchanged for the Word of the true God.

In the afternoon after a season of earnest prayer, Prof. C. M. Lowe spoke on the work of the N. C. A. at the South, showing its importance, its rapid and promising growth, and urging a hearty co-operation of all Christian people in the effort to deliver the colored churches from the members of the lodge.

Mr. W. L. Eulow of the Senior Class, Wheaton, spoke on the Sons of Veterans, making a forcible argument against this order because of its principle of self-perpetuation by a kind of hereditary clause; because it is keeping up a barbarous war spirit, and fans the flame of antagonism between sections of our own country, which should long since have been put out; because it taught a false idea of patriotism; because it trained for more objectionable orders; and because it required extra-judical oaths which God condemned.

The Secretary, Mr. Edgar Wylie, conducted a Bible reading on the Rejection of Christ by the Masonic order, which started a discussion in which there was quite general participation.

In the evening Rev. R. Menk, pastor of the United Evangelical church in Turner made an address in German on the way the lodge deals with the revealed will of God. He spoke eloquently, and many in the audience listened eagerly to their fatherland tongue. Pres. C. A. Blanchard followed in a most earnest appeal for Christianity, showing from the incompatibility of the lodge and the prayer-meeting that secretism should be opposed.

The officers elected were: Rev. A. Thomson, president; John Sutcliffe and Rev. Mr. Irion, vice-presidents; J. N. Bedford, secretary; B. Loveless, treasurer; and twelve township secretaries.

AMONG THE HILLS OF SOUTHEASTERN OHIO.

Near MOUNTVILLE, Morgan Co., O., Jan. 26, 1888.

DEAR CYNOSURE:—I am down here among the hills at the home of Bro. Jerome Moody. On every side of where I write the hills stretch up toward the sky until they appear like young mountains. They seem the larger to one accustomed to the level prairies of the West. While they would not seem desirable to me for cultivation, yet there is a grandeur about them that cannot fail to attract those who love the picturesque. Since my last writing I did some work for our cause at Cedarville and spent some time at Columbus where I had the pleasure of attending special meetings conducted by State Secretary and Treasurer Rev. C. W. Hiatt. Owing to a number of hindrances these meetings were not as largely attended as some he has held, but interest and attendance was increasing when I was compelled to leave. Some ten had confessed Christ, and there seemed to be a general looking to God for the outpouring of his Spirit.

Leaving wife and home on Monday morning, three hours' ride found me sixty-five miles south at Corning, a place of about two thousand inhabitants whose chief industries seem to be mining coal and drinking liquor. Having to wait a few hours for a train to this place I made inquiries and looked about. I found there were twelve saloons, nine lodges, three churches, three law offices, and the number of undertakers I did not learn, but concluded their business would prosper well. Pigs and half-dressed, and half-starved children ran together in the streets. It was not an uncommon sight to see a mother leading her child as she went to the saloon for a drink. The pastors of the two Protestant churches [Baptist and Methodist] were away. I did not take time to look up the priest.

Coming to this place I received a cordial welcome at Bro. Moody's and found he had made a number of appointments. He has since assisted what he could. My first address was given Tuesday evening in Bishopville, the town where Bro. M. was made a Mason and where he served the lodge for ten years, about seven of them as junior and senior deacon. The place of meeting was unfortunate. It was an old church built by the Wesleyans years ago. It has become quite dilapidated. There were three women and some twenty-five men young and old, who shivered around the stove with their overcoats on while I proceeded to unravel the mysteries of one of the last resorts of the devil to catch men's souls and fit them for their grand lodge, which they claim is above. All seemed interested, asked questions, and expressed a desire to know more concerning this matter. No Masons appeared. Bro. M. followed my remarks, testifying to the correctness of what I had said. The craft are very bitter against him and of course defame him in all possible ways, but he is looking for the "recompense of his reward," not in this world.

Last night we found our way over the hills, through the woods to a neat little church owned by the Free Methodists, of which church Bro. M. is a member. The building has recently been erected at a cost of eight hundred and fifty dollars. A little man by the name of Wade came down here, held meetings, and was the means, under God, of its erection. Rain fell and froze yesterday making the hills very icy. Notwithstanding all the impediments when we reached the church we found quite a congregation of the "pilgrims" as they are called. In fact I did not know where they all could come from,

for people are not very thick down this way. I never spoke to a more appreciative audience. After Bro. M. had followed me with some very appropriate remarks he thought he could raise a collection, but did not succeed very well. Money evidently is a poor crop in this region.

Though deprived of many of the advantages and privileges of modern civilization I think the people generally here are trying to serve God and get through to glory. Sickness is very rare. I am told the doctor barely makes enough to pay his board bill. I have taken a few subscriptions to our paper and expect more at Mountville, where I speak to-night and to-morrow night. Partial arrangements have been made for a lecture for Wrightsville for Saturday evening. Should this fail, I expect to spend Sabbath and the first of next week with the Friends at Chester Hill. From thence probably to Athens Co. I trust the friends throughout the State will improve the winter days in pushing the work. Much can be done by circulating tracts and talking with your neighbors and friends.

W. B. STODDARD.

—The Friends have had a mission station in Constatinople since 1881, when a young Armenian, who had been educated in England, began work. In 1883 a meeting was organized, with twenty men and women enrolled as members. Property was purchased for the mission in 1884 in Stamboul, at a cost of $8,000, and a dispensary was established, to which Moslems as well as Armenians resort. The Friends also have an industrial school at Bahjijig, sixty miles from Constantinople, with thirty scholars. The mission, as a Friend writes us, is carried on in entire harmony with the work of the American Board. The Friends have been very careful, he writes, not to open a mission "to feed on the converts of the noble American Board."

CORRESPONDENCE.

ANOTHER WORD TO THE IOWA LODGE CHAMPION.

MR. EVANS AND THE SUPERVISOR MUST COME TO AN UNDERSTANDING.

DEAR CYNOSURE:—After listening to Mr. Evans's address, which I reviewed in my last letter, I went to Jasper county. But before bidding adieu to Mr. Evans, I want to tell you what he said as an Odd-fellow about the secrets of Odd-fellowship.

"The secrets of Odd-fellowship are our own," he said proudly. And, then, seemingly with a malicious desire to hurt the feelings of that numerous class of persons who have come to the knowledge of these secrets, without being frightened with chains and skeletons and lances, he compared them to "sneak thieves."

I did not suppose that Bro. Evans was ignorant of the fact that Odd-fellowship has been revealed. But while I had no doubt but what he knew that the secrets of the order were out, I was not quite prepared to have him virtually admit the fact, and manifest his spleen by railing on those who had come to the knowledge of what he, as an Odd-fellow, was pleased to term "our secrets."

Now, if it were an innocent pastime, I, for one, would have no objection to his diversion of making faces and calling names, even though it might not seem to me to be the most fitting occupation for a minister of the Gospel. But, however I might feel disposed to indulge Bro. Evans in what seemed so agreeable to his tastes, on the ground that it was perfectly harmless to me, the fact that this, like the religious part of his discourse that I reviewed in my last letter, is sophistical and deceptive, should be pointed out.

To illustrate my thought on this part of Mr. Evans's address, I will relate an incident as given by a gentleman of Floyd county, Iowa, who was one of the county supervisors and a Freemason. It was given to a ministerial friend of mine. The supervisor said: "Masonry is a good enough institution, and I used to take quite an interest in it."

"But," he added, "it has been *given away* until it is not worth any thing any more."

Then he related how a Mason came to him in his journey who had fallen among thieves, who had slyly stripped him of his pocketbook, and left him without the means to prosecute his journey. He made himself known to the supervisor by the sly art, that only Masons are supposed to know, and asked for a loan of ten dollars. He gave his name, and the name, number and location of his lodge. The supervisor loaned him ten dollars, and when he went to lodge he put in his claim against the traveling brother. His lodge sent the account to the lodge to which the traveling Mason said he belonged, to be collected and returned to the lodge of the lender. The innocent supervisor anticipated the pleasure of, at no distant day, checking out from the treasury of his own lodge, the money that he had loaned to a worthy and distressed brother. Judge, then, of his chagrin when, instead of the ten dollars, word was returned that no such man belonged to that lodge, or ever had.

Three times this game was played upon the supervisor. Each time he was increasingly careful to test the applicant by all the rules known to the mystic art; and each time the word came back, "No such man belongs to this lodge or ever has."

"I used to take an interest in Masonry," the supervisor repeated; "but it has been *given away* until it is not worth any thing any more."

Given away! Yes, that is the word, GIVEN *away*. To accept a gift is one thing, and to practice the art of a sneak thief is another thing; is it not, Bro. Evans? Really, my dear sir, have you practiced sophistry until you cannot vent your spleen in a little bit of railing without charging those who have simply received the secrets of Odd-fellowship when they have been given away, with being sneak thieves, because they know how you teach moral lessons in the lodge?

But enough of this irony, dear reader, you see that Mr. Evans missed his way when he taught the self-righteousness of Odd-fellowship as a substitute for the righteousness that the truly penitent sinner receives through faith in our Lord Jesus Christ. Dr. Evans knows, full well, that he should be teaching the people, "except your righteousness exceed the righteousness" of the Freemasons and Odd-fellows, "ye shall in no case enter into the kingdom of heaven." And he knows that he ought not to call those honest people thieves, who have innocently received the secrets of Odd-fellowship when they have been "given away." I say "knows," for I hope he has not practiced the false worship of the lodge until he has lost the power to discern truth.

Pitiable, indeed, is the condition of that man who has practiced the lodge worships until he has come so completely under the mesmeric power of Satan that he can see no difference between the word paintings of love in Odd-fellowship, and the love of God that is really shed abroad in the heart of the humble penitent, who has believed in Jesus Christ, and received the gift of the Holy Ghost, according to his promise. But if a D. D. should be beguiled into the lodge, and should practice its false worships until he became so completely under the mesmeric power of Satan that the lodge counterfeits of religion seemed to him as good as the true grace of our Lord Jesus Christ, so that he would say to those who are seeking to climb up to heaven by the way of the lodge instead of by Christ, "All the angels of God cannot keep you out of heaven," it would not be strange, after becoming so spiritually opaque, if he should commit the little blunder of supposing that those who have received the secrets of Odd-fellowship, when they were given away, are thieves. And, of course, when a man's understanding is darkened until he really thinks that those who innocently receive what has been given away are thieves, it is a relief to his mind to say so.

But the saddest part of it all is, that those young men that Mr. Evans encourages to attempt to climb up to heaven by Odd-fellowship instead of plainly telling them that Odd-fellowship is a delusion and a snare, and that Christ is the one only way to God and heaven,—these must, if in their blindness they seek heaven by the way of Odd-fellowship instead of by Christ, hear the Master say, "He that climbeth up some other way, the same is a thief and a robber."

Oh, my dear brother, how can you descend from the position of a minister of Jesus Christ and his glorious Gospel to a teacher of Odd-fellowship? How can you substitute its mockeries for the glorious Gospel of Christ, and thus aid Satan to delude and destroy the souls of men? C. F. HAWLEY.

NOTES OF THE NEW YORK AND BROOKLYN CHURCHES.

BROOKLYN, Jan. 24, 1888.

On Sabbath evening I preached in the Dutch Reformed church on Claremont Ave., Rev. William D. Perry, pastor. This congregation was organized in 1852. They have a large church gallery on three sides. National Reform was well received. I preach three times every Sabbath, morning and afternoon supplying Rev. Carson's pulpit. Paul "made tents" that he might preach the Gospel without being chargeable to the people. We do this that we may preach the mediatorial dominion of Christ over the nations in the pulpits of this city, and not burden the over-drained treasury of the National Reform Association. The Brooklyn *Daily Times* gave a good paragraph to our movement last Friday. We took an article on this reform up to the editor of the New York *Observer*. The editor would have nothing to do with this *impracticable* prohibition. They were dead set against that. He believed in working for what is practicable, high license and tax. Nevertheless, he took the paper under consideration.

Monday noon I attended the Presbyterian Ministers' meeting in Dr. Crosby's church. Dr. Crafts read an essay on "How to get the Bible studied." He supposed not one family in ten had family worship among professors. While there is much studying about the Bible, there is not a great deal of accurate knowledge of the contents of the book. He suggested systematic study, reading the Bible in course clear through, committing the Catechism, etc. Especially he urged bringing Sabbath-school children into the public service. When the gallery is filled with children the minister will be sure to adapt the service to them. Dr. Worrell said, "Before Gibbons became Cardinal he wrote to the Pope telling of their success in America. Says he, 'We can manage every class here except the Scotch and Irish Presbyterians, who have committed a little book they call the Shorter Catechism. We can do nothing with them, they are lost.' Let us hold on to the Catechism." Dr. Hall said, "The most pleasant duty in the church which he served was to review the lesson with the Sabbath-school. He went from class to class asking them questions and hearing their questions. It brings the children near to their pastor." And that is the secret of success.

J. M. FOSTER.

WHY ZION LANGUISHES.

WARE, Mass.

EDITOR CHRISTIAN CYNOSURE:—Inquiries are being made in regard to the "languishing state of Zion," not only in the East, but in all parts of our beloved land, and I wish to notice, briefly as possible, some of the many reasons *why* this state of things exists. Various opinions have been given, some of which I believe to be true, others to be false and ungrounded. I have been told here in Massachusetts that the reason *why* we did not have "old-fashioned revivals" was because the people were more enlightened and had a better and different way of doing business, an easier method of getting people into the church. It does not seem necessary to "renounce the devil with *all* his works" but lock arms and walk right in, "hail fellows well met." That is what the "liberal" United Brethren are trying to do, or at least it is the commission platform. I advise all to keep off from it who do not want to go down, for the vessel is not only a leaky craft but has a traitor's flag hoisted. Beware!

We see, especially here in the East, a great effort to fully unite the church and the world. Separation seems to be out of the question, and in all the sermons I have listened to, by the orthodox ministry, I have heard but very slight reference made to this all-important point—"separation from the world." In my view there is no plainer command in the Bible than to be separate from the world.

Yet this seems to be an impossibility with the present state of society respecting the numerous secret societies. So many churches court the favor of these orders that they are inseparably connected. A Masonic minister attends church on Sabbath, perhaps attends other religious services during the week, and a meeting in the "lodge room" is frequently interspersed. Who is in that lodge room? Not only infidels, atheists, deists, Jews, Arabs, but, in fact, murderers, robbers, liars and thieves. A minister of our Lord Jesus Christ is there, too, to take upon himself the same horrid oaths that the others have taken. Then talk of *his preaching Christ* to such a class! He might as well talk to so many Egyptian mummies. They say, and truthfully, too, he is no better than I am. He does the same things in the lodge room that I do; then why say he is better than I am? That minister's influence for leading souls to Christ, and getting them thoroughly converted to God, is lost. He may get people to join the church, but they are not "living epistles, read and known of all men," but are dead weights, standing in the way of sinners, and hedging up the real way to salvation. A Mason of high standing in Pennsylvania said to me, "If such ministers are Christians, then I am," yet (with an oath), "they are a set of hypocrites."

Can we wonder why Zion languishes, with such men as leaders? It is a necessity, for it would be out of God's order and plan to save souls while they cling to "idol worship," and "regard iniquity in their hearts." "If I regard iniquity in my heart the Lord will not hear me." Psalm 66: 18.

Repentance toward God and faith in our Lord

Jesus Christ, seeking forgiveness of our sins, is necessary for our salvation. The majority who profess conversion under such labors, partake too much of of this unholy influence. They are ready for the theater, horserace, and the ball room. They are ready to say, as one said to me not long since, "I was brought up that way." Talk to such about faith in prayer, and they seem astonished. Truly, it can be said here in New England that the "Amen corner has died out." Not a vestige is left. If a hearty amen, or glory to God, should be heard it would be like a bomb thrown in their midst.

Another evil, yet not the least, is the manner in which the Gospel is supported. Church fairs, festivals, crazy tea parties, grab bags, sales rooms, fish ponds, and other things, too numerous to mention, are resorted to in order that the preacher may be supported. This, too, is an abomination in the sight of the Lord, and a great hindrance to the work of the church. People pay their taxes or grocery bills without any such parade. Then why is it necessary to resort to such measures to support the Gospel? I think there is no need of such a course if people would deal as honestly with the cause of Christ as they do in worldly matters; no such wicked, unchristian measures would be resorted to. It truly is lowering our standard as Christians. If a church member wants an extra ornament to adorn their person, they have no trouble to find a way to purchase it, but let there be a call for an extra dollar for the cause of Christ and the church, see how quick excuses will come; and then some of the above methods come into requisition. Why not deal as honestly and uprightly with God, as you do with your fellow men? This, too, has a powerful influence, and Zion must languish under such administration.

By the help of the blessed Jesus I intend to keep out of this union with Satan, and stand aloof from all such entanglements and devices of the enemy. I wish to stand alone with Jesus, willing to be persecuted for righteousness' sake, realizing that in order to be his disciple, I must leave all and follow him. It is not wealth and numbers, but hearts filled with love to God, a church, pure, consecrated to the work of the Lord and faithful in labor for the salvation of the yet unsaved. Then Zion will flourish, and scores, yea, hundreds and thousands, will be saved and added to the church. MRS. L. M. HOYT.

TO NEW ORLEANS FROM KANSAS CITY.

A VERY CHEAP RATE.

1310 East Thirteenth Street,
KANSAS CITY, MO., Jan. 24, 1888.

EDITOR CHRISTIAN CYNOSURE:—Enclosed you will find an excursion bill which will be of value to many who may desire to attend the New Orleans convention. The nearest point to New Orleans to which this excursion will take us is Hammond, Louisiana, fifty-three miles from New Orleans, and the round trip rate from Hammond to New Orleans is $1.65, making the entire round trip from Kansas City only $18 50. The General Passenger Agent informs me that if tickets are purchased on the 7th of February, they can be used at any date thereafter, i. e., of course, within the prescribed time of the ticket, or it may mean only as late as the last date of the excursion Feb. 21, but in any case good for any one wishing to attend the convention on the 17th of February. Any persons who may desire to avail themselves of this reduced rate, if they will send me $16 85 I will purchase the tickets and retain them for them until they wish to use them, or could mail the tickets to those purchasing.

That you may be able to state to your subscribers that parties would be safe in sending money, as I am not well known in the West (since I have only been West two weeks) I, would give Rev. M. A. Gault or Rev. J. S. T. Milligan as references, or any Covenanter minister, and my position is that of General Secretary of Home Missions in the West for the Reformed Presbyterian church.

Hoping that these liberal railroad rates will induce many to go, I am yours respectfully,

J. MILLIGAN WYLIE.

PITH AND POINT.

TEN LECTURERS TO ONE NEEDED—TRUE! TRUE!! TRUE!!!

You are making a grand paper. Every number seems to be better than the other. I expect to spend a few days with Elder Smith and plan for future work. Times seem to be growing worse out this way. The G. A. R and the G. T 's are booming in Iowa. We need ten lecturers in the field for every one.—M. A. GAULT.

KNOW YE THE SIGNS OF THE TIMES?

I believe it is impossible for any thoughtful man to consider the condition of Europe at this present moment without alarm. Nations beating plowshares into swords, and their pruning-hooks into spears, and war—terrible war in the near future, the one thought of all; while, besides the foes that threaten each nation from without, the grinning skeleton of socialistic secret societies from within makes the future to thoughtful men simply appalling. Nor can we hope that the reaction of the coming conflict will not be felt here Surely it is a time to keep our lamps burning, for the Lord may be at hand. —A. THOMSON, *Pastor Cong'l Church, Bartlett, Ill.*

ORGANIZING AGAINST LODGERY.

I understand your paper is, under the power of God, taking strong grounds against Masonry and secret orders of all kinds, but especially the head of all secretism, Freemasonry. I want a sample copy of your paper with a view of taking it and enlarging its circulation if it is what I hope it is. Have you any definite plan for open organization to meet this foe of God and man, called Freemasonry. If so please send the plans or constitution if one exists. My firm belief is that more souls are going on the broad road to ruin through the blinding influence of this unchristian institution than any other one means.—IRA D. KELLOGG.

GOOD WORDS FOR THE SOUTHERN FUND.

We sympathize with the effort of the N. C. A. to put one thousand *Cynosures* in the families of the colored pastors of the South, and manifest it by enclosing in this an express order of $6 50, with prayer that it may bring forth abundant fruit.—W. H. G.

Two dollars is to send the *Cynosure* to the South. It is but a little towards the thousand. I wish it was much more. May the Lord bless it to the good of many. I wish every family would take the *Cynosure*. I send ours and give to many far and near. The Lord bless the editors. —MRS P. B. SHAW.

A WORK OF FAITH.

A lady says she has subscribed for the *Cynosure* from the first number to the present, has solicited her neighbors, and three are now and have been many years subscribers. Some, like seed sown on stony ground and among thorns, have taken the *Cynosure* awhile, then stopped; and some like the first son that told his father "I will not," afterwards repented and took it. I have walked many miles to canvass for the paper, have entertained students sent out to canvass for it, have thrown *Cynosures* into carriages, and asked strangers while in their carriage if they would accept of a paper. Many times they received them thankfully. Where there were to be open-air public speeches, I would scatter tracts and papers before the audience assembled. While on the cars I took papers with me, and as I had opportunity gave to some one or left them in the car. "In the morning sow thy seed, and in the evening withhold not thine hand, for thou knowest not whether shall prosper, either this or that, or whether both shall be alike good "—Eccles. 11 6. "For there is no restraint to the Lord, to save by many or by few."—1 Samuel 14 6. "Lord, it is nothing with thee to help, whether with many, or with them that have no power."—2 Chron. 14 11.—MRS. S. B. ALLEN.

BIBLE LESSON.

STUDIES IN THE NEW TESTAMENT.

LESSON VII.—Feb. 12.—Jesus and the Little Ones.—Matt. 18: 1-14.

GOLDEN TEXT.--But Jesus said, Suffer little children, and forbid them not to come unto me; for of such is the kingdom of heaven.—Matt. 19: 14.

[*Open the Bible and read the lesson.*]

[From Peloubet's Notes.]

"Who (then) is the greatest in the kingdom of heaven?" Their question was not, What elements of character make true greatness? who of us *is* greatest? but, Who of us shall occupy the highest place in your coming kingdom?—*Abbott*. They had as yet no other notion of the kingdom that was shortly to appear than that it would be a temporal one; that their Master was to become a powerful prince, with places, honors, wealth, at his command.—*Hanna*. This question grew out of the imperfection of their character, and a misunderstanding of the nature of the kingdom of heaven. The same spirit has wrought unnumbered evils in the church and in the world.—*P.*

Jesus does not give them the answer they expected, pointing out the great ones, but lays down the principles of greatness in his kingdom: If any man desire to be first, the same shall be last of all, and servant of all, simply because the desire to be first, self seeking, is exactly opposite to the spirit which is the law of Christ's kingdom, the spirit of love, of self-denial, of helpfulness of others, of humility. Therefore, the more any one has of the desire to be first, the less he has of Christ's kingdom. So that the desire to be first makes him last by the very nature of things. Despotism, self-seeking, ambition, ever make a man a slave, a servant of all. He is a slave to his ambition, to the whims and opinions of other people, to circumstances.—*P.*

Distinguish between the strong desire to improve, to have large usefulness, to grow in holiness and love, and the desire to have more honor and power than others. *Aut Cæsar aut nullus* "to be first or nothing," leads to crimes and wars. It was Milton's Satan who said. "Better to reign in hell than serve in heaven." "How like a mounting devil in the heart rules the unreined ambition." But Paul's desire was divine, when he "pressed toward the mark for the prize of the high calling of God in Christ Jesus" (Phil. 3:13, 14).—*P.*

"Except ye be converted." The Greek student should observe that the tense here is not the future, but the aorist, and represents neither an act completed in the past time—*i. e.*, it is not equivalent to, Except ye had been converted—nor one to be effected in the future, Except ye shall be converted, but one past and continuing, Except ye be continually turned back from this spirit of self-seeking, and continually take on the spirit of a little child.—*Abbott*.

"And become as little children:" not sinless, for no children are sinless. They all need to be saved from being lost, as we see a little further on (vers. 11, 14). And if none but the sinless could enter the kingdom of heaven, that kingdom on earth would be empty. The meaning is, You must have those qualities which are characteristic of childhood, which make the ideal childhood. As Dr. Robinson puts it, "What you would have your child be to you, that be yourself to God." These qualities are: 1. humility; 2. freedom from ambition, rivalry, or jealousy; 3. tender and gracious affection; 4. perfect trust; 5. obedience; 6. a teachable spirit; 7. unworldliness; 8. indifference to the distinctions of rank and wealth.—*P.*

"Whosoever therefore shall humble himself (so as to be) as this little child." Humility is not thinking meanly of one's self, but being willing, even with great powers, to take a lowly office and perform seemingly menial and insignificant and not honored service. The first is not characteristic of childhood, the latter is. Christ's own example is the best interpretation of his teaching (John 13:3-5; 12:15; Phil. 2:5-8).—*Abbott*.

At this juncture John remembers a recent occurrence, and relates it for Jesus's approval. Probably during their recent tour of Galilee, two and two (Matt. 10:1; Mark 6:7, 30), they had met a stranger casting out devils in Jesus's name, and they forbade him because he did not follow them. The point was: (1) Here was a man doing the work of a disciple in the kingdom, and yet he had not enough of the Christlike spirit to follow Jesus, and especially his chosen twelve. How could that be consistent with what Jesus had been saying? (2) John himself not only would receive Jesus, but he would refuse to receive any who would not openly follow Jesus.

Offending the Little Ones. Our Lord does not mean vexing them, making them angry, or ill-using them; but tempting or leading them into evil. The "little ones" are the more ignorant and simple minded, ready to believe and do what others tell them. In school, this temptation is to idleness, to extravagance, and the breach of school regulations. It comes through example, reproaches, and laughter. That boy has gone a good ways in the devil's service who will dare to influence another against his father and mother.—*Dr. Arnold's Rugby School Sermons*. There are many other ways, such as tempting to lie, to drink intoxicating drinks, suggesting religious doubts, breaking down religious habits, sneering at strictness of Sabbath-keeping and obedience to parents.

"But woe unto that man by whom the offence cometh:" who is guilty of this most awful of sins—the leading of others into sin. He that sins himself is weak, but he that leads others into sin is devilish. It is a fiend's business.

"Hand," the temptation to do what is wrong,—forgery, stealing, murder. "Foot." going into forbidden ways. "Halt," or lame from the loss of a foot. "Maimed," from the loss of a hand. "Eye," coveting, lusting. Hand, foot, and eye are the most valuable of our members, and often used proverbially to denote anything peculiarly dear and valuable; the dearest objects of our desires, the honors, possessions, or enjoyments we most prize.—*Clark*.

"Cast into (the) everlasting fire," that prepared for the devil and his angels (Matt. 25:41). Fire is the symbol of the most terrible torment; and nothing can put it out. The consequences of sin are eternal.

"In heaven their angels," their angels in heaven, who are their ministering spirits (Heb. 1:14). In the Old Testament angels are represented as guardians of God's people and nations (Ps. 34:7; Dan. 10:13, 20, 21); in the New, they are more particularly represented as guardians of individual believers. Our Saviour only reveals here the general fact that his followers have their angels who are their attendants and guardians.—*G. W. Clark*.

'Do always behold the face of my Father," *i. e.*, children are under the care of the highest order of angels, of those that stand continually in the presence of God and have most direct and immediate access to him.—*Cook*.

Some have strongly felt the objection to the Gospel, that it is not probable that the Son of the infinite God would leave all the measureless stars without redemption and come to this little world, which is but a mote in the sunbeam compared with other worlds, and here become man and die for us, the almost invisible atoms in this obscure corner of the universe. But here the enigma is solved. Wherever the lost are, there he must go for them. The hearts of all the family go after the lost one.—*P.*

"It is not the will of your Father.... that one of these little ones should perish;" these little ones, as above, weak, humble believers. God will not that a single one of them should perish—reach the final state of the lost. "Little ones" cannot refer to all mankind; here, as throughout, it includes children. It warrants the belief that children, dying in childhood, are all saved. The parable shows that it cannot be on the ground of their innocence, but because the Son of man came to save them.—*Rev. Com.* But it is also true that Jesus came to save all the lost; seeks to save them. God has done everything for their salvation which wisdom and love can do. And those who are lost are lost because they refuse to be saved. They will not come to Jesus. They resist every effort divine love can make to redeem them.—*P.*

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THE CHURCHES VS. LODGERY.

The following denominations are committed by vote of their legislative assemblies or by constitution to a separation from secret lodge worship:

Adventists (Seventh-day.)

Baptists—Primitive, Seventh-day and Scandinavian.

Brethren (Dunkers or German Baptists.)

Christian Reformed Church.

Church of God (Northern Indiana Eldership.)

Congregational—The State Associations of Illinois and Iowa have adopted resolutions against the lodge.

Disciples (in part.)

Friends.

Lutherans—Norwegian, Danish, Swedish and Synodical Conferences.

Mennonites.

Methodists—Free and Wesleyan.

Methodist Protestant (Minnesota Conference.)

Moravians.

Plymouth Brethren.

Presbyterian—Associate, Reformed and United.

Reformed Church (Holland Branch.)

United Brethren in Christ.

Individual churches in some of these denominations should be excepted, in part of them even a considerable portion.

The following local churches have, as a pledge to disfellowship and oppose lodge worship, given their names to the following list as

THE ASSOCIATED CHURCHES OF CHRIST.

New Ruhamah Cong. Hamilton, Miss.
Pleasant Ridge Cong. Sandford Co Ala.
New Hope Methodist, Lowndes Co., Miss
Congregational, College Springs, Iowa.
College Church of Christ, Wheaton, Ill.
First Congregational, Leland, Mich.
Sugar Grove Church, Green county, Pa.
Military Chapel, M. E., Lowndes county, Miss.
Hopewell Missionary Baptist, Lowndes Co., Miss.
Cedar Grove Miss. Baptist, Lowndes Co., Miss.
Simon's Chapel, M. E., Lowndes Co., Miss.
Pleasant Ridge Miss. Baptist, Lowndes Co., Miss.
Brownlee Church, Caledonia, Miss.
Salem Church, Lowndes Co., Miss.
West Preston Baptist Church, Wayne Co., Pa.

OTHER LOCAL CHURCHES

adopting the same principle are—

Baptist churches: N. Abington, Pa.; Menomonie, Mondovi, Waubeck and Spring Prairie, Wis.; Wheaton, Ill.; Perry, N. Y.; Spring Creek, near Burlington, Iowa; Lima, Ind.; Constableville, N. Y. The "Good Will Asscoiton" of Mobile, Ala., comprising some twenty-five colored Baptist churches; Bridgewater Baptist Association, Pa.; Old Tebo Baptist, near Leesville, Henry Co., Mo.; Hoopeston, Ill; Esmen, Ill.; Strykersville, N. Y.

Congregational churches: 1st of Oberlin, O.; Tonica, Crystal Lake, Union and Big Woods, Ill.; Solsbury, Ind.; Congregational Methodist Maplewood, Mass.

Independent churches in Lowell, Countryman school house near Lindenwood, Marengo and Streator, Ill.; Berea and Camp Nelson, Ky; Ustick, Ill.; Clarksburg, Kansas; State Association of Ministers and Churches of Christ in Kentucky.

TOBACCO DOCTORS.

BY J. W. HODGE, M. D.

Perhaps one of the most shameful and pernicious exhibitions of modern inconsistency is furnished by the medical man who is addicted to the use of tobacco. That any human being should, with "unblushing effrontery," set himself up as an apostle of the healing art, while, at the same time, by depraved indulgences and sensual gratifications, he is habitually violating the natural laws of life and health, and setting a vicious example before a world looking to him as an exponent of physiological law, is sad evidence of professional depravity. Moreover, that such baneful incongruity between the profession and practice of the physician should be regarded generally with such unaccountable *nonchalance* as to be tamely tolerated by the lay public, while it merits their most indignant censure and should provoke from them the most trenchant castigation, reminds the philanthropist that this filthy habit is one of the phases of idolatry which as yet remains uncriminated by public sentiment. That the tobacco pest is one of the most grievous scourges of modern civilization no fairminded person in the exercise of common intelligence will attempt to deny.

The illustrious surgeon, Prof. Higginbottom, of Nottingham, England, said: "Tobacco has no redeeming property whatever, and *it is a main cause of ruining our young men*, and rendering useless the best efforts of ministers of the gospel. The proverbial drunkenness of our country can only be remedied by laying the axe at the root of its superinducing cause—the thirst-creating power of tobacco-smoking."

A. L. Gibbon, M. D., medical director of the Naval Academy at Annapolis, writes: "Tobacco-smoking creates a thirst for alcoholic stimulants; by its depressing and disturbing effects on the nerve centres, it determines functional diease of the heart, impairs vision, blunts the memory, and prevents mental application."

John Lizars, late Professor of Surgery in the Royal College of Surgeons of Edinburgh, wrote: "Tobacco-smoking creates ulcers on the lips, tongue and tonsils; it produces vertigo, vomiting, dyspepsia, piles, diseased liver, congestion of the brain, apoplexy, palsy, loss of memory, insanity, blindness, deafness, and functional disease of the heart."

Prof. Solly, senior operating surgeon at St. Thomas' Hospital, writes: "*I know of no single vice which does so much harm as tobacco-smoking. It is a snare and a delusion.*"

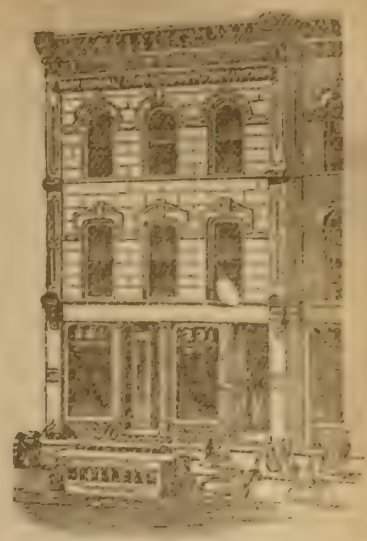
In the annual report of the Pennsylvania Hospital for the Insane, published in 1876, seventeen cases of insanity are attributed to the use of tobacco.

An eminent London physician states that a large percentage of the cases of night-deaths—deaths occurring suddenly during sleep—which came under his observation, occurred in men addicted to tobacco-smoking; and in whom, he says, death was probably induced by cardiac cessation, from the paralyzing effect of tobacco upon the nerve centres.

Quotations of this tenor from the most eminent medical authorities on both sides of the Atlantic might be multiplied almost *ad infinitum*. In view, then, of these appalling statements coming from the most undoubted sources of authority should not the parents and citizens of every enlightened community awake to a just appreciation of the magnitude of this evil; and forthwith avail themselves of their rightful authority to prevent the perpetuation of such a vicious habit, by *strenuously insisting, at all hazards*, upon the observance of right moral and right physical habits, *especially* on the part of those who "set themselves up" as teachers of youth and guardians of the public health? In this way only can the dispersion of these baleful narcotic mists and deadly vapors from the face of society be effected.

The frightful extent to which this pernicious practice prevails at the present time is unprecedented by anything to be found in the annals of recorded time. Tobacco greets us at every corner. Puppies in the guise of officers and disguise of gentlemen, puff their foul impertinence into ladies' faces. It is scarcely possible to travel in any public conveyance without encountering the rudeness and boorishness of smokers, who have become so demoralized by their filthy habit as to ignore the proprieties of social life. As you pass along the crowded thoroughfares of our large cities, you are compelled to inhale the nauseating fumes from cigars and pipes, with the disgusting reflection that you are taking in the foul effluvia from decayed teeth, filthy mouths and diseased lungs. Here, in one great tobacco-brotherhood, united by the strongest narcotic ties, may be found scavengers, *doctors*, bootblacks, blackguards, and blacklegs, all champing spitting and puffing in mutual narcotic sympathy—all breathing narcotic incense to the same licentious god.

Tobacco-smoke when drawn into the mouth absorbs the putrid emanations which it finds there and diffuses them in the atmosphere; and, moreover, data have recently been furnished by eminent pathologists, which, if they do not warrant a *positive conclusion*, they at least establish a *strong probability* in favor of the communicability of certain forms of malignant ulceration of the mouth, and respiratory passages, by inhaling the smoke from a diseased person. Is it not an appalling reflection to think that these pestilential vapors which are ever an abomination to the lovers of pure air and on whose lethal wings are borne at times the malignant germs of disease and death, should thus prevade the common atmosphere to which, in its native purity, all living creatures have an indefeasible right?—*American Reformer.*



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The Christian Cynosure.

EDITORS.

J. BLANCHARD. HENRY L. KELLOGG.

CHICAGO, THURSDAY, FEBRUARY 2, 1888.

THE NEW ORLEANS CONVENTION FEBRUARY 17 TO 20, 1888.

THE THOUSAND COLORED PASTORS.

SHALL THEY HAVE THEIR PAPER?

Week by week generous friends of the colored race answer, YES. The fund for this purpose reaches $611.-04, as reported on page 13, and cheering letters show the enthusiasm in this enterprise of all who realize the nature of secretism. Every letter from the South justifies our efforts, and approves the judgment that no expenditure of an equal sum will bring so great returns.

The $900 contributed for this purpose in the two years and a half after June, 1885, placed the *Cynosure* in the hands of huudreds of colored pastors, but few of whom could have paid for it themselves. Note the grand results which have followed, chiefly because of this work:

1. The Louisiana Baptist State Convention, representing 70,000 church members, has voted against the lodge.

2. The Texas Baptists will probably take the same stand at their next meeting.

3. The Methodist Episcopal church in Texas is nearly ready for like action.

4. So are the Arkansas Baptists, a prominent Association having already so voted.

5. The same churches in western Tennessee are coming out against secretism.

6. So in Alabama the Good-will Association is standing against the orders.

7. The Congregational churches all through the South are opposing the lodge, encouraged by the American Missionary Association.

8. Two schools for higher instruction have been organized within a year which maintain this principle, while nearly every institution for the education of the Negro is open for instruction of the students on the dangers of the lodge.

9. Christians at the North should hasten this work with all zeal, because the reflex influence upon their churches will soon be powerfully felt.

The *Cynosure* has proved the best agency in accomplishing this work in the South. A fund to send a thousand copies to as many colored pastors is being raised. Dear reader, has not the Lord given you means to help it on?

POPERY AND MASONRY.

Some of our friends, readers of the *Cynosure*, on reading the new book on the thirty-three degrees of Scotch Rite Masonry are puzzled to find that the rite which rules the Masonry of the world was made by Jesuits and Jews. How can it be, since war to knife now exists between the papacy and the lodge?

The answer is this: In 1773 Pope Clement XIV. entirely suppressed the order of Jesuits throughout the world; because the Society of Jesus seized and executed the substance of the power of the church while the pope only had the semblance. That quarrel is now healed and the two are one.

So it will be with popery and Masonry, which are one in nature and will be one in policy and in fact. But let us rejoice that their present battle is opening the eyes of thousands to the nature of both. The following specimen is from the *Catholic Review* of recent date:

"Some of the Masonic sects in Europe approach diabolism in their hatred of the Catholic church and in the activity and ingenuity of their propaganda against the church. They have declared a war to the knife against it, or, to be more in keeping with their teaching and practice, a war to the dagger and the poison-bowl, their favorite weapons. They manifest a fiendish greed for the apostolate of wickedness, and leave no stone unturned, no infamous device unexhausted, that may tell against the church and draw souls away from her. They are more encouraged in this warfare because it appeals to the worst passions of men, and because it is sanctioned, if not actually directed, by a government which is Masonic to the core."

It is true, Masons hate and oppose the Romish church for two reasons: because the church hates them, and also because the lodge hates Christ and refuses to worship him. But enlightened Christians do not hate the "Holy Catholic Church," but the secret order of Jesuits, which manufactured the ruling rite of Masonry, and which now runs the Romish church. We should always remember that the Holy Catholic Church existed fifteen solid centuries and almost a half before there were any Jesuites. Nor should the words of Lafayette be forgotten, who said, If the American Constitution falls, it will fall by these same Jesuits, who since 1540 are the head secret order of the world. The "Holy Catholic Church" and the "Roman Catholic Church" are two organizations that essentially differ.

A LODGE WAKE.

"*Corruptio optimi pessima.*" (The best people corrupted become the vilest.)

A late Worcester (Mass.) paper gives a full account of a Masonic mock funeral in honor of Charles W. Moody, late secretary of Worcester Lodge of Perfection. It was held in the Masonic hall of that city, and attended by 14-degree Masons, Scottish Rite, "leading citizens," public officials, and prominent Masons of other rites. The hall was garnished and beautified with flowers. The chair of the dead secretary, like that of John B. Finch in Miss Willard's memorial services, was draped in mourning purple; with the addition in this case of the "ivy leaf" garland of the heathen god of drunkenness, the jolly god, Bacchus. A tiny coffin was placed in the middle of the hall, loaded with flowers. A semi-heathen Congregationalist pastor, Lovering, "*said prayers for deliverance*," whatever that may mean; and, to astonish gapers and starers, and show the awful superiority and mystery of Masonry, the paper says, "The officers of the lodge marched in procession and took their respective places;" and after the address, Masons and the lodge master performed "*The Commemoration of the Acacia*," which must have made the beholders wonder, as we do, what in the world that was. And mixed and interspersed with this demi-heathen devil worship were sung beautiful hymns—meant for Christ when written, but here sung to Satan, such as: "The Lord is my Shepherd," and half a dozen others. "Incense offering was performed by Rev. J. F. Lovering." And the services were closed with, "Must Jesus bear the Cross alone." The little mimic coffin was then pushed aside, and "a social hour was enjoyed by those present."

If this were an Irish Catholic wake in county Cork, there would be the excuse of general ignorance and long-suffered oppression, superstition and priestcraft, for such a burlesque on Christian civilization and mockery of religion. But, no, it was in New England! *in Worcester, Massachusetts!* And the paper says, "The beauty of the services was commented upon by all, and many words of praise were heard for the committee in charge;" and "The services were so well liked that it is expected they will be reproduced at a later day for the benefit of the whole Masonic fraternity"!!! A "beautiful" funeral to be reproduced, and the parts said and sung over "for the benefit of the whole Masonic fraternity." "Incense" burned; "The Acacia" commemorated, and "prayer said for deliverance" (whether for the dead secretary Moody from purgatory is not explained) by a semi-apostate Congregational pastor! And all this mixed with "Watts's Psalms and Hymns," in the Puritan city of Worcester, by people who have been to New England district schools!

It is no longer wonderful that Mormonism should spring up in New England and take human society back through the centuries to the seraglio, bowstring and bastinado of Constantinople, and the polygamy, despotism and blood-avenging of Salt Lake.

Our readers are requested to notice that this funeral hotch-potch is to be repeated "*for the benefit*" of the whole Masonic fraternity. Now if there are lawyers in Worcester of the stamp of the distinguished and Hon. Judge Merrick, we request merchant S. A. Pratt to consult some of them if such Masonic "*benefits*" are not in the nature of lottery "benefits" and mock auctions,—schemes to get money in the shape of dues and degree-fees, upon the false pretence of funerals, false worships, etc.?

Surely no farrago of false religion in the Tabernacle at Salt Lake, ever exceeded the religious medley in Worcester Masonic Hall. Cannot the good people of Worcester be induced to read "*The Ancient and Accepted Scottish Rite*," now just out?

FASTING AND PRAYER.—An aged brother in New York writes in favor of special prayer with fasting for an especial blessing upon the New Orleans Convention and a signal victory over the enemies of our God. Several days have been suggested, but for convenience, as a time most likely to be remembered, we would name Friday, the 17th, the opening day of the Convention, and urge all whom the Lord's Spirit so moves to observe this day. But if this be not so convenient for some, the 10th, which is a week earlier, can be easily fixed in mind. The time is not so important as the united prayer and strong crying to God of his people. Let us believe God and expect great mercies.

—Secretary Stoddard addressed a fair audience at Shiloh Baptist church, New Orleans, last Thursday evening, and received the thanks of many at the close. A colored Methodist conference is meeting in the city, of which a number of members have been interviewed. All condemned the secret orders, though most had been among the initiated. Bishop Warner promises an opportunity for notice of the Convention to be given, and a statement of its objects.

—In one of the addresses at the county convention at Bartlett, Ill., last week one of the speakers referred to Birmingham, Iowa, as a community where no one could keep on the fence on the lodge question, but must take one side or the other. That is as it should be, and when a respectable number of our communities come up to the same Gospel ground the lodge is gone. Birmingham is a little city among the thousands but out of her borders have come the *Free Press*, the *Psalm-singer* and "In the Coils"—products of which any American town might be proud.

—Many of our readers visit Chicago and wish to see the best features of a great city. An hour or two during such a visit cannot be better employed than in visiting the cyclorama of Jerusalem on Wabash Ave. As a work of art it far surpasses any of the several battle scenes we have seen in this and other cities, while the theme of the immense painting is beyond all comparison more noble. So vivid an idea of Jerusalem during Passover week, when our Lord was crucified, cannot be gained by years of study of books. The painting is one of the great attractions of Chicago.

—Our Boston letter last week told of the efforts of Dr. Justin D. Fulton to arouse that city to the dangers of Catholicism. The excitement was so great over the meetings in Mechanic's Hall that some 60,000 tickets were reported sold at $1 each, a book going with every ticket. A large number of police were present to preserve order, but they had nothing to do. Petitions were largely signed asking Congress to appoint a commission on the strength of the allegations in the new book to investigate the practice of auricular confession, and decide whether it is calculated to pollute the morals of the people and undermine the foundation of our institutions.

—We call especial attention to the reports from all quarters on the condition of the Knights of Labor, as appears in "Lodge Notes" this week. This order has evidently had its day. The workingmen of our cities are being undeceived in regard to the promises of the order, and are falling out of the ranks by thousands. A secret despotism can never secure permanent good to the cause of labor. While workingmen are understanding this fact, because there is a sugar coat of temperance over this poisonous lodge pill, some of our temperance workers, with strange unwisdom, insist on bolstering up this order. W. T. Mills, an aggressive young Prohibitionist, Zimmerman, who has got into a $100-a-month job as organizer, both boast of their connection with the order; while Miss Willard herself seems to forget important facts when the efforts of Powderly for temperance are remembered.

—Bro. Hinman's late visit to Hearne, Texas, is noticed handsomely in the *Southern Guide* of that place. Mentioning the leading points of objection to the lodge made in Bro. Hinman's address, the editor says: "It is useless for us to say, for the benefit of his hearers, that he made these points plain and impressive, for we are free to admit that we have never heard societies so accused, neither have we heard the evidences so clearly and skillfully questioned. To our mind, he proved every indictment. He summoned his witnesses from ecclesiastical and profane history, and called upon the stand the Saviour and Paul, who positively testified in the affirmative, and by their sides he placed the Masons themselves, whose testimony was equally as strong. We can only say he is an able prosecutor, and will hurt no honest man who hears him. We listened with profound interest and saw one side only, he can surely be answered by some men, but not all men."

PERSONAL MENTION.

—Rev. A. J. Chittenden of Wheaton, now in New Orleans with Secretary Stoddard, is being much benefited already by the change of scenery and climate. An entertaining letter from him on New Orleans will appear in our next.

—It is said that ex-Governor Alger, whose liberality with the poor of Detroit has been a theme of praise, owns over 100 square miles of forest land near Alpena, on which there is standing over 500,000,000 feet of pine timber. So he may not yet have come

up to the measure of his duty. His example, however, should stir up many rich men to good works.

—Old John Brown is to be remembered at the Ohio Centennial Exposition at Columbus next summer. One of the attractions will be a department devoted to relics of the hero of Ossawattomie and Harper's Ferry. We should like to see among them the old Masonic monitor which the old man threw away when he renounced the lodge and which his son Owen picked out of the swill barrel.

—The pleasant town of Geneva, some thirty-five miles from this city, is not only rejoicing in one of the most gracious revivals ever known in the place, but is also enduring much affliction from a Democratic politician, liquor advocate and Freemason, who has been serving as mayor, but by his outrageous and revolutionary acts has roused the people to the point of impeaching him. A new election last week places Mr. Henry Warfield, a Prohibitionist, Anti-mason and Quaker in the chair.

Prize-fighting, fanned by the importance given to the brutal business by our daily press, is having quite a rage in all our prominent cities. Condemned by law everywhere, the press with strange inconsistency fosters these exhibitions, and really keeps them alive. Editors should be prosecuted as well as the half-idiotic and generally drunken fellows who engage in them. We are glad to note that the Denver authorities have taken hold of a case in that city, and have found indictments against some 250 persons who attended a fight, some of them prominent politicians in State and county. In addition to the fine imposed by law, let these men forfeit also the confidence of Colorado voters.

OUR DAY, the journal which a million American readers have been anxiously expecting from Joseph Cook, at last appears. It is "a record and review of current reform." With Mr. Cook as editor, and such associates as Miss F. E. Willard in the department of Temperance, Dr. Pentecost in that of Church Work, Anthony Comstock in that of Prevention of Vice, Prof. L. T. Townsend of Boston University in that of Education, Prof. E. J. James in that of Labor Reform, and Rev. C. S. Eby in that of Missions, America will have a noble magazine, worthy of a generation of Christian reformers. This first number is a grand one. Dr. McNiece on "Shall Utah be Made a Mormon State?" or Prof. Townsend on "The Jesuit and the Public School," are either one alone worth the annual price of the magazine. The *Cynosure* from her long watching in the northern sky hails *Our Day*. May its sun be as unsetting as our own Pole-star.

NOTICES

THE N. C. A. NATIONAL CONVENTION.

OFFICIAL CALL.

The Seventeenth Convention of the National Christian Association is hereby called to meet in the Central Congregationalist church in the city of New Orleans, Louisiana, at 7:30 P. M., February 17th, 1888. An interesting programme has been arranged, able speakers have been secured, and three sessions will be held daily, closing with the evening of Feb. 20th. Seats are free and the public are most cordially invited to attend.

REV. J. S. MCCULLOCH, D.D., *Pres.*
REV. LEWIS JOHNSTON, *Sec'y.*

LATEST AND BEST RATE TO NEW ORLEANS.—Round trip tickets will be on sale at $25 from Feb. 6th to 12th next, good to return until March 1st next. This will make the fare less than 1½ cent per mile from Chicago to New Orleans via Illinois Central Railroad. This reduction from the usual rate will probably be general throughout the country at that date, but we are not able to speak positively at present. Look for further notice hereafter, or make inquiries of railway agents.

REFORMERS OF IOWA.

The N. C. A. Convention at New Orleans is to be held next month. The Iowa Christian Association at its last annual meeting appointed Rev. Wm. Johnson of College Springs, Page county, Iowa, the president of the Association, its delegate to the Convention at New Orleans. Special contributions are needed to defray his expenses. Let all who can respond *immediately*. Send your contributions direct to Dr. Johnson, as the time is short. *Don't fail* to promptly send the means for our president to represent us at the New Orleans meeting. C. F. HAWLEY,
State Agent of I. C. A.

OUR WASHINGTON LETTER.

WASHINGTON, Jan. 27, 1888.

There is enthusiastic interest now among the prohibition circles of this city as well as throughout the country, and notable concert of action in the effort to drive the liquor traffic from the District of Columbia. Petitions to this effect have poured into Congress from every State and Territory, and the counter petitions circulated by the liquor men of the District are something curious and even ludicrous, I may say, from their want of sense and logic.

From his pulpit a Washington minister said, last Sunday, "These men plead for liberty in the conduct of their business; they ask for personal liberty that they may enslave your sons and deprive them of their liberty. They also raise the cry that perjury, fraud and social corruption would follow in the track of prohibition. This," he said, "makes us think of the poetical figure of Satan weeping for souls that are lost."

On the same day the liquor traffic was vigorously attacked from several of our city pulpits, notably that of the Vermont Avenue Christian church, and that of the North Carolina Avenue church. Mr. Power, the pastor of the former, like most of the Washington pastors, is strongly opposed to high license, classing it as a cowardly compromise with the whisky party. He selected for his subject, "The Coming Conflict with the Whisky Power," and he argued that there was no regulating the whisky traffic; that there is no alternative but total extermination. He urged prohibition in the District as the only hope of the rising generation, and said the cry that prohibition does not prohibit is false, for were prohibition once strongly entrenched on our shores the death of the whisky traffic would quickly follow. Speaking of the term fanatic, applied to temperance workers, Mr. Power stated that the dictionary had not yet been compiled that would contain the word "temperance fanatic." "He is not the coming man," he said, "nor the man that is, for we can never have such a creature. Go as far as you will on the track of temperance and you will never approach within sight of fanaticism."

As the subject is one of unusual interest just now, I will mention how another preacher presented several new points in the matter. He regarded the present time as a crisis. To be defeated now meant eternal defeat for the temperance people of the country. He said the cry of to-day was for national prohibition. The District of Columbia is national ground, and here the fight will be made that will influence the entire country. He urged that the example set here would encourage or discourage the efforts of all the temperance people working throughout the country, and that though there were many hidden evils behind this question, when Prohibitionists once gain the victory their triumph will be complete. The work of the Woman's Christian Temperance Union was eulogized in the highest terms, and the ultimate success of the prohibition measure now before Congress was predicted.

Congress has had before it this week a good deal of miscellaneous matter, such as the Pacific railroad investigation; the delay over the Congressional Library building; the Jackson, Miss., outrage resolution, and the Thoebe-Carlisle contest, in which the Speaker's title to his seat was secured by a bare quorum.

The most important appointments made by the President during the week were Marshall McDonald for Fish Commissioner; Mr. Hoge, of Va., for District Attorney, and Mr. Ross of Washington for our new Postmaster. By these appointments a long agony is over. There were a hundred or more aspirants to the last two offices mentioned, and the selections made seem to be quite satisfactory to the public. *

LITERATURE.

"THE LIFE AND WORK OF J. R. W. SLOANE, D.D." Edited by his son, Prof. William M. Sloane, of Princeton, N. J.

In this volume of 440 pages, there is first a brief account of the Covenanters from the swearing of the national covenant in Scotland in 1638 to date. This passage may be interesting: "In the conduct of church services they exclude all written liturgies, but hold firm to the traditionary practices of their ancestors. They use, as a close transcript of the original, the amended metrical version of the Psalms, based upon that of Rouse, and commonly used by the Scottish churches; avoiding all other hymnology as unscriptural, and not of divine ordering. Their praise is purely congregational, and is led by a precentor or a choir unaided by any musical instrument. In prayer the use of Scriptural language for the expression of worship and desire is well-nigh universal; the selection and ordering of the petitions, ascriptions of praise, and acknowledgments of mercy, being, of course, left to the free choice of each individual. In the celebration of the sacraments they have rigid forms, hallowed by use, and suited to their edification. In simple dignity they literally sit at the table of the Lord, and partake of the elements as they pass from hand to hand, while the pastor admonishes them of the solemnity and awful significance of the sacrificial act. At due intervals they renew their covenant with God to abide by their principles, and serve him in godly fear. Its members have always refused to become politically identified with the United States Government, because its Constitution derived the powers of government from the will of the people, and not from God, according to the authority and teaching of Scripture."

A sketch of Dr. Sloane's ancestors follows. Then comes the autobiography of his childhood, his youth and early manhood. His pastorate in New York from 1856 to 1868 comes next. And after that his professorship in Allegheny from 1868 to 1886. He was a prominent figure in the anti-slavery controversy during his ministry in New York. He describes a meeting in "Cooper Institute" Dec. 15, 1859, in aid of "the John Brown Fund." Dr. George B. Cheever had spoken but a few sentences when a decently-dressed man sprang up immediately in front of the platform, and shaking a stout cane at the speaker, declared with horrible imprecations that he would make a martyr of him. Then the tumult began, breaking out in all parts of the hall apparently at once, shouts, hootings, hissings, catcalls, groans, "Order! order!" "Put him out!" "Down with him!" "Go on!" demoniac yells, cheers, counter-cheers, and—who can describe Pandemonium? Precautions had been taken to secure a number of policemen: about thirty, I believe, were scattered about the hall. They did nobly, struggled bravely with the rioters, and occasionally plied their clubs effectively; but they were too few in number, and unable fully to cope with the mob. Dr. Geo. B. Cheever stood to his post; the friends of the meeting encouraged him with cheers and cries of "Go on! go on!" and he did go on until the last sentence was completed, although but short portions of his noble speech could be heard.

During the greater time of the delivery of this speech, a large portion, both of those in the audience and on the platform, were on their feet. It was, perhaps, about the time that this speech was closing, that the chief of police, a Mr. Pillsbury, with seventy-five men behind him, entered the hall. The next speaker was Wendell Phillips. The storm called out his noblest powers: he was above it, as if guiding it. One illustration of this, but imperfectly recalled, may serve to give an idea, although a faint one, of his peculiar power: "'All that John Brown did, was to endeavor to help men to liberty. Did he do right?' 'No!' from a hundred murderous throats. 'Well, I was born at the base of Bunker Hill, and I say *he did do right*. If not, answer, Byron, from your marshy bed at Missolonghi, why did you go to help the Greeks? If not, answer, Kosciusko, from your tomb on the Hudson, why did you come to help us? If not, answer, Lafayette'—'We were white men,' again roared the many-headed beast. 'Yes' (with ineffable scorn). 'You were white men. Lafayette said if he had known that he was fighting for a white slave republic, he would never have drawn his sword for America.'"

Dr. Sloane came last. The *Tribune* said of him, "By describing the characteristics of the turbulent element which had disturbed the meeting he succeeded in quieting the rioters, and, in fact, caused many of them to hang their heads and leave the room." "Virginia hung John Brown," said the rioters. "Yes," responded the Doctor, "but Virginia cannot furnish ropes enough to hang the principles for which John Brown died."

He was invited to deliver the annual address before the Philo and Franklin Literary Societies of Jefferson College, Aug. 6, 1862. His subject was, "The Three Pillars of a Republic," Religion, Law and Liberty. Here is a sample of his utterances: "The American engineer who was employed to construct the great railway from St. Petersburg to Moscow, was directed to make out a diagram of the road, and lay it before the Emperor. In due time it was completed, and presented to his majesty for inspection. 'What is that?' said the haughty autocrat, after looking at it curiously for some moments. 'Please, your Majesty,' said the confounded engineer, 'that is the road.' 'Road!' exclaimed Nicolas, 'it looks more like a snake. What are all those curves for?' 'Sire, replied the engineer, 'those curves are to save the cities contiguous to the route.'

(*Continued on 12th page.*)

THE HOME.

TRIBULATION.

Yes, there *is* tribulation, but Thy power
Can blend it with rejoicing. There *are* thorns,
But they have kept us in the narrow way,
The King's highway of holiness and peace;
And there *is* chastening, but the Father's love
Flows through it; and would any trusting heart
Forego the chastening and forego the love?
And every step leads on to "more and more;"
From strength to strength Thy pilgrims pass and sing
The praise of Him who leads them on and on,
From glory unto glory, even here.

—*F. R. Havergal.*

THE REVIVAL WE NEED.

Oh, for a great and general revival of true religion! Not a burst of mere excitement, but a real awakening, a work of the Eternal Spirit. This would be a glorious reply to skepticism, and would act like a strong wind in clearing the air, and driving away the miasma which lurks in the stagnant atmosphere. There would then be small honor paid to men who mar the Gospel of our Lord, and truth, which has fallen in our streets, would again ascend her throne. Let us pray for such a visitation of the Holy Ghost with our whole souls. It is not only desirable, it is essential; we must either be revived by the Lord himself, or the churches will descend until error and ungodliness swallow them up. This calamity shall not happen, but only divine grace can avert it.

At the same time, we cannot expect a gracious revival till we are clear of complicity with the deadening influences which are all around us. The extent to which sheer frivolity and utterly inane amusement have been carried in connection with some places of worship would almost exceed belief. We call the attention of our readers to the fact that doctrine has been the ground of battle in the downgrade struggle which has been chosen by our opponents, but on the matter of prayer-meetings and worldliness they have been prudently silent. Certain of them have in this affair exhibited that discretion which is the better part of valor.

If any of our churches have been guilty in this respect, how can they expect the divine Spirit to work with them? Wherever the statement which we have quoted, or a similar one, can be proved, we are at a loss to know how conversions can be looked for. The Lord our God is holy, and he cannot compromise his own glorious name by working with persons whose grovelling tastes lead them to go to Egypt—we had almost said to Sodom—for their recreations. Is this walking with God? Is this the manner in which Enochs are produced?

It is a heart-sorrow to have to mention such things, but the work of the Lord must be done faithfully, and this evil must be laid bare. There can be no doubt that all sorts of entertainments, as nearly as possible approximating to stage-plays, have been carried on in connection with places of worship, and are, at this present time, in high favor. Can these things promote holiness, or help in communion with God? Can men come away from such things and plead with God for the salvation of sinners and the sanctification of believers? We loathe to touch the unhallowed subject; it seems so far removed from the walk of faith, and the way of heavenly fellowship. In some cases the follies complained of are even beneath the dignity of manhood, and fitter for the region of the imbecile than for thoughtful men.

Brethren in Christ, in every church let us purge out the things which weaken and pollute. It is clear to every one who is willing to see it that laxity of doctrine is either the parent of worldliness, or is in some other way very near akin to it. The men who give up the old faith are the same persons who plead for latitude as to general conduct. The Puritan is not more notorious for his orthodoxy than for his separateness from the world. Liberal divines do not always command the respect of the public, but they gain a certain popularity by pandering to prevailing tastes. The ungodly world is so far on their side that it commends them for their liberality, and rails at the orthodox as bigots and kill-joys. It is a very suspicious circumstance that very often the less a man knows of the inner life, and the less he even cares to speak of it, the more heartily he is for the new theology, the theory of evolution, and the condemnation of all settled doctrine. Those who would have a blessing from the Lord must avoid all this, and determine to follow the Lord fully. Not only must they quit false doctrine, but they must receive the Gospel, not as dogma, but as vital truth. Only as the truth is attended with living faith will it prove its own royal power. Believers must also sweep the house of the leaven of worldliness, and the frivolities of a giddy generation. The evil which is now current eats as doth a canker, and there is no hope for healthy godliness until it is cut out of the body of the church by her again repenting, and doing her first works.

Those who through divine grace have not defiled their garments must not content themselves with censuring others, but must arouse themselves to seek a fuller baptism of the Spirit of God. Perhaps these evils are permitted that they may act as a sieve upon the heap gathered on the Lord's threshing floor. Possibly they are allowed that our apathetic churches may be aroused. We know already of several cases in which true ministers have gone over the foundation truths again with their people, and have preached the saving Word with clearer emphasis. In other cases churches have been summoned to special prayer about this matter. This is a good beginning; let it be carried out on the widest scale. As one man let us cry mightily unto the Lord our God, that he would arise and plead his own cause. Now, if never before, let those who are loyal to Jesus and his Word be up and doing. A boundless blessing is waiting for the asking. We believe in prayer. Let us pray like Elijahs.—*C. H. Spurgeon.*

TEN THOUSAND PER CENT.

Mr. Stuart dropped into the office of his friend Mr. Morris, in a mood decidedly depressed, occasioned by a failure. It was a little after business hours, but Mr. Morris was still in his office and alone. He laid down his pen and greeted his friend with a cheerful nod and a cheerful "How are you, Stuart?"

"Sour as an east wind," was the response, as he looked at the beaming countenance of his friend, whom he had known for many years, and whose counsel he had sought many a time, and scarcely ever been disappointed.

There appeared to be a little more than the usual brightness in Mr. Morris's face as he wheeled his chair round and bade his friend be seated in another. Mr. Stuart noticed it and said:

"What are you up to, Morris? Had some good news, eh?"

"Oh, no, Stuart," he replied, "nothing unusual or new in particular. I was only thinking of a little investment I am just about making."

"I thought so," said Stuart, "and a good one, I'll be bound."

"I think so," was the reply. "What would you say to ten thousand per cent?"

"Ten thousand per cent! You are raving."

"Not a bit of it," said Morris. "And the very best of security—a regular royal pledge."

"Now I know you are crazy. Who ever heard of such a thing?"

"Crazy? Not a bit of it," said Mr. Morris. "This," wheeling round his chair and laying his hand upon a paper on his desk, "is a check which I have just signed, and intend for a poor missionary whom I know. I have just heard he is sick and in much need. The Scripture says that 'he that hath pity on the poor lendeth to the Lord,' but I was never awakened to the fact of what interest he pays until yesterday, when our clergyman startled me by saying that he had promised ten thousand per cent. I pricked up my ears at the statement, and waited curiously to hear the proof; and there it was, sure enough, in St. Matthew 19: 29, 'And every one that hath left houses, or brethren or sisters, or father or mother, or children or lands for my name's sake, shall receive a hundredfold, and inherit eternal life.' I was struck at the sound of ten thousand per cent, but I figured it out and found it correct. The preacher was very much in earnest as he declared the Lord's dividend. He was as enthusiastic as a stock-broker, only in an infinitely more noble cause. I was very much impressed at the time with the thought, and in fact, have been ever since. It was in my mind when you came in. Not that I can lay claim for a moment to the spirit of self-sacrifice which the text quoted indicates, but my gift to the poor is a loan to the Lord, and I am not afraid but that I shall reap a good dividend."—*Sel.*

Last Monday afternoon a little boy, ten years old, was playing on the avenue. The street car came up, the horses trampled upon him, and the wheel almost severed the head from the body. He went out from that home a bright, bounding lad; he was carried back a corpse. How can that bereaved family say, "He doeth all things well"? It is the simplest thing in the world for Christian faith. Jesus appeared there on the avenue, and kissed the lips of the lad and said: "Follow me, to-day thou shalt be with me in paradise." His body was laid away in the grave, but it rests as in its bed until the resurrection morning. He sleeps in Jesus, and God watches over his grave. Rispah watched the dead bodies of the sons of Saul and guarded them against the ravenous fowls of the air. So God watches over the dead bodies of the saints and sees to it that none of their dust be missing. Yes, though the grave be a neglected and unknown spot, winged seraphs hover there keeping a more vigilant watch than the Roman soldiers about the grave of Jesus. Invisible watchers keep the graves where the rude forefathers of the hamlet sleep, and invisible watchers keep the graves where our fondest hopes were laid. You who have laid your dear ones in their narrow house weep not, for angels guard them better than you. Rather dry your cheeks and rejoice that these same forms will ere long be called forth to meet the Lord in the air.—*Rev. J. M. Foster.*

WICKED JIM.

2 Tim. 4: 2.

"Do you see that boy?" said a policeman just off duty on one of the down-town streets in New York city to a man in whom he was beginning to have confidence as a Christian worker, "the white-faced boy in the doorway across the alley. Well," as the gentleman glanced and nodded, "that boy has been in jail fifteen times. He is just out now. He is known as 'Wicked Jim.' He is a good case for you. If you make anything out of him I will promise to take stock in your religion."

The gentleman smiled pleasantly, and said, "Thank you. I never found a case that I considered hopeless. That lad has not an altogether bad face;" and stepping across the narrow sidewalk he said abruptly,

"Good morning, Jim. Have you had your breakfast?"

"Nary a crust," replied the lad in surprise.

"Thought so by your looks. Come on. Can you walk pretty briskly?"

"When it's worth while. What's up? What do you want with me?"

"I want you to be a better boy. But here we are;" and he preceded his guest into an alcove of a small, neat restaurant, saying, "Sit down here opposite me at the table and order what you like; we will talk later."

Jim availed himself, with alacrity, of the privilege given him, glancing often at his companion, who partook of his breakfast more leisurely and in less quantity, reading his paper meantime. As he finished his last cup of coffee he said,

"I'm obliged to you; and I've made up my mind you are one of them Sunday-school fellers. Now, boss, it a'n't no use. I'm 'Wicked Jim.' I've been sent up fifteen times. I'm just out. There won't anybody have nothing to do with me. There a'n't no way for me to get a living only to steal it. You might just as well let me go and never think no more about me. I'm 'Wicked Jim.'"

"And 'Wicked Jim' you want to be to the end of the chapter?"

"There a'n't no help for it. There can't nobody help it."

"God can help it."

"I don't know much about him. I don't think he cares much about me."

"Oh, yes, he does. He sent me this morning to give you a breakfast. I came up from the ferry to go to Broadway. It was a little farther, you know, to cross over and go around the block where I found you, but something seemed to lead me that way, and when I reached the corner God put it into the heart of that red-haired policeman to point you out to me."

"He must be tired keeping an eye on me. What makes you think God led you around where I was?"

"Because it was a good influence. Satan might have put it into the heart of some one to find some mischief for you to do. Only God would send some one to try to make a better boy of you."

"How can God make me good?"

"By converting you."

"What is that?"

"The beginning is for you to want to be a Christian, to want to love Jesus and be like him, so as to lead a good, useful life here and go to heaven when you die."

"Everybody wants to go to heaven," said the boy uneasily.

"Do you think they would like heaven? There are Christians in heaven. If they do not like such society here, would they like it there?"

"I don't know," said the boy sadly; "I ha'n't never had no chance to know Christians. I've always been 'Wicked Jim,' and been with them that

was most as bad as I, not quite. I am so bad I don't think God could do anything with me."

"Oh, yes, he could give you a clean heart."

"Do you believe it?"

"I know it; but you must first want a new heart. You must want to be good and desire to lead a better life. You must believe there is a God and that his Son Jesus Christ died to save you."

"I know about that. I heard a man preach it once in a little country jail where I stayed three months because I was tramping. I've thought about that Christ, how he sweat great drops of blood, but I don't see what good that did me."

"He was God. He knew there would be a 'Wicked Jim' here in New York to-day who would have to die and be punished for his sins; and he said, 'Let me suffer the punishment, and then if Jim will only believe that I suffered for him and will accept a clean heart, and leaving off all his wicked ways try to live a new life for my sake, that is all I will ask.'"

"Is that truth, boss?" said Jim, with his great, blue, dilated eyes full of tears.

"Yes. Shall I pray to him and ask him to help you to be a good boy?"

"I wish you would," said the boy; and he knelt, sobbing, completely melted, as the prayer, in simple language that he could understand, went on.

After awhile he said, "I feel better. I feel as if 'Wicked Jim' had strayed away down town, and as if this was a new Jim who wanted to be a good boy."

"The name shall go with 'Wicked Jim,'" said the missionary. "You are James hereafter. I shall call you James Newlife. Come now and have a bath and I will get you a new outfit in the way of clothes;" and the gentleman took him up stairs, for the restaurant was connected with a mission, and he was soon thoroughly transformed in appearance.

He was a fine-looking lad now, and hardly seemed able to believe his own eyes when he saw his reflection in a mirror.

"I was shivering when I stood there in that alleyway," he said, "and was planning how I could manage to steal a coat, or what I could do to get sent up again."

"I want to ask you a favor," said his new friend. "Try to forget 'Wicked Jim.' Do not think of him; do not speak of him; never relate any of his bad deeds."

James Newlife is an exemplary Christian man, fairly educated, in good business, with a pleasant home, well ordered by a lovely wife.

He is active in all good work, and has given evidence that it was indeed the Lord who had sent that kind-hearted brother after him that bleak March morning.—*Anna A. Preston, in Am. Messsenger.*

WINTER.

The snow is here,
And fuel is dear,
And woods are sear,
And fires burn clear,
And frost is here,
And has bitten the heel of the going year.

Bite, frost, bite!
You roll up away from the light
The blue woodlouse, and the plump dormouse.
And the bees are still'd. and the flies are kill'd,
And you bite far into the heart of the house.
But not into mine.

Bite, frost, bite!
The woods are all the searer,
The fuel is all the dearer,
The fires are all the clearer,
My spring is all the nearer,
You have bitten into the heart of the earth,
But not into mine. —*Tennyson.*

THE STORY OF AN OSTRICH.

While Sir John Lawrence was Viceroy of India and busied with great affairs, such as putting 700,000 children into state-aided schools, 54,000 of the number girls who heretofore had been despised; also making wonderful improvements in jails and barracks, introducing railroads and telegraphs, and becoming, as Florence Nightingale said, the father of sanitary measures in India, he yet listened to the petitions of very humble people, and interested himself in doing kind acts to the lowly, as the following story will illustrate:

Another anecdote illustrative of Sir John Lawrence's kindliness of heart, especially where young children were concerned, should be preserved. Early in 1864 an ostrich, domiciled in the Viceregal park at Barrackpore, happened to deposit her first egg on the grass, exposed to the inclement climate of that time of the year, and the attacks of jackals and foxes. It was picked up by the daughter of the park-keeper, a girl of eight or nine years. Her father had died shortly before this time. Proud of her discovery, she carried it off to the bungalow, and, having learned something of the habits of the ostrich in its native Sahara, she got some dry white sand, put it into a lidless box, and half-burying the egg within it, exposed the whole, in the brightest spot she could find, to the mid-day sun, and when evening came she would transfer it, box and all, to the care of a hen, whose eggs she removed each day for the purpose. Strange to say, the hen took kindly to the task, and in due time the monster chick was hatched. The foster mother took to flight at the sight of her offspring. But the girl supplied its place, and the young ostrich used to follow her about, from place to place, share the bungalow with her, and eat off her table. But the fatal day came when a new park-keeper was appointed, and almost his first act was to claim the bird as government property.

It was accordingly carried off to the Government aviary. The little girl, broken-hearted at the loss of her pet, took to her bed and became seriously ill. But a kind-hearted military surgeon, who happened to be calling on the widowed mother to see if he could do anything for her, heard the sad story. Through his means it reached the ears of Sir John Lawrence at Simla, who, by return of post, ordered that the bird should be at once restored to its rightful owner. There was a joyful meeting between the two friends; the little girl soon left her bed, and, on returning to England a few weeks later, with her mother, she carried with her the gigantic pet which had been born and bred amid such curious vicissitudes.

TEMPERANCE.

WOMEN DRUNKARDS.—HOW THEY ARE MADE.

There are women who drink. All drinking women are not depraved, but every depraved woman drinks. Abolish strong drink and the social evil would instantly shrink to one-fourth its present dimensions. A large proportion of all crime may be directly traced to intemperance; nine-tenths of the crimes committed by women are committed in the excitement of intoxication, or are the fruit of poverty or depravity caused by drink. The men who frame the laws that protect the traffic in rum, are laying weak, unfranchised womanhood on the altars of political trickery and lust for gold. They know that women, high-minded, unselfish and pure, had they power, would crush the traffic that curses their lives with bitterest woe; but the power is withheld from the sufferers, and those who refuse to let woman share in the governing power, insist on misgoverning to woman's hurt and shame. The old-dog-in-the-manger story comes to mind, but it is too feeble a figure to illustrate this cruel wrong. One of the most repellant features of the liquor system is its selfish, tyrannical, heartless, inhuman attitude toward the noblest and gentlest part of God's creation. A sadly pathetic plea for down-trodden womanhood will be found in the subjoined statistics recently published in *Godey's Lady's Book* by L. M. Hall, Superintendent of the Women's Reformatory Prison at Shelborn, Mass.:

Out of an examination of 204 inebriate women I have found that 128 began their drinking by the use of beer, thirty-seven by drinking whisky (as punch at first usually), twenty began with wine, eight with gin, and eleven could not remember what beverage was first used. These young girls, mill and shop girls largely, began by going to some so-called refreshment saloon with their friends, and the debutante usually began by sipping a little tonic (made of hops, sugar and water, charged with carbonic acid gas and colored with brown sugar); beer soon followed, and soon rioting, other kinds of intoxicants, recklessness and crime; and what was an innocent, foolish girl yesterday, is to-day a branded criminal, and all for a glass of beer. Alas! how many ruined lives I have seen.

Beer was also the beverage which older inebriate women used to entice the younger ones to drink. A call upon one of these old sots was the signal for the pitcher of beer to be sent for, and a little coaxing and urging would result in the first fatal glass being indulged in. The steps were then easy. Beer is the trap which the drunkard maker sets for the feet of the unwary. And he usually makes sure of his prey because of it. A glass of raw whisky would have presented but slight attraction to these overworked, half-fed girls, had it been offered to them at first. After that sleeping devil, the appetite for intoxicants, had been aroused by beer, it became altogether a different matter, and at last, in many cases, chloroform or peppermint oil was added to the drink of these maddened creatures, so furious had the appetite become for something stronger.

It may be of interest to note that out of the 204 inebriate women, 126 had been guilty of other crimes, and yet in but sixteen instances did the first commitment of a crime antedate the habit of drinking.

Of the beverages first used, while in but thirty-seven cases it began with whisky, in 187 it had become the favorite beverage. Several hopeless drunkards, far gone toward insanity, had never drunk any other intoxicant than beer.

One hundred and thirty-two were committed to prison for drunkenness, 56 for offences against chastity and public order, and 16 for crimes against property. Their ages when last committed averaged thirty and a half years. Sixty-five were between 30 and 41 years of age, 49 between 25 and 31 years of age, 34 between 20 and 26 years of age, 30 between 15 and 21 years of age. The remainder were over 41 years of age.

Many of the older ones could not tell how many sentences they had received, showing the absolute uselessness of punishing those poor creatures while the temptations are left in their way.

To show the effect upon the children of inebriate parentage I collected the following: Of 111 inebriate mothers, 33 of whom had inebriate husbands, 408 children were born. Of these, 227 perished in infancy and early childhood, and of the survivers many are doomed evidently to an early death. In many cases the death of these children was indirectly due to the inebriety of the parents, through cold, deprivation, etc. Ages: Twenty-seven of the 204 women began to drink intoxicants before they were ten years of age; 11 between the ages of 9 and 15, 74 between 14 and 21, 37 between 20 and 26, 33 between 25 and 31, 19 between 30 and 41, 3 between 40 and 51.

Average age, eighteen and one-half years. More than one-half formed habits of intemperance before they were twenty-one years of age, and more than one-third at the giddy age of from fifteen to twenty inclusive.

THE ANTI-NUISANCE LEAGUE.

The recent decision of the United States Supreme Court in the Kansas prohibitory cases has led to the inauguration of a movement in this city, as novel as it promises to be interesting. That decision, it will be recalled, is to the effect that a State has the right to declare the liquor traffic, including its manufacture, a nuisance and absolutely abate it. Those who are behind the movement alluded to propose to test the applicability of the common law against nuisances to the license system generally, and, by a series of suits, carry the matter through the various State courts, and up to the United States Supreme Court. The organization is to be called the "Anti-Nuisance League," and the membership will be composed of men of all shades of political belief who may agree that decision affords reasonable ground for the belief that the common law against the maintenance of nuisances may be made to apply universally, including the liquor traffic. So sanguine are the promoters of this novel proceeding in its success, that the sum of $10,000 has been already pledged for the test, and the League is in process of formation. It is also proposed that these suits shall be commenced simultaneously in several States under the direction of the League.—*Demorest's Monthly.*

SOME TEMPERANCE MAXIMS.

Better fall with Truth than stand with her under your feet.

Until the old parties obtain a divorce from the Rum Hag they are not at liberty to court Prohibitionists.

A plank in a party platform with one end on Plymouth Rock—and the other on a beer barrel is not equally supported.—*Rev. Joel Swartz, Gettysburg, Pa.*

City Collector Onahan of Chicago has refused to issue a saloon license to T. G. O'Conner, at the corner of Harrison Street and Hermitage Avenue. This was done in compliance with a petition from all the professors in the medical college in the vicinity, who represented that the saloon would have a demoralizing effect on their students. Why cannot all other colleges and the public schools have the same privilege?

The Reform League of Keokuk, Iowa, intends to rid that city of saloons very soon. In case the liquor men are driven out it is said they intend to migrate and resume business at Warsaw, Hamilton and Nauvoo, in Illinois. The people in the towns last named are greatly excited over the matter, and threaten to make it warm for the liquor men in the event of an invasion.

LITERATURE (*Continued from 9th page.*)

The Emperor, taking a pencil and placing it firmly at a point on the paper, says, 'That, sir, is St. Petersburg;' then, drawing a straight line energetically to another point, 'and that is Moscow; make me that road.' 'But what,' interposed the engineer, 'will become of the cities?' 'Do not know, sir; let the cities take care of themselves.' It is time to inaugurate an era of free speech, and cease to pursue the old tortuous path for fear of affecting the interests of some church, society, or party which never had any right to exist, which is even now nigh unto cursing, and fit for nothing but to be consumed by God's judgments. Let them take care of themselves. But let us see to it that we are faithful to truth, and true to our own convictions of justice and righteousness." Near the close he said: "Is it constitutional to save the life of the nation? Is not the nation more than the Constitution? Was not the Constitution made for the nation, and not the nation for the Constitution? The Constitution is nothing but a paper—a mere parchment—good for nothing except in so far as it answers the great end for which it was framed. The moment it fails to do this, we not only may, but should cast it aside and make another. If it were true that the Constitution stands in the way of the salvation of the nation, then at once I would cut the Gordian knot, tear the Constitution to tatters, and trample it underfoot." Then referring to the raising of the obelisk in Rome in 1586, when the Pope had decreed that any one speaking while it went up should die, and the tackle failing to carry it to its place, a workman shouted, "Wet the ropes!" he continued: "Command or no command, law or no law, Constitution or no Constitution, let us shout, Wet the ropes! Free the slaves!"

His addresses before the National Reform Conventions in Cincinnati and New York are full of interest. Here is a paragraph from his lecture on Freemasonry: "It is Mr. John Foster in his essay on popular ignorance, I believe, who employs an illustration of this kind: An officer was sent out to take a fortress; he failed: his excuse was, that it was mud; if it had been wood, he might have shattered or burned it; if it had been stone, repeated blows would have crumbled it; but the thing was mud, and the balls simply struck in it, without doing it any injury. Something of the same difficulty is encountered in dealing with Freemasonry: it has no basis of truth on which it rests: it is supported by no argument; it has no results to which it may point as a support to its pretensions; there it stands, repeating with damnable iteration its high-sounding phrases, with unblushing repetition its exposed falsehoods, and putting forward its arrogant pretensions with as impudent an assurance as though its utter hollowness and baseness had never been exposed. It is a fortress of mud, resting on the ignorance, infatuation, and prejudice of its dupes, on which argument is lost. How shall we deal with such a sham? When we read of the numbers which this institution claims, we are reminded of the cynical remark of Carlyle, 'These islands contain thirty millions more or less of inhabitants, mostly fools.'" "Not a week has passed since a good man told me that when a boy he was in the village of Caledonia, N. Y.; he went into the shop of a respectable carpenter in the village; the man came into his shop; said he, 'I have just now seen a sight that made my blood run cold.' It was Morgan as he was carried away to his imprisonment and death, a crime yet unatoned for and unrepented of, and chargeable at this hour upon the institution of Masonry in these United States."

His lectures on "Theories of Evolution," "Save the Youth," "Preaching," and "The Theology for the Times," bristle with points of interest. His sermons on "The Word," "On National Sins," and "Christ in History," close the volume. From the first take this: "When the celebrated Robert Hall was reproached with meddling in politics, he replied, 'The plain state of the case is, the writer is offended, not at my meddling with politics, but that I have meddled on the wrong side.'" "'Do you see that leader?' said the driver of a stage coach in England, to a gentleman who sat on the box at his side. 'Yes, sir; what of him?' was the reply. 'Well, when he comes to that gate, he always shies. I must give him something to think of,' and coming down with a sharp blow of the whip upon his flank, the spirited creature darts forward, forgetful of the object of his former alarm. These leaders must be made to feel that their fear of disastrous results to their particular ecclesiastical organizations, should they prove true to themselves, to the oppressed victims of an outrageous tyranny, and to God, is wholly groundless, or, at all events, far from the greatest misfortune that might befall the cause of truth and righteousness." Earnestness is essential. "'Why is it,' a minister is said to have asked Garrick, 'that you actors produce so deep an impression with your falsehoods, we ministers so feeble an one with our truth?' 'Because,' said the witty actor, 'we speak our lies as though they were true, you speak your truths as though they were lies.' The old canon of criticism, 'If you wish me to weep, you must first weep yourself,' applicable to all forms of speech, is eminently true of this."

The book is invaluable. Every Covenanter ought to have it, every Presbyterian ought to study it, every Christian would be blessed in reading it. Dr. Sloane was a great, strong, grand Christian; a true friend, an earnest patriot, a calm leader in the fury of the battle, an eminent preacher, an upright, straight-forward, well-rounded, manly man.

J. M. FOSTER.

Scribner's Magazine for February is rich in illustrated articles, which are also of unusual interest in their text. The leading article, entitled "Mendelssohn's Letters to Moscheles," is the first of two which have been made from a remarkable collection of manuscripts which has been for nearly half-a-century in the possession of Felix, the son of Ignaz Moscheles, the eminent composer and most trusted freind of Mendelssohn. Another handsomely illustrated article is Professor N. S. Shaler's paper on "Volcanoes," He describes in clear, unconventional language the theory of the origin of volcanoes, pictures some noted eruptions, and relates some personal experiences during an ascent of Vesuvius. A feature of the article is an unusually bright and correct translation by Professor J. G. Croswell of the famous letters of the younger Pliny, in which he describes the eruption of Vesuvius in 63 A. D. Among the illustrations are a number of picturesque views of the great volcanic eruption which occurred a few years ago in the Sandwich Islands. Joseph B. Bishop, whose paper, read last winter before the Commonwealth Club of New York, attracted such favorable notice, writes briefly of "The Law and the Ballot," and advocates certain measures which will tend to the break-down of machine rule in politics, and lead to the purification of the ballot as an expression of the individual will

Notice was lately made in the *Cynosure* of Bro. I. R. B. Arnold's Bible reading and exposition of Christian prayer at a union meeting in the College Hall, Wheaton. The Scripture passages of this interesting address have been neatly printed on slips in large type and can be used by any ingenious pastor with excellent effect. He will send to all such pastors the papers for this Bible reading if they agree to take up a collection for Western Home Missions.

C. F. Holder, the well known naturalist, opens the February *American Magazine* with an illustrated article, "In the Heart of the Sierra Madre." The explorer entered the vast mountain region north of Pasadena by the trail running up the Arroyo Seco, a canon lying just to the west of the little farms of John Brown's sons and of John Brown mountain, where his bold children have taken their abode in an eyrie overlooking all the San Gabriel valley, Los Angeles, and far out to sea. Most of the illustrations are of the scenery of this canon, but one is of the beautiful fall some miles up Millard canon, which forms a bright memory in the mind of the writer, who was guided into this romantic region by T. K. Bufkin, a warm-hearted friend and Christian reformer. J. Macdonald Oxley contributes an interesting and valuable resume of the results obtained by expeditions which the Canadian government has recently sent to explore Hudson's Bay. The object of the explorations is to determine the feasibility of a north-west passage to the North-west itself. Mr. Oxley adds an entertaining account of the natives dwelling on the margin of "The Inland Ocean of the North." An unusual variety of articles fill up the number.

The February *Missionary Review* contains a masterly paper on Japan by Prof. Knox of the College at Tokio; an intensely interesting Biography of Africa's Martyr Bishop—Hannington—by Dr. Pierson; a valuable article on the Evangelical Alliance's recent grand conference at Washington, and another on the Crisis of our Country: "The Progress of Islam," and a remarkable paper on American missionaries in China by our resident minister there. This *Review* is unsectarian, independent, and world-wide in its scope. It presents the facts and results and operations of missions all over the world. It has editorial correspondents at every great centre and gives the latest information from every field. It makes a specialty of statistics, and aims to give, classified and tabulated, the entire missionary statistics of the world from authentic sources, which will be invaluable to every pastor and friend of missions.

RELIGIOUS NEWS.

—Bro. B. Loveless, the Wheaton evangelist, is engaged in meetings at Lyndon, Ill., where great interest has been aroused, and many conversions reported.

—C. H. Yatman is still in Peoria, and his work is blessed with gracious results, many conversions being experienced in answer to the prayers of the church.

—Col. G. K. Clarke and wife, who have been conducting the Pacific Garden Mission, Chicago, held 724 meetings last year; 3,535 persons were at the altar, and many saved.

—As a result of a revival in Cambridge, Ill., 75 professed conversion. The pastor, W. W. Carr, was aided by Miss Anna Downey.

—Methodism in Japan is of only fourteen years' growth, but there are now over 3,300 communicants in the various Methodist bodies. The Methodist Episcopal church, which is the strongest, has 30 missionaries, with 2,500 members.

—Rev. Mr. Jackson, pastor of the First Baptist church (colored) New Orleans, and president of the Baptist State Convention believes in refusing admission to church membership to members of secret lodges and puts his belief into practice in his own church.

—Dr. Pentecost, who is holding a protracted meeting in Lawrence, Mass., is receiving a warm response from the Christian people of that city. All the churches are united in the work. The audience during the last week numbered five hundred in the afternoon Bible-reading service, and from eight to eleven hundred in the evening preaching service.

—Evangelist Mills is holding services in Philadelphia. Ten churches, representing seven denominations, unite in these services, which are held evenings in the Central Congregational church and afternoons in the other churches in turn.

—Dr. Roth, who some months ago resigned the presidency of Thiel College, has accepted a call to an English Lutheran mission in Chicago. At the same time he will become Dr. Passavant's assistant in the management of the various charitable institutions under the control of the latter. Dr. Passavant is becoming old and his health infirm.

—There is a great call now for foreign teachers in the government schools of Japan, and Mr. D. L. Moody has become interested in sending out Christian teachers to occupy those position. They will have a great influence on the future of Japan. These teachers will receive fair salaries from the government after being engaged, but their expenses to Japan, and until they begin work, must be paid by themselves or friends in America.

—A few weeks ago about 5,000 Protestants of Cevennes, France, celebrated, on the top of one of the mountains where their ancestors used to meet on Sunday, the centenary of toleration, signed in 1787 by Louis XVI. The ceremony is described by an eye-witness as singularly impressive. A rustic pulpit had been erected on the summit of the wild mountain which formed there a plateau. Thirty pastors, in black silk gowns, were seated in front, and on a ridge behind them the congregation. A commemorative stone was unveiled by the Patriarch of Cevennes, and pastor Vigue, of the faculty of Protestant Theology of Paris, preached a sermon on religious toleration and kindliness. He took his text from a passage in St. Paul's Epistles to the Corinthians on charity.

—The installation of Rev. Geo. H. Sharpley as pastor of the Second Reformed church at Pella, Iowa, took place Jan. 18. The charge to the congregation by Rev. Wm. Moerdyk of the First Church showed the deep interest of a Hollander in the success of the American enterprise, and a recollection of his earnest counsel will increase the prosperity of the church.

—During the last thirteen years the Gettysburg Theological Seminary has graduated 177 men who were ordained to the Lutheran ministry. At present the seminary has an attendance of forty-six, which is greater than ever before in the history of the institution. Of the graduates of Pennsylvania College at Gettysburg during the fifty-four years of its existence, more than 400 have entered the ministry. Sixteen have been presidents of the college, thirty-nine professors in colleges and fifteen professors in theological seminaries.

—The late William Hilton, who was a member of the old South Church, Boston, in his will bequeaths $50,000 each to the American Board, the American Home Missionary Society, the Massachusetts General Hospital, Phillips Academy, Andover Seminary, Harvard University, Amherst and Williams Colleges; the colleges to use the amounts left to each in the education of needy students. Also, $25,000 each to the American Missionary Association and the Boston City Missionary Society; and $10,000 each to the Boston Young Woman's Christian Association, the Home for Little Wanderers and Abbot Academy. These sums, under the conditions of the will, may not be paid in a number of years.

—Dr. Somerville, of the Free Church of Scotland, is having extraordinary success in his evangelization mission to the Jews of Austria. His meetings in Vienna, where, contrary to expectation, the authorities allowed him to speak, were crowded, and a strong impression was made, as at Prague.

LODGE NOTES.

The Detroit Knight Templar Masons lately had a banquet in which the demands of their stomachs ran up a bill of $3,000 more than their pocket books were willing to supply. The balance was left to a committee!

There was bitter wrangling at the meeting last Sunday of the Central Labor Union, New York, between the Knights of Labor and their opponents. The brewery engineers who left the knights and organized an open union are seeking admission to the Central Labor Union. This is opposed by the knights on the technicality that they have not been organized six months, as the rules require.

In the announcements in a late single Chicago daily of meetings for which excursion rates were granted by the railway lines, there appear seven lodge gatherings thus favored. Among these are Grand Army, Odd-fellows, Ladies Relief, Good Templars, "Ancient Order of United Workmen," and two of Lieutent Governor Grand Master Smith's Masonic schools of instruction at Carthage, Chicago and Peoria, Ill.

A Toronto dispatch says, "The decline in the Knights of Labor as to numbers goes steadily on here. All the assemblies show decreases, some to a very large extent. One assembly had 600 members a year ago, and now has only sixty. Five months ago there were in this city fully 4,000 Knights of Labor. It is doubtful if there are 1,000 now. Internal dissensions and dissatisfaction with the management of the order are alleged as the causes of this remarkable decrease."

The Knights of Labor Assembly at Dover, N. H., which had 800 members a year ago, now has only sixty-eight. Some members favor dividing the $4,155 in the treasury among the members, but Master Workman Mellen opposed division. He refused to entertain a motion for the purpose at a meeting. When he was about to open a meeting, Jan 4th, he was called to the door and arrested in a suit by two members for alleged libel. Worthy Foreman Pray called the meeting to order, and it was voted to divide the money. Mellen obtained bail and returned to the hall just after the meeting had adjourned. He called another meeting in secret session, and he and his friends are supposed to have installed the new officers recently elected, and who all stand by the master workman.

The Knights of Labor convention in San Francisco Sunday was captured by the Socialists, who elected Thomas Payser, a notorious Socialist as master workman. Payser was mainly instrumental in getting passed last week a resolution condemning the attempt on Louise Michel's life, and alluding to his martyred brethren in Chicago. There was a strong conservative element among the knights, and they elected their president last year; but this year the Socialists succeeded in suspending a number of assemblies hostile to them and reinstating others whose votes they were sure of. The conservatives hope to reverse this election when the delegate sent here by Powderly, who is now on his way, makes an investigation. The order there has fallen from a membership of several thousand to 400, and if the Socialists run it for another year they will kill it.

T. B Barry, of Michigan, a member of the Knights of Labor Executive Roard, was in Detroit recently, and in conversation with a prominent knight stated that hundreds of assemblies have not paid one cent into the General Assembly since the Minneapolis Convention was rapped into adjournment. In February, 1886, there were over 8,000 Knights of Labor in good standing in the city of Detroit. To-day there are about fifteen hundred, although the estimate has been placed as low as eight hundred. Assemblies are disbanding, some to become trades unions, others with no special object in view, except to get away from the Knights of Labor. The educational features of the order have been practically abolished, and discussions of the many phases of social and economic questions are confined to probably one or two assemblies. This state of affairs is regretted by the workingmen, but nevertheless it is absolutely correct. The cause of the wholesale defection is said to be because politicians, who have crept into the order, have sought self-advancement rather than the good of labor. These, it is alleged, are numbered by the score in every large city where the Knights of Labor exist.

DONATIONS

To Cynosure Ministers' Fund:

Wm. Gregg, Sr.	$ 1.00
Minerva Harvey	1.00
W. O. Percival	10.00
Robt. Moore	1.00
Geo. B. Hopkins	25.00
Rev. S. Knapp	1.00
J. B. Dodds	3.50
Before acknowledged	568.54
Total	$611.04

NEW TRACTS.

The Organization and Work of the National Christian Association is a four page tract containing names of the N. C. A. officers, and describing the Object and Funds of the Association, What the Association has done, What it expects, and What it desires. Twenty-five of these tracts will be sent postpaid to any one address for five cents.

Five Biblical Arguments Against the Lodge is one of the clearest and best put arguments against Freemasonry yet issued. It appeared in the *Cynosure* of Jan. 26th ult. and is by Rev. B. W. Williams of Texas. Twenty-five of these for five cents postpaid to any one address.

Each of the above are sent free to those needing them for free distribution.

A few cents sent to the Free Tract Fund will help scatter much needed truth in a great many places. Many can distribute and can not pay, while many others can pay but can not distribute. The N. C. A. is established to bring these two classes together. Many thousand pages have been sent out this winter by means of the above fund.

A letter is just received from a minister in Manitoba who pays the postage and furnishes the names. This week he has sent his second list of 100 names of ministers.

SUBSORIPTION LETTERS.

The following have made remittances of money to the *Cynosure* from Jan. 23 to 28 inclusive.

S. H. Mathron, I Crane, E Osborn, C Marshall, Mrs R E Adams, C W Sterry, J Wasson, W Gregg, W Culbertson, J Brownlee, A W Sackett, G McKerrow, Mrs S Minton, G Fry, A J Mansfield, J T Stevenson, N Daniells, I D Kellogg, Mrs A O Van Brocklin, Rev M C Pearson, A Megrew, J M Faris, R Bloss, W Witter, H A Kenyon, S S Martin, R Ingram, W N Perrin, F R Hill, Mrs W M Bowker, J R Latimer, A Mitchell, L B Lathrop, D Hess, R Moore, W Parson, J B Stowell, S G Stewart, A J Loudenback, Mrs R Housel.

MARKET REPORTS.

CHICAGO.

Wheat—No. 2	77⅛		78⅛
No. 3	69		70
Winter No. 2			80
Corn—No. 2	47⅛		48
Oats—No. 2			33¾
Rye—No. 2			63
Bran per ton		15	50
Hay—Timothy	9 50	@14	00
Butter, medium to best	16	@	30
Cheese	02	@	14
Beans	1 25	@ 2	40
Eggs	17	@	20
Seeds—Timothy	2 30	@ 2	45
Flax	1 38	1	46
Broom corn	02½	@	07
Potatoes per bus	60	@	90
Hides—Green to dry flint	05½	@	13
Lumber—Common	11 00	@18	00
Wool	13	@	36
Cattle—Choice to extra	5 15	@ 5	55
Common to good	2 75	@ 4	90
Hogs	4 30	@ 5	80
Sheep	2 75	@ 5	50

NEW YORK.

Flour	3 20	@ 5	60
Wheat—Winter	90	@	93
Spring			92
Corn	59	@	61¼
Oats	39	@	46
Eggs	23	@	24½
Butter	15	@	34
Wool	09		34

KANSAS CITY.

Cattle	1 80	@ 4	65
Hogs	3 00	@ 5	35
Sheep	2 00	@ 4	50

FEBRUARY AND MARCH

are two good months for canvassing for this paper. Give some time to it now, for the long and busy days of farm and shop work will soon be here.

LIBERAL PAY TO CANVASS FOR THE CYNOSURE.

Write for terms to W. I. PHILLIPS,
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NOTICE.

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HOME HINTS.

ABOUT LAMPS.

Don't have in every room a beautiful lamp, softened and shaded so that it is "just light enough to see how dark it is." The "dim, religious light" is becoming and æsthetic, but somewhere, wherever the most reading is done, we want a good strong light. I have in my mind a picture of a great six-foot man whom I know, wandering helplessly around from one shaded, lace-trimmed lamp to another, trying "to find a lamp without a petticoat," by which to read his evening paper. Let the useful German student, or the Argand drop-light, hold a place of honor, especially if there are very young or old eyes to bend over the printed page. There are many lamps, beautiful to lighten a dark corner, that are useless on a center-table. There has been a species of carved brass shade invented lately, set here and there with great bull's-eyes of colored glass. Beware of it. It is fair to look upon, but difficult to read by. First, the light through the red bull's eye will smite your long-suffering optic, and if you dodge that it is only to fall to the more pensive blue. After prancing around one of these shades a whole evening, I went to bed and dreamed I was looking at fireworks.

Rose is the prettiest all-over color for a shade, and yellow next; blue is apt to make people look a little ghastly. There are all kinds of crocheted, silk, ribbon, lace and paper shades, but they all lose their color before long, if put on next to the glass shade, and then they look so scorched and forlorn, and show so plainly that they "have seen better days," that one regrets the time spent in making them. I saw some pretty shades lately made of pink and yellow crape. They were just big circles of crape, with a hole cut in the middle for the chimney and top of the shade. The lower edge was trimmed with lace. They fell in soft folds, and shaded a lamp without extinguishing it. Now a word as to the care of lamps, which few servants understand. They should be kept perfectly clean and filled every day. The wick should be rubbed off, not cut, and the chimneys washed whenever they are the least smoked, with a little ammonia and water, which clears them instantly. There is nothing that will reward your care more, for a pretty, well-trimmed lamp lends beauty to a whole room, while a smoky, smelling one destroys an evening's pleasure.—*Congregationalist.*

THE CALIFORNIA REDWOOD.

While traveling in California I became acquainted with the redwood tree, which there grows to an immense size. A nice, large new house was pointed out to me entirely of the wood from one of those trees; the fence that went all round it at some little distance included. It is fast coming into use for house decoration and the manufacture of furniture. It takes a high polish and is as handsome as the more expensive woods, which are getting scarce. It is a good substitute for rosewood, the supply of which is said to be extinct.—M. A. B.

Prof. Brinton says that the very best thing for a sprain is to put the limb into a vessel of very hot water immediately, then adding boiling water as it can be borne. Keep the part immersed for twenty minutes, or until the pain subsides; then apply a tight bandage and order rest. Sometimes the joint can be used in twelve hours. If necessary, use a silicate of sodium dressing

Sometimes the lampwick will obstinately refuse to be turned up in an orderly manner. It will seem firmly wedged at one side, while the other will run up in a point, causing weariness and vexation of spirit. To overcome this depravity take a new wick, draw out a single thread near the selvage, and the wick will be found quite tractable when introduced into the burner. The cogs will take it up properly, and it will appear in good form and give an even flame when lighted.

Frank Beardsley's little two-year-old boy, of North Lansing, came near losing its life on Thursday. It obtained a piece of concentrated lye from the sinque where Mrs. B. had been using it, and ate quite a piece of it before being discovered. They were terribly alarmed and sent for the doctor, and during the meantime gave it large doses of caster oil which the child would shortly after each dose throw up in chunks of soap, the oil uniting with the lye. It was the means of saving the child's life, as the necessary delay in getting a doctor would have proved fatal had it not been for the oil.—*Genoa Herald.*

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Three little boys arrived from New South Wales at New York, bound to their father, Thomas Jones, at Nanticoke, Pa. They were between the ages of 5 and 10 years, and each had a tag attached to his coat

In 1880 a train on the Northern Pacific was thirty days in getting from Fargo to Bismarck, D. T. The wires were tapped and a newspaper written every day; and a child was born on the train while snow bound.

Citizens of Buffalo have made up a purse of $100,000 to be presented to the first successful inventor of some practical method of utilizing the water power of Niagara River. Numerous propositions have been received by the committee, some from the best engineers in the country, who say that the power can be made useful.

The birth rate among our distinctively American families is less than in any country in Europe except France. On the average, the birth-rate among the families of our immigrants is fifty per cent greater than among ourselves. The peopling of America for the future seems to be given over to the classes least fitted for the duty.

The women of Paris have adopted for the winter season a waggle in their walk The art of waggling gracefully in furs is being taught in the best dancing schools. The correct waggle is described as a short step and an undulating sweep of the hips It is said to be much more graceful than the mannish stride that prevailed during the summer.

Carefully prepared statistics give the number of criminals in this country at 500,000, a vast army, only 50,000 of whom are incarcerated. Of the 500,000 it is estimated that one-third are under 20 years of age, one-half under 21 years of age, and a fraction under 22 years of age—the chances being that all of them will continue criminals through the remainder of their lives.

A joint special committee of the Massachusetts Legislature that has investigated the child-labor system of the State, has just reported, recommending that parochial and other private schools be examined annually by school committees, who shall approve or refuse to approve them, and that the teachers must hold certificates of qualification from the school committee, as required in public schools. A bill embodying the recommendations was presented, and, as this would place all parochial schools under charge of school committees of Protestant complexion, a lively fight is expected.

Elihu Stevens, of Smithfield, Me., is probably at the head of the largest family in the country. The aged man still appears hale and hearty. He is of medium height, quite erect, and although he complains of his poor eyesight, he is still able to go about alone. Before a recent reunion he drove to Oakland, and went about among his friends, inviting them to attend the celebration. Five generations of his family are now living. He was three times married, had ten children by his first wife, five by his second, and six by his third. His children, grandchildren, great-grandchildren, and great great-grandchildren who are now living number 319.

The immense buildings of the Pratt Institute in Brooklyn, although not completed, were in some departments thrown open to the public Wednesday evening, January 4th. The buildings, which are on Ryerson street, were erected by Mr. Charles Pratt, for the purpose of giving industrial training to poor children. Twelve thousand books are already placed on the library shelves, and there is room enough for thirty thousand more. The reading room is to be well supplied with current newspapers and periodicals. These departments, however, form but a small portion of the Institute, where manual training will, it is alleged, be tried upon a scale and with a completeness never before attempted

A most peculiar case of superstition exists in York Township, Ohio. A well-known farmer named Milar has always kept a fine lot of cows and made a great deal of most excellent butter. Of late years he has had what he terms it, "Witches in the cream," giving himself and family a great deal of trouble and great loss. It happens about every two weeks when they put the cream in the churn it begins foaming over the top and refuses to gather. No amount of churning has any effect toward gathering the butter, and the cream is taken out and thrown far away. The family attributes the trouble to witches brought on through the agency of a woman in the neighborhood through spite. It is a strange case

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NEWS OF THE WEEK.

WASHINGTON.

At a meeting in Washington Wednesday night, presided over by Cardinal Gibbons, Bishop Ireland stated that the corner stone of the divinity building of the new Catholic University would be laid in about three months.

Among the petitions and memorials presented to Congress last week and referred were the following: From the Chicago Board of Trade, asking retaliatory legislation against France and Germany for excluding American meat; several from Pennsylvania against the admission of Utah as a State with polygamy; many petitions from various States in favor of prohibition in the District of Columbia.

Democratic members from the tobacco-growing States held a meeting and determined to ask the Commissioner of Agriculture to demand the resignation of the statistician of the Agricultural Department, because of his incorrect estimates on the tobacco crop last season.

The Manderson Grand Army pension bill has been favorably reported in the Senate. It is similar in character to the vetoed dependent pension bill. A more definite method of fixing dependence is outlined in the present measure, which also limits its provisions to those who served in the late rebellion. The bill increases the pension of minor children from $2 to $5 per month.

CHICAGO.

It is rumored that Chicago may have a cardinal, and Archbishop Feehan's name is prominently mentioned in connection with the dignity.

The port holes at the crib have become so blocked with ice as to endanger the city's water supply, and powerful tugs have bent sent to clear them.

Thomas Walsh created an uproar in Judge Clifford's court Saturday morning by trying to shoot James Britton, who had just been acquitted of attempting to assault Walsh's daughter Annie.

William Hayes, who pleaded guilty to the fatal stabbing of John Watts about a year ago, has been sentenced by Judge Horton to twenty years' imprisonment in the penitentiary. Another murderer has just got a sentence of 35 years.

A delegation of the citizens of Park Manor, which is in a prohibition district in the recently annexed portion of Hyde Park, called on City Collector Onahan to complain about a saloon. They were assured that the sign would be pulled down and the place closed up.

GENERAL.

A national anti-saloon Republican conference will be held in New York April 18 and 19.

Sir Morrell Mackenzie, the distinguished physician who is now treating the throat of the Crown Prince of Germany, has received an offer of $30,000 to come to America to see a patient in Michigan.

The jury that has been sitting at Springfield, Mo., on the case of Cora Lee, accused of the murder of Mrs. Graham, brought in a verdict of not guilty. The charges against Mrs. Molloy, the temperance lecturer and mother of Cora Lee, will be abandoned.

George H. Clarkson, a Chicago drummer, has sued Kansas City because he was sandbagged and robbed there. The case is said to be without precedent.

The seventh annual State Convention of the State Temperance Alliance of Iowa is called to meet at Des Moines, Feb. 8.

The funeral of Mrs. Eliza Ballou Garfield took place at Mentor, Ohio, Monday, the remains being placed beside those of President Garfield in the vault at Lake View Cemetery, Cleveland, the same day.

From Galveston, Wednesday, there were shipped to Zanzibar, Africa, ten tons of superior Texas cotton seed. An experienced planter was also sent to instruct the natives in the cultivation of the cotton plant.

The brewers of Milwaukee have informed their employes that on Jan. 26 every union man will be discharged.

The Governor of Mississippi has vetoed the bill providing for the holding of a constitutional convention.

Professor Nathan Shepard, of Saratoga, fell dead in the New York Postoffice Tuesday afternoon.

At a meeting of the trustees of Adelbert College it was decided to refuse admission to women after the close of the present year. A ladies' annex is talked of.

A street car cable train became unmanageable Friday in Selby avenue, St. Paul, Minn., and when descending St. Anthony's Hill the cars shot downward at a great speed, ran off the track, and were smashed to pieces. Three persons were fatally injured and fourteen were badly hurt.

The joint depot of the New York Central, Michigan Central and Grand Trunk Railways at Niagara Falls was burned Thursday at a loss of $50,000, several people living in the building having narrow escapes.

The jury in the Barney Kennedy murder trial at Dubuque, after being out sixteen hours, reported a verdict of guilty of murder in the first degree, and the punishment was fixed at death. Kennedy was convicted on a former trial and sentenced to hang, but secured a new trial on the ground that one of the jurors was not a naturalized citizen. His attorneys will now move for a third trial because one of the jurors in the trial just concluded became intoxicated during its progress.

FOREIGN.

John Bright, in a letter to the papers, says that Mr. Gladstone prefers to maintain silence when he is questioned regarding such cases as the circulation of bills attributing the Mitchellstown riots to Mr. Bright and Mr. Chamberlain. Mr. Bright fears that Mr. Gladstone does not object to the stones and mud thrown by his followers.

Medical reports from San Remo continue to speak favorably of the condition of the German Crown Prince.

Two-thirds of the residents of Dover, England, composing conservatives, liberals, unionists, and independents, have signed a "round robin" denouncing the recent snowballing and hooting of Mr. Gladstone in that town and expressing regret at its occurrence.

The boycott has been pushed to a curious extreme in Kerry, Ireland. Placards recently posted in Rathnore warn all girls not to marry until every priest in the district has joined the National League. Should they disobey their husbands and themselves will be boycotted.

A gigantic conspiracy among post-office employes has been discovered in London, the object of which was the stealing of letters and valuables. It is said to have been so adroitly arranged that it is difficult to detect the guilty parties. An investigation is going on.

It is stated that warrants have been secretly obtained for the arrest of six Irish members of Parliament and magistrates who are now in hiding.

An ancient-looking stone coffin has been discovered at Canterbury Cathedral, which is supposed, by those posted on the subject, to contain the bones of Thomas a'Becket.

Prince Bismarck announces that the loan required on account of the new military bill would amount to 280,000,000 marks.

Professor Virchow, in a letter discussing the latest phase of the Crown Prince's illness, says he is of the opinion that the disease is not cancer. Dr. Mackenzie declares himself as satisfied with the present condition of the Crown Prince's health and says that there is a decided improvement in every respect in the part of the Prince's throat where the previous growth developed.

A frightfully fatal explosion occurred in No. 5 pit of the Wellington colliery, near Victoria, British Columbia, by which upward of ninety lives were lost. It was accompanied by a report like that of a large cannon, and there instantly shot far into the air a dense mass of black smoke and dust, which converted the snow-covered ground into an inky deposit.

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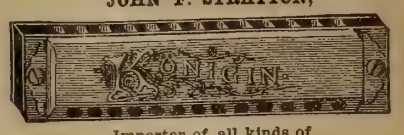

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The Ann Arbor (Mich.) *Courier* says a building in that city is now being fixed purposely in anticipation of the adoption of prohibition. A room is being fitted up in the center of the building where no possible light or noise can reach outside ears, and no entrance can be effected unless with the knowledge and consent of the outside guard. This is fitting. All unlawful things are on a level. The lodge meets in the dark and behind guarded doors. The saloon must be driven into its holes and hiding places. Let the two go down to the pit together.

Some time since the legislature of Tennessee passed a law against base-ball playing on the Sabbath. The Supreme Court of the State has just decided in favor of the law, and the sporting men of the State give it out, spitefully, that the game is dead—no more base-ball for poor old Tennessee! Without the Sunday game the business won't pay. A business that depends on such an exigency deserves death. Nevertheless, all the boys who play for fun and healthful recreation will go on playing just the same and enjoy it just as much. In Illinois a law against this Sunday playing is ignored, and scores of games went on Sabbath after Sabbath last fall. We hope the effort of the Sabbath Association will be effectual this year to stop the business.

As a fair example of a thousand political slanders, the New York *Witness* has exposed a malicious editorial of the St. Louis *Globe-Democrat* which quotes as a celebrated remark of Senator Gorman, that it "cost like hell" to secure St. John's help in the Democratic victory of 1884. Senator Gorman, in a reply to a note from the editor, says "there is not one word of truth" in the slander; and he hopes all who know him will believe him incapable of making such a statement. The editor of the Iowa *State Register*, whose persistent efforts to make the world believe a similar lie, have left nothing behind but the ugly scars on that gentleman's reputation.

A story which may seem sensational, yet to those who have studied the character of Russian revolutionists, and of the more widely disseminated International Society of Europe, has every feature of probability, comes from London. The St Petersburg correspondents of the *St. James Gazette* report that an army officer, who had been shot in the region of the heart, was taken to a hospital, where the doctors declared that his wound was mortal. The officer thereupon admitted that he had shot himself to avoid the necessity of shooting the Czar. He said he was a member of a secret society which had balloted to decide who should undertake to assassinate the Czar, and the choice had fallen upon him. Several persons in the hospital who overheard part of the confession were immediately arrested. Two physicians who were present on duty were liberated. The full confession of the officer was taken in writing by the authorities. Such are some of the exactions, and such the penalties of the secret lodge.

The dispatches Monday morning reported a resumption of the old boodler system of political taxation among the departments of Washington by Don M. Dickinson, the new Postmaster General, and that he has sent $8,000 to help his party in Michigan. We hope for the sake of consistency, if there is no regard for righteousness or honor left, that this old infamous business will not be resumed under the administration of a President who has promised much to civil service reform. It was, to be sure, surmised that Vilas was not ready enough as a political organizer, and, therefore, he was retired to the Interior Department, to make room for an aggressive politician. If that is the game to be played in 1888, the sooner the people know it the better. They have had enough of such business from both the old parties.

The reader of the poem on this page will be thrilled with its eloquence, and moved to observe more narrowly the movements on the chess-board of European politics. To some they will appear the precursors of revengeful war; to others as a grand appearance of doing something to satisfy the people, and justify the immense war preparations that drain the life out of every important nation of Europe. Whether for a blind, or for a reality, these nations have had enough of war, and if by a peaceful revolution they could throw all the war business upon the few leaders who are promoting it—pen them up and let them have it out with one another—"the world would be the better for it." How much of the anxiety about the wind-pipe of Prince William of Germany is manufactured as a war measure, we are left also to conjecture. If we may credit the reports, his wife, the eldest daughter of Victoria, is a reformer. She wishes to make Germany happy and prosperous under a constitutional government, like England under her mother, with autocracy and Bismarck abolished and the voice of the people effectually controlling their affairs. The old Prime Minister dreads, therefore, the day when death shall sieze the aged Emperor of Germany. There is thus a kind of tragic interest about the reports of the learned doctors. Let us hope that so many of them, with their hands at the throat of the Crown Prince, will not choke him to death.

We can imagine what would become of the lodges if their vile, blasphemous or silly initiations were performed in public from a report which comes to us from Paris. At Rouen, France, some two weeks since a disgraceful scene occurred in the great cathedral, caused by the sacrilegious attempt of a priest to work upon the superstitions of the people. He arranged a scene in which he impersonated the Deity and carried on a dialogue with another priest representing, in costume and sentiment, the Devil. The congregation hissed the performance, and finally drowned the voices of the speakers by singing the "Marseillaise" and "En Revenant de la Revue." The police were summoned and attempted to clear the cathedral, but were unable to do so. They arrested several of the congregation, however, and the disorder was finally stopped by the termination of the farce which provoked it. Suppose the Knight Templar initiation with its skull, wine and double damnation were performed statedly for public amusement or instruction; or the burning bush scene of the Royal Arch; or the Jubulum murder of the Blue Lodge; or the mummery of a Good Templar lodge; or the solemn oaths of boys in the Sons of Veterans—the whole lodge business would be routed and driven into its secret dens instantly. There is no safety for such business but in the "dark places of the earth" where Christ is not. See Isaiah 45:19.

THE TREMBLING OF NATIONS.

BY REV. ALEX. THOMSON.

Oh Europe, mother Europe! why do you stand to-day
With bristling steel and iron front in war's accursed array?
Why roar your thundering forges, but not to shape the plow?
Must war's infernal horrors hang forever round your brow?

Where rolls the icy Neva; where flows the classic Rhine;
Where Norway lifts her granite brows, and shakes her mountain pine;
Where toils the Finnish peasant on Bothnia's rugged shore,
And where the brave and light-haired Dane pulls manfully the oar,

There's sound of coming conflict, as when November gales
Burst from the icy mountains where Winter trims his sails,
And sends his fleet forerunners, and bids his trumpets blow,
Before he hurls his shot of ice and musketry of snow.

The Russian bear is growling on his wild Tartar plains,
And screams the Austrian eagle from bleak Carpathian chains,
And France, like couchant tiger, lies ready for the spring,
With glaring eyes that never leave the German eagle's wing.

From where the lively Belgian toils ever at his loom;
From where the sturdy Hollander keeps eye on dike and flume;
From Spain's ancestral castles; from everlasting Rome;
From where the Turk grasps lance and sword to guard his fathers' home;

From where the Greeks are stirring, with old ambition's power;
Where bold Bulgaria trembles at each succeeding hour;
From where the brave Swiss peasant keeps well his mountain wall;
From our own mother Britain, the bravest of them all;

Comes news of coming conflict and marshaling of men,
As if our mother Europe, mad with maternal pain,
Had in her womb a demon, who, when he shall have birth,
Will let infernal furies forth upon our hapless earth.

O Thou before whose presence the trembling nations stand,
What hidden purpose hast thou; what awful work on hand?
Must earth's foundations tremble and hell her furies bring
For man's great final trial ere the coming of the King?

Bartlett, Ill.

AN OUTSIDE VIEW OF SECRET SOCIETIES.

BY PROF. W. J. COLEMAN.

II.—THEIR SECRETS.

Every secret society is supposed to have secrets that are to be kept carefully from the world. With regard to these secrets we offer you this alternative. Either these secrets consist of facts and principles which are valuable to all who know them, or they consist of facts and principles which are of little or no value to anybody. In the first case, if these secrets are of great value to all who know them, then these secret societies are selfish and unchristian in that they do not make these secrets known to every one whom they can reach. Why should any man or set of men seek to keep to themselves truths which would greatly benefit the world? What deliberate selfishness it is to continue to do this generation after generation. What a sin it is to plan to keep the world in want of these treasures of truth by obliging every man who receives them to swear solemnly never to reveal them, even to his nearest friends. It is true, we grant men patents on their discoveries, but that is for but a limited time, and then not to keep their inventions hidden from the

world, but to have the world buy at such an increased cost for a time as will pay the man for his work. But the secrets of these societies are never to be revealed with their will. Indeed,it is more than hinted that it is not entirely safe for a man to reveal these secrets which on our supposition are so valuable to humanity. Secret society men are in the habit of calling men vile names who reveal these secrets to this poor, dark, ignorant world outside. But,says one, "These secrets are too valuable to be told to everybody. They are too sacred. They would be abused." Then they must be valuable indeed,more so even than the most precious truth that we know of, and that is the Word of God. For that, as the song of the angels tells us, was "good tidings of great joy, which shall be to all people." Is their light more precious than the light which the Son of God came down to shed abroad upon the whole earth? and, if so,why should it be hid under a bushel? How contrary is all this sworn secrecy to the command and example of the blessed Lord. He made himself the light of the world, and commissioned his disciples to go into all the world and preach the Gospel. What should we think of the apostle Paul if,instead of preaching the Word openly and everywhere, he had made himself the traveling secretary of a secret order, and had told no one the way of salvation unless they had sworn an oath never to tell this truth to any one out of the order? If secret societies have secrets of great value to the world, they are filled with a spirit the direct opposite of that of Christianity that they do not make them known to a sinful, suffering race. It is a selfish, uncharitable and unchristian spirit that deliberately refuses to do good to our neighbor when it is in our power. It is worldliness incarnate that plans to hide our light from our neighbor when to enlighten him would make our light none the less.

Secondly. If secret societies have no secrets that are of value, then their secrecy is a delusion and a snare. This is a perfectly fair and conclusive argument. The division is complete and leaves no undivided third. These societies either have secrets, or they have not, and these secrets are either valuable, or they are not. If they have valuable secrets,they violate the command of Christ, contradict his example, and prove their selfish and unchristian character, in that they make every effort to keep them hidden from their neighbors. If they have no valuable secrets, then is their secrecy a swindle. What would you think if a number of respectable Christian men would persuade you that they had a society in which you would do well to seek membership,and when you had consented would, with great ceremony, take you into some very retired place and, after swearing you to eternal secrecy, then tell you nothing of any value or importance? Would you not think either that they were fools, or that they were trying hard to make a fool of you? Whichever horn then of the division the advocates of secrecy may take, they are impaled. Whether they have secrets or whether they have them not, they are alike condemned. On either supposition all decent, intelligent Christian men ought to stand clear and have nothing to do with them.

Geneva College.

THE GOLDEN RULE.

BY A. B. CURTIS.

Deep imbedded in the inmost nature of the Hebrew mind was the idea of compensation. The wicked must be punished, the righteous must be rewarded. All things, thought they, must finally be equalized. This dualism, as it were, runs all through their thinking. Jehovah and Satan are set over against each other. Good and evil, blessing and cursing,obedience and transgression are everywhere contrasted. Their poetry is dualistic, each two successive lines set forth the same thought by either synonym or contrast. Their noun and verb are dualistic also; there are but two tenses and two genders. Their word for "money" means literally balance. They balanced everything. The good was the fruitful, the true, the prosperous, the existent: the bad was the sterile,the false,the non-prosperous, the non-existent.

The New Testament caught the lesson and wove it into the very web and woof of the Christian life. Christ's idea of forgiveness is nothing other than the Golden Rule applied, between God and man on the one hand, and man and fellow-men on the other. Peter's question, "How oft shall my brother sin against me and I forgive him? till seven times?" contains a fundamental error. It implies that there will come a time when God will tire of keeping the Golden Rule with his servants.

To illustrate this from our Lord's reply to Peter: A certain man was in debt ten thousand talents. His lord forgave him that debt at his urgent request. But subsequent events showed that, after all, the forgiveness was only nominal. Because the forgiven man refused in turn to forgive his own debtor, his lord's compassionate "I forgive thee all" was made of none effect. Forgiveness can only come to a forgiving spirit. Though God may nominally forgive sins in answer to a prayer of faith,that answered prayer does not become effectual until the forgiven person has himself forgiven an enemy. Nor, in turn, mark this, has he forgiven that enemy more than in name until he has gone to him and sought a reconciliation.

This world is a looking-glass to reveal us to ourselves. Frown at it and it will sour on you; smile at it and with it and it is a God-given companion. What is this but the Golden Rule all-sidedly applied? Every time we forgive a fault in another the forgiveness of our Heavenly Father becomes sweeter. Though we should live so close to him that no special forgiveness on his part were now necessary,yet the old one would be revealed in a new and brighter light because of our added experience and then would gush up into our soul all the joy and love of our early conversion. Forgiveness has nothing to do with "times." Shall I keep account of how many times I practice the Golden Rule, hoping to measure my goodness by that means? God's forgiveness of us and ours of our fellows act and react upon each other. In proportion as God forgives us we forgive our enemies. In proportion as we forgive our enemies God forgives us. Neither is anything without the other. Together they act and react preparing the forgiving soul for a brighter heaven. As love grows strong by what it bears, so forgiveness grows sweet by what it forgives. When we pray, "Forgive us our trespasses as we forgive those that trespass against us,"let us remember that forgiveness without reconciliation and not from the heart is only nominal, and will not secure for us a union with the spirit of Christ. "Whatsoever therefore ye would that men should do to you,do ye even so to them."

New Haven, Conn.

NEGRO EXPATRIATION.

BY H. H. HINMAN.

A proposition to colonize the Negroes of the United States in South America is now being mooted. It is said that earnest friends and members of the race are at the bottom of the movement and that great results are expected. But it may as well be accepted as one of the inevitable things that any plan for the expatriation of the colored Americans, whether originating with Negroes or Caucasians, is doomed to disappointment. For good or ill, for better or for worse, the two races are here as permanent factors in our body politic. Whatever may be our conceptions of what would have been desirable,we must needs accept the present condition of things as one of the dispensations of Providence with which it is vain to complain. Whether the relation of the two races shall be mutually helpful and beneficent will depend largely upon their cheerful acceptance of this providence and of the obligations that grow out of it.

Seventy years ago,when the Negro population was but one-fourth what it now is, there were some great thinkers,statesmen and philanthropists,who thought they saw in African colonization a solution of the slavery question. They did not even then represent the best and highest Christian sentiment, for the friends of the slave soon abandoned the movement as both chimerical and cruel. Nevertheless, the American Colonization Society was organized under the prestige of great names, and for more than half a century has been in the field. The net results are the colonization of about 16,000 people in Africa and the establishment of a feeble republic that has scarce that number of civilized citizens. Meanwhile the colored population has increased from 2,000,000 to nearly 8,000,000, and the annual increase has advanced from 60,000 to about 240,000; while the last annual report of the American Colonization Society shows that after seventy years of effort and organization they have in the last year sent 100 colonists to Africa at a cost of more than $18,000.

The intelligent, thinking men, both in the North and South, have accepted this verdict of history,and while some are commendably willing to aid all who desire to colonize the Dark Continent, none are so stupid as to suppose that present methods can have any appreciable effect on the number of Negroes in America. There have probably been more immigrants within the last two years from Africa than all who have gone from this coast. Yet, strange as it may seem, a large proportion of the white people of the South, and a few at the North, are continually prating about colonizing the Negro. With them expatriation is the alternative of emancipation. The two races, say they, can never live side by side; all effort to educate the Negro but emphasizes this antagonism, and unless the Negroes are removed there will be a war of races in which they will be exterminated. This feeling finds expression in some of the leading papers of the South and is the animating spirit of much of Southern legislation. They have no objection to the Negro, so long as he is in a dependent and servile condition, but all plans for the practical recognition of his equality as a citizen are met with undying hate and vague pleas for some method for his removal.

The trouble with these people is that they have had centuries of mis-education and have, in the main, radically false conceptions of what Christianity is, and what it requires. To them such small matters as the principles of political economy, the facts of the census, the rules of arithmetic, the impulses of humanity and the Ten Commandments are as nothing when put in competition with their prejudices and desires. It would be unjust to say that they are in these things consciously wicked. They are rather to be pitied as the victims of their own hallucinations.

Suppose we could revive the colonization movement (which is most improbable), and suppose we could send away 200,000 a year. This is more than ten times the number that has been colonized in seventy years, and yet it would not diminish the colored population. They would still be increasing on our hands. It is safe to say that if it were possible to send 200,000 emigrants to West Africa in a year, at least one-half would die from the malarious climate and destitution. If it were attempted it would be simply *murder*. Nor is South American colonization a whit more practicable. True, the difficulties are not so great. Africa has a comparatively dense,and South America a sparse,population. West Africa is very malarious; South America not so much so, and withal has governments of some stability.

But there are no advantages for the Negro in South America that he cannot have in a far greater degree in this, his native land. He is here a citizen. With all the disabilities he endures he is gaining in numbers, wealth, and especially in education. Thousands of Negroes are attaining a college education. Many of them are lawyers, physicians, teachers, editors and well-educated ministers. They are legislators, judges and executive officers; and though in some States they are practically denied the right of the ballot, yet even there they are gaining in moral and social influence. The power of race hatred which would drive them from the land of their nativity is, when represented by the numbers of those who cherish it, very great. But the facts of history and the providences of God are all against it Men of intelligence dare not outrage the moral sense of mankind by even proposing the extradition of 8,000,000 of people. Meanwhile if any colored American thinks he can better his condition or contribute to the improvement of his race by going to Africa or South America, by all means let him go. But let no man, black or white, do violence to common sense by proposing to send away the whole race.

New Orleans, La.

MASONRY IN ITS RELATION TO REVEALED RELIGION.

BY REV. R. MENK, GERMAN EVANGELICAL PASTOR.

Masonry pretends to be a factor and promoter of civilization. Its teachings within the walls of its lodges are said to be of a very scientific character, so as to instruct the initiated in geometry, architecture, astronomy and physiology. This would place this institution in the rank with universities and colleges, and young men would save much trouble and expense when going to these places of learning to get an education by joining these societies. If this is true, then why is this light hid in darkness? Why is the world so totally ignorant of this court of learning in our midst? If this is true, if this institution is what it pretends to be, then it would be unjust to say anything dishonorable against the order, because learning is a great factor in civilization.

Masonry pretends to be an agent of benevolence. Who will say that this is not praiseworthy? Benevolence is the very result of practical Christian religion, and is honored by all true Christians. But benevolence, if of the true Christian type, must be of a general character, must be shown toward all men in need and distress. If this is the case, who would say anything against the practice of this Chris-

tian grace? But every one knows that the benevolence of this system is limited to their own members. Any one can testify that this is not Christian benevolence.

Masonry pretends to unite different men of different stations in life and creed into one union of brotherhood. This is a very praiseworthy undertaking, and promotes civilization. But the greatest thing of all is the kind of religion by which this union and harmony is accomplished.

Let us see whether this is true. What is religion? It is the true way by which man comes into the communion with his God that he may partake of all the blessings of God for his temporal, spiritual and eternal welfare. Man is created for God. He is dependent upon him for all things, and longs for his blessings, but feels also his entire unworthiness of the same. He knows himself cast out of God's grace and presence and feels his sinfulness as the only hindrance to communion with his Maker. God's Word shows plainly what man feels instinctively. It teaches us the true character of God as a holy being, who must punish sin with eternal wrath; teaches his merciful state of being by which he extends grace to men who are corrupted in sin, that they may be redeemed from all evil.

To redeem man from this pitiful state of being, to bring him to his God and make him live forever, God revealed his eternal decree of redemption. Most blessed words of promise go forth to sorrowing mankind, to create hope for a deliverance. God chose a people from all nations through which he would fulfill his promises of a Saviour. God's purpose in giving the law was not that man might be his own Saviour by keeping it, but to let Israel and all men know their sin and their inability to perform what God commands to do. Israel failed to keep the law because he had not in himself the strength to do it, and came under the curse of the law. So a redemption from this curse was needed. God provided for this duty his Son. Gal. 4: 5, 5: "But when the fullness of time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons." He was the real high priest, to give himself to God as an offering in shedding his blood for the remission of sin for all. This is the only offering that is acceptable to God, and none other is needed. By his resurrection from the dead and ascension to the right hand of God, his offering is shown to be accepted, and God commands all to believe in him and be saved. But as man cannot believe out of his own will, nor of himself be renewed in heart and life, God sent the Holy Spirit to do this. His work on our hearts proves that he brings about a new creation in our natures, that we may become God's real children. This is the revealed religion of the Bible in a brief outline, and it is proved true by all who have become real Christians.

How stands Masonry related to this glorious work of God for the salvation of men? All the books of lodge instruction show that they fail utterly to conceive of this way of salvation. So Masonry has no true sight of God, who requires that his holy law be obeyed by men. As Israel failed to keep this law, how can Masons keep it? Israel fell under the curse of the law and needed a Redeemer; can Masons do without him? God ordained Aaron for his priest to bring for Israel the offerings he commanded; but who commanded Masons to choose a priest, and bring through him the offerings God does not ask for? And as they seem not to need the God-appointed Redeemer, Jesus Christ, nor believe in him as our High Priest, God does not respect their coming to him by the way of their own priesthood, nor regard their prayers. But Masonry pretends to bring its members to heaven, and to set them beside God's true children who are there through belief in Jesus; therefore, its religion is delusion and deception. Beware, then! How can Christians confess Christ in the church and deny him in the lodge and hope to be saved? Do not draw in the yoke with the unbelievers and fellowship them in their iniquity, lest you bear with them the wrath of God.

NEAR THE PRECIPICE.

The great Continental Powers are all moving on to the brink of a chasm such as they neared a century ago. The Continent of Europe is now the greatest armed camp the world has ever seen, and is daily increasing its preparations for conflict with feverish alacrity. There is one feature in the position which is phenominal in history, viz., "That all are deliberately and simultaneously getting into battle array." Every week brings some fresh incident which is on all hands interpreted as another indication of the approaching storm, while not a single minister or government seems any longer to make the feeblest effort to suggest conciliation and peace. Every one of these great militant powers, which can each march over a million warriors into the first line of fire at the first bugle blast, is greedy for some territorial *bonne bouche*, or else in terror of the neighbor which is determined to snatch it. France is resolved on the recovery of Alsace and Lorraine, and the conviction of this paralyzes the "honest broker" of Berlin in his attempts to counteract the palpable designs of Russia. But the French are aware that their shabby diplomatic seizure of Nice and Savoy is resented by Italy as one of the most outrageous robberies of history. Italy has her eyes on the Trentino also, still in the talons of the Austrian eagle. Thus the strenuous and constant strain of the Italians to create a vast army and splendid navy very easily explains itself. And of the Austrian order for a million repeating rifles—horrible weapons for slaughter by arithmetic—all the world is talking with mingled wonder and dejection. For this means that Austria does not flinch from the appalling prospect of an early conflict with the almost countless Muscovite hosts.—*London Christian Commonwealth.*

WAR A CRIME.

Ten members of the British Parliament and representatives of various unofficial English bodies have waited upon the President of the United States and expressed to that officer the sense of many millions of people on the other side of the water that the time has come to make some practical attempt to do away with war as a method of settling difficulties between nations. To these expressions the President has responded in fitting terms, includ ing the conventional reminders that, while the people of the United States strive persistently for peace, none could fight more terribly when pushed to battle. It may be felt, with reason, that the idea of international arbitration has gained in moral strength. It must be remembered that the Geneva award was universally considered unjust to England, and that the Halifax award was notoriously outrageous in mulcting America. If, with these two unlucky experiments to remember, the people of both countries are able to carry forward the propaganda, all men should rejoice. It is but a profession, it is but words, at best. But words have a tremendous influence on the deeds of men.

War is a tiny term. It has but three letters. But within those three letters lie hidden all the evils of which man is capable. In time of war not only does all bad become good, but all good may become bad. In time of war the lover of peace may be held as the enemy of man. Murder and robbery stand out as virtues to be particularly admired, and the burner of cities, the executor of capital sentence, the expropriator of property, the unconscionable despot, gradually assumes the attributes of a god, and petty men who have slaughtered no regiments and burned no cities walk under his huge legs, and peep about to find themselves dishonorable graves. It was so in Julius Cæsar's day. It was so in Elizabeth's day, when Shakespeare gave the language for it. It is so in our own day, when the man who put torch to a great city lives to be welcomed to that rebuilt metropolis as a guest who honors the town with his coming.

That this little word, *war*, should make ambition virtue; that it should put the seal of legitimacy on all the bad acts of which the basest human heart is capable; that it should illumine a man's fame as no other thing, be it good or bad, can embelish it, must have caused the philosopher some thought. A great general, compared with Shakespeare, is a mere nobody. He may o'erthrow Osiris, Orno, Apis, Isis, but who shall care for it two thousand years afterward? Whether he be a Cambyses, Alexander, Cæsar, Charlemagne, Frederick, Napoleon, or Grant, or Von Moltke, his fame must pale as other generals crowd upon the scene. But, in his own time, what is that strange glory that so exalts him? What makes men worship him as if they thought he would outlast Shakespeare and Homer? This habit of man can only be explained on the theory that, in the tribal times, the mighty man was indeed a saviour, who preserved his family and the wives of his friends from death and slavery. A dog, in lying down, revolves many times and thoroughly examines his bed. His master beat down the long grass for a mattress, and pulled out obnoxious herbs with his teeth that his dreams might be undisturbed. Probably, too, when a civilized man bows and fawns before a successful general, or, at a distance, debates upon the splendor of that general's renown, the admirer is drawn away from the realm of common sense by animal instincts, which have persisted beyond the day of their proper use and need.—*Chicago Herald.*

NOTES OF THE CRESCENT CITY.

BY REV. A. J. CHITTENDEN.

Bro. Hinman tells me of an Englishman who had been three days in America and announced himself to a London paper as ready to give a description of the country. I, therefore, preface my letters with one general remark—"subject to revision when better informed." My first impressions of a New Orleans winter were very damp. The last three days have redeemed the reputation of the city in the estimation of visitors, and nothing alloys our happiness but the thought of friends in the North coughing and shivering. Yet, it is but fair to say that no place on the line of the Illinois Central Railroad has seemed to us a better place to live in than northern Illinois.

New York City and New Orleans are hardly American cities. The typical Yankee has almost disappeared from the former, and the typical Southerner seems to be almost invisible in the latter. He is found in his traditional physique and character in the latitude of Mississippi or Tennessee—rather tall, dark-white skin, dark and black hair, rather sharp features, and general bearing modified by circumstances, which in the last two decades have had a telling effect. This city is said to represent almost every nationality. Certainly the variety is sufficient to furnish a museum with fac-similes. The colors range through the entire series, and might be likened to the various brands of syrup, commencing with pure glucose and passing into New Orleans molasses, then West India molasses, till you reach the brown-black and the soot-black, or the black unadulterated. Of course we have white, German and Caucasian.

In a lay meeting at the Methodist Conference now in session the positive Negro type prevails, and, judging from a very brief hearing, the genuine Negro of the higher African descent promises to equal or excel the mulatto in facility of speech and general vigor of thought.

The Negro delights in parliamentary exercises, and when a question is "before the house" there are sometimes a good many speakers before the house also. "I rise, Mr. President, to a point of order," says one. "The gentleman—I should say, the brother—rose for explanation and now he is making a speech." The contest was over the seating of a lay delegate by "proxy." The chair made a good ruling—that the proxy must be from the same place as the original to be eligible. Bro. B. is nominated to attend the National Conference and the nominators urge their candidate in a fashion that succeeds well in clearing the track of all impediments.

"I desire to say, Mr. President," says No. 1., "that the brother whose name I present for this honorable appointment is eminently fitted to represent us and the interests of our people in the approaching national meeting. He has already done much to secure to us the respect of the entire denomination. When he was at the Philadelphia meeting, he was treated with genuine courtesy, and in every way regarded as one of the great men of the occasion. I hope, therefore, that this nomination will be sufficient and that *no one will presume to allow his name to run against that of Bro. B.*"

Nominator No. 2 endorses the selection with equal vigor. "I wish also, Mr. President, to give a reason why I favor the election of Bro. B. He represents both the male and the female gender of the sect, and that is another reason why we wish him to go to New York." (He was a married man.)

It was then moved that the election be made unanimous by a rising vote. The scarcity of seats compelled about half of the meeting to stand all the time, and the rising vote was a success. But it doubtless would have been in any case.

The population here is divided, in general by Canal street, the main street, about fifteen rods wide, with boulevard center and double horse-car and steam street-car track, running from the levee on the southeast nearly through to the northwest side. On the northeast side the population is French, German, Spanish, Italian, Irish, etc. The southwest side is called American. The French side is mostly Catholic and Jewish.

Religion appears in modest formalism at the open cathedrals at all hours, and in the synagogue on Saturdays. It evidently has almost no saving effect on the minds of the masses. No one could tell at certain hours of the night whether he were in a heathen city or a "Christian." One need not go further to see Paris or Vienna. Vice is thorougly impudent, and will even assault you in the day time, if you venture in some of the "back streets," crying out loud enough to be heard twenty rods away. Policemen are scarce, and not well supported by the city authorities. One of them said this side of

"the city is a hell on earth." The theaters are, many of them (and their number is legion),run on the Continental plan. They are simply a composition of stage, saloon, and the other gate to death. A long hall is filled with men and girls; the men mostly young and either drinking or smoking; the girls in flaming costumes, giving them the appearance of elongated Chinese lanterns, or what might be called a Turkish Mother-Hubbard over-dress, stuffed in some way all round as if it were the stage ballet costume covered for the intervals between the acts. "Admission Free," is over the door, and so much we saw in three minutes. The saloon power is to be the doom of the city unless it is driven out by law. Abolish that, and nearly all the vices which it feeds would be reduced seventy per cent. "The Old Absinthe Depot, Established in 1826." So reads one of the signs over that species of French saloon.

All through the city are scattered little places exhibiting in the windows, "Tickets in the Louisiana Lottery Scheme." These offices are, if possible, more numerous than the saloons. The extent of this vice must be fearful. I believe it to be as demoralizing to the minds of the people as physical intoxicants. There is really no sense in tolerating such an evil. The State ought to be thoroughly ashamed of it. It is time for these people to understand that unless they discontinue such demoralizing practices, some more sober and enterprising settlers will take possession of the opportunities offered in this truly favored portion of the earth.

There is more unoccupied land in the South than in the northwest. And the tide of immigration is setting strong this way. Nature is generous, but she permits no fooling for any great length of time. The wise shall inherit the land.

LETTER FROM THE CONGO.

BRO. EDWARD MATHEWS ON AFRICAN EXPERIENCES.

BENZA MENLIKI, Congo Free State, Africa.

Having reached this place I decided to learn what I could of the sweeping revival of a year ago which has changed the hearts and lives of 1,200 natives,and in missionary reports much is said about Bro. Richard's great success. I find the people kind-hearted, and they gave me a royal reception, I assure you. Brother and sister Ingham too are very pleasant. There are some strange features connected with their work. First, these natives Christians all smoke, women as well as men. Of course many throw this all away. "Who art thou that judgest another man's servant," etc.? "To his own Master he standeth or falleth." Second, many of the men keep their many wives. One of their most useful evangelists, with whom I talked this evening, and have met him before, has two wives. The position taken by the missionaries of this mission is—the Bible does not condemn the practice of living with their wives, but God forbids them to marry more. They infer from Paul's letter to Timothy touching elders and deacons having but one wife that the heathen were permitted to keep many wives, but not to be officers in the church. Of course I combat these opinions and argue that God's original plan was, monogamy, one wife, and his displeasure always rested on polygamy. But we read: "First the blade, then the ear, after that the full corn in the ear." Perhaps this is the blade experience.

One thing is certain, they do not scruple at working on Sunday. They are carrying materials for a church given by Americans, from Tunduwa to Benza Menliki, which is four days' walk. I saw a caravan yesterday trudging along with siding, flooring, and frame stuff. I inquired, how about "Remember the Sabbath day to keep it holy," etc. The answer from one of the missionaries was, "Oh, there is no Sabbath in Africa." It was evident that preachers and converts were to act upon the statement, and so I gave my thirteen men the privilege of going to Luri River with prospect of shooting an antelope or buffalo, or remaining in camp and remembering the Sabbath.

We are now at an altitude of 160 feet above the sea level, and yet some of the mountains climbed have taken us as much or more than that above the valley below. I find it full harder on me to descend than to ascend. I stand it well, as you may know from the fact that I keep ahead of my men nearly all the time. I sometimes get into camp three hours before some of them.

I will describe some of the flowers I picked today. The first is cotton, which I picked from the tree growing wild in an abandoned village. The reason the beautiful spot, abounding with fruit and ornamental trees,—too lovely for my pen to portray—was abandoned is, that being on the trail of caravans for the Pool, the Zanzibars, Kilandas and Luangos robbed the natives of all they had, and so they have gone miles from the trail that they may enjoy the fruit of their labor. The first that attracted my attention was a beautiful yellow flower, something like a tulip, but it grew in a cluster; it has a beautiful purple trimming at the root of the leaf. The next a sort of morning-glory, and yet in some respects it resembled a large fuchsia. The third has a delicate leaf and the flower is very pretty, the principal color is purple, tipped with yellow, with yellow and red petals, with white fringe at the stem. The next is a button-shaped flower, with a dark yellow tip mounted on a dark green stem. I picked one, also, which answers to our little blue forget-me-not. A few miles from where I am writing the heathen murdered three Christians (Africans), simply because they were a standing rebuke to their ungodliness. They had given up their Gilley-Gillies (or charms of various kinds), and devil worship of the place. So to be rid of them they charged them with being bewitched and put them to death.

E. MATHEWS.

OUR BOSTON LETTER.

"WHY PRIESTS SHOULD WED."

Since the publication of Morgan's expose of Freemasonry, no book has created greater sensation in Boston than Fulton's "Why Priests Should Wed." The attention it has received from the general public is unprecedented. Curiosity, no doubt, is increased by the restricted sale of the work. Many who have not read it, severely criticise and condemn Mr. Fulton as being an obscene writer, but to use a somewhat vulgar phrase, "there is where they make a mistake."

The work is not claimed to be an original composition, but simply a compilation of extracts from the theological writings of Dens and Ligouri, which are recognized and adopted as standards of religious authority by the Romish church, and read, taught and practiced by the Catholic clergy throughout the world. So vile, so reeking with obscene teachings and suggestions is Dens's theology said to be that for translating and selling it a man in England has been sentenced to twenty years in imprisonment. Mr. Fulton has allowed only the cleanest portions to enter the book, but so interlarded with filth are even these, that he is forced to substitute many clauses with black rules and other symbols of the vile character of the terms used in the original. Besides these writings Mr. Fulton quotes passage after passage from those of such well-known authors as William Hogan and H. C. Lea, author of "Sacerdotal Celibacy," published by Houghton, Mifflin & Co., 1884, the confessions of ex-priests, and the sad experiences of the escaped nuns, Maria Monk, Edith O'Gorman, and Miss Reed, who was once an inmate of the Charlestown nunnery, which the indignant citizens destroyed by fire August 11, 1834.

In regard to the purpose and character of the book, Mr. Fulton says: "To touch pitch and not be defiled, to write of pollution and not become polluted, is thought by many to be impossible. It were so if it were not that behind the attempt there shines out a purpose so good, so beneficent, and so ennobling, that it sanctifies the effort, and makes it a labor of love." "To tell the truth about the priesthood, is to slander them, we are told. What is slander? To slander is to injure by falsehood maliciously uttered. To injure by telling the truth, for the good of the people, is not slander, but the reverse." "The books which exhibit the true genius of Popery are written in Latin and never translated. They are to be found nowhere but on the shelves of priests. Consequently the people are kept in ignorance. It is alarming that men of brain and culture in the Roman Catholic church will consent to this state of things. For the shame and confusion of Romanists, Dens's Theology and Ligouri's Instructions ought to be translated, and placed within reach of the parents of those children now exposed to peril. The people have never given this subject proper attention. An evil thought pollutes the soul. Proofs of the result have been set forth in these pages. May God bless the truth to those who read it." "To shield Rome, history must belied, and the truth must remain untold. For, be it remembered, *I do not make facts, but quote them. Every line in the book, so stoutly opposed as improper, is taken from publications, which, with the usual restrictions, may be obtained in our larger and best libraries.*" "The facts in the book deserve resurrection. They are bound now to have it. It is not an obscene book. A book is obscene which is immoral in purpose, indecent in language, causing lewd thoughts of an impure tendency."

To deny the statements of the book,it can be clearly seen, the existence of the teachings of Dens and others must first be denied. The book is a terrible wedge driven into Romanism, which must assist in splitting it in twain.

D. P. MATHEWS.

OUR NEW YORK LETTER.

Last Thursday evening the First United Presbyterian church of Brooklyn celebrated the fortieth anniversary of the pastor, Rev. D. J. Patterson. On the wall back of the pulpit was the United States flag. On the right side, in green, "1848;" on the left, in gold, "1888." The house was filled with interested guests. Rev. Shaw opened with prayer. Revs. Harshaw and Biddle made addresses. Mr. Waters, a student of the third year in Union Theological Seminary and a member of this congregation, presented the pastor with a purse of $400—forty ten dollar gold pieces—one for each year. A poem was read by one of the ladies. After singing a Psalm, and prayer by Rev. Crosby, the audience adjourned to the lecture room, where a collation was served by the ladies of the congregation. Bro. Patterson has done a good work.

On Friday morning I addressed the students of Union Seminary on National Reform. The deepest interest was manifested, and after the address many asked questions as to the practical bearings of the movement. It seemed to have struck a responsive chord.

On Sabbath evening I preached in the Puritan Congregational church on Marcy Ave., Rev. Dr. Ingersoll, pastor. This congregation numbers about 600 members, and we had that number in the audience. "Puritanism means the Reformation reformed." These reformation principles took hold here. The marked attention made me feel that I was talking to friends. The time has come for plain, fearless, truth-telling utterances. "Cry aloud and spare not; tell my people Israel their transgressions, and the house of Jacob their sins."

Commend us to the courage and fidelity of the wife of Rev. John Welsh, the daughter of John Knox, who, when the judge tried to persuade her to advise her husband to renounce his principles, held out her apron and said, "I would rather kep his head there." We want men of the John Knox type, of whom Hamilton said, when his casket had been lowered, "There lies a man who never feared the face of man."

Dr. Sloane began his Boston lecture thus: "It is related of the illustrious English philanthropist, Howard, when visiting Italy for objects connected with the grand work to which he had consecrated his life,that hedid not turn aside to view her noble galleries of art, her magnificent ruins, 'sublime even in decay,' or any of those historic scenes where the fate of empires and the destinies of the world have been decided. The great Genevan reformer, John Calvin, spent his life amid the most attractive and transporting natural scenery; yet he has left behind no descriptions, and I believe no direct allusions, even, to the sublime tumult of the rushing Rhone, the mist-enshrouded Jura, or the snowy grandeur of the 'monarch of the Alps.' Intent upon his great work of organizing the spiritual and social forces of the Reformation, he had neither time, feelings nor energy to be expended upon lighter interests. No one standing where I stand to-day can be unmindful of those hallowed memories that cluster around this honored city of the Puritans. I do not forget that we are assembled almost within hearing of the waves that break upon Plymouth Rock, beneath the shadow of Bunker Hill and Faneuil Hall; that these shores heard first the roar of the enemies' cannon, and these streets drank the first blood in that memorable struggle which gave independence to the American colonies." Let Puritanism be revived in America!

J. M. FOSTER.

—During a special week of prayer called by the National W. C. T. U., meetings, under the auspices of the National Society, will be held in Washington, in the general interest of the organization and of the work the District Union is doing to secure a prohibitory statute. These meetings will be addressed by Miss Willard and other leaders of the National W. C. T. U., and will consist of parlor and mass meetings, with Bible readings by Mrs. Hannah Whittall Smith. They will close on Saturday, March 24, and on Sunday, March 25, will begin a week's meeting of the Woman's International Council to celebrate the fortieth or jubilee year of the woman's movement. This meeting will open with a sermon by the Rev. Anna Shaw, superintendent of franchise for the National W. C. T. U., and many of the white ribbon leaders will be in attendance. It is meant to pass in review the achievements of women in industry, education, professional life, philanthropy, politics, and religion.

NOTICES

THE N. C. A. NATIONAL CONVENTION.

OFFICIAL CALL.

The Seventeenth Convention of the National Christian Association is hereby called to meet in the Central Congregationalist church in the city of New Orleans, Louisiana, at 7:30 P. M., February 17th, 1888. An interesting programme has been arranged, able speakers have been secured, and three sessions will be held daily, closing with the evening of Feb. 20th. Seats are free and the public are most cordially invited to attend.

REV. J S MCCULLOCH, D.D., *Pres.*
REV. LEWIS JOHNSTON, *Sec'y.*

RATES TO NEW ORLEANS.—Regular round trip tickets from Chicago to New Orleans $30, good till June 1st During the present week, Feb. 6th to 11th, a special excursion ticket is sold, good to return till March 1st. Special rates are generally made from all parts of the country this week, and it is a good time to take the trip. Special excursion rates can also be had for colonies in parts of Louisiana near New Orleans. Advantage may be taken of these low rates to attend the convention.

REFORM NEWS.

FROM THE GENERAL AGENT.

DOORS OPENING IN NEW ORLEANS.

NEW ORLEANS, La., Jan. 30th, 1888.

I preached in two colored churches yesterday to attentive audiences. Bro Butler of Shiloh Baptist church followed with a strong endorsement of all I had said, and especially my words of warning against the secret lodge. Bro. Davidson followed with a stirring testimony from a personal knowledge, and then distributed tracts which were eagerly received by the audience.

I visited the M. E. Conference this morning. The Bishop gave me an opportunity to give notice of our approaching convention and explain its object. I did so briefly and the Bishop endorsed the object and said substantially, "I desire, brethren, to commend this subject to your most prayerful consideration. I have long been of the opinion that the multiplication of these secret lodges is injuring the church and greatly hindering the cause of Christ I belong to one which has just two members, my wife and myself, and I never have and never shall belong to any other. There is of course a difference between societies that are strictly benevolent and those that are social, but in my opinion the church is sufficient. The church needs the time, the thought and the money which goes to these societies and I hope you will give to the Bride of Christ what justly belongs to her."

The Bishop's remarks, though brief, were pointed and received with marked approval. I had with me a supply of tracts which were eagerly received, and when they were exhausted I promised to return later with a supply. Thus we see the good hand of our God opening the door and pointing the way into the midst of the churches where we had least expected to find a welcome and friends of our special work.

I sincerely hope our friends at the North who have had better opportunities will make an effort and if need be a sacrifice to attend the convention; and there may be some who cannot attend in person who can nevertheless contribute of their means to help defray expenses of speakers and other expenses incident to a thorough canvass and tract distribution of the city and points within reach. Let me entreat the brethren and sisters to be instant in prayer for the descent of the Holy Spirit upon the convention.

J. P. STODDARD.

AN ODD-FELLOW CHAMPION AND NATURAL-BORN MASONS.

SOME EXPERIENCES OF THE OHIO AGENT.

SHARPSBURG, O., Feb. 2d, 1888.

DEAR CYNOSURE:—While waiting for a train to Athens county, I will note a few events of the recent past. During the past nine days I have addressed nine audiences, ranging in attendance from 50 to 200. The best of attention has been given, and much interest awakened. An Odd-fellow, named J. G. Carter, attempted a reply at Mountville. His speech was composed largely of loose, random talk, with seemingly no regard for truth. To illustrate: He stated that no Odd-fellow claimed theirs was a charitable institution; that the candidate was told as soon as he entered it was not a charitable institution. When he had proceeded a little he waxed warm, and, very much excited, he went on denouncing the churches for not being as charitable as their order. "Why," said he, "we paid $142,000 last year in this State for charitable purposes," etc., etc. He stated that "Wm. Morgan, whom the Anti's supposed to be murdered by the Masons, came down to Athens and Amesville lodges and tried to borrow money under false pretences." Having read the Grand Lodge report for this State I knew there were no lodges at either of these places till long after Morgan was murdered. I, of course, called the attention of the audience to the untruthfulness of many of his statements, and he, evidently thinking discretion the better part of valor, did not attempt another reply, but took a back seat.

Much of my time has been spent in and around Chester Hill, a Quaker town some ten miles from Mountville. Here I addressed three United Brethren audiences at churches known as Liberty, Otterbein and Fairview, the latter at the special request of Bro. Jacob Zumbro, who became so interested in the work that he walked some fifteen miles to see trustees and advertize the same.

On Tuesday evening I addressed an audience composed largely of infidels and worldlings in Funk's Hall, Chester Hill. The more I proved that Freemasonry was a Christ-excluding religion, the better it seemed to please them. About two-thirds of the Masons of this place are avowed infidels. The owner of the hall told me he was teaching his children infidelity as fast as they could learn it. Mr. Patterson, the Worshipful Master, endorsed all that I said except my reference to initiation, which he *did not deny*. He took Mackey as authority and said his religion was deism. In short, they were the most honest set of men controlled by the devil that I have ever met.

As a result of this trip thirteen more families will have the weekly visits of the *Cynosure*. Some books and tracts have been ordered, and over a thousand have listened to the subject discussed. Financially I have not been as successful as at times. There seems to be a general depression in finances all through this section. But I have a good deal of faith in our Captain, and in the friends interested throughout the State. The command is, "Sow beside all waters for we know not whether this or that will prosper, or whether they will be both alike good." I am sure from the great interest manifested among the United Brethren, and the expressions of some, that it will help them to stand loyal. I go now to Shade, Athens county, and from thence home.

W. B. STODDARD.

THE BLIZZARD IN IOWA.

DEAR CYNOSURE:—From New Sharon I went to Colfax, in Jasper county. I visited some friends of the reform here, but as a revival meeting was in progress in the M. E. church, I went on to Bethel Chapel. four miles from Baxter. Here I found my old friend, Squire R. B. Dawson, a staunch friend of our reform. The pastor of Bethel Chapel had begun a series of meetings before I arrived. He invited me to preach, and for several successive times I preached Christ and his Gospel, as opposed to the false philosophy of the lodge. The Lord was pleased to bless our efforts. The interest increased, and some began to turn to the Lord.

I asked Squire Dawson who I should call upon to aid the Iowa Association in carrying forward the anti-lodge reform work. He referred me to A. B Altman, who is thoroughly enlisted in the reform, and who is both able and willing to help. Said the Squire, "You tell Bro. Altman that I think we can each give $5 to help on the work." Mr. Altman is not the man to disappoint the confidence his friends repose in him as a generous helper in good works. He accordingly subscribed $5 to be paid in a short time to Squire Dawson, who will remit his own donation and Bro. Altman's to James Harvey, the State treasurer at Pleasant Plain.

I left Bethel just as a storm was beginning to rage, that soon made the railroads impassable. I had become attached to the pastor, who is an earnest friend of our cause. He took me to Baxter. Before we reached there the storm was raging violently. Finding that I could not make my railroad connections as I desired, I concluded to enter a club of three and hire a liveryman to take us fifteen miles to Newton, which I expected to reach in time to take a train for New Sharon. But the storm increased so that we were hindered by having to shovel to get through drifts and by upsetting, so that when I reached the station I found that my train had been gone half an hour. As it would be twenty-four hours before another would go on that road, if they went on time, and there was a prospect of a snow blockade (which really occurred, so that it was five days before another train ran over that road), I went to Grinnell on the Rock Island to connect with the main line of the Iowa Central for New Sharon.

I reached Grinnell at 6 P. M. A train which was past due from the north was said to be four hours late. I waited in the depot until 11 P. M., but no train. At 4 A. M. the train came. I with others went on board. We waited all that day and into the following night before the train got fairly under way, so as to reach New Sharon at 11 P. M.

In this trip to Jasper county I took cold. A severe cough set in so that I was in poor condition for labor. I found a hospitable home with Henry Cope and family, who, in addition to the kindness he showed me, generously subscribed $5 to aid the Iowa Association. I spoke twice in the Friends church on the Sabbath, and spent the following week in visiting, distributing literature and securing subscribers to the *Cynosure*. Thirteen copies of the paper will come to New Sharon office instead of two, as heretofore. The following Sabbath I went six miles into the country with friend Cobb, and preached to a congregation he had gathered. In the evening I preached again at New Sharon. I continued my visitations for a day or two longer and then took my departure, feeling still that there was more work for me to do at New Sharon, both personal and public.

Rev. Lambert, the pastor of the M. E. church, was holding a series of meetings for the promotion of a revival, for which reason I thought not best to give a lecture on Freemasonry at that time. The severity of my cold and cough also constrained me to do the least possible amount of public speaking. On parting the Friends minister said, "I am glad thee has been with us."

I would suggest to those who have subscribed to the Iowa Association work, and to those who are owing me for the *Cynosure*, that you remit as fast as you can consistently, to the State treasurer, James Harvey, Pleasant Plain, Jefferson county, Iowa. Those who are back on last year's subscription will confer a great favor by remitting as promptly as possible. The work, dear friends, is an arduous one. Give it a generous and prompt support.

C. F. HAWLEY.

CORRESPONDENCE.

SAVED BY THE TRUTH, NOT BY THE PREACHER.

DADEVILLE, Mo.

EDITOR CHRISTIAN CYNOSURE:—The popular churches of our village have within the last few weeks been engaged in a revival effort. During which meetings the Gospel in all its saving power was most fully and clearly set forth. In which some present, notwithstanding their exceptions to the position of said religious bodies on the popular evils of the day, were made to rejoice with joy altogether unspeakable, and full of glory, even. *Amen.* Now the question may arise in the minds of some, how is it that these "Antis" cannot only join in with these sworn secretists (for, by the way, the two most prominent preachers, and three officials of the church now under consideration, are Freemasons) in religious work, but appear to enjoy the same very much? Have patience, dear readers, and I will try to solve the secret. As for myself, I wish to say, were it not for the twenty-third of Matthew, and possibly other passages to the same effect, I could no more hear a Freemason preach than I could any other character whose relations in life clearly contravene the plain teachings of God's Word.

But for my opposition to the lodge and its nefarious work. In the first place, I predicate my faith upon the testimony of a class of witnesses whose evidence in any other case would no more be called in question than is the emanation of light and heat from the sun. I refer to that class of holy, good men who, sometime in an unguarded hour, became entangled in this great masterpiece of ungodliness in the world, but who, on becoming experimentally acquainted with the institution itself, in view of its inherent wickedness, were compelled, in order to retain their moral integrity, to abandon the whole thing forever. And I do thank God for the "cloud of witnesses" there are on every hand ready to attest to the same thing. But waiving all this array of incontrovertible evidence, letting it all go for the time being, pass to another class of witnesses.

I now refer to their own standard writers—their own learned expositors. And their testimony, though startling it be, is simply that the lodge, *i. e.*, Freemasonry, saves from sin, purifies the heart and qualifies for heaven (the Grand Lodge above). And all this, too, *without a Christ.* The truth is, this last class of witnesses know not whereof they affirm; otherwise, all devotees of the lodge worship at not only *two* but at *rival* altars. Now, what does the eternal God say as touching this point? Simply it

is an IMPOSSIBILITY. "Ye *cannot* serve God" and the lodge, no more than you can "God and mammon." "Ye *cannot* drink the cup of the Lord and the cup of devils." Ye *cannot honor* Christ and *reject* him at the same time.

This being the case, how is it that the labors of such men are blest of God in the salvation of the children of men? "To the law and the testimony." Man is not saved by pinning his faith to any mortal's sleeve—by the character of any instrumentality, whatsoever; but by "repentance toward God, and faith in our Lord Jesus Christ." "Christ is the end of the law, for righteousness, to every one that believeth." "By sanctification of the Spirit and belief of the truth." And thus it is from Genesis to Revelation. Whenever and wherever the honest inquirer after salvation hears and complies with the conditions thereof, he is a saved man, entirely independent of the character of the channel through which the truth came to him, or the instrument by which he was directed to the great Fountain of cleansing. And the Apostle carries this solemn truth farther yet, Philippians 1: 15, 16, wherein he says, he gloried in that the Gospel was preached, though done in envy and strife, not sincerely, but for contention's sake, from sinister motives, and yet he rejoiced. Not that he commended the characters, or their course, who did so. Why then? Simply in that the truth was proclaimed abroad, and it would accomplish good—that whereunto it was sent; the salvation of a lost world, irrespective of the character of the instrumentalities employed in bringing about such great and glorious results. Praise the Lord for his unbounded goodness to the children of men. True, this is an awfully serious subject to reflect upon, *i. e.*, the possibility of men offering life and salvation to their fellows, see them receive it—behold them rejoicing in its blessed acquisition, and at the same time their connection with Christless systems, such, that from a Bible standpoint, it is utterly impossible to accord to them what they claim.

Now, while we attempt not to sit in judgment on any man's soul—that is exclusively God's prerogative and not man's—we do propose to "let God be true, but every man a liar." That is, poor fallen man may profess just what he pleases, yet that will not and does not effect anything as long as the life, the acts, of the individual contradict his or her profession. The blessed Jesus seemed to anticipate precisely this difficulty, *i. e.*, how hard it would be to conceive the idea that it were possible that men would assume to be even teachers of righteousness while they are all blackness and darkness within—wolves in sheep's clothing. As evidence of this fact we have only to refer to his ever-memorable sermon on the mount, wherein it is twice recorded, "By their fruits" (or associations) "ye shall know them." Wherefore, since this is the unfortunate state of things in this wicked world of ours, in this age of compromise and sin, the proper and appropriate place of the true reformer is ever to be found where he can not only rejoice at the spread of the truth, but to the extent of his abilities help on the glorious work of bringing back an apostate world to its Maker—God. The twenty-third of Matthew has been referred to as justification of the position vindicated above. "All, therefore, whatsoever they bid you observe, that observe and do; but do not ye after their works; for they say and do not." Now it is an utter impossibility to do as "they say," without going to hear them. Hence not only the propriety, but even the duty of attending the ministrations of men who fail to *walk* as they *talk*. Yet, it is painful to admit the fact that while the truly pious man can and ought to assemble as above indicated, he is grieved to witness the ignoring of the application of the truth to any and all the popular evils of the day. *God help, for Jesus's sake!* And may a better day and state of things be speedily ushered in, is the ardent prayer of the very unworthy author of the above thoughts and reflections. All, *all* for Christ's sake. J. W. THOMPSON.

FROM A WESLEYAN PASTOR.

LITTLE RIVER, Kans., Jan. 30th, 1888.

DEAR EDITOR:—You doubtless are aware that I joined the Kansas Conference of the Wesleyan Methodist church on my return from Illinois. This year I was appointed pastor of Little River circuit, and am engaged in the conflict as never before, for the very knowledge that I am a seceded Master Mason seems to turn some away. But God has promised to help me, and there shall be no compromise with the "unfruitful works of darkness." Never before in all my life have I felt more the importance and force of D. L. Moody's utterance: "Give them the truth anyway, and if they would rather leave the churches than their lodges," let them go. "Better one with God than a thousand without him."

To-night I begin another protracted meeting. I have been preaching constantly for about six weeks and have not failed to use the "setting maul" on "Hiram" and "common gavel" on jacks. When I can spare time I am promising myself the satisfaction of writing you a letter respecting the condition of the country as regards reform. Suffice it to say that the dragon teeth are producing a crop. Yours in Christ, G. T. DISSETTE.

LOCAL OPTION IN OHIO.

BROOKLYN, N. Y.

EDITOR CHRISTIAN CYNOSURE:—In my letter dated Dec. 22, 1887, I reported a remark of Dr. Leonard that, with one exception, "in not a single village where local option has been adopted are the saloons closed." Some one signing himself "Prohibition Republican" replies thus: "This refers to Ohio. My knowledge is limited to three villages that have adopted local option, Mount Victory, Hardin Co., O., and Rushsylvania and Belle Center, Logan Co., O., and the reverend correspondent can not find an open saloon in any of the three villages." I wrote Bro. Huston for the facts and here is his reply:

"In reply to your questions I would say that so far as I know Dr. Leonard's statement is true. In regard to our own town we have no licensed saloon inside the corporation, but just outside there is one, and it is well patronized. I am also confident that there are one or two drinking-places in town, but could not prove this. There is one place that receives box after box of "Stomach Bitters." They have a pool table and two men run it. The question is, how do they make a living? Mrs. J. R. Day of Rushsylvania told me several months ago that liquor was sold in their town. Mr. Ferguson told me this morning that Mt. Victory found out that the local option clause of the Dow law did them no good. I believe the Dow law is doing Belle Center some good, as it makes drinking disgraceful and unpopular, but our drunkards have all they want. The Dow law will not decrease the number of drunkards very fast. Respectfully, J. J. HUSTON."

So it seems that Dr. Leonard understood what he was talking about. Our "Prohibition Republican" friend will have to look into the matter more closely.

J. M. FOSTER.

A NOBLE ARMY.

SENECAVILLE, O.

EDITOR CYNOSURE:—I have been reading your advice in the *Cynosure*, "Best of all is the noble company" that we are in. You invite all friends of the past to honor themselves by remaining in it. You claim that we can hardly afford to forsake this company. I for one truly feel that way. My name has been on your list from about the first. I had from one to two clubs on that list about all the time. I believe this is the most effectual way to work in this good cause. Although I feel myself to be one of the humble ones I feel proud to be in this company of reformers, and am willing to bear the reproach with my brethren. I feel much encouraged at the stand our leaders have taken against the secret fraternities. This is the time to strike.

At the State Convention at New Concord, Ohio, I felt that I was in grand company with God's people who were laboring to put down the works of darkness. I would like to be with them at the National Convention at New Orleans. My humble prayer is that God will direct his people in that great Convention to his great glory and to the overthrow of the works of the devil. I want to help some in sending the *Cynosure* to ministers in the South and also getting others to help in this good cause.

JOHN LEEPER.

PITH AND POINT.

THE UNITED PRESBYTERIANS AND THE G. A. R,

I am glad that you wrote of the action of the Allegheny Presbytery on the G A. R. I look with alarm upon its advances upon our (U. P.) church.—PROF. J. R. MILLIN, *Knoxville College.*

OUR SACRIFICE OF PRAISE.

I see that some one in a late number of the *Cynosure* has complained in regard to our hymns and songs, and in particular to the new ones. I think he is right, for I have for a long time been giving the hymn books of the leading churches a critical examination. Some of the hymns are at least half made up of fables or fiction, and at least two thirds of the hymns have more or less of fiction in them. The fault is in the effort to make the lines rhyme. Now the question is this, can we worship God in spirit and in truth by singing his praise with songs that are a mixture of truth with fables. The Scriptures teach us that a sacrifice must be without "spot or blemish." Let any friend that desires to know for himself make a thorough examination of his hymn book and he will be astonished to find so much fiction in it. I am in favor of striking out everything that is not "the truth."—N. B. BLANTON.

ONE WITH GOD A MAJORITY.

Almost all our ministers in East Boston are Freemasons. I stand here alone apparently on this reform question. I do so wish that Bro. Hinman or some good lecturer could come to this place. There is quite a revival of religion going on in the various churches; but I fear for the younger part of the converts when afterwards they are caught in the man traps of infidelity. Why would it not be well to issue a tract to distribute, especially to the young, to awaken them to this alarming feature of the lodges, to fix in their minds a proper idea of the Christian life, and thereby keep them from the snare of the adversary.

I would be glad to add my testimony in the *Cynosure* from time to time of my experiences which I often encounter in opposition to secret societies. I believe Satan never invented a more complete system to draw men from Christ than Freemasonry. We have many people here and in other parts who I believe would readily embrace the truth as it is presented in the Scripture, if a leader could come among them and give them an idea of the work now going on by the National Christian Association.—STEPHEN GROVER, *East Boston, Mass.*

UNITED WORKMEN.

Are the United Workmen to be regarded as an oath-bound secret society?—C. H. ROHE.

The "Ancient Order of United Workmen," so-called, have not yet sent a copy of their obligation to the *Cynosure*, so we do not know whether they invoke the name of God or not, to help keep their trifling secrets. They probably, however, like Good Templars, Odd-fellows, etc., exact a "sacred pledge," or promise on their "sacred honor," or use some other word referring to Deity, the object being to impress the candidate as solemnly as if an honest oath were taken, but trying to make it appear less objectionable to outsiders.

D. V.

Please answer in the *Cynosure* what is the definition of the letters D. V. which are sometimes used.—A. G. MANSFIELD.

They are the initial letters for the Latin phrase *Deo volente*, which means "God willing."

THE FUND FOR THE SOUTHERN MINISTERS.

I enclose $15, would like to make it $150.—JEROME HOWE.

I enclose $10, hoping it may help toward delivering them from the thralldom of Satan.—AMOS DRESSER.

Find enclosed 50 cts for the ministers' fund; I would be glad to make it $50. The *Cynosure* I prize as among my best friends and it grows better and better.—J. S. BALDWIN.

VETERAN SUBSCRIBERS.

I have been a subscriber from the first. I esteem the paper as highly now as ever. Its courage, Christian spirit, reform principles and ability deserve many thousands of readers more than its present number.—BISHOP MILTON WRIGHT.

I have been a subscriber to the *Cynosure* since the beginning; have taken two copies some years, and sometimes three. I also signed the call for organizing the movement. I am now in my 82d year, but desire to see the works of darkness dethroned.—DAVID WEST.

(Another.)—SAMUEL PHELPS, *Elmwood, Ill.*

A constant reader from the first.—MRS. E. M. LIVESAY, *Nashville, Ill.*

Have been a constant reader from the first and expect to be while life and reason last.—DARIUS REYNOLDS.

(Another.)—PHILO MILLARD, *Woodhull, N. Y.*

(Another.)—A. W. CLAPP, *Ellington, N. Y.*

—A young man in prison told a visiting clergyman that he learned to gamble in the Sunday-school. Church gambling should be severely punished by law.

—Some Catholics of Mexico devote the receipts of a bull fight to religious purposes and some Protestants gamble with the same pious end in view.

—The Boston Evangelical Ministers' Association voted Jan. 9th that open air preaching is a public right, and demanded the repeal of the infamous law under which Rev. William F. Davis is now in Charles Street jail.

—Bishop D. K. Flickinger, who has spent many years laboring in mission fields in Germany and Africa, says: "We have no members of secret societies either in Africa or Germany in all the five thousand members whose names are on our church books. It has been and shall be our policy to keep secretists out of the church."

—A very practical refutation of the brewers' false assertions concerning the healthfulness of beer is given by the general agent of the Northwestern Mutual Life Insurance Company. In a letter from Providence, R. I., replying to an inquiry as to "What risks are not written by your company?" he enumerates among the rejected "Proprietors of restaurants where liquor is sold, saloon or bar-keepers, brewers, and others engaged in the sale of liquor."

BIBLE LESSONS.

STUDIES IN THE NEW TESTAMENT.

LESSON VIII.—Feb. 19.—A Lesson on Forgiveness.—Matt. 18: 21-35.

GOLDEN TEXT.—And forgive us our debts, as we forgive our debtors.—Matt. 6: 12.

[*Open the Bible and read the lesson.*]

The question of the extent of forgiveness has arisen among the disciples. The Rabbinical law was to pardon a man for three offenses, but not for the fourth. Peter, as usual the spokesman on this occasion, had begun to conceive that there was need for a much wider reach of mercy, one toward another. So he asked the Lord a question, suggesting at the same time an answer by way of inquiry: Will it be a sufficient reach of charity if I pardon my brother twice as often as the Rabbis allow? Even Peter, who recognized his Master as the Son of God, had not yet conceived the measure of grace that was in him, and needed to learn that we should exercise that grace to an extent that never before entered into the heart of man. It is no wonder that, in answer to our Lord's reply, Peter should have said, as recorded by another evangelist, "Lord, increase our faith!"

In further elucidation of this matter, Jesus speaks to them by a parable. We should not attempt to press all parabolic details into service, but to have regard to the great outlines.

1. THE CASE OF A SINNER BEFORE GOD.—The following truths may be mentioned as suggested by this parable: 1. *God will and does reckon with all men on account of their sin.* We are subjects to whom the King of kings has given in trust great moral responsibilities. He has given us spirit, soul, and body with our being, and appointed us to his service; and any failure on our part to render to him whole-hearted service brings us in defaulters. Some men are greater debtors than others, but all are debtors (Rom. 3: 23), and none may escape the reckoning with God. 2 *Human sin is reckoned as an enormous debt before God.* "Ten thousand talents;" according to the best reckoning, about ten million dollars. An awful sum for an officer to have embezzled! And yet our sin against God is greater than human comparison could describe. But our Lord designs to illustrate the fullness of God's forgiveness and mercy to man. 3. *Every sinner is a bankrupt.* "He had not wherewith to pay." Neither have we. We are helpless. No works or righteousness of ours will meet the case (Rom. 3: 20). 4. *Every sinner is amenable to the law* (verse 25). "The drapery of this parable," says Dr. Morrison, "is borrowed from the customs of olden times. The idea behind the drapery is that the man was exposed to suffer the extreme penalty of the law for his enormous defalcations." But this would be as nothing to the "death eternal," the "banishment from the presence of the Lord," which is the penalty under God's righteous law of moral government. 5. *Every sinner has recourse to mercy at the hands of God* (Ps. 130: 4; 145: 8). What an unspeakable blessing that God's heart is set on forgiveness rather than punishment. The declaration of the debtor in the parable, "I will pay thee all," has no counterpart in the doctrine of grace. It has in the movement of the human heart, which seeks forgiveness on the plea of a promise to do or be better. 5. *Every sinner who comes before God is met with full forgiveness.* Jesus Christ is his proclamation of it (Acts 13: 38). It is not commonly understood that God's first and last word to this sinful world is, "I forgive you." Whosoever, therefore, comes to God as did the publican, does not have to bargain with the Lord nor wait for him to consider his case. To forgive is to set a man free from the law and remit his obligation. This is what the Lord did to this servant; this is what he does for us.

2. THE UNMERCIFUL SERVANT.—The whole moral sense rises up in indignation at the subsequent action of this servant (verses 28-30). It is intended to set before our minds the horrible ingratitude and sin on the part of Christians in not forgiving each other. What are th offenses of our brother against us? They are but as the twenty-five dollars to the ten millions. If God has so fully forgiven our sins, we ought to forgive those of our brethren; and even then we shall not approach the measure of forgiveness we have ourselves received. 1. *The unforgiving man summoned into the presence of God.* The reckoning made with the man for his original defalcation was no more sure to come than the reckoning which God will make with the forgiven sinner who does not forgive. The end of forgiveness is not immunity from sin, but to induce a spirit of forgiveness by bringing us into personal relations with God. We shall be called upon to give account for the abuse of grace, as we were of the breach of law. 2. *The unforgiving man is delivered over to the jailor till his debt is paid.* His Lord had a right to be "wroth." The question may arise whether there was or not a breach of word on the part of the king in recalling his forgiveness. The end of forgiveness was reconciliation and mercy; the abuse of that grace was a worse sin than that which comprised the original sin, and so it was recalled. He judged himself unworthy of his Lord's gift, and so lost it. (See Matt. 25: 28.) God is not mocked in the administration of his grace. 3. *The conclusion of the whole matter* (verse 35.) We are not to understand that our forgiveness of our brother is the meritorious ground of God's forgiveness. But the lesson teaches us that abused grace is no grace—that is, to those who seem to have received it. If God's forgiveness does not produce forgiveness in our hearts, it is like the good seed in thorny ground. We are to understand, further, that divine forgiveness may be forfeited. God's gifts and callings are without repentance, but there is nothing in the economy of grace that prevents a man from flinging away the gift of God. "Counting the blood of the covenant an unclean thing, trampling under foot the Son of God, and doing despite to the spirit of grace." Well may we close our lesson with the prayer already alluded to—"Lord, increase our faith!"—*Words and Weapons.*

SECRET SOCIETIES CONDEMNED.

BY GREAT MEN IN THE STATE.

Gerrit Smith, in an address, 1870:—Masonry murdered Morgan. If it could not conceal his murderers, it nevertheless protected them. It overrode the laws of the land and ruled the courts and the ballot-boxes. Moreover, it is capable of repeating the crimes. Why then should we not dread secret societies, and do what we can to bring them to an end?

William Wirt: "If this be Masonry, as according to uncontradicted evidence it seems to be, I have no hesitation in saying that I consider it at war with the fundamental principles of the social compact, and a wicked conspiracy against the laws of God and man, that ought to be put down.

Joseph Ritner, governor of Pennsylvania, 1837:—"If it be true as the lamented Colden (himself one of the initiated) declared that many a Mason became a great man but no great man ever became a Mason, how nearly does it concern the youth of our country to pause and reflect before they commit their present standing and future reputation to the keeping of a society, which for its cold-hearted and selfish purposes could immolate even the fame of Washington at the shrine of its abominations."

Lewis Tappan, private journal, 1814:—"Dr. Dixwell gave me lectures on Masonry at his house." "In September left the lodge." *Letter, Jan. 21, 1829:*—"I am free to say that I henceforth renounce Freemasonry, considering it a useless and profane institution."

George Washington, to friends in 1794, quoted by Myron Holley:—"The real people occasionally assembled in order to express their sentiments on political sentiments, ought never to be confounded with permanent, self-appointed societies, usurping the right to control constituted authorities, and to dictate to public opinion. While the former was entitled to respect, the latter was incompatible with all government, and must either sink into general dis-esteem, or finally overturn the established order of things."

Horace Greeley:—Many persons were brought to trial on account of the murder of Morgan, but no one was judicially found guilty of murder. It was established by seceding Masons that the oaths—at least in some of the highest degrees—that were administered, and taken by those admitted to Masonic lodges, disqualified them from serving as jurors in any case where a brother Mason of like degree was a party, and his antagonist was not.

Charles Francis Adams: "A more perfect agent for the devising and execution of conspiracies against church and state could scarcely have been conceived."

Thaddeus Stevens: "By Freemasonry, trial by jury is transformed into an engine of despotism and Masonic fraud."

Judge Pliny Merrick (a seceded Mason):—If ever a Chapter or a lodge shall establish laws in conflict with those of the state the Masonic requisition is obedience to the lodge and conflict with the state; and if a member hesitates at this humiliating obedience, his heart must be "torn from his bosom," his "vitals plucked from his body," and Masonic vengeance, not satisfied with this bloody immolation, denies a resting place to the motionless remains, but they are to be "burnt to ashes and scattered to the winds."

Samuel C. Pomeroy, in an address, 1883:—"There may be a broad distinction between the good and the bad in secret societies, but as they all alike have oath bound obligations to complete oblivion of all they do or say, I have no means of judging the good from the bad. So I turn away from them all to the great Teacher who said, "In secret have I said nothing."

Judge Daniel H. Whitney, (renouncing Mason): While professed ministers of the Gospel and members of churches are permitted to associate themselves with these organizations, the task to apply a remedy will be a hopeless one; and just so long will the declaration made to me not long since by a high Mason and a worthy man prove true, that "a Masonic lodge is the strangest medley of priests and murderers—deacons and whoremasters—church members and gamblers—decent men and loafers—drunkards and rowdies, that the All Seeing-Eye ever looked down upon."

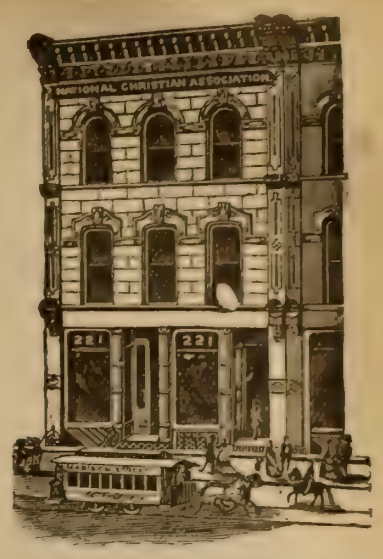
Hon. Samuel Dexter, in an open letter to the Grand Master of Mass., 1798: "If there be no very important reason for upholding Masonry at a moment like the present, there *is* a reason against it. The system of the destroyers of human virtue and happiness is to undermine in the dark the castle that cannot be carried by storm. Secret agency has overthrown all the republics of Europe, and an extended, secret, leveling, self-created society, without any valuable object of pursuit, and embracing bad characters as well as good, cannot be the subject of approbation of an anxious patriot."

William H. Seward: "Before I would place my hand between the hands of other men in a secret lodge, order, class, or council, and, bending on my knee before them, enter into combination with them for any object, personal or political, good or bad, I would pray to God that that hand and that knee might be paralyzed, and that I might become an object of pity and even the mockery of my fellow-men."

Wendell Phillips: "I wish you success most heartily in your efforts to arouse the community to the danger of secret societies. They are a great evil; entirely out of place in a republic, and no patriot should join or uphold them. Considering the great forces which threaten the welfare of the nation in the next thirty years, and how readily and efficiently they can use any secret organizations, such should not be allowed to exist."

George Washington's Farewell Address: "The very idea of the power and the right of the people to establish government presupposes the duty of every individual to obey the established government. All obstructions to the execution of the laws, all combinations and associations, under whatever plausible character, with the real design to direct, control, counteract, or awe the regular deliberation and action of the constituted authorities, are destructive of this fundamental principle, and of fatal tendency."

Daniel Webster: "All secret associations, the members of which take upon themselves extraordinary obligations to one another, and are bound together by secret oaths, are naturally sources of jealousy and just alarm to others; are especially unfavorable to harmony and mutual confidence among men living together under popular institutions, and are dangerous to the general cause of civil liberty and just government. Under the influence of this conviction I heartily approved the law, lately enacted in the State of which I am a citizen, for abolishing all such oaths and obligations."



N. C. A. BUILDING AND OFFICE OF THE CHRISTIAN CYNOSURE, 221 WEST MADISON STREET, CHICAGO

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The object of this Association is:

"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved, to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform.

FORM OF BEQUEST.—I give and bequeath to the National Christian Association, incorporated and existing under the laws of the State of Illinois, the sum of —— dollars for the purposes of said Association, and for which the receipt of its Treasurer for the time being shall be sufficient discharge.

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The Christian Cynosure.

EDITORS.

J. BLANCHARD. HENRY L. KELLOGG.

CHICAGO, THURSDAY, FEBRUARY 9, 1888

THE NEW ORLEANS CONVENTION FEBRUARY 17 TO 20, 1888.

THE THOUSAND COLORED PASTORS.

SHALL THEY HAVE THEIR PAPER?

Week by week generous friends of the colored race answer, YES. The fund for this purpose reaches $656.-06, as reported on page 13, and cheering letters show the enthusiasm in this enterprise of all who realize the nature of secretism. Every letter from the South justifies our efforts, and approves the judgment that no expenditure of an equal sum will bring so great returns.

The $900 contributed for this purpose in the two years and a half after June, 1885, placed the *Cynosure* in the hands of huudreds of colored pastors, but few of whom could have paid for it themselves. Note the grand results which have followed, chiefly because of this work:

1. The Louisiana Baptist State Convention, representing 70,000 church members, has voted against the lodge.

2. The Texas Baptists will probably take the same stand at their next meeting.

3. The Methodist Episcopal church in Texas is nearly ready for like action.

4. So are the Arkansas Baptists, a prominent Association having already so voted.

5. The same churches in western Tennessee are coming out against secretism.

6. So in Alabama the Good-will Association is standing against the orders.

7. The Congregational churches all through the South are opposing the lodge, encouraged by the American Missionary Association.

8. Two schools for higher instruction have been organized within a year which maintain this principle, while nearly every institution for the education of the Negro is open for instruction of the students on the dangers of the lodge.

9. Christians at the North should hasten this work with all zeal, because the reflex influence upon their churches will soon be powerfully felt.

The *Cynosure* has proved the best agency in accomplishing this work in the South. A fund to send a thousand copies to as many colored pastors is being raised. Dear reader, has not the Lord given you means to help it on?

CASTE IN CHRISTIAN CHURCHES.

The Presbytery of Cincinnati has adopted the following by a nearly unanimous vote:

Resolved, That, in the opinion of this Presbytery, the General Assembly, which is over all sessions, presbyteries and synods, and where all are represented, should have the liberty, on petition of a sufficient number on the ground, to organize or continue presbyteries or synods on the same territory of colored or white churches, with their pastors and such other ministers as are laboring with or for them or might be received by them."

The Presbyterian "Book" is explicit that the Bible and the Bible alone is the only rule of faith and life—church faith and church life as well as individual. But it would be difficult to find any passage of Scripture on which the above resolution is founded, or, indeed, on which the General Assembly itself is founded. In 1837 we heard Robert J. Breckenridge say, "Nobody pretends there is any Divine warrant in the Bible for this General Assembly."

But the Bible forbids *caste* and schism. In Christ Jesus there is neither "Greek nor Jew, bond nor free:" and "Mark them that cause divisions." In Asia the chief obstruction to Christianity is caste; in America, sect. Both are decidedly forbidden.

In a district where there is ample room for two churches or two presbyteries it would seem that no General Assembly has ecclesiastical jurisdiction over any portion of United States territory to prohibit or permit Chrisitans to unite in church work according to their convenience or taste. But caste based on color is of all kinds most unreasonable and sinful.

While slavery existed the most delicate white ladies would employ the darkest Negro drivers and sit beside them if room was wanted in the carriage, and no one thought there was anything amiss. Black nurses suckled white children, and colored cooks were the rule in the slave States. But when we claimed that a man whose skin was black had any right to be free, it was amusing and amazing how horrified people, North and South, but especially at the North, were at the thought of white and colored people meeting and associating together. As long as the black man had a five dollar bill left, the first-class gambling houses in our cities treated him like a gentleman; but when he went into our churches, as one of them said, "The nearer heaven I get, the more of hell I am made to feel."

This caste feeling does not depend on color. During the slavery agitation we found persons who had grown up in slavery who were Irish, Spanish, and Dutch children with no drop of negro blood in their veins. They had been turned into the slave quarter and treated as property, and their owners knew, but cared nothing for their descent till the Abolitionists objected. John Bunyan was despised as a "tinker" till his popularity as a writer and preacher placed him high above those who had despised him. In Asia people of low caste are colored like the upper castes, yet this same aversion to associate together prevails, for all kinds of association but that of vice. Moses had an Ethiopian wife; and if one begins at Washington and travels south to Cape Horn, he will meet more persons whose lineage he cannot tell by their complexion than those whom he can. It would seem, therefore, sound wisdom as well as sound principle, for Christians to follow and keep close to the Word of God. Any attempt to keep up a distinction of races in the church of Christ is not only expressly against the instruction given by Paul, but also against the atonement itself, which saves men by the same blood. Let every such effort be left to the lodge, as John B. Finch united the Good Templars at Saratoga a year ago by establishing white caste Grand Lodges; and attempted to sanctify the deed with a lodge love-feast.

IN PRISON FOR THE TESTIMONY OF JESUS.

The aged and beloved John, from his banishment in bleak Patmos, has sent, in the Book of Revelation, many messages of comfort to the faithful witness of Boston, our dear brother William F. Davis, now in Charles Street jail for the "testimony of Jesus" on Boston Common. No less cheering to him, perhaps, was the meeting of the Evangelical Ministers' Association in Tremont Temple building on the 9th of January, which is said to have been one of the longest and most interesting in the history of that body. The subject before the Association was the report of a committee of seven pastors and lawyers, headed by pastors A. J. Gordon and A. H. Plumb, appointed last November to report on free preaching of the Gospel in the public places of Boston and especially in the case of Rev. William F. Davis, then in Suffolk jail for obedience to God and conscience in this matter, rather than to the wicked men who made or administered the laws of the city. The report is most exhaustive and able, and would occupy seven or eight columns of the *Cynosure*. It covers a most interesting part of the religious history of Boston, showing how the Common has from the earliest times been free for public preaching, and some of the most revered Christian evangelists, like Whitefield, have proclaimed Christ to the multitudes in that spot. The history of the present case and the laws under which Bro. Davis is held are stated, and the situation at the present time reviewed. "What can be done?" asks the report: (1) do nothing; (2) take a half-way course that will leave the matter unsettled and open for future trouble; or (3) agitate for a repeal of the law and secure a decision of the Supreme Court which shall settle the question, as the committee and Association seemed to believe confidently, in favor of freedom and righteousness.

We find this long and able report, as interesting for its historical statements as for the great principle it defends, in the *Morning Star* of the 19th ult., which says editorially that the approval of the report was practically unanimous, and resolutions were adopted appointing a strong committee to ask of the authorities a repeal of the offensive ordinances, and also to secure the release, if possible, of Bro. Davis.

This whole case is of interest to every reader of the *Cynosure*, not only for its relation to the principles of Gospel liberty which we hold to be the steadfast foundations of our Republic, but because the men most prominent in the matter are with us on reform questions. Bro. Davis is an able volunteer lecturer against the lodge, and in Boston has assailed the orders in the public press. H. L. Hastings is the author of some of the most widely circulated and popular of our tracts. Joseph Cook and Dr. Gordon approved the Congress of Churches last spring, and the former never fails of a good testimony when asked. In this meeting of ministers Dr. A. H. Quint appeared and seemed to be the only man or Mason who raised a voice of objection. He was very effectually answered by Mr. Pickering, a lawyer, who had been at first in favor of the city ordinance. Mr. Cook, says the *Star*, referred to the imprisonment of Mr. Davis, and declared that all Christian preachers were virtually in jail with him. He also said that in this local contest is involved a great national right, and it should be carried to the national courts for decision. It is becoming a question whether evangelical Christians in this country are going to be ruled by rum, Romanism and red tape. He quoted Austin Phelps as saying that the grip of the Jesuit could be felt under the velvet of the policeman's glove. Cities under the rule of Catholic and rum—controlled city governments, have very little open air Christian preaching. The right of free speech should not be abridged by any such government.

We cannot forbear to quote also the following just and noble encomium given by Mr. Cook in the great mass meeting in Bowdoin Square Tabernacle last November:

"Last summer, Mr. Chairman, it was my fortune to see a Boston jail bird in the presence of the representatives of ninety one colleges at Northfield, and to hear the young men from all quarters of the land cheer him to the echo in a house packed to the doors. Mr H L Hastings, once incarcerated for preaching on the Common, was that jail-bird. If he be in this audience, I pray that a light from the sun behind the sun may burst upon his soul's soul, while we bless him for his heroism in resisting an unjust ordinance. (Long applause.) I say precisely the same of that other martyr of this ordinance, who has lately been sent to jail for action intended to secure agitation and to bring this matter to a test. Mr. Davis was my college mate. I have known him for more than twenty years. Very tender associations connect themselves with our common experiences in college. He was then what he is now, a man of supreme conscientiousness, great courage, and most incisive straightforwardness.... I knew him later in the theological hall. I knew him when he took his life in his hands and went into the North End of this city to work for the poor. He lived in the misson house among the livery stables, breathing their foul air and the miasma of the drains. I have traveled constantly, and I know Mr. Davis's reputation in the West as the lumbermen's missionary in those vast forests in Northern Michigan, preaching the Gospel to those whom the churches in the West neglect. Some of the noblest souls on earth are in those lumber camps. I know more than one wealthy man in the West who has contributed to his mission work there largely. You say he is not quite discreet or he would not run squarely against the city ordinance. Perhaps he is further-sighted than some of us. Perhaps he is more courageous! (Applause.) I know his wife, and if there is a braver man than Mr. Davis it is Mrs. Davis. (Applause). I do not know that any who are dear to Mr. Davis are here, but I cannot repress this tribute to a most excellent authoress, whose books are well known to the Baptist denomination and far outside of it. Now this man is throttled by the city government, and thrust into jail and trampled on by a clique at the City Hall, for opposing an ordinance, denying what we have always thought to be our rights under both our State and our national constitution."

FASTING AND PRAYER.—Let all whom the Lord moves by his Spirit to fast and pray for the New Orleans meeting observe, if possible, either the 10th or 17th inst., or both, and unite in calling down a blessing upon that meeting.

THE N. C. A. FOREIGN WORK.—In this we are cheered by a letter just received from Bombay, in which the brother, who will be our correspondent in India, and who is distributing tracts and pamphlets widely in that Empire, expresses great encouragement at the responses of friends in America to his appeals.

—The brief comments from our exchanges in this number are worth a special reading, not alone for their intrinsic value, but because they are from unwonted sources. The endorsement of the *Conservator* must cheer the brethren who stand for a Christian testimony and discipline in the United Brethren church; while Miss West's judicious yet earnest protest against the Knights of Labor must check the assurance of some members of this order, who presume to thrust their offensive lodge in the face of Prohibitionists at every opportunity. It is safe to say that Miss Willard will send no more requests to her co-workers to join this order to help on a Christian work; if otherwise, such an appeal to the Word of God as the national organ of the Y. M. C. Association has made should make an end of them.

—Bro. Fenton has issued another number of the *Christian Liberator* from St. Paul. Many thanks for his kind words on the *Cynosure*. The *Liberator* is vehement and courageous against the lodge worships. A Baptist conference opposed to secretism is suggested by one of his correspondents.

—The Wesleyan and College churches of Wheaton united in the evening service last Sabbath to listen to a Bible reading by Pres. J. Blanchard-which had been requested by some two score citi,

zens. Though in much weakness he gave an address of unusual power to most attentive and earnest hearers, whose prayers will follow his journey and be "instant" for the New Orleans meeting.

—The College Church, Wheaton, appointed five delegates to the New Orleans Convention on the Sabbath, all of whom we hope will attend. The names are Pres. and Mrs. J. Blanchard, Rev. A. J. Chittenden, pastor of the church, Dr. A. H. Hiatt, and Mrs. J. P. Stoddard.

—Word from Bro. Hinman, Monday morning, tells us that Secretary Stoddard has succumbed to the malarial influence of New Orleans and is sick with a neuralgic attack. We hope it will be but temporary,and that none will be deterred from attending the Convention for fear of a like experience. Bro. Chittenden's case is the rule. All are to go by that and be benefited in body and spirit.

—Bro. I. R. B. Arnold is one of the "livest" of Yankees. While giving his illustrated lectures he has conceived the idea of publishing a pamphlet giving a brief story of the principal gods worshiped among ancient heathen, showing their relation to the central pagan system of sun worship, and following the subject carefully until the reader finds himself all at once in the Masonic lodge. The copy is in the hands of the printers, and we hope to see the pamphlet in the hands of thousands of readers in a few weeks.

—Howe Institute of New Iberia, Louisiana, was generously remembered last Sabbath. Rev. Byron Gunner, president of its Board of Trustees, preached for the College church, Wheaton, and received a collection of $55 27 in addition to some $20 or more paid last year. In the evening he addressed the Congregational church at Prospect Park, near by, of which Prof. H. A. Fischer of the N. C. A. Board is pastor. The church is a small one, but it has "grit and grace." In a few minutes the noble sum of $55.54 was raised, and all went home singing the Doxology.

—The *Christian Weekly* of Mobile, the leading paper of the colored people of that city and numbering five thousand readers among them, gives a faithful testimony against the lodges in a late number. "We have in Mobile," the editor says, "nearly one hundred societies, and, strange to say, not one of them is doing anything for the help of the race as they should. Some of them own very nice halls, and charge big rents for balls, festivals, etc., or for worship. This is as far as they go. Such powerful organizations as Love and Charity, Good Samaritan, Odd-fellows, Knights of Tabor and Knights of Labor might do great good by beginning some kind of enterprise—a grocery store, shoe store, or dry goods store could be set up by one of these organizations, or by all of them jointly, and a thriving business done. Up to this time these societies have been simply burying their money. They pay more for funerals than for anything else except excursions. More money ought to be given to the sick and less to the dead, and perhaps there would be fewer to bury. It is hoped that some of the leaders of these societies will wheel them into the right channel and begin to do something for the good of the race. Mobile, as far as colored enterprises are concerned, is far behind any other city of its size in the United States. Let us be up and doing."

PERSONAL MENTION.

—The editor of the *Cynosure* and Mrs. Blanchard expected, as we went to press, to start for New Orleans Tuesday evening. His health has been quite infirm for several weeks, and it is hoped the Southern visit will be beneficial.

—Samuel W. Small, the revivalist,is about to return to his early profession, journalism. He will soon start a prohibition paper in Washington, and will match his wit and wisdom against the National organ of the liquor dealers.

—Rev. N. Wardner, editor of the *Wesleyan Methodist*, may attend the National Convention at New Orleans. He tells his readers that he is going South for a short visit and will make his journey as far as Lake Charles, La., some 200 miles west of New Orleans.

—We regret much to learn of the sickness of Mrs. Hodgman of Princeton, Ill., one of the "honorable women," of whom there are some in that town who are ready to follow Christ and minister to him even at the cross. She has been six weeks prostrated by severe illness, but is now recovering.

—While pastor Chittenden is rapidly recovering his usual health in the warm Gulf breezes, Secretary Stoddard and his wife do not find them so congenial. Both were more or less indisposed last week on account of the heat, to them unusual and unseasonable. They express a hearty desire to come North when their work is done in New Orleans.

—Bro. Hawley wrestled bravely with drifts and blizzards week before last. Though finally victor over old Winter, the ice King left a severe cold and cough to keep Bro. H. in a humble spirit. He writes of his desire to attend the National Convention, but as the Lord does not favor the trip, his prayers will be given for a blessing on the meeting.

—Blizzards and zero weather were not too severe to keep Rev. Byron Gunner of New Iberia, Louisiana, in his Southern home. He reached Chicago Saturday morning to assist in raising a fund for a dormitory for Howe Institute. This is his first visit North, and our dull, gray weather does not give a favorable impression of our climate. We hope his success in his particular mission will not take its complexion from our skies.

—Bro. Harry Agnew, who went from Minnesota to undertake a faith mission work with Rev. W. W. Kelley at Inhambane, East Africa, is to be joined by a band of six who start about March 1st from this country. They are Rev. J. D. Bennett and wife of Kansas; A. Y. Lincoln and wife of Kimball, Mich., Miss F. Grace Allen of Kansas and Miss Ida Heffner of Nebraska. They go out under the care of the Free Methodist Foreign Mission committee, and during this month are visiting the churches from Kansas to New York.

—Elder Boring, an aged and prominent M. E. minister, now retired, said in a late meeting of the ministers of that denomination that he did not like the creed of the Evangelical Alliance "because it excluded Universalists." Elder Boring, it will be remembered, is the Freemason who preached the funeral sermon of an old Christian who left the M. E. church in Wheaton because of his opposition to the lodge, and over the coffin Elder B. belied the convictions of the mute dead, and misrepresented them grossly. Such a condemnation of the Alliance might be expected from such a source. Another voice raised to denounce was that of C. G. Truesdell, a Freemason and presiding elder.

PRESS COMMENT.

But good is being done. In one strong Mormon town an evangelist held a series of special meetings, and as a result twenty-three persons united with the Presbyterian church with which he was working Going to another place even greater numbers were hopefully converted. The Christian work is taking hold in Utah. If Congress does not give Statehood to this people, there is great hope that Christian influences will work great changes some time.—*Rev. A. J. Bailey, in the American.*

Only the other day we were in the home of one whose husband had passed from this life into the life beyond. For years he had been a member of a certain lodge. He thought he was providing for his wife and children. After his death it was found that one assessment, or rather his last dues, amounting to two dollars and twenty cents, was not paid. About eight or nine hundred dollars were in this way kept from the widow and her fatherless children. Charity! Charity!! Charity would have paid the $2 20 and provided for the widows and orphans. Go on, *Christian Conservator*, in your opposition to the lodge. Give us all the light you can. God declares there shall nothing be hid that shall not come to the light. In this day of organitions Christian men and women must know with whom they "yoke" and fellowship. "Ye cannot serve God and mammon."—*Highway of Holiness.*

Another peril "among false brethren" which besets the churches of to-day is the membership of professed Christians in the anti-Christ secret lodges which pall the land, and shade the very heavens with their darkness. It is a source of cheer that some Christian churches have come to incorporate in the constitutional law of the church non-fellowship with these demon works of corruption. One of the imminent perils of such reformatory churches is the tendency of some to a weakness of moral principle, which does not scruple to let themselves down to the level of anti-Gospel brotherhood of tyled and curtained seclusive worldliness, and to the defense of those who, in defiance of church discipline, enter into such intrinsically ungospel and unchristian associations. Since the Gospel of Jesus Christ neither teaches nor tolerates secret societies, the church of Jesus Christ should neither teach nor tolerate secret societies, and, in fact, the church cannot enter into such forbidden fellowships without forfeiting her claim to legitimate relation to Christ as the embodiment and exponent of the pure truths and principles of Christ's holy Gospel.—*Wesleyan Methodist.*

We honor the noble men and women connected with the Knights, Mr. Powderly, Mrs. Bryant, Mrs. Rodgers, and many others, and bid them Godspeed in their grand work for humanity. But we cannot help realizing that they are so far in advance of the order they cannot be taken as its representatives. Mrs. Rodgers, confessedly the ablest "Master Workman" her assembly ever had, was voted down and out by its socialistic element. Only last Sunday, when as representing the Woman's Assembly, she attended the semi-annual meeting of the Trades Assembly, and protested against the turbulent action of the socialist majority, she was insulted, after the manner of communistic mobs. "Are you politicians or are you men?" she indignantly asked. They showed themselves to be the lowest kind of saloon-trained politicians by the tyrannous use they made of their majority power. Treatment differing in degree, not in kind, is sapping the very life force of their grand leader, Powderly. Do not these things prove that we cannot accord to the organization the honor our hearts gladly pay to some of its leaders? In the East it seems to have made itself *particeps criminis* with the coal barons, in causing suffering around every poor man's hearth—the barons being principals in the crime by advancing the price of coal, while refusing to advance the pay for mining it, the Knights becoming accessory by ordering 65,000 men on a strike in the dead of winter. These things ought not so to be, and being so makes us pause before indorsing the claims of the organization to being the friend of humanity. That these things are so leads to the writing of the many letters we have received against the organization or against its indorsement by the W. C. T. U.—*Union Signal.*

A short time since the *Watchman*, representing the Y. M. C. A. Associations, answered a questioner on the matter of secret societies so tenderly that we felt that the cause of Christ would be injured by it. But in another answer in the last number Bro. Van Arsdale wields the sword of the Spirit with a good courage, thus:

"Will connection with a secret society interfere with Christian work?".

Many a good Christian belongs to a secret society; many a better and happier Christian does not. The majority of men in secret societies are unsaved. "Can two walk together except they be agreed?" Amos 3: 3. How do we read?

"The friendship of the world is enmity with God." James 4: 4.

"Be ye not unequally yoked together with unbelievers." 2 Cor. 6: 14–18.

Mr. Moody says: "This idea of yoking oneself up in that way with ungodly men is abominable."

One great reason urged in favor of secret societies is the help derived for the member and his family in case of sickness or death. Shall the Christian join the world to get protection for himself and family? Again, what says the Word? "Woe to them that go down to Egypt for help." Isa. 31: 1–3. "No good thing will be withheld from them that walk uprightly." Psa. 84: 11. "Seek first the kingdom of God and his righteousness, and all these things shall be added unto you." Matt. 6: 33.

From personal experience and wide observation the writer unhesitatingly declares that membership in *any* secret society is injurious to the highest spirituality, and thus to the greatest usefulness of the Christian worker. "Whatsoever ye do in word or deed do all in the name of the Lord Jesus." Col. 3: 17. "Happy is he that condemneth not himself in that thing which he alloweth....for whatsoever is not of faith is sin." Rom. 14: 22, 23.

—A dispatch from Louisville to the *Inter-Ocean* says that the evangelist Moody has decided to continue his meetings there till Feb. 12. Feb. 13 Mr. Moody will leave for Iowa, accompanied by Mr. Sankey, and join the well-known evangelist, Whittle, who has been at work there some time. Later Moody will probably go to the Pacific coast. The tabernacle, which seats 5,000 people, has been crowded every afternoon and night for three weeks. Mr. Moody had addressed, up to that date, at least 20,000 people. Since Sankey's coming hundreds have been turned away every night and overflow meetings have been held.

—The Armenian communists in Turkey are having difficulties with the Sultan, as well as the Protestant Americans. In consequence of the obstacles put in his way the Armenian Patriarch, Mgr. Vehabedian, has resigned, and persists in having his resignation accepted. He has held the office three years.

—Rev. Edward F. Miles, pastor of the Church of the Reformation at New York, who disappeared last December, has written that he is in a Memphis hospital, suffering from nervous prostration.

THE HOME.

THE STARS ARE IN THE SKY ALL DAY.

The stars are in the sky all day,
Each linked coil of Milky Way,
And every planet that we know
Behind the sun is circling slow;
They sweep, they climb with stately tread,
Venus the fair and Mars the red,
Saturn engirdled with pure light,
Or Jupiter with moons of white.
Each knows his path and keeps due tryst;
Not even the smallest star is missed
From those wide fields of deeper sky
Which gleam and flash mysteriously,
As if God's outstretched finger must
Have sown them thick with diamond dust;
There are they all day long, but we,
Sun-blinded, have no eyes to see.

The stars are in the sky all day:
But when the sun has gone away,
And hovering shadows cool the west
And call the sleepy birds to rest,
And heaven grows softly dim and dun,
Into its darkness, one by one,
Steal forth those starry shapes all fair—
We say steal forth, but they were there!
There all day long, unseen, unguessed,
Climbing the sky from east to west.
The angels saw them where they hid,
And so, perhaps, the eagles did,
For they can face the sharp sun-ray,
Nor wink, nor need to look away;
But we, blind mortals, gazed from far,
And did not see a single star.

I wonder if the world is full
Of other secrets beautiful,
As little guessed, as hard to see,
As this sweet starry mystery!
Do angels veil themselves in space,
And make the sun their hiding place?
Do white wings flash as spirits go
On heavenly errands to and fro,
While we, down-looking, never guess
How near our lives they crowd and pass?
If so, at life's set we may see
Into the dusk steal noiselessly
Sweet faces that we used to know,
Dear eyes that like stars softly glow,
Dear hands stretched out to point the way—
And deem the night more fair than day.

—*Susan Coolidge.*

BIBLE EVIDENCES.

External proofs, however irrefragable, cannot be always available. They imply education and reading, or the instruction of others; something outside the Bible itself, and not open to all. Historical facts, questions of argument and probability, discussions more or less abstract, are beyond many, and, where within reach, may be unsatisfactorily put, or may fail from the very idiosyncrasies of the enquirer. Wm. Pitt used to say, even of Butler's Analogy, that it raised more doubts in his mind than it settled; and there is a tendency in us all to think that what takes much defending is far towards indefensible. To find a sufficient evidence inside the Bible is, then, the great point: something within every one's mental grasp, requiring no scholarship, appealing to our own consciousness rather than to external facts; speaking the universal language of our moral instincts. The lonely settler, far off in the wilderness, has no means of knowing how prophecy has been fulfilled, or how Christianity made its way at first. The sailor, far off on the ocean, opens his chest at some rare moment of leisure, for the Bible his mother put in it, and reads that he who believes will be saved, but he who does not, will be condemned. On what ground can belief be asked? Either on none, or on some which he will find as he reads. If outside proof be indispensable, the Bible must be imperfect, and, instead of being supreme, must hold its authority from that by which its claims are established. A Bible, in that case, sent out by itself, would be simply a warrant without a signature, a commission without the seal. But there is no hint of such a state of things in the Scripture. It makes no allowance for ignorance; suggests no exceptional cases; but demands acceptance on its own merits. Not a word is said of supplementary proof to induce belief; it claims to carry the grounds of conviction with it. Its whole tone and language waive off any officious support. External proofs, it, as it were, says, "are well in their place—lamps to guide to my gates; but, even without them, light fills my temple, and streams out into the darkness, for truth shines with a heavenly brightness, and the Bible is her peculiar shrine." Scripture, in short, must be its own proof. To have to go outside for its warrant would be fatal.

In what does this inherent, universally patent evidence consist? Universally patent, that is, to the mind open to hear, for deafness must blame itself, not the summons that suffices for others. It must be something in the Bible that has its corroboration in our own consciousness, and, as such, can be nothing but the support of our moral sense and natural instincts. To feel a thing true is a higher security than any labored argument; it endorses it with the assent of our inmost being. If, then, there be in man an echo of Christian truth, catching up its doctrines and counsels, and whispering them back as its own voice, there needs no more, for either peasant or prince. To have our own nature bear witness is as if God himself had spoken, for the instincts within us are of his creation. The truth written on the heart had the finger of the Almighty to trace it, as much as the tables on Sinai.

It was a favorite argument of the Fathers, when disputing with heathenism, that there was just such a concurrence between the breast and the Book. They used to speak of the testimony of the soul, naturally Christian, urging that our religion was no new invention, but only the expression of the long pent up, inarticulate voice of humanity. They were right. The chimes lie slumbering in the bell till the stroke awakes them; and what is harsh clangor at hand comes back from distant echoes in sweet music. Christianity is the tongue that gives our wishes fitting voice; the soft return, in articulate clearness, from the eternal hills, of the wail of cries and prayers that rises, bewildering, round us.

The Bible doctrine of God is, I think, sufficient of itself to prove a divine source for the documents that embody it. Compared with either Pantheism or heathenism, Jehovah alone meets the cravings of the human heart as to its God. The religions of the East have presented both in their most elaborate completeness, but neither satisfies the instinctive ideal of the breast. To confound the creature and the Creator, and deify nature by transfusing the Divinity inextricably through the vast fabric of the universe, turns him into mere force and motion, impossible to realize as intelligence, or as in any sense a personal object of worship. Still more: it is, in fact, a deification of man himself as supremely divine; for if the living power astir through all things be God, then man shows most of it, by adding to mere vital energy the higher province of thought and will. The highest manifestation of God is thus human thought—and man is his own deity. This is Hegelianism and modern German Pantheism generally; the creed which Emerson openly preaches, and which, I fear, Carlyle, noble, true-hearted and grand as he is, endorses. You have it in part in the words of Vishnu, a member of the Hindoo Triad: "The whole world is but a manifestation of Vishnu, who is identical with all things, and is to be regarded by the wise, as not differing from, but as the same as themselves." Emerson puts it,—"I am nothing, I see all; the currents of the Universal Being circulate through me; I am part and parcel of God." Hegel's formula is—"Being and thought are the same;" and thus God is a process continually going on, but never accomplished; our thought and God are identical—and man is the highest manifestation of God. A doctrine of the Divinity which ends in finding no better God than man is a poor result of so much philosophy. To leap at the stars, and fasten in the mud, in such a way, does not commend itself.

Contrast this with the Scripture doctrine, and the infinite difference is apparent. Take any part, there is still the same All-wise, All-powerful intelligence; no mere electric or magnetic current pervading all things, but a Being endowed with moral qualities, of which our own nature is a faint, because injured, copy. There is no confounding him with his works for a moment. Drawn in simple metaphors in the earlier books, as was natural in the childhood of the race, there are still the same grand lines in the sublime ideal: the God of Abraham is the God of the New Testament: the same purity, justice, controlling authority and tender Fatherhood, show in the one as in the other. The mighty, keystone truth of the unity of the Godhead, that God is not only one, but the Living God, is a gift from Abraham, through the Bible, to the race.—*From Entering on Life, by Dr. Geikie.*

Harper's Bazaar has the following on the "Mind Cure:" "It appears to us a hopeful sign of a more wholesome life that large classes of women take time and spend money to hear this theory of the reality of a spiritual existence expounded. After the poet, they are discovering that 'soul is form, and doth the body make.' They are semi-invalids. They have suffered. They have allowed their thoughts to dwell upon their pains and limitations, until these have come largely to fill their mental horizon. Their talk is of sickness. Even young girls, among the well-to-do and idle classes, compare symptoms and suggest diagnoses as staple topics of conversation. Nothing could be worse, it seems to us, on the score of good taste or of good health. As dwelling upon one's griefs magnifies them, so dwelling upon one's pains magnifies them. If the mind cure can be made to work upon these morbid subjects, it must restore to activity, energies worse than wasted; it would save time and money; it would make a grave world into a joyous one; it would multiply past calculations the sum of human happiness."

PRESENCE OF MIND.

Boys and girls, have you presence of mind? Perhaps you think you have. Many of us think we have, too. But, after all, it is not what you and I think we would do if our house should take fire, or our boat begin to sink, or a highwayman confront us, or an earthquake yawn beneath us; it is rather what we actually do when we are in the thick of such peril that determines our presence of mind. There are no persons so remarkably level-headed as those who are free and easy, out of the reach of danger.

The other day I heard a story of unusual presence of mind. It was told me by one who had himself received it from an officer of one of the great railroads that cross the Allegheny Mountains.

"There," said the officer to my informant, as both were going about a great, central station, where cars and locomotives were made, repaired and kept, "there is the very man. If he wants any favor of the road he has only to ask for it. The rest of us come and go; but he stays, and may stay, service or no service, till death removes him. The road is grateful to him and will always hold him in honor."

Many years have elapsed since the incident happened; many more since the telling of the tale to my friend. The details and the coloring vary somewhat as they pass from mouth to mouth. No doubt, when you have finished the story, you will say, "Why, that was the very thing I would have done myself." But would you have done it? Here is the story:

Puff! puff! puff! It was hard work, for the grade was steep and the train long and heavy. The engine panted as if its strength were failing. And no wonder! For miles and miles up the slopes of the Allegheny Mountains it had been tugging its precious burden, and there were many miles more before it should reach the summit and tarry awhile to regain its strength.

Much of the way was little more than a shelf cut into the mountain sides, with rising walls of rock on the one hand and deep ravines on the other. And far up among the mountains, often on the opposite sides of huge and gloomy chasms, the observant traveler would catch glimpses of what seemed to be the curves and embankments of another road. Later he would be himself borne over these very curves.

These changing scenes kept the passenger in a tremor of half-joyful, half-anxious excitement.

"How beautiful that wooded slope!"

"Shall we ever get to the top of the ridge?"

"Down here among the trees! See this silvery cascade!"

"Ah, here we go through a tunnel!"

"That great bowlder looks as if the slightest jar would bring it down upon us!"

"What if the roadbed should give way here like an avalanche!"

"Oh, here comes some trestle-work! How frail it looks! And what a dizzy height! If it should break under us—oh, dear!"

Just then a quick, sharp whistle was heard. To those that understood it, it said imperatively: "Down brakes, and be quick about it, too!" Instantly the brakemen were straining at their posts as if every life were threatened. Indeed, it was their duty, on these hard, treacherous grades, to stand by the brakes and use them at a moment's warning. People thrust their heads out of the car windows, and some hurried to the platforms, and there was a deal of nervous questioning. What was the matter? Had an accident happened? Was there any danger? Nobody seemed to know. Not even the brakemen were informed. And it was the gift of a blessed Providence that the cause was not revealed, else that moment of uncertainty and subdued alarm would have been one of anguish and disaster.

Far up the road the engineer had caught a glimpse of an awful peril. It was a train of runaway freight cars. For a moment it was in plain sight dashing around a curve; then it was lost in the woods. No engine accompanied it; there was no sign of life anywhere about it. Nowhere on the

grade at that time was a down train due. The cars were without control; there was no doubt about it, and there was nothing to check their descent. Already they were running furiously, and every second their speed was increasing. A collision seemed inevitable. The destruction of life would be frightful.

What should the engineer do? To stop his train would not mend the situation. To reverse the engine and go the other way—there was hardly time for that. Besides, it would only postpone the certain result, and make it more dreadful because of the increased headway of the runaway cars.

The engineer viewed the situation on every side. Plan after plan rose before him; plan after plan was dropped. But it was all done with that wonderful speed which the mind shows when under the stress of a swiftly-nearing danger. In that brief time the engineer lived hours. Suddenly there was a ray of hope, a possible plan of safety. "Down brakes!" he whistled. This was the signal to which we have already called attention: the one that sent the tremor through the hundreds on the train.

"Free the engine from the train!" he shouted to the fireman. The engine was uncoupled, and the train was left lagging behind. "Now jump for your life!" There was no time for parley. The fireman leaped, fell, and scrambled to his feet again. Then the engineer put on full steam. Freed from its burden of coaches the locomotive responded at once.

"Now fight the battle for us!" exclaimed the engineer, as he sprang from the steps. His quick eye had chosen a favorable spot on which to alight. Though thrown headlong with some force, he was on his feet promptly enough to see his train roll by at a lessening speed, under the full control of the faithful brakemen.

That something serious had happened, or was about to occur, began to be clear to the passengers. One or two had seen the fireman jump,two or three, the engineer; and larger numbers from the car windows had caught snatches of men that, soiled and bruised and dazed, were trying to rise to their feet by the side of the track. All was excitement and tumult. Some began to leap from the cars. Fortunately there was little danger now, for the motion of the train had nearly ceased.

Upon the track, meanwhile, went the iron monster to meet the foe alone. Down the track, into full sight, came the wild freight cars with a speed so great that they almost rose from the rails as they rounded the curves. Nearer and nearer, the speed of each increasing. Then they flew at each other in a mighty, tiger-like rage, as if there were blood to be shed and nerves to be torn asunder.

The crash shook the hills. A great roaring cloud of steam burst into the air, while another of dust and *debris* boiled up and mingled confusedly with it. Then the shattered ends of cars shot out here and there from the smoke, and a grinding, crackling mass rose up. Quivering in the air a moment, it reeled, and then went crashing down the embankment into the ravine below. When the steam and the dust cleared away, there were the deep, ugly furrows in the roadbed, and the splintered ties, and the bent and broken rails, and the nameless fragments of an utter wreck, to mark the scene of the fierce encounter.

The gallant engine was a hopeless ruin, but it had done a noble service. It had fought a battle in which hundreds of lives and untold interests were at stake, and it had won it. Not a life of that precious company was lost, not a member of it hurt by so much as a scratch. Before they saw their peril, they were rescued from it; and yet their rescue had hardly been completed before the full and awful nature of that peril burst upon them, and stirred them in their inmost being.

With tears of joy and gratitude they blessed the engineer, whose quick wit and daring plan and instant execution had saved them from a fate that at one moment it seemed beyond human power to avert. And to the poor locomotive that lay dismembered and useless on the rocks below, there went out a kind and tender feeling, as if, in giving its life to save others, it had shown something akin to the love and bravery and sacrifice of a noble human soul.—*Frank H. Hill, in Congregationalist.*

—Of the 17,743 Fijians inhabiting the Fiji Islands, more than nine tenths attend church with fair regularity; where fifty years since there was not a single Christian, to-day there is not a single avowed heathen; all the Fiji children are in the schools; the schools and churches have wholly displaced the heathen temples.

—Petitions are being circulated in Massachusetts for the release of Rev. W. F. Davis from Charles Street jail and for the repeal of the infamous law under which he was condemned.

TEMPERANCE.

AN APPEAL TO GERMAN AMERICANS

TO INVESTIGATE THE BEER QUESTION.

The anti-saloon Republicans are doing some work, the value of which all the friends of temperance cheerfully acknowledge. Their first appeal to the people was a terrific arraignment of the saloon. And,now, in their zeal to save the Republican party by inducing it to adopt a position of thorough, uncompromising hostility to the saloon, they have issued an elaborate document with the foregoing title.

Starting with the premise that the mass of German Americans are ignorant of the facts and arguments upon which the progressive portion of the American people condemn the use of beer and the saloon where it is publicly dispensed, the appeal proceeds to set forth with great fulness and clearness the essential facts of the argument as it relates to the beer question. The importance of the document will justify some quotations:

DOES BEER PROMOTE DRUNKENNESS?

The corner-stone of every German argument against temperance ideas and anti-saloon legislation is the assertion that "beer is substantially a harmless drink," and that "there is very little drunkenness in beer-drinking countries."

What are the facts? The last report of the National Bureau of Statistics gives the per capita consumption of liquors in four nations (in gallons) as follows:

	Spirits.	Wine.	M'lt. Liq.
United States,	1.24	.38	11.18
Great Britain,	1.01	.37	32.90
Germany,	1.14	———	23.78
France,	1.32	36.88	———

Although the figures are not given in this report, it is known that less beer is drank in France than in the other countries, and more wine in Germany than in either Great Britain or the United States. But, while Great Britain uses less spirits than the other nations and leads them all in beer, it is well known that there is more drunkenness within her borders than anywhere else in the world—Russia possibly excepted. Germany, which uses almost as much spirits as we do, and more than twice as much beer, is called a "temperate nation," but, if it is, alcohol must be less potent there than anywhere else. It is well known that, in such countries as Germany, the sober take more care to keep their intoxicated friends out of the clutches of the police. Moreover, beer stupifies at an earlier stage of intoxication than spirituous liquors do, and, consequently, those who become drunk upon it are less likely to become disdisorderly and unmanageable. Nevertheless, prison and asylum records and the reports of honest travelers tell sad tales of misery resulting from drink in Germany. It is generally supposed that beer drinkers consume very little alcohol, but many of them take as much or more than whisky drinkers do. Saloon keepers estimate that there are sixty-five drinks in a gallon of whisky. Several specimens of whisky purchased in prominent New York saloons and analyzed by Prof. Draper contained an average of about forty per cent of alcohol, at which rate there is a pint of alcohol in twenty drinks. According to G. Thoman, the brewers' writer, there are twenty-six glasses in a gallon of beer. At that rate fifty-nine glasses of average American beer contains one pint of alcohol, and is equivalent to twenty drinks of whisky—three ordinary glasses of beer containing a trifle more alcohol than one drink of whisky. While the tendency is to make beer stronger, it is the reverse with whisky, which is diluted more and more, drugs being used to cover up the fraud, so that the present strength of the whisky drank is probably less than I have put it at.

"The Effect of Beer on Those Who Make and Use It," by G. Thoman, published by the United States Brewers' Association, gives the statement of physicians who attended the employes in several large breweries, the object being to show that beer is beneficial instead of hurtful. It says of these workmen: "The average daily consumption of malt liquors is 25.73 glasses, about ten pints per capita," which makes 456 gallons a year. Ten pints of beer contains two-fifths of a pint of alcohol, equivalent to one pint of straight whisky taken by these men every day. The figures are startling to me, but Mr. Thoman and the brewers appear to look on them as "a matter of no consequence;" and to suppose that they show that "the way to promote temperance is to encourage the drinking of beer."

DOES BEER INDUCE DISEASE?

For a long time the assumption that beer is almost, if not quite, harmless, and often really beneficial, was generally accepted as true,but latterly proof has been called for with astonishing results. A couple of years ago the Toledo (Ohio) *Blade* had eleven prominent physicians in that city interviewed, and the testimony of all was in substantial accord with that of Dr. S. H. Bergen, who said, "to compass my idea in a few words, I think it kills quicker than any other liquor." In its comments on these interviews, the *Blade* says:

"It should be borne in mind that Toledo is essentially a beer-drinking city. The German population is very large; there are five of the largest and most extensive breweries in the country here, and there is probably more beer drank in proportion to the population than in any city of the United States!

"The practice of these physicians is, therefore, largely among the beer drinkers, and they have had abundant opportunities to know exactly its bearing upon health and disease. Every one of them bears testimony to the fact that no man can drink beer safely; that it is an injury to any one who uses it in any quantity, and that its effect upon the general health of the country has been even worse than that of whisky."

The *Blade* further says: "Life insurance companies have no sentiment; they are as cold-blooded as banks. They do business upon strictly business principles. Their business is one based purely upon experience, from which certain inexorable rules have been established. A life insurance company will not insure the life of a confirmed beer drinker. Why? Because it is a certain fact, as certain as a thing can be, that the beer drinker cannot live long enough to make insurance profitable to them.... These institutions dread beer more than they do whisky, for its effect upon the system is even worse. A non-beer drinker at forty is considered a good risk; a beer drinker at that age can get no insurance at all. As we said, there is no sentiment in life insurance companies. They act entirely upon facts which are the result of experience. Their figures never lie."

MORAL EFFECTS OF BEER.

In addition to sowing the seeds of disease and death in the physical system, beer, in large quantities, is said to sodden the brain and paralyze or vitiate the moral natures of its votaries. Careful observers assert that it is more brutalizing in its effects than either spirituous or vinous liquors, in partial proof of which they point to the disproportionately large number of German names among the perpetrators of especially atrocious crimes published in the daily papers. While these facts are very suggestive they are not sufficiently definite, but court records certainly give solid grounds for serious reflection. According to the census of 1880, there were 198,595 Irish in this city, and 163,482 Germans, an Irish excess of 35,113; and the proportion is probably about the same now. Table F of the report of the police justices of New York city, from 1881 to 1886, charges against the Irish, who are generally whisky drinkers, 91,548 offenses, and against the Germans, who are mainly beer drinkers, 26,349, which is a bad showing for the Irish. But these offenses have been divided into two tables, hereto annexed, with singular results. In the first is put homicide, manslaughter, assault, cruelty to children or animals, disorderly conduct, intoxication and vagrancy, which are, in nearly all cases,presumably the result of sudden anger or of indulgence in drink, without premeditated intention to injure or interfere with the rights of others, or to violate law. In this table the Irish furnish 87,300 cases and the Germans 20,407. Table two contains forty offenses, in which sudden anger is not the presumable cause, and which necessarily imply a deliberate disregard of the rights of others or a contempt for law, and of these the Irish committed 4,158 and the Germans 5,942. The Irish have never been considered an especially law-abiding people, but the Germans have. The former have had much to depress them, and are proverbially reckless and improvident, while the latter are equally noted for general intelligence, prudence and thrift. Under these circumstances, the Germans ought to be especially strong where the cold facts show that they are not. While the masses of the Germans are unquestionably upright and law-abiding citizens, there is no getting around these court records. How can they be accounted for? I do not believe that the Germans as a race are naturally more criminally disposed and law-defying than others, and I am strongly of the opinion that at least a part of the reason for the facts cited is to be found in the beverage they consume so much of. This idea is still further supported by the equally undeniable fact that anarchism in this country is a German fungus, born and nurtured in beer saloons, and nowhere else. Is anything further needed to stimulate inquiry?—*Christian Statesman.*

LITERATURE.

THE BEGINNINGS OF CIVILIZATION. By Charles Woodward Hutson. Pp. 242. Price, 50c. John B. Alden, New York.

The author of this compendious volume is Professor of Modern Languages and acting professor of History in the University of Mississippi. This book appears to be the result of class lectures, and displays a thorough but prejudiced study of scraps of history of the early nations which does credit to the diligence of the author. Failing to find for the purposes of instruction, a book that should briefly yet widely review the beginnings of civilized life, he has made one. The result of early prejudice is unfortunately seen in every reference to the descendants of Ham, whom he declares to be inferior and fit for slavery; and he sums up all with the conclusion that the teaching of the Bible that all men are of one blood and from one pair is a fable. It must be regretted that the author should in this and other places put a low value on Scripture authority or reject it altogether.

It is claimed by some that people in moderate circumstances are prone to buy the higher priced grades of food, which do not by any means contain the most nourishment for the money. The editors of *Science* are anxious to gather as much information as possible on this point, and will be glad to hear from any dealers or others having information to give. This excellent weekly keeps constantly at work on live issues. An electrical department is among the improvements expected in the immediate future.

What to do in the sudden emergencies of childhood, is a question often asked by anxious mothers *Babyhood* for February answers this question in a comprehensive medical article, which says what to do in cases of convulsions, bruises, burns, cuts, foreign bodies in the ear, nose, etc An equally important article is that on "Contagion and Disinfection," by Dr. Chapin, which clearly describes the source and character of the poison of scar let fever, diphtheria, measles, etc., and gives most valuable directions concerning the disinfection of the sick room, of the person, and of food and drink.

In the February *St. Nicholas*, a bright number opens with a touching Russian story by Amelia E. Barr, entitled "Michael and Feodosia." Mr. Charles Henry Webb contributes a stirring account of the "Diamond-backs in Paradise," telling of the rattlesnakes encountered during a winter in Florida In "The Story of an Old Bridge" will be found a historical sketch of London Bridge and the great events with which it has been connected, illustrated with drawings by Peters and Brennan, and by other pictures. The high tides in the Bay of Fundy are explained in an amusing story, by C. F. Holder; Lieut. Schwatka, in "How a Great Sioux Chief was Named," gives the origin of the name "Spotted Tail," and, incidentally, of other similar appellations among the Indians.

The Connecticut Commissioner of Labor Statistics reports of 46 families for October, 1887, in different parts of the State, and embracing 29 different occupations and 225 persons, that the average monthly income per family was $55, the daily income $1 74; the average monthly expense was $60 01, or $1 96 per day. The expenses for groceries and vegetables was $928 07. On the above startling text, Mr. Charles Barnard, the well-known economic writer, is publishing in the *American Garden Magazine*, of 751 Broadway, New York, a series of articles ON THE HOME LOT, for the purpose of showing how a family of even so small an income as the above may easily become independent by simply living within their income. It is a most instructive and valuable series of articles on home gardening for all working people of every degree.

While the February *Century* will attract many by the variety of its contents, American history is represented in two important papers to which a large number of readers will turn first of all, viz: (1) General Sherman's study of "The Grand Strategy of the War"—in which there are interesting comparisons with foreign military operations, and characterization of the relation of the different Union movements throughout the war; and (2) The Lincoln History, in which the narrative deals with the Confederate Commissioners, the Cabinet opinions on the re enforcement of Fort Pickens (given from unpublished MSS), and Lincoln's correspondence with Seward, in which it was decided whether the Secretary of State or the President should be first in the Cabinet councils. Mr. Kennan's series, which is important enough to be torn by the Russian censor from copies of the *Century* sent to that country, receives a notable addition in the study of "A Russian Political Prison," a terribly pathetic description written from personal investigation and inquiry. This series not only helps one understand the Russian situation, but it is likely to take a deep hold of the reader. Theodore Roosevelt writes, also in a popular vein, of "Ranch Life in the Far West," with intimate knowledge of his subject, which is largely the cowboy. His article tells just the things one wishes to know of the subject, and is fully and vigorously illustrated by Frederic Remington, who himself has had experience as a cowboy. Mr. Roosevelt says in conclusion: "The present form of stock raising on the plains is doomed and can hardly outlast the present century." "The European Craze for Decorations" is a timely article by Ernst von Hesse-Wartegg which explains somewhat the American rage for secret societies. The badges and thundering titles of the lodge are as attractive to weak-headed people here, as to a lordling of England or Germany.

RELIGIOUS NEWS.

—A week of prayer, beginning March 18 and continuing until March 25, has been called for by the general officers of the National W. C. T. U. An afternoon prayer meeting for women will be held each day, with two evening mass meetings during the week.

—Batavia and Geneva, two beautiful towns adjoining on the Fox river in this State,are experiencing the most remarkable revivals in their history. The work in Geneva is about closed, in Batavia it is in full strength. Catholics, infidels, drunkards, thieves—nearly all impenitent classes have been reached and persons from their number been brought into the number of the saved.

—From a number of Wesleyan pastors the *Wesleyan Methodist* is able to report gracious revivals, in which churches are quickened and many souls brought into the kingdom.

—Mr. Moody opened the fifth week of his stay in Louisville on the Sabbath by addressing a meeting especially for ladies in the afternoon, and one for men alone in the evening. The aggregate attendance was between 12,000 and 15,000. Lately the tabernacle has become so crowded, thousands being turned away nightly, that it has been necessary to hold overflow meetings in several of the different churches. The meetings close with special services next Sabbath.

—Rev. George C. Needham is now at work with the Memorial Baptist church, Philadelphia, the Rev. Wayland Hoyt, D. D., pastor. Dr. Hoyt has received a call to St. Louis at a salary of $10,000,and his Philadelphia parish fear that he will accept.

—Dr. L. W. Munhall has been laboring in Baltimore, Md. He began in Buffalo Feb. 5, at the call of five leading churches, a four weeks' campaign.

—Rev. Jeremiah H. Good, founder and president of Heidelberg College, Tiffin, Ohio, and a leader of the German Reformed church in the West, died at Cleveland, Jan. 25, aged 65.

—Rev. Theodore W. Haven, pastor of the Congregational church at Battle Creek, Mich., who is supposed to have left New York city Jan. 11, has not been seen since, and no clew to his whereabouts can be discovered.

—Rev. S. J. McPherson, pastor of the Second Presbyterian church, this city, has been called to the vacant pulpit of the Madison Avenue Presbyterian church, New York city, the next to the largest in the State.

—From March 1 to Jan. 1 the missionaries of the American Sunday-School Union have established 500 Sunday-schools in new settlements or neglected communities, and induced 1,804 teachers and 15,213 scholars to become members of these schools. They also aided 1,914 other schools which have a membership of 8,259 teachers and 74,404 scholars, held 3,774 meetings, made 12,194 visits to families, distributed 4,219 Bibles and Testaments, put into the hands of these people $5,478 worth of religious reading, and traveled 174,801 miles.

—Mr. Frank H. Long, the Chicago evangelist, concluded a two-weeks' meeting in the Presbyterian church in Mt. Vernon, Ill., last week, and as a result the meat shops have been closed on Sunday, and there have been eighty-five conversions and seventy-five accessions to the church, mostly of young people. This has been the greatest awakening this church ever experienced.

—In New Mexico and Utah there are at least 2,600 scholars in the schools of the New West Education Commission. This organization had its origin in 1879, in the belief that the establishment of Christian schools would be the most powerful defence that could be brought to bear against the evil influences invading the Western Territories. The Commission has to-day seven academies and twenty-three schools. Its receipts last year were $61,318.

—The McAll Mission has opened several new halls at Paris, and also at St. Germain-en-Saye, Nantes, Antibes, Thiers, and Sainte-Florence. The church at Rheims has opened two popular halls for evangelistic and social work, the whole expense of erection being borne by the church.

—In France a movement is on foot which seeks the enforcement of the laws against the sale of immoral publications. A petition to be presented to the French Senate praying for the interference of the national legislature is being numerously signed The Protestant journals and the various church conferences are lending their influence to the movement, and a strong appeal is made to women—mothers especially—to join in the crusade. The situation has been aggravated by the large sale of Zola's novels.

—A deputation of the English Baptist Union held a conference with Mr. Spurgeon on the 13th ult., with reference to his withdrawal from the Union. Mr. Spurgeon declared that he must still maintain his resignation. He suggested that the council should adopt a simple basis of Bible truths, such as are accepted evangelical doctrines. He considered that the constitution of the Union did not contain sufficient powers to enable it to deal with members who disclosed heretical tendencies. He declined to formally accuse anybody, but said that when he had spoken of that which looked like the beginning of a confederacy in evil, he referred to no special association in connection with which deviations from the Gospel truth could be discovered. He would continue to support the departments of the Union in which he was specially interested.

—Late letters from Bishop William Taylor, says the *Independent*, show that his scheme of self-supporting missions in Africa is substantially a colonization scheme. He writes from Vivi, at the head of navigation on the Lower Congo, where he has been waiting the arrival of a traction engine from Liverpool, and the passing of the wet season to begin the work of transporting his iron steamer, and the stores accumulated at Vivi to the Upper Congo. The steamer which arrived at Vivi some time ago was much heavier than he anticipated, consisting, as we understand him, of about 3,600 man-loads. As Stanley took all the carriers with him to the interior on his way to relieve Emin Bey, the Bishop could not procure transportation for his steamer, and ordered a traction engine from Liverpool, with the idea of using a steam wagon on Stanley's road as a means of transportation. While waiting for the engine a wagon was built at Vivi, and the Bishop and his assistants erected three *adobe* houses for the use of the missionaries at points on the Congo above Vivi, the Bishop himself making the brick. The new stations opened are on the north bank of the Congo, a short distance apart. It is the Bishop's intention to extend this chain of stations to Stanley Pool. He will make Vivi a base of supplies, having erected a warehouse there and appointed a missionary as storekeeper. All goods sent from Europe or America for the mission will be received at Vivi, and distributed among the stations on requisition. The Bishop says nothing about evangelization, but he mentions in one of his letters that he had ordered "an outfit for six new schools." He has, we understand, eighty missionaries, men and women, in his force.

CHURCH MEMBERSHIP AND PROGRESS.

Dr. Dorchester, who, some six years ago, published a book upon the problem of religious progress,in which the most elaborate statistics up to that time given to the public were presented, is about to publish another volume upon the history of Christianity in the United States, on which he has spent much labor. In advance of the appearance of this work he gives, through the *Christian Advocate*, the following table of the numbers of communicants in the various denominations at the close of 1886:

Adventists under various names	134 577
Baptists under various names, including 985,815 colored Baptists	2 909 245
Disciples, Mennonites, Dunkers, etc	820.500
Christians and Christian Union churches	267.000
Congregationalists	436,000
Episcopalians	423 605
Friends	82 000
Lutheran and German Evangelical churches	990,830
Methodists under various names, including 1,012,729 colored Methodists	4 265 855
United Brethren, Evangelical Association, etc.	335 561
Presbyterian and Reformed churches	1,431,249
Bible Union and other small bodies	35,859
Aggregate church membership	12 132 651

While absolute exactness is not attainable in such statistics, Dr. Dorchester's reputation is a sufficient guarantee that he has come as near the correct figures as it was possible to get.

Another table gives the total number of communicants in these bodies in 1800 as 334,872; in 1850, 3,529,988; in 1870, 6,673,396; 1880, 10,065,963,and in 1886, 12,132,651.

The average annual gain for the first 50 years was 63,302, for the next 20 years 157,170, for the following 10 years 339,258, and for the last 6 years 344,449.

The proportion of communicants to population, which was only one in 14 5 inhabitants at the beginning of the century, rose to one in 6 5 in 1850, one in 5 7 in 1870, one in 5.0 in 1880 and one in 4.8 in 1886.—*New York Witness.*

LODGE NOTES.

For the first time in twenty-four years the Chicago *Times* has become a "union office," and only members of the Typographical Union will be employed there.

A report from the Knights of Labor headquarters in Philadelphia says the order is again gaining financial and numerical strength. But from every part of the country we have word of its losses.

The Roman Catholics of Chicago have a "court" of their order of Foresters called McMullen, which for the good of the order dined and danced with its friends till 2 o'clock one morning lately.

Clarke & Co.'s Solar Iron Works, at Pittsburg, resumed operations Friday with non union men. The furnaces and mills were closed several weeks ago, owing to the trouble with the Amalgamated Association.

The members of the Knights of Labor are laying the foundation of an Opera House. They will have an assembly hall in the basement of the building, and the first floor will be fitted up for an Opera House. This must be a hightoned lodge of laborers.

The executive council of the Modern Woodmen of America concluded its annual session at Fulton, Ill., Feb. 3. The report of the head officers shows 16 000 members, an increase of 8,000 during the year, of which 9,000 reside in Illinois. This is a kind of insurance lodge.

At the recent annual assembly of the Masonic Veteran Association of Illinois the following were some of the elected officers: John Carson Smith, of Chicago, venerable chief (Smith is Lieutenant Governor and aspires to the Republican nomination for Governor); Rev. Clinton Locke and Rev. Henry G. Perry, chaplains.

The Grand Lodge of Pennsylvania, Knights of Pythias, was suspended from membership by a court of high officers held in Cincinnati, Jan. 22. The charge against this lodge was that of ignoring and refusing to obey the mandates and laws of the Supreme Lodge of the United States. At the last meeting of the Supreme Lodge held in Toronto, Canada, some time ago, certain amendments were ordered in the laws governing lodges in general. These amendments were to be made immediately, and a copy of the same be sent to the "supreme chancellor of the world," Howard Douglass. The Grand Lodge of Pennsylvania refused positively to make the amendments as required. The result was that the lodge was suspended from membership. This action will cause a sensation in Pythian circles, as the Pennsylvania lodge has 40,000 members. The matter will be carried to the legal courts.

An injunction has been served by the Sheriff at Cleveland, upon W. B. Hillman, Grand High Priest of the Royal Arch Masons of Ohio. The order was issued at the instance of Anderson T. Speer, to restrain Hillman from preventing the installation of the recently elected officers of Warren Chapter, of Newark. The action arises from the conflict between the Northern and Cerneau Scottish rites jurisdictions, because of the assertion of the Most Worthy Grand Master at the last meeting of the State Grand Lodge, that the Cerneau Scottish rite was "illegal, clandestine, and un-Masonic." This assertion he succeeded in getting the Grand Lodge to indorse. Hillman claims that the Cerneau Scottish Rite Masons are not recognized by legitimate Masons, and were introduced as a disturbing element. The Grand Commandery, and the Grand Lodge have issued their edicts that members who affiliate with the Cerneau Scottish Rites Masons shall not be allowed to hold office.

There is a revolt among Canadian Knights of Labor over appointments made by General Master Workman Powderly to the Parliamentary Committee of Canada. The three appointees are prominent political opponents of Sir John A. Macdonald's government, and any possible good to be derived from the appointment of such a committee will in consequence be blocked. The Toronto District Assembly, at its last meeting, passed two resolutions, one requesting the General Executive Board to tell why their letters on this subject had been disregarded and why the Canadian order had been constantly neglected, and the other demanding that the order in this country be always consulted with regard to any appointments made in Canada. It is expected other Canadian district assemblies will take action similar to that of the Toronto district, and therefore the General Executive Board will either have to cancel the appointments already made or Powderly's appointees will go to Ottawa in direct opposition to the organization they are supposed to represent.

DONATIONS

To Cynosure Ministers' Fund:	
Mrs. H. H. Whittemore	$ 1.00
Mrs. B. F. Searles	1.00
Mrs. A. I. Salesbury	1.00
Mrs W. Smiley	5.00
N. Martin	29.52
W. W. Smith	1.50
Dewy Hopkins	1.00
I. L. Buchwalter	2.00
W. E Killips	3.00
Before reported	611.04
Total	$656.06
N. C. A. Foreign Fund:	
A friend, Wheaton, Ill	$ 1.00

SUBSCRIPTION LETTERS

The following have made remittances of money to the *Cynosure* from Jan. 30 to Feb. 4 inclusive.

J Watson, Prof H A Fischer, W R Sterrett, B Ulsh, R Loggan, A J Townsend, Rev L G Almen, Rev C H Cook, D J Grant, J B Dodds, R A Cullor, Mrs H S Leonard, R A Waldo, Mrs E Waldren, J R Letts, E P Webster, B Hutchins, W M Wylie, J Ward, G W Porter, S A Pratt, W J Pierson, A B Wilkinson, E Van Fossen, Eld Freeman, Rev E L Harris, F D Hauptmann, G C Reed, T Ashkittle, J Mattinly, J A Stegner, D Leggett, J Craig, D Hopkins, A F Worden, G Russell, W Thorne, W H Figg, C R Cole, H Curtis, J W Modlin, F A Oldis, Mr Blachly, Mrs D Church, C M Swan, Ira D Kellogg, J W Plummer, J Bonner, O Tichenor, W Porter, B J Hunt.

THE BEST WOMAN'S MAGAZINE.

"THE WOMAN'S MAGAZINE, in its particular niche, is an extremely well conducted periodical. Besides the literary department, which is well conducted, the other departments of Woman's Work and the Home Department are admirable and valuable. It is worthy to go into every home, its influence being for Christian culture and advancement." — *Christian Mirror, Portland, Maine*

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Beans	1 25	@ 2	40
Eggs	19	@	21
Seeds—Timothy	2 30	@ 2	45
Flax	1 38	1	46
Broom corn	02½	@	07
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A. N. Alward writes to the *Inter Ocean* from Crow Lake, Dakota, of the experience of a searching party after the late storm: "As we passed on and saw other little mounds in the snow, we approached them with a feeling of awe and horror, fearing that they too contained the remains of some other unfortunate fellow being. We next came to a country schoolhouse, with a teacher and fifteen scholars, who had all saved their lives by remaining inside all night. In an adjoining district, the teacher, Miss May Hunt, started from her school house during the storm with eight scholars, thinking they could reach a farm house about forty rods away. They soon lost their way, and after wandering about for some time they fortunately ran against a straw stack. They dug into the protected side of this and remained there all night, thus saving their lives, but the hands and feet of some of them were badly frozen. In Charles Mix county, a lady teacher started out with eighteen scholars. They were all found dead the next day, with their frozen hands clasping the wire of a fence, which they had doubtless attempted to follow as a guide to the nearest farm house. It is impossible to make anything like a definite estimate of the amount of live stock that has been lost. The storm was much more disastrous in this respect than it would have been had it not come on so suddenly and in the middle of the day, when most of the farmers had their stock out for water. Animals of all kinds became entirely unmanageable when the storm struck them. I know of several herds of which not a single one was saved, and in some cases they were only a few rods from their stables, but it was impossible to turn them against the storm. In spite of the combined efforts of men and dogs, the cattle drifted along with the wind, and soon froze to death. The prairies are everywhere dotted with their carcasses. Many of our settlers will be severely oppressed by their losses."

The first report of the Inter-State Commerce Commission, beyond giving a statement of the work done, which has been largely tentative, embodies important information and data respecting the sphere of its operations. The railroad mileage of the United States to close of 1886 was 133,606. The number of corporations is 1,425, but of these only 700 are carriers. The cost of these roads is estimated at $7,254,995,223, and the funded debt of the companies at $3,882,966,330. Interest was paid to the amount of $187,356,540, and the aggregate payment to stockholders in dividends was $80,094,138. This gives only a partial idea of the magnitude of the interest which the act undertakes to regulate. The service rendered by the Commission promises to be widely beneficial. The Commission contents itself with reporting what it has done, and abstains from suggesting at present any changes in the law where principles seem to be sound.

Three years after date, the floating islands of pumice, thrown up into the sea by the stupendous volcanic eruption at Krakatoa, in the Java seas, are found to be drifting along the Indian Ocean, in the last twelve months, 1,676 miles, in a direction west by south, from where they were one year ago, or about five miles a day. This accidental help to hydrographers, and all who study ocean currents and drifts, is probably the best they have ever had; because the origin of the pumice is well known, the floating expanse of it is so large that it cannot escape notice, and the dates and other particulars about it are all matters of record.

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NEWS OF THE WEEK.

WASHINGTON.

The Senate has passed the joint resolution of Senator Hoar proposing an amendment to the Constitution. It provides that the term of office of the President and of the Fiftieth Congress shall continue until the 30th day of April, 1889, at noon; that the Senators whose existing term would otherwise expire on the 4th of March, 1889 (and thereafter), shall continue in office until April 30 succeeding such expiration; that the 30th of April at noon shall thereafter be substituted for the fourth of March, as the commencement and termination of the official term of the President, Vice-President, Senators and Representatives in Congress. The Senate took up the Blair education bill last Tuesday and was addressed by Mr. Evarts in its favor. The people of this country, he said, had made up their minds that there should be no ignorance where it was within the power of the State and within the proper limits of the United States to prevent it. If ignorance could not be lifted from the low level where it now rested, it would not stay there, but would become lower and lower and would become brutal, savage and hostile. The House has adopted a resolution to investigate the numerous "trusts" under which monopolies in all sorts of business are hiding and appointed a committee to undertake the matter.

GENERAL.

The Mississippi House has reported a memorial to Congress protesting against the passage of the Senate bill having for its object the prevention of the use of cotton-seed oil as a substitute for hog lard and proposing to tax the oil and the privilege of manufacturing and dealing therein. The memorialists express the opinion that cotton-seed lard is a perfectly wholesome article, and should not be discriminated against in favor of any other article of American manufacture or commerce

The exodus inaugurated at Topeka to move colored people to Central and South America had its origin in Washington county, Texas. The father of the project is S. A. Hackworth, for many years a prominent Republican of Brenham Texas, but now residing in Topeka. Hackworth left Washington county two years ago account of the race conflict culminating at the election in November, 1886, when three negroes were taken from the jail and lynched by a mob. Before leaving Texas, Hackworth related the details of his plans for a great exodus as recently divulged at Topeka.

Professor Asa Gray, the eminent botanist, died at Cambridge, Mass., Monday evening, aged 77 years, of paralysis.

Resolutions protesting against the passage of the Blair bill in Congress, and declaring it to be an iniquitous measure, have been adopted by the Kentucky Legislature.

The Supreme Court of Wisconsin Tuesday decided that the Legislature of 1885 extended to women the right to vote on school matters only, and not at general elections.

All letters, petitions, and other papers bearing on the case of the anarchists are being classified at Springfield by Governor Oglesby's clerks, after which they will be placed in a strong trunk and be stowed away for safe keeping in the vaults of the State Department.

Lansing, Mich., gave a majority of 369 for prohibition at the local option election Tuesday. The majority in the whole of Ingham county reaches about 3,000.

A sensation has been created by the report of the special commission appointed to examine into the safety of the Assembly Chamber ceiling in the $16,000,000 State Capitol at Albany. The commission declare that the massive stone ceiling, weighing thousands of tons, must come down at once. The State engineer, who is one of the commission, says that it is completely shattered and may fall at any moment. It is probable that the lower house will make haste to secure other quarters.

Two car-loads of potatoes, corn, and food were sent to the Kansas sufferers Thursday from Pierre, D. T., the Chicago and Northwestern Road furnishing free transportation.

The granulating mill of the Austin Powder Works, near Cleveland, Ohio, was blown up Friday morning. One man was killed, and not a vestige of the structure remains, its site being simply marked by a hole in the ground. Windows in stores and dwellings for a mile and a half around were shattered.

The works of the American Paint and Oil Company at Cleveland were destroyed by an explosion followed by a fire, Friday morning. The workmen jumped from the windows to save their lives, and many persons had narrow escapes. A policeman was blown across the street and seriously wounded.

The Belgic, the fourth successive steamer from China with small pox on board, was quarantined Thursday at San Francisco.

An examination of winter wheat in Western Wisconsin shows a small but healthy growth, well protected by the snow, and as the acreage sown was unusally large farmers are hopeful for a heavy yield.

The Merced Canal in California, twenty seven miles long, and built to irrigate over 250,000 acres, was formally opened Tuesday.

At Barnesville, Ohio, Thursday the boiler of a portable saw mill on Lafayette Bolan's farm exploded, killing John Arnold and Charles Sullivan and dangerously injuring Benjamin Travis, Samuel Stubb, Joseph Stubb, and Frank Warwick.

Five years ago the 5 year-old son of Captain W. E Dickinson, of Commonwealth, Wis., mysteriously disappeared. It is now reported that negotiations for the return of the boy for a ransom are pending, and that $10,000 has been demanded by the kidnapers.

FOREIGN.

The wheat blockade on the Canadian Pacific is causing great dissatisfaction in Manitoba, as is also the announcement that the road has been carrying wheat from Minneapolis to the seaboard for 25 cents per hundred weight, less than one half the rate from Manitoba.

L'Opinione in an editorial on the position of the Vatican in regard to Ireland says there is small probability of the Pope having any serious intention of intervening in the Irish question in the interest of the present British government. If the Duke of Norfolk really has an official mission to the Holy See, nothing justifies the hope that it will succeed. At most the Pope will give counsels of prudence and moderation to the bishops. He can do no more, the Irish question being not a religious but an economic and national one.

The Duke of Norfolk's mission from the Queen to the Pope is being subjected to severe criticisms north of the Tweed. Scotchmen give loud expression to their disapproval of the whole business.

The newspapers in St. Petersburg discuss the Austro-German treaty tranquilly. Most of them aver that Russia is equally desirous of peace, and wishes to attack nobody.

The treaty between Italy and Germany stipulates that if France attacks either country the other shall send an army of of 300,000 men to the French frontier.

Some French papers advocate an alliance of England, France and Russia against the triple alliance. The *Temps* says that there will be no security in Europe until it is known whether Austria would regard Russian intervention in Bulgaria as a *casus belli*, and whether Germany would permit Austria to settle such a quarrel single-handed. *Le Paris* says that neither Russia nor France will ever declare war.

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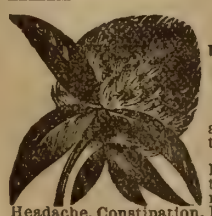

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Several million voters breathed easier Monday morning when they read the letter of James G. Blaine saying that he will not be candidate for President. The letter is sent to B. F. Jones, chairman of the Republican National committee, and is dated at Florence, Italy, Jan. 25. While most Democrats and many Republicans wished Blaine to run again, there is no doubt a majority of the latter party looked upon his candidacy with misgiving. The letter will open the gate for a score of aspirants, who could do nothing while Blaine was in the way, and for a few weeks there will be a stir in all sorts of politics.

Last Friday after listening to the arguments of A. M. Powell and other temperance advocates, the Senate Committee on Education unanimously instructed Senator Wilson, of Iowa, to report favorably the bill providing for the appointment of a commission of five to investigate the alcoholic liquor traffic, its relations to the revenue and taxation, and its general, economic, criminal, moral, and scientific aspects; and also to inquire as to the practical results of license and prohibitory legislation for the prevention of intemperance in the several States of the Union. Six times this question has been favorably received in the Senate only to be shelved in the House. But the political hacks and wire-pullers in the lower body will soon find themselves in the same defunct condition, if God will help us.

Before the House Committee on the Liquor Traffic there was also a strong representation of the same cause. Hon. Hiram Price, of Iowa, Governor Dingley, of Maine, A. M. Powell, Mrs. LaFetra, with a strong contingent of W. C. T. U. ladies, appealed to the committee to submit a bill or to approve the Senate measure for the official and national investigation of the liquor business. This measure has been urged for fifteen years. Six times the Senate passed it and as many times has the House defeated it. The present House committee was established through the agency of Samuel J. Randall, of Pennsylvania, and there is much hope that an investigation so long demanded by a respectable portion of the nation will be undertaken.

It is encouraging to read in the Republican papers, every time the "Grand Army of the Republic" holds an important meeting, the positive assurance that the order is not political. Thus from the Chicago *Evening Journal*: "The Grand Army of the Republic is not a political body, and those who speak of the Illinois Department Encampment, next week, as a place where anybody's boom will be started or promoted, do not know what they are talking about." Sometimes the words are varied and the G. A. R. is warned to be careful not to let politics interfere in its affairs. These frequent and constant notices and warnings make us certain that the two poles are not farther apart than the G. A. R. and political wire-works. But you must not question the politicians too closely, or they will tell you what the G. A. R. is worth to them.

Dr. Talmage's Friday evening lecture of the 3d inst., in which he entertained some rhapsodical ideas, quite of the Talmage quality, on the unity of nations, is sharply criticised in the Boston *Record*, by the hero of Boston common, Rev. William F. Davis, now in Suffolk jail, Boston, for preaching Christ in the public places of that city. Talmage paints in triumphant colors "the marriage of this land to 'Christ," with the marriage altar on the Rocky Mountains, whose "tops shall be covered with vineyards and orchards and green fields" through artificial irrigation, and then Christ "will take the hand of his bride of nations." Bro. Davis shows this a perversion of Scripture which in some men would be called wicked; but in the present case it may be but a little greater extravagance than trumpeting the advantages of Freemasonry and life insurance societies, instead of preaching the Gospel.

The Masons have their troubles, comments the *Christian Conservator*, on receiving from some unknown friend a pamphlet on the row among high-degree Masons of the Scottish rite, part of whom have control under Albert Pike claiming descent from the infidel Frederick the Great through Dr. Dalcho; another party fighting for first place under the Cerneau charter given by the French infidel Grand Lodge or Orient. The Ohio Masons are in much distress because the leaders of the Grand Lodge of the State have put their hand upon the Cerneau business to choke it. The pamphlet quotes as authority from the Grand Lodge of Illinois, which is an annihilator of conscience in lodge matters: "Liberty, to be governed by the dictates of one's own conscience, is not allowable in Masonry. A true and faithful Mason is to be governed by the laws and usages of the order. And if he cannot conform to these laws and usages, he can withdraw from the order or be expelled. A plea of 'conscience' will not accepted."

The address on "Christian Education," by Pres. C. A. Blanchard in the First Congregational church on the Sabbath, was afterward printed in the *Inter-Ocean*. The following was one of its striking paragraphs: "Intemperance, fortified by the greed of the seller, the appetite of the drinker, the idolatry of party and the indifference of the church; tobacco, its twin, making such inroads on the health of the young men that Germany, simply to save the army, forbids its sale to boys under 16, yet used to-day by ministers, teachers and parents, swallowing up millions of money and injuring body, brain and heart; secret societies, monopolizing offices, liberating criminals, stopping railroad trains, murdering men who want to work without joining a lodge, and threatening newspapers, banks, churches, and court houses with dynamite, yet supported by ministers who attend their dances, drinking festivals, and ride on their conclave trains which go thundering over the broken law of God; the social evil, hidden in its operations, protected from mention by its very monstrosity, yet coming to light in divorce courts and statistics of murder and suicide, beginning with a vile word and ending with a leap into a blazing hell;—all these; and the desire to get riches, but not by right, to make a display, careless of the means by which it becomes possible; the concentration of money power in the hands of a few, a gigantic devil-fish throwing a hundred arms about the industrial world, careless as to the suffering of thousands so that greed is satisfied,—here are the enemies which this generation must fight, and our leaders are to be trained in the Christian schools which are and are to be."

THE SITUATION.

BY BISHOP MILTON WRIGHT.

It may be worth while to inquire, What is the situation of the nation and the church as to secrecy? There is no question that the lodge controls millions of men and millions of money. Some of its orders have had and still have national recognition. Though perhaps less rarely they have also had church recognition. But, by the Government and by leading statesmen, anti-secrecy has no recognition. The press of the nation, and sometimes of the church, toadies to the lodge. The pulpit, if less obsequious, is not less subject to its power. Few politicians dare say nay to its behests, and many a preacher of the Gospel would turn pale at the thought of any collision with its operations. It indirectly and secretly officers both the body ecclesiastic and the body politic. Preachers denounce other forms of conformity to the world and boast their courage "to declare all the counsel of God," yet with the mental reservation that they let the lodge alone!

Secretism is on the alert to capture every popular movement, and generally is successful. And it is wily and cunning and relentless and powerful in its proscription of all who oppose its domination. And among its captured battle flags are the colors of many a host of Christians, taken while they slumbered, or as they yielded in shameless surrender. And while, to-day, there is more emphatic opposition, and with better organization, than a quarter of a century ago, the lodge-power has a greater membership and more outside support than ever before. Well, then, may the friends of light and truth ask what is to be done. Much has already been done, done in the right direction and well done. Much is now being done. But all is too little—it is inadequate to the great work before us.

It is quantity, rather than quality, that is lacking in anti-secrecy work. It is scarcely necessary to say what needs to be done. Convention after convention should be held. Lectures should come like the voice of doom to secrecy in every town and in every community. Sermons full of love of righteousness, and just as full of hatred of iniquity, must be preached from every faithful pulpit in the land. Anti-secrecy books should form circulating libraries, giving solid knowledge on the evils of darkness. Anti-secrecy periodicals should become household visitors wherever there are minds open to the reception of anti-secrecy truth. Tracts should speak to the thousands and millions, in season and out of season. And with all, and above all, more and more, fervent prayer should go up for the help of the Lord God. It is light and life only that are wanting to bring the reign of secrecy to an end. The Lord will help those who are zealous for him and for the salvation of Zion.

What more is to be done? We must deliver many of those now led prisoners by secret orders. Many such may be released. But we must also prevent the capture of thousands for whom secrecy, like a beast of prey, now lies in wait. But as essential as is the direct reduction of their numbers, it is equally essential that we checkmate them. We should break their control, make them unpopular, and the

mass of their members will forsake them as a sinking ship is forsaken. Just as Christianity, if it can not gather every soul into its fold, or even the majority, can by its merits exert a mighty influence over a nation; so the anti-secrecy friends, the true friends of light, may, even before they obtain the majority, exercise an influence which will measurably control in the government and in all the better ranks of society. In many places it is already felt. We should go forward with courage. Truth, light and the right are on our side; and, blessed be God, we know that we are on Lord's side. Every inch gained is just so much of an eternal victory.

Dayton, O.

AN OUTSIDE VIEW OF SECRET SOCIETIES.

BY PROF. W. J. COLEMAN.

III.—THEIR BENEVOLENCE.

In presenting themselves to the world these societies call themselves and like to be called "benevolent societies." In the directories of cities, we find them arranged under the heading of "Benevolent Societies." *Harper's Weekly*, in an editorial some time ago commenting on John Quincy Adams, remarked it as one of the mistakes of his life that he was led off by the popular prejudice against a purely benevolent society, *i. e.*, Masonry. One of the main arguments used by her orators to exalt Masonry is her benevolence. On this account she is styled by some admirers "the handmaid of the church." Men are many times led to join such societies because of their boasted benevolence. Let us examine this claim of benevolence.

How far does the benevolence of secret societies go? Does their charity end as well as begin at home? Does this good Samaritan give his care and his money to the neighbor who is not of his order, or nation, or religion, like the one we read of in the Bibles, or does this particular Samaritan drink his own wine, rub his oil on himself and pay out his money only for his own entertainment? And the facts, outside facts which everybody may know who cares to look, prove that these so-called benevolent societies are benevolent only to those in their own order. If the Samaritan in the Good Book had been of their persuasion, he, too, like the priest and the Levite, would have passed by on the other side. If they have anything of light that is of value, they keep it to themselves. No great benevolence there! Do they ever send missionaries to other and benighted lands with the precious truth of salvation? Do they ever send schoolmasters to the ignorant, as to the neglected Negroes of the South? When ignorance, licentiousness and crime make a hell of the lower sections of our great cities, do these orders ever make any effort to lift them up to light, purity and honesty? When Ireland moans with famine, when Kansas is eaten up with locusts, when Boston or Chicago is burned with fire, do these orders go down into their pockets to relieve the sufferers outside the lodges? When slavery and rebellion strike at the foundations of the Republic, do the orders even pass resolutions of loyalty? If they have, I have never heard of it. Had they done any one of these things, it would certainly have been published. They do not seek to hide their benevolence under a bushel, and are not in this matter anxious to keep their right hand from knowing what their left hand doeth.

Then we must conclude that their only benevolence is to themselves, and some would deny altogether that this is benevolence. But without taking up that point let us look for a moment at the benevolence that is found in the order, and that we may be fair, we will choose for our examination the largest, oldest and most mature of all the secret societies, that of Masonry. A philosophical writer tells us that no plant, man or institution should be judged in its growing state; but that the right time for judgment is when the thing judged is mature and is brought to something like the perfection of its kind. To take the oldest, largest and strongest of these societies for our study is therefore the part of common fairness. Let us look at the conditions of membership in this Masonic order, and consider as we do so the benevolence that is manfested.

In the first place, no one can get into the lodge without paying a good round membership fee—about twenty-five dollars. The man on the bottom round of the ladder in life, the man who needs a lift the most, will not have the money to give, and as he cannot get in, there is no benevolence for him. No man who has not enough of money to keep him for some time and a good deal to spare, need apply. Neither will any one be admitted unless he is quite likely to be able to earn his own living. He must not have lost an arm, a leg, or an eye. Such losses might tend to make him a burden, so into this benevolent society he cannot enter. An exception is made in favor of maimed soldiers, but as such receive a very fair pension from the government while they live, they also are inexpensive objects of benevolence. Then a youth under twenty-one is not received, and with him may stay out the old man who is no longer able to support himself. Last, but not least, the women are left out of this benevolence. They are workers, but it is at home where they do not take in money from the world. They are the weaker vessels, but the benevolence of this society does not shield them as a class from breakage by the shocks of adversity. No. They go out into the highways and hedges and gather in the rich, the strong, the mature, who are amply able to take care of themselves. They leave out the poor, the halt, the blind, the young, the old, and the women. They confine their charity to their own membership and those immediately dependent on them. Then they conclude that their peculiar and distinguishing mark by which they are to be known from all other associations is their benevolence. Well, it does seem as if there were a good deal of signboard up over the front door, for the amount of goods that are found on the shelves.

But there are societies that are more benevolent than the Masons. Yes, but they are not so much of secret orders as Masonry. Those societies with the least secrecy, as the Good Templars, the Grand Army of the Republic, or the Royal Arcanum, are the most benevolent of all secret orders. But these again do not come within speaking distance of the Christian church in benevolence. It appears, therefore, that organized secrecy and benevolence are antagonistic the one to the other, and that the more secrecy there is in a society the less benevolence; the less secrecy, the more benevolence, and where is no secrecy, there is the most benevolence. We see then how absurd it is to classify secret orders as benevolent societies. Their good offices are restricted to their own membership, and, so far as possible, all are kept out of that membership who will be likely to require the exercise of benevolence. What would become of the world's needy classes, if left to the tender mercies and benevolence of these benevolent societies?

"FAITH CURES."

BY ELDER N. CALLENDER.

Only a few months ago a case in which I feel the deepest interest came under my observation. A lady, a sister-in-law, of middle age, was afflicted with the worst form of dyspepsia—cancer in the stomach was the diagnosis of the doctors. After being given up by them as hopeless she went with a few praying friends and one of her attending doctors to the Great Physician, and was "made whole." In September I saw her hale and happy as a girl. It was a veritable cure by simple faith in God's promises.

If God's people have, as a rule, lost faith in divine healing, the misfortune, as well as the fault, is their own. If there is only one cure where there should be scores, it argues only the faithlessness of the people. No faith and weak faith are no new things under the sun. "And he did not many mighty works there because of their unbelief," will apply to too many places and too many ages.

My first position is that we cannot look for the cure of all who are sick. That God is able to heal all and to raise the dead also, is not to be doubted. There never was an age since man became mortal that all classes did not die, and yet we presume in every single age of the world God has healed thousands in answer to prayer. God never surrendered his sovereign power over sickness and death to human importunity and volition. God answered Hezekiah's prayer and added fifteen years to his time. He heard the prayers of Nineveh and saved the lives of a million people, who humbled themselves before God. The holy Paul, however, besought the Lord thrice that the thorn in his flesh might be taken away from him and obtained the answer, blessed answer, "My grace is sufficient for thee." Full of faith as was Paul, yet he failed of the faith cure sought with such importunity. Even Jesus sought with submission the removal of "this cup" and "was heard in the thing which he feared." The thing which Jesus embraced in "this cup" was probably included in God's answer to that prayer. The point of all loyal prayer is, Thou canst if thou wilt. To thousands of such prayers, God responds, "I will; be thou clean."

Not long ago I gave in public the fact at the head of this article, with some comments on faith cures. Soon after a young lady said to me, How is it, elder, that you believe so strongly in faith cures, and still are so afflicted with neuralgia? My answer may, in substance, be gathered from the above lines.

My second proposition is, that though all ailments are not curable by faith, yet many cases are and should be so healed. To hear a Christian deny the correctness of this position would greatly surprise us. Yet the way the subject is generally treated shows a measure of unbelief, which will account for the fact that there are solitary examples of faith cures where there should be hundreds, because the facts of faith cures are held in doubt. We are told that the age of miracles is gone by. Were I informed that God has withdrawn his supervision and his power from this earth I should confidently deny it. Has the Great Physician withdrawn his "power on earth to forgive sins?" His power to heal souls, of transforming souls, raising them from the dead, creating them anew, is as much a miracle as raising Lazarus—yea, to raise the soul is the greater work, and God is this hour doing this all over the world.

All Christendom recognizes the fact of divine healing, both in theory and in practice. Where is the Christian who never prayed for the recovery of sick friends? And how many times God has heard that prayer, offered "with strong crying and tears," you may not know. But that there are now living men, women and children spared in answer to submissive supplication, there ought to be no doubt. What kind of a Christian would he be who should see his child or the mother of his children go down to death's gate and never ask God to heal the sick? Even those who never prayed till then will, in such an emergency, ask God's people to pray, and pray themselves for the recovery of their loved ones. The same spirit that carried the "impotent folk" by the most inventive and urgent means into the presence of Jesus to be healed, would to-day, under proper instructions, do the same thing, with similar results. God has the power of life, and the devil the power of death. Shall we accept Satan's alternative without even an appeal to the court of life?

That unbelief can and will file many subtle objections to all this we clearly see. Even Jesus had to meet the polemics of hell with the argument, "It is written." Let us follow his example. It is written, down in our heart, so indelibly that even Satan can not entirely obliterate the truth, that the Father of Life will, in answer to prayer, heal the sick. Accepting the general facts that all people will pass from this world either by death or by being translated, and that God may not always restore the sick through the prayers of faith, our position remains unimpeached, that "the prayer of faith shall heal the sick." God has never recalled this remedy from this sin-smitten earth. Why should any think he has? While there is no intimation of this there are both divine pledges and facts to back their fulfillment covering all the ages. It is said there ought to be facts enough to settle the question. How many would settle it? The atheist cannot find facts enough to settle the question of the existence of the God of the Bible. There are enough to convince demons, and while "they believe and tremble" "the fool says in his heart there is no God."

Many, like a New York anarchist lately on the witness stand, believe in a philosophical god, who is the "Grand Architect of the Universe"—too far off to be interested in the concerns of this world. Are not many religious leaders getting hyper-philosophical? If our philosophy were in harmony with scientific truth we could not have too much of it. God's philosophy is in his books of nature and revelation, and the two are in sweet and eternal harmony. No fact can be found that is not in harmony with every other fact in the realm of nature, revelation and grace. There are no great religious principles that cannot be assailed by unbelief. A blind heart can rule God out of his dominions in no time—simply by refusing to see and hear.

My next argument is that thousands suffer untold miseries and many of these die before they should, for want of a Bible faith in the great Physician. If men may by folly and wickedness shorten their own lives, (and who will dispute this,) then the same may be done by staying away from the Divine Healer, and failing of the right treatment. Right here let the Bible speak. Asa, one of the very best of Judah's rulers, after demolishing idolatry, fell by trusting men. God kindly sent a "seer" to set him right. He shut him up in prison, in his rage, and "oppressed some of the people at the same time." (2 Chron. 16). Like all Bible accounts, the story is short. See verse 12: "And Asa, in the thirty-ninth year of his reign, was diseased in his feet, until his disease was exceeding great: yet in his disease he sought not to the Lord, but to the physicians." See also verse 13. In his wars, he fell by trusting in

men instead of the God of battles, and then repeated this fatal error by turning from God to the physicians, "and Asa slept with his fathers," etc. Why not take to the best Physician first? In substance, the story of the woman in Mark 5: 25-35 is that of thousands. Only a few of these ever get near enough to Jesus to "touch the hem of his garment," and be healed, see verses 27-34.

In conclusion, allow us to say that "faith cures," though not in circumstances the same as in the introduction of Christianity into the world, are not changed in the grand principles and facts. If we call the family doctor at all, better take to the Great Healer first. He is near, and no time need be lost, even if the family doctor must be sent for, as a part and a condition of the cure. His prayer may be the condition, if a Christian physician.

THE INFLUENCE OF TRUTH ON THE SINCERE HEART.

BY REV. G. M. ELLIOTT.

Bishop Watson says: "Whosoever is afraid of submitting any question, civil or religious, to the test of free discussion, is more in love with his own opinion than with truth."

Apply this statement to members of secret orders. Every one that has ever talked with Freemasons, or with members of secret societies about the lodge, knows how unwilling they are to discuss the subject. Freemasons, in particular, often become very angry when you attempt to consider with them the principles of the lodge, and seek from them arguments to support their position. We have known them to fly into a rage and refuse to talk any longer on the subject. Why is this? Is not this rather a proof that the position they assume is not tenable?

As a rule Christians are willing to discuss in a friendly spirit their different convictions with regard to the truth they profess. They are ever ready to explain and make clear all the doctrines and principles of the particular faith which they prefer and which they have adopted as expressing their interpretation of the Scriptures. Further, they are willing to use every lawful argument that will make every principle which they profess perfectly clear to those who may not be fully acquainted with the doctrines of their belief. Why is this? Because they believe they have the truth. They feel that they have accepted the truth. They are willing to bring their deeds to the light that they may be made manifest that they are wrought in God. They are not ashamed of the truth. The truth makes them free. But with members of secret societies it is quite different. They are unwilling to argue the principles of the lodge. They know they will not bear discussion and ventilation. They are convinced that they love their own opinions more than they love the truth.

Herein is a moral obtuseness. Paul would have God be true though it made every man a liar. But Masons would make God a liar and his truth false, in order to support the lodge. Let men get clear conceptions of truth and let them be inspired with a love for the truth and they cannot cleave to the lodge. A sincere lover of the truth cannot forsake it for that which is false; neither can he forsake it for that that is even questionable. Men whose minds are enlightened by the Word of God, and whose hearts have been operated upon by his Holy Spirit, will hardly be more attracted by the empty and unholy ceremonies of the lodge than by the truth and ordinances of the church.

The conclusion then is that these orders cannot abide discussion. They cannot stand against argument supported by Scripture. When those who call themselves Christians, and, unfortunately, have been entrapped by the lodge, begin to argue and discuss the question, drawing their weapons from the armory of the Scriptures, if they are sincere, and are faithful lovers of the truth, they are bound to quit the lodge. We have known persons to leave the lodge, when they became Christians. We have known persons to quit the lodge as they grew in grace, and thereby attained to clearer views of truth. There is a power in truth. Where Christ reigns in the soul, this power is irresistible in its influence.

It is then with the success and triumph of truth that we may hope to see the lodge power wane and go down. It cannot stand before truth. It is built on falsehood and deceit. These cannot dwell in a sincere heart, and hence cannot form a basis on which the fabric of Masonry can rest. Let truth prevail; let its power be felt; let its influence reach every heart and how grand the church, the Gospel of our Lord Jesus, will appear in the eyes of all, to meet all the demands of souls!

Selma, Ala.

THE JESUIT LODGE IN AMERICA.

[Prof. L. T. Townsend, D. D., Boston University, in Our Day for January.]

The steady and stealthy encroachments of Popery in political matters, and of late in educational affairs, we earnestly denounce; and the interferences in these and other matters by the ambitious, unscrupulous, and unsanctified horde of foreign and American Jesuits we detest more than we have language to express.

Before reaching the school question we may speak a few words in general as to these ecclesiastical intriguers.

In many respects they are a remarkable order of men. They dress in all garbs, speak all languages, know all customs, and are everywhere present, yet not always recognized. They are in South America, in Cuba, in the Canadas, in every state of Europe, in the Indies, in China, in Japan, in Africa, and on the islands of the sea, everywhere stealthily at work. They are despotic in Spain, constitutional in England, bigots in Rome, idolaters in India; they study Confucius in China, *and are Democrats in America.* They are Democrats here, because they share or expect to share the emoluments of Democratic victories. The dexterity with which they can make political somersaults is both amusing and astonishing. France, which has afforded the best of opportunities for this kind of accomplishments, having been successively monarchical, democratic, and consular, again monarchical, and now being republican, in her form of government, has found Papacy under her political leaders, the Jesuits, changing with every political change. Under Philip II., St. Louis, Louis XI., Charles VIII., Henry IV., Louis XIII., Louis XIV., who had each bowed before the papal power, the Jesuits were on the side of monarchy. In the Republic of 1792 they were republicans. Under Napoleon they were monarchists; and now again they are republicans. They are anything whereby they can the better control the people and the government. And their oath of allegiance to any country or to any government, as can easily be shown, is worth no more than the paper upon which it is written. These men accept papal infallibility, and with it the ultramontane interpretation of the power of the Pope over the world; they hold that if one offends the Pope one offends God. Their theory, as stated by Dr. Orestes Brownson, a Roman Catholic, is this:

"No civil government, be it a monarchy, an aristocracy, a democracy, or any possible combination of any two or all of them, can be a wise, just, efficient, or durable government....without the Catholic church; and without the Papacy there is and can be no Catholic church....The state is only an inferior court, and is bound to receive the law from the supreme court." (the Vatican).

The following quotation from the *Unum Sanctum* of Pius IX. is their political creed:

"The spiritual sword is to be used by the church, but the carnal sword for the church. The one in the hand of the priest, the other in the hands of kings and soldiers, but at the will and pleasure of the priest. It is right that the temporal sword and authority be subject to the spiritual power..... Moreover, we declare, say, define, and pronounce that every human being should be subject to the Roman pontiff."

James Anthony Froude, under the heading, "What a Catholic Majority could do in America," shows clearly the political and educational intentions of Roman Catholicism when in the ascendency:

"We agree that the spiritual part of man ought to rule the material; the question is where the spiritual part of man resides. The Protestant answers that it is in the individual conscience and reason; the Catholic says that it is in the church, and that it speaks through bishops and priests. Thus, every true Catholic is bound to think and act as his priest tells him, and a republic of true Catholics becomes a theocracy administered by the clergy. It is only as long as they are a small minority that they can be loyal subjects under such a Constitution as the American. As their numbers grow they will assert their principles more and more. Give them the power, and the Constitution will be gone. A Catholic majority, under spiritual direction, will forbid liberty of worship, and will try to forbid liberty of conscience. It will control education; it will put the press under surveillance; it will punish opposition with excommunication, and excommunication will be attended with civil disabilities."

The United States are to-day the paradise of this most dangerous order in the papal church, the Jesuits. They have been and are excluded from some countries which are nominally Catholic; but here they have the same freedom as that of our most patriotic citizens. There are no positions from which they are excluded. There are no national movements with which they are not familiar. They seem to have eyes within and without. They are in our marts of business; they are in our army and navy; they are in our halls of legislation; they are upon our school committees, the most sacred office in this Republic, and we do not know who they are. Priests and Jesuits in league are already assuming the government of our largest cities.

And it is freely talked—we do not know what foundation there is for the talk—that Puritan Boston has in its government Roman Catholics who are Jesuitical lay workers, and who are sworn to carry out the commands of this ecclesiastical craft which is inimical to every civil government on earth. We should breathe easier if we thought these charges were untrue.

Under the leadership of this Jesuitical order the Roman Catholic church will be found to side with one party, then with another, until each is so weakened that she can rule both.

She will join hands with infidels against Protestants, but having gained her object, she will consign both allies and foes to contempt or to flames.

She will make contracts and compacts, any number of them, but when she believes herself powerful enough to trample them under foot, if for her advantage, she will do so without hesitation or scruple.

We said a moment ago that the Jesuits were Democrats in the United States because of real or expected patronage in some form from the Democratic party. They hold the entire church membership in support of that party. But the day is coming when the Democratic party will feel that it has been a great fool, the chief of fools, in selling itself to Popery and the Jesuits. The day is coming when these Jesuits and the church which is under their tyrannical dictation and domination will no longer need the support of the Democratic party, or when they can make better terms with some other party. On that day these intolerant ecclesiastics with consummate and merciless coolness and dispatch will cut the throat of the unsuspecting and now triumphant Democracy.

Without difficulty we can imagine, should a certain prominent Republican who shows much tenderness to Irishmen and papists, be the next Republican nominee for the Presidency, as seems likely to be the case, that then the Democratic party, to no purpose, will plead and gasp for papal support, but will find her heel on its vitals. Possibly, though, a big auction sale of the papal vote to the highest bidder is in store for the Republic at the next Presidential election.

Why cannot the two great political parties in this country unite, or rather why cannot loyal citizens in all the different parties unite in unfurling this political banner: *There shall be no further compromise with these enemies of the Republic.* Let nothing more be talked as to Democratic or Republican measures and victories until questions relating to the independence from ecclesiastical dictation of hundreds of thousands of our citizen voters, and questions relating to the education of our future voters, are settled, and until it is known whether the American people or the Pope at Rome is to rule the United States of America.

Though the ultimate object in this paper is to show the character of the parochial school movement under Jesuitical management, yet we have deemed it necessary first of all, in this general way, to show what are the instincts and intents of these crafty ecclesiastics with whom the Republic has to do. Enough has been said to justify the statement that to thoughtful minds it is well nigh appalling that these most pronounced, unscrupulous, and relentless enemies of Protestatism and of free institutions are taking in hand the education, or rather the training (it is not an education), of hundreds of thousands of our future citizen-voters.

MARDI GRAS.

The carnival, which is filling New Orleans this week with uproar and folly, is fitly described and characterized by Rev. B. A. Imes of Memphis in the *Living Way* as follows:

Whence comes the Mardi Gras festival?

The name literally signifies "fat Tuesday." The French way of designating Shrove Tuesday which precedes Ash Wednesday the first day of Lent.

It has been extensively celebrated in Rome and Paris. In the latter city, according to a writer in the Library of Universal Knowledge, it has long been the custom to lead in procession a fat or prize ox, (*boeuf gras*—whence Mardi gras) the ox is followed by a child in a triumphal car, the child being called the "butchers' king." The entire day and night are spent in the wildest revelry, sometimes degenerating into unrestrained license.

New Orleans and Memphis are the only American cities mentioned as imitating this foreign exhibition of clownish debauchery. It is difficult to conceive of intelligent men assuming the false attitudes and playing the fool in the manner which characterizes the performances of the carnival. It is not less than a revival of heathenism in an elaborate and expensive fashion.

The Knights of Momus are leading characters, as is that fabled dignitary himself—and who was Mo-

mus? In fabulous history he is the god of raillery, or the jester who ridiculed the gods and men. He is the personification of mocking censure.

The "mystic krewe" of Comus is another part of the folly revellers—and who is Comus? In Greek mythology Comus is the god of mirth and he is represented in the writings of Philostratus as a youth with wine-flushed face, the child of Bacchus and Circe. He is made like his father but more like his mother, with power of sorcery whereby he could turn the human face into the brutal form of some wild beast, and while kept in ignorance of their changed condition his victims were made to forget all the purities of life, "to roll with pleasure in a sensuality." This is Comus.

Our city and all the country round and whoever will come from abroad are to be invited to "such a feast." The day is dedicated by King Rex and his followers to these gods of heathen revelry and sensual lust, Comus and Momus!

Every Christian man ought to know that these abominations of ancient heathenism were very offensive to Jehovah. Their attractions are always an alluring combination of music and song and flowers and wine, and the scale descends by graceful steps to low and base sensuality and lust. Why should a people blessed with all the good influences which come from Christianity, the faith of our God, do anything to make popular these heathenish festivities? "But it is only for amusement" they will say. That is the pretext, but the men who subscribe money to it mean business.

As to the moral side, what I have to say may have no weight with any one interested in the festival, yet I can not avoid the conviction nor withhold the testimony that these things both in origin and character must be most insulting to God.

NOTES OF THE CRESCENT CITY.

BY REV. A. J. CHITTENDEN.

The visitor who locates on the north side of New Orleans will write of a continental city. If he chooses to room on the south (S. W.) side he will write of an American city. The two styles of civilization are nowhere so conspicuously in contrast as New Orleans. Many of the residences of the American side are beautiful and their grounds roomy and well set with trees. Wooden buildings are the more desirable for residence in the New Orleans winter, and the Yankee element have discovered the fact in time to provide relatively dry walls for their houses. On St. Charles avenue, either side is well enough built for the dwellers of Michigan avenue, or the North Side, Chicago. But Chicago cannot have the magnolia or the orange tree loaded with fruit in January.

Of course the colored man is everywhere, but he likewise is an "American." I judge that he is generally as happy as any other man here. One thing pains me, and it is their apparent effort to repress their native emotionalism and characteristic poetry in obedience to a new style of religious reserve which they have come to regard as the more polite and "high-toned." Maybe I had an African ancester way back, where Darwin explored, but I confess that the best praying and the best singing I have heard in a colored meeting was by some genuine relict of the old plantation times; and I don't believe my interest was all in the novelty of the style. The ex-slave cannot sing our songs; and we can't sing his. The nearest approach to a half-way ground is in the Gospel hymns, which the Lord evidently provided as a kind of a musical bridge between the two races.

The African Congregational church, under the auspices of the A. M. A., has refined its emotionalism out just a little too much. Now and then a genuine old-time song comes in, and then the good old mother in Israel, who might have been Moses' wife's sister, will glow all over her ebony face, and the richest tones ever uttered by stage celebrities, did not surpass in pathos and spiritual expression her unsophisticated music. I would give a week's board to one old lady to have my church hear one of her prayers. It was prayer set to music. But it was sincere, and therefore it was above cant. It was intelligent, direct, eminently simple and practical—all in an angelic wave of cadence, and with a voice utterly inimitable by any mortal who had not been born and worn to it through a history which still lingers in their music.

Last evening while the meeting at the Baptist church was waiting for the hour of commencement, I could hear an occasional timid voice on the female side of the house. But it would die away at the end of a sentence. Again it would venture to "disturb" the new order by a little stronger tone, and again it would die away. Finally some good, generous brother on the other side of the house took up the strain with a tune that seemed to announce "liberty to the children of God," and a genuine outflowing of pent-up song filled the whole place. I will try to get the music and fetch it home, only it can't be printed. "Will you go down into Jerdan and be saved?" was the song and the refrain both; only each verse commenced with a "Come brother," mother, sister, etc., "will you go—will you go down into *Jer*-dan and be saved?"

The entire space behind the pulpit was covered with the scene of the baptism of Christ, in which the artist had given John a somewhat better appearance than Christ himself. It was not a bad picture, though inferior to those hung in the St. Louis cathedral. And it seemed to me that a shading towards Catholic reverence for a scene and a ceremony was very discernible both in the burden of the Baptist song and in the choice of their subject for the painter. There is no protection from rude ritualism except in avoiding undue emphasis on any form or variation of custom whether in government or sacrament. Southern evangelism had become a semi-Catholic ritualism, from which some other Congregationalism must lift the people without leaving their heartiness and simplicity behind. But, with all the crudities that have attached themselves to the Christianity of the ex-slave, the lowest form of sincere Christianity in this city is sky-high above the reliquaries of heathenism that are to be displayed here next week in the Mardi Gras pageantry.

Feb. 6, 1888.

REFORM NEWS.

ATTENTION, PENNSYLVANIANS!

Some of our anti-secret friends in Pennsylvania think that we should be doing more to advance the reform in our State. And believing that with a larger State organization much more can be accomplished, I propose with the aid of existing State officers to reorganize the State Association with temporary officers, until it shall be convenient to hold a State Convention for the election of permanent officers and for any other business which it may be desirable to transact. I desire to hear from every friend of the anti-secret cause residing in the State, either by mail or through the *Cynosure*.

All friends writing to me will confer a favor by naming their choice for any or all of the following offices: President, Eastern District Vice-president, Middle District Vice-president, Western District Vice-president, Treasurer, Secretary, Corresponding Secretary, Eastern District Lecturer, Middle District Lecturer, Western District Lecturer, State Lecturer.

I also desire to have the name and address of every man or woman residing in the State who is competent and willing to lecture in his or her own town, city or county. Any suggestions relating to any matter connected with the State work will be thankfully received and carefully considered. I already have some very important suggestions to lay before Pennsylvanians through the *Cynosure* if a reorganization can be completed. All persons writing to me and requiring an answer by mail will please enclose a stamp.

Now, friends, let us hear from you; and give us some evidence that you really desire to oppose secret societies. EDWARD J. CHALFANT.

York, Pa.

BROWN HOLLOW, Lackawanna Co., Pa., Jan. 23, 1888.

DEAR FRIEND CHALFANT:—If you could, by writing to reliable men, in our State, inaugurate the work anew, I will help what I can, in any place where I have the ability to work. It is a burning shame that our great State should lie dormant on this vital question. I am grieved that it is thus. You have not only my consent, but request, to do all you can at reorganization of the anti-secret forces of the State. NATHAN CALLENDER.

NEW POINTS IN OHIO.

A SERMON IN HIGH STREET CHURCH, COLUMBUS.

ASHLEY, O., Feb. 10, 1888.

DEAR CYNOSURE:—I am working the region about Columbus, prior to a union meeting of the German Lutheran churches of that city, which I am to address next week. Returning from my trip to Athens county, of which I spoke in my last, I spent Sabbath with wife at home. We had the pleasure of listening to a very excellent sermon given by Dr. A. H. Hiatt of Wheaton in his son's church. His theme was the indwelling kingdom, which produces righteousness, peace and joy in the Holy Ghost. In speaking of the peace and happiness produced by this kingdom he drew a very graphic picture of two men. The one poor, and working hard for daily bread, lays aside his rude impliments of husbandry, enters his humble cot to partake of a frugal meal; the other lives in a mansion in which are heard music and dancing. The one has the peace of the indwelling Saviour, the other the perplexities of the world. The angel views the two and says of the former, behold how rich; the latter, wretched, poor and blind. The two die. The man from the cabin has a simple burial attended by few. The rich man is buried with great pomp and display. All the lodges to which he belonged pass extensive resolutions of condolence, file out in grand procession, go through their mummeries, drop sprigs of evergreen, and ticket the deceased to their various grand lodges. O who would not choose the life and death of the former in the great day of reckoning!

Part of this week has been spent at Lewis Center, Africa and Delaware. In each of these places I have secured new *Cynosure* readers. On Wednesday evening I attended prayer meeting at Africa. (This name was given it in anti-slavery days because of the principles of the residents.) I spoke of my mission and a vote was taken requesting me to return and lecture, which I hope to do in the near future. Some contributed to the State work. Bro. Geo. Richey, a veteran reformer, is serving this church with great acceptability.

I am now at the home of Bro. L. Powers. There has heretofore been no opportunity for lectures at this point. The Friend Quakers have just erected a meeting-house toward which brethren Whipple, Powers and other reformers have paid liberally. We will doubtless arrange meetings.

So the Lord opens the way and the work moves on. W. B. STODDARD.

THE NEW ORLEANS LETTER.

BRETHREN STODDARD AND HINMAN FIND MANY FRIENDS AND FEW FOES AMONG PASTORS AND EDITORS.

NEW ORLEANS, Feb. 7, 1888.

DEAR CYNOSURE:—I had intended to give the laboring oar of correspondence into the hands of Bro. Stoddard, while he is in the city, but his bad state of health and many pressing duties admonish me to resume my work. At no time during the winter have roses ceased to bloom in the gardens here. Since we have been here there has not been even an approach to frost, and now the broad banana leaves, which had been nipped in the early part of the winter, are unfolding and give promise of the rare occurrence here, that they will bear some fruit. Violets abound and now the white clover is blossoming by the road side.

On Sabbath Bro. Stoddard preached in the Central Congregational church to a good congregation. At night I preached at the Straight University to a full house. On the Sabbath previous, I had preached in two other Congregational churches, and during the week in a Baptist church.

Yesterday Mr. and Mrs. Stoddard and myself visited Leland University and attended a meeting of the colored Baptist ministers of the city. We listened to a very able lecture by Bro. Mitchel, after which Bro. Stoddard gave notice of our approaching convention, and explained its objects. We then visited the Freedmen's Orphan Asylum, where we met a large number of Baptist ministers from the city and other parts of the State. Here we were cordially received; tracts were distributed and the objects of our convention were stated and explained. The remarks of Bro. Stoddard were heartily endorsed by the chairman of the meeting and a warm interest was expressed in our movement.

We then visited New Orleans University, the M. E. school for the colored youth of the city. We were kindly received by Pres. Atkinson, who expressed his high appreciation of the *Christian Cynosure* and an interest in our work. He promised to give notice of the convention. We met here, and had a pleasant visit with Prof. Lowe, a brother of Prof. Lowe of Wheaton College, who also expressed an interest in our movement.

To-day we have been at the office of the *South western Presbyterian* and the *South-western Christian Advocate*. Dr. Smith of the *Presbyterian* had some knowledge of our movement, spoke of the pleasure of visiting with Pres. J. Blanchard when he was here, and promised to write an editorial notice of the Convention. The Methodist editor asked us to write a notice, which we did, and he promised to insert it in his next issue.

We then called on Col. Lewis, one of the leading Republican politicians, a candidate on their State ticket, and delegate to the Republican National Convention. Col. Lewis is a high Mason and intensely devoted to the order. Personally he was very courteous, but was surrounded by a knot of Masons whose devotion to Masonry destroyed all sense of obligation to be courteous, candid, or truthful. We did not waste much time in such company. I have found that whenever in this city you get into a distinctively political atmosphere, of either political party, it is always redolent of tobacco, whisky and beer, and intensely hostile to moral and social reforms.

It is not often, especially in the cities of the South, that I find people who are both able and willing to offer hospitality to an agent of the N. C. A. But one exception is Pres. Hitchcock of Straight University, who presides so ably over an institution now numbering over five hundred students, and who has always most kindly received and entertained me. I also found, much to my surprise, my old time friend and brother Mr. C. W. Sterry, of Pontiac, Ill., who is here with his family, and attending to a valuable property he has in this city. Bro. Sterry has been a reader of the *Cynosure* for many years, an earnest friend of its principles, and a generous contributor to its funds. He too gave me a cordial welcome to his home, and as it was nearer than Straight University to our place for meeting, I accepted it and have been stopping with him and his most amiable family. I went with them to the Ames M. E. church on Sabbath morning. This is the only white M. E. church in the city. The pastor, Rev. McLaughlin, preached an able sermon. He had heard of our movement and expressed an interest in it and promised to attend the convention. He has invited me to preach for his people next Sabbath evening. The outlook is good, but our trust is not in appearances but in Jehovah. Let prayer be continually offered for our success. H. H. HINMAN.

THE FRIENDS IN IOWA.

BRO. HAWLEY AT OSKALOOSA.—WELCOMED BY CHURCHES AND COLLEGES.

DEAR CYNOSURE:—From New Sharon I came to Oskaloosa. Here I found some six or seven of the churches holding revival services. I preached for the United Presbyterian and Free Methodist brethren. I found Rev. Morrow, pastor of the U. P. church, deeply interested in the progress of the anti-secret society reform, and ready to co-operate in the diffusion of literature to enlighten the people and turn them away from the snares that lodgery has set for their feet. By his co-operation the *Cynosure* was furnished to the reading room of the Y. M. C. A. of Oskaloosa; and I shall see that he has other literature for distribution among the people. At the Free Methodist church the N. C. A. literature is freely given to those who attend the church services.

While in Oskaloosa I attended a sacramental service at the Free Methodist church with Rev. C. E. Harroun, chairman of Oskaloosa and Fairfield districts, and preached in the evening, besides rendering what help I could to the pastor in revival meetings he was holding. Bro. Harroun is in hearty sympathy with our reform work and will aid in the circulation of anti-lodge literature and in the holding of conventions.

A united effort of all the churches and individuals who testify against the lodge is needed to save our churches from the corrupting domination of Masonry and emancipate our courts from the thralldom of a secret despotism. Let those who can distribute tracts or use pamphlets or books as a circulating library in your locality. Write me at Wheaton, Ill., as I desire to secure trusty helpers in the circulation of anti-secret society literature all over the State of Iowa.

In company with the pastor of the United Presbyterian church, I called upon the pastor of the Baptist church. He is well posted in the evils of lodgery, having spent some time in a portion of Wisconsin where the lodge system has been thoroughly discussed. We found him in the midst of a revival meeting and happy in the fact that some had been won to Christ.

I also visited the pastor of the Christian church. He is not a lodge man. I gave him the *Cynosure* with the understanding that he will use it not only for his own edification but also for the education of his church in the principles of reform. I also visited Oskaloosa College, which is under the control and patronage of the Christian church. I conversed with the president and found that he was not a member of any secret society, and gave him some literature with the assurance that he would distribute it among the faculty.

I also visited Pres. Trueblood, who is at the head of Penn College in Oskaloosa. Like Pres. Johnson of Oskaloosa College, Pres. Trueblood has never been a member of any secret society; and he is laboring with good success so to educate the young men of Penn College that none of them will ever become members of any secret society.

The President outlined to me some of the arguments he had used in the education of his young men against being ensnared by the lodge. To the argument that if a man is a Mason he will find friends wherever he goes, "I," said he, "oppose the fact that I have traveled across the continent and in Europe; and I have never failed, simply as a *man*, to find friends wherever I have gone. The logical deduction drawn by the students from this fact is: If I, as a man, can realize what is promised to another man as a Mason, why should I enthrall my manhood by becoming a Mason? Why bind myself to keep all the secrets of a Master Mason except those that refer to murder and treason, and all the secrets of a Companion Royal Arch Mason, though they refer to murder and treason? Why, for the sake of an advantage that I can have simply as a man, join myself to a clan whose covenants are a conspiracy to defeat the equal administration of justice in the courts and the proper administration of discipline in the church?" The president also spoke of the high pretentions of the lodge system to charity and benevolence; and showed that their system of giving that they might receive as much again is as devoid of the true charity of the Gospel as is the heart of an unregenerate man of the spirit of Christ.

President Trueblood spoke also of the faithfulness of the Oskaloosa Friends to the principle of non-fellowship with the secret orders as manifest in refusing membership to an Odd-fellow who professed conversion to Christ and whose wife was a member of the Friends' church. So kindly as well as firmly was this position maintained that the respect and friendship of the applying Odd-fellow was retained and he admitted that a spirit of self-sufficiency or self-righteous dependence upon their own works for salvation is fostered by Odd-fellowship.

I gathered from the President's remarks that the spirit of revival that is prevailing in the Friends' church, operating to quicken into life the long-cherished principles of Anti-masonry as held by the Friends, has resulted favorably in separating between the church and the lodge. While I rejoice in the prospect that this church is to be free from the seductive power of Masonry and its kindred orders I would appeal to the Friends, as the agent of the Iowa Christian Association, to aid, as far as possible, in freeing less favored churches from the corrupting thralldom of the lodge system, that the organized deism of Masonry and Odd-fellowship and kindred orders may not have the tacit endorsement that so many churches give by receiving to membership the impenitent devotees of the Christless worships of the lodge system.

I must not omit to mention that I found Pres. Trueblood in the midst of a cheering revival among his students in Penn College. All the members of the Senior Class are now Christians, and I think he said all of the Junior Class also. Let us all unite in prayer that everywhere the Spirit of God may be poured out and the churches purified and sinners rescued from the snares of Satan and drawn to Jesus. C. F. HAWLEY.

CORRESPONDENCE.

THE OLD CITY OF YORK BEGINS TO READ.

YORK, Pa., Jan. 31, 1888.

EDITOR CYNOSURE:—In December, 1887, I scattered about six thousand tracts and other documents against secret societies in this city. They consisted mainly of Mr. Moody's tract, "Dead Horses," "Masonry in the Family," "Boys who Hope to be Men," "Sons of Veterans," and "In which Army are You?" I informed each person receiving these tracts that they were against secret societies; and I did this to give all a chance to unload their minds and bless me if they desired to do so.

Although I often go on anti-secret raids in all parts of York, it is about ten years since I stirred up the old city by such a complete advance all along the line. As the sly and cunning sons and daughters of secrecy and darkness, like the Hessians at Trenton, were enjoying life, snug in their comfortable winter quarters, I crossed the Deleware river, so to speak, and completely discomfited them, horse, foot and dragoons. The Hessians at Trenton could not have been more surprised at the sight of General Washington's ragged and barefooted Pennsylvania troops on that cold winter morning than the Hessians of the British lodges in York were when I charged through the streets with my regiment of "Dead Horses," one thousand strong, all neighing and snorting in the most ferocious manner. The truth is, there is nothing so deadly as the dead horse, or the writer who can make a terrible cavalry charge with a regiment of dead horses. Hereafter the Freemasons of York will not have the nightmare, it will be the dead horse that will disturb their midnight slumbers.

While distributing these tracts I did not forget my precious jewel, which is the most unmasonic tongue I know of. It kept wagging away about Jesuit plots and conspiracies, copperhead folly, the bloody rebellion, concealed deadly societies, the inglorious doctrines and principles of Freemasonry and all death-penalty associations, and the criminal tendencies of all secret organizations.

I think the forty ministers of York know about forty reasons why they had better fortify their churches against the secret lodge. I think I gave the battalion of York lawyers some new law points. I believe I made the regiment of York doctors understand that the secrecy quacks are even more dangerous than the medical quacks. And if the people of York generally are not as wide awake as they should be, it may be said that they now know much more than they did before I called upon them.

Hundreds of men and women spoke their thoughts freely against the lodge. Many young men told me that friends and relatives have warned them against all secret associations. Many said they were now investing their money in building associations and other legal companies. Many denounced the lodge sharpers in strong language. And only a dozen or so were abusive to me, one of these being a childish old woman.

These excellent tracts will certainly strengthen the powerful undercurrent which is now running strongly against the secret lodges; and I think it will be safe to date the downfall of secret orders in York from this successful effort. Those who are engaged in the business of hoodwinking and outwitting the people of York will have a harder road to travel than McClellan's army had in its marches through the swamps below Richmond. And "so mote it be!" EDWARD J. CHALFANT.

GEO. W. NEEDLES "GETS THERE."

OLD GENTRY COUNTY REDEEMED.

DARLINGTON, Mo., Feb. 6, 1888.

EDITOR CYNOSURE:—I have just returned from a trip to north Gentry county. Spent some time with G. W. Needles, the veteran Anti-mason. Fourteen years ago he started the *American Freeman* with the declaration to run until the saloon should be driven from Albany. He did that, though Rev. J. D. Nutting was horse-whipped in the public postoffice by a burly saloon ruffian. The fight was against the lodge and the saloon—Siamese twins. Rathbun, Ronayne, Hinman, Stoddard, and the Blanchards, all have visited these parts and done noble work. They will be interested to know that the saloon power of Gentry county has met its Waterloo and that last Thursday Local Option in this strong Democratic county carried by a majority of four hundred and forty-eight votes, vindicating the years of agitation and endeavor. To-day G. W. Needles, whom the Democratic organ of the county charges with being the "Daddy of Local Option in Gentry county," finds the majority have come around to him and are moving on to State prohibition.

There are more outspoken Anti-masons in Gentry county to-day than ever before and the way is now open for increased agitation in that line. Every temperance victory cripples the lodge, so allied and sympathetic are rum and Masonry. The suppression of one means the destruction of the other. More than forty Missouri counties are under local option and the anti-lodge agitation is rapidly gaining force. The next political campaign is ominious and the old parties are fearful and the outlook is foreboding. The friends of reform are buoyant and determined and are closing up the ranks and uniting for the contest. But more anon. M. N. BUTLER.

THE LODGE CONSPIRACY AGAINST AMERICAN LIBERTIES.

SAN FRANCISCO, Cal.

EDITOR CHRISTIAN CYNOSURE:—I view Freemasonry as at war with the free institutions of the United States, and wish the *Cynosure* success in all its efforts to arouse the community to the danger of secret societies. Freemasonry is in co-operation with all the secret societies, and over-rules nearly all the

churches. Its religion is to tell outsiders lies; and its god is the devil. They will not have any Jesus Christ to help them through death.

To have a free government requires all the intelligence and brains of the country. But when a few men of the "Royal Arch Masons" get the control of the government it always tends to despotism. This is the condition of the United States to-day. In the summers of 1880, and also of 1884, the Republican and Democratic parties had delegations from the State of California to the Chicago Presidential conventions, who were all Freemasons, without exception. All the political offices in the State to-day are filled with Masons, as I believe. I have every reason to believe that all the delegations from this coast since 1876 have been Freemasons. So they have begun now already to do the same thing over again this year. The Masons have got their agents all over the city and country, getting every man they can into clubs. When these names are on the list, they have nothing to do but vote; it is immaterial what they vote, only so they vote.

When my son worked at building the Market St. cable road there were 100 hands at work on election day, 1882. One of these Masonic agents came along with a roll of tickets and gave the men all tickets, and told them to go and vote. Ninety-seven of them voted. My son brought his ticket to me; I have it now; the names on it are all Masons. The ninety-seven that voted kept on at work, the three were discharged the second day. If any of the ninety-seven had scratched the names all off the ticket it would have been all the same, for the agent sold them by the lump. Peter says, "And through covetousness shall they, with feigned words, make merchandise of you, whose judgment now of a long time lingereth not, and their damnation slumbereth not." 2 Peter 2:3. The Royal Arch Masons have not brains enough to run a government of 60,000,000 people very long.

We can know Freemasons, on this coast, by their perversion of God's holy Word, a blasphemous use of his name, a profanation of sacred and holy things, the subversion of justice: and blood and murder are found in it all over our country. Dr. Mackey, on Masonic law, says: "In the language of the Grand Lodge of Texas, an acquittal by a jury, while it may, and should, in some circumstances, have its influence in deciding on the course to be pursued, yet has no binding force in Masonry. We decide on our rules and our own views of the facts." (page 510.) He says again: "Where one party only is a Mason, although the municipal law will not consider any words as a justification, and will proceed to conviction, still, as the offence is not infamous, nor the punishment ignominious, and the character of the order does not need to be vindicated, the lodge will not take cognizance of the act." But if the punishment is ignominious then the lodge will take cognizance of the act. (page 509.) Here we have Masonry declaring itself to be a distinct government in the United States, controlled by nothing but its own head.

We do not believe God made this land for a despotic government. This question now is very near before us. Freemasonry is church and state. "Our only hope is God." "Our prayer is that under the divine protection Americans who have been taught the lesson of freedom at the expense of the blood of their fathers and the widowhood of their mothers, will still be free." N. KEYSER.

PITH AND POINT.

HALLELUJAH!

I rejoice in the progress being made in the various reforms, and think God hears and answers prayer offered by the growing "praying band" of reformers. My heart sings hallelujahs in view of past and coming victories. I think the *Cynosure* may be regarded, and should be, one of the strongest agencies of power in forwarding this great work of the nineteenth century.—A. D. FREEMAN.

THIS IS WHAT THE CYNOSURE IS DOING FOR THE COLORED BRETHREN.

I was made a Mason about fourteen years ago, in Union Springs, Ala., and I thought I was all right; but when the *Cynosure* found its way to me I saw that I was wrong, and I have not had my foot inside of a lodge since. I was a four degree Mason and master of the lodge for five years. But when my eyes were opened I turned to the Lord for help, and I sang this hymn:

"Amazing grace, how sweet the sound,
That saved a wretch like me;
I once was lost, but now am found,
Was blind, but now I see."

The *Cynosure* has saved me from the power of the lodge; and from that day to this I have done all I could against secret societies, and I hope to do more. I am by myself in the fight. The *Cynosure* is all the help I have. When I get a number I then ask God to help me to fight against these evils. I pray God's blessing upon the brother that sent me the paper. It has been all to me in the lodge fight.—E. THORNTON, *Monticello, Ark.*

Such a note as this must cheer every contributor to the Southern fund. Many colored pastors could give a similar testimony. *Help on this good work.*

DON'T WASTE A PAPER.

When we hear of colored ministers of the South, as it were hungering for the *Cynosure* to warn and teach their brethren the evil of secret societies, we pray, God bless the effort put forth to raise $1,500 for the benefit of perishing souls in the South, and elsewhere. I always keep on hand *Cynosure* tracts. When I send a letter to a friend, or on business, I enclose from four to six pages. As it costs me nothing more than the one-cent stamp, when I have read my *Cynosure* I roll it up and send it every week wherever it will do the most good. The other day I received a letter from a stranger whom I had supplied with a paper and tracts, and he writes to me to give him the address to know where he could get anti-secret books or tracts. I sent him my paper and the *Cynosure* address. We should let no paper like the *Cynosure* be lost or thrown in the waste basket. I have not the means as many have, but I know that we are on God's side and secretists are on the adversary's side. I am now nearly eighty-one years old, and have been an anti-slavery man ever since Jackson was President, and an advocate of temperance for fifty years, and now I must soon go the way of my fathers, and those that have known us will know us no more.—PHILIP KRIBS.

A BLESSED UNION THAT EVEN DEATH DID NOT SEVER.

My father, F. A. Figg, departed this life December 10th, last, and my mother two days later, and both were buried in the same grave. My father and mother dearly loved their paper and were always delighted with its weekly visits, and were greatly interested in the reforms it advocated; and I believe they entertained every agent and lecturer that came to their neighborhood. They will be remembered by brethren Stoddard, Levington, Kiggins, Cook, and all who visited this part in the interest of the anti-secrecy reform.—W. H. FIGG, *Reno, Ind.*

A GOOD LEAVEN IN CALIFORNIA.

I think by keeping the paper in the hands of all the ministers that the sentiment will find way through them to the people; to some extent, though, the churches are mouth-locked in this country. Except a few Wesleyans and Free Methodists, I don't know of a church in this region that would allow an anti-secret lecture in it. That makes it hard keeping up a club for the *Cynosure*. I have a dry job of it. I feel that I am but a little leaven in a big, cold lump, but I try to work. I love our cause.—L. B. LATHROP.

STEADFAST IN THE FAITH.

I am the same Anti-mason of other years, having seen no occasion to change my convictions on the question of the lodge; though my labor has fallen in other lines than in former days, the struggle still goes on.—REV. J. V. POTTS.

PRESSING ON THE SWEDES.

Please send me one copy of your best exposition on Good Templarism. These "knights" begin to press into our lines, and we must do all we can to fight them before they gain stronger ground among our people. Among the "liberal" part of our Swedish people and among SwedishMethodists andBaptists they have strong support. —L. G. ALMEN, *editor Skaffaren.*

THE SECRET OATHS OF JESUITISM WANTED.

The article you printed on Romanism by Rev. A Smith of New York in your issue of December 15, 1887, was worth a year's subscription. I hope Mr. Smith will continue to pound away on Romanism till be breaks down the bolted and muffled doors of the priests' harems and reveals what is transpiring within. Give us the Jesuits' oath of allegiance to the Pope, and also the oath of allegiance every priest, bishop and cardinal in this country is required to give him —JOHN W. PLUMMER.

THE LODGE A MUMMY.

Believe me, I am with you in this matter. All my influence in counsel among Christians goes this way. Daily I see its injury to the spread of vital, *i. e.*, heart religion and experience. It is much too bad to pass off a mummy, so old as is represented, for the saving Gospel. What we want is grace, not law; the grace which bringeth salvation.—WM J. WENN, *Lehigh, Indian Territory.*

BIBLE LESSON.

STUDIES IN THE NEW TESTAMENT.

LESSON IX.—Feb. 26.—The Rich Young Ruler.—Matt. 19: 16-26

GOLDEN TEXT.--Ye cannot serve God and mammon.—Matt. 6: 24.

[*Open the Bible and read the lesson.*]

In this lesson we have a serious opening of the whole question of human righteousness in relation to eternal life. Following the discourse with the rich young man who came inquiring as to the conditions of entering life eternal, our Lord addresses a serious discourse to his disciples concerning salvation. The chief interest, however, gathers about the young ruler.

I. A SELF-RIGHTEOUS INQUIRER.—By this designation we do not wish to excite prejudice against those who, like this young man, call out our admiration as he did our Lord's, but who are yet deplorably deficient and out of the way in respect to righteousness and the kingdom of God. 1. AN ADMIRABLE YOUNG MAN. Our Lord's admiration (Mark 10: 21) was not alone based upon his personal morality, but because of other rare and noble characteristics, some of which we will enumerate. (a) *He was an exceptionally serious man.* It was a rare thing for one in his position to think of these things in a serious way, and still more rare to apply to Jesus. In our day the young, the rich, and those of high position are seldom found deeply interested concerning the things that belong to God, eternity, and the soul; abundant worldly possessions hide them from the eyes and crowd them from the thoughts. (b) *He was, as far as he went, an admirable inquirer.* The rich and high conditioned do not often take their places in a crowd and present themselves as others do before a great religious teacher; but this young man came running to Jesus (Mark 10) and knelt down at his feet. We find in him an extraordinary blending of humility with a proud sense of righteousness which we know him to have possessed. 2. A DEFICIENT YOUNG MAN. Upon the whole, he was as perfect to the human eye as he esteemed himself to be; still, there were grave deficiencies in his character. (a) *He was a very proud young man.* This may seem to be a contradiction of what we have said as to his humility; but his very humility may have been a part of his pride. It is impossible not to discover pride in his answer in verse 20. And yet it would be impossible for any human being unenlightened by the Spirit of God not to be proud of such a large measure of righteousness. (b) *He was a very ignorant man.* While he had an admirable knowledge of the letter of God's law, he was profoundly ignorant of its true spiritual import. He did not see that the keeping of the commandments involved much more than the mere observance of the letter. Moreover, his ignorance is seen in that he thought eternal life might be won by his doings (Rom 10: 3). (c) *He was an intensely worldly and selfish man.* When Jesus put to him, on his own ground, the final test of doing, he refused. He was unwilling to part with his wealth for the sake of the poor neighbor whom he had professed to love as himself. Thus do we see how much sin and selfishness may be hidden away under a fair outward show in the flesh.

II. SELF-RIGHTEOUSNESS UNMASKED.—We have already opened this topic in part by what we have said of the young man's deficiencies. Nevertheless, it is worth our while to give some especial attention to the gentle and loving way in which Jesus lifts the veil from the young ruler's heart, and shows how deceitful and false it was under all his vaunted goodness. 1. SELF-RIGHTEOUSNESS TAKES NO ACCOUNT OF GOD, the supreme Good. This is implied in our Lord's first reply: If you will truly see that which is good, you must carry your question beyond me (that is, beyond what you conceive me to be—a mere religious teacher); you must go directly to God, and get your thoughts of goodness from him. 2. SELF-RIGHTEOUSNESS TAKES ACCOUNT OF OUTWARD ACTIONS ONLY. It leaves God out, and has to do only with man's relations to man, and that in outward fashion; not with the spirit of the law which honors God's character and the eternal righteousness of his moral government. 3. SELF-RIGHTEOUSNESS TERMINATES UPON SELF. This young man kept the commandments unbroken, not because he loved his neighbor, but because he loved himself. It was all "I." 4. SELF RIGHTEOUSNESS IS OFTEN SEEN IN CONNECTION WITH SOME VERY GRAVE SIN. In the case of this young man it was love of money. We are not to understand that this suggestion of Christ is a condition of life; it was, rather, a logical conclusion put forth by him from the premises of righteousness and the way of life advanced by the young ruler. 5. SELF RIGHTEOUSNESS LACKS DEPTH OF SINCERITY. No doubt this young man thought that he very much desired eternal life; but when it came to the point he cared more for his wealth and his way; for he was not ready to part with the one and give up the other and come after Christ. Self-righteousness objects to the condition of discipleship: "Deny thyself, take up thy cross, and come after me." 6. SELF-RIGHTEOUSNESS PARTS WITH CHRIST AND ETERNAL LIFE. When his true self was unmasked he was filled with disappointment, but not a sorrow that worked repentance; "and he went away," with his self-righteousness and his riches. In coming to Christ we must be prepared to part with all that we are and have, that we may receive instead, as a gift, both a new life and new righteousness.

III. CONCERNING RICHES AND SALVATION.—The conversation with the young man evidently impressed the disciples, and Christ took occasion to read them a most impressive lesson on the sin and danger of riches. 1. A rich man shall hardly enter into the kingdom of heaven: We are not to consider that wealth in itself is sinful; it is the inordinate love of money which sets it up as the chief thing to be obtained. It is the spirit of covetousness that makes it so hard for a rich man to be saved; not because of the money, but because of the effect of the love of it upon the nature of man. There is hardly any sin which men will not commit for the sake of money. Therefore, is it so deadly a thing to get under its power. 2 "Who then can be saved?" Since the love of money is so universal, affecting not only the rich, but the poor man who desires to be rich, who then can be saved? "With God all things are possible." The covetous man can be saved if he is ready to come to God and choose him rather than the money. In other words, salvation is a matter of divine power and not of human effort. All this is a suggestive lesson, growing out of the interview between Jesus and the young man who was rich, and who lost his soul because he loved his money better than life. May God keep us from this and all sin, and save us by his grace who cannot save ourselves by our own effort or doings.

OBITUARY.

ISAAC J. GILBERT of Derby, Connecticut, is dead. He will be remembered as one of the most earnest and self-denying of the supporters of the reform in New England, not counting it dear that labor, money, and reputation, even, must be sacrificed that men might know the danger of the secret lodge. We find the following sketch of his life in the *Evening Sentinel* of Ansonia, Conn., of January 24:

Isaac Jones Gilbert was a direct descendent of Matthew Gilbert, one of the Pilgrim Fathers, who came to this country in the Mayflower, and was a member of the colony which located the city of New Haven. He was by occupation a tanner, and established his business on George street, which property has remained in the possession of the Gilbert family until the present time. The deceased was the son of the Jabez M. Gilbert, who was born in New Haven, in 1781, and who located and engaged in the tanning business in Ridgefield, Conn., where his son Isaac Jones was born in 1805. His mother, Betsey Jones, was the daughter of John Jones, who was a lieutenant in the Revolutionary war. Isaac J. Gilbert married Elizabeth Hyatt, who was a descendant of Thomas Hyatt, whose name first appears in the record of the town of Norwalk in 1671. He was a soldier in the Indian war.

The deceased removed from Ridgefield to the town of Westville, in this State, in the year 1830, spending one year there in the tanning business. The following spring he came to Derby, purchasing the tannery of Abijah Wallace, and in this town he has resided for nearly fifty-seven years. Denominationally Mr. Gilbert was a Methodist, and his father and grandfather had been before him, and on coming to Derby he united with the little Methodist society worshiping in the school house at Derby Neck. In the year 1835, soon after the village of Birmingham had been located, the society decided to erect a church, and the site was selected on which the present edifice now stands. To this enterprise Mr. Gilbert gave material aid and hearty devotion. He was chairman of the building committee, and the subscription book, which has been preserved, shows that the heading was drawn by him and contains the names of over seventy-five of the prominent citizens of the town, many of them being members of the other churches.

Mr. Gilbert was an early and earnest anti slavery man, and his house was a station of the underground railroad, where the fugitive who was so fortunate as to arrive there found welcome and shelter. In the early days of the total abstinence movement he espoused that cause with equal zeal and devotion, and the persecutions he endured, such as the burning of his tannery and the mutilation of other property, and insults to himself and his family, were proof that he gave vigorous blows to the opponents of that cause. In all the other reforms of the day in which he became interested he had the courage to be true to his convictions, and though subjected sometimes to personal reproach and unjust criticisms, he was still the relentless opponent– never wavering or yielding his cause, and those who knew him best knew that he was actuated by no motive of selfishness or policy.

He was kind and sympathetic with the poor and oppressed. He had a generous and hospitable nature, and was a loving and affectionate father. His zeal in defending the right had its source of inspiration in a genuine Christian character. His last days were full of holy joy and triumph. His faith in the promises of God's Word was unwavering. His preparations for death were made in health, and during his sickness he had not a care or a fear, and his sun set in a cloudless sky.

MASONIC OUTRAGES.

BY REV. H. H. HINMAN.

The character of this valuable pamphlet is seen from its chapter headings: I.—Masonic Attempts on the Lives of Seceders. II.—Masonic Slander. III.—Masonic Assault on Free Speech. IV.—Freemasonry Among the Colored People. V.—Masonic Interference with the Punishment of Criminals. VI.—The Fruits of the Masonic Institution as seen in the Conspiracies and Outrages of Other Secret Orders. VII.—The Relation of the Secret Lodge System to the Foregoing and Similar Outrages.

PRICE, POSTPAID, 20 CENTS.

NATIONAL CHRISTIAN ASSOCIATION,

221 W. Madison St., Chicago.

SECRET SOCIETIES CONDEMNED

BY EMINENT TESTIMONY.

PRES. A. A. SMITH, *Northwestern College:*—There can be no doubt that when secrecy is adopted as a rule of action, it has a demoralizing tendency.

MATILDA J. GAGE, *a leader in the Woman Suffrage movement:* — Masonry excludes women, not for any great secrets it may have, but because of shame for its indecent ceremonies.

REV. T. D. POST, D. D., *of St. Louis,* in an address before the Pilgrim Memorial Convention, Chicago, 1870, spoke of the lodge as setting up the hollow forms and titles of king-craft and priest-craft, that those hated foes of humanity might creep back into their shells.

PROF. ROBISON.—"But not only are secret societies dangerous, but all societies whose effect is mysterious. The whole history of man is proof of this position; in no age or country has there ever appeared a mysterious association which did not in time become a public nuisance." Proofs of a Conspiracy.

BISHOP STEVENS, (*Protestant Episcopal*) in an address before Pennsylvania diocese, 1874, said he "had refused to receive at the holy communion young men who belonged to secret societies existing within the church, as the machinery of these organizations was used to advance the interests of ritualism and Romanism."

REV. DR. KRAUTH, *President of Lutheran General Council:*—They strike at the root of the three divine institutions. They bring disturbance into the family, the church and the state, claiming for themselves what God has conferred on these alone. If the church cannot break down, by the truth, the oath-bound secret societies, they will break her down everywhere.

MRS. C. B. MILLER, *Syracuse, N. Y., daughter of Victory Birdseye, Esq.:*—My father died in 1853. Had he lived to see the rebellion of 1861, I have no doubt that he would have said that Freemasonry in common with slavery should bear the responsibility of that terrible war; for by undermining Southern loyalty it brought about a state of things without which the rebellion would have been impossible.

PRES. H. A. THOMPSON, *Otterbein University:*—What a farce to think of Christ organizing an oath-bound association, admitting members by a solemn pledge, in a secluded room, in some lonely place, with sentinels outside and inside to protect from the vulgar gaze, in order to help men to a purer life; to induce them to reform and forget their past misdeeds and begin anew. If this is the best method of saving men, why did he not adopt it instead of, or make it a part of the Christian church which he himself instituted.

DR. ADAM CLARKE:–"Have no fellowship" means have no religious connection with heathens or their worship. The "unfruitful works of darkness" probably alludes to the mysteries among the heathens and the differing lustrations (symbols) and rites through which the initiated went in the caves and dark recesses where these mysteries were celebrated; all of which he (the apostle) denominates "works of darkness," because they were destitute of true wisdom; and "unfruitful works" because they were of no use to mankind; the initiated being obliged on pain of death to keep secret what they had seen and heard and done.—*Commentary, Eph 5th chap.*

How then could they keep up the profession of Christianity or pretend to be under its influence while they had communion with darkness, concord with Belial, and partook with infidels?—*Com. Cor. 62.*

Hon. Heman Lincoln, ex-Governor, Mass :—Freemasonry, as a distinct, independent government within our own government, and beyond the control of the laws of the land, by means of its secrecy and the oaths and regulations which its subjects are bound to obey under penalties of death, has occupied much of the attention of the committee. . . . We believe, in the language of the Edinburgh *Review*, that all secret societies are justly deemed odious, wherever the government is tolerably free, and can only be excused where the existence of arbitrary power, foreign or domestic, leaves no other means of escaping from hopeless slavery.

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THE CHURCHES VS. LODGERY.

The following denominations are committed by vote of their legislative assemblies or by constitution to a separation from secret lodge worship:

Adventists (Seventh-day.)

Baptists—Primitive, Seventh-day and Scandinavian.

Brethren (Dunkers or German Baptists.)

Christian Reformed Church.

Church of God (Northern Indiana Eldership.)

Congregational—The State Associations of Illinois and Iowa have adopted resolutions against the lodge.

Disciples (in part.)

Friends.

Lutherans—Norwegian, Danish, Swedish and Synodical Conferences.

Mennonites.

Methodists—Free and Wesleyan.

Methodist Protestant (Minnesota Conference.)

Moravians.

Plymouth Brethren.

Presbyterian—Associate, Reformed and United.

Reformed Church (Holland Branch.)

United Brethren in Christ.

Individual churches in some of these denominations should be excepted, in part of them even a considerable portion.

The following local churches have, as a pledge to disfellowship and oppose lodge worship, given their names to the following list as

THE ASSOCIATED CHURCHES OF CHRIST.

New Ruhamah Cong. Hamilton, Miss.
Pleasant Ridge Cong. Sandford Co. Ala.
New Hope Methodist, Lowndes Co., Miss.
Congregational, College Springs, Iowa.
College Church of Christ, Wheaton, Ill.
First Congregational, Leland, Mich.
Sugar Grove Church, Green county, Pa.
Military Chapel, M. E., Lowndes county, Miss.
Hopewell Missionary Baptist, Lowndes Co., Miss.
Cedar Grove Miss. Baptist, Lowndes Co., Miss.
Simon's Chapel, M. E., Lowndes Co., Miss.
Pleasant Ridge Miss. Baptist, Lowndes Co., Miss.
Brownlee Church, Caledonia, Miss.
Salem Church, Lowndes Co., Miss.
West Preston Baptist Church, Wayne Co., Pa.

OTHER LOCAL CHURCHES

adopting the same principle are—

Baptist churches: N. Abington, Pa.; Menomonie, Mondovi, Waubeck and Spring Prairie, Wis.; Wheaton, Ill.; Perry, N. Y.; Spring Creek, near Burlington, Iowa; Lima, Ind.; Constableville, N. Y. The "Good Will Association" of Mobile, Ala., comprising some twenty-five colored Baptist churches; Bridgewater Baptist Association, Pa.; Old Tebo Baptist, near Leesville, Henry Co., Mo.; Hoopeston, Ill; Esmen, Ill.; Strykersville, N. Y.

Congregational churches: 1st of Oberlin, O.; Tonica, Crystal Lake, Union and Big Woods, Ill.; Solsbury, Ind.; Congregational Methodist Maplewood, Mass.

Independent churches in Lowell, Countryman school house near Lindenwood, Marengo and Streator, Ill.; Berea and Camp Nelson, Ky; Ustick, Ill.; Clarksburg, Kansas; State Association of Ministers and Churches of Christ in Kentucky.

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The object of this Association is:

"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved, to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform.

FORM OF BEQUEST.—I give and bequeath to the National Christian Association, incorporated and existing under the laws of the State of Illinois, the sum of —— dollars for the purposes of said Association, and for which the receipt of its Treasurer for the time being shall be sufficient discharge.

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The Christian Cynosure.

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J. BLANCHARD. HENRY L. KELLOGG.

CHICAGO, THURSDAY, FEBRUARY 16, 1888.

REMEMBER THE REQUEST FOR FASTING AND PRAYER, FEB. 17TH, THE OPENING OF THE NEW ORLEANS CONVENTION.

THE THOUSAND COLORED PASTORS.

SHALL THEY HAVE THEIR PAPER?

Week by week generous friends of the colored race answer, YES. The fund for this purpose reaches $704.–26, as reported on page 13, and cheering letters show the enthusiasm in this enterprise of all who realize the nature of secretism. Every letter from the South justifies our efforts, and approves the judgment that no expenditure of an equal sum will bring so great returns.

The $900 contributed for this purpose in the two years and a half after June, 1885, placed the *Cynosure* in the hands of huudreds of colored pastors, but few of whom could have paid for it themselves. Note the grand results which have followed, chiefly because of this work:

1. The Louisiana Baptist State Convention, representing 70,000 church members, has voted against the lodge.

2. The Texas Baptists will probably take the same stand at their next meeting.

3. The Methodist Episcopal church in Texas is nearly ready for like action.

4. So are the Arkansas Baptists, a prominent Association having already so voted.

5. The same churches in western Tennessee are coming out against secretism.

6. So in Alabama the Good-will Association is standing against the orders.

7. The Congregational churches all through the South are opposing the lodge, encouraged by the American Missionary Association.

8. Two schools for higher instruction have been organized within a year which maintain this principle, while nearly every institution for the education of the Negro is open for instruction of the students on the dangers of the lodge.

9. Christians at the North should hasten this work with all zeal, because the reflex influence upon their churches will soon be powerfully felt.

The *Cynosure* has proved the best agency in accomplishing this work in the South. A fund to send a thousand copies to as many colored pastors is being raised. Dear reader, has not the Lord given you means to help it on?

OUR STATE OF SECLUSION.

[NOTE.—The following was written for a double purpose: for the readers of the *Cynosure* and a morning lecture to the students of Wheaton College, who received it with much favor. The English writer, whose theory it expands and applies, is eminently original; there is nothing like it.]

Some fifty years ago a popular and highly original writer, whose books were widely read in England and America, wrote a thesis with the above title of very great beauty and force. The drift of it was, that we are fallen into a state of seclusion: 1. From God; 2. From other worlds; 3. From the generations before and after us; 4. From each other; and 5. From our own selves.

1. The philosophic poet uttered sense as well as Scripture when he said that in Eden,

"God walked with man, joint tenant of the shade."

It would seem that our race were destined to immortality without the intervention of death; that angels were to be their companions, and infinity their home. That we are now in seclusion from these we need no revelation to tell us. "Our iniquities have separated" between us and our God and "our sins hid his face from us," goes without proving; true, even if Isaiah had not said it (59: 2); whosoever remembers his first attempt to pray, knows it.

2. And it is equally obvious that we are shut from surrounding worlds and their occupants; if, indeed, they have occupants, which is left to probability and inference. Doubtless it had been as easy to have made, of the myriad worlds, one vast, continuous continent; and, in that case, the inhabitants, however remote, might have learned of each other's existence, the fact, if not the mode. But now our telephones do not reach them. Whether those spheres, like ours, contain minds which reason, and hearts that throb, must yet be left to conjecture. Whether even the bright angels, who, from their skyey solitudes, dart into and across our horizon, "shouting for joy" at the creation of our earth, bringing messages of mercy or wrath, hymning our Saviour's advent, comforting him in his agony, bending, by legions, over his cross, and waiting to execute his will,—whether these superior creatures have local attachments and homes, like ourselves, in any of those shining worlds, they never deign to tell us. We are "secluded" from them. They visit our world as a province in rebellion is visited by loyal messengers. Our intercourse with them is limited by their official errands, and they never tell us where they fly to when they go home.

3. And we are not only shut off from surrounding worlds by distance, moral and material, but even on this world of ours, we are secluded from the generations which precede us and which follow us. True, history brings us some straggling beams across the narrow ocean of the past, from coast lights on the other side. But these only illumine and make visible the crests of its billows, viz.: conquerers, kings and courts. How little do we, can we, know of the masses of Assyria, Greece, Rome, Carthage, or even England, Ireland and Wales, in the time of Alfred? or even of the generation on whose heels we are treading in the march of time? How few fathers tell their children of their own faults and follies; still fewer their errors, vices and sins. Children have to learn by bitter experience to avoid or escape the ten thousand mistakes on which there is a chasm of silence between their parents and themselves. Nor can history here afford us much aid. The history of the generation which is now dying is not yet written as it will stand a hundred years hence; and the generation now being born have not yet made their record.

So we are secluded from both past and future; and Pope has well said of man:

"Placed on this isthmus of a middle state,
A being darkly wise, or rudely great,
He hangs between, in doubt to act or rest;
In doubt to deem himself a god or beast."

4. And another great poet, more familiar than Pope with the right side of human nature, has shown that we are equally ignorant of our next neighbor, as of the people of the planets:

———"And men are
What they name not to themselves
And trust not to each other." —*Byron.*

Which disciple could have predicted that Judas would sell Jesus for silver, an hour before it was done? or who could have guessed the many ten thousand crimes which blacken the daily press?

5. And Peter as little knew himself as he did Judas. That was one of the most sensible prayers ever made, "Cleanse thou me from secret faults;"—that is from faults unknown to myself. So true is it that we are excluded from ourselves.

Now, if we could see, as Jacob saw, a ladder, which Masons mimic, reaching into heaven, and angels ascending and descending upon it; or if, with John, a door opened into heaven should admit us to view its inhabitants,—this would not break the walls of our seclusion and admit us to Infinity, to God! But Christ "*proceeded forth and came from God.*" John 8: 42. He is the "Alpha and Omega" of eternity. This breaks up our seclusion. This fits him to be the "One Mediator" between God and men, and, therefore, "He is able to save to the uttermost all that come to God by him," which no finite man or angel could. If the Saviour were created, he would owe all the duty he could do to his Creator, and so could not bear an ounce of our sins, without sinking eternally under a just law which eternally commands all that is right, and forbids all that is wrong. Thus he is not only the Saviour, but the *only* Saviour; the same "from everlasting to everlasting," "over all, GOD blessed forevermore."

We can now see why and how the spurious lodge worships of the world would eternize our state of seclusion by dispensing with Christ. They make our heavens brass and earth iron (Deut.28:23). They coop us up in this little hemisphere of space, and condemn us to worship its usurping god. And even if our visible horizon should give way and reveal to us myriad worlds beyond and their inhabitants, by none or all of these could we be restored to God. For none of all of them "proceeded forth and came from God." And "again," he says, "I go to my Father, and ye see me no more."John 16:10. There was but one being ever in the Universe who could truthfully say this, and that one is Christ. Hence the whole impious drift, tenor, and pretense of Masonry, from the first or Apprentice degree to the last, is to restore man to God, under the name of "Light," for "God is Light," or "Truth," or "the Word." But finite creatures have positively no relation to the Infinite God. A ton or the planet Jupiter is no nearer infinite in weight than an ounce or a feather. God is

"As full, as perfect in an hair as heart;
As full, as perfect in vile man that mourns,
As the rapt seraph that adores and burns.
To him no high, no low, no great, no small:
He fills, he bounds, connects and equals all."

And the Babel-builders of to-day have the same impious and vain object with those of old, to supercede, set aside, and find substitutes for the one only Mediator, Christ, by whom sinners can ascend to God: and Masonry is the latest form of these Anti-Christs. All who climb by them, Christ has said, are "thieves and robbers."

MASONRY IN THE ANARCHIST TRIAL.

The papers have all along been quite unsparing of the eccentricities of Mrs. Hortensia MacGreal Black, wife of Capt. W. P. Black, chief of the counsel for the anarchists of Chicago. Her personal interest in the condemned men, constant attendance in their trial, and aid of themselves and their friends, combined with the sixty curs which she fed and maintained at her home at Park Ridge just north of the city—all combined to make her an object of unfortunate interest.

Rev. William Fenton of St. Paul has told the *Cynosure* readers of his personal acquaintance with the Black family, when its head, years ago, was an elder in a Presbyterian church on the South Side, and their house was a regular meeting place for holiness assemblies. He endeavored to leaven these meetings with a little truth against the lodge, and found Captain Black a Mason, but Mrs. Black read somewhat on the subject. Whether their refusal to receive the truth at that time was the first step in their present sad decline we may not say. It no doubt had a serious effect upon their characters when they refused to accept Christ in these principles of righteousness, and follow his example when on earth.

It has not been generally known that any of the anarchists were Freemasons. All belonged to some "group" of their "International" society, some to the *Lehr und Wehr Verein*, Parsons had been a Good Templar, and with one other, we believe, belonged to the Knights of Labor and to some of the labor unions. These latter orders sympathized with him by a majority vote. But Mrs. Black tells it all in a letter on dogs, her ancestors, etc., in the *Journal* of last Friday. She closes thus:

ANARCHISTS AND MASONS.

Another thing. Some one asked the *Journal* if any of the anarchists were Masons, and you replied no. That isn't true. Albert Parsons was a Mason. I saw him give the "sign of distress" when he made his dying speech. I have wondered why no Mason except my husband regarded that solemn appeal to their rigid vows. But, then, Masonry amounts to very little, as a bond among men, in the North. Here it seems only a matter of feasting, shows and conclaves—a mere public affair. In the South it meant, at least in my day, a bond of brotherhood. My father was a very high Mason. I don't know if you have that order here, but a special lodge would be convened for him, and he wore a long, trailing cloak of velvet.

There! Enough for this time, but I want you to publish this, because it will be interesting to a great many people. HORTENSIA MACGREAL BLACK.

That seems to be conclusive evidence. The Masonic appeal was for once given in vain. Should not Mr. Grinnell, then prosecuting attorney and a high Mason, not be Masonically tried for not responding to it? Under the law of his order he was sworn so to do. And to how many more Masons did Parsons make the same appeal? How, too, did Mrs. Black come to know this secret sign—from books, or her father, or her husband? If from the latter, why is he not called to the bar of the lodge to answer for revealing its "secrets?"

These questions may be interesting to Masons; but to the public, since every one may know all these potential secrets for a trifle, they are a matter of comparative indifference. They prove that Masonic obligations are a rope of sand or of steel just according to the caprice of the lodge members.

—A brief note from Secretary Stoddard written Friday says that his health is improving and he is able to help in the preparatory work of the Convention. Mrs. Stoddard is busy also in W. C. T. U. work, joining the N. C. A. cause with it. Brethren Hinman and Davidson are visiting the suburban towns, and all are encouraged with the outlook.

—Bro. I. B. Shaw, editor of the *Michigan Holiness Record*, Grand Rapids, has invented a new block for stereotype and electrotype plates, which is well recommended for simplicity, safety, economy of cost

and time and general utility as superior to any other. It will, we hope, find a wide introduction among printers. Bro. Shaw has been compelled to forego much work as an evangelist this winter because of his work in the printing office.

—A note from the publisher of the *Christian Conservator* of Dayton, received Monday morning, brings the good news that either Bishop M. Wright or Rev. Wm. Dillon would probably be at the New Orleans convention; also that some of the Indiana brethren have the matter under favorable consideration.

—Joseph Cook began his thirteenth season of the Boston Monday lectureship last week Monday, February 6, in the Tremont Temple, Boston. Mr. Cook, in view of various current religious perils and other signs of the times, has chosen for the general topic of this course, "God in the Bible." The preludes on leading reforms will be continued.

—The Band of Hope which has been successfully maintained for years in the N. C. A. building by Mrs. M. E. Cook continues week by week with a good attendance. Their anniversary meetings are very happy gatherings, and the Band is receiving recognition among the churches as a most beneficial agency among the children of the neighborhood, some of whom seem to be otherwise neglected.

—The trustees of Princeton College accepted the resignation of Dr. McCosh last Thursday, to take effect at the end of the present college year. He will remain at the head of the School of Philosophy. The board also elected Prof. Francis L. Patton to succeed Dr. McCosh. Prof. Patton became best known to the public in 1873–6 as editor of the *Interior* and prosecutor of Prof. Swing in this city. He is a learned and eloquent man, but a pitiable conservative in questions of Christian reform.

—The auditing committee of the Wesleyan church in a long report covering nearly a page in the last *Wesleyan Methodist* shows the circulation of the church organ to be 5180, and that the average for four years has been but little below that figure. This is a good list, which we should like to see increased as well as our own, and no delinquents in it. The brethren of the committee will suffer a word of admonition. For the benefit of the friends of the denomination let their next report be more clear in its statements. They raise rather more questions than they answer.

PERSONAL MENTION.

—Pres. L. N. Stratton expects, as we write, to start Wednesday, the 15th, for the National Convention, which he will address. Mrs. Stratton hopes to accompany him.

—Pres. C. A. Blanchard spoke last Sabbath morning to a large audience in the First Congregational church (Dr. Goodwin) this city, on the subject of Christian education, with special reference to Wheaton College.

—Rev. William Johnson, D.D., of College Springs, Iowa, expected to start for New Orleans early this week. He addresses the National Convention Saturday evening, on the "Real Issue between the Church and the Lodge."

—Pres. and Mrs. J. Blanchard started Wednesday instead of Tuesday evening as stated in our last. They reached New Orleans safely on Friday. Both were in rather precarious health, but in good spirits on leaving, and all had hope that the journey would be beneficial.

—Dr. A. J. Jutkins, National Secretary of the National Prohibition Executive Committee, is taking a few weeks' rest in a trip to the Pacific coast, and Samuel D. Hastings of Madison, Wis., treasurer of the same committee, is attending to the duties at the headquarters in this city.

—Bro. Parry, of the Evansville, Wis., Seminary, took his leave of us Thursday evening for New Orleans and a temperature that would not venture 20 below zero for three successive days in the middle of February. He will be a most valuable accession to the workers at the Convention.

—Dr. R. B. McDonald, the well-known temperance worker of San Francisco and president of the Pacific Bank, was lately shot at by his daughter-in-law in a family difficulty. Our San Francisco correspondence told us of the case. Mrs. McDonald was acquitted in the trial that followed, though it is said the evidence was mainly against her. She is not a Mason; Dr. McDonald used to be, though we hope he lost interest years ago in the order.

—Our dear brother Clark of Detroit declares that he will never be too old to journey, talk and sing for the Master. He could not sleep with another convention going on among the people for whom his life has been so largely given—so he was away Monday, singing as he journeyed of the "Good Time Coming" "A Hundred Years Hence" or less. He will remain in the South after the Convention, visiting the colored churches as last year with an evangel of song.

—Dr. McGlynn, in his lecture last Sunday evening in the Academy of Music, again defied the papal hierarchy. An audience of about three thousand, filling the great auditorium in every part, followed his sentences with enthusiastic applause. When the orator asserted: "They (the hierarchy) wouldn't take me back unless I made a retraction, which would shame my manhood and shame you, and injure the great cause in which we are all associated for the benefit of our fellows. And now, I don't want to go back, and so help me God, I will not go back on any such conditions," profound emotion was manifested by almost frantic applause and sobs and tears.—*Intelligencer.*

BRO. J. AUGUSTUS COLE of the Wesleyan African mission was detained in this country until January 4th, partly because of ill-health. He writes from England to the *Wesleyan Methodist* of his journey thither, and of the English Wesleyans, who as our readers probably know are more nearly like our Methodist Episcopal church than any other American sect. In the following incident we are pleased to see that he does not hide his light under a bushel: "English Wesleyan Methodism is still alive and active, and is substantially the same with the American, except that the English, or, rather, many of the pastors, believe in serving God and mammon; in belonging to the church and the lodge; in administering the Lord's Supper on a Sabbath, and the next evening drinking wine from a human skull in Masonic temples. But as a general rule there are less Masons in this connection than in other churches. I am only astonished that it is not made a test of membership. I was speaking to a brother about it this afternoon, and told him to bring up the question in the next annual conference, and propose anti-secrecy as a test of membership. He was startled, and said, 'O, no, brother Cole! you want me either to split my head or split the Wesleyan church.' I told him, 'What of that? If your head is split for truth you will only die as a martyr; and if the Wesleyan church is split on account of truth it will never split heaven.' To this he replied a hearty Methodistic 'Amen.' "

A NEW DEPARTURE IN INDIA.

Good people in America will be glad to hear of any step, even the smallest, toward reaching India's millions. Here is an "effectual door" which the Lord has opened before us during the past year. We call it our

"COLPORTEUR-EVANGELISM."

What is it? (1) An experienced and devoted man selling books and tracts from station to station and from house to house; (2) preaching to persons and parties wherever possible, and (3) scattering tracts and papers everywhere.

What books? First of all those on Christian experience and work—that is, repentance, salvation, holiness and soul-saving. Then, such special works as are most needed.

What special methods? Hard work and self-denial. C. E. takes a large box of stock, ordering more as needed. A loaded "cartridge-box" of books at his side, 10 to 20 lbs. Sells for cash only. Never travels nor sells on Sundays.

What success already? The last six months our man has sold over Rs. 900. Considering that much of this is in small books, tracts, etc., and that much has been given away besides, it means a large circulation of the best literature. But remember that the selling of books is only a part of our Colporteur-Evangelist's work. His equally important mission is to preach the Gospel directly, and this he does in every station and to hundreds of souls every month.

What co-operation and support? C. E. acts with liberty, yet in close concert with headquarters. As the books belong to the *Watchman Repository*, careful accounts are kept and reports made. C. E. is self-supporting, *i. e*, he is to earn his living and railway fare through the good he does to the people.

What profits and prospects? "Much every way," except financially. The high rates of exchange, freights, etc., also donations, losses, printing, clerk-hire, etc., make it impracticable for our Repository to depend merely upon its sales. We expect wide-awake souls to see that this is as necessary a part of God's plan of evangelizing India as any other.

Pray for us and our work, and for more workers and means, that the word of the Lord may have free course and be glorified in India more than ever before.

THE MANAGER,
India Watchman, Bombay.

OUR WASHINGTON LETTER.

WASHINGTON, Feb. 10, 1888.

Representative Hayes, of Iowa, who was attacked by some of the prominent temperance women of Washington for his course in refusing to present to Congress a prohibition petition for the District of Columbia from the people of his State, holds firmly to the position he has taken. He reiterates his belief that it is officious and meddling for citizens of the different States to petition Congress for specific action in respect to the local affairs of this District. They tell him that the national capital and the District of Columbia belong to the nation, that they are only dealing with their own. Mr. Hayes, as an Iowa judge, it will be remembered, troubled his State with decisions against the prohibitory amendment which did not stand in the Supreme Court.

On Sabbath afternoon Sam. P. Small, the evangelist, talked on prohibition in the District to an overflowing congregation in the Congregational church in this city. He declared his intention to work for prohibition here as long as he had a dollar and life. He said the Congressman from Iowa had followed in the footsteps of Mr. French, of Kentucky, who denied the right of Congress in the past to receive petitions praying for emancipation in the District, but who was fought to a finish by John Quincy Adams and defeated.

The District of Columbia is on the highroad to municipal perfection and its attainment of that end is only a matter of time if Congress will only do half what it is asked to do in its behalf. The House committee having its interests in charge has just reported favorably a bill making it unlawful for any person in the cities of Washington and Georgetown to bet, gamble or make books and pools on the result of any trotting or running race of horses, or boat race or race of any kind, or on any election, or contest of any kind, and providing fine and imprisonment for any violation of the provisions of the act.

There is a probability also of the Capital being spared in the future from any more monstrosities in the name of art. The æsthetic Senator from Massachusetts, Mr. Hoar, presented a bill for the appointment of a national art commission, composed of fourteen members, whose duty it shall be to pass upon the artistic merit of pictures, statuary, monuments, etc., purchased or erected by the Government. When this much needed commission gets to work it is devoutly to be hoped that it will doom some of the bronze equestrian absurdities which disfigure the broad avenues of this beautiful city.

A gathering which filled the Bijou theatre a few evenings since was highly gratifying to the friends of the temperance cause in this city. The people had assembled to hear Bishops Keane of Richmond and Ireland of Texas discuss the temperance question. That the gathering was practically of one mind was shown at the close of the meeting, when, with the exception of about two dozen, every one pledged himself to abstain from liquor for one year. The speakers argued that the man who sells liquor is an active party to all the crime, misery and suffering produced by it. The evil needed to be handled with a force that would be used to put down a rebellion.

It is now thought there is little doubt that the Senate Committee to which the bill for prohibition in this District has been referred will make a favorable report on the same. Not that the majority of the Committee really favor prohibition, but it is being so earnestly agitated at this time that the majority deem it advisable to give the Senate an opportunity to act upon the question.

The penny postage scheme has just met with a rebuff from the Senate Committee on Post-offices. The Chairman—Senator Sawyer—stated that it was not thought prudent to attempt to reduce postage at present. The Post-office Department was still running behind, and it was thought better to wait until it was self-sustaining before any further reduction was attempted. Senator Hoar wanted to have put on record his belief that it was the duty of the Government and the interest of the people to have postage reduced to one cent. He believed the Department would rapidly become self-sustaining at that rate; but even if not the direct benefit in binding the country closer together would more than compensate for any deficit. Senator Beck, of Kentucky, who introduced the bill, said he could not understand how the Government could afford to carry bonnets and harness and merchandise all over the country for a cent an ounce and not be able to carry the people's information at the same rate.

THE HOME.

THE FOOL'S PRAYER.

The royal feast was done; the king
Sought some new sport to banish care,
And to his jester cried: "Sir Fool,
Kneel, now, and make for us a prayer!"

The jester doffed his cap and bells,
And stood the mocking court before;
They could not see the bitter smile
Behind the painted grin he wore.

He bowed his head and bent the knee
Upon the monarch's silken stool;
His pleading voice arose: "O Lord,
Be merciful to me, a fool!"

"No pity, Lord, could change the heart
From red with wrong to white as wool;
The rod must heal the sin; but, Lord,
Be merciful to me, a fool!

"'Tis not by guilt the onward sweep
Of truth and light, O Lord, we stay;
'Tis by our follies that so long
We hold the earth from heaven away.

"These clumsy feet, still in the mire,
Go crushing blossoms without end;
These hard, well-meaning hands we thrust
Among the heart-strings of a friend.

"The ill-timed truth we might have kept,
Who knows how sharp it pierced and stung?
The word we had not sense to say—
Who knows how grandly it had rung?

"Our faults no tenderness should ask,
The chastening stripes must cleanse them all;
But for our blunders—oh! in shame
Before the eyes of heaven we fall.

"Earth bears no balsam for mistakes;
Men crown the knave, and scourge the fool
That did his will; but thou, O Lord,
Be merciful to me, a fool!"

The room was hushed; in silence rose
The king, and sought his garden cool,
And walked apart, and murmured low,
"Be merciful to me, a fool?"

—*Edward R. Sill.*

HOW A YOUNG JEW FOUND CHRIST.

A very intelligent Jew in the city of Montreal, whose father was a wealthy banker in Germany, related his Christian experience in a fellowship meeting, the substance of which, in his broken English, was this:

"The Spirit of de Lord take hold of my heart in my fader's house in Germany. He makes me feel so bad, I could not eat my food or take my rest.

"My fader said to me, 'Why you no be happy? You mope round, just so miserable as can be. Plenty of money, why you no be happy?'

"I say, 'Fader, I find no place for my soul. De money won't buy a place for my soul. I lie down and die one day, and den what good de money to me, and where go my poor soul?'

"By-and-by I reads in a paper about one Dr. F., a Jewish Rabbi in Canada, dat find Messiah. I says to myself, 'I go to Canada to find dat Rabbi dat find Messiah.' When I come to Canada, I ask de first thing, 'Where is Dr. F.?' and dey tell me dat he live in de city of Hamilton. When I go to de city of Hamilton he not at home. I no find him for two weeks. Then one man show him me at a public meeting, and I look at him till de meeting was out, and as he come I say to him, 'You Dr. F?'

"'Yes.'

"'You Jewish Rabbi?'

"'Yes.'

"'You find Messiah?'

"'Yes."

"'Well, you give me two lessons, and I pay you.'

"Dr. F. say, 'Come to my house, and I give you many lessons, and not charge anything.'

"But I say, 'Oh, no, Dr. F.' And he talk to me and talk to me and talk to me, but I no find Messiah.

"Den I go to de Catholic church and talked to de priest to find Messiah. De priest he tell me about de baptism and de holy water, and I say, 'Go away wid you water, I wants to find a place for my soul.'

"Den I go back to Dr. F., and he say, "You Hebrew scholar? Now, take your Hebrew Bible and read what our ancient prophets say about Messiah. Take your pen and write down de exact description dey give of him, especially in the fifty-third chapter of Isaiah; and when you get de prophetic directions how to find Messiah, take your Greek Testament and search, and you will find, as face answers face in a mirror, so de New Testament answers to de Old, and dat everything de old prophets say about Messiah was fulfilled in the person of Jesus of Nazareth. When your judgment be convinced, den bow down on your knees and pray to God in the name of Jesus, and you find Messiah in your heart. He save you from all your sins.'

"So I followed de instructions dat Dr. F. he did give me, and my judgment he got convinced, and I bow on my knees and cry, 'O Got of Abraham, Isaac and Jacob, Got of my faders, I pray to dee in de name of dy dear, suffering Son Jesus Christ; I be convinced from dy holy books of de Old and New Testament dat he be Messiah which dow hast sent into de world to save sinners. Dow knows what a great sinner I am; but Jesus comes to save de chief of sinners. I trust my soul to him; I believe he can save me. O Got, have mercy on my poor soul, and save me from my sins for Jesus's sake. I believe all dow has say about Jesus, and I take him as my Saviour.'

"While I pray I feel more and more bad, and I tot my poor soul he must go to hell. Den I say, if Jesus Christ bore my sins in his own body and redeemed my soul with his own blood, my soul he no need to go to hell. Den I give my soul to Jesus, I believe in Jesus, and just so quick as lightning I finds Messiah. He save me from my sins; he fill my soul with unspeakable joy. My soul he find a home in Jesus. He abide in Jesus now for tree years, and I know him more and more, and love him wid all my heart."

He proceeded to tell of some remarkable answers to prayer he had experienced, and such was the artless simplicity of his story, and the light and unction of the Holy Spirit shining through his broken utterances, that between laughing and weeping for joy when he sat down there were few dry eyes in that large assemblage. He was at that time engaged as a colporteur and Bible reader to his people of different languages in Montreal.—*Selected.*

CHOKED CHRISTIANS.

In the parable of the sower our Lord points out one class of hearers whom he likens to soil overgrown with thorns. It evidently represents rich and naturally productive soil. The seed sown in it was well received and sprang up, but brought forth no fruit to perfection. This is Luke's account; Matthew and Mark say that such hearers become "unfruitful," whether altogether, or in the sense of imperfect and shriveled, we are not careful to inquire; we suppose unfruitful in the sense that salt is not good if it has lost its "savor," and a light is of no service if it is set "under a bushel" or turned into darkness by an outward life that obscures it. At any rate, we have a picture here of a certain type of Christian life that is very sad to contemplate.

The trouble seems to be that the soil was not well prepared before the seed was sown. It was not cleared of thorns. Let us look at some of these thorns and see what they are that choke the good seed. Men and women have essayed to enter upon a Christian life without clearing their lives and hearts of the thorns that are indigenous to the flesh. They forget that God has commanded "the wicked to forsake his way, and the unrighteous man his thoughts," before returning unto him.

Forsaking and clearing them out of life does not mean that we are to bring about a complete moral renovation of our lives before we may return to the Lord and obtain mercy; but that we are to look at these things frankly, and choose between them and God, and in mind, purpose, and affection, forsake them; recognize them as things foreign to the character and thought of a child of God, and renounce them. The alien who comes to this country and becomes an American citizen, leaves his country, and then, after he comes here, he renounces his allegiance to the land and potentate of his birth; the sinner who accepts Christ and God has first to renounce his allegiance to his old life and master and then forsake them. If this renunciation of sin is not heartily attended to, the taking on of the Christian profession is much as the oath of allegiance taken by the anarchist, who seeks to engraft upon his new citizenship all the odious doctrines and practices which he failed to leave behind him when he came to this country. Such will never become good Americans. The thorns and briers which they have not forsaken will forever spring up and choke all ideas of true liberty and good citizenship.

It is in this way that so many professors of religion become unfruitful. All the good impulses and holy purposes with which they started out, perhaps in all good sincerity, to serve God have been choked by the growth of the thorns which they failed to forsake. The thorns spring up and choke them. In some cases a life that is well cleared of these upon beginning the Christian life has been choked by the after incoming of the thorns. Mark tells us, in his version of this parable, that the cares of this world, and the deceitfulness of riches, and the lusts of other things *entering in*, choke the word, and it becometh unfruitful." It would seem, then, that there is a double danger of being choked by these thorns: a danger that lies in wait as we enter in—that is, a disposition to enter upon the Christian profession without deliberately forsaking all wicked ways; and a danger that threatens us—the peril of these things entering in our lives *after* we have entered into the kingdom.

It is a dreadful thing to be choked. Those who have, either by accident or design, suffered partial strangulation, tell us that it is one of the most dreadful experiences. It must, to the all-seeing eye of God, be a dreadful thing to behold so many of his children gasping for a breath of life, being choked by the evil weeds, thorns, and tares indigenous to the flesh or diligently planted there by the enemy of souls while they sleep.

Perhaps it will be well to suggest the things which do most choke these weedy professors. Our Lord gives a list of them: "The cares of this world," "the deceitfulness of riches," "the pleasures of this life," "and the lusts of other things." Look at this catalogued list of deadly thorns. "The cares of this world" have swallowed up many a thousand professors, who have forgotten that they were the children of God, and have given themselves to anxious care about what shall be eaten, and wherewithal shall the body be clothed; more who have "made haste to be rich," or have made riches their goal of life; while others have given themselves up to the pleasures of this life; and still others, who, in general, allow the lusts of the flesh and of the eye to dictate to them in all their earthly life. Let us be warned by these very suggestive pictures and teachings of our Lord, and look to our lives and see if there be any of these evil thorns "springing up" or "entering in," to mar and hinder the work of God and choke his good seed.—*Independent.*

LITTLE KATIE'S HOME.

It was snowing fast. Little Katie looked out of the window and rejoiced. There was only one pane of glass in the window through which Katie could see the snow: an old hat was crushed into one, a bundle of rags in another, and bits of paper were pasted over the cracks in the rest: still, the air crept in and made the room very cold. Why was Katie glad to see the snow? Oh! there would be plenty of work for her to do! The crossings would need to be cleaned, and she and her broom could earn many a penny. So Katie and her mother ate their scanty supper, thinking that the snow would bring them something better to-morrow. They did not light the lamp; it was so cold and cheerless in the little room; but, gathering together the few coverings they had, the mother and child hid away in the heap of straw that served as a bed, and sleep soon made them forget both the cold and hunger.

Yes, there was plenty of work for Katie, and a good many pennies were earned. Pity that some of the kind hearts passing over Katie's crossing could not have looked into Katie's dreary home: maybe the window-panes might have been mended and a good supper provided; but He who sees the sparrows saw little Katie, and sent her just what she most needed.

All day long Katie worked busily. How her eyes brightened when a five-cent piece came instead of a penny! One lady said she had no more pennies; "Would a little book do instead?" Katie took it; there were no pictures in it—just a little white book of verses. She read the title: "The Old, Old Story;" and then she put it in her pocket for the crossing must be swept. "It must be nice," thought Katie; "for the lady spoke so kindly, and said she was sure I would like it. 'The Old, Old Story.' I wonder what it is." And when nobody was passing, Katie took it out and glanced over its pages. "Oh, it's about 'Jesus and his love;' if I could see him I would ask him if he loves me. Why, here it says, 'The message is for *thee*'—that must be me; and here in the last verse it says, 'We shall see him soon—in our home above.'" Katie was leaning on her broom as she read, and did not notice that any one was passing until a voice startled her by asking, "Do you like the little book, my child?" It was the lady who had given it; she was on her homeward way—walking toward the Great Home all the while.

"I was wondering," said Katie, "if 'our home' means one for me, too. Mother and I would like to go there, for we haven't a very good home here. Do you think Jesus loves mother and me?"

"Yes, dear, I know he does. He has a place in his beautiful home for you both, and he will surely take you there, if you will let him."

"But I will, indeed I will!" And the child looked earnestly into the lady's face. "I wish you would tell me all about it; oh, there is some one at my crossing!" She was running away, but the lady held her fast until she learned Katie's name and where she lived.

It was growing late and there were many coming and going. Katie was kept so busy that she forgot about the little book—even about the "home," and all the new, glad thoughts. The lamps were lighted, and Katie's mother would be watching for her. A whole handful of pennies had been gathered! Katie put her hand into her pocket to feel them—the little book was there too. Back came the thoughts of "home" and "love." "I wonder where it is, and what it is like," thought Katie, as she turned away from the crossing, pretty tired from her day's work.

Down the avenue walked little Katie, peeping in at the windows where bright lights came through the open shutters. She stopped before a window that was low down—such a beautiful room she looked into! No old hat was crushed into the window; the glowing fire lighted up the rich carpet and furniture, making all look warm and comfortable. A group of children were gathered there, the father in their midst, with a golden head nestled closely to him, and little arms about his neck.

"Oh, how lovely!" sighed little Katie, from her watching-place outside. "I wish I had such a home! I wonder if the home my little book tells of is like this, and does Jesus love so? I would like to go to his home; perhaps mother and I could be as happy there as these little children are here. I'll go home and talk to mother about it;" and Katie ran on as fast as her tired feet would carry her.

They lighted the lamp to-night; they had a better supper, and they forgot the little draughts of air that came in through the broken window-panes. Katie's little book was read and re-read.

"The lady said it was all true, mother."

"Yes, my child, I know it is; why didn't we think more about this home before? I will read you about it, Katie, in the Bible;" and she brushed the dust from the long-neglected Bible, and they sat down and read together.

It was late when they hid away again in the straw bed; but they did not feel lonely to-night, for they kneeled down together—the mother and child—and told all to Jesus: asked him to take them, save them, keep them, teach them. The mean little room seemed like a home now, for he had come to abide with them.

Katie does not sweep the crossings now; she has found better work. The window-panes are whole and clean, and the room looks neat and cheery. Katie and her mother sing at their work:

"I'm but a stranger here,—
Heaven is my home!"

It does not make them sad now to look in at the windows of a beautiful home. They, too, have one, only they must wait a little while for it. The lady who gave the book is Katie's true friend; but they have found a still better Friend, "who will never leave them, nor forsake them;" One who "changes not;" they know that he is preparing a home for them, "that where he is they may be also."

Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them.—Eccl. 12: 1.—*N. Y. Observer.*

COST OF A LEAD PENCIL.

"What does it cost to make a lead pencil?" queried a reporter of the New York *Sun*. "First let me tell you how we make a pencil," said the manufacturer. "See this fine black powder? That's graphite. It cost twenty-five cents a pound. This white substance is German clay. It come across the ocean as ballast in sailing vessels, and all it costs us is freight. We mix this clay and this powder together and grind them in a mill, allowing a moisture to be added during the process, until the two are thoroughly assimilated and are reduced to a paste about the consistency of putty.

"This paste we press into these dies, each one of which is the size of a pencil lead, except in length. There are four leads in one of these. After they are pressed we cut them into the proper length, and bake them in an oven kept at very high heat. There we have the lead made. Its hardness is regulated by the greater or less amount of clay we mix with the graphite—the more clay we put in, the harder the lead.

"The cedar we use comes principally from the swamps of Florida, and is obtained entirely from the fallen trees that lie there. The wood is delivered to us in blocks sawed to pencil lengths, some thick to receive the lead, and others thin for the piece that is glued over the lead. The blocks are sawed for four pencils each. They are grooved by a saw, the groove being the place where the lead is to lie.

"The leads are kept in hot glue, and are placed in the grooves as the blocks are ready. When that is done, the thin block is glued fast to the thick one. When dry, the blocks are run through a machine that cuts the pencils apart. Then they are run through a machine that shapes and burnishes them and they are ready to be tied in bunches, boxed and put out.

"The different grades in value are made by finer manipulation of the graphite. Here is a pencil that is about the average quality used in every day business. It cost a little more than one-quarter of a cent to get it ready for market. We sell it to dealers at one hundred per cent profit, and the dealer makes much more than that. Of this grade an operator and the machinery will easily make 2500 a day."

TEMPERANCE.

ANOTHER MARTYR TO PROHIBITION.

NEW CANAAN, Conn., Jan. 27.—A most heinous rum murder was committed in this town Wednesday afternoon, adding another to the list of martyrs to the cause of enforcing prohibitory laws. The town has been under no-license for some years, and the law has had energetic friends, a Law and Order Society having been formed. Contraband liquors have been seized, and saloonists are now under bonds to appear before the Supreme Court.

One of the indicted saloonists is Jacob Scheele, a German, who was one of the greatest offenders and is also a most brutal and despicable ruffian. He came from New York, where he had trouble with the police and his saloon was broken up. He was also driven out of Norwalk. In consequence of a disgraceful row in Scheele's place last Sunday a warrant was issued for his arrest, and Constable Louis Drucker went on Wednesday afternoon to serve it.

Scheele met Drucker with a double-barreled shotgun. Drucker drew his revolver and kept him at bay, and then went for assistance. Returning with four others, he again attempted to arrest Scheele. The latter, thrusting the gun out of an upper window, took deliberate aim, fired, and Constable Drucker fell dead. Scheele then attempted suicide. He was found dangerously wounded, but it is thought now that he will recover.

The greatest excitement has prevailed since the tragedy, and but for the assassin's perilous condition he would surely have been lynched.

Constable Drucker was a most faithful officer, elected to his office three years ago. He discharged his duties so well that at the last election he was re-elected, being the only man on the Democratic ticket who won. He had the vote of the Christian and temperance element, and especially the Prohibitionists, who felt that although he was not himself a temperance man he could be relied on to do his duty.—*Correspondence N. Y. Voice.*

HOW EDWARDS COUNTY WAS SAVED.

It is said that forty years ago in Edwards county, Ill., an old Cumberland Presbyterian minister went into every school district in the county and taught the boys and girls temperance, and pledged them to total abstinence and for prohibition. Edwards county at that time was a great drinking place, and its case seemed almost a hopeless one. But this humble and faithful soul saw a work to be done, and he did it, though he was doubtless called crank and fanatic. Ten years went by, and those children he taught and pledged were grown up, and lo! behold, it was a temperance army that said to the saloon, "Go!" and go it had to. And for nearly thirty years that county has been rid of that abominable besom of destruction. Edwards county has been blessed; her taxes are light, her paupers are few. She has sent but one man to the penitentiary in twenty-five years, and he got liquor in another county that caused him to commit the crime. Dear friends, do you go to work with the children, if you can see no other work to do, and, as in Edwards county so in other counties, the children shall drive the saloon out. Drunkards we can seldom reform, but we can save the children and stop the making of drunkards out of them, and in a few years we shall find them our best soldiers in the warfare for temperance, for God and home and native land. So to work, to work, at once. Let no precious time be wasted.—*Sel.*

ANCIENT LICENSE LAWS.

Forasmuch as drunkenness is a vice to be abhorred of all nations, especially of those who hold out and profess ye Gospel of Jesus Christ, and seeing any strict law against ye sin will not prevail unless ye cause be taken away, it is therefore ordered by this court:

1. No person whatever shall——sell any wine under a quarter cask——but only to such taverners as are licensed by ye court to retail wine——

2. Yt no taverner be licensed to sell wine, but shall first pay a fine to ye treasury, and a yearly rent for his said license also.

3. Yt ye constables have power——to search any house suspected to sell wine contrary to ye order; also, any taverner or other person yt shall inform against any transgressor of ye order shall have half of ye fine for his encouragement.—*Massachusetts Bay Colony, 1646.*

The National Prohibition Committee have issued a call for the National Convention at Indianapolis, June 6, 1888. The call says: "All citizens who believe that the traffic in intoxicating drink is a disgrace and a national scourge, that it is destitute of wealth-producing power, robs labor, destroys capital, breeds lawlessness and fosters anarchy, seeks to, and already to an alarming extent does, dominate in municipal, State and national governments, that it threatens the safety of our homes and ought forever to be prohibited; who believe that to abolish the saloon will, in a great measure, abolish poverty, assist in solving the labor question, purify politics and add to the solidity of our institutions; who believe that this desirable reform needs for its consummation the respectable agency of a political party, clearly committed thereto as a matter of principle; who favor a general and progressive system of popular education; who would amend our election laws to secure greater purity of the ballot; who stand for a free ballot and a fair count for the white man North and the black man South; who favor the elevation of American laborers; who would foster our agricultural interests; who believe that the ballot in the hands of women will be the death knell to the liquor trade, in short all citizens who are agreed upon the wisdom and necessity of a separate political action in order to secure the overthrow of the rum power, are requested to unite in sending representatives to the convention."

Gov. St. John is turning things upside down in California. The Los Angeles *Times* has the following to say about his address there Jan. 8:

"The lecturer entered into the subject of the evening, picturing the vice, crime, poverty and unhappiness which follows in the wake of intemperance, with such vividness and coloring that his listeners could readily recall scenes met with in their everyday life. The speaker drew a picture of the boy's first glass to the last scene at the drunkard's death, and referred to the apathy of leading statesmen to this most important question of prohibition. He felt assured that the day is at hand when this question will be the all-important question of all right minded and Christian people. The women of the W. C. T. Unions are doing a noble work, and so great is the success that is attending their efforts that the time is not far distant when the brewers and saloon keepers will no longer have any weight in the political world.

"The lecturer was applauded often during the evening and the lecture was pronounced one of the most interesting ever listened to by the Los Angeles temperance people."

In retaliation for the hard fight being made by the temperance people of Leeds county, Ontario, eleven buildings have been burned at Irish Creek, the Methodist church and a tannery have been burned at Kemptville, and five constables have been stoned and assaulted. Dr. Ferguson, M. P., and three others, one of them a minister, were assailed and threatened with murder, and two deacons of a Baptist church have been warned to dismiss their minister or have their church burned. The temperance people are undismayed, however, and have had forty or fifty tavern keepers fined, have sent three offenders to the penitentiary, and have had the assailants of the constables fined $800.

King John of Abyssinia has such a horror of tobacco that he has issued a decree according to which any one of his subjects detected in the use of the weed shall be punished by having his lips or his nose cut off.—*Sandy Hill Herald.*

And our own Jim Blaine classes it among the necessaries of life, and favors removing the revenue tax imposed upon the weed. Verily, how great statesmen disagree on this subject of international importance.—*Saratoga Eagle.*

OUR NEW YORK LETTER.

SHALL THE POPE RULE THE NATIONS?

EDITOR CHRISTIAN CYNOSURE:—The *Nineteenth Century*, for Jan., 1888, has an article entitled "Leo thirteenth and the Civil Power." It is of value only as showing the alarming influence of the papacy to-day. The author, Herbert, Bishop of Salford, does not deceive us in pointing to the cat-like paw of the present pontiff. Beneath the white glove of peace is the red hand of tyranny. Here are some of his statements, "When Napoleon had incorporated Rome with his empire and had locked up Pius VII. within the walls of Savona, he declared in a memorable conversation with Prince Metternich, that it was his intention to establish the pontiff in an exalted position of dignity and independence. He then unfolded his plans. He would bring the Pope to Paris; he would give him a palace in the neighborhood of the capital with a zone of neutral territory; he would transfer from Rome, as in fact he did, the archives of the Holy Office and of Propaganda; he would surround the Pope with the sacred college of cardinals; would allow him to send forth, to receive envoys and ambassadors, and would guarantee to him a civil list of six millions of francs. He would treat him with sovereign honors. 'Placed near Paris,' he continued, 'the Pope will find himself more in the center of 'the Catholic world—nearer to Vienna, Lisbon and Madrid—than when he resided in Rome.'" Metternich saw that Napoleon, with the Pope under his thumb, would be master of Europe; and he replied: "My master will give the Pope twelve millions. Will you consent?" "The proposal which Napoleon failed to carry out has been accomplished under the King of Italy. The law of guarantees of 1871 has thrown into legal form the plan sketched in 1810." The Pope is "the religious head of 225,000,000, who form the larger part of the modern democracy." As a matter of fact, the civil powers of the world are for the most part in direct relations with the Holy See. All the great states of the continent accredit ambassadors or ministers to the Vatican. Fifteen different governments treat diplomatically with the Pope, and even distant China and Japan desire to establish relations with him. Not only Catholics, therefore, but Protestant, non-Christian and pagan countries believe it to be their interest to recognize and treat with a spiritual power which is one of the *de facto* phenomena of the world. Lord John Russell established relations with Pius the Ninth; Mr. Gladstone's government felt the need of renewing them. The present government is understood to recognize their importance. The papacy was never more influential. Bismarck said in 1872, "We are not going to Canossa," but he is there to-day. Premier Salisbury sends Morley and Ripon to invoke the aid of the Vatican in subduing belligerant Ireland. President Cleveland bids for the Catholic vote in America by sending "His Holiness" a jubilee present. We need a Luther to arouse the Lord's hosts against the incoming foe.

Friday evening I heard Rev. T. De Witt Talmage, D. D., lecture in his tabernacle. He is a wonderful man. Five thousand people crowd in there to hear him every Sabbath. He has been there almost twenty years. There were 500 out this evening. The moment he opens his mouth you feel the power of his wonderful magnetism. He said: "The congress of scientists at Washington settled the meridian so that we have the same o'clock the world over. Pekin, St. Petersburg and London are nearer to us to-day than Poughkeepsie fifty years ago. The German and French languages are competing for Europe. One of them will eventually swallow up the other. Then that language will compete with the English for the world. The English will gain the day. Christ's kingdom will be set up in America. When Columbus and his 120 men left Spain in their three ships, they first took the sacrament. When they landed they knelt down and dedicated the new world to God. The Huguenots in Carolina, the Hollanders in New York, and the Puritans in New England did the same. This land has been dedicated to God. Let Christ's kingdom be established here, and all the world will follow the example. This world began with a theocracy, personal relation to God. Why not end in a Christocracy, personal relation to Christ.

Sabbath evening I preached in the Summerfield M. E. church, Greene and Washington avenues, Rev. W. L. Phillips, pastor. This is a congregation of 550 members. They have a fine building. Last fall they spent $5,000 in repairing it. Some of the prominent city officials worship here. National Reform called out many expressions of approval.

J. M. FOSTER.

RELIGIOUS NEWS.

—Frank W. Smith, the evangelist whose enthusiastic speeches were a feature of the Elgin Sabbath convention last fall, is to aid in revival services in Crystal Lake and Algonquin, Ill., beginning Wednesday of this week.

—Mr. Henry, a carriage dealer of Chicago, has been one of the leaders in the great revivals at Geneva and Batavia, Ill. Of the latter a local paper says: "The revival meetings have been most phenomenal, and the interest and feeling are unabated. Batavia has not experienced such an awakening in many years, if indeed at all. There have been upwards of one hundred conversions, and many have been reclaimed to ways of righteousness. It has become almost useless for merchants to keep their stores open after 7 o'clock in the evening, as the streets are deserted and the meetings are crowded."

—Messrs. Moody and Sankey closed their work in Louisville, Ky., on the Sabbath with meetings in the afternoon and night. Long before the hours announced for the beginning of the services the immense auditorium of the tabernacle was crowded, and thousands were turned away, unable to gain admission. A collection was taken up for the benefit of the mission in the city conducted by Steve Holcombe, the reformed gambler, and between $3,000 and $4,000 raised. Mr. Moody, in speaking of his labors, said: "I am much pleased with the results, and consider that the services have been blessed in a full degree."

—Rev. C. E. Hansen, pastor of the Swedish Lutheran Emanuel church, Rockford, Ill., has resigned his position here and will go to Denver, Col. His place has been filled by Rev. C. Roos, of Pueblo, Col.

—Rev. P. Moerdyk of Grand Rapids, Mich., has lately been instrumental in forming a ministerial union among the Holland Reformed churches of Western Michigan. Revs. Moerdyk and Lepeltak, who are well remembered for their opposition to the lodge in the General Synod of the church some years ago, are prominent members of the body.

—Pastor D. Simon of the Lutheran church at Prospect, Ohio, has been offered the position as principal of a seminary at Hickory, N. C., and while willing to accept the call his congregation refused to permit the change.

—The Baptist and Congregational churches at Kewanee, Ill., have been having gracious revival seasons. In the latter forty-three were recently received by vote into the church, thirty-three on confession. This makes 145 which have been received during three years, 116 of them on confession. The membership is now 306.

—Rev. Dr. W. H. French of Cincinnati assisted lately in dedicating a new United Presbyterian church in Delhi, Ohio.

—Rev. Dr. J. B. Lee, of Bovina, N.Y., attended a meeting of the New York State Prohibition committee at Utica where he offered and advocated two resolutions, the first expressing determined opposition to every effort of the rum traffic to deprive us of any part of the Sabbath; the second deprecating the holding of any strictly political meetings on the Lord's day. Both were adopted.

—Dr. Lewis Davis of Dayton spent several days recently at Westerville, Ohio, and assisted in the services by which the day of prayer for colleges was observed in Otterbein University. He delivered also the monthly lecture in the college chapel.

—Cheering intelligence comes to us just as we go to press, says the last *Free Methodist*, from brother Shemeld at Estcourt (South Africa). In a letter to brother Eby dated December 19, he writes that he intended shortly to baptize five native converts who had never been in a meeting until the mission was established at Estcourt. He also tells of a whole congregation of natives arising to say that they "trusted in Jesus."

—There seems to be a well founded hope for an early union of the Reformed church in America and the Reformed church in the United States, formerly known as "Dutch" and "German" Reformed. A meeting of the committees of conference appointed by the two Synods of the churches, was recently held in New York. While its proceedings were only initiatory, the fraternal and earnest spirit by which they were characterized, affords reason to hope that a union of the churches represented in the conference will be effected at an early day on a basis cordially accepted by both. At this meeting arrangements were made for a public convention to be held in Philadelphia some time in March next, at which carefully considered papers upon the subject of the proposed union will be read by prominent and influential men of both churches, and an opportunity will be offered for a full discussion of the various phases of the subject.

—The Kentucky Legislature has empowered the deacons of the Methodist church to elect ushers upon whom shall be conferred full police authority to maintain order during the services.

—Rev. Mr. Raber is holding a series of very successful evangelical meetings at Rochester, Ind. He is being assisted by Ed Steiner, a prominent Hebrew, who some time ago renounced Judaism and embraced the Christian faith.

—The centenary of the first General Assembly of the Presbyterians of the United States will be celebrated next May. Presbyterians throughout the country are much interested, and are making great efforts to mark the event by raising $1,000,000 to add to the fund for the benefit of superannuated ministers, and the needy windows and children of deceased ministers belonging to that society.

—While women are wanted in almost every mission field, there seems to be a peculiarly urgent call for them in Southern Europe, particularly in Italy. Evangelical schools of higher female education are wanted to satisfy the awakening desire of the nobler born Italian young women, who are beginning to recognize what such institutions have done for their sex in England and America. It is a hopeful sign that dissatisfaction with the convent system of education is growing, and an institution planted there now with the aim and spirit of Mt. Holyoke or Wellesley would be a powerful factor in the regeneration of these papal lands.

—The Japanese women of Osaka have formed a "Ladies' Christian Association," and at a recent meeting in the Y. M. C. A. hall in that place, an audience composed of ladies only is said to have numbered over 1,000.

—An association has been incorporated in St. Louis, consisting of a number of Lutheran gentlemen of that city, who propose to establish a school conducted after the German gymnasiums, and to bs called "Walther College," in honor of the late Dr. Walther whose portrait and history appeared in these columns last November.

LITERATURE.

In the death of Prof. Asa Gray of Harvard University, not America alone, but the world loses one of its great scientists. Few men have contributed more to his special department, that of botany, than he. His researches and writings cover nearly the whole field, and his text books make his name familiar to every student. For forty years he has been preparing a descriptive work upon the plants of North America, which, though scarcely more than half completed, is a monument to his industry and scientific attainments. To him, more than to any other student and investigator, is due the establishment and acceptance of the natural system in botanical science. Along with most botanists Prof. Gray early accepted the Darwinian hypothesis, yet ever held it in a form consistent with belief not only in a personal God, but in the creeds of the Christian church. Not least among his just titles to fame is the work he did in thus reconciling what so many, both among scientists and Christians, represent as necessarily antagonistic. For forty-five years Prof. Gray was a member of the First Congregational church of Cambridge, and his pastor bears testimony how reverently and faithfully he bore his part in its worship and its work. It is a high tribute to a life of nearly four score when it can be said by his pastor of many years, as is the case of this learned scientist, that "Certain as he is to live in his works, even more than for that which he has done, will he be remembered and revered for what he was."—*Intelligencer.*

Vick's Magazine for February is full of advice about Geraneums, Chrysanthemums, Orchids, and house plants and their culture in general; and students will read with pleasure the second part of "Botanizing on the Great Kanawha."

"*Woman*" very appropriately devotes much space to the Young Women's Christian Association of New York, whose work of education, improvement and charity is carried on from their beautiful building at No. 7 East Fifteenth street. The various departments are stored with useful and valuable hints for women workers of all ranks and classes.

The March *Century* will contain the story of "Colonel Rose's Tunnel at Libby Prison," told by one of the one hundred and nine Union officers who escaped on the night of February 9, 1864. The successful construction of this tunnel, dug from a dark corner of the cellar of the prison, through fifty feet of solid earth,—the only tools being two broken chisels and a wooden spittoon in which to carry out the dirt—was one of the most remarkable incidents of the war. Colonel Rose, to whose indomitable will and perseverance the success of the scheme was due, is now a captain in the 16th United States Infantry, and of the fourteen men who assisted him in digging the tunnel, eleven are still living. The narrative in the March *Century*, which is illustrated, forms one of the untechnical papers supplementing the

War Series, and it is said to be one of the most romantic records that the *Century* has ever printed.

The *English Illustrated Magazine* for February is somewhat domestic in character. Harrison Weir's description of fowls is rather English than American, but is entertaining and instructive; so also is "The Weasel and his Family." "Coaching Days and Coaching Ways" is continued with its fulness of illustration of old English sights, and sketches of old incident and history. Prof. Minto's story of the Peasant's Rebellion in the time of Richard II. and of Wickliffe loses none of its interest. It gives some instructive lessons to the student of social and political economy.

Dr. Pierson's sketch of Prof. P.P. Bliss, who went down with his devoted wife at at Ashtabula in 1876, is an attractive feature of *Words and Weapons* for February, from whence we are borrowing Sabbath-school lesson notes during Miss Flagg's confinement. It is a truthful, pathetic narrative with an excellent estimation of the great singer's powers. Dr. Pentecost's contributions to this number are good for every Christian's home reading.

The revival of the Romish discussion by President Cleveland's ill-advised present to the Pope, finds an able advocate in Father O'Connor's magazine, the *Converted Catholic*. The latest phases of the discussion are considered in an original way. If all pastors would read this magazine they would find abundant material for frequent and profitable instruction of their people.

In Harris's New Seed Catalogue for 1888 there is a valuable article on the subject of Fertilizers for the Garden from the pen of Joseph Harris. There is no more reliable authority. The catalogue is free to all who send their address on a postal card to Joseph Harris Seed Co., Moreton Farm, Rochester, N. Y.

The *Swiss Cross* tells its youthful readers something about the productions of Gautemala with illustrations of its singular vegetation. Major J. Wesley Powell's address in memory of the late Prof. Spencer F. Baird has also a place.

Gregory's Seed Catalogue for '88, Marblehead, Mass., maintains the reputation of this celebrated seedsman. But few men in this business have originated so many valuable varieties of vegetables as J. J. H. Gregory.

LODGE NOTES.

The Royal Adelphia, a society which has Detroit for its birthplace, has extended almost over the entire country. Conclaves are now being organized in Ohio.

The annual meetings of the Iowa Departments Grand Army of the Republic, Sons of Veterans, and Woman's Relief Corps will be held at Cedar Rapids April 11 and 12.

The annual reception by the Greek letter fraternities of the State University at Madison, Wis, was held Friday evening, and was an exceedingly swell affair, say the dispatches, participated in by about seventy couple. One reason for supplanting Dr. John Bascom, who so ably presided over the University, was his dislike of the lodge.

The Mystic circle is the name of a society organized in various portions of Detroit about two years ago. It has gone out of existence in the place of its nativity, but finds people in other places ready to be duped. Its local bodies are called "rulings," and "the Supreme Ruling," which in the language of ordinary people would be a term to be used with reverence, is only a kind of grand lodge.

Thebutt welders, lap-welders, socket-makers, and helpers employed at the Continental, Pennsylvania, Pittsburg, and National Tube Works at Pittsburg, to the number of 1,000 have made application to the Amalgamated Association of Iron and Steel Workers for a charter. At present they are connected with the Knights of Labor. They have decided to leave that organization and form a lodge of the Amalgamated Association.

At a meeting on Sunday of last week in New York of the Central Labor Union, the Maltsters' Union complained that the brewery firm of F. and M. Scharefer are using Milwaukee non-union malt. It was reported that the firm would give up the use of the objectionable malt if all the other brewers in the city do so. The matter was referred to the arbitration committee. There was received from the National Union of Brewery Employes a list of all the places where Milwaukee beer is sold in New York, Brooklyn and Jersey City. Copies were sent to all labor organizations in these cities with a request not to patronize those places. This looks hopeful to see the lodge boycotting the saloon. There are some good friends to whom we commend the item. But after all it is only Satan casting out Satan.

The *Southern Guide* of Hearne, Texas, seems to be one of the blind leaders of whom the Lord warns us if we follow we shall be ditched. In a late number it has this commendation of a lodge missionary, who, though a preacher of the Gospel of Christ, now appears as an emissary of the devil: "Rev. J. Harvey Jones, S. G. W. C. Templa of the Grand United order of Good Templars of the world, contemplates at the coming meeting of the Colored Men's State Convention, producing matter for the organization of an order among colored people that will concentrate our people in a good cause. As far as we can learn from Elder Jones the order is to include three important features: 1. Temperance. 2. Insurance. 3. Labor. The order will answer a great demand on part of our people in America."

SUBSCRIPTION LETTERS.

The following have made remittances of money to the *Cynosure* from Feb. 6 to 11 inclusive.

A Cunningham, W E Killips, R Hodgman, Mrs E Brooks, D J Masson, F Fletcher, J Killough, J C Young, C McIlroy, J Berry, H N Crosby, J Ackart, T H George, J Walters, D S Coyner, C C Martin, Rev J Excell, S Strother, J H Wilcox, W Ralston, G B Hench, A H Caldwell, H N Waldo, J C Cole, C Lander, C C Hayden, E A Washburn, P Gates, B Doolittle, S McMurdy, A Ramsay, Miss A Richey, Miss A Coe, J J Moore, J S Hubbs, A C Badgley, J Swichard, A C Bundy, I F Thurber, O Hoffer, P D McNab, S Higginson, S Bingham, R W Kirkwood, A J McFarland, Peter Guthrie, A Oliver, Jr, H T Ferguson, W A McCray, M Patterson, A G Shafer, Mrs M A Waterman, Rev H G Leeper, T C Kirkwood, W Duncan, A Muzzy, J W Baldridge, J Hodson, Mrs M Thomas, S H Evans, Rev R C Wylie, S Waite, Mrs U P Merrell, L Wood, T Hartley, T Hodge, I Jackson, J Schouten, Mrs J A Coleman.

MARKET REPORTS.

CHICAGO.

Wheat—No. 2	76		78
No. 3	66		67
Winter No 2	80¼	@	81
Corn—No. 2	48	@	48⅛
Oats—No. 2	31		34
Rye—No. 2			61
Bran per ton			15 50
Hay—Timothy	9 50	@	13 50
Butter, medium to best	13	@	29
Cheese	05	@	15
Beans	1 25	@	2 40
Eggs	19	@	21
Seeds—Timothy			2 10
Flax	1 38		1 45
Broom corn	02½	@	07
Potatoes per bus	60	@	90
Hides—Green to dry flint	05½	@	13
Lumber—Common	11 00	@	18 00
Wool	13	@	36
Cattle—Choice to extra	4 65	@	5 65
Common to good			2 80
Hogs	4 40	@	5 80
Sheep	3 00	@	5 15

NEW YORK.

Flour	3 20	@	5 60
Wheat—Winter	89⅛	@	92¾
Spring			89⅛
Corn	58⅛	@	61
Oats	39	@	48
Eggs	23	@	26
Butter	15	@	34
Wool	09		34

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Hogs	3 00	@	5 45
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HOME AND HEALTH.

USEFUL HINTS.

Rubbing with celery is said to remove the smell of onions from the hand.

Highly-polished brass may be kept absolutely bright and free from tarnish by thinly coating the articles with a varnish of bleached shellac and alcohol.

If a bedstead creaks at each movement of the sleeper, remove the slats and wrap the ends of each in old newspapers. This will prove a complete silencer.

Never wash a jelly bag with soap, or a strainer cloth, a pudding bag or dumpling nets. The next thing that is put into or passed through these things will surely taste of the flavoring of alkali.

To tell cake in the oven, draw it gently forward and put the ear close to the loaf; if it is not done there will be a little sputtering sound; when it is thoroughly baked there will be no sound.

To brighten a Brussels, or any carpet that is faded, sponge in a mixture of one part ox-gall to two parts water. This is excellent. A lady recently bought a much-faded carpet (Brussels) at a second-hand store, and restored it to almost its original beauty in this way.

To remove "red mites" from canaries hang a piece of new white flannel in the cage at night, next the perch, so that it shades the bird from the light. In the morning you will find a few mites on the flannel; wash, or put in a new piece the following night, and continue doing so until they are all removed. It is also well to scald the cage. The perches should be of red cedar wood.

BREAD-MAKING.

Bread is the "staff of life." It has been called the "sovereign of the kitchen;" it is the most important article of food, in the eyes of a good housekeeper, for not a single meal is complete without it, and we are pretty sure, if we see good, home-made bread on the table, to find all the other food well cooked. With good judgment and proper manipulation, five large loaves of superfine bread can be made of seven pounds of flour and a two cent cake of compressed yeast. They will be sweet, light, substantial and nourishing, and will be highly satisfactory to the palate as well. The time to make it will be considered of little value, when once home-made bread has been substituted for the baker's loaf. It is very easy to make bread after the following directions. If strictly followed there is no "luck" about it, it is sure to be good. Put one-third of a cake of compressed yeast to soak in a cup of warm water for an hour or more. Into a warm pan or bowl sift two heaping quarts of flour, one large spoonful of sugar and the same of salt. Now into one pint of warm water put one spoonful of lard and allow it to melt. The lard makes the bread tender, and the sugar takes the raw flavor from the flour. Stir this pint of water into the flour, and also stir in the yeast, softened and dissolved in the cup of water. This is all the liquid required for two loaves; but do not stir it into all the flour, but into a portion only, in the middle of the pan. This is "setting the sponge." Allow three hours at least for it to rise, keeping it warm and well covered. Then mix all the flour into the sponge, put in the hands and work and knead it for thirty minutes, into a large, round mass, smooth and puffy. Add no more flour, except to keep the hands from sticking. Cover well and keep in a warm place over night. In the morning divide into two equal parts; make them shapely, but handle now as little and lightly as possible. Bake in buttered tins, five by ten inches in size, and square cornered, as then the slices can be uniform, whereas in round tins they cannot be. Set the two loaves in a warm place to rise: an hour ought to double their size. When they are ready, after scoring twice each way across the top, for a moderate oven, where they should have a steady fire and remain one hour. The scoring prevents the sides from cracking and improves the shape of the loaves. When done, remove from the tins, stand the loaves on one side and cover with a cloth till cold. If the crust has baked too hard or too brown, wring a napkin out of cold water and lay upon it and cover closely. This sufficiently softens the crust. A tin box is best for keeping bread. Stale slices make better toast than fresh bread. There are many ways of using stale bread, so there is no need of wasting any.

Potato bread is much thought of by some, and it certainly has the merit of keeping moist longer than other kinds; but bread as good as it should be is soon eaten. In order to make it the potatoes should be boiled, well done, peeled, mashed exceedingly fine, stirred into the water for the bread, strained into the flour, and then the dissolved yeast added; then proceed as with the plain bread.

Water makes better bread than milk, and milk adds uselessly to the cost.

Plain people, those who depend upon their food for health and strength for their daily labor, and women who have the care of providing the table, as well as spending the money therefor, will find that by making their own bread, besides having a more nutritious, wholesome article than can be bought, they have scored a strong point in economy, also. This is but one of the many ways of saving money, or rather, living well on a little. One would not believe how good a table can be set with a few dollars, by judicious investment of them Even pies and puddings, "fit to set before the king," do not really cost as much as might be supposed when all the items are counted up. More than the material, the way it is put together tells, and the wife who really has the interests of husband and home at heart, will spare no pains to buy the most and best for her money, and having made her purchases, in learning how to make the best possible use of them.—*Katherine Armstrong, in Independent.*

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FARM NOTES.

THRIFTY SWEDISH FARMERS.

At Stanton, Iowa, there is a co-operative store run by a branch of the Farmers' Alliance of Scott township. The business has a manager, a book-keeper, and five clerks, and is playing havoc with the trade of the old merchants of the village. The store was started last May, the enterprise of a society incorporated last winter as the Montgomery Farmers' Industrial Association. A report was made at the annual meeting of the association, which shows that the sales of the store have been large and mainly for cash. By frequent turning of the capital invested, a profit of fifty per cent on the capital stock is reported for the eight months the store has been running. Elated with their success, the Farmers' Association will add agricultural implements to the business, and are talking also of starting a bank. Scott township has a considerable population of Swedes, and nearly all the members of the association are of that nationality.

A WORD ABOUT THE CHILDREN'S GARDEN.—Let the children have a piece of the cleanest and most easily worked and dryest and earliest land in the whole garden. Let it be well worked and got ready for them. Land that has been thoroughly manured a year or two previous is best. Do not manure it this year, but make it rich by sowing broadcast, early in the spring, four or five pounds each of superphosphate and nitrate of soda to the square rod. Such a soil will be free from weeds and much pleasanter for the children to dig and hoe and rake, than a soil filled with ordinary manure, and will produce a much more luxuriant growth.

Show the children how to prepare the land and plant the seeds. Last spring we happened into a celebrated lawyer's garden, and found the nurse and the children sowing flower seeds in a border on the side of the walk. A large quantity of fresh manure had been spaded in and the surface was rough. The nurse girl was raking the lumps of manure onto the grass and trying to make it smooth and level. She made the border hollow in the center with the sides as high as the grass and the stone coping. The children were making holes four or five inches deep and dropping the seeds into them. We told the nurse that those seeds came from us, and asked her to let us have the rake and we would show her how to plant them. We ran the rake along the edge of the grass and pulled the soil toward the center, and broke the lumps and left the surface rounding and smooth, and then made a few shallow circles and showed the children how to sow the seed and cover them with a thin layer of soil. It did not look quite so much like the work of a vigorous hen, but we could not help thinking that it was too bad to ask children and a nurse girl to do work which taxed the skill of an old gardener. *The Joseph Harris Catalogue.*

EASE AND BENEFIT OF DEHORNING — A Vermont correspondent of the *Mirror and Farmer* relates that on the 25th of April last he dehorned his bull, two vicious cows, the terror of the herd, three yearlings and four calves. They showed signs of very little pain, and when let loose went directly to eating and chewing their cuds. The cows were fresh in milk and did not shrink in the quantity at all, as he could see, but their spirits were broken and they were quiet and inoffensive. The bull had the conceit all taken out of him; he is no longer a man-killer, and is driven by the cows not yet dehorned, but which will be before winter opens. This seems strong testimony in favor of dehorning.

WARMING POULTRY FOOD —Experienced poultry breeders appreciate the importance of warming the food given to the poultry during the cold weather, but many farmers as well as novices do not seem to, as they do not practice it. Our method is to warm all the food, whether mixed or cracked or fed whole. In feeding whole corn warm it thoroughly in the oven, nearly parching it, and then let it cool off sufficiently to admit of the fowls eating it without discomfort. The cooked food which is fed from time to time should be given warm, and when necessary, warmed over from time to time. It is surprising what a difference warm food will make in the supply of eggs during the continuance of cold weather, and especially so if the fowls are well sheltered and properly cared for otherwise.

FOWLS IN COLD WEATHER.—According to good practical authority, when the cold weather begins the capacity of the hens for finding a portion of their food will be lessened; hence, they must be supplied by the poultryman. Not only will ground oyster shells and gravel be necessary, but green food and water. Green food is easily obtained by using finely chopped clover, which should be steeped in boiling water and fed early in the morning.

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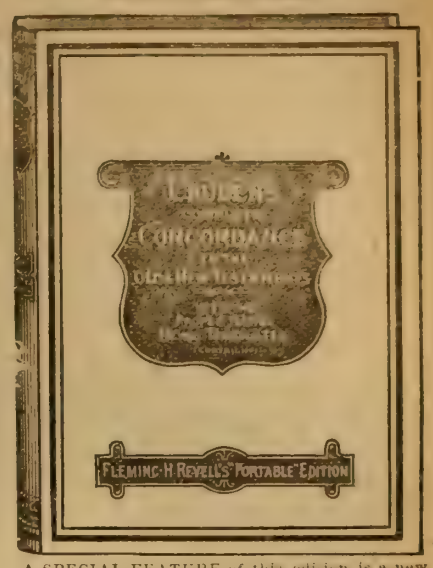

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NEWS OF THE WEEK.

CHICAGO.

The papers report a pitiful case of sickness and destitution in the outskirts of the city. A carpenter long sick and unable to support a family of eight was found with them in a starving condition last week. Relief was immediately furnished the unfortunate but worthy family, but not from the secret "charitable orders."

Work on a new water tunnel for the supply of the city was begun Dec. 15th. A shaft was sunk 75 feet when quicksand flowed in and half filled it. At the depth of 90 feet three tunnels will start: one to go out four miles under the lake, and two others to pumping works, one to the south and one west under the river, each a mile long.

The festival of the Music Teachers' National Association, to be given next July at the Exposition Building under the direction of Theodore Thomas, is awakening considerable interest. Rehearsals will begin on Monday evening, March 19.

The Cooke Brewery Company has nearly completed their machinery for utilizing the flow of natural gas. No doubt is entertained as to the continuity of the flow, and the gas will soon be applied for practical purposes.

The murder of A. J. Snell, a well known and very wealthy real estate owner on the West Side last week, gave a shock to the city. Two burglars broke into his house, robbed the safe in the basement, and were ransacking the parlors when discovered by Mr. Snell. They shot him dead and escaped. There is abundant condemnation of the police management which has changed hands from corrupt Democratic politicians to Republican, nearly as bad.

COUNTRY.

Dakota's lowest temperature in five years was reached yesterday—56 degrees below zero at Pembina.

The packing-house of Dupont's powder works, near Wilkesbarre, Pa., exploded with a terrific shock this forenoon, demolishing the building and killing four men.

Mrs. Sarah J. Robinson, charged with having caused the death of several members of her family with poison, who has been on trial in Boston, was to-day declared "guilty of murder in the first degree."

Four frame dwellings at Kutztown, Pa., were totally destroyed by fire Thursday morning, and John Hopp and his daughter, aged fifteen years, and a son aged nine years, were burned to death. The houses were occupied by four families and several were severely burned. All of them suffered intensely from the extreme cold while seeking shelter. It is thought that the fire was caused by Hopp, who was intoxicated.

An explosion in the Dupont Powder Works at Wapwallopin, Pa., Friday forenoon, blew four men to pieces and wounded forty others, a dozen of whom are not expected to recover. Nearly every building in the place was wrecked, and for miles around the effect of the detonation was felt. Chimneys fell from houses at Nanticoke and Wanamic, and children ran shrieking from the school buildings. Almost every window in Shickshenny was smashed, and citizens were thrown to the ground by the shock.

Concerning the loss of life in the recent storm, Railroad Commissioner N. T. Smith of Dakota says: "As far as learned the following is an authentic summary of the loss of life in the recent storm: Beadle county, 9; Bonhomme, 19; Codington, 3; Jerauld, 6; Clark, 2; Edmunds, 6; Brown, 5; Haud, 7; Kingsbury, 3; Lincoln, 29; Spink, 4; Turner, 18; Yankton, 3; total, 114."

Two men were digging up some dynamite, which had been buried to protect it until wanted to use in a gas well near Bellevue, Ohio, Friday, when one of them struck the explosive material with his pick. The explosion instantly killed the two men, and caused such a shock as to suggest an earthquake at Tiffin, Sandusky, Put-in-Bay, and other points in that locality.

The explosion of the boiler of a traction engine in the woods in Liberty township, near Wabash, Ind., Friday afternoon, caused the death of three men, all frightfully mutilated by flying iron.

FOREIGN.

The peace with which Bismarck's speech of last week invested the European situation, says the *Inter Ocean*, has passed away; it is now believed that there was really nothing pacific in it beyond leaving the Czar the alternative of peace or war. If the Berlin official press were not bridled, its opinion on the situation would be found to concur in Russia's convictions that war is inevitable The sincerity of the Czar's desire for peace is not doubted, but it is known that influences surround him and he is unable to withstand the pressure in the direction of war. The ostentatious efforts of the Berlin and Vienna governments at reconciliation are taken at their face value. Military activity continues in full swing on every side. The most significant feature on the German side is the extension of the strategic railways on the eastern frontier.

Bismarck's triumph on the military bill resulted in weakening the opposition spirit, and adding to the cohesion of the government groups on other questions. The only check the government has sustained has been on the anti-socialist bill. Socialists throughout the country are, in consequence, celebrating the event. At Stettin, Grabout, and Altdam a minor state of siege prevails under the socialist laws. An attempt was made to assassinate Police Commissary Hempel at Walsteim. Several arrests have been made in connection with the shooting. One ball pierced the Commissary in the right knee.

Within his own circle the Czar eulogizes Bismarck's speech. Official opinion holds that the Chancellor's words and diplomacy are irreconcilable. In the eyes of the Czar's advisers the Austro-Hungarian league of peace continues to be an offensive allegiance against Russia. A counter-alliance to this league is urged.

An avalanche which occurred on the line of the Arlberg railway buried the Laugen Station and a mail train. Two thousand men are at work attempting to rescue the imprisoned persons. Two large avalanches have blocked a tunnel on the line, and it will probably be a week before it is again opened, despite the efforts of a large number of the troops and workmen who are engaged in removing the snow.

The German Crown Prince, who had a surgical operation performed on his throat Thursday, was reported to be "uneasy and feverish" the next day, but better Saturday.

The government police in London are making arrests in that city of Irish Nationalist members of Parliament, accused of violating the law against the home-rule agitation.

SPIKE THEIR GUNS.

A few dollars expended in purchasing tracts and scattering them about through the community will perhaps do more to spike the guns of noisy secretists than anything else that could be suggested. Men have heard the lodges praised so often and so boldly, that they have come to believe that they are what they profess to be. It is high time that the war is carried into Africa itself. This is the work which the N. C. A. has in view, and would be glad to push forward in every quarter of the land. Who will help to do it?

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Judge Noonan of St. Louis has given a decision which will be music to the ears of the numerous secret society treasurers who are expecting to decamp with the funds of their lodges. The Iron Hall is a secret insurance order with headquarters in Indianapolis. Suit was brought in St. Louis to determine whether it should be subject to the insurance laws which govern the open organizations in the same business. Judge Noonan decides the lodge not subject to law—in fact, so far as their principal business is concerned they are lawless bodies. The secret organizations claim a great victory. Their joy only betrays their evil nature. None but blacklegs and thieves should be plessed with such a condition so long as laws are just and wise.

An encouraging evidence that the intelligent people of the country are awake to the menace of statehood for Mormondom is seen in the very able discussions of the system in the public press. Ten or twelve years ago the objection of polygamy was paramount. We are coming to know that that feature of the Mormon system is not the fundamental difficulty, but the domination of a priesthood over a degraded and bigoted people sworn to obedience or death by the lodge oaths of the Endowment House. A paper in the *Congregationalist* of Boston, by Rev. M. W. Montgomery, of Minneapolis, is one of the notable contributions to this discussion. So are also Rev. R. G. McNiece's paper in *Our Day* for January, and two articles in the *Interior* of February 2, on "Statehood for Utah," and "Mormonism as an Ecclesiastical Power."

The press reports that anarchists are renewing their organization and effort in this city. Some three weeks ago a group met in the back room of a saloon on Clybourne avenue on the North Side, which will hold secret meetings regularly. On a Sabbath still later, another group was formed in a saloon in the southwest part of the city. Another group was formed the same day which will hold open meetings for public discussion and meet in secret to transact their business. All these groups have united in putting forth a circular which begins: "The blood of our innocent brothers slain in Chicago crieth from the ground," and closes with an appeal to "Be ready when the trumpet-call of the revolution sounds the signal." It is also reported that one of the most prominent of European anarchists, an Englishman whose real name is secret, is coming to Chicago to take editorial charge of August Spies' paper, the *Arbiter Zeitung*, which was the headquarters of conspiracy before the 4th of May massacre. He proposes to make the sheet the organ of the most advanced revolutionary ideas, and will keep out of a quarrel with the police as long as he can. All good citizens will hope this may not be long. These men will find that Mayor Harrison is no longer ruler in Chicago, and we hope the city may never know his like again.

Daniel E. Sickles, whose name first became a household word because of a bloody tragedy in Washington, and afterward through his valor and skill as a Union General, is now an old man. His judgment has been matured by wide observation, and the fervor of his political zeal tempered by experience. He was first a Democrat, after the war a Republican, and in 1884 he voted for Cleveland. A few days ago he is said to have made the following statement: "The war of the rebellion was really a whisky war. Yes, whisky caused the rebellion! I was in the Congress preceding the war. It was whisky in the morning—the morning cocktail—a Congress of whisky-drinkers. Then whisky all day; whisky and gambling all night. Drinks before Congress opened its morning session, drinks before it adjourned. Scarcely a committee room without its demijohn of whisky, and the clink of the glasses could be heard in the Capitol corridors. The fights—the angry speeches—were whisky. The atmosphere was redolent with whisky—nervous excitement seeking relief in whisky, and whisky adding to nervous excitement. Yes, the rebellion was launched in whisky. If the French Assembly were to drink some morning one-half the whisky consumed in any one day by that Congress, France would declare war against Germany in twenty minutes."

The case of the German Crown Prince Frederick William, at San Remo, became more serious some days ago, and his physicians were constrained to perform the difficult operation of tracheotomy, or the insertion of a silver tube in the wind-pipe to allow proper breathing. The patient is doing well under their treatment. The London *Illustrated News* has for some weeks had an artist correspondent at San Remo, whose sketches are of great interest, because of the importance of the health of the Prince to Germany and the peace of Europe. A writer in the forthcoming March *Century* is of a different opinion respecting the influence of Bismarck in the case of the accession of Frederick William. The popular impression is that his wife, Victoria of England, would supercede the old Chancellor with a constitutional government and an era of peace. The *Century* writer is of the opinion that so long as Bismarck is Chancellor,—that is, so long as he lives, for no new Kaiser will be likely to take the responsibility of displacing him,—things will probably continue to run in the accustomed course. A question for Germany is, who or what is there to replace Bismarck when he too disappears? There is no minister living whose measures have been so often defeated in Parliament as Bismarck's; but as he is responsible only to the King and Kaiser, the German Parliament cannot drive him from office by any direct or implied vote of want of confidence.

THE FISHERMAN'S DREAM.

BY THE LATE GEN. J. W. PHELPS.

The rocks are imaged in the lake;
Nor winds nor waves the silence break;
White cities o'er the waters gleam,
And nature's self seems in a dream,
As dreaming there a fisher lay,
Who'd caught no fish the live-long day.

Around from every hill and glen
Rose mem'ries of heroic men;
And grandly towering over all,
A mountain like a pedestal,
Had borne a monarch to the skies,
A nation's solemn sacrifice.

But with high deeds the hero now
No longer wreath'd that mountain's brow;
For in God's heritage so fair,
The cunning fox had made his lair,
And altar fires lay cold and dead
Beneath the foreign conq'ror's tread.

The dreamer saw a form appear
From out the waters, and draw near;
It stopp'd before him on the beach,
A cloud in shape, a man in speech,
And said "Awake! and follow me,
And cast your net in life's deep sea."

Three fishers rose and followed on,
Through the bright fields of air and sun,
Till on a pedestal they st nd
High o'er a sin-accursed land;
And there the cloud in words of grace
With other clouds talked face to face.

And as they fell like drops of rain
Those gracious words on vines and grain,
These ripen'd into wine and bread
On which all famish'd souls are fed;
And death, uprising from its shroud,
For life immortal blessed the cloud.

Not in dew alone or shower
Fell those gracious words of power;
Against a crag its side was rent,
Wherefrom its very life was spent:
Still glowing in immortal day
And blessing still it passed away.

The fisher woke; and near him stood
A cloud-like image off'ring food;
For lo! live coals were at its feet
And on them fish enough to eat.
Nay, not enough alone, but more;
The net when cast came full to shore.

Yea, full before the fisher's sight
There stood the cloud of Horeb's height,—
The cloud baptismal that had glow'd
To show escaping slaves the road,
The same that filled the temple when
God's fire came down to dwell with men.

The fisher was awake at last;
The dawn had come and night was past;
Strange was the vision, strange as true,
That vanished from his waking view;
But stranger still, that morning dream,
Made all things else unreal seem.

A CLERICAL SECRET SOCIETY.

BY REV. JOHN BOYES.

A curious secret society is in course of formation among the English clergy for the supply of written or lithographed sermons. Many laymen envy the privilege of the preacher—that is, articulate laymen, who are charmed with the music of their own voice, and who look upon the pulpit with the same feelings as the excluded Peri looked upon Paradise. No secular rostrum, no platform to which the average speaker can lay claim, can compare with the pulpit, for there the speaker has all his own way. The sermon time, with its enforced armistice of controversy, with the triumph of one side taken for granted, must be to many an enviable position. The members of our congregations are forbidden by a spirit of decorum from interruption and from going away before the sermon is finished.

There are many cases, however, where the clergy get tired of this weekly drain upon their resources;

occasionally, because the people complain of the sameness of the sermons and want of something fresher and more inspiring. For the relief of these tired, dull, or idle clerics, a variety of expedients have been adopted, and among others the buying of sermons. A friend of ours, some time ago when in London, called to see an old school-fellow who was manager of a sermon repository. The postman called with a number of letters, when the manager shortly said to our friend, "Just listen to this, it is from a clergyman: 'Dear Sir:—Send me by return of post one dozen lithographed sermons, light, and airy, suitable for these hot afternoons.' "

Serious objections have been offered to this custom, for it has occasionally happened that several neighboring clergymen have been supplied with the same sermons, which has given rise to the suspicion that they have been stealing from the same place. A case has been furnished where three clergymen who were supplying a vacant pulpit preached the same sermon in the same pulpit on successive Sabbaths. When the text was announced the third day, the clerk, who could bear it no longer, interrupted the clerical orator with the words, "Nay, sir, let's have summat fresh, for we're not half as bad as ye think we are."

This new society offers for the modest sum of five shillings per year to supply monthly packets of four *Sermona Corpora.* These skeletons are not intended to be preached as they stand, though they may be in an extremity. Still the composition is to be treated as a framework. The manuscript will have alternate pages blank for any remarks of the preacher. These outlines will not contain any doctrinal or disputable matter, but simply be "useful, practical, church sermons." The blank pages may be utilized for all special teaching. The same framework may be used for the setting forth of views according to the ecclesiastical leanings of the preacher.

A curious and interesting aspect is the elaborate precautions to be taken for the prevention of detection in the use of these skeletons. Circulars will be sent to a certain number of clergymen in each diocese—only one in a given locality—and time allowed for a reply before sending to any one else. The first applicant from each district will be entered as a subscriber, and on no account will any other from that district be entered. The extreme secrecy of the movement is an acknowledgment that something is wrong in the system. It is difficult and perhaps impossible for the average clergyman to furnish one or two fresh and original discourses per week, on the duties, difficulties, dangers and helps of the Christian life. But where is the need of the secrecy? Why not borrow openly instead of secretly, and good sermons instead of bad ones? The treasure-house of pulpit literature is well stocked with sermons of the highest rank, sermons that have in them a perennial freshness, and which the onward flow of the ages will never make old.

Huddersfield, Eng., Jan., 1888.

AN OUTSIDE VIEW OF SECRET SOCIETIES.

BY PROF. W. J. COLEMAN.

IV.—THEIR BROTHERLY LOVE.

These secret societies present themselves and desire to be considered as formed for the purpose of securing brotherly kindness among men. They call one another brother, comrade and companion, and talk of the bonds of fraternal union. The orators of these orders urge upon the public the benefits to be obtained by joining this community of "brothers true," because they are filled with such loyalty to one another that a member will seldom lack for aid in time of need. If a man is going on a journey, he is exhorted to join because his badge or grip will find him friends whenever he goes. If he is starting in business, he is urged to join because these secret order men will patronize their own people. It will secure him customers to belong to this society. If a man is about to enlist in the army, he is invited to join, because if he is captured by the enemy, some "brother" there will help him.

After some years of absence from a town in which I had attended school, I returned, and while in conversation with an old schoolmate who had entered on the practice of law, I noticed the square and compass on his coat, and said, "So you belong to the Masons?"

"Yes," he answered, a little reluctantly.

"I thought that you were too sensible a man to do that," said I; and he answered, "As a lawyer, I of course have some political aspirations, and there is no use of a man who is not a Mason trying to get anything in politics in this town."

A young man of my acquaintance went to a physician for some medicine for a cold. He came home full of life. After taking one dose of the medicine he fell into a stupor, and after the second dose, given an hour later, he died. He was a strong, hearty man at nine o'clock, and a corpse at eleven the same evening. The medicine was found to be so strong with aconite that a man in perfect health who touched it with the end of his tongue, lost the power of speech for several minutes. After the coroner's jury were impanneled the doctor and his counsel came to attend the investigation. This jury which consisted in part of Masons was soon discharged and a second impanneled which consisted wholly of Masons, and the doctor was cleared. Owing to the obstructions which were raised on every hand, it was found impossible to get the case before the courts.

Among the illustrations of the brotherly kindness of the secret orders, as told by Masonic orators, are the following incidents: A Union soldier, taken prisoner by Mosby, was chosen along with several others to be shot in retaliation for some alleged unjust executions on the part of Union officers. The condemned prisoner made the sign of distress to his confederate guard, and soon he was removed from the number to be shot and another was substituted in his place. This was the effect of the brotherly kindness of his order. Again, when railroads were new in the country and the western termini were great points for the shipping of grain, thirty-seven teams were waiting at one time to have loads accepted and taken by the dealer, when a Mason came behind. Soon he gave the sign to the buyer who was also one of the brethren, and all those before had to wait while the grain of the Mason was received out of its turn. This is a chosen illustration of the brotherly character of the lodge.

The point in all this is that the members of these lodges reject all claims to fair and honest dealing, as founded on a common humanity; reject all claim to brotherhood in that all men are men and worthy of fair treatment; turn aside from the law of God who is the Father of us all, and with a partiality the motive of which is generally carefully concealed at the time, defrauds other men of their rights in order to help a brother in the lodge. Instead of bringing in the era of brotherly kindness, it brings in the era of systematic and deliberate partiality. Instead of seeking to unite our race by deeds of mutual love, it plans to sacrifice the general interests of humanity to the advantage of brethren in the lodge. By it men aim to gain and hold positions not on worth or skill, but on the fact that they have gone through a certain initiation. Its final result is not the introduction of a general reign of brotherly kindness, but to form a secret conspiracy of selfishness. Take their own argument. Thirty-seven men stood back while one man, a Mason, who came later, had his wheat unloaded. It was an unjust act, and it showed meanness on the part both of the one that gave the favor and of the one that received it. And that man who gave the hailing sign of distress to a brother Mason who was a guerilla and had his brother soldier shot in his place, what kind of a man was he? But if any man is unjust and selfish in his heart and does not care how he gains the advantage, if so be that he may get it, then this is the very kind of brotherly kindness that will suit him. For this reason it may often be that an exposure of the nature of these orders will increase their membership, for while one unselfish Christian man may come out of them, two selfish men may be found who will say, "Well, if all this is so, that they hold to one another regardless of the rights of others, that is the very thing for me; I'll join." Our appeal is to Christians, to those who try to love their neighbor as themselves, who do not want an unfair advantage over any one and who do not want to give such advantage to another. We appeal to the man who believes in the Lord Jesus Christ, who came not to be ministered unto, but to minister; to the man who trys to do to others as he wishes others to do to him, and we beseech him to study the quality of this brotherly kindness. Is it according to the example of Christ and the command of God? If it is not, then the lodge is no place for him. Its brotherhood is not his brotherhood and its kindness is not his kindness. As a secret monopoly, seeking to grasp to itself all of this world, he can have no sympathy with it. As an underhand plan to push selfish interests, that works in the dark and fights all investigation, he, as a child of the light and of the day, will bear faithful testimony against it. No, it is not in the lodge room that men learn of the power of that love that fulfills the whole law.

Geneva College, Pa.

VOTE AS YOU PRAY.

BY M. N. BUTLER.

The secret lodge question is the greatest problem of the century. No other has stirred, is stirring, and will stir the American people like it. The discussion is everywhere. People see and feel the all-pervading influence of oath-bound lodgery. A few still roll up their eyes like ducks in a thunder storm, when the preacher mentions secret societies in the pulpit, and we blush that there are some so-called ministers of the Gospel so far fallen that they attempt to justify organized secretism by the Bible. So it was a few years ago when slavery was preached from the pulpit and backed by Bible proof. God pity such moral monstrosities. The same theological sophistry that would justify human slavery and drunkard-making would doubtless justify Mormon polygamy and secret societies. Such religious teachers will bear watching. They pray God's will to be done on earth as it is in heaven, then they go to the polls and vote their old party tickets from "dogpelter" to "Beelzebub."

A man may be a patriot and not a Christian, but the Christian who is not a patriot is a sham. Can any Christian tell us why he is a Republican or a Democrat? Is there any real difference between the old parties? There was a time when there was a difference. It was before the war during the slavery agitation; it was during the rebellion when the loyal blood was flowing in rivers; it was after the war during reconstruction. But for the last sixteen years where is the difference? Don't they agree on civil service? Are they not the same toward polygamy? Both are badly split up on the tariff question and both agree that John Chinaman must go. If John was a voter both old parties would be down on their knees in dirt begging him to stay.

For the most part are not the old party platforms idle harangues on dead issues? They change base so often, that to change headings and dates, he is a smart man, who can tell one from the other. Their motto seems to be to pay no attention to the essentials, dwell largely on the non-essentials, and give it to the Prohibitionists. You will notice that often the same party in one State does not agree with itself another. For instance, not long since the Iowa Republicans were howling themselves hoarse on temperance, a stalwart administration at Washington was sitting down to a dozen kinds of wine, and a Republican Congress adjourning in a big Sunday drunk; so drunk that if newspapers chronicle the truth the little page boys had to lead drunken Congressmen to and from halls. In Kansas Greenbackism and Democracy go hand in hand, but over in Missouri Greenbackism and Republicanism are supposed to be Siamese twins. North, the cry is Ku-Kluxism, South, it is the fatherhood of God and the brotherhood of man.

The politicians come to us in dead men's shoes: they are always telling us what men in their graves have done. They promise everything and perform nothing. A leading Republican to-day is a Democratic candidate to-morrow. A State went Republican last election only to give a handsome Democratic majority in the next. Just before last election the Republicans were sure that if the Democrats went into power the rebel war debt would have to be paid, the negroes would go back into bondage, and the whole country would go to the dogs. Many pious Republicans believed it and stood around for months with their hands in their pockets expecting to hear something burst, and they have been howling mad ever since because the country didn't go to smash. The Democrats had been making promises for twenty-four years and never expected to have to fulfill them. They would turn the rascals out, give us better laws and bring relief and prosperity to the people. To their astonishment Cleveland was elected. The rebel war debt has not been paid, the negroes have not been resold and the Democrats are carrying out the same financial policy the Republicans inaugurated. How many bad laws have been repealed? how many for the relief of the people have been enacted?

The glorious Republican party at this moment is a study for an artist. It reminds one of the fellow who, suddenly bereft of his reason, went about his work as usual to the astonishment of his friends. Decapitated chickens have been known to strut around for a time and even try to crow. Although the grand old party is morally and politically bankrupt, yet it talks and acts as if it still owned and run the country. Hon. John Sherman has a Presidential bee in his bonnet and is early in the field with the worn-out cry of "shot-gun policy, tissue ballots and illiteracy." Are not New York, In-

diana, and other doubtful States too far North for such argument? The "Plumed Knight," defeated by Northern votes, in spite of a quarter of a century of Republican supremacy, prestige and power behind him, runs out of his European retreat to sound the newborn philosophy that "tobacco is a necessity," and approving the sin tax of the damnable liquor traffic.

And now we are to have a rehash of the threadbare tariff twaddle. What is there in it, anyhow? Anything that will turn an honest man into a thief, a truthful man into a liar, or a kind and loving father into a hypocrite or a brute? Where does the Bible say one word on civil service, the tariff or bogus butter? It does say "woe unto him that giveth his neighbor drink, that puttest thy bottle to him and maketh him drunken." "Wine is a mocker and strong drink is raging and whosoever is deceived thereby is not wise." "And have no fellowship with the unfruitful works of darkness but rather reprove them." And so on, line upon line and precept upon precept. Are you ready to throw a ballot right into the teeth of Almighty God by voting to license these evils, by voting for whisky men and measures?

Politicians can no more rise above their platforms than a stream can rise above its fountain head. Drink the high-license Republican whisky and it will make you a drunkard and send you to perdition. Drink the low-license Democratic whisky and the result is the same. Rev. Sam. P. Small says he staid with the Democratic party till it took him within one-half mile of hell. We know noble fellows who stayed with Republican whisky until it took them clear to hell. The temperance man has no choice when it comes to the old parties. They are like the two boys in Sunday-school. One says, "Jack, where are you in the catechism?" "I'm in original sin. Where be you, Tom?" "O, I'm way past redemption." The Democratic party is in original sin. The Republican party is about three years past redemption. If it took the Republican party a fourth of a century to do nothing toward prohibition, how long would it take it to rid the nation of the rum curse? Ask us something easy.

Where are the Christian voters of America? Do they know there is a God and a judgment? Have the church people any individual responsibility to Almighty God? Is it not time to call a halt? The courts, the insurance companies and the railroads demand practical temperance. Is it not about time for the churches to demand a practical Christianity at the polls instead of a conniving, tippling following?

To the world, this loose voting by church members is becoming a stumbling block. May the election of 1888 find every orthodox church up to the mark. Let the pension go. Grant vetoed the equalization bounty bill and signed the back salary grab. Let Blaine, and Sherman and Allison rage about confederate brigadiers and rebel office holders. Who sent old Mosby to China; another rebel as American minister to Peru; a third to Russia; put Key in the cabinet, and a hundred other ex-rebels into office, and wound up by confirming Lamar? A black Republican Senate. Americans, stop wallowing in such party corruption and insincerity. Vote for "God, and Home and Native Land," a campaign or two.

Darlington, Mo.

THE UNITED PRESBYTERIAN LIBERAL PARTY AND THE LODGE.

Will it continue to maintain its ascendency? The answer to this question depends much upon the skill with which the extreme liberal party conduct their opposition to the distinctive principles of the church. They will not boldly assert their purpose at once to expunge them from the standards, or to treat them as a dead letter. This would be to arouse opposition among themselves. They who are set upon accomplishing a difficult purpose usually find opportunities for skillful management. It is not difficult to see how under such management our article on secret societies may become as useless as if it had never been written. The attention of the General Assembly and of several of the lower courts of the church has been directed to a leading and popular secret society in the land—the Grand Army of the Republic. There is no question that it is a secret society. We believe it is "oath-bound." Whether this be true or not, it is plainly condemned by our testimony which is not limited to oath-bound associations, but includes those who impose upon their members an *obligation* to obey a code of unknown laws. The assembly has refused to say that this association comes under the ban of our testimony. Several lower courts have taken the same position. Ministers and elders whose business it is to apply the principle of the article against secret societies have connected themselves with the order. It is not difficult to see what will be the result in regard to our article, when its administration is so largely in the hands of members of this order. Liberalism is doing its work effectually, and the great majority are looking on with apparent unconcern.—*Christian Instructor.*

OUR NEW YORK LETTER.

EDITOR CHRISTIAN CYNOSURE:—Rev. Dr. Meredith of the Tompkins Avenue church, Brooklyn, teaches the Sabbath-school lesson in his own pulpit every Tuesday evening. His church is filled with teachers from all parts of the city every week. It was my privilege to hear him last Tuesday. He is a perfect master of the situation. He carries all before him. Here are some of the thoughts expressed. We must never be childish, but always childlike. The church has got Christ's command, "Be as little children," wrong end to. The church has been saying to the children, Except you become old men and women you cannot come in. The lambs are left outside the fold to freeze. The Catholic church takes care of its children. The Protestant church must learn this lesson. "It must needs be that offences come." They are in the world. But do not yield. Rather lose an eye, a hand, a foot, anything most dear, than lose your principles or be untrue to yourself.

On Wednesday evening I heard Rev. Dr. Storrs preach in his church. His audience is the cream of the city. You would think the men were bankers and the women principals in the High Schools. He is a large man, with massive head, a wonderful command of language, and great thoughts to match it. He said we ought to live in a prayerful attitude of spirit. The infidel stands outside the temple and criticizes. The believer stands within and sees the beauty and glory. He is in the secret of God's tabernacle. Many Christians are content to stay down in the meadows. Only a few ascend the mountain tops of communion with God. The deepest love is unexpressed. Language is too feeble to convey it. The highest music is inaudible. The silence of heaven will first impress the believer. Its glories will daze him and he cannot speak. The best thoughts of the soul cannot be expressed in words in prayer. On the occasion of the thirty-fifth anniversary of his pastorate, more than six years ago, his congregation presented him with a purse of $35,000. That was a life-time heart-warmer. It is in striking contrast with another congregation here which has asked their pastor to resign, not because he has been unfaithful, but because some want a more "tony pastor." The congregation that does that is judicially blind, and gets a blot. "The men who banished Aristides because they were tired of hearing him called 'the Just' have their lineal descendants."

On Thursday evening I preached in the Knox Presbyterian church, 2nd Ave. and 72nd St., New York, Rev. D. G. Wylie, pastor. This congregation is growing rapidly. Monday morning I heard Rev. Dr. Spence, secretary of the Church Extension Board, deliver a lecture before the M. E. preachers' meeting on "The Gospel for the Poor." He said, By the end of this century there will be 3,000,000 in New York, 98 per cent of whom will not own their own homes. The vital question is, how is the church going to get the Gospel to them? She can't afford to be without these poor souls. At noon I heard the Presbyterian ministers discuss "the elder." They could not agree as to whether the "ruling elder" and "preaching elder" were two things or one. This week we have called upon sixteen pastors in the interests of National Reform. Among these were Rev. Henry I. Van Dyke, D. D., and Rev. R. S. Storrs, D. D., with both of whom I had an exceedingly pleasant conversation.

Rev. Thomas S. Hastings, D. D., has been chosen president of Union Theological Seminary to succeed the late Rev. Boswell D. Hitchcock, D. D.; Rev. Francis L. Patton, D. D., LL. D., has been unanimously chosen president of Princeton University to succeed Dr. McCosh. These two men will make wise and judicious leaders of two leading institutions in this land.

Tuesday night in the Brooklyn Academy of Music the question was debated under the auspices of the Prohibition party, "Does the temperance reform require a National Prohibition Party?" Gen. Clinton B. Fiske, lately candidate for Governor of New Jersey, sustained the affirmative, and Dr. H. K. Carroll the negative. The *Tribune* published the speech of the latter. That paper is shouting itself hoarse for the Crosby High License bill, now before the Legislature at Albany. It insists that the measure will kill at least 2,000 out of the 8,000 saloons in New York city. England licenses houses of ill-fame. They call it the "Contagious Diseases Act." That roots out a few of the vile dens. But it serves to make the others all the more respectable. Now do not allow this to turn your intellectual stomachs. License grogshops, and then license inns of prostitution. If it is good for society to license the breach of the Sixth and Eighth Commandments, then it ought to be good to license the breach of the Seventh Commandment also.

On Sabbath evening I preached in the Protestant Methodist church, beyond Broadway, Rev. E. L. Davis, pastor. They have a very large church edifice, and are working hard to fill it. Our country is worth saving. It was originally devoted to God by our fathers. Let me quote a passage from an article in the *Tribune* of Dec. 30, 1876: "In regard to the famous Declaration of Independence adopted in May 30, 1775, at Charlotte, the county seat of Mecklenburg county, in the colony of North Carolina, an impression has been created that the step was the work of Scotchmen. The truth is that they were grandsons and great-grandsons of men who had emigrated from Scotland to the Province of Ulster in the north of Ireland more than a hundred years before. Inheriting the proverbial Scotch industry, thrift, integrity, morality, intelligence, courage, personal, political and religious independence, and acquiring more genial and enthusiastic qualities from their Irish associations and connections, they developed into that peculiar and remarkable race 'the Scotch-Irish Presbyterians.' It is a fact not generally known that in the year 1636, soon after their establishment in Ulster, some of these emigrants projected a settlement in New England. They are spoken of by Cotton Mather as a Scotch colony. In the month of September of that year the *Eagle-wing* sailed from Lock Fergus for the Merrimac River with 140 passengers, including the celebrated preachers, Robert Blair, John Livingston, James Hamilton and John McClelland. The vessel was driven back by stress of weather, and the next year these ministers returned to Scotland, where they affiliated with the still more famous Johnston of Waniston and Alexander Henderson, and became prominent in the commotions, civil and religious, which led to the subversion of the English throne and the execution of its treacherous occupant. Two-thirds of a century later, in consequence of persecution from a government which in some sense owed its existence to the heroism shown at the terrible siege of Londonderry and the crowning victory of the Boyne, the emigration from Ulster to this country began in earnest, and from about the year 1720 swarm followed swarm from the great hive, some of the emigrants stopping in New England and New York, but the greater part passing into the upper regions of Pennsylvania, Virginia and the Carolinas. From these have come some of the most eminent men, and families particularly, in the South and West.

J. M. FOSTER.

The following quotation is from Prof. Phelps' "Studies of the Old Testament." "Said one man of the world whose misfortune it was to have a 'gay parson' for his pastor, 'Our pastor is a capital fellow, a born wit, a splendid mimic; he keeps the table in a roar; and in the pulpit he is not afraid to make us laugh, Said his friend, 'Suppose that you had lost your only child, or that you were about to die.' 'Well,' was the reply, 'to tell you the truth, he is the last man that I should want to see them. Still, he is a capital fellow.'" Alas there are too many ministers of this sort. "He is jolly," said a friend to me of a certain clergyman, whom she had met at a wedding. "You would not take him for a minister." And this she said of him approvingly, as though it were something in his favor. Alas! both for him and for her.—*N. Y. Observer.*

A dispatch from Des Moines, Iowa, says that in the legislature last Monday afternoon, Mr. Redman left the chair and took his desk upon the floor for the purpose of introducing a temperance bill. It proved to be the bill agreed upon by the Woman's Christian Temperance Union, and is in opposition to what is known as the Custer bill, which is intended to take the sale of liquor away from druggists and put it in the hands of county agents. The Redman bill introduced to-day differs from the Custer measure in that it leaves the sale with the druggists under about the same restrictions imposed upon county agents by the Custer bill. The Senate Committee on the Suppression of Intemperance met this morning and decided upon an adverse report on Schmidt's license bill, fashioned after the Nebraska law.

THE SECRET EMPIRE.

PATRIOTIC ORDER OF THE SONS OF AMERICA.

BY H. H. HINMAN.

This secret order claims to have been organized in 1847, and was a child, or possibly the mother, of the Know Nothings, and it proposes precisely similar objects. These are professedly "the inculcation of pure American principles, opposition to foreign interference with State interests in the United States of America, the cultivation of fraternal love, the preservation of the Constitution of the United States and the encouragement of free education."

These objects, in common with those professed by the Ku Klux and Mollie Maguires, are just and noble. No secret order of which I have any knowledge proposes any other than lawful purposes. Our objection to the whole secret lodge system is not against the objects they propose, but rather that very often these are not the real objects,and oftener still, the methods by which they seek to carry them out are impracticable and illegitimate. Thus Freemasonry declares that its objects are, among others, "to teach piety, morality and science." But these are not the real objects of the order, and if they were, the method of promotion is inadequate and absurd.

So with the order under consideration. Whether these are the real objects or not,—whether, like the Know Nothings who professed the same things, there are not ulterior objects quite inconsistent with those professed. One thing is certain, that we do not want a secret society to promote liberty and patriotism. It would be more likely to destroy than to promote them. Eternal vigilance is indeed the price of liberty, and the experience of the world is that it has oftenest been subverted and destroyed by secret combinations organized professedly for its own defence.

The great patriots and statesmen who have done so much to promote civil liberty have not been secret conspirators, but those rather whose patriotic labors were as open as the day and whose appeals were to the moral sense of all mankind. The Great Founder of all national liberty and true patriotism "ever spake openly," and declared that "he that doeth truth cometh to the light, that his deeds may be manifest that they are wrought in God."

Conceding that those living under a despotism may have a plausible excuse for a secret combination, no such occasion exists in our own land, and an order which like this, proposes "to wield a controlling hand in shaping the future career of our nation," if secret, will be regarded as a *conspiracy*, rather than a national defence. If "it impels a constant and vigilant watch over the country's laws, and affirms its determination that they shall "neither be broken nor continued by home traitors or alien malcontents," it has a noble object, but one that can be much better performed by the Law and Order Leagues, or by the civil authorities. It tends greatly to discredit this profession, that we have never heard of this order in connection with the enforcement of the laws, and that the Know Nothings who made a similar profession were guilty of terrible riots and monstrous violations of liberty and law. It is quite probable that the members of this order are average law-abiding citizens, and that all this gasconade is not meant for hypocrisy, but simply for embellishment to cover up the design of another secret life insurance society on the assessment plan, which really is just what this order actually is. Such societies pay some dividends and are organized to secure them.

There are three degrees in the order: Subordinate, or Red; Council, or White; Commandery, or Blue. Boys are eligible in the Red and White degrees at 16 years; but in the Commandery not till 21. Its ceremonies and regalia are founded on the history of our country. Its terms of insurance are about the same as those of several other orders when declarations are before the public. It is said that "these rates have been adopted after a close study of the science of insurance, and experience shows that no organization is safe that promises to do more at less assessments." This is doubtless true, and for those contemplating life insurance, the question is simply whether they will choose a secret and irresponsible company on the assessment plan, or one regulated by law, and open to State inspection.

A part of the clap-trap by which this flimsy scheme is invested is in what it says about aliens and education. No one can become a member who is not a native American. This is no great hardship to those of foreign birth, who have a score of other similar orders open to them, and are at liberty to organize more; but it is with bad grace that the descendants of foreigners should in a patriotic order discriminate against all their fathers and elder brothers. Think of a 16-year old boy shutting out his father because he was born in Great Britain, and who doubtless knows ten times as much of patriotism as his hopeful child!

The plea for purely secular education, uninfluenced by sectarian considerations, means, when boiled down, simply atheistic education. Christian education, as understood and defined by this class of writers, is always "sectarian." It is this class of people that rule out the Bible as the one book whose influence is to be deprecated and destroyed. Sectarianism,whether in churches or schools, is truly an evil, and it goes without saying that the funds raised from the entire people ought not to be used to promote divisions among Christians. But all schools and governments ought to be *Christian*, for Christianity lies at the foundation of our republican government and of our civilization.

As between a Christian school under sectarian influences and an atheistic school, while both are to be deprecated, the preference is a thousand-fold in favor of the former. Dr. Crosby says, "We have no hesitation in writing secret societies among the quackeries of the age." Surely there are few that are more pretentious and less deserving than this weak appeal to selfishness under the guise of patriotism and loyalty. It is said to have 105,000 members in all parts of the Union.

"APOSTATE CHRISTIANS," THE LODGE ONLY CAN SAVE YOU!

A good friend in Ohio finds the following in the *Masonic Review* of Cincinnati for February, 1884, Enoch T. Carson, Sovereign Grand Inspector General, editor. It has been read by several who wish it it to be seen by the readers of the *Cynosure*. The significant acknowledgment of the Christian profession of the opponets of the lodge, the severity of their Masonic sentence, the only means of salvation which this Masonic writer provides for them, and the utter impossibility of their even attaining Masonic salvation, are points of great significance to which we call the special attention of the reader:

"The enemies of Freemasonry are to be found among men professing to be Christians, and scarcely anywhere else. While we believe that there are some true Christian men who are opposed to the order for one reason or another, yet the enemies of the fraternity, men who slander and malign the brethren, and exhaust the vocabulary of epithets and expletives in defaming the institution, can hardly be said to exemplify the sweet spirit of Christ, or practice the gentle amenities of his grace. The organized enemies of the institution carry their hatred and malignity to the extreme of most slanderous utterances concerning the brethren; and these organized enemies, who form societies and publish papers in the interest of Anti-masonry, make very loud and ostentatious claims to pre-eminence as Christians. Our readers may be surprised to learn that the following, taken from a recent number of one of their papers, is only a feeble specimen of the kind of language they are accustomed to use. Speaking of the Masonic brotherhood, the writer, a minister of the sweet Gospel of Jesus, says:

"'Should a single ray from the sun of righteousness penetrate their dark abode their boasted light would go out in the blackness of darkness forever. Their truth would be seen to be falsehood; their virtue the most degrading habits of vice; their religion the worst form of idolatry; their chastity only lewdness; their boasted benevolence and charity, covetousness and theft; their great love for the brotherhood, hatred and murder, on the slightest provocation; and all their good deeds only works of darkness:—in short, their institution would be turned inside out and left standing on its head, a monument of man's depravity, a stench in the nostrils of the Christian world, and a hiss and by-word to all coming generations.'

"We ask pardon of our readers for presenting this specimen of the foul utterances of men, professing to be Christians, concerning the fraternity. We do it for the purpose of showing to what resorts of vituperation and falseness, apostate Christians and haters of mankind will descend. Now nothing but the lodge can save such men. But the door of the lodge is shut to them, because their manhood is nowhere near the standard required for admission. A man who could write as above would be more easily denied the benefits of Masonry than the privileges of the church. Such a man might take the holy sacrament, but he could not stand with the brethren at the altar of the lodge."

PRESS COMMENT.

The story started by a Chicago paper that "a secret society was organized in the West to secure the nomination of General Gresham for the Presidency or in case of failure to throw the doubtful States to the Democrats," is a roorback. Such a scheme has not been inaugurated by Judge Gresham or by any of his friends. The Brooklyn *Times*, speaking of it, well says, "If this mysterious movement in favor of Judge Gresham has any existence, the circles do well to guard their password, for Judge Gresham would be the first to forbid them the use of his name if any hint of their 'sworn obligations' came to his ears."—*Inter-Ocean.*

Secret oath-bound societies are the works of the Evil One. They, under the shield of secrecy, commit all manner of crimes. Scarcely a week passes but the papers give accounts of crimes committed by wicked men under the sanction of secrecy,—men who shelter themselves behind the horrible cut, throat oaths of some secret criminal clan. Recent papers give a thrilling account of innocent men being tortured and put to death in Virginia by the Roane Co. "Regulators" who have terrorized the county by their hellish deeds. Rev. Thos. P. Ryan, a noted Methodist minister, was brutally murdered last October, 40 miles from Parkersburg, being shot down by the members of this secret oath-bound order in the presence of his own family. Two or three days after that, three young men, Robert and George Duff and Chester Coon, were taken out of their homes and hanged by men who it is believed belonged to the "Regulators," who did it, as is thought, to cover their own crimes; just as in the far West innocent men are sometimes lynched as horse thieves by the men who did the stealing to divert public attention from them and their crimes. This "consolidated band" had their grips and secret passwords after the style of the Masons and Odd-fellows and met frequently in secret session and planned their lawless deeds. Thirty-seven members are known.—*Sandy Lake News.*

The following account of a duel between Freemasons, illustrates the mythical "brotherly love" of the order: "The trouble among the Freemasons has culminated in a duel. For reasons that are not known the Regio Lodge of Scottish Rite Masons and the Templar Masons have been hostile for many months. The Scottish Rite has an organ which is directed by Mr. Ermilo G. Canton, who has reached the thirty-third degree in Masonry. This periodical spoke strongly against the acts of the members of Regio Lodge, calling them deserters and perjurers. The *Cruz Templar*, organ of the Templars, sallied forth in defense of the lodge, and one of the latter's members sent a challenge to Mr. Canton. The latter refused to fight with the challenger or any other member of the Regio Lodge, as he considered them beneath him. He said, however, that if there was any Templar who would take it upon himself to send the challenge, it would be accepted with pleasure. After a long correspondence it was determined that there was no other solution than a meeting between Jesus Toledo of the Templar Encampment and Mr. Ermilo G. Canton of the Scottish Rite. The duel took place on Friday morning at 9:30 o'clock on the ground of the military school of sharpshooters on the plains of San Lazaro." It is further recorded that one of the men was shot in the leg, but not seriously hurt. This is Freemasonry in Mexico.—*American, Washington.*

The American Federation of Labor has recently been in session in Baltimore. During this session a bitter antagonism was manifest towards the Knights of Labor. Yet the two organizations maintain essentially the same principles and seek the same ends. Both aim at the elevation of labor, better wages for workingmen and fewer hours of toil, which they rightly argue the perfection and multiplication of machinery makes possible. Wherefore, then, the hostility? It is because of the very matter which certain philosophers and doctrinaire statesmen, and some theologians, affect to believe of no consequence—the form of government. It hath been said by old timers that it makes no difference how people are governed so they are governed well. Without stopping to inquire whether this is not a begging of the whole question we note that men are coming more and more to deny it. Even the man who governs himself very badly is better content, and, paradoxical as it may seem, is better governed than if some guardian should govern him better. Society recognizes this, and not till a man has abandoned self-government and becomes a dangerous outlaw, does society deprive him of his autonomy—his individual "Home Rule."

The principle applies as directly to the govern-

ment of communities, States and trades as it does to individuals. As it is best that the central sovereign power shall invade individual self-government *only so far* as the public welfare demands, so it should only interfere to that extent in local self-government. The old theory of government was that the individual existed for the State; the province for the empire; the new theory is that the State exists for the individual and the empire for the province. It claims that the largest possible amount of autonomy shall be left with the subordinate local organizations, and this is the great principle upon which must be realized the "federation of the world" and which must govern the "parliament of man." It is upon this point that the Federation of Labor is at outs with the centralization of the Knights of Labor, and it is to this principle that the Federation attributes its rapid growth; as the report of the committee puts it, "to the avowed purpose of the Federation to allow each trade to govern itself."—*Christian Standard.*

REFORM NEWS.

FROM THE GENERAL AGENT.

The Trip from Chicago to New Orleans—The City and its Churches—The Carnival Preparations—Various Helpers and Encouragement.

[NOTE.—This letter should have reached Chicago in time for last number, but was held in the New Orleans postoffice for postage.—ED.]

NEW ORLEANS, Feb. 9, 1888.

Ill health has prevented me from reporting more frequently and fully. Fifty-six grains of quinine, blue pills and various other remedies, under the kindly ministrations of wife, the skilful directions of Dr. Hinman and the consolations of our beloved pastor, have assured my recovery and a good degree of vigor for the work of the convention so near. I have been scouting the field and mapping out the work in general, but with special reference to our annual gathering. Looking over the lines of railroad from the great Northwest to this city, I find that the Illinois Central takes precedence of all others in the estimation of tourists. In fact, it seems to be about the only line spoken of by the people here as furnishing direct and desirable connection with Chicago and contiguous cities. Leaving Chicago at 8:30 o'clock, P. M., one sees very little of the country until reaching Cairo the next morning. The entire train crosses the Ohio river on a float landing at the small station of Wickliffe on the Kentucky side. Passing through Bardwell and Arlington and coming to Clinton, we find a live and enterprising town of 1,500 inhabitants, and still further on, Fulton at the southern border of the State is a city of 3,000, with indications of a wide-awake, go-ahead population. Entering Tennessee, we pass over a smooth track, through a varigated country, interspersed with towns, farms and woodlands to Jackson, with its estimated population of 10,000 and its Female College, Baptist Southwestern University and other educational advantages, claimed to equal any of the kind in the State. At Holly Springs, Mississippi, supper is served at the superb dining hall of the company where every attention is given to the wants and convenience of patrons.

From this point the scenery is invisible until the dawn, and if you have been thoughtful enough to secure a birth in one of the superb sleepers of the Central trains you may resign yourself to the keeping of a kind Providence under the efficient management of the road, and after a quiet night's rest look out in the early morning upon green fields, blooming gardens and orange trees loaded with their golden fruitage. At least such was my experience on the morning of January 21st last. We were nearing the Crescent City, and at 8:20 our train halted at the depot, having made the entire trip in less than thirty-six hours.

We were soon in the midst of a bustling throng, rushing to and fro on the streets of this great city. Securing rooms at the Christian Woman's Exchange, we entered into the earnest work of preparation for the convention.

THE CHURCHES.

I have visited and spoken in seven different houses of worship, and met a large number of ministers both in public and private. I have visited the leading universities and professors in the city, and without exception have been cordially received. I do not recall a colored pastor whom I have met who has not at some time been connected with one or more of the secret orders, nor do I recollect one who has not expressed the opinion that they were not a great damage to the church and hindrance to the cause of Christ. Most of them have been supplied with programmes of the convention and with circulars and tracts, and have promised to give notice on Sabbath and distribute literature among their people. A number of persons not down for set speeches, have expressed a desire to speak of their own experience, and I anticipate this as one of the most interesting and useful features of the meeting. I feel confident that I risk nothing in saying the colored ministers of this city, as a rule, and in all denominations are tired of the secret lodges and would be heartily glad to see them abolished as effectually and eternally as was the other system of slavery by the war. Many are suffering a bondage of conscience and conviction which they loathe and which they will not long endure, and I am looking for grand revelations and results to follow our work here in the South. It is truly a mission field, offering the grandest opportunities with every promise of speedy results, and I am persuaded that friends need only to understand the condition to most heartily respond to the call.

ONE ABSORBING THEME.

The one absorbing theme is Mardi Gras, for which the most extensive preparations are in progress. Stores, shops, private dwellings and the streets are being put in order for the great event so soon to occur. Along Canal, the principal street of the city, balconies are being strengthened with extra supports, and every available niche and corner along the line of procession supplied with seats, and everybody is hoping, and the devout worshipers of "King Carnival" are praying for favorable weather and a crowd.

As indicated on the surface, the great bulk of New Orleans population has a "single eye and a single heart" to festivity and gain. This is not true of all, for God has in this city a chosen people who sacrifice and labor and suffer for the truth. As opportunity and strength would permit, I have been searching them out until I have a list already giving promise of success.

Brothers Hinman, Davidson and Chittenden have been efficient workers, and, indeed, Bro. H. and D. have taken the laboring oar since neuralgia took possession of me. Mrs. Stoddard has not been idle in the line of the W. C. T. U. work which she combines with our special reform to some extent. She has assisted in reorganizing one Union, has been cordially received by the workers here, has spoken at several of their meetings, and has other appointments to fill before returning home. Several of the ladies have expressed sympathy with the work of the N. C. A. and no one has objected to its mention in connection with the Temperance reform. We were invited to a social at the residence of Elder Cole, pastor of the First Baptist church in New Orleans, and a brother of Major Cole, so well known as an evangelist throughout the North and West. The Elder and Mrs. Cole expressed hearty sympathy with our work and hope to attend the convention.

J. P. STODDARD.

WHAT OF THE NIGHT, OHIO?

A GLANCE ACROSS THE EASTERN BORDER—THE FRIENDS IN ALEXANDRIA—A GOOD MEETING IN COLUMBUS.

COLUMBUS, O., Feb. 17, 1888.

The last *Cynosure* has just come to hand. I rejoice to see that friends in Pennsylvania are rekindling the fires that have burned so brightly in other days. There is no good reason why this State should not lead the hosts of reform, as in the memorable days of Governor Ritner, when to be a Mason was to be a companion of rascals or murderers. Often, when on the eastern border of this field allotted me, I have been tempted to step over the line and try to bring to action the latent sentiment I feel confident lies dormant among those hills. I trust there may be a general response to the appeals of brethren Callender and Chalfant. Mrs. Stoddard and I have been talking of making a short visit to her father, living near Pittsburg, soon. Should we be of any service to the friends in that section we would help what we could to get the movement started.

We have great reason to praise God for the way our reform progresses in this State. Light is shining. Clouds are vanishing. Steadily and surely public sentiment is being moulded. By the multiplicity of secrets on sale, the market is being overstocked. Men are finding skeleton shows not very profitable at ten dollars apiece. They are stopping to think. Their ears are open to hear the truth, "and the truth shall make you free."

Last Sabbath morning I addressed a good audience in the Wesleyan church (Rev. White, pastor) near Alexandria. In the afternoon I accompanied Bro. White to a Congregational mission church north of Alexandria, where he preached a powerful sermon from the text, "He calleth for thee." Some eight children accepted the Saviour at the close. At his request I filled the pulpit in the evening. There was a large attendance, and I think good was accomplished. Bro. J. M. Scott of this place is active as ever in reform work. He remembered our cause with a V. Some half dozen new names were added to our *Cynosure* list there.

The union meeting of the young people of the German Lutheran churches of this city, which I had the pleasure of addressing last evening, was, in my opinion, one of the most far-reaching in its results of any I have addressed for some time. The house was well-filled with an intelligent, interesting people. No less than seven ministers were among the number. Rev. Beck, pastor of this church, introduced me to the audience and took charge of the collection at the close. I suggested in regard to the collection, that perhaps it would be well not to take it up until the following evening as some might not be prepared. "No," said he, "we'll take a collection both evenings." He evidently has an eye to business. When the collectors went round it was found they received seven dollars and seventy cents. Judging from appearances the church will not hold those who will wish to attend to-night. Let me say to those who do not wish to "get left" in the onward march of reform: Come early and get a front seat.

COLUMBUS, FEB. 18.—The meeting of last night was in every sense a success. The house was crowded with eager listeners. Some fifty stood during the lecture, unable to get seats. Others, not finding accommodations, went away. Judging from expressions of congratulation and frequent inquiries I feel confident it will not be devoid of good result. The collection amounted to $8.13, making $15.83 contributed by these friends on the two evenings. Revs. Beck, Rohe and others endorsed my work and said they wished to have such lectures at least once a year.

W. B. STODDARD.

AN ENCOURAGING FACT.

EDITOR CHRISTIAN CYNOSURE:—Some fifteen years ago your humble correspondent broke the ice on the lodge question in Thompson, Susquehanna county, and Preston, Wayne county, Pa. There he was hooted at and defamed and almost mobbed at some points. At Starrucca, Wayne county, a point some five miles from the others mentioned, Eld. J. W. Howe was assailed in a fiendish manner, in person and in reputation. Now, under the labors of our Free Methodist brethren, in the very center of this region of antagonism to Anti-masonry, God is blessing these brethren with a revival, under the efficient labors of Bro. Southworth, and some of the very persons who, eighteen years ago, were in the forefront to oppose us, are most active members of his class. These people have the courage to act up to their convictions on the lodge question, as on other living issues. God bless such religious bodies all over the earth.

Permit one incident. Some twelve or more years ago a man, somewhat prominent in his community as a public man, challenged your correspondent to a discussion of the lodge question, leaving me to define the subject to be discussed. I stated the question thus in substance: "*Resolved*, That speculative Freemasonry is a false and an anti-Christian religion, and as such ought to be disfellowshiped by all Christians." My opponent took the negative and did his best. Now this same brother is in fellowship with this same proposition, and very active in the Free Methodist class. These brethren nobly and bravely nail this thesis to their banners. Other similar facts in said region proclaim *progress to the right.* God speed the people who have strength to live up to their convictions.

NATHAN CALLENDER.

—One-half the population of New York City are reckoned as Protestants (600,000); of these but 250,000 at most are considered to be regular or occasional attendants upon religious service, while yet there is one church to 2,468 inhabitants. In Cleveland one-quarter of the population are non-attendants. It is generally estimated that at least forty per cent of our city population attend no place of worship. The Connecticut Bible Society canvassers have found 14,838 families who avowed that they had no connection with any church, and 16,219 children not in Sunday-school, figures which are said to fall below the actual facts, which many are ashamed to admit.

CORRESPONDENCE.

REFORM NOTES.

BLANCHARD, Iowa.

Joseph Cook has written a letter cordially endorsing the National Reform movement. It recalls my experience with Joseph Cook at the St. Joseph Convention a few years ago. He was to lecture in St. Joseph the evening of the day our convention closed, and in Kansas City the evening before. I saw him on his way to Kansas City, gave him a programme of our convention and requested him if he came back in the afternoon to come in and help us, and if he could, to give us a word of endorsement in the prelude of his lecture.

When he returned to St. Joseph the next afternoon, he came up from his hotel to the Francis St. Methodist church, where we were assembled. The church was about half full. Mr. Cook opened the door and surveyed us for a minute, and then turned away. He evidently thought he could not risk his reputation in such a crowd. The president of the Y. M. C. A. who waited on him at the hotel, said to me afterward, "Mr. Cook is opposed to your movement." I asked, "How do you know?" He said, "He told me so." That evening I reported Mr. Cook's lecture in shorthand for the *Gazette*, by request of the editor. Sure enough he did not forget us in his prelude. This was his language: "A convention of reformers has just adjourned in your city. I hope these men will get all they ask, but I want them to get it through the church, and not through the state." The common misconception was in his mind that we were blending civil with ecclesiastical functions, or trying to coerce consciences in matters of mere church polity. A little further on, he said, as if he had the Covenanters in his eye, "I would have a man fined if he did not vote without good reason."

Since then Joseph Cook has visited the *Christian Statesman* office, and had his prejudices removed. The logic of events and the current of moral reform has done much to bring Mr. Cook into line.

I believe it is a mistake to run so much after men of reputation. About the only way to float them off is to raise the stream of public sentiment. I must quote here from a private letter received from Bro. H. W. Johnston, of the Washington *American*, just after the renowned Evangelical Alliance Convention met there. He said: "But on the whole, Bro. G., it struck me that they were mostly kid-gloved pastors of popular churches—stall-fed ministers who dealt with the questions under discussion merely from a scholarly and theoretical standpoint. And I imagined that if a volley of real aggressive Christianity had been fired into that assembly, the word, 'Rats, to your holes!' would have been the order." A convention like this, denouncing third party Prohibitionists, and refusing to hear from either the National Reform or National Christian Association, indicate that they are belated in the ages, and ignorant of the first principles of true reform.

Last week I had the privilege of addressing a fine audience in the College Chapel at College Springs. There was scarcely a vacant seat, and Dr. Kennedy in introducing me to the audience, spoke of the cause in terms of the highest commendation. He is a grand good man—none of your barn-turret, tin-rooster sort of reformers. He has now on the roll 165 students. The institution is steadily gaining in influence and attendance. I do not think any college in the State can surpass it in thorough, practical instruction, economy in expenses, and a moral community. I am sure I have found no community that will turn out as well to a reform lecture. Some one dropped $5 in the collection box; my suspicion rested upon—well, I will not say who.

Last Sabbath evening I preached at a union service in the M. E. church at Coin, and in the U. P. church in the morning. The people turn out well. There is a strong Good Templars lodge here, and no *Cynosures* or *Statesmans* are taken. I found none who had advanced farther in politics than the Republican party. Josh Billings says to preachers, "If you do not strike oil in thirty minutes, quit boring," but I bored for sixty minutes with each sermon, and only struck oil to the amount of a $2.95 collection. But even that is better than Page Center, Iowa, where a few Sabbaths ago I bored for the same length of time and only struck it to the amount of $1.65.

There is no State in the Union perhaps where there is so much genuine hatred of the Prohibition party as in Iowa. It is only here and there you can find a minister or church member who prefers a party recognizing God, his law and his Sabbath to a party that does not. And where men's religio-political convictions go no deeper than that, you cannot expect to reach their pocket-books. "I like that kind of religion that puts up the money," was what a commercial fellow said to me recently. He said, "There are too many church members who are good at praying and talking Jesus, but they will not put up the money; then there are others who can't pray or talk Jesus, but they put up the money every time." Let us remember that a true God-fearing, prayer-meeting religion, is inseparable from a debt-paying religion. M. A. GAULT.

A WORD OF ADVICE TO HONEST MASONS.

MARYVILLE, Mo.

You say when you are convinced you ought to leave the fraternity, you will do so. This letter is to make that duty plain before you. I am to convince you, by quoting from your own book, what Masonry teaches. There is room for a few samples only; I could give many.

"They teach that when one enters the lodge he leaves the world behind." There is a little truth in this, I admit. As the great majority of the world cannot get into a lodge, when a man becomes a Mason he leaves all these behind; only, however, for a short time, for as soon as he gets out of the lodge, we find him not only in the same world, but he is the same sinner as when he went in!

Brother minister, they teach that when you are about to join the lodge, you are "in darkness, helplessness and ignorance. Having been wandering amid the errors and covered over with the pollutions of the outer and profane world, you come seeking the new birth." You ministers in the lodge know in your own case that this is not true. You say that when you enter the lodge you "have spiritual light by virtue of a new birth." This, you all know, is a very plain falsehood.

"Masonry is the excellency of Christianity." If there is one word of truth in this statement then infidels, who condemn Christianity, may be correct. For if Masonry is the cream of our holy religion, what must the rest of it be?

Finally they claim "that every real Mason is a true Christian." Let me say, the very opposite must be true. A real Mason who, for the sake of harmony in the lodge, will ignore Jesus Christ, cannot be a true Christian!

Now every honest Mason in this enlightened world knows what I have said is true. Therefore come out like men, and confess all the facts in your case. "For to him that knoweth to do good and doeth it not, to him it is sin." Yours till every yoke is broken. R. SMITH.

NEBRASKA COLLEGES NEED HELP.

INMAN, Neb., Feb. 8, 1888.

Editor Christian Cynosure:

DEAR BROTHER:—I received the first number of the *Christian Cynosure* and have taken it ever since, with the exception of a few numbers after the Chicago fire; and with my present feelings shall take it as long as I am able to pay for and see to read it.

I cannot understand why there can be no anti-secrecy work done in our State. There is certainly a good deal of "anti" sentiment through the State. I find among the people a goodly number who are beginning to wake up to the evils of secrecy. At Gates College (Neligh) the students have been discussing the subject, with some good results as I hope, although one of the Faculty has been cable-towed into the lodge. At the State University at Lincoln some of the members of a secret literary society broke off and organized an open society and the open society seems to be doing the most successful work. Other institutions may be in like circumstances.

Now would it not be well for some one to visit these institutions and render some aid to those young men who are seeking for light? Some thorough work done at these educational centers might create a demand for more work in other places. The Masons are about to organize in our village and a few good lectures would create considerable interest at the present time. Some of us would be glad to see you out here on a mission of that kind if your time and ability will allow you to do so. Of course the pay will amount to little or nothing so far as money is concerned, but it might result in great good to the cause. J. MCCLEERY.

PITH AND POINT.

BOOKS FOR THE FRIENDS MISSION IN THE WEST INDIES.

It is with pleasure that I acknowledge the receipt of the books and tracts from thee. Thanks. I read the *Cynosure* with interest and hand it to others. The work and influence of the lodge are confined mostly to the towns on this island. The business men and officers, I am told, are nearly all lodge members. Secrecy is always to be looked upon with suspicion whatever its pretensions may be; and the greater its pretensions are for good the more subtle and suspicious it is. Success to the National Christian Association—JOSIAH DILLON, *Manchioneal, Jamaica.*

LECTURES NEEDED IN STARK COUNTY, OHIO.

I have taken the *Cynosure* from the very first issue and would not like to be without it one week. We prize it beyond all others. When it first started I was presiding elder and sent in a good many subscribers. Our church was not so demoralized then; now a large majority of the members in this conference are what we call "liberal," professing to be opposed to secrecy, but willing to take all secretists into church fellowship. I suppose my *Cynosure* is the only one in this part of the country. I wish we could have some lectures here. I would help what I could.—REV. J. EXCELL, *Limaville, O.*

A BLESSING GOES WITH THIS WIDOW'S MITE.

I have been reading Nathan Callender's letter, and want to help the Southern ministers. I am a widow of ten years, have a good home but not much money, and am near ninety years old. I am a subscriber to the *Cynosure* and like it. I am praying for your success. Please accept one dollar for the ministers' fund.—HANNAH PADDLEFORD, *Barnet, Vermont.*

Many read Elder Callender's thrilling appeal with emotions like those of this aged saint of the Lord, but without the same purpose to do for the poor churches of the South. Be admonished, brethren, by the above and act as the Lord bids you.

VETERAN SUBSCRIBERS.

Times are pretty close with me, and this is about the first money I have had for three months, and I send it to you as above for it seems to me I can't get along without the *Cynosure*. I would rather *eat less*, if I must to save money to pay for so valuable a paper. Also find $1.50 for renewal of J. L's. subscription to the *Cynosure*. He has taken it from the beginning, and though in his ninety-second year feels that he cannot get along without its weekly visits. He says the paper was good to start on, but grows better and better as the years go by, and he bids you God-speed.—G. M. R., *Albion, O.*

LODGES SWARMING.

We have a society formed here that styles itself the Improved Order of Red Men. They have taken in everything good, bad and indifferent. A society of grangers has started up also, and everything that will pay dues is taken in, it makes little difference what. If you have anything showing the workings of these orders I would like it very much.—BURTON DOOLITTLE.

NO FAINTING WITH SUCH FRIENDS BY OUR SIDE.

Your paper is looked for from week to week and read with as much interest in my home as any paper that we take. Every Christian and patriot should be deeply interested in your effort to combat, to the overthrowal, the lodge system, including all secret societies requiring a pledge of secrecy of the members. Don't be discouraged; every reform measure against organized wickedness must grow slowly; but truth, right and light will ultimately prevail over error, wrong and darkness.—REV. H. Y. LEEPER.

FROM ONE OF BRO. HARRIS'S CONVERTS.

I have been a reader of the *Christian Cynosure* for a short time. I had already abandoned secret societies. I first joined the Knights of Pythias after strong persuasion. It let me out without my $40. I promised Rev. C. L. Harris I would not have to do with any more such frauds. I was next led into the Universal Brotherhood. Since reading the *Cynosure* I thank God I have something to help me out, only I began reading it two years too late.—J. J. MOORE, *Jackson, Miss.*

FROM A MAN ON THE WATCH-TOWER.

In reading over the paragraphs in "Pith and Point" I find many things which deeply interest me. In God's providence I, too, am one of the patrons of the brave and true *Cynosure*, from its very beginning. Some months prior to my knowledge of the enterprise, which started the N. C. A. and the *Cynosure*, I planted my feet on the only *bed-rock of anti-secretism, non-fellowship* with lodgery socially, religiously and politically. Of course, this brought up the "power of darkness" in full force against the few who took this rock for a "sure foundation." We met all sorts of opposition, save "resisting unto blood striving against sin." While casting about to select my armor for the conflict, just in the nick of time, through the agency of Joseph Power of blessed memory, I learned of the existence of the *Cynosure*, the "Liberator" in this "irrepressible conflict." That God was in that little *eye-opener* I could not doubt. I had next to no information on the lodge question, and knew not where to find it till then. I had, somehow, already managed to find out enough of the subject to see clearly enough to know that lodgery was contrary to all the noble instincts of free and untrammeled manhood. Many times was I solicited to join different orders (?), including Masons and Odd-fellows, the former with an offered bribe (increased salary), but "none of these things moved me." Among ten papers which I am using to be informed on living issues, all good, the *Cynosure* is the last I should drop. Next to it is the clean, elegant, little *American* of D. C. God bless the noble souls where they have their birth. Had I health and funds to use, I should go to the annual meeting at New Orleans. God bless it and all in attendance.—NATHAN CALLENDER.

BIBLE LESSONS.

STUDIES IN THE NEW TESTAMENT.

LESSON X.—March 4.—Christ's Last Journey to Jerusalem.—Matt. 20: 17-29.

GOLDEN TEXT.—The Son of Man came not to be ministered unto, but to minister, and to give his life a ransom for many.—Matt. 20: 28.

[*Open the Bible and read the lesson.*]

[From Words and Weapons.]

As Jesus and his disciples neared Jerusalem, on their way to the Passover Feast, our Lord took them apart from others in the way, and intimated with great plainness the things which should happen to him there, and for which, as yet, they were but poorly prepared. The sequel shows how very little they took in the significance of the communication, either as concerning themselves or him.

I. CHRIST FORETELLS HIS DEATH.—This is now the third time that our Lord brings to the attention of his disciples the fact of his coming death and resurrection. (See chapters 16: 21, and 17: 22, 23.) In the communication in our lesson to-day we have an intimation of his three great characters or offices. 1. Jesus as prophet. We here find him teaching the disciples, foretelling the treachery of Judas, and so forewarning him, foretelling the action of the chief priests and scribes, and also the part which the Romans would have in the matter; for at their hands he would be mocked, scourged and crucified. 2. Jesus as priest. Behold how quietly and willingly he goes forth to that dread hour when, with his own life, he should make atonement for the sins of the people. How little did those disciples comprehend the deep significance of his coming death. How little, after all, have we understood the awful and sublime depths of the mystery of that self-sacrifice of Christ! Let us pray God that we may more and more enter into the fellowship of his cross, by it to be crucified to the world and the world to us. 3. Jesus as king. "And the third day he shall rise again." The resurrection is the opening of the door to his kingdom and the uplifting of the gates to his glory. Whatever the depression and gloom of the cross, we must never allow its dark shadows to come between us and the resurrection glory of our King. If we follow him through his ministry of teaching and take up his and our cross, we shall be raised together with him and be partakers of his glory.

II. THE CARNAL PRAYER OF THE SONS OF ZEBEDEE.—This is not the first time that Christians have sought their own carnal desires just under the shadow of the cross. It is a sad commentary upon human nature that, immediately upon this prophetic address, two of the most honored disciples should prefer to the Saviour a request in which all the elements of selfishness are manifested. Still, it is only fair to mention two bright features in their prayer: They had faith in his coming kingdom, notwithstanding its present dark prospects; and they were courageous in their purpose to take, at any cost of suffering, the places which they sought for themselves. Their prayer was answered and not answered. It was answered in that our Lord heard and refused it for their sakes. The refusal of our prayers is as really their answer as granting would be. When given for our best good, the "No" is a far better answer than "Yes" would be. But our Lord said to his disciples, Your prayer shall be answered in a measure; so far as it has in it an element of holy ambition it shall be granted you; so far as ye go bravely through suffering you shall have the legitimate reward of those sufferings. Just as we can only truly fill the places on earth for which we are qualified, so we cannot fill places in heaven for which we are not spiritually qualified. There every one will find his true place.

III. TRUE AND FALSE GREATNESS.—It is not wrong to be ambitious, only we need to have clear and correct ideas as to true and false greatness. To illustrate this, Jesus sets two examples before his disciples: 1. The false idea of greatness (verse 25). According to the world's idea of greatness, it consists in external position and mere authority and power to lord it over those under one. But this shall not be so among you. Take your thoughts from all worldly ideas of greatness in my kingdom, for it is of a different kind altogether. 2. The true idea of greatness (verses 26, 27). Our Lord points to himself as the example of this new principle of greatness, which was the reversal of all human ideas. To be great in Christ's kingdom is to honor and serve some one else. To him who hath no eyes to see the invisible things of the kingdom, no exposition would make Christ's teaching on this point clear. "Within the circle of the kingdom of heaven the loftiest is the lowliest, and the lowliest the loftiest. He who stoops down to minister, steps up as he stoops down. He steps up by stepping down. It is so much nobler to do good than to get good. It is so much more glorious to glorify than to be glorified. To be serviceable is a far greater glory, in the moral sphere of things, than to be served. He, therefore, who is most serviceable is in the sublimest position."

OBITUARY.

HIRAM HARVEY died at his home in the town of Fulton, Rock county, Wisconsin, January 30, 1888.

He was born in Rockingham county, New Hampshire, May 16, 1806. When a young man he moved to Maine, where in 1836 he was married to Miss Hannah Burnham, with whom he lived nearly fifty years. In 1862 he came to Wisconsin with his family and settled on the farm where he died. In early life he made an open profession of faith in Christ, received the ordinance of baptism and united with the Free-will Baptists, in which faith he died. He had been a very patient sufferer the greater part of his life, and when the messenger came for him he said, "I am axious to go."

His wife and four children preceded him to the better world; one child remaining to tread life's pathway alone. A large concourse of people assembled to pay the last tribute of respect to one of Fulton's oldest settlers.

He was a radical anti-secretist, a subscriber to the *Cynosure* from the time he first heard of it, or about eleven years. It was always a welcome visitor to his home, as were also the anti-secrecy workers. Although he had never seen the senior editor of the *Cynosure*, yet he loved him as a very dear friend.

Our reform has lost a warm supporter; his zeal remaining unabated to the last. One by one we are passing away, and as we follow these veterans of the Cross to the silent tomb, God grant that it may inspire us with a new zeal for the cause, knowing that we, too, shall soon be called home. M. S. HARVEY.

MRS. ANN KITELEY died at Sharon, Wis., Jan. 31, 1888, aged 53 years.

The subject of this memoir was born in the city of Utica, Oneida county, New York. Moving with her parents in the year 1850 to the State of Wisconsin they settled at Sharon, Walworth county. Sister Kiteley was a consistent, conscientious, Christian woman. She was converted to God at the age of eighteen years, and has since, by her life, adorned the doctrine of salvation by faith, through Jesus Christ our Lord.

For many years she has been a strong anti-secretist, and her voice and means both have been used against the awful wickedness of the monster evil. Nor would she tolerate or support it in the church, but because of it absented herself from the church of which she was a member, and attended one in which it is not suffered. Sister Kiteley's name might not have been much heard in connection with this cause, but her power has been felt by the enemy, the sinews of war having been supplied by her to more than one of the champions thereof. She was positive and decided in her hatred to this gigantic fraud, and more than one Masonic preacher has been brought to confusion by her boldly denouncing it in the ministry and church. She has been gathered to her reward, fully ripe in Christian life and experience, leaving a large circle of relatives and friends to mourn her loss.

C. WEBBER.

CONSUMPTION SURELY CURED.

To the Editor:—Please inform your readers that I have a positive remedy for the above named disease. By its timely use thousands of hopeless cases have been permanently cured. I shall be glad to send two bottles of my remedy FREE to any of your readers who have consumption if they will send me their Express and P. O. address. Respectfully, T. A. SLOCUM, M. C., 181 Pearl St., New York.

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THE CHURCHES VS. LODGERY.

The following denominations are committed by vote of their legislative assemblies or by constitution to a separation from secret lodge worship:

Adventists (Seventh-day.)

Baptists—Primitive, Seventh-day and Scandinavian.

Brethren (Dunkers or German Baptists.)

Christian Reformed Church.

Church of God (Northern Indiana Eldership.)

Congregational—The State Associations of Illinois and Iowa have adopted resolutions against the lodge.

Disciples (in part.)

Friends.

Lutherans—Norwegian, Danish, Swedish and Synodical Conferences.

Mennonites.

Methodists—Free and Wesleyan.

Methodist Protestant (Minnesota Conference.)

Moravians.

Plymouth Brethren.

Presbyterian—Associate, Reformed and United.

Reformed Church (Holland Branch.)

United Brethren in Christ.

Individual churches in some of these denominations should be excepted, in part of them even a considerable portion.

The following local churches have, as a pledge to disfellowship and oppose lodge worship, given their names to the following list as

THE ASSOCIATED CHURCHES OF CHRIST.

New Ruhamah Cong. Hamilton, Miss.
Pleasant Ridge Cong. Saudford Co. Ala.
New Hope Methodist, Lowndes Co., Miss.
Congregational, College Springs, Iowa.
College Church of Christ, Wheaton, Ill.
First Congregational, Leland, Mich.
Sugar Grove Church, Green county, Pa.
Military Chapel, M. E., Lowndes county, Miss.
Hopewell Missionary Baptist, Lowndes Co., Miss.
Cedar Grove Miss. Baptist, Lowndes Co., Miss.
Simon's Chapel, M. E., Lowndes Co., Miss.
Pleasant Ridge Miss. Baptist, Lowndes Co., Miss.
Brownlee Church, Caledonia, Miss.
Salem Church, Lowndes Co., Miss.
West Preston Baptist Church, Wayne Co., Pa.

OTHER LOCAL CHURCHES

adopting the same principle are—

Baptist churches: N. Abington, Pa.; Menomonie, Mondovi, Waubeck and Spring Prairie, Wis.; Wheaton, Ill.; Perry, N. Y.; Spring Creek, near Burlington, Iowa; Lima, Ind.; Constableville, N. Y. The "Good Will Association" of Mobile, Ala., comprising some twenty-five colored Baptist churches; Bridgewater Baptist Association, Pa.; Old Tebo Baptist, near Leesville, Henry Co., Mo.; Hoopeston, Ill; Esmen, Ill.; Strykersville, N. Y.

Congregational churches: 1st of Oberlin, O.; Tonica, Crystal Lake, Union and Big Woods, Ill.; Solsbury, Ind.; Congregational Methodist Maplewood, Mass.

Independent churches in Lowell, Countryman school house near Lindenwood, Marengo and Streator, Ill.; Berea and Camp Nelson, Ky; Ustick, Ill.; Clarksburg, Kansas; State Association of Ministers and Churches of Christ in Kentucky.

N. C. A. BUILDING AND OFFICE OF THE CHRISTIAN CYNOSURE, 221 WEST MADISON STREET, CHICAGO.

NATIONAL CHRISTIAN ASSOCIATION

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The object of this Association is:

"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved, to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform.

FORM OF BEQUEST.—I give and bequeath to the National Christian Association, incorporated and existing under the laws of the State of Illinois, the sum of —— dollars for the purposes of said Association, and for which the receipt of its Treasurer for the time being shall be sufficient discharge.

THE NATIONAL CONVENTION.

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SECRETARY.—Rev. Lewis Johnson.

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The Christian Cynosure.

EDITORS.

J. BLANCHARD. HENRY L. KELLOGG.

CHICAGO, THURSDAY, FEBRUARY 23, 1888.

THE THOUSAND COLORED PASTORS.

SHALL THEY HAVE THEIR PAPER?

Week by week generous friends of the colored race answer, YES. The fund for this purpose reaches $719.-26, as reported on page 13, and cheering letters show the enthusiasm in this enterprise of all who realize the nature of secretism. Every letter from the South justifies our efforts, and approves the judgment that no expenditure of an equal sum will bring so great returns.

The $900 contributed for this purpose in the two years and a half after June, 1885, placed the *Cynosure* in the hands of huudreds of colored pastors, but few of whom could have paid for it themselves. Note the grand results which have followed, chiefly because of this work:

1. The Louisiana Baptist State Convention, representing 70,000 church members, has voted against the lodge.

2. The Texas Baptists will probably take the same stand at their next meeting.

3. The Methodist Episcopal church in Texas is nearly ready for like action.

4. So are the Arkansas Baptists, a prominent Association having already so voted.

5. The same churches in western Tennessee are coming out against secretism.

6. So in Alabama the Good-will Association is standing against the orders.

7. The Congregational churches all through the South are opposing the lodge, encouraged by the American Missionary Association.

8. Two schools for higher instruction have been organized within a year which maintain this principle, while nearly every institution for the education of the Negro is open for instruction of the students on the dangers of the lodge.

9. Christians at the North should hasten this work with all zeal, because the reflex influence upon their churches will soon be powerfully felt.

The *Cynosure* has proved the best agency in accomplishing this work in the South. A fund to send a thousand copies to as many colored pastors is being raised. Dear reader, has not the Lord given you means to help it on?

EDITORIAL CORRESPONDENCE.

NEW ORLEANS, Feb. 17, 1888.

The New Orleans papers are thrilling their readers on the subject of immigration to the South. The *Times-Democrat* announces the arrival of a colony of eight families from Iowa, under conduct of an emigration agent *en route* for south-western Louisiana in the vicinity of Lake Charles; and the same paper in another column mentions two Southern immigration agents, now returned from the North, one prospecting for a location of a colony of three hundred families, and the other a still larger number, who can sell their farms at from fifteen to fifty dollars per acre, and purchase good farm lands in a softer climate, free from snow and blizzards, at five or ten dollars per acre.

Just twenty-five years ago, in war times, these Northerners would have been dreaded as Norway pirates once were in England, and perhaps, shot as spies. Now they are wooed and welcomed as future tax-payers, "friends and fellow-citizens." These and swarms of like facts are opening wide the eyes of the South to the fact that slavery was the dog in the fable, who did not eat the hay himself, or let the ox eat it. Thus "*Tempora mutantur et nos mutamur cum illis.*" Times change and we with them.

There are guano companies with partners in Boston shipping the manure from the bird-islands of the Carribean Sea, which flocks of birds have left there ever since the flood, to renovate the old fields of which Tom Corwin said, "The soil turns pale wherever the slave sets down his black foot." And the papers tell us that this guano, made liquid by the addition of water, makes those old worn-out lands give splendid crops, and smile, after harvest, with new vegetable growth to be turned under to give strength for another yield. The farms left by these immigrants in the North will be filled by new immigrants, and the children of their neighbors the next year, and so leave no vacancies there: and the grand-children of the Northern soldiers buried in the eighty-two government cemeteries here in the South, will wonder what their fathers fought about. "So humanity rolls onward." But it gives one food for musing to see here in this city splendid statues to General Andrew Jackson and Robt. E. Lee, both now popular idols, and to reflect that one of these heroes swore "by the Eternal" that he would hang John C. Calhoun "higher than Haman" if he didn't stop teaching the very doctrine that Gen. Lee fought out so bravely. J. BLANCHARD.

GOVERNMENT SECRECY.

The attack on the traditional executive session of the Senate has of late years been a singular revelation of inconsistency. Not long before John A. Logan died he moved that this session be open to reporters and its secrecy abandoned. We called attention at the time to the remarkable fact that a politician, who was a leader in at least two orders and taking all the Masonic degrees he could buy or borrow, was the mover in this cause against government secrecy. Last week the debate of this question was renewed. A new extradition treaty with Great Britain is in progress, and as it is supposed to be important to the welfare of Irish revolutionists who may be seeking immunity in America, the politicians who have to take heed to their Irish vote are uneasy.

The fight was opened by Senator Riddleberger of Virginia, who announced his determination to let out the secrets of executive session little by little in the open session. As he cannot be prevented in this there was a slight sensation. He had his reward next day when the Clan na Gael lodges, an order deep in revolutionary plots, placed on his desk a large and handsome floral harp.

The discussion was afterward continued by several Senators, Teller of Colorado leading thedem and for a change. The secret sessions of the Senate he declared to be entirely unrepublican, and should be abandoned, except perhaps in case of a treaty. He protested that there should be no secrets and the nation should know what their servants are doing.

This has an excellent appearance of saying something, and as Mr. Teller is a 33-degree Mason, and one of the favored few who control the innermost circle of lodgery where Albert Pike sits supreme, he gives us occasion for surprise. A particular examination of his argument shows its animus. He does not object that the doors of the Senate be closed and treaties and nominations discussed in private; but he demands that the record then made of speeches and votes be made public, so that each member's constituents may mark him for favor or rejection in the future. This is exactly right, and if we were sure Mr. Teller had not some political scheme behind his fair words we would applaud him. The end he advocates is at least right, and we hope to see it secured. In fact, the executive session is but little better now than the ordinary private management of important business. It is carried to excess in that the record is not made public at times for years, when it can be of no possible interest or importance. Except for this it would resemble only the privacy of ordinary business, or the family, and differs as much from the sworn secrecy of the lodge as wisdom from folly.

STATE RIGHTS AND SECRETISM.

This week there is a trial in progress in Louisville, Kentucky, of extraordinary nature. The history of the States has nothing like it; and as it involves a secret society in a question of rights between States, it demands our attention.

For years the western countries of West Virginia have been vexed with bands of secret brigands, under various names of "Red Men," "Regulators," "Consolidated Band," etc. It is some two years since, under the first title, they were supposed to have been suppressed; but, like the Bald Knobbers of Missousri, who have again begun their Ku Klux work, the distemper in the social body of the State keeps breaking out in new spots.

Last October the murder of Rev. Thomas P. Ryan, a Methodist minister of some local note, living in Roane county some forty miles from Parkersburg, roused the authorities to suppress the vendetta. The murder was one of great atrocity, in the presence of the victim's family, and was soon followed by the lynching of three young men, Robert and George Duff and Chester Coon. It is now believed the lynchers and the murderers were the same parties and one crime was committed to cover the other.

It was not until January last that the detectives were able to give the facts about this case. They reported that after the war several families from Virginia settled upon land in Roane county which they neither bought or leased. To "protect their rights" as squatters they formed a secret society, which grew apace, as all such organizations are liable to do, and ceased to act only on the defensive. They began to attempt running the neighborhood according to the Ku Klux code. Their number grew to thirty-seven and their organization was complete, with oaths of secrecy, passwords, etc. They met weekly and renewed their oaths as often to divulge nothing on penalty of death. At one meeting they voted on lynching six men, one being a detective. The resolution failed by a narrow vote. The proposition was renewed and again lost. Members began to drop out after the Ryan murder. The detectives show letters warning prominent citizens to leave. These warnings are all signed "Regulators" and are addressed to men and women. The common form is to threaten the destruction of property, mutilation of the body, or other outrageous conduct. The slightest offense on the part of any one was punished with a warning, and the persons warned generally found it wise to leave. The grips and other secret signs of the band are given. The forefinger of the right hand placed around the thumb is the signal for a meeting when it was dark, and the same finger thrust into the hand that a meeting was to be held at once and in the daytime.

The inter-State trouble arose from a vendetta in which the West Virginia band was led by the Hatfields, and their victims were a McCoy family in Pike county, Kentucky, several of whom were murdered or injured and their dwelling burned. The local authorities rallied, and sent a posse under command of one Phillips, himself a murderer, which seized Valentine Hatfield and eight comrades and confined them in Pikeville jail. The friends of the Regulators appealed to their governor who demanded the release of citizens of West Virginia. Governor Buckner of Kentucky refused, and after several attempts to secure their release by writs of *habeas corpus*, etc., the matter was arranged for trial before Judge Barr of the United States District court in Louisville. The State-rights question is rather a quibble than a matter of importance; but so much may be made of it as to hide the crime of secretly combining under false oaths against the welfare of society and actually committing atrocious crimes under this organization.

THE CONVENTION.—The first word from New Orleans, after the opening of the National Convention Friday evening, was a dispatch from Secretary Stoddard Monday noon as follows: "*Acts 26: 22; Exodus 15: 6. Brethren, pray for us.*" These passages read: "Having therefore obtained help of the Lord, I continue unto this day witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come." "Thy right hand, O Lord, is become glorious in power: thy right hand, O Lord, hath dashed in pieces the enemy." It must be inferred from this message that the prayers of many friends have been heard, and the Convention was progressing with harmony and success.

Cornelius Vanderbilt, the most liberal of that celebrated family, and an active man in the religious and philanthropic circles of New York, is strenuously opposed to the sale of liquor anywhere near a railroad station. As much of Mr. Vanderbilt's property is in railroads this opinion can be appreciated by everybody. But why should not such a restriction be worth as much for every school as for railway stations. Why not truly, for every American home? If for the public good, railway men should not be brought into peculiar temptations, neither should the children, and neither should our families. Mr. Vanderbilt ought to be a Prohibitionist.

Henry George and Dr. McGlynn are out, and their Anti-poverty Society will soon fulfill the prophecies of more pragmatical theorists. The trouble has been some time coming to a focal point. Whether the reports of George's success in annihilating poverty with $100,000 ahead, or his endorsement of President Cleveland, or Father McGlynn's effort to pack committees had either or all of them an influence in the case, at least the other party was outmaneuvered by McGlynn, and George announces his withdrawal from the United Labor party. This movement, though projected with much that was untrue in theory, has been of undeniable value in the discussion that is to finally relieve our social fabric of the incubus of monopoly.

"If a woman have long hair it is a glory to her," writes Paul to the Corinthian church; and we can imagine his indignation at the street-walkers' fash-

ion adopted by many young women who pull their front locks over their foreheads as if to conceal a lack of something behind. Judge Duffy put a strict interpretation on this fashion of "bangs" the other day, when he said to four young girls who stood before him: "Look at your hair down on your foreheads. What makes you wear it that way like a goat? It gives you away. You will go to the Island for a month."

—Mrs. L. M. Hoyt, Box 276, Ware, Mass., asks that some kind friend among the *Cynosure* readers favor her with a loan of $50. This request, which is made with much reluctance, is made necessary by the illness of Mr. Hoyt, who is a United Brethren minister, and the pressure of the lodge upon them. If any friend can aid a family which we believe to be entirely worthy, they will please write as above.

—One of the most atrocious of murders was committed in this city a fortnight since. A laborer in a brewery, formerly a saloon keeper, after eating dinner with his family murdered his wife in the most fiendish, cold-blooded manner. The only explanation the wretch gave the officers was an incoherent story of difficulty in his lodge, of which both he and his wife were members. He claimed that through her influence he was expelled. He was of a cruel temper and wanted the possession of her property.

—Homer James, the treasurer of Hyde county, Dakota, was arrested for appropriating $10,000 of the public funds to his own account. A legal investigation showed that James was a good-natured, free-handed politician who was always ready to lend money to a friend, and he had thus passed out the county funds to the above amount, taking neither receipt, note or bond of any kind. After this he was discharged as a strictly honest person! If the Masons of Highmore do not know something more of this case than they have allowed in the public prints, we are much mistaken.

—Letters from New Orleans regret the anticipated absence from the convention of President McCulloch of Knoxville, Dr. Wm. Johnston of College Springs, Rev. G. M. Elliott of Selma and Rev. Byron Gunner, who are detained by sickness or other good reasons. The unexpected arrival of Rev. J. S. T. Milligan of Kansas, who is an host in himself, gives much relief from the disappointment. Rev. L. T. Jordan from Texas had also arrived and all were encouraged to begin the Convention Friday evening with good hope of its success. The New Orleans daily press promise fair dealing, and the visitation of churches and tract distribution was proceeding finely.

—Last week Tuesday, after a single week's sickness, Mrs. Alexander Thomson, wife of the pastor of the Congregational church of Bartlett, Ill., and one of the most valued contributors to the *Cynosure*, was taken home to God. Her death was unexpected, as the nature of her disease was not clearly apprehended by the consulting physicians. She has been for some ten years a faithful companion to Bro. Thomson and mother to three children left with him after a former sore bereavement. She was buried amid the scenes of her girlhood a few miles away, Rev. Walter A. Ferris of Dundee preaching an impressive funeral sermon. The sympathy of all our readers will be given an afflicted brother, for whom we pray that sustaining grace which the Lord only can give by his Spirit.

—The New York *Independent* notices the new book on the Scotch Rite in Masonry thus: "Pres. J. Blanchard of Wheaton College, for the latest step in the war on Masonry that he has accepted as his life-work, edits, in two volumes 16mo., the Scottish Rite Masonry Illustrated.... We agree with Dr. Bacon that these rituals are the dreariest of all dreary nonsense, and we utterly fail to comprehend how any considerable part of mankind can endure them except upon the principle which, with some change, we may contrive to draw from Dryden's lines: 'There is a pleasure sure in being dull, which none but dullness knows.'" If it were also "dreary nonsense" to the lodge members our duty and the duty of the *Independent* toward the lodge worship would be easily fulfilled. But what answer shall we give to our Judge since it is far otherwise?

—Rev. Byron Gunner and Miss Farley have been diligent in their agency for Howe Institute, New Iberia, La. From two Presbyterian churches in Chicago they have a $50 donation each, and the case has been laid before three Congregational churches with perhaps equal success. They have also from several individuals assurance of generous aid in the near future. The Congregational ministers have given them this kind endorsement:

The Chicago Congregational Ministers' Union has listened with interest to the claims of Howe Institute, New Iberia, La., as presented by Miss Farley and Rev. Byron Gunner. This Institue is located in a very destitute part of the State, and being undenominational is admirably suited to meet the evident demand of the neighborhood. We cordially commend our friends, who are soliciting aid for this institution, to all who are interested in the Christian education and elevation of the colored people. We sincerely hope that they will obtain sufficient money to meet the present urgent necessity.

F. D. ROOD, *Sec'y.*
N. H. WHITTLESEY, *Pres.*

PERSONAL MENTION.

—Dr. McCosh of Princeton College was given a reception the other evening by the Penn Club of Philadelphia.

—Rev. H. T. Barnaby of the Michigan United Brethren conference, and one of the loyal brethren, has been severely ill but is now recovering.

—Rev. J. T. Hobson, who formerly published an Anti-masonic monthly at Hartsville, Indiana, is now secretary of the Indiana U. B. conference.

—The *Living Way* says that Prof. H. Woodsmall is in very feeble health, yet he continues at his post, teaching the pastors' class in the Normal School at Memphis.

—A letter from Secretary Stoddard written Wednesday last mentions the much-improved health of the *Cynosure* editor and of Mrs. Blanchard in the genial climate of New Orleans.

—Rev. A. F. Dempsey of Michigan went South last week by way of Chicago and this office. He expected to attend the National Convention and remain for a time in Louisiana for his heath, which is impaired.

—Dr. J. N. Norris of Birmingham, who has been called a Nestor among the Iowa Anti-masons, is slowly recovering from a severe illness which has prostrated him all winter; and now his excellent wife after caring for him is in turn attacked with disease. We hope to write soon of her recovery also if the Lord will.

—It is generally acknowledged by the temperance workers that the oldest veteran in the ranks of the reform to-day is General A. W. Riley, the wealthy and dearly beloved citizen of Rochester, N. Y., who attended our convention in this city in 1884, and whose portrait appeared in the *Cynosure*, June 5th of that year. He will be 93 years old March 19, and is still active in the promotion of temperance. During his life he has given 8,000 temperance addresses (400 in Europe), and 6,000 drunkards have signed the pledge and received a medal from him. The mother of Miss F. E. Willard, now bearing the honors of eighty-three years of influence for temperance, tells with pride of her signing the pledge after listening to an address by General Riley in a country school-house where she was a "school marm."

—Dr. Norris writes "with a trembling hand" a tribute to his "very dear friend, President J. Blanchard," whose portrait, cut from the January 5th *Cynosure*, he has nicely framed on his center-table to be shown with "pleasure and pride" to friends and visitors. The note, which we are safe in printing since the subject of it is far away, runs thus:

"At last somebody has placed the friends of reform throughout the country under lasting obligations for having printed in the *Cynosure* the life-like picture of President Blanchard, the senior editor of that paper. Pres. Blanchard has always stood in the breach, and has spent a long life in battling for the triumph of unpopular reforms—one of which, at least, he has lived to see consummated—that of anti-slavery. As a citizen, and a teacher, he has taken great interest in the affairs of the country and of the world. He has strong opinions on many national questions, and, whether by pen, or by speech, he tells them out fearlessly. He has this great advantage over many—he can always make one understand just what he means, and on which side he is. He is a man of backbone, indomitable will, indefatigable perseverance, and in argument he can and does strike and that strongly against what he believes to be error. Impartial history will record the name of Jonathan Blanchard as the greatest reformer of the nineteenth century. His noble features should be preserved and handed down through a less perishable medium than the pages of the *Christian Cynosure*. J. N. NORRIS.

—Within the empire of China there are now laboring the representatives of 38 foreign missionary societies, numbering in all 919 missionaries, 446 of whom are men. The ordained native laborers number 40; the unordained, 1,296. There are now over 28,000 communicants.

OUR WASHINGTON LETTER.

WASHINGTON, Feb. 17, 1888.

The Blaine letter of declination created quite a stir in political circles here. Interest in it was particularly intense in the Senate, for quite a number of the Senators have had the Presidential bee buzzing around them. Senators Hawley, Sherman, Allison and a few others were even congratulated, laughingly, that the path to the Presidential nomination had been so happily opened to them. General Sheridan's name has also been very favorably mentioned in this connection. But his most intimate friends here take special pains to represent him as entirely free from the Presidential mania. They say that the measure of his ambition is filled with the office he now holds, and that he has no intention of plunging into political strife. The General has also very happily settled the question by emphatically, and wisely too, following the example of Mr. Childs of Philadelphia, refusing to think of accepting the perplexing burdens of the Presidential office and affirming that he would not accept a nomination.

The week's work in Congress so far makes a poor showing. Both the Senate and House have accomplished, it would seem, less than usual. There are a quartette of Territories knocking loudly for admission to the sisterhood of States, and an enabling act will soon be reported, which will probably be passed before the session ends. An "enabling act" does not enable, strictly speaking. As Mr. Springer says (he is the Chairman of the Committee on Territories), it is simply an act of encouragement. After such encouragement, the Territory forms a State Constitution, constructs the machinery for State government, prepares for admission into the Union as a State, and demands it. The aspirants alluded to are Dakota, Montana, Washington and New Mexico. I did not mention Utah, which did not wait for Congress to give her the initiative. The people of Utah held their Territorial convention, adopted a State Constitution, and now demand admission to the Union. While some Congressmen would be glad, no doubt, to put Utah on the list, the public interest in the Mormon question will incline them to move very carefully; there are too many explosive elements in the question to permit great risks.

The Blair educational bill which has had such a long and tempestuous voyage through the Senate has at last passed that body again, by a vote of 39 to 29. The bill has occupied much valuable time during three Congresses, and has gained no converts in the Senate wing. A comparison of this last vote with that of two years ago shows that the longer the measure has been talked of the weaker it has grown. Every Senator who voted against before, voted against it on this last occasion, while some, including Senators Kenna, Blackburn, Voorhees and Spooner, who voted were in favor of it two years ago, voted against it on Wednesday. It is believed by many that the bill will stand no chance of getting safely through the House. Senator Blair himself made the closing speech on his cherished measure, and made a spirited attack upon the Jesuits for their opposition to the common school system.

The Department of Superintendence of the National Educational Association have been holding a convention in this city for the past three days and the meeting attracted prominent educators here from all parts of the United States. The daily sessions and the subjects discussed have been highly entertaining to all persons interested in educational matters. Among the speakers Charles H. Ham of Chicago made a strong appeal for departments of manual training in public schools. Messrs. Howland and Parker of Illinois, J. G. Kennedy of San Francisco and Senator Wm. Stewart of Nevada are among the speakers.

Last Sabbath was an unusually busy day among the temperance workers of Washington. Large meetings were held and stirring addresses were made in different parts of the city. Notable among the speeches made for prohibition in the District were those of Congressmen Cutcheon of Missouri, and E. B. Taylor, of Ohio. A Washingtonian says that some of the bills pending in Congress in relation to the District of Columbia are calculated to create the impression that parents in this city desire the Federal Government to take charge of their children. He was alluding particularly to a bill introduced by Senator Chase, of Rhode Island, providing that tobacco shall not be sold in any form to residents of the District who are under sixteen years of age. If such a measure is as productive of good as in other parts of the country, the fathers and mothers of this city may be thankful for a paternal government.

THE HOME.

CHILDISHNESS.

My little son, who looked from thoughtful eyes,
And moved and spoke in quiet, grown-up wise,
Having my law the seventh time disobey'd,
I struck him, and dismissed
With hard words, and unkiss'd;
His mother, who was patient, being dead.
Then, fearing lest his grief should hinder sleep,
I visited his bed,
But found him slumbering deep,
With darkened eyelids, and their lashes yet
From his late sobbing wet.
And I, with moan,
Kissing away his tears, left others of my own;
For, on a table drawn beside his head,
He had put within his reach
A box of counters and a red-veined stone,
A piece of glass abraded by the beach,
And six or seven shells,
A bottle with bluebells,
And two French copper coins ranged there with careful art,
To comfort his sad heart.
So, when that night I pray'd
To God, I wept, and said:
Ah, when at last we lie with tranced breath,
Not vexing Thee in death,
And Thou rememberest of what toys
We made our joys.
How weakly understood
Thy great commanded good,
Then, fatherly not less
Than I whom Thou has molded from the clay,
Thou'lt leave Thy wrath and say,
"I will be sorry for their childishness."

—*Coventry Patmore.*

THE BIBLE FOR STUDY AND USE.

BY REV. J. M. FOSTER.

Last Thursday evening Rev. A. T. Pierson, D. D., of Philadelphia, delivered an address in the Y. M. C. A. Hall, on "The Study and Use of the Bible." Aggasiz said, "I have no time to make money." So he had no time to make speeches—he only talked. Corresponding to our bodily senses we have two additional, the sense of the mind, which is reason, and the sense of the soul, which is conscience. Our spiritual faculties are dyed in sin, but if we sincerely follow these two senses, God will lead us into life. We have a more sure word of prophecy whereto we do well that we take heed, until the day dawn and the day star arise in our hearts." After service in Detroit, a young man came into Dr. Pierson's study.

"Are you here in the interests of your soul?"

"Yes, if I have any."

"I do not wish to trifle. If I can help you as a physician of souls I shall be glad to do so. What are your symptoms?"

"I was passing your church, heard the music, came in and heard you preach. I was convinced that you believed in what you said, and that your faith made you happy. I believe nothing and am miserable."

"Do you not believe the Bible to be God's word?"

"No."

"Do you believe there is a God?"

"I do not know."

"Will you promise me to take four verses of Scripture and go home and read and study them?"

These were given: John 5:39. "Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of me." Matt. 6:6. "But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly." John 7:17. "If any man will do his will, he shall know of the doctrine." Matt. 11: 29. "Take my yoke upon you, and learn of me, for I am meek and lowly in heart; and ye shall find rest unto your souls." The next Sabbath he came a joyful believer. For the last seven years he has been preaching the Gospel.

The Bible is composed of 66 books, divided like Isaiah. The first thirty-nine chapters are history, the next twenty-seven are prophecy. This corresponds with the books of the Old and New Testament. It was written by forty-two different men, living over a period of 1500 years. They wrote in at least three different languages, represented every variety of culture, position and occupation; and yet their writings make a perfect unit. This can only be explained on the hypothesis that a Divine mind acted through these writers. "Holy men of old spake as they were moved by the Holy Ghost." The argument from prophecy is impregnable. Only ten infidels have tried to answer it, Porphyry and Voltaire. They said the prophecy is so much like the event that it must have been written after it occurred. There are 666 prophecies, 333 of which refer to Christ. He illustrated by a tree on the blackboard. The germ is in Genesis, third chapter: "The seed of the woman shall bruise the serpent's head." From the first branch sprang Seth, from this Enoch, from this Noah, from this Abraham, from this Isaac, from this David, and so on until the Messiah. Then the *time*. From the time of the going forth of the command to rebuild Jerusalem after the captivity to the Messiah was to be 70 weeks,—490 years. From the decree of Darius to the birth of Christ was 457 years. Add the 33 years of his life and you have 490. The *place*. Out of all nations Judah was taken; out of the cities, Bethlehem; of the several Bethlehems, Bethlehem Ephratah. These branches form "the plant of renown." Looking upon it, it blazes with the fire of the Holy Ghost, and we put off the shoes from our feet.

The first chapter of Genesis corresponds with all the discoveries of geology. First water, then waters above divided from the waters beneath, the heaving of the land, the grass, flowers, trees, the fishes, mammals, and at last, *man*. Moses was a God-taught geologist. Isaiah said, The stars are like the sand of the sea, innumerable. In the whole sweep the natural eye can not discern 100,000 stars. Modern telescopes bring into view hundreds of millions, and convince us that *this* is only the border land of creation. Isaiah was a heaven-taught astronomer. Light is simply vibration. Sound is also vibration. Eighteen vibrations per second is the lowest that can be detected. Above that the ear cannot discern them. But then the eye begins to discern them in the colors of the rainbow. When they increase they become the white light. "The morning stars sang together"—the word means *vibrate*. Job was a Divinely-instructed philosopher.

The Bible ought to be studied by books. Ascertain who wrote the book, to whom, what for, etc. Take Ruth. The central idea is redemption. The redeemer must be the kinsman of the debtor. Christ is our elder brother. Also outside of the family and capable of lifting up. Christ is the Son of God, and able to save to the uttermost. Take Esther. God's providence is pictured, even in the smallest matters. "The king could not sleep." The name of God is not in it, because God hides himself in providence. The scenes change on the stage, but you do not see the hand that moves them. God works in providence, but we see him not. He exalts Mordecai and hangs Haman. Take the epistle to Philemon. Only a letter from Paul, a prisoner, to a slaveholder, as to his servant Onesimus. Onesimus had run away and likewise stolen from his master. He goes to Paul. Paul sends him back with this letter, praying Philemon to receive him as a "son beloved," what he does for Onesimus he would be doing for him, and "if he have wronged thee, let that be to my account." Christ is our intercessor. He entreats for us before God, assumes all our obligations, asks God to receive us as himself. Dr. Pierson held the audience closely for two hours.

A BIBLE ALBUM.

The following may prove a useful hint to mothers who don't know just what to do with the little ones on Sabbath afternoons: Provide yourself with a scrap-book of generous proportions, well bound, and with white or cream-tinted pages. Avoid those which are filled with leaves of pink and blue, as those tints do not form so good a background for the pictures to be pasted on their surface. Save the pictures which come to the house with advertisements and catalogues; also it is a good plan, after everybody has finished reading them, to cut pictures from the beautiful illustrated weeklies. You will find there a great variety to choose from, and will be as rich as the possessor of a gallery of art. Wood engravings in these days are so fine and so various in design that such a scrap-book as I have in mind may be very lovely if they are only used. But children are fond of colored pictures, too, and tastefully introduced they will add to the beauty of the collection.

"Why do you call it a Bible album?" does some one inquire. Because every picture is to be accompanied either by a text of Scripture, a stanza of a hymn, or both, selected by the children, and written in a bold, plain hand by the one whose penmanship is most legible. The selection of this explanatory verse is always an interesting feature; and if birds, flowers, palms, stones, bits of landscape, etc., are under inspection, the little students will find out how much the Bible has to say about all these. And added attraction will be given the album in juvenile eyes if its ultimate destination be some children's hospital or asylum. "When this is finished," they will, say, "mamma intends sending it to a little crippled child, who will be so glad to enjoy these pretty pictures and to read these lovely verses!" I have seen a family happily engaged for months in filling one of these scrap books, and oh! the gladness when completed, at last, it was packed up and sent to carry on its mission of good among the poor and the sick!

THE AGONIES OF AGNOSTICS.

Agnosticism ignores both faith and knowledge—it advocates negatives and uncertainties, hence both science and religion, being positive systems, are clouded in the minds of its devotees. It strives to maintain a theology without a God, a creed without a Bible, and a religion without a devotion, and thus it presents to the world a mass of doubts and denials. It is not a profitable business in any sense of the word, and financially it seems to be quite an expensive luxury.

A change being made in the management of an infidel paper in Chicago, the man who has hitherto supported it out of his own pocket, comes to the front with the statement that during the last eleven months this promising sheet has cost him *sixteen thousand dollars!* It also transpires in the same connection that Boston infidelity has been obliged to keep its sheets in the wind by private donations.

All of this goes to show that agnostic publications do not, in the language of country newspapers, "supply a long felt want." It shows that they are not needed by the people. They bring us neither hope nor comfort; they supply us with no needed element in our natures; they bring us neither the bread nor the water of life.—*Mrs. H. V. Reed, in Union Signal.*

A SELF-WITNESSING BIBLE.

2 Cor. 4. 2.

A gentleman approached the fruit stand of an Italian woman, whom he found very intently engaged in reading a book.

"What are you reading there, my good woman, that seems to interest you so much?" he inquired. "The Word of God," said the woman. "The Word of God? Who told you that?" "God told me himself," answered the woman. "God told you? How did he do that? Have you ever talked with God? How did he tell you that was his word?" Not being accustomed to discuss questions of theology, the woman was a little confused. Recovering herself she said: "Sir, can you prove to me there is a sun up there in heaven?" "Prove it?" said the man, "Why do you ask me to prove it. It proves itself. It warms me and I see its light; what better proof can anyone want?" The woman smiled and said: "Just so: you are right. And that is just the way God tells this book is his Word. I read it, and it warms me and gives light. I see him in it, and what it says, is light and warmth which none but God can give; and so he tells me it is his Word. What more proof do I need?"—*Dr. Jos. A. Seiss.*

FORBEARING ONE ANOTHER IN LOVE.

Alice entered her room with a scowl on her face and petulantly threw her books on the bed. It was very easy for her room-mate, who was busily engaged with her studies, to see that she was unusually annoyed and out of temper.

With quick, impatient movements she searched about the room.

"Seems to me your things take up a wonderful amount of room, Ruth," she said, crossly.

"Do they?" said Ruth, very pleasantly. "Well, I don't mean to take any more than my share. I'll settle them back into closer quarters when I've done this lesson."

"You promised me you'd water my ivy this morning when I was so busy," said Alice, in a voice which showed it a comfort to have something to find fault with. "It's all drying up."

"O, I forgot it. I'll do it this moment, Alice. I was thinking that I'd wash the leaves off, too, they always seem to me to shine out a thanksgiving for it. I'm sorry I didn't do it before, but I don't believe its dry enough to hurt it."

"I wonder where my pencil is," said Alice, still continuing her hunt about the room. "I believe you have it, Ruth. That one looks exactly like mine."

"No, it isn't, dear, but I'll help you look for yours."

She got up and searched industriously until Alice exclaimed:

"O! I believe I lent it to Janet Ware in the class room. How I wish people would return things they borrow."

"Never mind," said Ruth, "I'll be done with my examples in a few minutes and then you can have mine."

"I wonder if you want the whole window," growled Alice, with an injured tone joining the cross one.

"Excuse me," cried Ruth, "what a rude thing I am to take it all! Come, Alice, there's plenty of room for both of us, I'm sure."

Alice fussed restlessly about for a few minutes longer and then seated herself near Ruth, looking so fixedly at her as to cause her presently to raise her eyes inquiringly.

"Are you always this kind of a girl?" asked Alice in answer to her look.

"What kind of a girl?"

"This kind. I came into the room fifteen or twenty minutes ago cross enough to drive anybody away from me. I've done nothing but snap at you and disturb and annoy you ever since I came. The girl I roomed with last would have gathered up her books with an air of high dignity and with a 'When you are less disagreeable, Miss Garland, I will return,' would have swept majestically out of the room. And the girl before that would have given me snap for snap and snarl for snarl, until we should have got into a first-rate quarrel and not spoken for days. But you have given me a pleasant word for every crabbed one and a smile for every scowl. Why don't you give me as good as I send?"

Ruth laughed at the rattling speech, but a sober look took the place of the merriment as she said affectionately:

"Why, dear, I don't want to give the devil a stronger hold on you than he has already."

"What!"

"Yes, I mean it," said Ruth, unable to repress a smile at her room-mate's look of half-horror, half-amazement. "It sounds dreadfully, I know; but I learned it from one of the dearest old Christians I have ever seen, and she wouldn't say it if it wasn't so."

"What did she mean? And was it she that taught you to stand my ill-temper like an angel?"

"O, I fancy it would take more even than dear Aunt Faith's teaching to make me angelic," said Ruth, laughing. "But I will try to tell you how she used to talk, dear, and then you will understand what I mean."

"My mother died when I was a very little girl, and left me, with my two brothers and two sisters, with no one but servants to look after us for several years. It is no use for me to tell you what a quarrelsome little set we grew to be. I don't know whatever would have become of us if Aunt Faith hadn't come to take a little pity on us.

"I remember that one of the first things she tried to teach us was the beauty of loving and trying to be kind to each other, and she always made a special point of our being forbearing with any one who was out of temper.

"'Don't sin against each other by making a bad matter worse, dears,' she would say.

"'When we poor mortals give way to these evil tempers of ours,'—the dear soul always said 'we' in talking to us; just as if she knew what it was to be in a bad temper!—'the devil gets a very strong hold on us. Do not let us, by word or deed, help him to make that hold stronger. What can be sweeter or more Christ-like than for us by our patience and forbearance to hold out a helping hand to those we love. Must not the devil rejoice when we, by irritating words, add fuel to the flame of anger burning in a poor heart?'"

"Yes, indeed; she used very strong words, and she meant them," went on Ruth. "And I am sure they did us good. The time had been when a cross word from one of us would have set all the others on edge, and how we would sting and irritate each other!—we who ought to have loved each other all the more tenderly for being left motherless. But Aunt Faith impressed it upon us that the Lord would hold us accountable for the sin which we made darker in the hearts of others, when we might, instead, help them over a rough place by a few gentle, patient words."

"It is a hard thing to do, though," said Alice; "but it's a pity that more of us girls don't think as you do about it, Ruth. Time and again I've got into such a temper that—well, it's just as you say. It seemed as if the devil had me right in his grasp; as though I hadn't a bit of power except to say angry words. And then some one would tease me until I felt full of hate and bitterness and said the very worst things I could."

"Poor girl!" said Ruth, caressingly.

"Oh, I don't deserve your pity," said Alice, "for I've done the same by others often, and when I came in just now after being kept in for failing in my Latin, it would have been just so with me except for your blessed patience."

"Then let us try the better plan, dear," said Ruth affectionately. "When we see people weak and ready to fall do not let us lay a stumbling-block in their way. Let us try what a kindly hand-grasp will do, and a word of good cheer to stir up the good in their hearts, and to help them trample down the evil, for the sake of the Master who bears so much from us."—*Selected.*

LITTLE BY LITTLE.

Step by step the Alpine climber
Presses upward sure and slow,
Till his feet are firmly planted
In the realm of endless snow.

Blow on blow the sculptor fashions
Roughness into symmetry,
Till the dark rock gleams with brightness
In its new-born majesty.

Touch by touch, the picture groweth
Into beauty, life, and light,
Till a wondrous revelation
Bursts upon the raptured sight.

Stroke by stroke the clock aye ringeth
Welcomes to eternity,
Adding warning unto warning
To the heart in me and thee.

Word by word the book is written
With its tale of woe or weal,
Till the throbbing thoughts like music
Through the trembling spirit steal.

Wave on wave the wild tide creepeth
Farther on and up the shore,
Till the stranded boats are floating
Free and buoyant as before.

Such is life in all its phases,
Little things make up the great,
Therefore, scorn them not, but make them
Stepping-stones to heaven's gate.

—*Rev. W. J. Mathams, in London Freeman.*

TEMPERANCE.

TEMPERANCE SCHOOL BOOKS.

INFAMOUS TACTICS OF THE LIQUOR INTEREST.

Thirty-three States and Territories, containing over half the population of the country, now require scientific temperance instruction in the public schools.

This is mainly due to the Women's Christian Temperance Union, under the leadership of the national superintendent of this branch of their work, Mrs. Mary H. Hunt, of this State.

Desperate endeavors are now being made by liquor-dealers and book-publishers friendly to them, to nullify this instruction, by introducing text-books which do not comply with the law, and which, by showing only the evils of the excessive use of intoxicants, practically encourage moderate drinking, and in some cases positively commend it, by describing its exhilarating effects.

In this endeavor, as in the original opposition to the legislation, charges are made that the Women's Temperance Union is in league with some school book ring, to make money from the sale of particular books; and this, while these ladies are eager to induce every publisher to revise his books, so they can endorse and commend them, and while they are constantly engaged in efforts to this end.

Of all these slanderous accusations none has been more groundless than the attempt of the Minnesota State text-book commission to justify their adoption of text-books satisfactory to the liquor dealers, by trying to impeach the personal integrity of Mrs. Hunt, one of the noblest of all unselfish women, and to convict the Women's Temperance Union of fraudulent methods and sordid aims. These slanders were promptly and publicly refuted on the spot, by the testimony of many witnesses of the highest respectability, embracing the officers of the State temperance organization and such prominent citizens as Gen. A. B. Nettleton and others. So conclusively was this done that many reputable journals, which had given currency to the charges, publicly retracted them. All Minnesota knows that the official statement of the State text-book commission is unsupported by fact.

And now, such is the greed and unscrupulousness of the liquor dealers and of publishers who pander to them, that they have taken these reputed Minnesota accusations against Mrs. Hunt and the Women's Christian Temperance Union and the retracted statements concerning them by the Minnesota newspapers, and having republished them in a little pamphlet of attractive appearance with confident and triumphant comments, as if they were true and conclusive. They are at this moment flooding the State of Massachusetts with them in order to influence the choice of text-books in our schools.

The undersigned, speaking for the interests of truth and good morals, desire to say to the people of Massachusetts, and especially to superintendents of schools, to whom these republished calumnies may come, that documents refuting them in detail, can be obtained by addressing either of us at Boston. Signed, DANIEL DORCHESTER,
ALBERT H. PLUMB,
JOSEPH COOK.

From reliable statistics it is learned that the amount of beer consumed in Chicago last year was 1,674,146 barrels. The brewers received for this $6 per barrel, or $10,044,876. The saloon-keeper sells it so as to realize $24 a barrel, making the total cost to the consumers over $40,000,000.

The National Temperance Society is pushing its work among the colored people of the South with more vigor than ever before. In addition to the work in schools and for ministers it has five colored men constantly at work among their own people, and several others on special occasions.

It is noteworthy as illustrating the relation of foreign-born citizens to the liquor traffic in this country, that in Philadelphia recently, out of 865 liquor licenses placed for hearing before the court, 669 of the applicants were foreigners and 196 Americans. This proportion would hold good in most of our larger cities.

Mrs. I. A. McClees, Superintendent of the Department for Soldiers, is taking steps toward the suppression of beer selling in the soldier's homes in Dayton, Ohio, and elsewhere. She is conferring with officials of the government with reference to presenting a bill to Congress, and will go to Washington soon in the interests of the measure.

Professor George Bunge, professor of Physiological Christianity in the University of Basle, is a total abstainer of many years' standing. He has won over to total abstainers a band of students, formerly his pupils at Basle, but now scattered abroad and sowing scientific temperance truth in the Universities of Heidelberg, Strassburg and Leipsic.

The Scott act is being enforced at a fearful cost in Leeds and Renfrew counties, Canada. Eleven buildings at Irish Creek and a Methodist church and tannery at Kemptville have been burned, and five constables have been assaulted and stoned by saloon sympathizers. Dr. Ferguson, M. P., and three others have been threatened with murder, and the deacons of a Baptist church are warned to dismiss their minister or have their church building burned. Forty to fifty tavern-keepers have been fined, three sent to the penitentiary, and the constables' assailants fined $800.

Think over it: Governor Larrabee, of Prohibition Iowa, called attention in his recent message to the decrease of criminal cases in the courts, and suggests a decrease in the number of courts. Mayor Hewitt, of New York, about the same time, calls attention to the accumulation of cases of violation of the excise laws, and suggests the creation of a new court to deal with these cases.—*Voice.*

A great and glorious work of Gospel temperance is still being carried on in southern California by the noted temperance evangelist, Col. George Woodford. For two weeks in December meetings of prayer and consecration were held every day for one hour or more. Each evening Col. Woodford gave a lecture, full of the spirit and teachings of Christ. He spoke with great tenderness to his fallen brothers, urging them to seek Jesus as their only safeguard against the temptations of strong drink. He has been a great help to professing Christians here. From us he went to Lompoc, doing the same noble work. Many there are trying to live aright, as the result of his efforts among them. San Louis Obispo says "the temperance revival is moving grandly forward." Ventura county is being refreshed at present by his earnest labors among them. So it is all along the line; God is blessing Col. Woodford's efforts to save the fallen. Let us, as Christians, see that in every way possible we further the good work going on in our State. We need the help of just such a Christian leader in the cause of temperance.—*Pacific.*

RELIGIOUS NEWS.

—The evangelist L. W. Munhall began a four weeks' term of meetings in Buffalo on the 4th of February.

—Dr. Pentecost is now conducting meetings at Norwich, Connecticut.

—The evangelist George K. Little has been conducting meetings in Des Moines, Iowa, and is happy in numbering near forty souls converted.

—At Geneva, Kansas, the labors of a lady evangelist among the Friends, Susan C. Berry, have been blessed in the salvation of some seventy-five persons.

—The Kansas City papers say that the work of the evangelist Jones ruined the theaters of the city for January and they were unable to recover before the Catholic and Episcopalian patrons were taken off by their season of Lent.

—*Our Banner*, the New York monthly devoted to the principles of the Reformed Presbyterian church, gives in its February number the excellent sermon of Rev. David McFall of Boston, at the dedication of the new building erected by the First church of New York city of which Rev. J. C. K. Milligan is pastor. The new church is located on One Hundred and Nineteenth Street, far to the north of the old building which was sold in 1884. For three years the congregation met in a hall, the lamented Dr. A. M. Milligan preaching for them the first sermon in this hired room. It was his last sermon, though he lived in great feebleness for more than a year. The building is a fine one, and built at great economy of expense.

—The scattered and neglected people of the mountain regions of our Eastern and Southern States have a missionary, called of God, to visit them in their homes and tell them of Christ. His name is Joseph X. Dillier. He is at present in this city, but will start in the early spring with a companion, a young man named Hammond, who is constrained to join in this good work. These brethren have undertaken a work of faith and should not lack for encouragement from the churches.

—Many friends, says the *Pacific* of San Francisco, who expected Mr. D. L. Moody to visit this coast within the next few weeks will be disappointed to learn that interference with his plans will prevent his reaching here this season. The San Francisco Evangelistic Committee received a communication from Mr. Moody a few days ago, stating that he would be detained in the Middle States until late in February, and could not possibly reach California before March 1st, and would be obliged to leave the coast so as to reach New England not later than April 10th. Under these circumstances Mr. Moody urgently requested the Evangelistic Committee to release him from his engagement this season, but promised to give several months to the coast next year.

—Mr. E. H. Gammon, of Batavia, Ill., some few years ago being deeply interested in the work of the Freedman's Aid Society of the Methodist Episcopal church in the South, erected, at his own expense mainly, handsome buildings for a theological school, to prepare colored men for the ministry of that church, near Atlanta, Ga. The institution has since been incorporated under the name of the Gammon School of Theology. Mr. Gammon gave the school $20,000, the income of which has been devoted to the support of its professors and teachers; the balance of the expense of maintaining the school being paid by the Freedman's Aid Society. A few days since Mr. Gammon donated the equivalent of $180,000, as a perpetual endowment of the institution. The total of $200,000 goes into the hands of the trustees of the Methodist Episcopal church, and the income is to be forever devoted to the support of the faculty of the school.

—Several weeks ago the workers in connection with the Chicago Evangelization Society, of which D. L. Moody is president, began a series of meetings in the Belden Avenue Presbyterian church, the outcome of which has been a union of effort reach the non-church-going masses in and around Deering, a suburb north of the city. The meetings began Feb. 6, and have been carried on every night, the house being packed, in spite of the cold weather. The interest is apparently growing, and the preaching of the Gospel to the masses has been eminently successful.

—There has been a remarkable revival in Wilberforce University. The interest began at the close of the week of prayer and grew steadily. For two days recitations were suspended. The entire Christian body of the school and community gave themselves wholly to the work. Students and citizens who had passed through previous revivals untouched, went down in tears and penitence. The Y. M. C. A. was especially active, holding a noon service daily and rendering efficient organized aid. Forty were converted, and fifty-two added to the church. More than ninety-eight per cent. of the students are professed Christians; only two are outside the fold.

—The hundred Evangelical churches of Louisville have had an average increase of ten members each as the result of the Moody meetings. Among the converts is Jesse Hammond, who is reported to have been a notorious gambler. He was indicted a number of times. He attended one of Mr. Moody's services to scoff, but left in a sober frame of mind. He went again and again, and finally professed conversion.

—The Rev. Dr. H. M. Scudder, now of Nugata, Japan, in a private letter, says: "We rejoice every day that the Lord has graciously brought us here. There is ample field for ten times more than I can do. I enjoy the work. Am studying the language. I lecture on the life of Christ in an incipient college which is supported by the Japanese, and has many bright lads in it. At the last communion there were eighteen new ones admitted (I mean in the native church) and there will be more than that next time. The work goes forward and we expect to see great results. My health is improving. I am stronger and more vivacious than when I came. Mrs. Scudder is as frisky and happy as a gazelle. My son and daughter are full of joy in the work."

—The First Baptist church for colored people in the South was organized one hundred years ago in Georgia. Their anniversary will occur January 20.

—The institution of Rev. H. Grattan Guinness, in London, has just sent 100 missionaries to Africa, and 500 during the last 14 years. He has at present 100 missionary students, and on an average sends out a missionary to some part of the great mission field every week in the year.

LITERATURE.

THE FABLES OF FLORIAN. Translated into English verse by Gen. J. W. Phelps, late member of the Vermont Historical Society, author of "A History of Madagascar," etc. With numerous very fine illustrations by J. J. Grandville. Elegantly bound in fine cloth, gilt edges, ornamented, price $1, postage 12c.

LOCRINE: A TRAGEDY. By Algernon Charles Swinburne. Pp. 60. Price 20 cts.

LUCILE. By Owen Meredith. Pp. 172. Price 25 cts.

THE PROGRESS OF LEARNING. By George Lansing Taylor, S. T. D. Pp. 46. Price 25 cts.

These four books of poems are late issues from the publishing house of John B. Alden, New York, and all are furnished to the public at the exceedingly low rate for which his imprint has become a synonym. The first named is beautifully printed and bound. *Florian's Fables* are here first translated we believe from the French for American readers, many of whom have learned to esteem the now lamented translator for his able and voluminous contribution to the literature of an unpopular reform. Gen. Phelps was a fine French scholar, and the New Testament in that language was one of his most constant companions during the last part of his life. While in the army he translated a considerable volume upon the dangerous nature of secret societies. And that he held a versatile pen the fine fancy and versification of the poem printed on the first page of this issue is excellent proof. Of the *Fables*, LaHarpe says with just admiration: "Good of every description prevails in this collection. You find here some fables of touching interest, others of a sweet and playful humor, others of a biting subtilty, and still others in a loftier strain without being above that of the fable. The poet understands how to vary his colors with the subjects; he can describe and converse, relate and moralize. We nowhere feel the effort and are always sensible of the meter." A writer in the London *Quarterly Review* moved with a like enthusiasm writes of them: "The feelings with him are never exalted at the expense of virtue. His women are tender without licentiousness, and his heroes daring without violating the laws of their country, or questioning the existence of their Creator. He combines the morality of Fenelon with the enthusiasm of Rousseau or St. Pierre. His writings derive an additional charm from his glowing descriptions of the beauties of nature. He seems tenaciously to uphold the poetical connection between rural life and moral purity, and loves to annex to tales of love and hardihood their appropriate scenery of rivers, woods, and mountains." The illustrations of the volume are original, artistic and pleasing, excellently telling the story of the text.

Locrine is the latest work of one of the first of living English poets. His several previous works have given this writer the unhappy reputation of belonging to the "fleshly school" of poetry, and those even who most admire his power of poetical expression, and the rich coloring of his lines, must deplore their sensuous tone. This tragedy is in five acts, and but seven characters are employed. The jealousy of an injured wife supplies the key-note; and while the penalty for iniquity is sufficiently severe to afford adequate warning, yet the constant recrimination of virtue tends to fasten the sympathy of the reader upon the wrong-doer. There are numberless fine passages in the poem, pleasing the ear with their music and the mind by their thought.

Lucile was regarded one of the most remarkable English poems of its day. It was one of the earliest of the works which made the name of Owen Meredith (Lord Lytton) celebrated; and will long deserve to be read for the fascination of its style and its strong characterization of scenes in the social life of European nobility.

The Progress of Learning is a poem delivered by Dr. Taylor at the Centennial of Columbia College, New York, April 13th, 1887. The volume is dedicated to the learned and revered President Barnard; and, though prepared for a particular occasion which might seem to limit the imagination and scope of the poem, will be found happily disappointing in this respect. Columbia itself occupies but a small space, and that is given to historic personages of interest to all Americans, whose patriotism will be kindled into a flame by the apostrophe to our free institutions and the impassioned sketches of the great men who have arisen under them, to in turn maintain them for posterity.

It is reported that Mrs. General Grant and her son Fred. are part owners of the *Cosmopolitan Magazine*. All friends of good and chaste literature beseech them to interpose and allow no more such disgusting illustrations as appear in the February number of the magazine with Theodore Child's account of the French ballet. The redeeming feature of the article is that instead of having a vicious tendency it excites an abhorrence of the theater and the opera of which such accessories are a prominent part. What a picture of a young life which might be beautiful, full of joy and goodness and usefulness is this which we quote!—"A dancer has to spend so much time in training her feet that she has none left to train her mind. And as a clever historian of the *foyer*, M. de Boigne, says, 'What would be the good of training a dancer's mind?'....Other peculiarities of a dancer are, that she has not time to be daughter, wife or mother; she is a dancer. She is religious; she goes to church on Sundays; almost always she wears religious medals and talismans, and believes in fortune-telling; and she rarely goes to bed without drawing her horoscope with a pack of playing cards. A dancer always has a *mother* and sometimes a father. In her turn, too, she is often a mother without being a wife; she is not married, but she belongs to the Opera, which in Paris is considered to be equivalent. The greatest joy of the dancer is rest, rest of limb and rest of face. Not to be obliged to smile, what bliss! Thus it happens that a dancer is never happier than when she looks sad." Prof. Boyesen's articles on the Crown Prince of Germany and international copyright, Lieut. Schwatka on "Wintering in the White Zone," and J. M. Oxley's "Hunting and Trapping in Canada" are good and profitable and help atone for the ballet business.

General Lew Wallace, whose "Ben Hur" has secured such wonderful popularity, is possibly not entitled to the undivided honors of its authorship; at any rate he is fortunate in having in his wife, Susan E. Wallace, a help-meet of hardly less literary skill than himself. A volume from Mrs. Wallace's pen, which is to be published early in the spring, entitled "The Land of the Pueblos," will doubtless prove of curious interest to students of American antiquities and history, as well as to general readers who enjoy breezy descriptions of western life and scenery as viewed by one exceptionally well qualified to see and describe them. The position of General Wallace as governor of New Mexico, before becoming our Minister to Turkey, gave Mrs. Wallace the best of opportunities to study the life of to-day, and also the extraordinary and curious pre-historic life of which glimpses can be seen in the many monuments of the Pueblos. The volume is to be published by John B. Alden, New York.

The *Missionary Review of the World* for March contains ten papers on the "Literature of Missions," on such subjects as "The Apparent Waste of Missions," the "Life of Brainerd" (editorials); "The Principle of Christian Missions," by Dr. Behrends; "The Miracles of Missions," "Missions to Roman Catholic Countries," by Chamberlain of Brazil; "Joseph Rabinowitch, the Jewish-Christian Leader," by Prof. Schodde, etc. The Monthly Bulletin gives the latest news and facts from all parts of the world, and Statistics of the World's Missions, summarized, analyzed, and tabulated. The public has already shown its appreciation of the work by necessitating a second edition of the January and February numbers. Funk & Wagnalls, New York. $2 per year.

The *Library Magazine*, which has for a time appeared in weekly and monthly editions, will appear in the later form only hereafter. Among the topics appearing in late numbers are "Dethroning Tennyson," by Algernon Charles Swinburne, "An Eskimo Igloo, or Snow-house," by Lieut. Schwatka, and "The Higher Life; How it is to be Sustained," a reply to Huxley by Rev. J. L. Davies.

LODGE NOTES.

The Grand Council of the Order of Royal Templars of Temperance convened at Shelbyville, Ill., Tuesday.

A warrant was issued at Philadelphia Tuesday for the arrest of David B. Hilt, treasurer of Philadelphia Lodge, Order of Elks, who is short in his accounts $6 000.

George H. Thomas Post G. A. R. held its annual reception at the First Regiment Armory in this city; fully 300couples devoting their best energies to dancing and its pleasures.

The lockout of shoemakers at Cincinnati has resolved itself into a fight between Knights of Labor, District Assembly No. 48 contending for supremacy against National Assembly No. 218.

The "Godfrey Weitzel" G. A. R Post gave their annual masquerade ball at Lester's Academy, Chicago The supper was served by theWoman's Relief Corps. The Sons of Veterans were present in force.

The "Tri City Odd-fellows Anniversary Association" has been formed at Rock Island, Ill., comprising all the lodges of Rock Island, Davenport, and Moline. The organization is for the purpose of holding a celebration on April 20 of each year, the anniversary of the establishment of Odd fellowship in America.

The Illinois G. A. R Thursday elected Colonel Sexton of Chicago Department Commander and decided to meet next year in Springfield. The service pension resolution was defeated, and the dependent pension bill, now before Congress, was approved; nevertheless the advocates of the former elected every representative to the Grand Encampment at Columbus.

The first regular session of the general executive board of the Knights of Labor held this year was begun in Philadelphia, Feb 6 to continue for at least ten days Only Mr Powderly and Ira Ailesworth were absent The board indorsed the strike of the Reading Railroad employes, both railroaders and miners, and the moral, if not the financial aid of the order, will be brought to bear in favor of the strikers.

The Grand Lodge of the Ancient Order of United Workmen at St. Louis unanimously adopted the report of a committee to the effect that the order does not come within the scope of the State insurance law, and that it will not incorporate under it. Henry L. Rogers of St. Louis was re elected Grand MasterWorkman for the fourth time, and William C. Richardson and John D. Vincel were respectively re-elected Grand Recorder and Grand Receiver. The latter is well known as a leading Mason, and was late Grand Master of Missouri.

The Grand Army of the Republic in Illinois makes the following showing of membership: In good standing Dec. 31, 1886, 25,443; gained by muster in, 9,016; by transfer, 647; by reinstatement, 2,206: by delinquent reports, 588. Aggregate, 37,900. Lost by death, 313; by honorable discharge, 194; by transfer, 737; by suspension, 2,798; by dishonorable discharge, 42; by delinquent reports, 3,980; total loss, 8,064. Remaining in good standing Dec. 31, 1887, 29 836; net gain during 1887, 4 393; expended for charity, $10 664 14. The cash receipts of the department during the year ending Feb. 1, 1888, from all sources, are as follows: Charter fees, $510; per capita tax, $5.593.65; sale of supplies, $4.485.60; total, $10,588 65; total expenditures, $5,860.68. The loss by suspension is practically a secession. Members for one reason or another give up the order. The proportion is about one in ten. And if the loss by delinquent reports is for like reason, it shows that one in every five of the old soldiers weary of politics and lodgery in such a mixture.

AN EPIGRAMMATIC STATEMENT.

Is there anything in this world so vile
As the pestilent presence of potent bile?
We have it, we hate it, we all revile
The noxious nausea, as did Carlyle.
But why bewail what soon is mended?
Take P. P. P. and have it ended.
All praise the power of "Pierce's Pellet,"
Wise people buy and druggists sell it.

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Every cash subscription is acknowledged in the *Cynosure*, by publishing each week the names of those who send in the subscription or club. THERE WILL NOT BE ANY CHANGE IN THE PRINTED TAB UNTIL MARCH 15TH NEXT.

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CHICAGO.			
Wheat—No. 2	77¾	@	79¾
No. 3	70		75
Winter No 2			80¾
Corn—No. 2	48	@	49
Oats—No.2	30		34½
Rye—No. 2			61½
Branper ton		15	50
Hay—Timothy	9 50	@13	50
Butter, medium to best	13	@	29
Cheese	05	@	15
Beans	1 25	@ 2	40
Eggs	19	@	21
Seeds—Timothy	1 90	2	49
Flax	1 38	1	45
Broom corn	02½	@	07
Potatoes per bus	60	@	90
Hides—Green to dry flint	05½	@	13
Lumber—Common	11 00	@18	00
Wool	13	@	36
Cattle—Choice to extra	5 35	@ 5	75
Common to good	1 90	5	00
Hogs	4 90	@ 5	50
Sheep	2 90	@ 5	50
NEW YORK.			
Flour	3 20	@ 5	60
Wheat—Winter	87½	@	92¾
Spring			89½
Corn	58½	@	60
Oats	37	@	47
Eggs	23	@	26
Butter	15	@	30
Wool	09		34
KANSAS CITY.			
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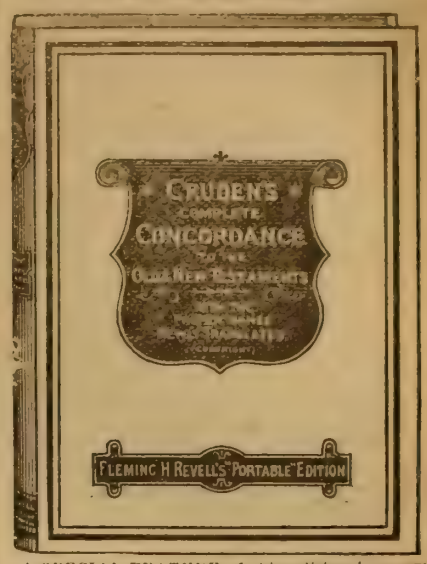

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The way house-plants thrive on the dregs of coffee left at breakfast is admirable. Bowker itself hardly turns out stronger leafage or such thick bloom. The grounds are a good mulch on the top of the soil, but a little care must be given not to let them sour and get musty in coolish, damp weather

The great trouble with house-plants, greater than errors in watering, is letting the pots be exposed to the sun. The fibrous roots soon grow to the side of the pot, and these are baked in full sunshine, trebly hot coming through glass, which condenses its rays; the root tips are soon killed. The whole ball of earth is baked over and over, daily, and yet people wonder why they don't succeed with house-plants. Shade the sides of the pots always, either by plunging into a box of sand, moss, cocoa fiber or ashes, or place a thin board on edge across the front of the plant shelf, that will come almost to the top of the pots. Let the plants have the sun, but shade the pots. A good way to screen them is to set each pot in one one or two sizes or more larger, filling the space with moss or sand.

The best gardeners say that the porous common pots are not so good for house-plants as those glazed or painted outside. The reason is that evaporation is constant from the sides of the porous pots, and the roots are not only drier but colder for it.—*Vick's Magazine.*

VINES IN THE ROOM.

Few running plants are prettier for house decoration than those commonly known under the general name of ivy. The German Ivy, Senecio scandens, is a rapid grower, but will not bear the cold as well as the English Ivy, which is the only real ivy of the plants I am now noticing.

The English Ivy, if well treated, will live for many years. A friend of mine has one about fifteen years old, the largest one I ever saw. She keeps it on the piazza in summer; in the fall it is removed to the cellar. The ivy is wound around two tall stakes which are thrust into the soil in the keg which contains the plant. Water is given occasionally during the winter. If one has an English Ivy which seems to be dying, and its leaves wither and fade, they must not be picked off, but must be left to drop off. If the leaves are picked off when they show signs of decay, the tiny leaf-bud at the stem, so small as to be unnoticed, will be liable to be killed; but if let alone, a new leaf or shoot will come out of each one.

The Coliseum Ivy, Linaria cymbalaria, is beautiful when growing in a hanging pot at the window. It is easily raised from seed or cuttings.

The ivy geraniums are very desirable for house-plants, both on account of their leaves and their flowers.—*Vick's Magazine.*

A FINE CLIMBING PLANT.—People seeking a nice climbing plant are advised that there is none in cultivation that surpasses the smilax in the graceful beauty of its foliage and orange fragrance of the flowers. Its peculiar wavy formation renders it one of the most valuable of all plants for vases or hanging baskets, as it can be used either to climb or droop, as required. In cut flowers, particularly for wreaths, it is now considered indispensable by all florists. It is very highly prized by ladies in the dressing of their hair on festive occasions; flowers white. Soak the seed in warm water for twelve hours, plant in pots, and in a moist, warm place.

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Glycerine, which is the sweet principle of fats, should never be used in its pure state on chapped hands or lips. Dilute with water and it will no longer be irritating to the skin or to mucous membranes.

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IN BRIEF.

Archdeacon Farrar has received a check for $2,500 from Mr. George W. Childs of Philadelphia, for the purpose of aiding in contributing to a memorial window to Milton in Westminster Abbey. The poet Whittier has written four lines for an inscription. The window will be completed at once.

A commercial traveler wishing to get advantage of a clergyman who occupied the same compartment, asked him if he had ever heard that in Paris as often as a priest was hanged a donkey was hanged at the same time. The victim of the joke replied in his blandest manner: "Well, then, let us both be thankful that we are not in Paris." Loud laughter on the part of the fellow-passengers. Our commercial friend changed cars at the next station.—*Reichsbote.*

At the Comstock silver mines in Virginia City mining science has reached its highest point, according to a San Francisco newspaper, which says that there they carry water down a vertical shaft to the depth of 1,700 feet, and then gear it back to the surface, running the gigantic mills by the 1,700 foot pressure. When the plan was suggested to engineers of Europe they laughed at it; but now it's a proved success, and furnishes a power immeasurably greater and cheaper than anything hitherto applied to mining.

A public test took place at the Chester rolling mills of the new device for saving of fuel and the improving of iron. The process is simply the spraying of fine coal, reduced by the cyclone pulverizer to a powder, into a chamber attached to the furnace, in which the combustion is so perfect that all the waste hitherto occurring in smoke and ashes is entirely obviated. The general result showed a saving of between 40 and 50 per cent in coal, a saving of 50 per cent in time of heating the furnace, and a greatly improved quality of iron.

The cruel sport of bull fighting has been revived, and the following is considered of enough importance to be telegraphed from the city of Mexico: "Two bull fighters have been injured, one fatally. The first case was that of Saleri at Puebla, who, while jumping over a bull with the aid of a pole on Sunday afternoon, was caught on the bull's horns and impaled, dying in the presence of the spectators. The second case was that of a bull-fighter here, who on the same afternoon was gored seriously. The press generally condemns the revival of bull-fighting, but is unable to make any impression on the public, which continues to flock to the arena on Sundays, bull-fighting on other days being now forbidden."

The annual report of the New York Central Railroad Company shows that during the year 1887 there were 221 persons killed on its lines, and 459 injured. Of the killed 61 were employes, and of the injured 312. Half of the injured employes (153) were hurt and 5 were killed coupling trains Two were killed and 6 injured by striking bridges. Six passengers were killed and 17 injured in jumping on or off moving trains. The Central has 856 engines, 538 first-class passenger cars; and in all 979 cars in its passenger service, and has 33,266 freight cars. The total out-payment for wages was $5,984-317. The total earnings for the year were $35,297,056—the greatest in its history. The stockholders number 9,561, or 1,453 less than in 1885.

The great financial strength of the treasury and the great extent of the Government's fiscal operations, than can be obtained from a statement of mere figures, has given us this ingenious illustration. If the gold held by the treasury were placed on scales it would be found to weigh 519 tons, and if packed into ordinary carts, one ton to each cart, it would make a procession two miles long, allowing twenty feet of space for the movement of each horse and cart. Measured as the gold was, the silver would weigh 7,896 tons, and the services of 7,396 horses and carts would be required to transport it. The procession would cover twenty-one miles in length. Extending these calculations and comparisons to the interest-bearing debt, equally interesting results were obtained. The public debt reached the highest point in August, 1865, when it was $2,381,530,295. The vastness of this sum is better realized when, as before, it is reduced to tons. In this instance it would represent 70,156 tons of silver, which would make a procession of carts extending from Richmond, Va., to a point twelve miles north of Philadelphia, the distance being 266 miles. The interest-bearing debt has now—twenty-two years later—been more than one half paid. In other words the Government has reduced its bonded debt at the astonishingly rapid rate of $2.007 for every second, or for every swing of the pendulum for the entire period from August 31, 1865, to July 31, 1887. The world's history furnishes no such parallel of the recuperation and material progress on the part of a country, and of integrity on the part of a government.—*Standard.*

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NEWS OF THE WEEK.

WASHINGTON.

The President expects to leave Washington Tuesday for a short visit to Florida. He will be accompanied by Mrs. Cleveland and the Secretary of the Navy and Mrs. Whitney and Colonel and Mrs. Lamont. The party will go by special train, and no stops will be made unless it be an hour at Savannah for a drive through the city. One day will be spent at Jacksonville and one at St. Augustine. The party will return to Washington Saturday.

The House Committee on Commerce has decided to report favorably the bill to charter the Nicaragua Canal Company. The committee inserted two amendments in the original bill, the first requiring a majority of the directors of the company to be American citizens, and the second providing that the president of the company shall be a citizen and resident of the United States.

The House Committee of Indian Affairs decided to report a bill, providing for the division of the great Sioux Reservation of Dakota into separate reservations, and the relinquishment of the Indian title to the remainder. The practical effect of the measure, if it becomes a law, will be to open to settlement 11,000,000 acres of the 22,000 000 acres comprising the Great Sioux Reservation in Dakota.

CHICAGO.

The murder of A. J. Snell and frequent burglaries in the city have led Mayor Roche to ask the resignation of the Chief of Police Ebersold, and Geo. B. Hubbard is appointed in his stead. The lack of discipline in the police force is the complaint.

Young Lee, who shot S. S. Rawson, the banker, on the steps of the Third Presbyterian church several months ago, has been sentenced to eighteen months imprisonment in the County Jail by Judge Clifford. Rawson is slowly recovering from his almost fatal wounds.

August Hetzke was, Friday, in Judge Clifford's court, found guilty of the murder of his little stepson, and his punishment fixed at death by hanging. The murder was committed in June. Hetzke beating the boy to death with a strap.

Two rewards of $2,000 each have been offered for the arrest of William B. Tascott, the supposed murderer of Amos J. Snell, the millionaire. The police have evidence which they believe will hang the man, and are confident he will soon be caught. He is the wayward son of a well-to-do family on the West Side.

A tunnel to be constructed anywhere between Lake and Twelfth streets within the next five years, a double roadway bridge at Madison street, a single roadway bridge at Washington street, and twenty-five-ride tickets for $1 were the requirements imposed by the West Side Committee on Streets as a condition for granting the West Side cable street railway franchise.

COUNTRY.

At 4:50 Sunday afternoon a cyclone struck Mt. Vernon, Ill., from the northwest, and sweeping around in a half-circle leveled half the town to the ground. The remainder caught fire, and as there was a strong wind blowing the flames soon got beyond the control of the fire department. The situation was a startling one. High above the whistling of the wind and the fierce crackling of the flames could be heard the shrieks and groans of the dying. All over the ruined part of the town could be seen bodies half-buried beneath the ruins. Assistance was secured from Evansville, Ind., and other points and the fire was subdued. Churches, the school building, court house, and most of the business houses were more or less demolished, and in the evening the dead were believed to number 35, and the injured were numbered all the way from 100 to 250. Mt. Vernon is a town of some 2,200 inhabitants, and is the county seat of Jefferson county.

The Dakota Territorial Superintendent of Public Instruction proposes to compile a complete list of those who perished in Dakota during the fatal snowstorm of Jan. 12. The statistics are being gathered by county superintendents of schools.

The Philadelphia *Public Ledger* publishes an editorial from its proprietor, Mr. George W. Childs, who emphatically repeats his refusal to be a candidate for President, or to be voted for, and adds that he would be compelled to decline the office, honorable and exalted as it is, if by any chance in the chapter of unforseen events he should happen to be elected.

Letters have passed between representatives of the strikers and the Reading management looking to a resumption of work, and it is believed that the pits will again soon be manned. The wages question will be arbitrated after the miners resume work, and no man will be barred out who has been quiet and orderly during the troubles.

Terrible destitution has been discovered among the striking miners at Shenandoah, Pa., several families having been without food for two days. Most of the contributions intended for them were absorbed by the railroaders for whose benfit they struck, and who have been living in clover while they suffered.

Four men entered the bank at Cisco, Texas, Wednesday, took charge of the cashier and other officials, collected $6,000 in cash, then locked the officers in a back yard and decamped, firing their revolvers as their wagons dashed through the streets.

A Grand Trunk passenger train from Toronto collided with a freight near Hamilton, Ontario, Thursday afternoon, wrecking both engines and hurling express and baggage cars down a fifty-foot embankment. The fireman of the express and a freight brakeman were killed, and two others were seriously injured.

A derrick used in building an elevated railroad fell upon a street car, in Brooklyn Tuesday morning, killing four men and wounding nine others. It is believed that four of the latter cannot recover.

At St Marie, Ill., Mrs Shelley, the wife of a farmer, took aim with what she supposed was an empty musket, at Edward Dugy, and pulled the trigger. The weapon was loaded with buckshot, and the upper portion of the victim's head was blown off.

A skiff containing eight persons was submerged by the swells of a steamer a short distance below New Orleans, and seven of those on board were drowned.

Drunken Hungarians overturned a lamp at Silver Brook, Pa., Saturday night, and the place catching fire five men and a girl were burned to death, and other persons are not expected to recover.

A party of Hungarians at Spring Garden, near Mt. Pleasant, engaged in a row and two of their number were shot, one of them being fatally wounded. After the fight Constable John T. Stauffer went to the place to arrest the offenders, when the excited foreigners pounced upon him with hatchets and cut him badly about the face. He was carried home in an unconscious condition, but he will recover.

FOREIGN.

The Pope has requested Cardinal Simeoni to advise the Irish bishops to preach to the people of Ireland respect for the laws and to maintain a calm, prudent line of conduct. The Pope also announced his intention to send to Ireland a permanent apostolic legate.

Seven persons were buried by the avalanche which has blocked the end of St. Gothard Tunnel.

The socialists at Amsterdam made a demonstration against the militia law Thursday. Bodies of socialists paraded the streets and strongly denounced the law. The police interfered and dispersed the crowd. Several were injured, and a number of arrests were made.

The Jesuits have presented to the Pope the sum of 40,000 pounds as the Peter's Peace contribution of their order. Various valuables which were presented to the Pope as jubilee offerings, and which were on exhibition, have been stolen from the Vatican. Among the stolen articles are a chalice valued at 2,000 pounds, some gold snuff boxes, and several pairs of slippers.

Two Protestant citizens of Spain have been condemned to six months' imprisonment for refusing to kneel before the Viaticum. The Liberal newspapers are indignant at this display of intolerance.

An explosion which occurred in the Kreuzgraben coal mine, near Kaiserslantern, Bavaria, killed forty persons. Thirty-six men were rescued.

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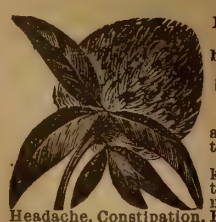

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THE EVANGELIST MUNHALL.

The career of this servant of God is a remarkable proof that it is "not by might or by power," but by the Spirit of God that great labors are done for the church of Jesus Christ. The grace that could come upon a business man of Indianapolis, and cause him to quit his money getting and become an agent of spiritual blessing to millions, is surely from heaven; though that agent may not be learned in the schools nor be consecrated by an ecclesiastical formula.

Leander W. Munhall was born in Zanesville, Ind., June 7, 1843, and will soon, therefore, be forty-five years old. Much of his youth was spent in Cincinnati, whither his parents removed when he was nine years old. Though a member of a Christian family, he grew up regardless of their God, and was the companion of idle, pleasure-loving young men, and with them he went the rounds of city life in Cincinnati and Indianapolis, where he afterward resided. In this life of frivolity and folly he frequented those places where many of his companions were taking their first steps to ruin. When he was about fifteen years of age, an event occurred which made a permanent impression on his character, and though afterward apparently effaced for a time, re-asserted its influence and eventually redeemed it from the downward forces which were threatening it with disaster. It was the death of his father. He was one day summoned to the chamber in which his revered parent lay, in what proved to be his fatal illness. With the solemnity that comes to all with the approach of death, the father spoke to his son about his future in this world and the next. Conscious that the boy would soon be left without a father's watchful care in the midst of a world full of temptations, he begged him to give his heart to Christ and to consecrate his life to God. At the close of his affectionate appeal the father had the boy kneel down at his bedside, and there solemnly commended him to God and gave him his blessing. That scene was never forgotten. Dr. Munhall has said often in later years, as he has surveyed his past career, "*that was the turning point in my life.*" At first, however, and for some time after his father's death, it seemed as if the boy was unmindful of the solemn admonition, and in spite of it was bent on evil courses.

Well would it have been for young Munhall, and great joy might it have given his father if these solemn paternal counsels had not been delayed till a dying bed. The risk is too great, and parents should never for a moment forget that they cannot too early begin that personal instruction in righteousness which shall forestall the summons of death. Happily the grace of an infinite God, acting with the years of parental example upon the conscience and the natural temperament of the youth, held him back from the worst forms of dissipation. He was finally led by the Spirit of God to resolve upon leading a new life. This decision was arrived at while spending a Sabbath morning with some companions. Rising from the table at which he sat, he went directly home, hunted up his Bible, and in the solitude of his own room gave himself up to reading,

DR. L. W. MUNHALL.

meditation and prayer. He did not stir out of doors all that day. He sought earnestly for light and strength, and that night he entered into the joy of acceptance—the consciousness of forgiveness through Christ and the assurance of sonship with God. He lost no time in applying for membership in a Christian church, and from that time on he has never wavered in his Christian profession.

About three months afterward young Munhall heard the call of his country and enlisted in the Union army. During the war he passed unharmed through twenty engagements, protected by the angels of God. His experience in the service was valuable in developing his powers and furnishing his mind with many incidents which he uses forcibly to illustrate his preaching.

Before the war began he had gone through a preliminary course of medical study, and on coming back to civil life he took up the profession of surgical dentistry which he practiced in Indianapolis for nine years. He thus acquired his title, which is sometimes misunderstood as of ecclesiastical character. Though his practice in his profession increased so rapidly that his receipts reached the comparatively large sum of $360 a month, and his time was to be valued at that rate, he reserved a large portion of it for Christian service. He accepted the position of president of the local Young Men's Christian Association, and threw himself into the work at considerable cost of time and labor. The new openings which this office afforded him for Christian usefulness, were occupied as they presented themselves, and they eventually encroached upon his time to a degree that left him but little for the exercise of his profession. Finally he abandoned it altogether on being offered the post of State Secretary of the Y. M. C. A. This office he held for ten years, working in it with indefatigable energy. During the latter part of that period, four months of each year were devoted to evangelistic work, the rest of the year being occupied with office duties.

The blessing of God was evidently given to his work as an evangelist, and he was impelled to devote more of his time to the great work of soul-saving, and finally in October, 1885, he laid aside all else that he be unhindered in this mission to which the Spirit of God evidently called him. His first great success was during the succeeding winter in various cities and towns in California closing with meetings that continued for several weeks in San Francisco. Here after a Bible reading in the Y. M. C. A. Hall the writer first met him. He was then about leaving the city and on the Sabbath following gave his farewell address in Dr. Gibson's United Presbyterian church on Mason Street. The evidence that his work had been thorough was not wanting. The vices that beset church members: Sabbath-breaking, dancing, the theater, etc., he had rebuked in the name of the Lord, and with the severity which he saw the case demanded in a great city so full of open vice. Not a few were displeased with his plainness of speech, but the work was of great benefit to all the churches.

Early in June he came to Denver and assisted by the sweet singer, Charles Herald, continued meetings for a month in which the churches united in a large rink. All were greatly revived. It was here he first, so far as reported to the *Cynosure*, began to testify against the lodge evil along with others that assail the church.

In the early part of 1887 Dr. Munhall commenced a series of meetings in Brooklyn Tabernacle (Dr. Talmage's) At that time he was comparatively unknown in the cities of New York and Brooklyn, but as the work at the Tabernacle went on, the name of the evangelist who was drawing the vast crowds there and whose words were being blessed to the conversion of so many was on all lips. Men who went out of curiosity went again and again, and came away changed for time and eternity.

Since that time, in Boston, Toronto, Columbus, Cleveland, and other cities Dr. Munhall has labored with much success. The editor of *Knox College Monthly* says: "Dr. L. W. Munhall is one of the best evangelists Toronto has ever heard. He belongs to the Moody type. He has not had the experience and lacks some of Moody's power, but he is, perhaps, a more thorough Bible student and is certainly a better exegete. He is sound in theology and reverences the Bible. He says nothing calculated to weaken the influence of the ministry, and honors the regular pastorate. He cares little for mere feeling, and detests the buffoon."

Of his convincing testimony against the secret orders in his meetings at Columbus, Ohio, the agent of the State Christian Association wrote to the *Cynosure* with enthusiasm last November. Dr. Munhall has had personal experience of the inside of several lodges, and his warnings have that tone of conviction which gainsayers do not care to dispute. His testimony, however, like Mr. Moody's, falls short in this respect: it is not concerned with the causes which in the lodge produce the effects of dissipation, neglect of the church, worldliness and infidelity. They object to these effects only. It may be,—it must be that they see more or less clearly the wickedness of the oaths and blasphemies of secretism, but prefer to speak only of those more open and public characteristics which everybody of candor will confess to be of evil tendency. It is well that they object to these, as corrupting the soul and keeping it from God; but if this were all that should be said against the orders the tide of lodgery would sweep on with hardly a check and soon even these voices of warning would be hushed. The fact that the lodge is assailed fundamentally in its character as a false worship, makes it possible for these brethren to speak as plainly for Christ as they do against the system. We thank God for the boldness he has given them, and pray that they, by the Holy Spirit, may be so enabled to preach that we shall see such results as followed Paul's preaching at Ephesus. Acts 19: 19.

INFIDELITY, SPIRITISM AND THE LODGE.

BY REV. A. H. SPRINGSTEIN.

Infidelity is always one, in fact, though its methods are various. Robed in sophistry, it often palms itself off as philosophy. Dressed up in a ritual, it frequently appears as a religion. In some instances it depends chiefly on a specious title to commend itself to the unsuspecting.

Infidelity is a lie, and in its methods it is a fraud, for it is a system of deception. The trap is always concealed, and the bait is always something apparently good. There is never in the name, profession, or outward appearance, anything to indicate the real character or design of error. All this is forcibly illustrated by the following incident:

A Spiritualist camp meeting was held at Saranac, Mich. Bro. P. asked me to accompany him to the ground. My first thought was, that it would be very unwise to attend such a meeting, but instantly the Lord told me to go. I took a seat in the back part of the congregation. Mr. S., who had been a Baptist preacher, delivered a metaphysical address on "Obsessions." Capt. B., with much earnestness and severity, chided the Spiritualists for their want of religion. He said that philosophy reasons, but religion sings. Spiritualism had become a dry philosophy—there was no religion about it. That large congregation could not even sing a religious melody; they tried several times and failed. Said he: As philosophers, we have taken the field—have won the belt; no one ventures a reply any more, unless it be some ignorant country priest. But we have no religion; if we had we could sing. If there were a lot of Methodists here there would be some singing, for they have religion."

A leading Spiritualist came to me and strongly urged me to go forward and address the congregation. I refused, but told him that I would like to ask a question. He went to the stand and whispered to some of the leaders. The president rose and announced that there was a Methodist preacher present who desired to speak. The lecturers rose to their feet and cried, "Let the gentleman come forward," and the call became general and clamorous. With some difficulty I got their consent to stand where I was. I assured them that I would be very willing to make a speech after my question should be disposed of.

The lecturers, mediums and officers were all seated on a long plank in the pulpit, all being ready for my question. I stood on a seat and said, "Mr. S. stated that there was no intelligent, personal God; that God and the vital forces of nature are one and the same. He stated, further, that the word spirit was from the Latin, *spiro*, to breathe; hence spirit and breath, or air, were identical; and there was, therefore, no personal, intelligent spirit. Mr. S., is this your belief?"

He cried out, "It is."

"But do you, as a Spiritualist, believe this?"

He said, "Yes."

"Is this the belief of all the Spiritualists present?"

With one voice, they shouted, "Yes."

"Is this, then, the doctrine of Spiritualism?"

They all answered, "Yes, it is."

"But are you willing to have it known that that is the doctrine of Spiritualism?" They said that they were anxious to have the whole world know that Spiritualists, as such, held and advocated this tenet as a vital and fundamental truth.

Pointing to Mr. S. I said, "You have a badge—a square and compass; does that mean that you are a Freemason?"

"Yes," said he, "I am a Mason, and I am not ashamed of it."

Said I, "The president, Mr. H., has the same badge. Is he a Mason?"

He replied, "Yes."

I continued, "Mr. S. and Capt. B. have three links. Does that mean that they are Odd-fellows?"

They answered, "Yes, and we are proud of it."

"Well," said I, "As Spiritualists, you believe that God and nature are identical, and that spirit is breath or air; as Masons and Odd-fellows, do you say the same? This is my question."

All was painfully still.

In a moment, I said, "Perhaps I am the ignorant country priest referred to by Capt. B., but I insist on an answer." There was a great amount of suppressed excitement.

I continued, "My name is A. H. Springstein; I live in this town. I was a Master Mason, but I have renounced Masonry, and Masons accuse me of lying because I teach that Masonry is infidelity. Odd-fellows especially protest that their order is in harmony with the Bible. I shall hold the Masons and Odd-fellows accountable for your utterance. You must be called to account by the lodge, or lodge men will be driven to confess that secretism is a conspiracy against the truth of God."

At that, Capt. B. jumped to his feet and contended that I had no right to call any man to account, for the only law that should govern men was inclination or impulse. He declared that every man had a perfect right to do just as he pleased. Though he was furiously excited, he saw, as did all the rest, that he was granting me the fullest liberty to expose Masonry. He stopped short, and with vengeance in his eyes, he spit out, "Unless you cross my path." That part was Masonry, and everybody saw it. But, instead of answering my question or calling for a speech, they all rose up and there was the wildest confusion.

The lodge men shyed off, but the crowd gathered around me in search of "light." A leading medium worked her way through the crowd and said, "Where is the gentleman? I must shake hands with him."

Taking my hand, she said, "I want to tell you that a man who can pass through such a scene in the manner you have done, has something unusually good in store for him in the higher spheres in the other world."

I replied, "That good thing in store for me is a crown of glory, purchased by the blood of Christ; and I have the witness in my heart that I am an heir through Christ to the heavenly inheritance." Said she, "I am glad to hear it."

The meeting was across the river, half a mile from town. As we left the ground the president took my arm, and as we walked along he told me that I had told the truth about Masonry. Said he, "It would be debasing to a dog to go through the blue lodge degrees as I took them."

I asked him why he did not come out. Said he, "I would not stay in a day but for the use I can make of it."

Conclusion:

1. Freemasonry and Spiritualism are substantially the same.

2. They are both essentially and thoroughly bad.

Pontiac, Mich.

NOTES OF THE CRESCENT CITY.

THE MARDI GRAS CARNIVAL.

BY REV. A. J. CHITTENDEN.

I hardly know whether a description of the Mardi Gras pageantry would be worth writing or reading. It memorializes nothing historic, deals with almost nothing that is real or true, is diseased in its poetry, abnormal in its art, dehumanizing like all masquerades—I might say monkey-izing—and enormously wasteful of money, enthusiasm and artistic genius.

The conceptions of the street displays were of the legendary mythical kind, in which the natural is racked, twisted, distorted and transmigrated into the preternatural, subnatural and infernal.

In the day time it was a rather popular representation of the flower kingdom, with human-sized representation of all the reptiles and insects that infest that fair kingdom in Louisiana. At night it was dragons, serpents, burning mountains and devils, mermaids in the sea and submarine scenes wonderfully realistic and truly astonishing. There were masked men and women gorgeously dressed (or undressed) on every "float," some mounted on thrones, some on horses, others half submerged, and others still just out of hell in the side of a "burning mountain."

These floats, including the day and evening display, represented about one thousand dollars each, and there were I judge, without counting, about fifty of them. The aggregate cost is reported as high as $60,000 and $75,000. Of course this money passes somewhat into the hands of the poor people who prepare carts, masks and costumes, also to mechanics, ball-room tailors, and numberless trades and traffics. But it is a poor apology for any annual convocation to simply make work for the poor. Things that are truly good in themselves also give employment to the needy. That plea alone would vote for an epidemic, to give work for coffin-makers, grave-diggers and shroud-makers. A conflagration makes work; so does a deluge. I am compelled to regard the whole affair as *deified sport*—a species of *idolatry* originating with those who are "lovers of pleasure more than lovers of God."

This carnival was imported from Paris by the sons of wealthy New Orleans families, sent there for education. Paris and Vienna, with other Mediterranean cities, received it as the modernized saturnalia favored by the Romish church and popish governments—which have always found amusement the cheapest way of managing a poor and ignorant people.

Further back, in the classic times, it was the religion of the heathen, whose religious enthusiasm was the fascination of the infernal. In other times this mask wearing protected the audacious citizen who chose to burlesque the pretentions of royalists. His pranks, like those of the court fool, were regarded as lightly as possible, and the dumb speeches of the masqueraders were their annual parliament that expressed much feeling but passed no laws.

But there is another side of this mask affair that is a study for the moralist. Why should people crave the opportunity of hiding their personality on certain occasions? For these carnivals are invariably interluded with the midnight ball *en masque*. What is that peculiar interest that people have in holding the hand of another *incognito?* Is there an intoxication in secrecy, that loves it for its own sake? Is there a kind of generic inter-sexual abandon of feeling or sentiment that would be restrained under common social law if the parties were individualized and known? These performances certainly have to be classed among "the unfruitful(?) works of darkness." Certain it is that every sin-mill in this city was run at the highest pressure of devil power that could possibly be used on the weak, the wanton and the wicked. Saloon gates were flung wide open and the meek-eyed police did not see them. Theaters attached to them outdid the "midsummer night's dream." All grades of people, men and women in flaming dress, were reeling on the streets or shouting inebrious nonsense. The only really pretty thing about it all was the innocent glee of the children in the day time. It was a great day for them.

The mask is a success in making the human look hideous—which itself is a sin. It surprises, and when unsuspected pleases for a moment. Because it is more easily overdone than any other sport, it easily disgusts the better mind and has really no apology while there are so many other ways of passing time. One irreparable fault in it, as an art, is the fact that no mask can make a live man or woman look well. An animated body with a dead, motionless and emotionless face is simply the abominable in art. Hundreds of fine looking men and better looking women stood on every block, gazing on the gorgeous scenery of the floats." Not a single good looking person stood on them. Their kings and queens were flat and silly faced. The enthusiasm of the people, too, fell far short of our expectation. Christian enthusiasm will regenerate the sports of any people.

A CURE FOR COWARDICE.

BY E. E. FLAGG.

How many times the Bible asserts of idols that they are nothing, less than nothing and vanity; but while the African savage believes in the reality of his fetish, he bows before it in as abject terror as if it were actually gifted with all the baleful powers he attributes to it. So Masonry in itself is nothing, its oaths are null, its secrets empty as the east wind, but while its Grand Master can delude the unthinking multitude into believing the reverse of this, its nightmare spell of terror will remain unbroken. For invest the simplest thing with mystery, make a bugaboo of it, and it becomes terrible. The fear which besets so many people at any mention of the lodge is as baseless as the fear to pass a graveyard after dark. How shall this spiritual cowardice be conquered? I know of but one way,—to keep in the light. The veriest coward alive cannot be frightened by the sight of a white sheet in the daytime.

In Him is no darkness at all—He who walks in the midst of the seven golden candlesticks, whose eyes are as a flame of fire to pierce through every refuge of lies. But it makes a vast deal of difference whether we walk side by side in the intimacy of loving companionship, or whether we follow afar off; for the light is all before and the shadows all behind. They stretch long and darkling and eerie over the way of the fearful and the doubting and the half-hearted and the halting between two opinions. Such live on a kind of debatable ground, the haunt of specters. Anybody who lingers there may expect to see goblins. This is the true philosophy of that nameless dread which invests Masonic oaths and Masonic secrets in the eyes of pastor and layman. I affirm unhesitatingly that because it is *only* the Image of the Beast, because it is only a warfare against specters and not against men, by so much does it afford a more crucial test of courage; and if they who are equal to the contest are as yet only a Gideon's band, it is no matter for wonder, still less for

discouragement. The church is still the star-crowned woman of the Apocalypse, hated of the dragon, but unconquerable; and the refuge of the saints is still, in Luther's sublime words, "under heaven;" wherever their Father reigns, wherever his love extends, wherever his ministers of sun and wind do his pleasure.

THE NATIONAL CONVENTION.

ADDRESS BY PRES. J. BLANCHARD, AT NEW ORLEANS, FEB. 20, 1888.

This is, indeed, an extraordinary meeting. We are met to-night here, near the center of our American continent, and the longest continuous belt of land on the globe, to consider our American institutions, what endangers them and what may preserve them.

We are here, not only in a commercial center between Labrador and Cape Horn, but also in a center of all shades of human complexion, and all sorts of society, from civilized to savage. If, as seems now not unlikely to occur, railroads, telegraphs, telephones, and other inventions not yet born, shall soon make the people of North and South America next neighbors to each other; and if the tall, stalwart, dark-brown Patagonians shall be conversing with the short, swarthy, copper-hued Esquimaux, over wires 9,000 miles long; and if, at the same time, the yellow Chinaman in Alaska, should chance to be talking with Negroes in Brazil, their wires would cross each other over our heads near this "Crescent City"—where we meet. And if these remote neighbors should be Christians and Americans, not knowing, or not caring, that some wore the hue of their great Confucius, and others the complexion of the sable hero of St. Domingo, Toussaint L' Ouverture, so celebrated by Whittier and Wordsworth; and should we take the telegrams from their wires, their silent gliding messages would mean that "God hath made of one blood all nations of men to dwell on all the face of the earth; and hath determined the times before appointed, and the bounds of their habitations—that they should seek the Lord, if haply they might feel after him and find him, though he be not far from every one of us." Acts 17: 26–27. And if our Saviour stood with us to-night as he stood in the synagogue at Nazareth, he might say to us as to them, "This day is this scripture fulfilled in your ears."

If we are to aid men to come to Christ, we are indeed opportunely met. For we are here, as Paul "stood in the midst of Mar's Hill," to show the difference between religion and idolatry, false worship and true. And if there ever was a fitting time and place to seek the Lord, to learn the relation of our nation to his kingdom,—nay, to "find" the Lord himself, to embrace him by faith and yield a loving obedience to his reign, this would seem that time and place.

In this city, where the worst passions of the worst war once raged hottest, there are not probably ten intelligent persons who would wish the results of the war reversed. Among these results are: the rise of the anti-liquor reform, the perfect pacification of the States, and the gradual reconciliation of races and sections. Slavery was a perpetual menace and terror. Some of us here are old enough to remember the annual agony of the West India Islands, as Christmas time approached. Plantations used to be thinned and blackened by executions, massacres and burnings; and infant slaves were taken in to sleep in mansions to save those mansions from being burned with their owners at night. All that terror has forever passed away. Fifty-four years ago (Aug. 1, 1834), eight hundred thousand slaves in those islands knelt down, and when the clock had tolled the hour, rose up freedmen, shouting, "Glory to God."

Even in our country, so new and vast that slavery had not had time to show all the terrors of its nature, we remember the Nat. Turner insurrection in Virginia, which furnished sixty white corpses for a single funeral! Yet a full quarter of a century has passed since our slavery fell, and instead of the horrors which both North and South predicted would follow emancipation, the fruit of righteousness has been peace, quietness and assurance, as proclaimed by the prophet Isaiah.

A Tennessee judge said the other day, "The colored people have laid us under obligation. I left my family in the care of my servants, fought three years in the confederate service, and,"—pointing to his fine buildings, "I came home and found all safe under their hands." The experience of the Southern judge is not singular. The colored people in our States and islands are two or three million more than the whole people of Ireland; and there have been more tumults in Ireland in a single year than in our country, the West Indies included, in a quarter century of emancipation. The demeanor of the freedmen has falsified all the predictions of evils which were to follow freedom. We have hung anarchists for warring on government; but they were not colored anarchists.

Nor can it be said that the Christian deportment of the millions emancipated has been owing to their lack of capacity or courage. Seventy-three years ago, Jan. 8th, 1815, a battalion of negro soldiers fought under General Jackson in the battle of New Orleans, and they received the high commendation of that great chieftain for their share in the bravery and enthusiasm which won that resplendent victory; and, moreover, two hundred thousand colored troops, at the close of our civil war, stacked their arms, which they had borne with honor, were mustered out, and went home—if indeed they had homes. And the history of the human race does not furnish a parallel to the peace and progress which have followed civil changes, at once so radical and so vast.

Allowing all we must for the infirmities, sins, and miseries which have followed, and may yet follow our terrible civil convulsions, history will pronounce the peaceful results which have followed to be honorable alike to both parties, and especially honorable to the party which has suffered most. For if "to err is human" to forgive is certainly "divine." In the words of an eminent American, "We stand here on the grave of buried prejudices." We have crossed the red sea of slavery. Let us now see if we can escape from the dismal swamps of the lodge.

The eloquent Presbyterian, Dr. Thomas G. Thomas, used to insist that "slavery was the last hope of the devil." But if slavery was Satan's last hope for gaining America, and so governing the world, it would seem that in his struggle with Christ for the world's worship the lodge is his "last ditch." And the tokens brighten that he is soon to be driven from that. For Africa has been the cross-bearing continent since the African "Simon the Cyrenian" was compelled by his crucifiers to bear Christ's cross. The Negro has been at the bottom of the races, and in moving, both in Africa and here in America, to reach and rescue him from the lodge-worships of idolatry, God is kindling his fire at the bottom of the human grate. And, this done, the earth will soon be ablaze with his glory. It surely looks as if the lodge is the devil's "last ditch" in his war on our race.

Religion, like every good thing, has its counterfeit. An opposition god appears in Eden to deceive Eve. He is called, "that old serpent the devil and Satan" (Rev. 21:2), and the split which he inaugurated continues still. Cain *invented* his religion, while Abel worshiped "*by faith.*" Cain's offering was Masonic, "the fruits of the earth." Abel's was Christian, a symbol of Christ. Cain's religion was ceremonies. Abel's lamb was Christ, the "Lamb slain from the foundation of the world." These two altars, Cain's and Abel's, stand out before the ages, representing false religion and true.

A South Sea Indian used to set up a log on end, smear it with berries, kill his hog, throw it down before his idol and go away satisfied. Every rap of a lodge gavel, every question and response, every ceremony, in short, in secret lodges or out, which is done to enforce obligation, appease conscience, or procure favor from unseen powers, which is not enjoined in the Bible, but self-projected or invented by men, is but a repetition of that Indian's worship of his log.

Now such a worship, whether performed in a church, convent, lodge-room or African jungle, takes the mind nowhere and lands it upon nothing. Nor, even if the act or ceremony is Bible-enjoined, is it any better if the worshiper rests in *it*, and does not *come unto God.* "*Qui haeret in litera, haeeit in cortice.*" And no finite mind can go to the infinite God without a mediator to take it to him. A human soul, attempting to reach the infinite God without a mediator, is like a child launching at midnight on a shoreless ocean without a pilot or compass or a light by which to see a compass, hoping to reach shore where there is no shore, but infinite distance. Christ is that "one Mediator." The inference of Nicodemus is exact: "No man can do these miracles that thou doest except God be with him." That is to say, Christ exercised divine power and so was and is "God manifest."

The Jesus Christ of the New Testament is the Jehovah of the Old Testament. "Moses and the prophets" wrote of him. Abraham saw his day; and John proclaimed him to the multitudes and pointed him out! And from Eden, where he was proclaimed the Serpent-bruiser to come, to the "Come, Lord Jesus" of the Revelation, he appears throughout "the express image of God's person;" so that "he that hath seen Christ hath seen the Father."

Thus the principle of idolatry, in its endless diversities, is one, viz, *rejecting Christ.* And this the lodge does by omitting him altogether where naming him would be worship, or by offering him lodge worship fit only for devils.

But may not pagans be blindly honoring Christ? The answer is, No. Paganism is not Christianity, nor are pagans Christians. Nobody believes they are. Paul in the first chapter of Romans abundantly shows that. So if Freemasonry is paganism, it deprives men of access to God by Christ, and is therefore opposition to God and goodness. And Freemasonry is paganism. The proof is this, if any proof is needed. The learned Warburton, quoted approvingly by the Encyclopedia of Dr. Albert G. Mackey, gives this direct testimony: "Each of the pagan gods (Div. Legation, I, 2:4) had, besides the public and open, a secret worship paid to him, to which none were admitted but those who had been selected by preparatory ceremonies, called *initiation.*" This is explicit. Every pagan shrine was a lodge. (Mackey's Encyclopedia, Art. Mysteries Ancient)

But were they Masonic mysteries? Hear Dr. Mackey again: "Egypt has always been considered the birthplace of the mysteries. This system was disseminated throughout Greece and Rome and other countries of Europe and Asia, giving origin..to that mysterious association which is now represented by the institution of Freemasonry." (Encyclopedia, Art. Egyptian Mysteries.)

This, again, is explicit. Freemasonry is born of Egyptian paganism, the vilest of all paganism, which has by its brute-worship sunk Egyptians, whose ancestors built the Pyramids, to the starved and mortgaged serfs of a handful of London capitalists, and this paganism is put by the highest Masonic authorities above Christianity as more ancient and more venerable. This attempt to plant Egyptian Masonry in the United States is only equaled in insolence by the Mormon attempt to plant Asiatic and African seraglios in the heart of America, giving each nabob as many women as he has money to sustain! And this shameless lodge assures its stripped and blinded candidates that it has nothing in it opposed to Christianity; and Mormonism names itself a "church of Jesus Christ," while scouting Christ's holy law of marriage and sinking men from families into herds, where each master-beast is lord of his harem. One feels himself degraded by reasoning with such people.

Gen. Albert Pike, "Sovereign Grand Commander" of Masons, has translated for Masonic uses two large volumes of this Asiatic heathenism from the Vedas and Zend Avesta, one of 800, the other of 1,200 pages, which are still unpublished manuscripts. These are books of the old Hindu and Hindu-Persian religions, the moral meanness of which would appear at once to the American masses if they could read them. It is sufficient for us to notice that millions in Asia and in Africa who believe in those religions go naked or but partially clad, and millions toil without a full meal's victuals from one year to another, while their nobles and princes send their children to us around the globe for the knowledge which is to be had in our common schools. The American traveler, Bayard Taylor, in his "China, India and Japan," explains the philosophy of their degradation.

Mr Taylor says: "The principle of their religion not being the love of God but fear of the devil, they contrive to propitiate their neglected Satans once a year by a terrible thumping of tom-toms and sputter of fireworks lasting three or four days." These poor people worship devils, and of course become like the gods they worship. And yet we have lodges in nearly every town and hamlet between the oceans whose leaders boast their derivation from African pagans. Of course, these lodges send no missionaries to the heathen. Christian missions are a mistake. Why send missionaries to enlighten those from whom the lodge draws its light? Christianity is a mistake. Christ was no more than Confucius, and Paul was a bigot to disfellowship them. Moses was a madman to execute three thousand calf-worshipers, who got their cattle-worship where Masons got their Freemasonry—from Egyptian priests. Ezekiel was a fanatic to condemn those pious sun-worshipers, who crept into the temple to practice their rites, as Masons take their funerals into Christ's churches, when they have halls of their own. (Ezek. 8:6.) Why could not Ezekiel mind his preaching to the Hebrew captives by the river Chebar, and "let other folk's religion alone?" The answer is: Because they defiled the sanctuary of God by introducing secret false worships. They had driven God from his own temple by infiltrating idolatries. They had

driven off those very captives to whom Ezekiel was preaching by running down society till the nation was incapable of self-defence. They had multiplied religions till no one knew what god to swear a witness by, or which oath to keep. There was no security for property, no sacredness in marriage;

"No pledge was sacred and no home was sweet."

And just so sure as we copy these Hebrew idolatries the savannas of our Mississippi will yet be as desolate as the barren hills of Judea.

There is nothing in idolatry to keep the popular mind from sinking, and so, like other unsupported things, it sinks. This explains the sinkage of the pagan nations. Their first idols were the heavenly bodies; their last, four-footed beasts and creeping things. This is the condition of Asia and Africa to-day. But the Bible lifts up mind by setting before it the true and living God, infinite, immutable, eternal; and making him accessible through Christ. It gives us a law of supreme love to God and equal love to man so condensed that the little heart of a child can hold it, yet so comprehensive that worlds can move in it in harmony. It reveals to us pardon for sin through a Saviour and a Holy Spirit to help us to obtain it, and thus lays clear and substantial ground for that "rest to the soul" promised by the Saviour to all who come unto him. And as the angel inhabitants of other worlds were with Christ in his agony and seem to have been bending over him by legions as he hung on the cross; and as Christ himself was both God and man, he has laid foundations for the stability of his government wide as the universe and provided for the elevation and happiness of men eternal as his own nature.

The secret lodge system reverses all this. It allows its dupes more gods than Egypt had plagues. Provided the candidates will worship the god of the lodge they may worship whatever else they please, and they are initiated all the same. If faithful to Masonry they are declared "free from sin."(Mackey Lex., p. 16.) The first commandment, "Thou shalt have no other gods before me," is not only set aside but coolly defied by the lodge, which declares its faithful members "free from sin," no matter how many gods they worship, or what vile rites they practice, human sacrifices included. There is but one person or being in the universe who, in terms, is excluded from the "religion of Masonry," which all Masonic authorities declare to be "pure theism" or deism, and that one person is our Lord Jesus Christ. True, if the Christian Mason hides his Saviour by his silence, the lodge does not molest him. But deism excludes the worship of Christ, and Masonry is organized deism. Thus the secret lodge system provides neither pardon for sin, peace on earth or good will to men; and,by dropping the Mediator, takes away the only plank by which men may reach and enter the life boat of the universe.

This horrible system now spreads its shroud over the earth. The Reformation drove nearly all secret lodges from Germany and Scandinavia, and Europe and America were comparatively free from them. But a mighty reaction has taken place, and the sun and the air seem darkened with their smoke. The Masons own the huge temples, and detail from their lodges committees of their own members to join, strengthen and guide their numerous progeny,whose name is legion. Politics,business,reforms and religion,—they light like the vampires of the West Indies on all human interests,temporal and eternal,and suck their life-blood, as the vampires are fabled to suck the blood of people in their sleep, while they softly fan them with their wings. There are colored churches in Chicago which have three of these secret societies in each, one for little children, another for youth, and a third for adults, all paying monthly dues, and all pledged to secrecy,—parents from children, children from parents,and Christians from each other. There are eighty-eight such lodges in Chicago, eighty-four in Louisville, one hundred in Mobile, a like number in New Orleans, and near a hundred in Washington City. They out-number our churches everywhere, depraving them by their false worships; and by their secret oaths and obligations they are sinking our court-houses into popular contempt. They are thus turning the American people into secrecy-mongers, conjurers, sorcerers, soothsayers and sleight-of-hand men,—all under the reign of "the rulers of the darkness of this world"

These lodges, it scarcely need be said, are not of God's planting, and He whose word is firmer than the heavens and the earth hath said, they "shall be rooted up." There is no cause to fear their multitude. When Judea was overrun with lodge altars, and God had there but one single altar, and that broken down, Elijah offered one brief prayer and "the fire of the Lord fell," and the heart of that wayward nation was "turned back again." And the time would fail to speak of the sudden national reforms under the good kings Hezekiah, Josiah, Asa, and Jehoshaphat; and of similar reformations in Scotland,England,Germany and in the United States, where 45,000 Masons left their lodges at one time in the short space of four or five years. And there is nothing in the millennial purposes of God to prevent his granting,now as well as then,national deliverances to faith. The Psalmist in times of darkness and danger was wont to "consider God's wonders of old." But we have modern wonders to consider. It is only seventy-three years since, four miles below this city, nine thousand of the flower of British troops, the conquerors of Europe, fled before half their number of raw American militia, hastily gathered from the States along the Gulf, and imperfectly drilled and armed; leaving two thousand six hundred dead on the field to the American's thirteen. The race is not always to the swift, nor the battle to the strong, but God is the judge, and if we purge out from our churches this old leaven of idolatry and hypocrisy "One shall chase a thousand and two put ten thousand to flight," not indeed with weapons of iron and steel, but "with the mild arms of truth and love" "made mighty by the living God."

At the fall of slavery our whole continent felt the jar from Greenland to Cape Horn, and every good cause lifted up its head. The fall of the saloon must soon follow, and when the sale of liquor ceases, nine hundred millions of dollars a year, with hosts of recaptured human energies, saved from drunkenness and crime, will at once be available for reform. Then look where we now stand. Our mighty continent, one-quarter of the land on our globe, contains only one in fourteen of its population, and millions are coming to us to "feel after Christ if haply they may find him." Let us beseech God that the secret lodges, into which Christ never entered, may not defeat the object of these millions coming to us. Nor should we fail to notice that though the colored people, whose guests we are to-night, and of whose virtues we have spoken, have been ensnared into their worships by those devils who inhabited and run the slave-system; yet they are now wheeling off from the lodges by platoons and battalions; and when our national illiteracy, both white and colored, is cured by popular education, and the children shall read and learn that our Freemasonry, the type, model, mother of all our secret abominations, was manufactured by Jesuits in Paris, and by Jews in Charleston, South Carolina; and when once our colored people have learned all that their race have suffered from those secret orders, they will shrink from the grip of the lodge, as from the bite of a snake, and we shall all unite in the hallelujah chorus of the Battle Hymn of the Republic:

"Let the hero born of woman crush the serpent with his heel,
Since God is marching on."

THE REPORT OF PROCEEDINGS.

The Seventeenth National Convention of the National Christian Association met as provided by the Board of Directors Feb. 17th, 1888, at 7:30 o'clock P. M., in the Central Congregational church, New Orleans. In the absence of Pres. J. H. McCullough of Knoxville, Tenn., the meeting was called to order by General Secretary Stoddard, and Rev. J. S. T. Milligan, Vice-president for Kansas, was called to the chair, and Rev. A. W. Parry of Evansville, Wisconsin, was elected secretary. A passage of Scripture was read and the congregation united in singing, "All hail the power of Jesus's name." Pres. J. Blanchard then offered prayer, which he prefixed by a few remarks upon the issue to be discussed in the convention, namely, the worship of God through Christ, as Mediator, by the agency of the Holy Spirit; or the worship of Satan through human inventions.

Rev. G. W. Bothwell, pastor of the church, gave an address of welcome in which he spoke of the action of the officials of the church as having voted the use of their audience room to the convention, although themselves, some of them, were members of secret orders. He also spoke of several questions which he deemed important, among them that of secret societies. He welcomed the brethren in behalf of the church and asked from the audience a fair and patient hearing.

President Milligan responded on behalf of the convention, recognizing the courtesy of the church, and setting forth the object of the meeting. The number and influence of the secret orders is a menace to our civil and religious institutions,and to combat them the people need to cultivate virtue, morality and truth as the basis of reform, and the recognition of Jesus Christ and his law as the only ground of hope for peace on earth and justice among men. He invited members of secret orders to participate in the discussions. Rev. J. P. Stoddard,General Agent, gave a brief statement of the work of the National Christian Association, and spoke particularly of its publications. Committees on Enrollment, resolutions, devotional meetings, finance, nominations,and relation of the church to the lodge.

SATURDAY.

At 9 A. M. devotional exercises of half an hour were led by Secretary Stoddard. The first business of the convention was an address by Elder R. N. Countee of the Tabernacle church, Memphis, on "Why I Joined, and Why I Left the Lodge." He spoke for two hours in a most interesting and convincing manner. The speaker has promised at the earnest request of the convention to furnish this address for publication.

In the afternoon after opening execises, George W. Clark of Detroit, who reached the convention about 10 A. M., sang one of his soul-stirring solos. Pres. L. N. Stratton of Wheaton, Ill., made some remarks on the investigation of the Morgan abduction by the civil authorities of New York, and G. W. Clark confirmed the statement from his personal observation.

Elder J. F. Browne, principal of Howe Institute, New Iberia, La., then addressed the convention on the "Origin and Symbolism of Freemasonry," using a series of charts to illustrate his argument, and making much use of Masonic authorities, by which he made a complete demonstration of the pagan origin of the so-called mysteries of Masonry, which have furnished a model for all other modern lodges.

Rev. H. H. Hinman, N. C. A. agent for the South, then made an address on the "Similarity and Relation of the Secret Orders to each other." They were similar: 1st. In that all were selfish in their professed benevolence.

2. They all require obedience to unknown obligations of secrecy as a condition of membership.
3. They all profess to conceal valuable truths.
4. They all lead to and practice falsehood.
5. In denying alike the rights of family, church and State.
6. They deny the right of private judgment.
7. They make their covenant paramount and irrevocable.

At the close of this address, Mr. C. F. Ladd, "Grand Master" of the colored Masons of Louisiana, arose and said that the argument was all upon one side of the question, and in fairness the other should heard. He was reminded that the hand-bills requested members of lodges to attend and give an expression of their opinions, but if he wished a prolonged debate a time would be set for it. It was then voted to invite any responsible Christian person to discuss the anti-Christian character of Freemasonry on Tuesday. J. P. Stoddard, J. F. Browne and G. W. Bothwell were appointed a committee to arrange with Mr. Ladd for the details of the debate. They reported the following agreement:

NEW ORLEANS, La., Feb. 18, 1888.

It is hereby agreed between "Grand Master" C. F. Ladd, and J. P. Stoddard, J. Franklin Browne and Pres. G. W. Bothwell, representing the 17th Annual Convention of the National Christian Association, that said C.F. Ladd, or his representatives, shall discuss with persons selected by said committee, at 10 A. M. on the 21st inst., the following proposition, said C.F. Ladd, or his representatives, taking the affirmative; the discussion to be governed by rules to be adopted by said committee and an equal committee to be chosen by said C.F. Ladd.

Proposition: Affirmed, That Freemasonry is not an anti-Christian institution.

J. FRANKLIN BROWNE, J. P. STODDARD, G. W. BOTHWELL, } Committee for the N. C. A.

JOSEPH DUPREY, WM B. GOULD, C. W. DALE, } Committee for Masonic lodge.

The evening session was opened with prayer and singing by George W. Clark. The first address of the evening was by President L. N. Stratton of Wheaton Theological Seminary on the "Necessity of Christian Educators Instructing the Young as to the Nature and Workings of the Secret Orders." The president of the convention spoke instead of Rev. Dr. Johnson of College Springs, Iowa, who was detained by sickness, on the "Real Issue between the Church and the Lodge." His argument was based on the distinctions between the two systems: (1) in the objects of their worship; (2) in their acceptance of the mediation and administration of Jesus Christ; (3) in the rule and authority of government recognized by them, the church taking the Word of God which the lodge does not.

SABBATH SERVICES.

On the Sabbath, according to an arrangement by

the committee on devotional services the following appointments were filled as follows:

R. N. Countee at Straight University and Common St. Baptist church. J. P. Stoddard at Austerlitz St. Baptist church. H. H. Hinman, First African Baptist church. A. W. Parry at Mallalieu M. E. Chapel and Villery St. Congregational church. J. F. Browne, Mallalieu Chapel and Austerlitz St. Baptist church. G. W. Clark, LeHarpe St. church and Central Congregational church. A. F. Dempsey, Valance St. church and Thompson Chapel. L. G. Jordan, Felicity St. church and St. Mark's church. A. J. Chittenden, St. Charles Ave. M. E. church. J. S. T. Milligan, Union M. E. Chapel. L. N. Stratton, Spain St. Congregational church.

In the afternoon Pres. J. Blanchard conducted a Bible reading in the Central Church on the subject of "True and False Worship."

MONDAY.

President Milligan read, for an opening Scripture, Romans 13th, making appropriate comments. Rev. H. H. Hinman offered prayer. The convention voted to send a dispatch to the *Cynosure* office containing a few appropriate passages of Scripture to indicate the progress and success of the meeting.

Brethren Parry, Jordan, Dempsey and Clark reported that they were well received the day before in the several churches in which they preached, and in every case where the object of the convention was mentioned it was heartily endorsed. Elders Evans of Morgan City, L. M. Lee of Berwick City, Daniel Clay of Terre Bonne, L. W. Oldfield, C. F. Marshall, presiding elder, and others, spoke of the good they had personally received from the convention, and pledged their hearty support to the cause which it represented. All these brethren but Elder Clay had been or were at the time members of some secret order.

Rev. J. S. T. Milligan then took up the topic which would have been discussed by Rev. G. M. Elliott of Selma had not sickness prevented his attendance. "The Recognition of God in Civil Government and the Secret Empire" was a favorite topic with this eloquent speaker. At the conclusion of this address Rev. W. P. McLaughlin of the Ames M. E. church, St. Charles Avenue, B. Boezinger, First German M. E. church, and P. T. Robidoux, French M. E. church, (all white) each encouraged the convention by a very hearty endorsement of its work.

In the afternoon Rev. A. J. Chittenden of the College Church, Wheaton, spoke on "Secrecy as a Hindrance to Securing Prohibition, Practical Benevolence, and Labor Reform. He showed that the poor of the churches would have been comparatively free from the seductions of the lodges had there been less money wasted in sect divisions and more care shown for the temporal wants of her members with the money thus saved. In regard to the secret combinations of laborers, he acknowledged likewise a failure on the part of governments to restrain the powers that oppress the poor, and that the mistaken methods adopted for their relief from competition in wages are faults for which the powers that be are most to be blamed; that if the iniquitous combinations of the rich had been forbidden by law, the combinations of the poor would have had no existence. But as agencies for relieving either themselves or the public they were condemned for the following reasons:

1. They could never lead the great, thoughtful public, whose alliance is absolutely necessary to success, because the public will always regard such methods as dangerous, and the state of society engendered by them as more to be feared than the evils to be removed by them.

2. They have prejudiced the public mind against a good cause by injuring the public interests in strikes and conflicts, before the people had been favored with a quiet and healthy discussion of needed reforms. They have also been the indirect cause of the useless loss of life and the destruction of vast amounts of property.

3. They would not, if successful, leave us a democratic state of society, but rather a rule over the majority by the invisible caucus machinery of the lodge.

4. The moral and religious character of all such promiscuous association of men in secret is certain to produce a degenerate and selfish clanism, and the subjugation of individual responsibility to the authority of the superior officer in the lodge attacks all republican institutions at their very foundation.

5. The obligation to call all sorts of men "brothers" is the surrender of the sacred import of that word in Christian usage, and therefore unlawful to the followers of Christ.

Miss J. B. Moore of Point Coupe, La., and Miss Ida Gross, New Orleans, each read papers personally endorsing the work of the convention and showing from the various standpoints of pecuniary interest, social demand and religious obligation that Christian women should not belong to secret societies. These papers were received with enthusiasm and by vote copies were requested for publication in the *Cynosure*, the *Living Way*, the *Southwestern Advocate* and the *Baptist N. O. Advocate*.

The committee on resolutions then reported. To their first report additions were requested on Social Purity, the Sabbath and Tobacco. The full report as adopted is as follows:

RESOLUTIONS.

WHEREAS, It is abundantly evident that the secret lodge system in its practical effects absorbs the means and impairs the influence of the church and lowers the character of its members, thereby sapping the foundation of civil society; and,

WHEREAS, It is always liable to be, and often is, used for the perversion of justice, therefore,

Resolved, That we view with sorrow and alarm the prevalence of secret societies, and deem it the duty of all people, both as Christians and citizens, to have no fellowship with these "unfruitful works of darkness, but rather reprove them."

2. That secret societies have no warrant in human necessity, in the Word of God, in the examples of the Divine Master, of any of the holy men of ancient times, and that the pretension that Freemasonry or any of the secret societies are sanctioned by the Bible is an arrogant falsehood, invented to entrap the ignorant and deceive the unwary.

3. That we regard Freemasonry as the fruitful mother of all the subsequent secret orders. Its ceremonies are both silly and wicked; its oaths immoral and profane; its religion unchristian and soul-destroying; and that it is in a large degree responsible for all the outrages of the other secret orders.

4. That the welfare of laboring men can be best promoted by making their own and their employers' interests identical; that we deplore all secret combinations as promoting antagonism, violence and crime, and we hold that the better administration of government, in which all have a voice, including arbitration and co-operation, are the true remedies for our labor troubles.

5. That the traffic in intoxicating drinks is an enormous evil and the fruitful source of wretchedness and crime; that the license system has, after centuries of trial, failed as a remedy, and tends rather to protect and perpetuate it, and that while we do not undervalue moral suasion, we demand the prohibition of the importation, exportation, the manufacture and sale of all that can intoxicate, and will give effect to our demands by our prayers, our labors and our votes.

6. WHEREAS, The lottery system has, with great unanimity, been regarded as immoral and destructive to the public good; and,

WHEREAS, Nearly all the States have prohibited it by law, and it is now proposed to prohibit the circulation of lottery advertisements in the mails; and,

WHEREAS, The Louisiania State Lottery works great injury not only to her own citizens, but is a fruitful source of dissipation and crime in all the other States; therefore,

Resolved, That we respectfully ask the Legislature of this State to repeal the charter of the State Lottery, and prohibit its doings by law.

7. *Resolved*, That we greatly deplore the complicity of ministers of religion with the foregoing evils; that the signs of the times, we believe, indicate an important crisis in the affairs of this nation and of the world; and that there must be greater faithfulness if we would be true watchmen on the walls of Zion.

Resolved, That this Convention regards the common use and traffic in tobacco as a twin vice with the liquor crime, and as not only a useless and wicked waste of time and money, a filthy and loathsome habit, unbecoming the dignity and decency of rational and intelligent beings, but as positively injurious to the physical, moral and spiritual health and welfare of individuals and society, and we kindly urge upon all men to abstain from its use, and do all in their power to do away with this pernicious vice, and save our youth and our country from its demoralizing and degrading effects.

Resolved, That the exceeding prevalence of the sin of licentiousness, and the deplorable fact that in some of our cities houses of prostitution are licensed and protected by law, while in others they are allowed to practice, with brazen effrontery, such deplorable deeds of wickedness, regardless of all laws whether Divine or human, calls for a most earnest protest by all Christians and good citizens, and demands our most fervent prayers and efforts to save our land from this terrible evil and its effect on posterity.

Resolved, That we hereby endorse the work of social purity undertaken by the W. C. T. U. and the "White Cross" movement, and all similar efforts by Christian workers; and we pledge our prayers and our best efforts for their success.

Resolved, That the prevailing desecration of the Sabbath by the nominal Christian, by societies, corporations and the general government, is assailing the foundations of morality and religion, endangering every right of the laboring man, neutralizing the efforts of the Christian church, and threatening the ruin of society by defying the laws of nature and the wrath of an offended God.

Elder A. L. Jackson rose to present the following item of great interest, a minute adopted at the regular weekly meeting of the colored Baptist pastors, as a mark of sympathy and encouragement:

RESOLUTION OF THE WEEKLY CONFERENCE OF BAPTIST PASTORS.

NEW ORLEANS, Feb. 20, 1888.

WHEREAS, We are convinced of the anti-Christian tendencies of secret societies, especially those existing under the titles of Masonry and Odd-fellowship; and,

WHEREAS, It is our bounden duty as Christian ministers to contend against whatever is unfriendly to the interest of the cause of Christ: therefore,

Be it resolved that we cheerfully and heartily endorse the anti-secret movement as conducted by the National Christian Association, and for their encouragement we pledge ourselves to be their co-workers in the future as we have been in the past. Yours, respectfully submitted,

A. S. JACKSON,	JOHN W. GRAY, JR.,
Moderator of Dist. Bapt. Ass'n.	WM. PENDLETON.
JOHN MARKS,	C. F. FISHER, B D.
Pres. Bapt. State Convention,	JOHN BAPTISTE,
J. W. WOMACK,	GUY BECK,
L. C. SIMON,	S. S. GRAY,
JOHN HELVY,	J. M. CARTER,
JONAS HENDERSON,	WM. JACKSON,
Teacher in Leland University,	GEORGE SMITH
HENRY WHITE,	A. F. DORSEY,
S. N. WINSLOW,	ISAAC SCOTT.

The committee on nominations reported and the report was accepted as follows:

PRESIDENT, Rev. J. S. T. Milligan, Denison, Kansas.
SECRETARY, Rev. R. N. Countee, Memphis, Tenn.
VICE PRESIDENTS: Alabama, Rev. G. M. Elliott, Selma.
California, Rev. H. T. Besse, San Jose.
Connecticut, J. A. Conant, Willimantic.
Dakota, Rev. Robert Hardie, Millette.
Indiana, W. H. Figg, Esq. [deceased].
Iowa, Rev. Wm. Johnston, College Springs.
Kansas, Rev. J. A. Richards, Fort Scott.

(*Continued on 9th page.*)

CORRESPONDENCE.

SIGNS OF THE TIMES.

SABETHA, Kansas.

EDITOR CHRISTIAN CYNOSURE:—It seems to me in looking over the whole national field, religiously and politically, that as a nation we have arrived at a crisis. A decision must be made between right and wrong, light and darkness. Old issues have had their day. The old "bloody shirt" wave has had its terrors. There never should have been a bloody shirt if we as a nation had obeyed God and undone the heavy burdens and let the oppressed go free. It is a shame to the nation that they have such recollections to flaunt in the face of any American political party. It has lost its power to elect Presidents any longer. Other issues are now pressing themselves to the front, and the nation must give heed to them or the curse of God will surely visit us. Such are the temperance question, the anti-secret question and the acknowledgment of the Lord Jesus Christ in the Constitution of the United States as being the Supreme Ruler of the nations.

God says, "Happy is that nation whose God is the Lord;" again he says, "the nation that will not serve him shall perish." Now we have come to a point where national life or national death is staring us in the face, and what do the two old political parties propose to do about it? They propose to bury all those reform questions out of sight. Can Christians vote for those parties and be guiltless? They must remember blood is shed every day in the year by the ungodly license laws, passed by these two old parties, and faithful men of God have written volumes and preached and lectured all over the land on this great subject of prohibition. Some of them have given their lives for the cause, and their blood is to-day crying from the ground for vengeance. Will a just God bear always after he has given us so much light? Nay, verily, his soul will be avenged on such a nation as this. Can we close our eyes as Christians to the wailing and woe of the helpless women and children, and to the blood that is being shed by drunken men almost daily, and give our vote to parties that have sold out to the devil to do his hellish work by licensing and trying to make it appear respectable? And we ask, as the Philistines asked Samson, wherein lieth their great strength. We answer, that secret orders are the chief agencies in perpetrating all this calamity and woe on the land. Most of the men engaged in the liquor traffic will be found members of secret orders under the penalty of their oaths. Dear Christian brethren of these United States, shall we tamely submit to all this iniquity that is coming in upon us like a flood? No, never; let us arise in the name and strength of Israel's God and raise up a standard against it and bring good men to the front, as Gen. Fisk and Hon. Samuel C. Pomeroy, who are free from all lodge oaths. Let them be our standard-bearers for President and Vice-President of the United States.

Is it not evident to the observation of the reflecting mind that God's displeasure is being manifested in this land for the last six or eight years in those dreadful cyclones that have swept over us, the awful earthquakes that have rocked the solid ground in so many places, the winter storm that lately swept over a vast portion of the country, bringing death and desolation to hundreds of men, women and children and thousands of beasts; the drouth, the cattle plague? men have carried much seed to the field and gathered but little into the garner. As a nation we have forgotten God and sowed to the wind and are reaping the whirlwind, and now it remains to be seen whether we will repent by obeying God in electing men fearing God and hating covetousness. Well did Solomon say, "When the wicked bear rule the people mourn." God ordained civil government and it is rightfully his, and we have been putting wicked secret lodge worshipers into office who have led the government away into iniquity. How is it that the professed Christian church does not come up to the help of the Lord in this battle against principalities and powers and against the rulers of the darkness of this world.

JOHN THOMPSON.

"THE WORD OF GOD IS NOT BOUND."

CELL 18, CHARLES ST. JAIL,
BOSTON, Mass., Feb. 4, 1888.

EDITOR CHRISTIAN CYNOSURE:—In thy sketch of Alexander Hamilton, last November, thou dost notice that he "was the leading mind in securing our Constitution and the union of the divided States into a nation." It was no accident that this child of a French Huguenot wielded a controlling hand in framing the Constitution of the United States, an instrument which has been shaking the idols of tyranny in the old world from their pedestals during the past hundred years faster than all the priests of Dagon could set them up again.

When the perfidious Anthony of Navarre openly defended the slaughter of sixty and wounding of two hundred defenceless worshiping Huguenots at Vassy by the bloody Duke of Guise, in utter defiance of the Edict of January, 1562, which guaranteed liberty of public worship to the Huguenots, Beza prophetically replied, "Remember, sire, that the church is an anvil on which many a hammer has been broken." In 1572 the deliberately planned massacre of the Huguenots on the night of St. Bartholomew occurred. Immediately afterwards, "Pope Gregory XIII. and his cardinals went in procession to the church of St. Mark, not to deprecate in sackcloth and ashes the divine vengeance on a guilty people, but 'to render solemn thanksgivings to God ....for the great mercy which he had vouchsafed to the See of Rome, and to the whole Christian world.' A picture of the massacre was added to the embellishments of the Vatican, and by the pontiff's order a golden medal was struck to commemorate to all ages the triumph of the church over her enemies." [Lectures on the History of France. Sir James Stephen. Vol. II., p. 47. London, Longman, Brown, Green, Longmans & Roberts, 1857.]

By such measures, culminating in the comprehensive legal (!) disfranchisement of a million Huguenots by Richelieu and the loss by exile and torture and death of two hundred and fifty thousand under the dragonnades of Louis XIV., French Roman Catholic despots taught the common people to hate ecclesiastical tyranny, and the patient anvil became a terrible hammer. The Constitution of the United States is logically, chronologically, historically and genealogically God's answer in government to the misgovernment practiced by papal rulers during centuries. It is no accident that in the first Article of the United States Constitutional Bill of Rights it is declared: "*Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof.*" It is no accident that a Roman Catholic, rum-selling city council reveres a revolutionary, reactionary ordinance of their own creation above this fundamental precept of our general Government. The issue in debate over this Boston gag by-law is the largest that can be raised in this country, and if the mobocrats can establish their ordinance they will. And if they do, constitutional law, which is the foundation of all our laws and the bulwark of our liberties, is gone. Then the nation itself will cease to have a reason for existence and is practically at an end.

That conclusion I will do my little best to retard by God's grace. God save the Commonwealth of Massachusetts and the Constitution of the United States of America. *Hinc haec vincula.* For this I am in bonds. Sincerely thy brother in Christ,

W. F. DAVIS.

PITH AND POINT.

THE VETERAN SUBSCRIBERS.

Within please find two dollars, which put to the *Cynosure* fund for colored ministers in the South. I have been a reader of the *Cynosure* ever since it first began; and expect to be as long as I live. I consider it one of the best and most essential Christian papers in the land. It breathes the spirit of true religion and piety. It is a faithful and true witness on all questions of moral reform. I admire its mild, and yet fearless spirit in rebuking all sin and wrong; and the open and faithful manner in which it pleads for the good of humanity and for truth, purity and righteousness.—I. L. BUCHWALTER.

ANOTHER.

I have been a reader of the *Cynosure* from its earliest existence; am now in my eightieth year and expect it to be a weekly visitor during my life. I count it a privilege to record my testimony here in its favor. It is competent, truthful, fearless and uncompromising with error; moral in its tone and Christian in its teachings.—JOHN CRABS.

We have taken the *Cynosure* from the first, and are "life members." We live in a lodge and whisky village, where nearly all are either indifferent or are lodge members. I wish some one able to command respect could visit this place and open up things that are supposed to be hidden, and bring the secret things of darkness to light and the Bible standard.—S. A. SMITH, *Hutchinson, Minn.*

MUCH RELIGION BUT NO CHRIST.

We know a preacher who not long ago attended a public installation of the A. O. U. W. (Ancient Order of United Workmen): an insurance order, it claims to be. "They tried," he said, "to make it very religious, and spoke with much reverence of the Bible which lay open in the center of the room. But I noticed that....none of the prayers hinted at a Mediator, much less did they mention the name of Christ. Going before the throne by themselves! The amount of ignorance is truly alarming. That lodge was a church to many in it; and counterfeit though it be, as good or better, in their estimation, than the church of Christ. If they wish insurance let them have it, but let them quit trying to counterfeit the church of the Lord Jesus Christ."—T. H.

THE LODGE HEATHENIZING.

The Presbyterian church here is at a low ebb. Thirty-two years ago, when we left here to go to Oregon, there was not a Freemason belonging to the church, but the old, staunch members have all crossed over on the other side, and the people now are quite different. They use the lower room of the church house for a school room, and the upper room for a Masonic hall and to preach in. All three of the elders of the church are Masons. Oh, what a change! I have visited this church neighborhood pretty thoroughly for over two months, and have found but one family where I stayed all night that kept up family worship at night.—J. B. STOWELL, *Cave Spring, Mo.*

FROM THE NORTHEAST STATE.

A large lodge of grangers once here is now entirely gone and nothing heard of them. Odd-fellows have flourished for a season, but now are in low condition. Three men, to my knowledge, have given it up and speak against it. Two old Masons have died of late; one of them had considerable notice taken and was buried by the order, though he did not leave a good record; the other was not noticed as a Mason. But few as yet dare to take the *Cynosure* or to read it, or converse about the lodge. There has been much sly work going on in the lodge, selling liquor on the sly, and the law is not put in force, on account of the lodge. One man was got into the lodge and his wife did not know it for many months. The Masons knew it all over the country, and he was voted into office as a county commissioner, the Masons keeping the people in the dark concerning his Masonry. Most of our county officers and State officers are secret men, as far as I can discover. I have distributed tracts all over this part of the country, and I want some more; especially the new ones, and those that are straight to the point.—ISAAC JACKSON, *Harrison, Maine.*

BIBLE LESSON.

STUDIES IN THE NEW TESTAMENT.

LESSON XI.—March 11.—Christ Entering Jerusalem.—Matt. 21: 1-16.

GOLDEN TEXT.—Blessed be he that cometh in the name of the Lord.—Psa. 118: 26.

[*Open the Bible and read the lesson.*]

[From Peloubet's Notes.]

"And a colt with her." This was probably, in their eyes, significant, as showing that he who used the colt did so in his own right, and not as filling a place which others had filled before him.—*Plumptre.* Animals not previously used for labor were accounted specially pure and fit for sacred services. Hence only oxen unused to the yoke were offered on the altar.—*Kitto.* Our Lord's birth, triumph, and burial were to be in this alike.—*Alford.*

"Ye shall say, The Lord hath need of them." The Lord, their master and teacher, and the Lord Jehovah, whose Son and prophet he was. The account leads to the inference that the owner of the ass was an adherent of Jesus, who had perhaps not yet declared himself. The number of such secret followers was probably very large.—*Cam. Bible.*

"And straightway he will send them." He will give permission to the disciples to take them. Jesus and his disciples had passed along this road so many times that doubtless the owners knew them well and could trust them.

"Which was spoken by (or through) the prophet." The name of the prophet is not mentioned, the quotation being in fact a combination of two prophecies (Isa. 62: 11; Zech. 9: 9), both announcing the coming of the Saviour to Jerusalem, and both fulfilled on this occasion.—*Cook.*

"Set him thereon." The outside of this triumph was very mean. He rode upon an ass's colt, which made no figure. This colt was borrowed. Christ went upon the water in a borrowed boat, ate the Passover in a borrowed chamber, was buried in a borrowed sepulcher, and here rode on a borrowed ass.—*Matthew Henry.* But he blessed and transfigured them all, returning them a hundredfold better than when he took them. This is the only known instance on which Jesus rode.

TEARS AMID THE REJOICING.—As they reach the summit of the Mount of Olives the glories of Jerusalem in all its splendor burst upon Jesus's view. Here, according to Luke (19: 41), though others shouted, his own soul was full of sorrow, and he wept over the city: (1) on account of their sins; (2) because of the sorrows and and desolation that were to come upon it. "He was crossing the ground on which, a generation later, the tenth Roman legion would be encamped, as part of the besieging force destined to lay all the splendor before him in ashes." Even in the midst of our rejoicing over the triumphs of Christianity, we should weep over those who refuse to come and be saved.

JESUS THE PRINCE OF PEACE.—The triumph on this day was the triumph of the Prince of Peace. 1. In its methods. The kingdom of Christ is one of moral influences. "Truth is his scepter; love, his force. He not only dispenses with, but disowns all force. Christ's kingdom has been extended to every land, and has only been hindered by the force sometimes used to extend or to secure it. Meet error with truth, injustice with honor, selfishness with love, and you will understand, by attaining, something of that meek majesty of Christ which has proved so omnipotent."—*R. Glover.* 2. In its results. Jesus has come to bring peace into all the world by righteousness. His reign will bring peace into the soul, now a troubled seat of war, into the community so often arrayed in contending factions; between nations, and everywhere; peace which passes understanding, and which flows like a river.

The force Jesus here used was his moral power. "Jerome regards this as the most wonderful of the miracles, and supposes that a flame and starry ray darted from the eyes of the Saviour, and that the majesty of the Godhead was radiant in his countenance." But the power was that of fearless faith, and a righteous cause, acting upon souls conscious of their guilt. "It is conscience that makes cowards of us all."

This expulsion of evil from the temple was a type of God's moral cleansings: (1) Of the soul, which was made to be a temple of God, a house of prayer; (2) of the church, where everything which mars its purpose as the house of God for all people, all selfish ends, all worldly seeking, must be cast out. Before every Pentecostal revival, and multitudes of conversions, there is a cleansing of God's temple, "which temple ye are;" (3) of the redeemed world, from which everything that is evil must be cast out (Rev. 21: 27).

It is right and natural that a house of prayer should be a house of healing and of mercy. It shows God's feelings toward men; it attracts men to God.

As soon as the evils are cast out of God's temple, a river of mercy flows in. Then the changed soul and the purified church abound in deeds of mercy, of healing, and of salvation.

These deeds of mercy are a specimen of what Christ is ever doing through his church. Wherever a pure church is, there is kindness to the poor, healing to the sick, help for the unfortunate.

Whenever God cleanses the temple of a human soul, he also heals that soul of its various evils.

"And the children crying in the temple, and saying, Hosanna to the Son of David." Many of those who, on the day before, had greeted the Saviour with shouts of Hosanna, would be in the temple court; and they would cheer enthusiastically with the same "Hosanna," as they saw him doing the Messiah's work, in the temple, of cleansing and healing. The shouts would echo and re-echo as the crowds of desecrators fled before one man, as one after another blind men went to him groping and came away seeing, and the lame who went limping came away running and leaping. The enthusiam was at its highest. Even the children felt the wondrous power; and having been taught at an early age to join in temple services, they now took up the strain, and shouted and sang, "Hosanna to the Son of David."

The church should take the best care that the children should join in the services of praise. They should arrange their services and build their edifices so that the children can thus have part. The older people will find that thus praise is perfected. The Gospel preached in so direct and simple a manner, the doctrines stated in so clear and simple a form that children can understand them, the services so devotional and helpful that children can be uplifted by them, will most help the largest number of people.

—Elder Jonathan Woodman died in North Tewksbury, Mass., Jan. 18, aged ninety. He had preached the Gospel over seventy years. He was an opposer of secret societies but the wickedness of his associates silenced his testimony.

OBITUARY.

WESLEY RICHEY died at his home in Oakland City, Indiana, on the 5th of October last, in his 75th year. His last illness was of but a little more than two weeks, and up to that he had been in usual good health. As a member of the Congregational church he was faithful in his duties as a Christian, and believed that his testimony should be given against every iniquity that exalts itself against Christ and his church. He was always earnestly upholding Christian reforms, and strenuously opposed Freemasonry. To this cause he gave much thought and also abundantly of his means. He will be well remembered by Secretary Stoddard, S.L. Cook, J. T. Kiggings, and by many other readers of the *Cynosure*. In his home he was a loving husband and kind father. A wife and daughter remain among the mourning friends whose sorrow was heavy to be borne, but the love of a pitying Saviour was like a healing balm to the wounded heart, and they are able to feel a peaceful resignation to the Lord's will.

SAMUEL MORSE died at the age of 73, at his home in Southbridge, near Worcester, Mass., Nov. 17, 1887.

He will long be remembered as a most public-spirited citizen, having warmly at heart the best welfare of the people, and carrying out his convictions in every public act. He saw the danger to the church and the nation in the saloon and the lodge and was never afraid that his voice should be heard against these evils. He always favored prohibition, and would distribute ballots, if there were any, while the polls were open. If none were in town he would write one out to suit himself, and then cast it—and it counted, too. He also was opposed to all secret societies, especially Freemasonry, and would often debate on the various influences brought to bear upon a community by these societies. He ably co-operated with Pres. C. A. Blanchard when he labored in Massachusetts in 1871, and later with other workers. He had been confined to his home for over a year before death came to release him from the pains of disease and the cares of this life, for rest in Christ. He will long be remembered by his fellow townsfolk for his manly, upright course and outspoken convictions.

CONSUMPTION CURABLE.

It cannot be too often impressed on every one that the much dreaded consumption (which is only lung scrofula) is curable, if attended to at once, and that the primary symptoms, so often mistaken as signs of diseased lungs, are only symptoms of an unhealthy liver. To this organ the system is indebted for pure blood, and to pure blood the lungs are indebted no less than to pure air for healthy action. If the former is polluted, we have the hacking cough, the hectic flush, night-sweats, and a whole train of symptoms resembling consumption. Rouse the liver to healthy action by the use of Dr. Pierce's Golden Medical Discovery, take healthy exercise, live in the open air, and all symptoms of consumption will disappear. For weak lungs, spitting of blood, shortness of breath, chronic nasal catarrh, bronchitis, asthma, severe coughs, and kindred affections, it is a most wonderful remedy.

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SECRET SOCIETIES CONDEMNED

BY GREAT MEN IN THE CHURCH.

REV. THOMAS H. STOCKTON, D.D.:—Religion is as open as the sky and bright as the sun. As a man, an American, and a Christian, I love true manhood, true Americanism and true Christianity too well to approve of secret institutions of any kind.

L. L. HAMLINE, *Bishop M. E. church, in his diary, 1848:* "North Ohio Conference has progressed very rapidly till this time, but Masonry and Odd-fellowship have arrested us." At another time: "I have enjoyed and suffered much during its session. Masonry and Odd-fellowship, a bane in the midst of us, have done us much evil."—*Life, pp. 323, 4.*

A. M MILLIGAN, D.D.:—Thus I have shown that Masonic oaths and obligations are not obligatory; that God has no part in them; that they are a profanation of his ordinance of the oath, and a usurpation of the prerogative of government under the wrath of an insulted God and the ban of outraged society: a great sin to make them but no sin to break them.

REV. J. P. LYTLE, D D.:—We could fill a volume with extracts of the same tenor, showing, as these have shown, that Freemasonry is a distinct and positive religion with a promise of salvation; yet rejecting and denying the Lord Jesus; a religion which claims to have borrowed its principles and rites from those heathen institutions so abhorrent to God and corrupting to men.

REV. JOSHUA BRADLEY, *a renouncing Mason:*—A lying spirit is abroad, and speaks through all Masonic presses, and this spirit influences all who hate the truth, and will make them wax worse and worse, till sudden destruction shall overwhelm those workers of iniquity, to the astonishment of every beholder. Then Masonry will rise no more to trouble Zion, and spread delusion and death amid civilized nations.

C. B. WARD, *missionary in India:*—When men get saved out here they get out of the lodge of necessity. We are personally acquainted with a barrister, a doctor, a locomotive fireman, a station-master on a railway, a principal of a high school, a commissary officer, a military officer, and others who when saved at once quit the lodge for Christ's sake without any one saying much to them. The evil of the institution is too apparent to need pointing out in India.

JOSEPH S. CHRISTMAS, *Pastor Bowery Presbyterian church, New York, 1830:*—If these remarks should meet the eye of any follower of the Redeemer who still worships at the altar of Masonry, I beg him once more to consider whether, imposed on by the mock solemnities of the lodge and the pompous pretensions of the craft, he is not really attempting to effect a concord between Christ and Belial; and whether he does not owe it to the souls of Masons, to the honor of the church of Christ, and to the good of mankind, to come out and be separate.

DRS LEONARD WOODS, EBENEZER PORTER AND THOMAS H. SKINNER, *Professors at Andover to the Massachusetts Legislature:*—Praying for a full investigation into the nature, language, ceremonies, and form of rehearsing extra-judicial oaths in Masonic bodies; and if found to be such as the Memorialists describe them, that a law may be passed prohibiting the future administration of Masonic, and such other extra judicial oaths, as tend to weaken the sanctions of civil oaths in courts of justice; and pray also for the repeal of the charter granted by this Commonwealth to the Grand Lodge of Massachusetts.

REV. MOSES THATCHER:—Our Saviour declared to the Jewish high priest, "I spake openly to the world; and in secret have I said nothing." What now would be thought of the church if she should "tyle" her doors, impose obligations in secret, and place a perpetual seal upon the lips of her members? Would it any longer be believed that her sole object is to promote the religion of the Gospel? Now if the church, which is the purest body on earth, could not and would not be trusted as a secret society, who can blame conscientious and judicious men for drawing the conclusion that any secret society, of whatever description, is altogether unnecessary and cannot exist without becoming an object of suspicion, if not an engine of wickedness.

CHARLES C. FOOTE:—What would the introduction of Christ into Mohammedanism be, but its annihilation? And thus would it be with Masonry.

PASTOR FISCH, *of Paris, 1873:*—The church in America must stand as one man against Masonry or be destroyed.

REV. JOEL SWARTZ, D. D., *a renouncing Mason:*—Its (Freemasonry's) religion is anti-Christian ... Its prayers are blasphemous. ... Its use of the Bible is sacrilegious. ... The whole is a compound of Judaism and paganism.

MOSES STUART, *Professor in Andover Theological Seminary, Mass, 1834:*—For a long time I neither knew nor cared about the subject; but recent attention to it has filled me with astonishment; and as to somethings contained in it, with horror. The trifling with oaths and with the awful name of the ever blessed God, is a feature which I cannot contemplate but with the deepest distress.

JOHN WESLEY, *June, 1773:*—I went to Ballymena and read a strange tract that professes to discover "the inmost recesses of Freemasonry," said to be "translated from the French original lately published at Berlin." I incline to think it is a genuine account. Only if it be, I wonder the author is suffered to live. If it be, what an amazing banter upon all mankind is Freemasonry.—*N. Y. Christian Advocate, February, 1884.*

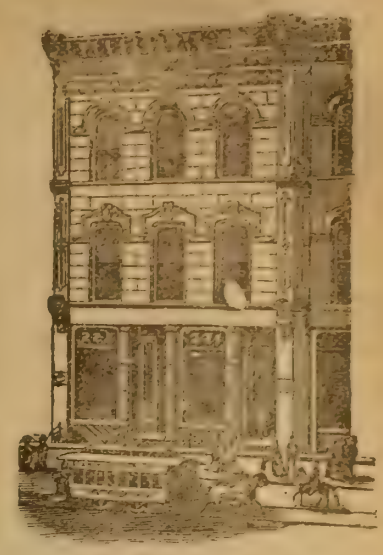
ALEXANDER CAMPBELL:—I know no Temperance, Odd-fellow or Freemason fraternity that does not recognize a brotherhood with the world. "They are of the world, they speak of the world and the world heareth them." Christians, though *in* the world, are not *of* it. Any union, then, for moral purposes with the world that brings us to commune religiously with it, by the laws and usages of the institution itself, is opposed to the law and kingdom of Jesus Christ.

CHARLES G. FINNEY.—God demands and the world has a right to expect, that the church will take due action and bear a truthful testimony in respect to this institution. She cannot now innocently hold her peace. The light has come. Fidelity to God and to the souls of men require that the church, which is the light of the world, should speak out, and shoud take such action as will plainly reveal her views of the compatibility or incompatibility of Freemasonry with the Christian religion.

NATHANIEL COLVER, *former pastor Tremont Temple, Boston:*—I am free to say that it is my deliberate opinion that the vicious character of Masonry and its guilt-concealing and barbarous oaths are such, as not only to release all from their bonds, but also to lay upon them the solemn obligation to tear off its covering and expose its enormity. I regard it as Satan's masterpiece, a terrible snare to men. It sits at this moment as a nightmare on all the moral energies of our government, and utterly paralyzes the arm of justice.

DWIGHT L. MOODY:—Give them the truth anyway, and if they would rather leave their churches than their lodges the sooner they get out of the churches the better. I would rather have ten members who were separated from the world than a thousand such members. Come out from the lodge. Better one with God than a thousand without him. We must walk with God and if only one or two go with us it is all right. Do not let down the standard to suit men who love their secret lodges or have some darling sin they will not give up.

HENRY TATEM, *an eminent Baptist pastor, Providence, R. I., 1832:*—It was about fourteen years ago that I was first initiated into the lodge. Within a few months after, I advanced to the Royal Arch degree, and sometime after I took the degrees of Knighthood, as they are called. I well remember the horror of my feelings when the bandage was taken from my eyes and I found myself partly naked, with men standing around me pointing at me the implements of death and a human skull was handed me to drink from, and I was required to repeat words, awful in themselves, and which I cannot distinctly recollect, but which I believe to have been the same I find given in the explanation of that ceremony in Bernard's Light on Masonry. From that time I absented myself from the lodge and chapter. My mind was afterwards led by degrees to an examination into Masonry, which I am now satisfied is repugnant to the spirit of the religion of Christ.



N. C. A. BUILDING AND OFFICE OF THE CHRISTIAN CYNOSURE, 221 WEST MADISON STREET, CHICAGO.

NATIONAL CHRISTIAN ASSOCIATION

PRESIDENT.—H. H. George, D. D., Geneva College, Pa.

VICE-PRESIDENT—Rev. M. A. Gault, Blanchard, Iowa.

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The object of this Association is:

"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved, to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform.

FORM OF BEQUEST.—I give and bequeath to the National Christian Association, incorporated and existing under the laws of the State of Illinois, the sum of —— dollars for the purposes of said Association, and for which the receipt of its Treasurer for the time being shall be sufficient discharge.

THE NATIONAL CONVENTION.

PRESIDENT.—Rev. J. S. McCulloch, D. D.

SECRETARY.—Rev. Lewis Johnson.

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ILLINOIS.—Pres., J. P. Stoddard Sec., M. N. Butler; Treas., W. I. Phillips all at *Cynosure* office.

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The Christian Cynosure.

Editors.

J. BLANCHARD. HENRY L. KELLOGG

CHICAGO, THURSDAY, MARCH 1, 1888.

EDITORIAL CORRESPONDENCE.

NEW ORLEANS, Feb. 22, 1888.

DEAR CYNOSURE:—Yesterday closed our convention with a debate proposed by Masons, who saw clearly that the lodge was rapidly losing ground. We were disappointed by the sickness and absence of some prominent men; but God sent others in their places. Rev. Dr. Milligan, of Kansas, presided—spoke with great power and acceptance, both in convention and in the debate in which Dr. Stratton ably presided. Mr. Hinman, our "beloved physician," prescribed for us when ill, and spoke and drew up our resolutions. Prof. J. F. Browne, of Howe Institute, New Iberia, La., altogether outdid himself in the debate. He was clear, calm, forcible and carried conviction to all.

Rev. R. N. Countee, of Memphis, gave a speech worth coming to New Orleans to hear. As he had been through the Masonic mills and knew their work by experience, his denunciations were terrible, and the Masons hated him, scoffed at him, and uttered dark threats about having his "record here in New Orleans," etc., etc., as if they contemplated his assassination or something equally terrible. This stirred up the lodge claquers on the skirts of the crowd; and it looked for a few minutes as though there would be a row, and this by *colored men* against those whose prayers and toils had helped awaken this guilty nation, and had snatched these men from the slave-pen and auction-block. But their leading speaker, Dr. Dale, quieted the noisy rioters and order was restored. Rev. Mr. Countee appeared admirably; and those in the North who have helped him have reason to be proud of him. But he still needs our prayers that God will give him gentleness as well as firmness, and shield him from the lodge whose god is a "liar and murderer from the beginning," whose very prayers are blasphemy, and whose religion, like that of their "twin relic of barbarism," Mormonism, is assassination.

Rev. Mr. Chittenden spoke ably and well; Rev. Mr. Dempsey aided materially in the testimonies of the convention; Rev. Mr. Parry, as scribe, held the pen of a ready writer; Pres. L. N. Stratton came from his Wheaton theological class to address us earnestly on the vast importance of informing the minds of our youth in the principles of Christian reform

But the leading charm of the convention was the large number of colored pastors, who had all been in lodges, and who listened to the facts and principles brought out, as to a new revelation from God. The Louisiana Baptists, whose "name," said their leader, Dr. Jackson, "is legion," adopted and read to us a full and cordial endorsement of the work of the National Christian Association. The paper will be found in the *Cynosure*. Their zeal was manifested by a little incident. Three ministers who were out when the conference meeting at Leland University, adopted the paper, drew up, signed and presented to us their request to have their names added to that important paper. The Baptist people, sixty years ago, were the leaders in the anti-secret reform. But that reform took the shape of a political party, and the leaders avoided whatever would endanger success in an election. But our indictment is now drawn in the name of Christ and Christianity, and it is not going back.

At the close of the debate, as I left the church after a short farewell speech, the Grand Master of colored Masons in Louisiana, who acted for the lodge, followed me to the sidewalk to bid us a friendly adieu, and said he was thankful to have met men who so ably explained and defended their cause. The Masons who spoke against me in the debate are the leading colored Republicans in New Orleans. They think Blaine is insincere in withdrawing his name, and only wants to be nominated by acclamation by the convention next June; and they think that Grover Cleveland's stand for a reduced tariff will elect Blaine. The folly of this hope is amazing. They all say the vote for St. John in 1884 would have elelected Blaine, but being cast for St. John defeated him. They all see and say that the Prohibition vote has steadily increased during the whole four years, and they know, too, that Gen. Clinton B. Fiske will draw all the votes St. John got, and all the great rapid and constant increase since. This, by their own showing, breaks the back of the Republican party square in two, leaving nothing for it but a speedy death. It never can or will elect another candidate. A leading Republican here who fought through the war, said last night that the next successful party will be made of the fragments of the two old parties.

I suggested a side mass meeting of the American party, but the debate and the Republicans put it off. But I moved to amend an anti-liquor resolution, by adding, "and we, the convention, will endeavor to give effect to our principles, *by our prayers, our labors*, AND OUR VOTES."

This stirred the water from the bottom, but no one plead for the Republican party. The able and influential Dr. Jackson said he "*should vote a mixed Republican ticket*; that is, he would scratch liquorites and Masons as not good Republicans. So, at least, we understood him, while Countee, of Tennessee, and Jordan, of Texas, said they should vote Prohibition, simple and pure.

I never saw so clearly the wisdom of keeping up a distinct "American Party." Our resolutions condemn not only the lodge and liquor, but Sabbath breaking, lotetries, and houses of ill-fame, which rumor says New Orleans is deeply cursed with. Now the Prohibition party already begins to toady for the vote of secretists, and as they look more and more for success at the polls, they will more and more shun to oppose those other evils which must give way before we reach that "*Grand conception of our American Fathers, a Christian Commonwealth.*"

If the Prohibition convention next June does not nominate a clean ticket, we must put an American ticket in the field *and vote it.* My amendment passed unanimously. J. B.

JOHN BROWN, JR, the eldest son of the hero of Harper's Ferry, is on his way to Southern California, to visit his brothers Jason and Owen, and sister Mrs. Thompson, in their eyrie in the Sierra Madre mountains north of Pasadena. Mr. Brown has long lived at Put-in-Bay, Ohio. He tarried two weeks in Chicago, and made two public addresses on "Rum, Tobacco and Labor." Last Sabbath he spent at Naperville, Ill., visiting his old school-teacher Dr. A. A. Smith, late president of Northwestern College, Naperville. In the evening Mr. Brown addressed a large congregation of students and citizens. While in the city the *Cynosure* editor called on him at his hotel and he also visited our office, the interchange of views and experiences being of great interest and, we hope, not without mutual profit. Mr. Brown's recollection of his father's renunciation of Freemasonry is very clear. The system had become most corrupt, and there is no doubt about the murder of Morgan by the order. All the children sympathized with the father's sentiment; but an incident in Kansas in 1857, when he was expecting death at the hands of the Missouri lodges of Border Ruffians, called the attention of Mr. Brown in a peculiar way to Freemasonry, and not long afterward, when in Ohio, he was persuaded to join that order and he now wears its badge, as well as of the G. A. R. But he has never studied the principles of secretism with discrimination, and when an explanation was made of these principles from the Christian standpoint, he approved them, and shaking hands heartily with us in the office, said as he departed, "I believe I am with you."

AN ERA OF STRIKES.—The cyclone at Mount Vernon, Ill., with its thirty-seven victims, opens the year 1888 with foreboding. Of so early and so fatal a storm in the West there is probably no record. The great strike of the engineers and firemen on the Chicago, Burlington and Quincy railroad begun Monday morning is like the storm. It is the first great strike on that line; the first for years set on foot by the "Brotherhood of Engineers," assisted by the firemen; one of the most far-reaching in its results if it shall continue; and one of the most uncalled for so far as the public can judge from the statements of both parties. It is a question of how wages shall be paid, rather than of the amount. The men ask that all engineers and firemen of every grade be paid alike by the mile. The company wish to grade the pay to the experience of the men and the difficulty of the run, which varies in different parts of their lines. To the public, which is interested in the safety of travel, the rules of the road seem wisest. To jeopardize the business of a large section of country it is too narrow a question, and the moderation that has controlled the affairs of the engineers' order for eleven years should have led them to take less precipitous measures. The lodge question has not so much to do with the case. The company will use the quarrel between the Brotherhood and Knights of Labor to its advantage. The former has not helped the Knights in their strikes, and will not expect much assistance now.

—Every *Cynosure* reader will rejoice with us in that Miss Flagg is regaining strength. Of this her article on another page is a cheering token.

—Secretary Stoddard visited the conference of the African M. E. church in New Orleans last Friday and spoke on invitation, says the *Times-Democrat.*

—Revs. A. J. Chittenden and A. W. Parry returned from New Orleans last Friday morning, and Pres. L. N. Stratton was expecting to start north in the company of Mr. and Mrs. Stoddard on Tuesday.

—President C. A. Blanchard addressed a large union meeting in the Methodist Episcopal church, Wheaton, Sabbath morning in behalf of Wheaton College. Friends of the institution responded with a subscription of over $800.

—President and Mrs. Blanchard are stopping in New Orleans with relatives of Gov. McEnery, who are all opposed to secret societies. One of the ladies of the household goes in a few weeks to Japan as a missionary under appointment from the Presbyterian Board.

—Rev. H. J. Becker, formerly of California, is soon to begin a long tour through Europe, Egypt and the Holy Land, and the *Conservator* of Dayton has engaged him as correspondent. We congratulate the editors on this good fortune. These letters will be most entertaining and instructive, and Bro. Becker will have his eyes open to whatever facts will illustrate the lodge worships of America.

—With the aid of Bro. Parry, secretary of the National Convention, a report of the proceedings has been prepared for the present paper. There waits yet for next week the story of the discussion of Tuesday, which was an occasion of soul-stirring interest, and in the estimation of the New Orleans brethren *killed the lodge* among the colored people of that great city. Secretary Stoddard's letter, received as we were nearly ready for press, describes the scene, but has reluctantly been put over. In its results this last convention is declared to be the greatest ever held by the National Association.

—Rev. Alexander Thomson of Bartlett, Ill., was assisted on the Sabbath by Bro. W. I. Phillips, N. C. A. treasurer, who preached the morning discourse. Bro. Thomson's pastoral work seems to be eminently successful. The church is in a continual revival spirit, souls are coming to Christ continually. The young people's prayer meeting is attended by some forty persons which is probably a very large proportion of the population of the town of that age. The recent death of Mrs. Thomson is a great loss to people as well as pastor, as she entered actively and with sincere pleasure into these efforts for the church of Christ.

—Rev. Dr. J. E. Roy addressed the Prospect Park church and the College church, Wheaton, Sabbath morning and evening on the work of the American Missionary Association. The collections amounted to some $70 and committees were appointed to solicit still further. The evening address was remarkably interesting and instructive. Dr. Roy, with the aid of Bro. I. R. B. Arnold, exhibited large pictures telling the story of the work of the Association among Indians, Chinese and Freedmen. The position of the A. M. Association in warning the colored churches against the lodge was heartily approved by the congregation.

—The following testimony to the work of Dr. Munhall in Brooklyn Tabernacle was given by Dr. Talmage in the *Christian Herald:* "Dr. L. W. Munhall, the evangelist, and Professor and Mrs. Towner, the Gospel singers, have now concluded a series of six weeks' meetings in Brooklyn Tabernacle. Between two and three thousand people have professed conversion. Upwards of six hundred have already joined the church of which I am pastor. But the service was cosmopolitan, and many have gone to connect themselves with other churches in this city and other cities and other lands. The work has been characterized by quietude, solemnity, profound conviction for sin and positive decision for Christ, leaving no doubt as to the regenerated heart. Dr. Munhall has, with tremendous power, enthralled the attention of the people from first to last. His manner and words are beyond criticism, and acceptable to all. He is a magnetic speaker, and, in a good sense, dramatic, and always evangelical. When he opens his Gospel batteries, loaded with exegesis, argument, illustration and anecdote, the hearer must either surrender, or retreat into hopeless obduracy. Though we have had but three days of pleasant weather since the meetings began, the church has been thronged with great audiences, and at his Sabbath preaching multitudes have been unable to get inside the building."

THE NATIONAL CONVENTION REPORT (*Continued from 5th page.*)

Louisiana, Rev. H. C. Green, New Orleans.
Tennessee, Rev. J. H. McCullough, D.D., Knoxville.
Massachusetts, S. A. Pratt, Worcester.
Michigan, Rev. D. A. Richards, Brighton.
Minnesota, Prof. E. G. Paine, Wasioja.
Missouri, G. W. Needles, Albany.
Nebraska, Rev. E. B. Graham, Omaha.
New Hampshire, Rev. S. C. Kimball, New Market.
New York, F. W. Capwell, Dale.
Ohio, Rev. S. A. George, Mansfield.
Oregon, T. S. La Due, Clackamas.
Pennsylvania, Rev. N. Callender, Brown Hollow.
Vermont, Rev. W. R. Laird, St. Johnsbury.
Wisconsin, Rev. W. W. Warner.
Mississippi, C. W. Dobbs, D.D.
District of Columbia, Hon. S. C. Pomeroy, Washington.
Georgia, Prof. C. W. Francis.
New Jersey, W. V. D. Kinsey, Dover.
Texas, Rev. L. G. Jordan, Hearne.
Maryland, Wm. K. Wright, Elkton.
Arkansas, Rev. Lewis Johnson, Pine Bluff.
Florida, J. F. Galloway, Okahumpka.
Illinois, Pres. L. N. Stratton, Wheaton.
Rhode Island, A. M. Paull, Providence.
Maine, Isaac Jackson.
Kentucky, John G. Fee, Berea.
Colorado, Rev. T. G. Bliss, Denver.
Utah, Rev. R. G. McNiece, Salt Lake City.
Washington Territory, E. F. Sox, Seattle.

In the evening Elder J. F. Browne gave a short Bible reading on John 2 and prayer was offered by Elder Daniel Clay, the congregation joining in singing the 23d Psalm. The address of the evening was by Pres. J. Blanchard, editor of the *Christian Cynosure*, which was voted to be printed, and appears on another page of this paper.

Brethren Chittenden and Hinman presented the following resolutions which were heartily voted:

Resolved, That we rejoice to learn that a goodly number of Christian churches are entirely free from the uncleanly vice of tobacco-using, and that we urge all other churches to emulate them in this duty of cleansing the temple of the Lord.

Resolved, That we commend the *Christian Cynosure*, the organ of the N. C. A., and urge on all the friends of the reform its continued and enlarged support.

The convention was also cheered by the endorsement of its work contained in the following request:

Believing that the Annual Meeting of the National Christian Association in our city has accomplished great good for the purity and power of Christianity, we cordially invite the Association to hold their annual session next year, if practicable, in this city.

BOYLE DORSEY,	S. H. NORWOOD,
H. C. GREEN,	M. C. B. MASON,
F. ISAAC,	E. LYON,
J. F. MARSHALL,	WM. W. DAVIS,
J. W. GRAY, JR,	S. T. CLANTON.

A prayer and benediction closed the meeting, and the seventeenth national convention adjourned.

DELEGATES.

Rev. W. W. Davis, Rev. F. Isaac, Rev. L. Evans, Bro. F. J. Davidson, Rev. Wm Bradford, Rev. A. F. Jackson, Bro. L. C. Simon, Leland University, Rev. S. T Clanton, Rev. J. W. Womack, Rev. C. L. Fisher, Mrs. O. B Clanton, Miss K. D. Sherwood, Rev. Eli Johnson, Rev. I. L. Lowe, Rev B. Boezinger, Rev. I. Hall, C. H. Claiborne, Rev. J. S. T. Milby, J. L. Wimby, Rev. P. J. Robidoux, Miss Gross, Rev. A. C. Green, Rev. Marshall, Rev. J. H. Fleming, Bro. Samuel Johnson, Rev. L. M. Oldfield, Rev. M. L. Berger, D. D., Straight University, Mrs. M. L. Berger, Henry Taylor, Rev. R. H. Norwood, Rev. E. Lyons, Rev. W. P. McLaughlin, pastor Northern M. E. church, Charles Ave., Thos. Columbus, New Orleans.

A. J. Chittenden, Rev. J. Blanchard, Mrs. J. Blanchard, Rev. L. N. Stratton, D. D., Wheaton, Ill.
J. P. Stoddard, Mrs. J. P. Stoddard, Chicago, Ill.
Rev. A. W. Parry, Evansville, Wis.
Rev. A. F. Dempsey, Jackson, Mich.
H. H. Hinman, Washington, D C.
Rev. Wm. Hamilton, St. Sophia, La.
Rev. H. Henderson, Miss A. O'Keefe, Plaquemine, La.
Rev. D. Clay, Terre Bonne, La.
Rev. B. Dorsey, Dorseyville, La.
Geo. W. Clark, Detroit, Mich.
Rev. R. N. Countee, Memphis, Tenn.
J. Franklin Browne, New Iberia, La.
Miss J. P. Moore, Point Coupe, La.
Rev L. G. Jordan, Hearne, Texas.
C. W. Sterry, Pontiac, Ill.

FROM NEW ORLEANS DURING THE CONVENTION.

NEW ORLEANS, Feb. 20, 1888.

DEAR CYNOSURE:—Though the attendance on our convention has not been large, it has been fair, and the interest from the first well sustained. Rev. J. S. T. Milligan of Kansas has ably presided, and his address Friday night on taking the chair was one of marked ability. So also was the statement of the history and objects of the Association.

The church where the convention is being held is central, large and pleasant. The pastor, Rev. Dr. Bothwell, has given us words of welcome and cheer, and has facilitated our work. The three addresses of Saturday that were of special interest were by Bro. R. N. Countee at 10:30 A. M., on "Why I Joined and Why I Left the Lodge;" by Bro. J. F. Browne at 2:30 P. M., on "The Origin and Symbolism of Masonry," and Rev. L. N. Stratton at 8 P. M., on "The Relation of Christian Instruction to the Secret Lodge System." All were able, but the interest especially centered in Bro. Countee's address, as it was largely the statement of personal experience. It was this and Bro. Browne's that specially stirred the wrath of the Masons and called on the Grand Master of the colored Grand Lodge of the State, who complained that the presentation was altogether *one-sided* and challenged discussion. At his request to-morrow (Tuesday) has been set apart for discussion, and Bros. Milligan, Countee and Browne have been chosen to discuss the question, "Is Freemasonry opposed to the Christian religion?" One of the effective speeches was by Rev. A. S. Jackson, pastor of the Common St. Baptist church. Bro. Jackson has been Deputy Grand Master and Chaplain in the lodge. He felt that he could not be a Christian minister and be a Mason. Elder Jordan, from Hearne, Texas, also gave excellent testimony, and so did many others. Pres. J. Blanchard gave a most excellent Bible reading on Sabbath at 2:30 P. M., which was listened to with great attention.

The committee on devotional exercises assigned each of the ministers from abroad to some city pulpit. My lot was cast with the "African Baptist church," the oldest and perhaps the largest colored church in the city. I met a large congregation and was impressed with the earnest spirit of devotion manifested by the people. My remarks were largely on the lodge question, and these met a hearty response. I saw, however, several prominent Masons in the congregation who evidently did not relish what was said. We trust this, the last day of our convention, will be one of interest. Yours in Christ,

H. H. HINMAN.

REFORM NEWS.

THE MAINE CHRISTIAN ASSOCIATION.

According to previous notice, the Maine State Christian Association was organized in Sprague's Hall, Dexter, Me., Jan. 30, 1888, under the following constitution:

Whereas, Our Lord Jesus Christ commanded his disciples to preach the Gospel to every creature, and whereas this is not fully accomplished by the existing agencies:

Therefore, We, the undersigned, not being ashamed of our Lord or his Word, and desiring above all things the glory of God and the salvation of our fellowmen, do hereby associate ourselves for Christian work under the following:

CONSTITUTION.

ARTICLE I. This association shall be called the Maine Christian Association, and shall be auxiliary to the National Christian Association.

ARTICLE II. The object of this association shall be to proclaim and publish pure Christianity, Bible holiness and sound morality.

ARTICLES III, IV AND V. Relates to officers, their duties and time of meeting.

ARTICLE VI. Any Christian in sympathy with the objects of this association may become a member by signing this constitution.

ARTICLE VII. Membership in any secret organization, being forbidden by Lev. 5: 4; 2 Cor. 6: 14, 15, 16; Eph. 5: 11, 12, and being antagonistic to the impartial benevolence taught in the New Testament, is incompatible with membership in the association.

ARTICLE VIII. Relates to amendments.

The foregoing constitution was adopted and the following officers chosen for the ensuing year:

President, Elder Isaac Jackson of Harrison.

Vice-presidents: Elder J. S. Rice of North Pownal, Elder Jeremiah Hill of Springvale.

Secretary, I. D. Haines of Dexter.

Treasurer, Henry W. Goddard, West Sidney.

Executive Committee: M. T. Jackson, I. D. Haines, H. W. Goddard, O. G. Cobb, J. Howard Brown.

The Executive Committee immediately engaged and commissioned Elder L. E. Pendleton of West Winterport as State Home Missionary and Evangelist, who will commence work at once.

Friends in Maine have for years felt the need of a State Association, but being widely separated have heretofore failed to organize. The scandalous display of sectarian wickedness and lodge depravity, working hand in hand in Dexter to crush vital piety out of the earth, aroused the Lord's true children to action. It was our privilege to be present and assist in christening this nineteenth auxiliary to our grand old National Christian Association.

Let united prayer be offered by the Lord's true children all over the land that the Maine Christian Association may be in the Lord's hands a powerful agency for moral reform and for arousing the professed church from worldliness, lethargy and formalism to be indeed the Bride of Christ, "found of him in peace, without spot and blameless." 2 Peter 3:14.

FROM THE NEW HAMPSHIRE AGENT.

By invitation I have spent the past month in Dexter, Corinna and West Sidney, Maine. I spent three weeks in Dexter, assisting Pastor I. D. Haines in evangelistic work. Elder L. E. Pendleton, recently appointed Home Missionary of Maine, aided us for about two weeks. I have never seen the power of the Holy Spirit so manifested in filling the hearts of believers with joy and peace, in smiting sectarian evil doers with misery, and in leading honest inquirers out of darkness into Christ's marvelous light. I have witnessed a more extensive work of grace, but never one so deep, thorough and blessed. Pastor Haines can say with Paul, "a great door and effectual is opened unto me, and there are many adversaries." There were half a dozen cases of divine healing during the meetings. More than half of those who have turned to the Lord are heads of families and in nearly every case at once commenced family prayer. On the last Lord's day we spent at Dexter, we administered the communion with unspeakable blessing to all. I held two meetings at Corinna and three at West Sidney. I also lectured to crowded and attentive audiences in Dexter and Sidney on the relation of the secret fraternities to the church. The Lord specially owned and blessed this truth. I conversed and prayed with about 120 families, introduced religious papers in over fifty families, distributed about 500 pages of tracts, and preached about forty-five times. I consider it one of the most blessed months of my life. I was much refreshed in spirit and kept in almost perfect health. I am much indebted to John Pennington and wife for supplying all my temporal wants in a truly Christian manner at Dexter. Joseph Smith and wife did the same at Corinna; H. W. Goddard and wife at West Sidney. The Lord has rewarded and will reward them, according to his riches in glory. Other friends showed kindly interest but lacked opportunity. The Lord's special mercy followed me in all my journey and kept my soul in wondrous peace and my body in robust health. Ps. 103: 1-3.

S. C. KIMBALL,

KANSAS READERS, TAKE NOTE.

To the friends and followers of Jesus as opposed to devil worship:—Whereas the National Christian Association met in New Orleans on the 17th day of February, 1888, we felt it our duty as well as our privilege to send as our chief representative our brother and president of the Kansas State Christian Association, Rev. J. S. T. Milligan. As it will cost about $25.00 to defray his expenses, we ask, in the name of the Kansas State Christian Association, a liberal donation from the friends in Kansas. Pastors, please present this claim to your congregations and take up collections for the same and remit to J. A. Torrence, Denison, Jackson Co., Kansas.

I will make acknowledgment of all donations with name of congregations and persons who contribute in the *Cynosure*. J. A. TORRENCE, *Treas.*

PENNSYLVANIA, ORGANIZE!

Rev. J. C. Young of Custer City, Pa., responds heartily to the call for the re-organization of the Pennsylvania work. He writes: "Bless the Lord, I am willing to do what I can. I have long felt that Illinois, Iowa, Ohio, etc., have been loudly calling to Pennsylvania, 'What meanest thou, O sleeper! Arise, call on thy God.' There are a few slumberers in this section who have once in awhile stretched and yawned but fallen back to sleep again, and while asleep the minor-order net has been drawn over some of them, and they are dreaming they are as much opposed to secret societies as anybody, and so talk in their sleep sometimes. God bless your efforts, Bro. Chalfant. Count me a little one.

J. C. YOUNG.

—Bro. T. K. Bufkin, our dear Quaker friend in Pasadena, Cal., has dropped the work of house building which was becoming too severe for his strength, and has opened a real estate office in the Post Office block of that city. None of our readers who visit that part of California should fail to call on him.

THE HOME.

THE LOVE OF GOD.

Like a cradle rocking, rocking,
Silent, peaceful, to and fro,
Like a mother's sweet looks dropping
On the little face below,
Hangs the green earth, swinging, turning,
Jarless, noiseless, safe and slow,
Falls the light of God's face bending
Down and watching us below.

And as feeble babes that suffer,
Toss and cry and will not rest,
Are the ones the tender mother
Holds the closest, loves the best;
So when we are weak and wretched,
By our sins weighed down, distressed,
Then it is that God's great patience
Holds us closest, loves us best.

O great heart of God! whose loving
Cannot hindered be or crossed,
Will not weary, will not even
In our death itself be lost—
Love divine! of such great loving,
Only mothers know the cost—
Cost of love, which all love passing,
Gave a Son to save the lost. —*Saxe Holm.*

THE PRAYER IN THE DEEP CANON.

Some time about the year 1867, three men, Baker, Strole and White, were searching the river beds in Colorado for gold. The rivers there are different from other rivers in the country. They do not run between green banks, with trees or corn-fields on either side, and so near that we can always see them, and, if we wish, wade in them. They run deep down, hundreds, in some places thousands, of feet down out of sight, between great walls of rock. Imagine a range of mountains split lengthways from their ridge to the root, and a river flowing far down at the very bottom of the split, and tumbling over precipices and rushing wildly through the darkness. That is the way the rivers of Colorado flow.

One morning the three men I have named, having slept over night at the entrance to one of these slits, which in that country are called canons, were coming up the steep sides of the canon to continue their search for gold. As they came near the surface the wild war-whoop of the Indians burst on their ear, and at the same time a shower of arrows and bullets fell on them. Baker was hit, and, as it turned out, so sorely that he died. And, as he was captain, he cried to the other two to escape for their lives. But they were loyal men and stood by their dying captain, facing the cruel savages and beating them back, until the last quiver of his strong body told them he was dead. Then they fled back into and down the canon or deep slit in the rocks through which the river ran. And thither the Indians were afraid to follow.

At a bend of the river they found some driftwood, plenty and strong enough to make a raft. And with ropes and horse-harness they had they made a raft, and tying a bag of provisions to it, they launched into the unknown stream. Never raft sailed on that stream before. As they went on the darkness became nearly as great as that in a tunnel; only, far up, they could see a thin line of blue sky, over which for one short half-hour in the day the sunlight passed. Then night came and there was total darkness. Higher and higher rose the walls on either side as they sailed further on. At one place they reached the height of a mile. Meanwhile the little raft sped on, but on a terrible voyage. The turns in the river were frequent, and the falls and whirlpools terrible. The men clung to the raft for dear life, the one keeping it from bumping against the sides, the other guiding it with a pole.

Only the night before their captain had told them at the foot of the canon, if it could be reached, was a village called Caville. And the hope of the two men was that they might arrive before long there. But one day passed, another, a third, a fourth, in the terrible darkness, on the terrible stream, and Caville was not reached. On the fourth day, as the raft was caught by the rushing stream and dashed round a sharp bend in the canon, it went to pieces, and Strole, trying to guide it with his pole, was tossed into the roaring whirl of waters, gave a loud shriek, and was seen no more.

White was now alone and with a broken raft. A feeling of despair and terror came over him; he wished he had fallen in the fight with the Indians as Baker had done. He felt the temptation to throw himself in the seething waters and end his sorrows where Strole's had ended. But the good Lord had something better in store for him. He helped him to put away those evil thoughts and bind the raft together again. This time, that Strole's fate might not happen to him, he tied himself to the raft. But when he searched for the bag of provisions it was gone. And thus tied to the raft in the awful gloom on the awful stream, without companion, without food, the poor man launched once more. Alas! he was caught in a whirlpool, fiercer and stronger than that which had swallowed Strole. The raft was whirled round and round and round. The thought came to him that he should whirl on there till raft and he sank. "This is the end," he said to himself. He grew dizzy; he fainted.

When he came to himself he glanced upward. The rocks rose nearly a mile on either side. A red line along the open showed that it was evening. Then the red changed to black, and all was dark. And then and there, in that terrible depth, in that thick darkness, and amid the roaring of the whirling and rushing of waters, this poor man found God. "I fell on my knees," he told afterward, "and as the raft swept round in the current I asked God to help me. I spoke as if from my very soul, and said, 'O God, if there is a way out of this fearful place, show it to me; take me to it.'" He was still looking up with his hands clasped, when he felt a different movement in the raft, and turning to look at the whirlpool, it was behind, and he was floating down the smoothest current he had yet seen in the canon. Six days more and he came to a bank where the rocks disappeared and some Indians lived. From them he received food and started once more on his voyage; and three days later he came to Caville and to the homes of white men, where his troubles came to an end.

It was a terrible voyage, the most terrible, perhaps, ever sailed by man; but it had this good for White; it put the thought and faith of God into his heart. When, in after days, he told the story to Dr. Bell, who records it in "Across America," his voice grew husky as he described the awful scene in the whirlpool, the appeal to God, and God's loving and helpful reply.—*Dr. A. McLeod in Illustrated Christian Weekly.*

A HELL ON EARTH.

"Whether there is or is not a hell in the other world, I know by experience there is one here on earth, for I feel what must be the torments of the damned!" So said a convicted criminal on his way to the State's prison, to which, after a full and fair trial, he had been sentenced for years.

He had ruined the bank of which he had been the trusted officer, embezzling its funds and swindling not only its stockholders and depositors, but also the widows and orphans whose little all was in the institution he had wrecked by his villainy.

And is not such the intense and horrible experience of not a few who are transgressors against both God and man? Judas, in the horrors of remorse, cries out, "I have sinned in that I have betrayed innocent blood," and driven by the fierce pangs of an accusing conscience goes and hangs himself. Bessus, the Grecian, tears down the nests of the birds about his house, saying they were all the while accusing him of the murder of his father. Prof. Webster, awaiting his trial for murder, complains that his fellow-prisoners were all the time screaming to him from their cells, "You are a bloody, guilty man!" when the only accusing voices were the echoes of his own guilty conscience. Cicero declares, "It is the dishonesty, the wickedness, the crimes of the wicked, that are as flames and firebrands and furies to their souls." Voltaire, with almost his dying breath, cries out to his physician, "I shall go to hell, and you will go with me." Paine, in the horrors of his last illness, begs not to be left alone—to have some one, even a child, stay with him—for he said, "It is hell to be left alone." Charles IX, who gave the order for the massacre of St. Bartholomew's Day, exclaimed as he was expiring, "What blood! what murders! How will all this end? What shall I do? I am lost forever! I know it!" Talleyrand in his last hours, when asked how he felt, replied, "I am suffering the pangs of the damned!" And said Sir Thomas Scott as his last hours drew near, "Till this moment I believed there was neither a God nor a hell. Now I know and feel that there are both, and I am doomed to perdition by the just judgment of the Almighty." And Newport, rising on his elbows when dying, exclaimed, "Oh, the insufferable pangs of hell!" and falling back expired.

Some have suggested "that memory is the book of judgment," from whose record the entire life shall finally be disclosed and unfolded at the last great day. Whether this be so or not, certain is it that sometimes in this life conscience, as by a lightning flash, throws a vivid and fearful light on its pages and brings up in terrible array the sins and crimes of the past, filling the soul of the guilty with horrors more fearful than tongue can tell. "Be sure your sin will find you out" is not only the monition of Moses to Israel, but the solemn declaration of God to every transgressor. Some may not know it by experience till the day of final judgment, but multitudes have known it in their lifetime; or if not before, then on the bed of death, when its truth has sent horror to the soul.—*American Messenger.*

PRAYING IN HALF A ROOM.

In a large and respectable school near Boston, two boys, from different States and strangers to each other, were compelled to room together. It was the beginning of the term, and the students spent the first day in arranging their room and getting acquainted. When night came the younger of the boys asked the other if he did not think it would be a good idea to close the day with a short reading from the Bible and a prayer. The request was modestly made, without whining or cant of any kind. The other boy, however, bluntly refused to listen to the proposal.

"Then you will have no objection if I pray by myself, I suppose?" said the younger. "It is my custom, and I wish to keep it up."

"I don't want any praying in this room, and won't have it!" retorted his companion.

The younger boy rose slowly, walked to the middle of the room, and standing on a seam in the carpet which divided the room nearly equally, said quietly:

"Half of this room is mine. I pay for it. You may choose which half you will have. I will take the other, and I will pray in that half or get another room. But pray I must and will, whether you consent or refuse." The older boy was instantly conquered. To this day he admires the sturdy independence which claimed as a right what he had boorishly denied as a privilege. A Christian might as well ask leave to breath as to ask permission to pray. There is a false sentiment connected with Christian action which interferes with their free exercise. If there is anything to be admired, it is the manliness that knows the right and dares to do it without asking any one's permission.—*Youth's Companion.*

WHEN DOES SPRING BEGIN?

Get a flat piece of wood about two inches wide and eight inches long, also a ten-penny nail. Drive the nail into the wood close to one end and half way between the sides. Drive it only far enough to make it stand upright in the wood. At exactly 12 o'clock place the wood on a level window-seat at a south window. This piece of wood and a nail are just as much a piece of scientific apparatus as any in your school cabinet. By its aid you can make a series of scientific experiments and become a real student of nature.

Place the wood with the nail towards the sun in such a position that its shadow falls on the center of the board. Then make a pencil mark on the wood showing just how long the shadow is at precisely twelve o'clock. The next day or the next sunny day at precisely the same time try it again, placing the wood in exactly the same place as before. Here is a discovery. The shadow is a little longer or a little shorter than before. Repeat this observation once a week for a month, and the change in the shadow will be very plain. If the observations are made once a week through December and January a curious fact will be noted. The shadow will grow longer and longer till just before Christmas when it will begin grow shorter and shorter. This change in the direction in which the shadow grows from week to week marks the beginning of spring in the United States.

In New England we call it mid-winter. It is wintry out of doors, yet the season has really turned and spring has set out on her travels over the land. In about a week after Christmas she will land on the tip end of Florida and the coast of Texas, way down by the Rio Grande. The precise date at which the change comes is the twenty-first of December. After that day it is spring. It may be cold weather all over the country east of the Rocky Mountains. There may be snow as far South as Charleston or Memphis, while the mountains round Chattanooga are white almost down to the low valleys. Still farther South the ground may be wet, cold, the air chilly. For all that it is really spring.

The big star on which we live has begun to change its position. It looks towards that great star

we call the sun in a different direction. Every shadow in the Union grows shorter at noon, day by day. The days grow slowly longer and the sun sets every night a little more to the right as you face the sunset. In spite of stormy wind and snow like wool and hoar-frost scattered like morsels, the average temperature slowly rises. The first buds begin to swell way down in Florida, the first green grass soon appears on the coast of Texas. The fringe of green grows wider and wider. The first birds arrive on the coast along the gulf of Mexico. Then more arrive, and finding the coast filled up with nests, they fly over and settle a little back from the water. Then more fly over the first part and begin to build nests further up from the South. The green wave of grass spreads up the Mississippi and along the coast of Georgia. The snow may stretch down, like a white cape, between Georgia and the Carolinas and Tennessee, along the mountains, yet it begins to melt at the lower end and grows shorter week by week.

Of what help is it to know this? In the North it is winter out of doors till April. Down cellar by the furnace you find a potato resting perhaps near a damp spot on the floor. The potato knows it is spring, and even in the dark opens its eyes and begins to grow. White shoots appear, as if stretching out a pale finger to clasp the hand of spring. It has felt the spring, though the snow flies out of doors. This brings us to a hint of the truth. The spring really begins soon after Christmas, and all plants and animals know it. Any plant or seed protected from the cold will begin to grow if it can get a little water.

Here is the point. After the season turns spring begins in every sunny window. Every plant will now grow, while before Christmas it only seemed to stand still or barely keep alive. Now you can bring up the plants stored in the cellar and they will soon turn green. They know it is spring, and if the room is warm, will surely grow. The days are growing longer, there is more sunshine and more heat. As the plant grows it needs more and more light and heat. Therefore, everything is just right. It seems to feel it is now safe to start, for spring has come.

Now is the time to plant seeds in little wooden boxes in the house. It is spring in the house, and any seed will grow naturally and vigorously, because it feels the advancing spring right through the glass of your window. Try it and see. You will be surprised to find how much quicker seeds start in January than in November, how much faster all young plants grow. We may think in mid-winter the spring will never come, when really it is spring already.—*Wide Awake.*

NOAH'S CARPENTERS.

"Henry," asked the elder of the younger brother, "do you know what became of Noah's carpenters?"

"Noah's carpenters!" exclaimed Henry; "I didn't know that Noah had any carpenters."

"Certainly there must have been many ship-carpenters at work for a long time, to have constructed such a vessel. What became of them, think you, when all the fountains of the great deep were broken up, and the windows of heaven were opened?"

Though Noah's carpenters were all drowned, there are a great many of the same stock now alive; of those who contribute to promote the spiritual good of others, and aid in the upbuilding of the Redeemer's kingdom, but personally neglect the great salvation.

Sabbath-school children, who gather in the poor, or contribute their money to send tracts and books to the destitute, or to aid the work of missions, and yet remain unconverted, are like Noah's carpenters.

Teachers in Bible classes and Sunday-schools, who point their pupils to the Lamb of God, but do not lead the way, are like guide-boards that tell the road but are not travelers on it; or like Noah's carpenters, who built an ark, and were overwhelmed in the waters that bore it aloft in safety.

Careless parents, who instruct their children and servants, as every parent should, in the great doctrines of the Gospel, yet fail to illustrate these doctrines in their lives, and seek not a personal interest in the blood of Christ, are like Noah's carpenters, and must expect their doom.

Wealthy and liberal but unconverted men, who help to build churches and sustain the institutions of the Gospel, but who "will not come unto Christ that they may have life," are hewing the timbers and driving the nails of the ark which they are too proud or too careless to enter.

Moralists who attend church and support the miniatry, but who do not receive into their hearts the Gospel they sustain, are like Noah's carpenters.—*Sel.*

TEMPERANCE.

A GLORIOUS BATTLE WON.

He stood with a foot on the threshold
And a cloud on his boyish face,
While his city comrade urged him
To enter the gorgeous place.

"There's nothing to fear, old fellow!
It isn't a lion's den;
Here waits you a royal welcome
From lips of the bravest men."

'Twas the old, old voice of the tempter
That sought in the old, old way,
To lure with a lying promise
The innocent feet astray.

"You'd think it was Blue Beard's closet
To see how you stare and shrink!
I tell you there's nought to harm you;
It's only a game and a drink!"

He heard the words with a shudder,
It's only a game and a drink!
And his lips made bold to answer,
"But what would my mother think?"

The name that his heart held dearest
Had started a secret spring,
And forth from the wily tempter
He fled like a hunted thing.

Away! till the glare of the city
And its gilded halls of sin
Are shut from his sense and vision,
The shadows of night within.

Away! till his feet have bounded
O'er fields where his childhood trod;
Away! in the name of virtue
And the strength of his mother's God!

What though he was branded "coward!"
In the blazoned halls of vice,
And banned by his baffled tempter,
Who sullenly tossed the dice,

On the page where the angel keepeth
The record of deeds well done,
That night was the story written
Of a glorious battle won.

And he stood by his home in the starlight—
All guiltless of sword and shield—
A braver and nobler victor
Than the hero of bloodiest field!

—*M. A. Maitland in N. Y. Observer.*

TEETOTALISM IN RUSSIA.

One of the leading journals of Russia, the St. Petersburg *Zeitung*, has a remarkable article in advocacy of the abandonment of intoxicants, with citations from a powerful pamphlet by Dr. Bunge, a native Russian. From an English translation by Joseph Malius we quote the following telling words:

"So to-day, during the fast, we make use of the favorable opportunity it affords us for a little preaching upon this wide-spread source of misery; preaching whose aim is to revive the crusade against our national enemy—an enemy which has been often preached about and assailed, with insignificant results, and has never been overthrown. We know of certain ideas in relation to movements which are not unheard of in public, but we do not at this moment join in that war-cry which has been so often heard that we are weary of it, 'The German is the foe!'—a cry which the great Skobeloff once raised with a powerful voice, and which his petty imitators are so frequently repeating in public and through the press. No, we are brought to the conviction that Russia's great foe is not the German. It is alcohol which is the dangerous foe to Russia and to the Russian nation—an enervating, depraving, consuming foe, and one fatal to the best powers of our people.

"We take the field then against spirits, against alcohol in all its forms; and we find weapons for this struggle in an excellent pamphlet of Dr. Bunge, who is professor of physiological chemistry at Basle, and is a countryman of ours from Dorpat.

"Professor Bunge first of all views alcohol from the physiological standpoint. He shows that in the broader sense alcohol is no means of nourishment; that the warmth arising from the combustion of alcohol in the system of a drinker gives no living force, for the increase of warmth on the one hand is neutralized by the increased departure of warmth on the other hand. The thermometer proves that alcohol lessens the temperature of the body. All the effects of brandy, which are usually regarded as mere stimulation, are really symptoms of both physical and mental paralysis, under the guise of serenity and vivacity of mind. The beginning of this brain-palsy at once shows itself in hasty gesticulations which are accompanied by an increased pulse and quicker beating of the heart. Under the influence of intoxicants the man talks aimlessly; he gesticulates, he waxes hot, and thus accelerates the beating of the heart. The feeling of weariness, which so often occasions the desire for alcohol, is also paralysis."

The paper then goes on to declare more fully its settled campaign of hostility to the traffic and use of alcoholic liquors. The utterance is significant of a grand onward step in a country where temperance doctrines have heretofore had scarcely a foothold or a hearing. The verdict of travelers in Russia bears out the sweeping assertions of this journal as to the fearful ravages of intoxicants among all classes there. May this voice, crying in the wilderness, awaken many an echo! What if Tolstoi should write a novel that would work for the slaves of alcohol in that land what "Uncle Tom's Cabin" did in this country!

Kansas has already saved $12,000,000 through prohibition, but who can estimate what she has saved in happy homes and protected manhood?

The population of Chicago has increased from 1882 to 1887 about 25 per cent. The consumption of beer has increased 97 per cent, and arrests have increased 38 per cent.

On January 1 a law went into effect in New Hampshire, by which twenty voters can assert any place where liquors are kept for sale to be a nuisance, and which carries the case before the Supreme Court. The defense has to prove the place is not a nuisance.

A gentleman in England has started an "Industrial Inebriate Home," to be a refuge for the drink-smitten who desire to reform. He provides "cheerful, healthful, constant occupation," with plain food and daily religious exercises. Meantime he makes no charges, the labor being in some degree a return for the benefits received.

Mr. Robert Graham of New York city has with great care ascertained the following facts: "Preceding the Presidential election of 1884, there were held in New York city 1,002 political conventions—Congressional, assembly, aldermanic, primary, etc.—283 of which were held apart from saloons, ninety-six next door to saloons, and 633 in saloons."

Francis Murphy has been spending a week among the striking coal miners in Pennsylvania. From his observation he thinks that the miners have made a mistake. Mr. Murphy says that he has been on a strike for eighteen years, and it has paid because it was a strike against whisky, the worst enemy of the workingman. He thinks that whisky is to blame for many hot headed resolves that lead to strikes. There is no man who has more influence with workingmen than Mr. Murphy, and it might be a good thing for the Pennsylvania people to send him among the miners to help them out of their own light that they may see that violence does not win sympathy in strikes.

It has come to be that four drinks of whisky are almost equivalent to one murder. Two men had an altercation in a drinking and gambling saloon of Chicago the other day. One of them, swearing dire vengeance, went up to the bar and called for a glass of whisky. It was given him. He called for another; that also was passed over the counter by the vender of the vile stuff. Another and still another were called for and given. Then the man was insane enough to do anything. A moment later he had put a bullet through a man's heart, and the wrong man at that. If the law lets the keeper of that den or the dealer-out of that poison go free, there is either something wrong with the law or with its executors. —*Chicago Standard.*

A delegation of the professors and directors of the medical colleges on the West Side, Chicago, called on the Mayor to protest against the location of a saloon at the corner of West Harrison street and Hermitage avenue, because of the effect it would have on their students. The medical people thought they could rest easy on this point when Collector Onahan refused the license a few weeks ago. The place is owned, however, by Mr. Sennott, Clerk of the Probate Court, who was himself a saloon keeper before he was elected to his present position, and it is said he was attempting to bring enough political influence to bear on the Mayor to compel him to issue the license. The Mayor, however, yesterday, definitely refused to grant the license. This is a very important decision on the part of the Mayor and City Collector, as it establishes an entirely new precedent in granting saloon licences—something akin to local option. Heretofore it has been customary for the city to grant a saloon license, no difference where located, if "good moral character" were vouchsafed for the keeper.—*Inter Ocean.*

OUR WASHINGTON LETTER.

WASHINGTON, Feb. 24, 1888.

EDITOR CHRISTIAN CYNOSURE:—The President and Mrs. Cleveland, with a select party, are spending a few days in Florida. While the committees from the rival cities were holding their meetings in Washington, for the purpose of selecting the time and place for the National Democratic convention, the President had gone from their sight and was inhaling the perfumes of magnolias and orange blossoms in the far-away land of flowers. There were large delegations from San Francisco, St. Louis, Chicago, New York, Cincinnati, Cleveland, Toledo, and other cities, each of which had hopes of capturing the nominating convention. These throngs of sight-seers, together with the fine weather, which always has the effect of enticing the residents of Washington, *en masse*, out of doors, gave the streets of the city more life than had been seen for many weeks.

One of the most notable happenings in Congress this week was the defeat by the House of the Hoar resolution, passed by the Senate, changing the date of Inauguration Day and the beginning of the Congressional terms from March 4th to April 30th. This was by a vote of 129 to 128. Some of the members opposed the change because they did not like innovations on established customs. The people of this city were especially disappointed with the vote. The present arrangement for the beginning of Congressional sessions is positively bad in some of its features and inconvenient in others, and the 4th of March falls in the most fickle season of the year as regards weather in this latitude. It is now hoped that Mr. Crain of Texas who strongly antagonized the Hoar resolution with one of his own providing for the opening of Congressional sessions on the first Monday in January, will succeed in carrying his proposition.

At the two hours' prohibition hearing on last Saturday, given by the Senate committee on the District of Columbia, several noted advocates of prohibition made speeches, among them Miss Frances Willard. Her plea was full of touching pathos. She said she was not accustomed to hearings of this kind, but she felt inspired to speak by that invisible throng which was pleading in pathetic tones for the protection of the American home against the saloon. She was impressed, she said, at the moment, with the words of De Tocqueville when he said that life was neither a matter of pleasure or pain, but a serious business to be made the most of. She did not propose to question the motives of liquor dealers, but to argue the case on its merits. "Under the license system," she said, "the saloon keeper is a legalized citizen; under prohibition, an outlaw. It was not claimed that prohibition would entirely prohibit, but that it is, nevertheless, the most effective way of dealing with the evil. Laws against gambling, murder, larceny, etc., do not entirely prevent those crimes, yet no one will say that they ought to be repealed on that account." She continued, "You may smile at my ideas of government, but I consider that just as a mill turns out flour and a college graduates, so government should produce protection for life, limb and property. In so far as it does this it deserves praise, and in so far as it fails, condemnation."

The reading of a newspaper article showing the good effect of prohibition in Kansas, which was written some time ago by Senator Ingalls, Chairman of the committee which was being addressed, brought a burst of applause from the Prohibitionists present.

Representative Simmons of North Carolina has introduced another Blair Educational bill (this one appropriates $65,000,000 for education), and Rep. Brower of North Carolina has asked the House to instruct the Committee on Education to report back the Blair bill inside of a month.

There is little doubt that Washington will be the city fixed upon for the centennial of the inauguration of our first President and the quadri-centennial of the discovery of America. Six bills have been introduced looking to a Congress of American nations for commercial and other purposes, and in every one of them Washington is designated as the place. The $300,000 asked of Congress for the centennial is to be devoted to the entertainment of the presidents, chief justices and ministers of the fifteen Spanish-American republics, who will be here as the guests of the government. *

—The one hundredth anniversary of the birth of Adoniram Judson will occur August 9, 1888. In commemoration of this event it is proposed to erect a Judson Memorial Church in Mandalay, the capital of Upper Burmah.

OUR NEW YORK LETTER.

EDITOR CHRISTIAN CYNOSURE:—Monday evening, Feb. 13, was celebrated in Brooklyn, New York, Columbus, Ohio, and elsewhere as the anniversary of the birth of Abraham Lincoln. Many of his memorable sayings were recalled: "I believe this government cannot endure permanently half slave and half free." "With public sentiment, nothing can fail; without it, nothing can succeed. Consequently, he who molds public sentiment goes deeper than he who enacts statutes or pronounces decisions. He makes statutes and decisions possible or impossible to be executed." When he submitted his Emancipation Proclamation to his Cabinet, he gave as his last reason, "I have promised my God that I will do it." Secretary Chase asked the import of that. "I made a solemn vow before God, that if Gen. Lee should be driven back from Pennsylvania, I would crown the result with the declaration of freedom to the slaves." "If it please Almighty God that the wealth that has been piled up by two hundred and fifty years of unrequited toil shall all be taken away, and for every drop of blood drawn by the lash a corresponding one shall be drawn by the sword, still we must say, the judgments of the Lord are true and righteous altogether."

But it was not so much what Lincoln said, as what he was, that gave him such power. The character of "honest old Abe" is stamped upon the American nation, and it will remain forever.

Last Sabbath night I preached on National Responsibility in the Nostrand Ave. M. E. church, Rev. Prince, pastor. This is a large new brick building. More than 600 people were out, and the audience was alert and interested throughout. At least a dozen met us at the pulpit stairs, shaking our hand vigorously and blessing our work. "That ought to be preached all over this land," said one. Another, "Every Methodist preacher ought to be indoctrinated with those principles." "God bless you, brother. Come again."

The Presbyterian Ministers' Association Monday discussed the Sabbath-school teacher; the paper described the ideal teacher. In talent, natural and acquired, and in consecration he was to be a secondary preacher. In a secondary sense he should receive episcopal orders and be set apart by the session.

The seats in Dr. Talmage's church were recently sold at auction. This church has heretofore boasted that their seats were free. The editor of the *Christian Advocate* last week thus animadverts upon it, in an editorial entitled, "Mammon in the church." "A few years ago Dr. Talmage's Tabernacle made its boast that its seats were free, and that was one of the attractive elements which drew large numbers from other denominations. In a short time it was alleged that the freeness of the seats was only a pretense; that persons were expected to subscribe an amount about equal to what the seat would be worth if the pews were rented; and if they did not they were frozen out. Questions of veracity were raised as to the harmony between statements made from the pulpit and actual practices. The presbytery wrestled with those questions; but now not only are the pews rented, but the greatest abomination which ever entered a Protestant church, and one which Lyman Abbott felicitated Plymouth church on getting rid of, is in full blast. A pew whose fixed valuation is $90 brought a premium of $750, and another whose rental is fixed at $100 brought a premium or $575. Nine brought premiums of $100 and upward. The Tabernacle is a big institution, run on business principles; big building, big organ, big crowd, big rental, and,—Mr. Talmage. It is a pity that such a huge establishment should set up such an auction-block on seats in the house of God. It is the worst form in which Mammon invades the church, and peculiarly inimical to the growth of genuine influence over the unconverted, the working classes, and especially the devotedly religious who are always free from ostentation and unhappy where it exists."

The storm at Mt. Vernon, Ill., killing perhaps forty, leaving hundreds homeless, is another evidence of God's displeasure with this nation. An eye-witness says, "It was all over in a minute. The thing that most impressed me was the destruction of the county court house, a fine three-story brick building. The court house stood in a prominent place and could easily be seen almost from the tower to the ground. It looked to me as though the huge pile of brick and mortar had been struck by a gigantic battering-ram, or by a big club in the hands of a power strong enough to knock it down at a single blow. It seemed to collapse all at once, spread out and bury the buildings surrounding it." Can we fail to see the hand of God in that?

Brooklyn, Feb. 20, 1888. J. M. FOSTER.

RELIGIOUS NEWS.

—At the late conference in the City of Mexico of all Protestant missionaries in that country, Rev. Henry M. Bissell, brother of Mrs. W. I. Phillips, presided at one of the sessions. He is located at La Barca and is under engagement to the American Board.

—A revival in Sandusky, Ohio, conducted by Messrs. Potter and Miller, has resulted in the accession of one hundred and eight persons to the Congregational, Presbyterian and Methodist churches.

—The General Conference (quadrennial) of the Methodist Episcopal church will meet in New York May 1, in the Metropolitan Opera House. The eighty-five boxes are to be let to defray the expenses of rental.

—The First Baptist church, Minneapolis, Minn., made a canvass of one hundred blocks in its vicinity, and found that while nearly all the children were in Sabbath-school, about half the people did not attend church.

—In Japan native converts, with average wages of less than 25 cents a day, contributed last year $27,000 to mission work. One man gave $10,000 to build a school under the care of the American Board. During the year 3,640 adults were baptized, making a total membership of 14,815. There are now 193 organized churches, 64 of them self-supporting.

—The William Taylor Transit Fund and Building Fund Society has a self-supporting work in South Americą, begun eight years ago, embracing four well-established missions in Chili, and property in churches, parsonages and schools worth about one hundred thousand dollars. There are incipient church organizations, one with a membership of thirty-six, and there have been about three thousand pupils in these schools with from 600 to 1,000 children under tuition now. These schools are patronized by the most influential classes, from the President of the Republic down. There are also stations in Brazil.

—Some years ago a party of twenty persons, says the *Moravian*, mostly from Chicago, some of them Mr. Moody's helpers, started on a mission to the Holy Land. They have been joined by English sympathizers, and form a community with a common purse. A letter in the Boston *Advertiser* speaks favorably of them. Simple allegiance to Christ and practical well-doing constitute their profession and purpose. Their type is so unselfish and unworldly, their relief of the poor and sympathy with every class have been so spontaneous and sincere, that they have won the appreciation of Mohammedan and Bedouin alike, an even the wretched fellaheen sing their praises. Some Temanite Jews from Arabia have been helped by their ministry, and the fierce transjordanic tribe of the Adawns welcome their teachings. The leader of this part was H. G. Spafford, a well known lawyer and Christian worker.

COMPARATIVE GROWTH OF CHURCHES AND POPULATION.

The following tables which appear in the *Christian Intelligencer*, not only refute the statistics of some book-makers, but are much more an occasion of rejoicing in the God of our salvation.

The growth of the churches since 1880, exhibited in the accompanying tables, is a conclusive answer to the not infrequent allegation that the Protestant churches are losing ground.

YEAR.	Churches.	Ministers.	Communicants.
1800	3,030	2,651	364,872
1850	43,072	25,555	3,529,988
1870	70,148	47,609	6,673,396
1880	97,090	69,870	10,065,963
1886	112,744	83,854	12,132,651

INCREASE OF COMMUNICANTS BY PERIODS.

PERIODS.	Years.	Communicants.	Average yearly.
1800–1850	50	3,165,116	63,302
1850–1870	20	3,143,408	157,170
1870–1880	10	3,392,587	339,258
1880–1886	6	2,066,698	344,449

On the basis of 58,420,000 population for 1886, as estimated by Government Actuary Elliott, and the population for previous periods as given in the United States Census, we have in

1800	one communicant in	14.5	inhabitants.	
1850	"	"	" 6.5	"
1870	"	"	" 5 7	"
1880	"	"	" 5.0	"
1886	"	"	" 4.8	"

There is now one Evangelical Protestant church in 518 inhabitants, and one minister in 692 inhabitants. From 1850 to 1886 the population increased 152 per cent., and the communicants 243 per cent.

LODGE NOTES.

D. R. Locke, editor of the Toledo *Blade*, and well known as the author of the "Nasby" letters, died on the 15th ult. The Masons performed their ceremonies at his grave.

At Philadelphia lately the corner stone of a handsome monument to the poet Goethe was laid with Masonic ceremonies. This was an appropriate work for the order when we remember Goethe's irreligion.

Near Springfield, Mo., Thursday night, Albert Adair and his brother-in-law, L. J Kenworthy, were called from their house, seized by five men, tied to a tree, and whipped with switches. The Bald-Knobbers were recognized and arrested.

Major Sanderson, the well-known Orange leader, and member of Parliament for North Armagh, in a speech at Brighton Wednesday night declared that as long as the men of Ulster had right hands to strike with the Nationalists would never reign over them.

The general executive board of the Knights of Labor adjourned to April 9, after assigning different members to various parts of the country for the purpose of furthering the interests of the order. Powderly will go to the northern peninsula of Michigan and to Ontario; Bailey to Pennsylvania, Ohio, West Virginia, and possibly Mississippi: Maguire to Cincinnati; Carlton first to Southern Ohio, thence to Florida, and Aylesworth, through Kansas and Missouri, to complete unfinished business. It was stated that no further action had been taken in reference to the Reading railroaders' strike.

The Night Riders or White Caps of Green county, Ind., again took the law into their own hands a few nights ago at Bloomfield. As usual, thrashing was resorted to, and the parties to be thus visited with summary punishment were Noah and Fannia Good and Sam Pierce. The three named have repeatedly been warned to leave the vicinity. Six or eight of the White Cap band called at the house of the Goods, and taking Noah and Sam Pierce to a clearing near the house, applied the regular chastisement by means of supple hickory switches, with which each of the party was provided. Leaving two of the gang to watch the whipped men, the woman was brought out, and while the punishment was as thorough as that administered to the men, shingles were used in place of switches. Having accomplished the object in view, the White Caps then left the place, not, however, before giving their victims a firm order to leave the country without delay.

SUBSCRIPTION LETTERS.

The following have made remittances of money to the *Cynosure* from Feb. 20 to 25 inclusive.

J Augustine, H C Spencer J S Harnden, J T Buckley, G Anderson, P Baldwin, J Tibby, E F Waring, Dr J A Morehouse, S Wardner, N Jacobson, J Baker, J Davidson, Rev J C Elliott, J Lindsay, A W Brim, E Pennock, J S Stauffer, F Byrer, W F Fry, A Sargent, J Kinney, Mrs C Pope, J Shigley, L E Lincoln, R Park, T B McCormick, J P Aikin, Mrs M Spaulding, A Mayn, Mrs R Adrian, W L Ferris, Rev W G Waddle, C D Cowles, E F Torrence, L M Lamson, T Spaulding, D Brown, D Steele, T C Patterson, I Bliss, G W Prith, J Lehman, Rev B F Worrell, Rev Parry.

FEBRUARY AND MARCH

are two good months for canvassing for this paper. Give some time to it now, for the long and busy days of farm and shop work will soon be here.

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DONATIONS

To Cynosure Ministers' Fund:

Mrs. J. A Hurlburt	$3.50
Mrs. H. Paddleford	1.00
B.C. Green	2.00
Mariah F. Carr	5.00
O. Breed	.50
Jno. Crabs	1.50
J. Emerson	1.50
C. McMillan	1.50
F. Byrer	1.50
A. Sargent	.50
D. Brown	2.65
L. M. Samson	8.50
T.S. Couch	5.00
Sidney Wilder	1.00
Jas. Steel	5.00
Before reported	$704.26
Total,	$744.91

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A few dollars expended in purchasing tracts and scattering them about through the community will perhaps do more to spike the guns of noisy secretists than anything else that could be suggested. Men have heard the lodges praised so often and so boldly, that they have come to believe that they are what they profess to be. It is high time that the war is carried into Africa itself. This is the work which the N. C. A. has in view, and would be glad to push forward in every quarter of the land. Who will help to do it?

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CHICAGO.

Wheat—No. 2			78¾
No. 3	70		75
Winter No 2	80¾	@	81
Corn—No. 2	48	@	49
Oats—No. 2	30½		33¾
Rye—No. 2			61½
Bran per ton		15	50
Hay—Timothy	8 00	@11	00
Butter, medium to best	13	@	26
Cheese	05	@	15
Beans	1 25	@ 2	85
Eggs	19	@	20
Seeds—Timothy	2 41	2	43
Flax	1 38	1	45
Broom corn	02½	@	07
Potatoes per bus	75	@	95
Hides—Green to dry flint	05½	@	13
Lumber—Common	11 00	@18	00
Wool	13	@	36
Cattle—Choice to extra	5 35	@ 5	70
Common to good	1 90	5	00
Hogs	4 5	@ 5	60
Sheep	3 75	@ 5	60

NEW YORK.

Flour	3 20	@ 5	60
Wheat—Winter	88	@	96
Spring			87¾
Corn	59	@	60
Oats	36	@	46
Eggs	23	@	25
Butter	15	@	20
Wool	09		34

KANSAS CITY.

Cattle	1 50	@ 4	80
Hogs	3 00	@ 5	15
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A—s soon as you are up, shake blanket and sheet;
B—etter be without shoes than sit with wet feet;
C—hildren, if healthy, are active, not still;
D—amp beds and damp clothes will both make you ill;
E—at slowly and always chew your food well;
F—reshen the air in the house where you dwell;
G—arments must never be made too tight;
H—omes should be healthy, airy and light;
I—f you wish to be well, as you do, no doubt,
J—ust open the windows before you go out;
K—eep your rooms always tidy and clean;
L—et dust on the furniture never be seen;
M—uch illness is caused by the want of pure air;
N—ow open your windows be ever your care;
O—ld rugs and old rubbish should never be kept;
P—eople should see that their floors are well swept;
Q—uick movements in children are healthy and right;
R—emember, the young cannot thrive without light;
S—ee that the cistern is clean to the brim;
T—ake care that your dress is all tidy and trim;
U—se your nose to find if there is a bad drain;
V—ery sad are the fevers that come from its train;
W—alk as much as you can without feeling fatigue;
X—erxes though a king could walk many a league;
Y—our health is your wealth, which your wisdom must keep;
Z—eal will help a good cause, and the good you will reap. —*Ex.*

HELPFUL HINTS.

The quickest way to copy with pen or pencil is to put a flat, heavy weight upon the upper edge of the paper on which you write, to hold it firm and leave both hands free. Then place the matter to be copied flat on the desk at the left, so as to bring it as near as possible to the blank paper. With a finger of the left hand keep your place in the book or MS. as you write, and you will find generally that you can copy quite as fast as you can compose. For a paper-weight a heavy oblong rectangular piece of brass or glass is most effective.

Most men when they want to insert a leaf in a book put mucilage on both sides of the leaf's inner edge, put it in the desired place, shut the book, and let the mucilage dry. Afterward, when they come to use the book, they find it hard to read the words at the very inside of the pages, and later on they wonder why that leaf will not stay stuck in. The trouble is that they went to work in the wrong way. The difficulties can be obviated very easily. When you wish to insert a leaf, turn over a third or a half-inch of the edge of the paper. Put the mucilage only on the outer side of the little flap thus made, taking care to get none on the rest of the paper. Then insert the leaf and shut the book. When it is opened, if the outer edges of the sheet have been trimmed, it will be found to all intents and purposes a new leaf, as flexible and durable as any other in the volume.—*The Writer.*

AIRING ROOMS.

It is a great mistake that the whole house, particularly sleeping rooms and the dining room, receives little ventilation and purifying of the air, when it can be done with so little trouble and no expense. A pitcher of cold water placed on a table or bureau will absorb all the gasses with which the room is filled from the respiration of those eating or sleeping in the apartment. Very few realize how important such purification is for the health of the family, or, indeed, understand or realize that there can be any impurity in the rooms, yet in a few hours a pitcher of cold water—the colder the more effective—will make the air of the room pure, but the water will be unfit for use. In bed rooms a pail or pitcher of of water should be always kept, and changed often if any one stays in the room during the day; certainly be put in fresh when the inmates retire. Such water should never be drank, but either a covered pitcher or glass bottle with a stopper should be used for drinking water, and always be kept closely covered. Impure water causes more sickness than even impure air, and for that reason, before using water from a pump or reservoir for drinking or cooking, one should pump or draw out enough to clear the pipes before using it, particularly in the morning, after the water has been standing in the pipes all night.—*Commercial Gazette.*

ADVICE TO HOUSEKEEPERS.—Ceilings that have been smoked by a kerosene lamp should be washed off with soda water.

The surest test of a frozen orange is its weight. If it is heavy in the hand it has not been frozen.

Use good soap in the kitchen, as it saves the hands.

When a felon first begins to make its appearance, take a lemon, cut off one end, put the finger in, and the longer it is kept there the better.

Flour should be kept in a barrel, with a flour scoop to dip it and a seive to sift it.

Drain pipes, and all places that are sour or impure, may be cleansed with lime water or carbolic acid.

For a cold in the chest, a flannel rag rung out in boiling water and sprinkled with turpentine, laid on the chest, gives the greatest relief.

Cold sliced potatoes fry and taste better by sprinkling a spoonful of flour over them while frying.

Rub the teakettle with kerosene, and polish wish a dry flannel cloth.

Bent whalebone can be restored and used again by simply soaking in water a few hours, then drying them.

To clean carpets—Go over them once a week with a broom dipped in hot water, to which a little turpentine has been added. Wring a cloth in the hot water and wipe under pieces of furniture too heavy to be moved.

When the rubber rollers of your wringer become sticky, as they very often do after wringing flannel, rub with kerosene and wipe dry, and they will be nice and smooth.

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A little child, tired of play, had pillowed his head on a rail and fallen asleep. The train was almost upon him when a passing stranger rushed forward and saved him from a horrible death. Perhaps you are asleep on the track, too. You are, if you are neglecting the biliousness and constipation which trouble you, in the hope that you will "come all right." Wake up, or the train will be upon you! Constipation is too often the forerunner of a general "breaking up." Dr. Pierce's Pleasant Purgative Pellets will regulate your liver, stomach and bowels, and restore your system to its normal condition.

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IN BRIEF.

Mrs. General J. A. Garfield and Mrs. General U. S. Grant are both wealthy widows who draw a pension of nearly $100 a week.

An English engineer proposes by means of electricity to condense the solid part of smoke, and send the solidified part back to the furnace.

General John C. Black, Commissioner of Pensions, draws one of the largest pensions enjoyed by any soldier—$25 a week. Comrade Black won his pension by actual service, by disability incurred therein.

Certain hollows in hard sandstone near Lima, Peru, were ascribed by Lyell to ancient sea-action before the rocks were elevated above ocean level. A resident observer, however, finds the hollows to be still increasing in size and number, and believes them to be due to cleavage caused by the growth of lichen which live on the rock.

COAL TO SUCCEED CATTLE IN WYOMING.—"The world at large doesn't know it," said Capt. Murrin, "but Wyoming has the biggest coal fields in the United States, more iron ore than can be found anywhere else on earth, big lakes of soda, more oil than we could possibly use, veins of copper ore, and stone and marble quarries. The Territory has wonderful natural resources, and these will be developed before long. The cattle days are gone, the hundreds and hundreds of miles of wire fences on government land will be torn down, and the Territory will drop far down on the list of cattle producers. The business has really retarded the development and growth of the Territory, and it may be for the best after all." *Kansas City Times.*

The fact that fifteen to twenty-five steamers a month are now arriving at the mouth of the Congo illustrates the growth of commerce in that region since Stanley showed the importance of the great river. One ocean steamer has already ascended the river to Boma, fifty miles from the sea, and the best channels are being marked by buoys, so that deep draught vessels may safely navigate the lower river. Little hotels for the entertainment of travelers have been built at Banana and Boma. One reason why the whites on the lower river enjoy far better health than formerly, it is said, is because they have discarded canned meats and now raise their own beef. Cattle thrive finely at Boma, and it takes a steer every three days to feed the whites who are now living at that station.

Lord Palmerston once made use of some very effective pauses which he could not have prepared beforehand, and these are worth quoting in conclusion. While electioneering at Taunton he was greatly troubled by a butcher who wanted him to support a certain Radical policy. At the end of one of his Lordship's speeches the butcher called out: "Lord Palmerston, will you give me a plain answer to a plain question?" After a slight pause Lord Palmerston replied: "I will." The butcher then asked: "Will you or will you not support this measure—a Radical bill?" Lord Palmerston hesitated, and then, with a twinkle in his eye, replied: "I will"—Then he stopped. Immediately the Radicals cheered tremendously, "not," continued his Lordship Loud Conservative cheers. When these ceased Lord Palmerston finished his sentence—"tell you." He then immediately retired.—*Chambers Journal.*

An American paper, the *Fireman's Herald*, predicts a terrible disaster in the oil regions of the United States, if the tapping of gas wells is allowed to go on at its present rate without check or supervision of any sort. A fearful explosion of natural gas took place in China some two hundred years ago, it appears, tearing up and destroying a district and leaving a large inland sea—that now known on the maps as Lake Fu-Chang. Should such an accident occur in the United States, there will be such an upheaval, the *Herald* believes, as will dwarf the most terrible earthquake ever known. The country along the gas-belt from Toledo through Ohio, Indiana and Kentucky will be ripped up to the depth of from 1,200 feet to 1,400 feet, leaving a chasm through which the waters of Lake Erie will come howling down, filling the Ohio and Mississippi Valleys and blotting them out forever.—*London St. James' Gazette.*

A BLASPHEMER'S DEATH.—The Lenox (Iowa) *Time Table* relates the death of a man in Taylor county under the following circumstances: "A. W. Fullie, living in the northwest part of the county, met an untimely death on Wednesday of last week. He was a man well known in this community and quite wealthy. A week ago, when the first blizzard came, he made use of the expression, that 'if there was such a being as God Almighty, he was without love or feeling for humanity or he would not send such storms upon them,' at the same time declaring that if another such storm came he would go to a climate that had never been cursed with such storms, and escape the vigilance of the Almighty. The storm came on Tuesday morning, and he began preparation for departure. Securing a large trunk he packed it, and Wednesday morning went to load it into the wagon to haul to Villisca where he expected to take the afternoon train. He had one end of the trunk in a wagon-box and was raising the other end from the ground when his feet slipped from under him, the sharp edge striking him upon the neck as he lay upon the ground. His neck was broken, and he died almost instantly."

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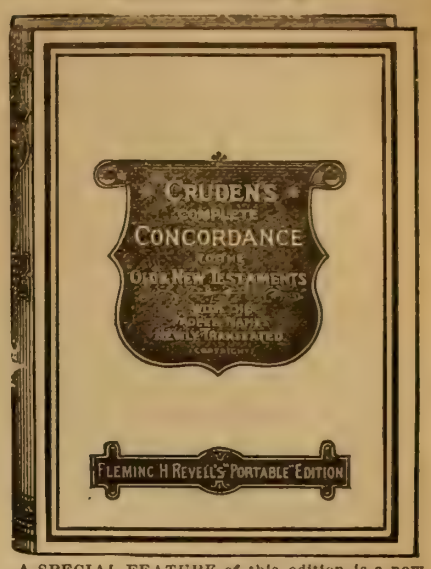

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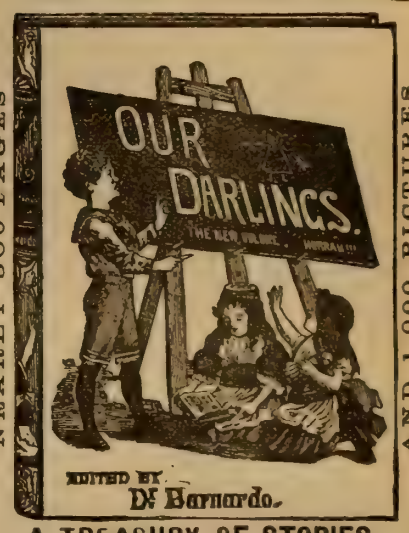

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NEWS OF THE WEEK.

COUNTRY.

William Wilson Corcoran, the millionaire philanthropist, died at Washington Tuesday morning, aged 89.

The National Democratic Committee on Thursday selected St. Louis as the place of holding the convention, and changed the time of meeting from July 3 to June 5.

The output of coal during 1887 in the second anthracite district of Pennsylvania reached 5,043,515 tons, an increase over 1886 of 810,060 tons. In mine accidents fifty-two men were killed and 146 wounded.

The canvass of New Orleans being made by the Committee of One Hundred to revise the registration has already resulted in finding about 24,000 names illegally registered, though not all fraudulently. Between 15,000 and 20,000 will be thrown out.

Initial meetings were held at Boston Thursday in a movement looking to the erection of a memorial to Wendell Phillips. General Butler made the principal speech, and alleged that the "war of the rebellion was principally inspired by the voice and pen of Phillips" The size and enthusiam of the meetings augurs the success of the movement.

Excessive cigarette smoking killed James Copely, a Cleveland, Ohio, bartender, Friday. He smoked a hundred cigarettes daily at times, inhaling the smoke, and a post mortem showed that his body was saturated with nicotine.

Two masked men took possession of a Southern Pacific train in Arizona Wednesday night, just after leaving Stein's Pass, uncoupled the engine and express car from the rest of the train, and after going a mile further, robbed Wells, Fargo & Co.'s express car of all valuables.

Under the new law, Francis Herbert, who assaulted a 13-year-old girl, was, at Detroit, Friday, sentenced for life in the penitentiary at hard labor.

In convention at Providence, R. I, Wednesday, the Prohibitionists nominated a State ticket, George W. Gould heading the list as nominee for governor.

The affirming of the decision of the lower court in the barbed wire patent case by the United States Supreme Court is the occasion of general rejoicing all over Iowa. Letters of congratulation are pouring in upon the lawyers who so ably and persistently fought in defense of the Iowa farmers. The decision of the upper court practically terminates the life of barbed wire monopoly.

The Cunard and other steamship companies are said to be arranging to run extra steamers. It is expected that there will be a large increase in Irish immigration this year.

The orthodox faction of Anshe Emeth congregation at Cleveland have demanded the resignation of Rabbi Philo, who has made some changes in religious customs that are said to be opposed to ancient rites. The Rabbi refuses to resign, and legal proceedings are threatened.

The worst steamboat explosion that has occurred for years took place Monday morning at South Vallejo, Cal., about forty people being killed and several wounded. The steamer that blew up was used to transfer passengers from the main line of the Central Pacific Railway to the Napa Valley Branch that runs through the wine districts to Calistoga. About sixty-seven people were on board, mainly workingmen who were going over to the factories on the Contra Costa shore. A moment after the sound of the explosion a sheet of flame shot high into the air. Those on deck at the time were hurled overboard by the force of the explosion and several were killed outright by being struck by pieces of the debris, which were sent flying in all directions.

At East Greenwich, R. I., Saturday night, the well owned by Mr. Allen was poisoned, and an attempt was made to blow up the house of the Rev. O. W. Still, a Baptist minister. Both men have been waging war upon the saloons.

An explosion in a quarry at Duluth, Minn., Wednesday morning, wounded a dozen men. It is not expected that two of the victims can recover.

It is reported from Spencer county, Indiana, that the cyclone which demolished Mt. Vernon, Ill., Sunday, dipped down near Heilmann, a small hamlet, unroofing houses, overturning barns, completely demolishing many and killing stock. The only person reported injured was Mrs. John Eastman, who was buried in the ruins of her home and fatally hurt.

Adjutant General Vance notified Governor Oglesby Tuesday that thirty-seven persons had been killed at Mount Vernon by the cyclone and that eighty were wounded, twenty of whom are in a serious condition.

At Sioux City, Iowa, Tuesday, in the case of the driver of a brewery wagon, charged with violation of the prohibitory law, the jury returned a verdict of not guilty.

Two Mormon elders, named Douglass and Fuller, have been operating in the section of country between Memphis and the Tennessee River for the last month. A few days ago they went into Madison county, Tennessee, and called on the pastor of the Cumberland Presbyterian church at Denmark. Saturday they asked to be allowed to hold services. The pastor found out who they were and reported the fact to the citizens, and they ordered the polygamous teachers to leave the town under penalty of receiving a coat of tar and feathers.

Before a legislative committee at Boston Tuesday Mrs. Charlotte Smith and others made charges that many intelligence offices were sending girls to houses of ill-repute, and that Inspector Burleigh was in league with the procurers. The statements of fifty alleged victims were submitted, and in some instances their stories were corroborated.

FOREIGN.

The association of the chambers of commerce of the United Kingdom have unanimously passed a resolution advocating an arbitration treaty with the United States for the settlement of all difficulties that may arise between that country and England.

It is stated that Austria agrees with Russia in holding that Prince Ferdinand's presence in Bulgaria is illegal, but recognizes his election to the throne as legal. Italy is said to have declared that she will co operate with England and Austria in any action they may take in regard to Bulgaria.

Mr. Phelps, the American Minister, had a long interview Wednesday with Lord Salisbury on the subject of the fisheries treaty, the text of which was before them. Lord Salisbury expressed approval of the substance and form of the document.

During a heavy rainstorm the large house used as headquarters of the Eleventh Regiment of Mexican troops at Cruz de Piedras, Sonora, fell in. Four soldiers were instantly killed and a large number mortally wounded, while nearly half the regiment suffered injury. In addition many were prostrated by illness in consequence of exposure to the severe weather.

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The first Chinaman in Kansas to apply for naturalization was Lee Sing, of Wichita. The District Court refused his application under the anti-Chinese laws by which Congress denies naturalization to the Chinaman. Lee Sing has been in Wichita ten years and has acquired some property. He pronounces his treatment "shabee." But the atheist drunken anarchist slaps the Congressman on the back and pronounces the arrangement firstrate.

A new society for boys, called by the singular name "Knights Excelsior," has been organized in the Lincoln Park Congregational church of this city. Its aim is to gather in boys of intemperate parents and teach them lessons of industry and good citizenship. This is an excellent, a blessed work, but why go to the lodge to find a name? In it is the beginning of an evil education, preparing these susceptible boys to accept the irreligious principles which such lodge names generally represent. Daniel's band would never have stood their test and been an example for all young men in all time if they had paraded themselves in Babylon as "Knights Excelsior."

Two messages came last week from the Pope. On the anniversary of his coronation he replied to the congratulation of Cardinals in an animated speech, in which he lamented his humiliating position under the Italian government which he bewailed as unbearable. The government did not prohibit the late festival of jubilee, indeed, but not because it did not wish to. No respect for the papacy prevented an interdict. The Catholic world, he said, must understand the situation. No arrangement with the government was possible until the independence of the papacy was restored. The other message is a flattering recognition of the Irish National League in this country. Friday John Fitzgerald, of Lincoln, Nebraska, president of the League, and Patrick Egan, ex-president of the same city, received by mail a special blessing from the Pope. This will encourage them greatly in raising money to keep up the agitation in Ireland. Has the Pope anything to hope from the success of the Parnell movement?

John Bunyan was never, perhaps, in Paris, but he might have borrowed some picture of that city which he had before him when he wrote of "Vanity Fair." Through all her vicissitudes of triumph, siege, revolution, mob, massacre and famine, that gay city still gives a gay world its fashions, and is never satisfied until mankind is staring at some new specimen of her ingenuity or folly. The Masons of France awhile since confounded the order in other lands by audaciously striking out the name of Deity from their ritual. Now they propose (at least the scheme is worthy the order) a peculiar exhibition next year. They are to open a new Pantheon, but it will be a Pandemonium. It will be an exhibition of all religions that exist or have existed on the globe. Idols, monuments, sacred books, etc., etc., are to be gathered for display—a grand fair of devils and their worship. The French government pays one-third the expenses of this horrid show. If only they will not throw a Parisian glamour over the show, but let these religions be seen in all their reality of initiations, bulls, tortures, inquisitorial dungeons and murders, cannibalism, Mormon jugglery, priest-craft and licentiousness, the world might be the better for it. It does men good to see the devil as he is. But these French Masons will make him look like an angel of light, even as their lodges attempt in our own midst.

In connection with this strange conception we find it quoted in an exchange that France, in spite of her republicanism, which one day banishes the Jesuit lodge and next day repents of it, is becoming more and more antagonistic to Christianity. Especially in the matter of education strenuous efforts are made by the authorities to exclude the religious element entirely. The municipal council of Paris recently set apart 12,000 francs to pay a professor of "biological philosophy," who is to demonstrate to the scholars that man cannot have been created by God. Heretofore religious instruction was at least allowed in the public schools of Paris, although parents were charged twenty francs extra per year if their children took part in it. But even this has now been forbidden. The result of the whole matter is that parents with positive religious conviction are taking their children out of the public schools and are establishing private schools, and this is the very game of the priest. Poor people, grinding between the millstones of lodgery and popery!

The great strike of the engineers and firemen on the Chicago, Burlington and Quincy road opens this week as far from settlement as at first. Every day the managers of the road are engaging scores of men, and by Saturday night had their passenger trains nearly all running and freight had begun to move. They were confident that the road would be under full service in a few days more. Accidents were to have been expected from new and untried men, but few have occurred; no fatalities. Mr. Arthur, of the Engineer's Brotherhood, would have compromised and ordered his men back, but the company refused to turn off the new men to whom they had given pledges. The bitter feeling between the Brotherhood and the Knights of Labor is seen in a statement drawn up by G. L. Eastman, "National Organizer" of the Knights, endorsed by the Reading employes, which accuses Arthur of perpetrating a great wrong on their order, and states by authority that the Knights have adopted the law of retaliation. There are threatenings from the New York and Minneapolis engineers that the whole Brotherhood must be withdrawn from every road in the country if necessary to carry their end. They see that defeat in this great struggle with the Burlington road means a blow to their order from which they will never recover; just as the Wabash strike two years ago was a deadly blow for the Knights of Labor. If they are rash enough to defy the public and stop all traffic by railroad, it may be a blessing by rousing the nation to put down this secretism in the trades. Were it not for this feature of their organization defiance and unreasonableness among men and employers would nearly cease.

THE MORAL ARGUMENT FOR PROHIBITION.

BY REV. R. C. WYLIE.

In the New Princeton *Review* for July, 1887, is an article by Sanford H. Cobb, entitled "The Theory of Prohibition." The main purpose of the article is to reprove Prohibitionists for using the moral argument in maintaining their position with reference to the liquor traffic. He says the theme naturally falls into two parts; civil law and moral precept. His position is that these two aspects are logically quite distinct and in some respects antagonistic. They have little or nothing in common. Law and morals have nothing to do with each other. This distinction, he says, is continually disregarded. One rarely hears an argument for prohibition that does not draw its strongest plea from moral considerations. He says, "This state of things shows a most lamentable confusion of ideas, resulting in much illogical and unchristian argumentation."

The author admits the possibility of maintaining the principle of prohibition, but denies the propriety of using the moral argument. "The only justifying ground for a prohibitory law, if found at all, must be found in the principles, not of morality, but of political economy." He gives five reasons why the moral argument ought not be used in favor of a prohibitory law.

1. The moral argument either supposes all drinking, and consequently all selling, to be sinful, and should therefore be prohibited by statute, or the abuse of intoxicants by some is sinful, and therefore they should be prohibited to all. He denies that all drinking is sinful, and maintains that to deprive all of the use of intoxicants by statute because some abuse them is a violation of the law of Christian liberty.

2. The moral argument is contrary to Christian morality. Philosophy teaches that you cannot make men virtuous by compulsion, and Christian morality says you ought not to try, and that you should not if you could.

3. The use of the moral argument is a confession of failure or of hopeless weakness on the part of Christianity. It declares that spiritual power must be supplemented by civil law in order to redeem the world.

4. It shows impatience. Those who use it are in too great haste to realize the reign of righteousness.

5. Its advocates do not go far enough. If the state may suppress one sin, because it is sin, it may suppress all other sins for the same reason.

I will not attempt to take up these arguments in order, but will simply set forth the moral argument for prohibition as I understand it. This method will, I think, enable any one to see that it is Mr. Cobb and not Prohibitionists who are illogical, confused and unchristian in argument.

1. The moral argument maintains that it is wrong to license any evil. It is maintained that the saloon system is evil and only evil, and that continually. It has not one redeeming feature. It breaks every precept of the Decalogue. It sets at defiance statute laws designed to suppress or regulate it. It obeys no law except the dictates of selfishness and greed. The only way in which it can be kept within the limits of law is to allow saloonkeepers to dictate the law themselves. It is both a moral and physical evil. It is morally wrong for the state to license evil. Though the traffic were only a material and not a moral evil, it would be morally wrong for the state to license it. This is evident from the nature of license. It has been decided by high legal authority that license implies the right to control, even to the extent of suppressing entirely. By a license law the government assumes responsibility for the traffic. So long as it keeps in the bounds of the law it enjoys the protection of the government. The first step in the moral argument does not at all say, as Mr. Cobb maintains it does, that the traffic should be suppressed because it is sinful. It maintains the sinfulness of the traffic, but upon this fact it simply builds an argument against license. The principle involved is that we are not to be partakers with other men's

sins. If it is wrong for me to keep a saloon, it is wrong for me to be a partner with a saloon-keeper in that business, though he does all the buying and selling.

But the government does much more than this. It throws its protection around the saloon, and as far as in its power lies, makes the business respectable. Mr. Cobb makes the mistake of supposing that Prohibitionists never open their mouths except to shout "Prohibition." He thinks they intend every argument to count directly in favor of a prohibitory law. The truth is, there are obstacles in the way of prohibition, and part of their energy is directed against them. It is maintained that if any business is in itself sinful, this, apart from all other considerations, is a reason why the government should protect it.

2. The moral argument declares that it is wrong to make money or derive a revenue from that which is evil. An effort has sometimes been made to justify a license fee, a tax, or a revenue on the ground that it is of the nature of a fine. But a fine is levied for violating law after the deed has been committed. But the license, tax, or revenue is collected upon a business carried on under the sanctions and enjoying the protection of law. The government becomes a partner in the business by deriving financial profit in any of the above-mentioned methods.

3. The moral argument maintains that the state should suppress the traffic in intoxicating drinks because the traffic is a public evil. We wish the position now taken to be clearly understood. We have before declared the traffic to be a moral and physical evil. For both these reasons it should not be licensed, nor should the state derive a revenue from it. We do not now say that the state is bound to prohibit the traffic because it is in itself sinful; but because it is a public evil.

If a thing is evil in itself, we have a reason why the state should not pursue such a course as to become responsible for that sin. This is a reason why secret associations should not be chartered, but no reason for suppressing them. The reason for this is because they are an evil of a public nature. They are a continual menace to the rights of other people, and to the safety of the state itself. The inherent evil of the liquor traffic is all the reason we need for opposing license, tax and revenue, but no reason at all for prohibition. In this Mr. Cobb is right. We must not use an argument for prohibition which proves too much. If the saloon may be suppressed because of the general fact that it has inherent evil qualities, everything else that has inherent evil qualities may be suppressed for the same reason. It thus would become the duty of the state to suppress all moral evil. And as a consequence it should demand all moral good. Mr. Cobb does well to oppose this position. But it is not the position taken by any Prohibitionists, so far as their arguments are known to me. But Mr. Cobb opposes it by taking another position equally untenable. If in the nations of Europe in a past age, governments have gone too far in suppressing moral evil and requiring moral good, and thus became the agents of persecution, many now, like Mr. Cobb, go to the opposite extreme, and rule out all moral questions from the sphere of politics.

Mr. Cobb admits the possibility of the right of the state to prohibit the drink traffic, but not for moral reasons. "The liquor laws have not been, nor could they be enacted because the use or abuse of liquor is immoral, but because the use or abuse of it is injurious to society. If such abuse did not threaten the public peace and create enormous burdens of taxation for the support of courts, prisons, reformatories and asylums; if it were not the fruitful mother of crimes; if the immorality of this abuse were unattended by any material, physical or social ill-consequences, to the jeopardizing of the public good there would be no ground for interference by the state."

On the main position here advocated, namely that the state may suppress the traffic in intoxicants because their abuse is a material evil to the public, we will all agree with Mr. Cobb. But he certainly means to deny that the state may suppress what injuriously affects public morals. On this we disagree with him. Many of our Sabbath laws, our laws against blasphemy, our divorce and anti-polygamy laws are directed against moral evils. Not because they are sins in themselves, but because they affect injuriously the morals of society. Material and moral good and evil are so closely connected in the history of the human family that it is impossible to put them asunder in the argument. It is folly to say the state would have no right to interfere with a moral evil if no material, physical or social ill-consequences resulted. While God sits on the throne, material ill-consequences will fall upon men and nations as a judgment for moral evil. The individual man should be virtuous, both because it is right and to escape the threatened judgment. The state should take care of public morals both to avoid the material ill-consequences, and because it is right to do so. If the state may suppress an evil only because of its material, physical, or social ill-consequences, is it to wait until it is known whether such consequences follow before the act of suppression is resorted to? If so, why may not the state pursue the same course with the social evil, gambling and all other forms of vice? Why does the state suppress the trade in impure literature and forbid its transmission through the mails? Dire consequences of a material, physical and social nature no doubt follow the circulation of this kind of literature, and the state is not foolish enough to try the experiment of violating the law of purity to see what form and degree of judgment God would mete out to it before suppressing it. Does the state suppress in this case solely because of the material, social and physical consequences to be feared? Or has it a regard for the moral state of society? I maintain that the state ought to protect itself from harm, both material and moral. It should protect its citizens, both from material and moral harm. It has a right to crush out an evil whether material or moral, just at the point where it affects injuriously the rights, material or moral, of citizens or of the state itself.

4. The moral argument maintains that the suppression of the liquor traffic is a service the state is bound to render the cause of public morals. Mr. Cobb says that the principle involved in prohibition is adverse to the spirit, the method, and the aim of Christian morals. While Christian morals desire and seek the reduction of vice and the promotion of virtue, it is adverse to the method of prohibition by law. "The ideal of Christian manhood is in spiritual and moral power; in inward, gracious strength, not external safeguards; in the self-control of manly virtue; not in continuous pupilage to superior restrictive negations; in the victory that overcometh the world, not the safety of the coward who runs away from the battle."

Along with some things which are true in this quotation there is more that is utterly wrong, and the argument it contains is utterly fallacious. After every temptation to vice is removed that can be removed, there is still opportunity enough left to develop "ideal Christian manhood," to exercise the "self-control of manly virtue" and to obtain "the victory over the world." There will still be enough of the "world" left for us all to fight. There will still be altogether too much of it for some. The development of virtue does not demand that we be exposed to such an overshadowing curse as the drink evil. It is well for virtue to be tried. "My brethren, count it all joy when ye fall into divers temptations." But the trouble with the saloon is that it takes hold of the young and tries them before they have any virtue. It utterly precludes Christianity from any fair opportunity to develop Christian manhood. Prohibition would restore to the church the chance of which the saloon has robbed her. Mr. Cobb is utterly mistaken in saying that this is opposed to the spirit of Christian morals. Is Christianity antagonistic to the idea, the ends and methods of civil government? If Mr. Cobb is right, it is. But this is an utter misapprehension of the origin and idea of government and the spirit of Christianity. The church and the state are of the same divine origin. They occupy different spheres and employ different methods. But there is no sort of antagonism between them. The church may say, "I employ no force. My weapons are spiritual, but the state may use force, and I instruct my members, as civil officers, to employ the arm of law to suppress evils that injuriously affect the public. I even require that the state, instead of putting barriers in my way in licensing and protecting evil, give me as clear a field as possible?"

Suppose we admit that the duty of removing vice devolves exclusively upon the church. Must the state make this task as hard as possible by shielding and upholding vice and making it respectable? May this be done on the plea that the result will be a higher type of "Christian manhood?" Can we excuse such a course by saying that though fewer will be virtuous, they will have a more "manly virtue" because of gaining the victory over a more terrible foe? This is what Mr. Cobb's argument implies.

In opposition to all this it is enough to say that while the methods of the state are not the same as those of the church they are not unchristian or anti-Christian. In fact, the state exists in the providence of God as a servant of Christian morality. The nation and kingdom that will not serve the church is threatened with ruin. Instead of Christian morality being in antagonism to the principle of prohibition, it really demands it. It demands as clear a field for the putting forth of its power as possible. True, it can do wonders in the midst of difficulties, but the difficulties are not desirable, they act as a hindrance. God has ordained the state to be the right arm of power in the work of subduing the world to his Son. "The powers that be are ordained of God. Rulers are not a terror to good works but to the evil. If thou do that which is evil, be afraid, for he beareth not the sword in vain?"

5. Finally, the moral argument requires that the law of God be taken as the standard of legislation on all moral issues that arise in the political sphere. We have heard it until our ears are weary of the sound, that expediency is the rule to be followed by the state. Now it is true that the rule of expediency has much to do in the political sphere, but when expediency is set over against the moral law and the state required to choose, we say let expediency be thrown to the dogs.

Webster defines expediency as "fitness or suitableness to effect a purpose intended, desirableness, advantage." As a secondary meaning he gives the "quality of aiming at selfish or inferior good at the expense of that which is higher; self-interest, self-seeking, often opposed to moral rectitude." In which of these senses is it the rule of action for the state? If in the second, we must repudiate the position entirely. If in the first, the moral law is still to be the standard of legislation on moral issues. I apprehend that what is meant by the advocates of expediency is, that the state is to be guided by what will conduce to the well-being of the state. It is to legislate not with a view to what is right or wrong, but with a view to what will be for the public good. I think there is much confusion here in the minds of many. As we have already shown, the moral law does not determine what subjects are proper for legislation. Some questions of morals are not in the political sphere. If the moral law were the guide, therefore, in determining the sphere of legislation, nothing in the whole field of morals would be excluded. Expediency in the best sense is to determine what the sphere of legislation is. It may also determine the form of the legislation on questions of an economic character.

But suppose expediency decides that we must have legislation on a moral question. May we then oppose expediency to the moral law, and lay the latter aside? Mr. Cobb and many others will say that every such question has a material as well as a moral side, and only the material side comes into politics. Let us see. The state makes law on the divorce question. Christ made a law on the same question "Every one that putteth away his wife, saving for the cause of fornication, maketh her an adulteress." When the state becomes a party to the separation of husband and wife for other reasons, is there no violation of this law? No theory of government can practically banish morals from the political sphere. Though expediency may determine when a moral issue is in politics, when it is once in, the moral law is to be the standard of legislation.

Applying this reasoning to the liquor traffic, it becomes evident that expediency in the best sense is to determine when we need law on the liquor traffic, but it cannot determine fully the kind of law. The moral law comes in and forbids any infraction of its precepts in the name of expediency. It therefore forbids license, high or low, tax, revenue or any other device by which the public treasuries are filled with the price of blood, and schools of crime protected by law and barriers placed in the way of the church. Let Prohibitionists use the moral argument for all it is worth. It is the only argument that will reach the conscience. And what we need in politics is conscience. It is the only effective weapon against high license. And the means which Satan is now using most effectively to deceive the nation is high license.

Ray, Ind.

Concerning communion wine, we commend the following to the learned brethren who insist upon the fermented article as necessary to the perfection of the service. Dr. Ellis, of this city, says that while in Egypt he "visited the American missionaries at Cairo, and was told by them that when they told the Copts, who are the descendants of the early Christians of Egypt, that the Western churches were in the habit of using fermented, or 'shop-wine,' as the Copts called it, as a communion-wine, 'they were horrified at the idea.' One of the missionaries said that the wine used by the societies under their charge was prepared by the Copts, who were members, by

soaking raisins in water and pressing the juice from them. The day cannot be far distant when the members of the Christian churches of our land will be as much horrified at the idea of using an intoxicating wine at the most Holy Supper as are the poor, isolated, down-trodden remnants of the early Christian church in Egypt.—*Baptist Weekly.*

TANGLED TALK.

It is now a number of years since I first recognized that "secret societies are a powerful factor in social, political, and sometimes, I am afraid, in religious life."

It was on this wise: A cousin, a fine, manly, but Christless man, pursuing a lucrative profession, urged me to become a Freemason. The Word of God is the young man's guide (Ps. 119: 9). That saved me. At once, certain of the divine principles which had been lying more or less dormant, became aroused—yea, more, combatative. As they slowly cooled and crystalized, they took the form of many other crystals, hecagonal.

1. *"For Christ's sake," "doing all to the glory of God," is the motto of every true Christ-child.* Could I serve my Master more efficiently by becoming a Mason? The lodge met in a saloon ("The Black Ball"). Many of its representative men were inimical to piety, and patrons of the dram-shop. Thus I concluded that I could not help Christ's cause amid such environment.

2. *Separation.* "Wherefore come out from among them, and be ye separate." This would have truly been, and I know was a mixed multitude. So I turned to Nehemiah 13: 3. That settled it. O! what unholy alliances exist to-day, which even have a moral and elevating aim, but because of their Christic and Satanic elements, lack cohesion, and are but ropes of sand. Do not evil that good may come. O! that Christians would work only on the lines laid down in the *Word.*

3. *Christless.* "Whatsoever is not of faith is of sin." No faith, because no Christ for faith to trust in. I say no faith, advisedly. I know that the great lesson of all secret societies, and of Masonry in particular, is faith—BUT FAITH IN MAN. A mistaken faith is often worse than none at all.

4. *Secret.* The real, best and most valuable secret, the Lord's, is for the true man. "The secret of the Lord is with them that fear him." In fact, it is an open secret. But just here is the foolishness of the secret society devotee. He keeps his valuable knowledge to himself. My friend, if these secrets be as valuable as you think they are, be a true philanthropist, be really benevolent and enrich the world with them. We cry in vain, but console ourselves. "The world by its wisdom knew not God."

5. *Fraudulent.* Benevolence is the great object of secret societies. Benevolence and morality—twin angels—the highest attributes of Deity, and the especial characteristics of the secret orders! Avaunt! How wicked! The very portions of humanity which need these blessings are denied them by Freemasonry. Come in, thou poor, sightless one, thou who hast never seen the light. Thou askest bread. They give thee a stone. Come in, thou poverty stricken. Dost thou ask a fish? Lo, here is a serpent. Come in, thou Ethiopian. Thou desirest an egg. Behold, a scorpion! Where are the ameliorating agencies of Freemasonry? Echo answers, Where?

6. *Blasphemous.* They usurp the throne of religion. The devil is an angel of light. Anti-Christ is veiled as Jesus.

Sometime ago I received a letter from two men personally known by me as two of the profanest of a fearfully profane town. They were the *chaplains* of two respective secret organizations. They asked me to conduct a united religious service over a number of bodies which had been suddenly quieted by the after-damp of a colliery explosion. Of course I declined. I saw them at the grave-yard. They were quarreling profanely for priority. Yet shortly afterward they dared impiously to turn their faces God-ward and address Him who is of too pure eyes to behold iniquity. Their service (burial) makes every member of the order a Christian; asks that God may give grace to follow the departed to the realms of light! Only one of those dead was known to be friendly to Christ. One who had been an influential member of a lodge, now a corpse, had publicly wished me and all Christians in hell but two days before, and I was requested to unite with those chaplains in seeking grace to follow the man to the realms of light? or the shades of Gehenna? Oh, what a patient God is ours! I feel jealous for him with a great jealousy. But I must leave off and ask you, good readers, at some other time to listen to "ORION."

Lehigh, Indiana Territory.

THE NATIONAL CONVENTION.

THE DEBATE OF TUESDAY, FEB. 21.

REPORTED BY THE SECRETARY, REV. A. W. PARRY.

The hour appointed for the discussion of the question, "Resolved, that Freemasonry is not an anti-Christian institution," having arrived, by request of president Milligan, Rev. L. N. Stratton took the chair. After the agreement had been read, C. F. Ladd, "Grand Master," arose and said: "As I understand it, in this discussion no reference is to be made to the inner workings of the order, nor are any of the secrets to be revealed."

J. P. Stoddard replied: "I do not so understand it. The fraternity are at liberty to pursue what course they please; we do not require them to tell any of their secrets. We ought to have the privilege of pursuing what course *we* please in our discussion of this question."

Mr. Ladd assented to this, and the time of each speaker was limited to thirty minutes.

Rev. Marcus Dale, an M. E. pastor in the city, was called on to open the debate. He requested that the proposition to be discussed should be put in the positive form, so that he might know the arguments aganist the lodge; it might result in his conversion. He was not present to antagonize merely, he desired to know the truth. This suggestion was readily assented to, and Rev. J. S. T. Milligan opened the debate.

He said that Freemasonry was not designed to be a Christian institution. It was not conducted in the name or spirit of Christ. The spirit of Christianity is expressed in the following Scriptures: "Come out from among them and be separate." "Whatsoever ye do, whether in word or deed, do all in the name of the Lord Jesus." "Go ye into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind." "Swear not at all." "In secret have I said nothing." "Let your light so shine before men that they, seeing your good works, may glorify your Father which is in heaven." Freemasonry is opposed to these Divine principles. It is a fraternity of ministers, saloon keepers, assassins, Jews and Mohammedans. It rejects the mediation of Jesus Christ, the source of all authority and power. It is unmasonic to use that name, which is above every name, in the prayers and ritual of the order. It excludes the halt, the blind, and every one who has a physical defect. It is a system that requires all initiated into it to swear that they "will always conceal and never reveal," and binds the obligation with horrid and brutal oaths; and while it claims to be a true handmaid to religion, still hides its light under a bushel, and behind closed doors.

Rev. Marcus Dale was then called, and opened the debate for the fraternity. He said: I have not been here before to listen to the brethren in their discussion of this question. I desired to have the subject opened by the other side, thinking perhpas that I might be convinced. But I am not yet converted, and I am as fully persuaded as I was when I came here that Freemasonry is not anti-Christian in its character. The speaker just now said that the name of Jesus Christ was eliminated from the prayers of our order. There are degrees that are founded upon the crucifixion of Christ; no Jew or unbeliever in the Christian religion can enter those degrees. No, sir, it is not true that the order rejects Jesus Christ. All men who join come of their own free will, their right of private judgment is not interfered with. I can prove from the Bible that there is nothing wrong in secrecy. Solomon says: "A tale-bearer revealeth secrets, but he that is of a faithful spirit concealeth the matter." "A prudent man concealeth knowledge; but the heart of fools proclaimeth foolishness." Your president said that the order had oaths; I say that the best men that ever lived took oaths. Abram, the father of the faithful, said to his eldest servant, "Swear by the Lord God of heaven that thou shalt not take a wife unto my son of the daughters of the Canaanites among whom I dwell." Solomon said in his prayer at the dedication of the temple, "If any man tresspass against his neighbor, and an oath be laid upon him to cause him to swear," etc. Moses says if a neighbor loses an ox "take an oath." Ezekiel says, "Go tell them as I live, saith the Lord." This was an oath. God does not want us to take false oaths. Much has been said about coming out from among them and being separate. Jesus Christ came among sinners. He never could have saved them if he had not done so. The mission of the church is to save sinners. Suppose we come out, where would the poor sinners be? We must get close to the sinners if we would save them. We must put the leaven in the meal. This institution of Freemasonry is very ancient, and began in erecting magnificent fabrics and edifices. It teaches that God is the Creator of all men and things. A Mason can never be atheistical.

During this address the friends of the lodge applauded frequently, and thought that the argument produced was unanswerable. They were, however, surprised when J. F. Browne, principal of Howe Institute, New Iberia, followed, and in a cool and emphatic manner showed up the fallacies of the last speaker's position.

He said: Freemasonry professes to make men good. Mr. Dale admits that bad men belong to it; it is, therefore, a failure. I propose to prove from Masonic authorities that the name of Christ is left out because it is un-Masonic to use it. Christ is not left out of anything where he is put in. He then quoted from Webb's and Sickle's monitors and Mackey's Ritualist to show that in 1 Peter 2: 3, 4, 5, 6, and 2 Thess. 3: 6, 12, the omission was an intentional one. As to there being degrees where the name of Christ is permitted, I acknowledge it. This is in what is known as the Knight Templar degrees. The highest Masonic authorities (here he read from them) claim that the Knights and the chapter degrees are not a part of Masonry. The use they make of the crucifixion scene is merely a drama, a mimic theater, a sacrilegious performance. A man has to take a number of degrees from which Christ is excluded, before he reaches Knight Templarism. Dr. Pierson says in his "Traditions," page 30, "If we would be Masons we must yield private judgment." When a candidate approaches the door of the lodge room, with a hoodwink over his eyes, a cable-tow around his neck or his body, and in a half-clad condition, he does surrender his right to private judgment. It was said by Rev. Mr. Dale that it was necessary that a tyler stand at the door to keep out improper characters. But, brethren, the same tyler stands there to keep out the D. D. and the good Baptist deacon, as well as the libertine. There is no discrimination.

Rev. Marcus Dale came forward to speak again, as Rev. Mr. Hurley, who was expected, was not present.

He said: This rejection of Jesus Christ is an important point. Now we all know that in English grammar we have what we call ellipsis. Prolong it a little and you get the preposition and the noun. Now if the name of Christ is omitted it is merely an ellipsis. The landmarks of Freemasonry point to Christ.

This statement caused considerable merriment among the brethren of the convention, and even the speaker laughed, and evidently did not believe his own statement.

He said further: A man cannot accept of God without accepting of Jesus Christ. Adam, Seth, Noah, and Abram were all Masons. Seth erected two pillars, and engraved upon them the truths contained in Masonry.

Here the speaker seemed to be at a loss for something to say, and closed with a flowery tribute to the institution; telling us that it would, like "Moses's bush, be unconsumed in fire;" and notwithstanding the hatred of men would survive the "wreck of matter and the crash of worlds." Mr. Dale occupied but fifteen minutes of the time allotted to him, and sat down amid the cheers of the fraternity.

The third speaker for the affirmative was Elder R. N. Countee of Memphis, a seceding Mason. He said: The cause you are trying to defend must be a glorious one, when you can find only one man to speak in its behalf. You claim to be defending secrets. These secrets have been exposed since Morgan's time, a space of sixty-seven years. I think in the defence of secrets you are too late. The secrets of all these orders are dead horses. These orders are every one of them swindling institutions. They tend to deception. You can buy at the door books, sold by this Association, for seventy-five cents which contain all that I or you ever got for twenty dollars. Now the lodge cheated me, and it cheats everyone of you, out of nineteen dollars and twenty-five cents. We, as a race, have emerged from one slavery to another. The former was nothing compared with this tyranny. We are here to discuss principles, not men; to give a *post mortem* examination of the system. We are here to frown down these anti-Christian institutions. Freemasonry is a religion; it has its altar, worship, priests, and prayers. Often a horse jockey is the Most Worshipful Master. A gambler often says prayers. An unclean and ungodly man is sometimes the bearer of the Bible in the public processions. I ask, is this the religion of Jesus Christ, who was holy and separate from sinners? No; this is a false religion.

These scathing statements produced a stir in the

files of the brotherhood, which caused some noise and clamor for a little time. Grand Master C. F. Ladd and Rev. Marcus Dale arose and requested the members of their order to be quiet and listen patiently to the speaker on the floor. This was very commendable in these gentlemen. Had it not been for their timely advice and the firmness of President Stratton, we should have had a Masonic uproar. When the turmoil had ceased Bro. Countee proceeded.

He said: There are but few of our colored men that know what Freemasonry is. The brethren of the fraternity have violated their obligation in inviting and participating in this discussion.

At this point in the address some persons present undertook to stop the speaker, who, thinking it best to desist from further remarks, after expressing his good will for those present, took his seat.

Mr. C. F. Ladd was the next speaker for the lodge. He said: I am very sorry that the little unpleasantness has occurred. It is unfortunate that the Association put Bro. Countee up to debate this question. I expected the brethren would not listen to him. Bro. Countee is right when he said that if our first lesson had been heeded we would have kept away from this discussion. It is un-Masonic to speak or debate this question. On entering a lodge a man has to recognize a supreme being. We receive in our lodges in this State no one who is a liar, thief, or gambler. It seems to me that if such was the complexion of the lodges in Tennessee, Bro. Countee, after having had the offices so long, should have brought it up on a higher plane. We are a handmaid of Christianity. Masonry was established long before Christ, hence cannot recognize him. We claim to be a society, not a religion. This system prepares men for the world to come. There are seven degrees in Masonry, and no Jew can become a Knight. If Masonry were not a handmaid of religion, it would have been destroyed long ago. We purpose, in our ceremonies, to bring men from darkness to light, and to free them from sin.

Mr. Ladd here called on Col. Lewis, a hotel-keeper, to finish for the defence.

Mr. Lewis said: I think the Masons have made a good defence, and one which no one can overthrow. We have our opinions, and I presume we will adhere to them. I am surprised that, with the ability these men manifest, they did not discuss this question with men of the white race. We have these shows coming and going. Here we have a show of cheap literature. In all these cheap shows they must have some actor. Mr. Countee seems to be the clown and the actor for this show. Mr. Countee's record is known by us, and we could read it to you if it was necessary. If it was not for these secret organizations, we could not look after our poor, nor bury our dead. Our organizations ameliorate and allay the unfortunate and sad conditions we find in society. One of the objections raised here was that the name of Christ is not mentioned. We don't find the name of Christ in the Lord's prayer. Such an objection is too silly for me to speak of. If this Association wishes to sell cheap literature, you are on the right track. Keep at it.

Rev. J. S. T. Milligan spoke again for the affirmative.

He said: We have had here to-day a specimen of the order observed in the lodge. Christ is "*Our Father* which is in heaven." Isaiah said of him, that he should be called "The Everlasting Father." The peculiar characteristic of early Christians was that they offered prayers to Christ. Every dollar invested in massive Masonic temples, paraphernalia, and lodge dues drains from the funds of the church. If Freemasonry is a handmaid to Christianity it should put itself in subordination to Christ, who has the "government upon his shoulders." The facts are that it teaches salvation by obedience to Masonic law instead of faith in Christ. Where are these two pillars to which reference has been made by the opposition? Who has got them? What we want is "lively stones," built up in a spiritual house. The Jews were before Christ. He came to them and they rejected him. They did it to their own injury. Freemasonry purposely rejects the Son of God, as shown by the highest Masonic authorities. We believe in judicial oaths, and all of the oaths referred to in the Bible are judicial. They are in the name of the Deity. The oath of Moses had reference to civil jurisprudence, not to "always conceal and never reveal." We object to the character of Masonic oaths. They are extra-judicial. No one has a right to administer an oath but the civil magistrate, the power ordained of God. These oaths have appended to them the most fearful penalties, to be inflicted on those who violate their vows. In the fifth libation the candidate drinks wine out of a human skull, and in connection with it drinks to himself double damnation. The Christian religion is not propagated by the sword. The Knight Templars swear to defend it with such an instrument. How contrary to the teachings of the Prince of Peace.

At the conclusion of Bro. Milligan's address Mr. Ladd arose and stated that the agreement had been met, and so far as the fraternity was concerned the debate was ended. Some of their number retired from the room, but most of them remained to hear Prof. J. F. Browne make the closing speech for the affirmative. This address was a very able one, and consisted of quotations from the most reliable Masonic authorities, answering every objection raised by the champions of the fraternity. Bro. Browne has wonderful power as a debater, and when he strikes he hits hard. This speech settled the question with several who up to this time had been unconvinced.

The scene that followed will never be forgotten. It was two o'clock, and most of us were tired and hungry; but one after another testified, so that we did not adjourn until five o'clock P. M. It is impossible to report all the testimonies that were given in defence of the truth. I note only a few.

Rev. M. C. B. Mason, pastor of Mallalieu M. E. chapel, stepping up to Bro. Countee and grasping his hand, said: Dear brother, the sympathy of all God-fearing people is with you. I want to share with you in your persecution. I have been a Mason, but never knew until to-day that it was un-Masonic to use the name of Christ in the lodge. I am out, never to return. There are yet 7,000 people who have not bowed the knee to Baal.

Rev. A. S. Jackson, pastor of Common Street Baptist church, and ex-Deputy Grand Master and Chaplain of the Masonic lodge, then addressed the body and made some very emphatic statements. Bro. Jackson is Grand Master Ladd's pastor, and has been associated with him in the work of initiating several of the brethren, who were present, into the sublime (?) degrees of Freemasonry. He is the leading Baptist minister in the city of New Orleans, and, therefore, his actions and words carry with them a great deal of weight. Among some of the excellent things he said were these: "I have come to a definite conclusion in regard to this matter. I have been opposed for some time to the outside workings of secret orders. From henceforth, by the help of God, I will preach against secretism and all sin, as I know it. I take this stand, not because these brethren are white. It was Bro. Countee's trouble that converted me. The bullet that he carries in his head, shot by the hand of a would-be assassin and would-be Mason, or instigated by the fraternity, killed all the Masonry in me. If I must go as Stephen did, as the early Christian preachers did, I am willing. With Paul, I am ready to die for the Lord Jesus. I am not afraid to be sacrificed for the sake of the truth, for I have confidence in the power of truth. I am going to combat this thing, not as a bully but as a Christian. I am being girded with Divine strength. Brethren, I am glad you came. You have done us good."

Rev. J. Lindsay, a licentiate preacher in the Baptist church, arose at this point and said that he had been converted during the debate. He thanked the Lord and the brethren for bringing to him this light.

Bro. McKeever, a Baptist deacon, said he was convinced of the wrong of secret orders, because of their balls and wine suppers, and it was to him the "seat of the scornful." I am glad to see these ministers coming out.

Rev. J. F. Marshall, presiding elder in the M. E. church, said that he had spoken to a great number of ministers, regarding the work of the N. C. A., and the object of this convention, and only three had spoken against it.

Revs. Davis, Green, Bradford, Lyon, Claiborne, Evans, Clay, Davidson, Davis, and several others gave in their testimony against the lodge and those that belonged to the order said that they would from this time sever all allegiance to secret organizations.

Rev. M. L. Berger, D. D., Professor of Theology in Straight University, with his devoted Christian wife encouraged us very much with their presence, and gave us hearty endorsement. Just before the close of this interesting service Dr. Berger stepped to the front and made some very appropriate remarks. He said: I have no inside knowledge of secrecy. President Garfield told me, when a student at Williams College, that there was a great deal about secret societies that was clannish. I have no quarrel with any man, but I have with the institution. I believe it does the church harm. It is the duty of the church to look after its sick and dying. It is the height of impertinence for any organization to come in between the pastor and the people. While I was laboring in San Francisco I attended a funeral at the Masonic temple. The Chaplain of the lodge undertook to read a portion of Scripture, but he was so inebriated that he could not read without making serious mistakes. I was disgusted. We must get away from these affiliations of darkness; away from these grips and secret signs. They should have no place in our Republic. It is our duty to enlighten the people, and show them how these secret orders interfere with the church. Dr. Hitchcock has truly said: "The church is the mother of all reform." All secret combinations, no matter what their profession may be, are useless in their character. We can do better without than with them.

The following resolutions were then offered and adopted:

Resolved, That it is the sense of this audience that the proposition, "Resolved that Freemasonry is an anti-Christian institution, has been fully sustained."

Four persons only voted in the negative. Secretary Stoddard presented the following, which was adopted:

Resolved, That we commend the candor and fairness shown by Mr. C. F. Ladd, in inviting and participating in a discussion of the Masonic system, and while extending to him our thanks for the past, we express the hope that the discussion will become general, and will always be conducted in a Christian spirit.

A vote of thanks was tendered J. P. Stoddard and H. H. Hinman for their faithful labors in working up this convention, also Rev. G. W. Bothwell and the trustees of Central Church, for the use of their church edifice.

President J. Blanchard made some farewell remarks, in which he referred to the apparent insult offered by Col. Lewis. He was deeply moved, and it was with difficulty that he could give utterance to his thoughts. Every one was deeply effected by the words of this devoted and faithful servant of Jesus Christ.

Rev. Bradford took up the thought, and in a most eloquent and earnest manner expressed the kind feelings of the colored people toward the white men who were so deeply interested in their welfare.

After a little miscellaneous business and prayer, this day's work was ended.

As near as the secretary could ascertain, between forty and fifty Christian ministers, representing the Baptist, Congregational, Methodist and independent churches of the city, put themselves on record, most of them for the first time, as enemies to the lodge and all that is anti-Christian. A Methodist pastor, himself a Mason, remarked to the writer that the convention was the death blow to secretism among the colored people in the South; for, said he, all the men that give moral tone to these orders have left, or will now do so.

SECRETARY STODDARD'S ACCOUNT.

New Orleans, Feb. 24, 1888.

If to attempt the impossible is presumption, I ought not to venture upon an effort to convey any adequate idea of the last session of the grand convention which closed here Tuesday afternoon. It began by fervent prayer and closed with victory and shouting, and the echoes are still heard among the churches. Each meeting was characterized by a devotional spirit, and while arguments were strong and testimonies pointed, there was scarcely an unfortunate word or untimely expression on the part of an N. C. A. speaker from first to last, to mar the effect of truth, and give the opposition advantage.

The debate was, however, the feature of the occasion. It did more to establish the doubting and bring the wavering to take a decided stand than all that preceded. There was from the first a marked increase of interest; but the acceptance of Grand Master Ladd's tender of a discussion by the N. C. A., with arrangement for a special session to accommodate the "brethren," gave a new impetus to the movement. The attendance was largely increased, and an opportunity thus afforded to reach some who had stood aloof until the hour for discussion came.

The two opening addresses, both affirmative and negative, received respectful attention, and it was only when Bro. Countee took the stand that the boisterous element came to the surface. After several interruptions Bro. Countee wisely, I think, declined to proceed; when Mr. Ladd spoke briefly and with apparent candor and sincerity. He was followed by Col. Lewis, a politician hotel-keeper (with a bar attached), and making no pretensions to Christianity, who spoke like a "rabble-rousing politician," saying some very bitter things. At the close of this speech the opposition seemed, by common consent, to rest their case, and the rougher element withdrew, with the apparent purpose of "stampeding" the audience. If such was their purpose it was a signal failure. Quiet being restored, Bros. Milligan and Browne

brought forth their strong reasons, while the men of brain and piety listened and were convinced.

When the time came to hear from the "pews," a a scene began which surpasses description. The entire audience was moved by one spirit, and a half-score and more were on their feet at the same time, seeking recognition by the chair. Renunciation after renunciation came in quick succession, and one after another of the "strong young men" walked to Bro. Countee, and, while grasping his hand in theirs, avowed their hatred of what they had once loved, in words that would grace the speech of a Fred. Douglass or John B. Gough, and some even asked to share the approbrium that had been heaped upon him, and pledged their lives in defence of his person and his right to speak.

It was a scene long to be remembered; and while I cannot give the number who renounced and testified against the secret system, I feel safe in putting it at more than twenty-five. It was a staggering blow to the opposition, and they are beginning to realize it. Bro. Countee had been engaged to preach in Bro. Jackson's church in the evening, but under the circumstances it was deemed by his friends the part of prudence that he should not appear again in public at present, and a number of the pastors and friends accompanied him to the depot, where, with Bro. Milligan, he left for his home on a 5:30 P. M. train. Bro. Jackson explained to his people why Bro. Countee was absent and left results for the Lord's ordering. It is fairly presumable that even the bad cause of secrecy will gain little credit in New Orleans or elsewhere by attempting the suppression of free speech, and resorting to threats of violence if a man and minister dares preach the preaching that his Master bids him.

Bro. Francis J. Davidson has been of great service to the cause here, and is now canvassing among the churches and ministers with tracts and *Cynosures*. The expense of this convention will be nearly or quite $200 in excess of receipts, but I feel that no money has been better invested, and I trust some of the friends who are able will send what they are willing to give to Treasurer W. I. Phillips, Chicago. The African M. E. Conference is now in session in this city, Bishop A. W. Wayman, D. D., presiding. I dropped in a few moments and was introduced to the Bishop, and by him to the conference, and hope to spend some time with them later when they get fairly organized. J. P. STODDARD.

REFORM NEWS.

THE SOUTHERN LECTURER HOME FOR A VACATION.

Florida's Chautauqua—Savannah's Gala day—Impressions of the National Convention—The Estimation of Freemasonry among the Negroes—Washington Notes.

SAVANNAH, Ga., Feb. 23, 1888.

DEAR CYNOSURE:—I left New Orleans at 8:10 P. M. of the 21st and reached here in a little over twenty-four hours by a very pleasant route. One of the finest places I saw was De Funiak Springs, West Florida, where is the Florida Chautauqua. We stopped twenty-five minutes and saw a young city made up of large new buildings and in striking contrast with many of the sordid little places that are stuck here and there in the pine woods. There were assembled the elite of the literary and religious world. It was easy to see from their countenances and appearance that they were superior people. A band of music entertained us while we stayed. The place has many rural attractions.

At Savannah I found all the hotels crowded to their utmost capacity. President Cleveland had just left, and to-day is a grand procession in honor of Sergeant Jasper, of Revolutionary memory. I got in at a respectable boarding house, but in the night a drunken man, who had mistaken my bed for his own, came, and with curses and threatenings attempted to pull me out. I had to alarm the whole house; but finally he said he would forgive me for getting into his bed, and hoped he hadn't hurt my feelings.

This morning I visited Beech Institute, the school of the A. M. A. They have about 250 students under the care of Miss Holmes, assisted by six other teachers. By invitation I addressed the students on the lodge question and had most respectful attention. I also called on the Congregational pastor, Rev. L. B. Maxwell, a graduate of Atlanta University, and a cultured gentleman. He expressed sympathy and interest in our work. This is one of the most beautiful of the Southern cities, and I expect, God willing, to visit it again and address some of the large colored churches, some of which number several thousand members. To-day the city, notwithstanding the rain, is covered with bunting and greatly enjoying the display. I go from here to Charleston, Wilmington, Richmond and Washington.

WASHINGTON, Feb. 27.—The New Orleans convention served to demonstrate both the strength and the weakness of the secret lodge system. Its strength was manifested in keeping many away by all the various forms of terrorism that it knows how to exercise over its members, and those dependent on its patronage. This kept away large numbers who were expected to attend and influenced many who, as pastors of churches, were much in sympathy with the objects for which we met. Race prejudice kept many away. It was hardly to be expected that a mixed convention in a Southern city would be attended by many white people. Nevertheless the attendance was fair and a number of the white city pastors came in and expressed their sympathy with our work. Their weakness was shown in their evident surprise that their system should be attacked, and their utter inability to adopt any line of defence. Most of those connected with these orders had never heard of any objections to the system, except on account of the abuses which grow out of it. These were supposed to pertain to the minor societies. With great unanimity, the people have regarded Freemasonry as very ancient, thoroughly religious and highly respectable. I have been repeatedly told how King Solomon and Saint John the Baptist and Evangelist (you know) were Masons, "and so were all the good men of ancient and modern times." The only line of defence that colored Masons have been called to take is that their Masonry is just as ancient and honorable, and comes from the same source as the white man's. When they found that this was conceded, and that the attack on the system was because of its relations to Christianity and the Christian church, they were utterly confounded.

I was greatly interested in the experience of Bro. W. B. Stoddard in the lecture field in Ohio. On one occasion he found that the more clearly he proved the Masonic system to be anti-Christian, the better pleased were the Masons and their sympathizers. Why should they not feel so? They manifestly hated Christ and habitually blasphemed his name; and why should they find fault with a system that put intentional dishonor on him?

I have had similar experience on several occasions, but not so in the South. Faulty as is the character of Southern people in many respects, they have their virtues; and all, both white and colored, especially the latter, pay at least an outward respect to Christianity and its Divine Lord. When they found that it was Freemasonry especially that was assailed, the Grand Master supposed himself quite able to defend it, and expected an easy victory. He, with others, had supposed that if Freemasonry, like the Roman Pantheon, made room for Christianity, in common with the other religions of the world it could not be opposed to it. The mistake was the same that all men make who do not understand Christianity. It asks not *a* place, but *the* place: that "the kingdom shall be given to the saints of the Most High and that they shall possess the kingdom." When it was plainly shown that Masonry purposely ruled out the name of the Divine Master from its hymns, its prayers and its Scripture readings, the effect was most powerful and convincing.

Nor could the argument against being "unequally yoked together with unbelievers," be any more successfully opposed. Of course this argument has no weight with those who do not profess to belong to the Christian church. They have no occasion to "come out from among them and be separate." But to the professed Christian it has great force. No sophistry can justify their uniting in another brotherhood which is NOT the brotherhood of Christ, and another religious worship in which unbelievers as well as believers are expected to unite.

For these reasons I think the South altogether the more hopeful field for the prosecution of our reform. There, as elsewhere, the field is "white already for the harvest." In this city the difficulties are far greater. These men and women may have good standing in the church and fill important positions though they visit the theaters, dance, play at cards, drink wine, or attend the lodge. To those whose moral vision is so dim that they can see no harm in some of these, it is not expected that they will see much harm in others.

The question of amusements was discussed yesterday in the Sabbath-school of the First Presbyterian church, and the conclusion reached was that these were all matters about which Christians differ, and that every one should do what is right in his own eyes, and no one should question his privilege to do so. Why they should not accord the same right of conscience to the Mormon polygamist was not explained. Nevertheless the anti-secrecy reform has made a marked progress in this city. In the Central Union Mission, where there come together the most earnest and aggressive Christians, there is but one opinion as to the character and influence of the lodge system. Strangers who visit the city sometimes speak of some of the secret orders in a way which implies no disapproval; but among the regular Christian workers, they are not unfrequently talked about.

The death of W. W. Corcoran, the millionaire philanthropist, is the special and sad topic of interest. To-day he is being followed to the grave. He was eminently respected in private life, gave largely to benevolent objects, and on several occasions rendered important aid to the National Government. No one claims that he gained his great wealth by illegitimate means, or that he oppressed the poor. Nevertheless, it will not be forgotten that his sympathies were with the rebellion to such an extent that he incurred the just suspicion of being an enemy to the government. It is said that nothing but the personal friendship of Charles Sumner saved his property from confiscation. Doubtless this was an error of judgment which the people of this city have long since condoned. The great Art Gallery and the Louise Home will remain as noble monuments of his munificence.

One of the far-reaching effects of the Edmond's Act for the suppression of polygamy in Utah, is that it is made an efficient means for the suppression of vice in this city. There have been a number of arrests recently, and it is greatly to be hoped that Mr. Edmonds and the National Congress built more wisely than they knew, since they aimed a boomarang at Utah, which strikes back at the filthiness of this wicked place. If Senator Platt's Prohibition bill shall become a law, there will have been made an immense stride in the direction of moral improvement. H. H. HINMAN.

THE IOWA REPORT.

GOOD MEETINGS IN MONROE COUNTY.

Feb. 23, 1888.

DEAR CYNOSURE:—From Oskaloosa I came to Hickory in Monroe county, and called upon that staunch friend of reform, Henry Elder, at whose house I am always made welcome. From there I went to Avery and visited Rev. Mr. Thompson, the pastor of the Hickory Grove Covenanter church, and also Mr. Acheson, the pastor of the Seceder church near Hickory Station.

It was arranged that I should preach in Avery, in the Miner's Institute, a hall that is occupied on the Sabbath by the M. E. church. By the evening of Sabbath the appointment had become well circulated, and a good audience was out to hear the Word.

An appointment was made for a general discussion of the lodge question on Tuesday night, at which time Rev. Mr. Acheson opened the meeting with prayer. I then addressed the meeting, and was followed by Rev. Mr. Thompson and Mr. Acheson. Questions also were asked and remarks made by some of the Methodist brethren, who were Knights of Labor.

According to appointments made, I went the next night to Half-way Prairie and lectured and dis-

(*Continued on 12th page.*)

CORRESPONDENCE.

STANDING BY THE TRUTH IN NEW ORLEANS.

NEW ORLEANS, Feb. 27, 1888.

Masonry has long been hideous to me, but I am learning more of its brutal and barbarous nature every time its true inwardness comes to the light. It was with great pleasure and profit that I listened to a sermon last evening by Rev. A. S. Jackson. It was clear, pointed and scriptural. It was one in a series of services held in his church, and at the close four penitents presented themselves for prayers. Their requests were remembered in two most earnest prayers by the deacons, in which I believe every devout Christian present heartily joined.

After the usual order of the evening the pastor said he had something he wished to say to his people. He referred to the happy relations that had existed between them for six years and to the unanimous call they had but recently given him to remain with them another year. He spoke of the convention that had recently been held in Central Church, in which he had taken part, and added that he was glad it had occurred. He said it had come to his knowledge that some of his brethren had tak-

en exceptions to the course he had taken, and said unpleasant things about him. He regretted to lose the good opinion of his brethren, and thought such a sudden change a little remarkable. He was out as soon as he was in the lodge, and had often expressed his views privately to his brethren for three years and had advised them not to join the secret orders. He had refused positions tendered him in the lodges, and refused to admit their parades and celebrations into his house of worship on the Sabbath. He had noted their effect on the spirituality of church members and was thoroughly convinced that the church as a body and the members in particular had suffered from their effect. He felt it his duty to speak out and warn his people against that, as other sins; and whatever course those differing with him might take, he should "obey God rather than men," and take the consequences. If, as had been threatened by some, an attempt was made to starve him out, he was prepared to meet them on that ground, and his family were willing to share with him. He said he had well considered his position and that he stood on the rock,Christ Jesus,and should never go back.

He referred to Bro. Countee and explained why he did not preach as advertised on the previous Tuesday evening. He knew Countee in his home, and loved him as a brother, and spoke strongly against the way he was treated in the convention and the attempt that was being made to blacken the character and injure the influence of one of God's ministers. He said he should use his liberty in selecting his own texts and the lines of thought he should present, but had not decided just what course he should take with those who were in, but should do what he could to prevent others from joining. He reminded them of God's promises of protection to his servants and of his judgments upon those who opposed them in the performance of duty, and gave a faithful warning against interfering with any who felt it duty to come out and be separate from sin.

He did not use the term secret societies, and I do not profess to give his words, only some of the points he made, which indicate the position he took, and proposes, by the help of God, to maintain. No one, not even the Grand Master, who listened attentively, could mistake Bro. Jackson's meaning or the particular sin he had in mind. His manner was calm, but firm as a rock. His expressions were mild but pointed, and not a man, woman or child in that large audience doubted the sincerity or unyielding purpose of this man of God to stand by his convictions at whatever cost. Let us pray for Bro. Jackson, for he will need great grace to "endure to the end" of this conflict into which he has just entered in earnest. J. P. STODDARD.

CHICAGO, AWAKE!

MARYSVILLE, MO.

My advice to the people of Chicago is this: At once take lawful steps, in harmony with the United States Constitution, to put such brakes on the new movements of the anarchists in your city as will plainly convince them that it is *unconstiuttional* to blow up cities, towns, homes and men. God has the right to blow them down, but the devil should be taught to wait God's time; for he once confessed he did not want to be tormented before the time. My plan is this:

1. Call out Gideon's three hundred and surround them. They can learn from God how to cast the devils out of them. I would have them manage so as to keep the devils out of the hogs; for they would run them all into the lake and choke them to death.

2. If there are a few the devils will not leave cast them into prison—devils and all. Then I, for one, will agree to go and preach to those terrible spirits in prison, and give them one more chance to be pulled out of the fire. I have hopes of them. Be it remembered by all you who live in Chicago, if you do not take steps *at once* to stop that anarchist paper, and close those secret meetings, you better get ready,as they say,"When the trumpet sounds the signal." R. SMITH.

OUR FOREIGN MISSION LETTER.

BOMBAY, India, Jan. 27, 1888.

MY DEAR BROTHER:—Permit me to thank our dear friends of the National Christian Association for the kind donation of books and tracts which they have sent. It may seem a very small supply for "all Asia" to send only two or three cubic feet of reading matter upon your special line of work. But we remember how the five loaves and two fishes fed a multitude, and we expect this small stock of reading matter to do an immense amount of good.

As I before suggested, I shall circulate the tracts and leaflets largely through the newspapers. You see one sewed in with the present issue of the *Watchman*. I shall have this done with other magazines, and thus they will be spread abroad largely over the land. This will create a demand for the books, and the supply you have kindly sent me will serve as an initial supply. The cash I receive from the sales of these books will all be applied in advertising the crusade against the dominion of secrecy, and in publishing information about the secret kingdoms.

It may seem presumption to call this small labor a "Foreign Mission Department"of your Association, but such it really is. I am sure it will cheer the people of God who are working so hard against the works of darkness in our native land to feel that they are co-laborers with us in the great conflict here.

You are aware that the power of Masonry in the British Empire is strengthened by the great influence of the royal family. The Prince of Wales is the head centre of the order. His brother, the Duke of Connaught, is the present commander of the Bombay Army, and he also is a great leader of Masonic mummeries. The glittering tinsel and ritual of Freemasonry seem to suit well the "pomp and circumstance" of regal display.

We have, as you see, a great fight on hand here against both native and English heathenism, and we trust that the people of God in America will "come up to the help of the Lord against the mighty," and by their prayers and practical sympathy strengthen the hands of those who are the messengers of God and his church in these Eastern lands. Yours in victory, W. J. GLADWIN.

PITH AND POINT.

THE MAXWELL MURDER CASE.

Extract from a letter received in this city from a preacher of the Gospel: "I see that Masonry is being used in an attempt to defeat the ends of justice in the Maxwell case, St. Louis. He has been condemned by all the courts to be hung for the murder of Preller. The present effort is to overcome our governor and get the sentence commuted. I am growing heartily indignant. Are we to have no protection? Let the Masons take care; they have no right to seek to overturn the decision of the highest court in the land. These efforts however may open the eyes of the people a little wider." Yes, but what will be said now that this Masonic effort to thwart the delayed execution of this notorious murderer has been successful? What next?—T. H.

A GRIEVOUS WAKING.

The minister of the Baptist church here joined the Masonic lodge and it waked them up in the church. He has left here, but it has set them to thinking, and therefore they want more light and go West instead of East for it. —T. HUDSON, *Wolcottville, Ind.*

THE VETERANS.

If I am not mistaken I have taken the *Cynosure* ever since the third number was published, with the exception of one or two short intervals. Without any exception it is the best religious and reform paper for the family in my judgment I ever saw. I have six children, three daughters and three sons; all heartily endorse the principles advocated by the *Cynosure;* for which I give praise to God. God bless the editor and all connected with the work.—JOHN MOTTER, *Lyons, Kansas.*

Mr. Armour desires me to say that he has been a subscriber for the *Cynosure* from the beginning.—P. H. W., *Sterling, Kansas.*

IN EARNEST FOR PROHIBITION.

As I am a faithful reader of the *Cynosure* and see so many calls for workers in the temperance cause, it has induced me to take up my pen. We take three papers; I think the *Cynosure* is the best and my prayer is that it may be circulated throughout these low lands of sin and sorrow. As I was reading in our last *Gazette* I came across a place where it said "free whisky and nobody's business." I threw it down and said that was too bad for anybody to read. I am a prohibitionist through and through, and I would to God that everybody in this broad land would say the same. My daily prayer is that the Lord may send conviction and conversion to every saloon keeper O Christians everywhere, be on bended knees asking God to remove this great curse from our land; for see the fathers, see the mothers and the children sinking down. Christians, pray that holy manna may be showered all around. I trust the day is not far distant when the flag of our country will wave in the breeze of peace and quietude.—MARY ELLIS, *New Martinsburg, Ohio.*

ENGLISH LAW AND SOCIAL PURITY.

Your esteemed correspondent J. M. Foster, in whose letters I take great delight, to my mind states an error in "Our New York Letter" in issue of 23d Feb. instant. He says "England licenses houses of ill fame. They call it the Contagious Diseases Act." In the first place the "Contagious Diseases Acts (Women)" have been repealed for several years. Second, they never were considered a license to "houses of ill-fame;" their most ardent advocates never urged for them more than sanitary measures. Third, the acts were not universal, but for certain military and seaport towns of England and Ireland.—J. C. YOUNG, *Custer City, Pa.*

NOTE.—The British government continues the operation of that obnoxious law in the East Indies.

REMEMBERS THE MORGAN TIMES.

I am now nearly seventy-nine years of age; have been opposed to secrecy from my youthful days. My father was a Mason. He never denied the murder of Morgan by the Masons, but seemed to think because he had nothing to do with it, he was not guilty in the matter. But his companion and children could but see the evil effects of Masonry on his morals and finances. The system was popular then because its dreadful oaths, penalties and crimes were not generally known, but the nature of the lodge was fully shown in Morgan's Exposition, and in his taking off. I have been a subscriber for the *Cynosure* from its commencement, and expect to be while life and reason are granted me.—DARIUS REYNOLDS, *Seneca, Lake Co., Fla.*

BIBLE LESSON.

STUDIES IN THE NEW TESTAMENT.

LESSON XII.—March 18.—The Son Rejected.—Matt. 21: 33-46.

GOLDEN TEXT.—He came unto his own, and his own received him not.—John 1: 11.

[*Open the Bible and read the lesson.*]

[From Peloubet's Notes.]

"There was a certain householder which planted a vineyard." The opening words at once suggest a comparison with Isaiah (5: 1-7). No doubt our Lord here takes up the prophecy there, the more willingly building on the old foundations, that his adversaries accused him of destroying the Law. The image of the kingdom of God as a vine-stock or as a vineyard runs through the whole Old Testament (Deut. 32: 32; Ps. 80: 8-16; Isa. 5: 1-7; 27: 1-7; Jer. 2: 21; Ezek. 15: 1-6; 19: 10); and has this especial fitness, that no property was considered to yield so large a return (Cant. 8: 11, 12). None was therefore of such price and esteem. It no doubt belongs to the fitness of the image, that a vineyard does, if it is to bring forth richly, require the most diligent and never-ceasing care; that there is no season in the year in which much has not to be done in it. Virgil presses this very strongly in words not unworthy to be kept in mind by all to whom a spiritual vineyard has been committed. (See Georg. 2: 397-419.)—*Trench*. The vineyard represents the kingdom of God as realized (1) in the Jewish nation, (2) in the spiritual Christian church, and (3) in the individual soul. This kingdom is in each case planted by God, and is his by creation, by preservation, and by redemption.—*P.* A ministerial charge is a vineyard; so is a Sunday-school class; so is church membership; so is wealth; so is knowledge.—*R. Glover*. Every blessing of the world—the Gospel, the truths of redemption, the influences of the Spirit, natural talents, spiritual gifts, providential opportunities—is the vineyard God has given us to cultivate.—*P.* The husbandmen represent the rulers of the Jews (ver. 45); but the people as a whole, a nation or a church, are included (ver. 43.)—*Schaff*. And also each person to whom God has committed powers, opportunities, and influences for the building up the kingdom of God in the world and in his own soul.—*P.*

"He sent his servants." Every special call to love and serve God, every service at the church, every providence of God, every voice of the Holy Spirit, every season of revival, is a servant whom God sends to us for the fruits that are due him.—*P.*

"That they might receive the fruits of it." The fruits were obedience, love, righteous living, teaching the true God to the nations, etc.—*Olshausen*. We have always to pay rent for every privilege. For their land the Jews must pay the rent of national purity, justice, patriotism; for their spiritual privileges, the rent of faith and obedience; for office, the rent of service to God and man. Every one has some vineyard which he is to work, not exclusively for his own pleasure, profit, or honor, but for the furtherance of God's cause. From every such vineyard—as pastoral charge, Sunday-school class, office in the church, church membership—we may extract that which will enrich ourselves. For every such vineyard we must pay a rent to God. And when we do, we shall find that no part of the produce pays ourselves so well as that we pay to him.—*R. Glover*.

"Took his servants, and beat one, killed another, and stoned another." Some of the prophets were not merely maltreated, but actually put to death. Thus, if we may trust Jewish tradition, Jeremiah was stoned by the exiles in Egypt, Isaiah sawn asunder by King Manasseh; and, for an ample historical justification of this description, see Jer., chaps. 37, 38; 1 Kings 18: 13; 22: 24-27; 2 Kings 6: 31; 21: 16; 2 Chron. 24: 19-22; 36: 16; and also Acts 7: 52; and the whole passage finds a parallel in the words of the apostle (Heb. 11: 36).—*Trench*.

"He sent other servants." The conduct of the "lord of the vineyard" is a vivid representation of God's dealings with man. It is a faithful picture of his merciful dealings with the Jewish church. It is a no less faithful picture of his gracious treatment of the Gentile churches. They have repeatedly tried him by false doctrines, superstitions, and contempt of his word. Yet he has repeatedly granted them seasons of refreshing, raised up for them holy ministers and mighty reformers, and not cut them off, notwithstanding all their persecutions. We have probably little idea of the extent of our obligations, and of the number of gracious messages which the lord of the vineyard is constantly sending to our souls. Mercies before conversion, mercies after conversion, mercies

at every step of their journey on earth, will be revealed to the minds of saved saints, and make them ashamed of their own thanklessness.—*Ryle*.

"But last of all he sent unto them his son." It is only by placing together the three accounts that we can understand the full beauty and power of this passage. "Then said the lord of the vineyard, What shall I do? Having yet therefore one son, his well-beloved, he said, I will send my beloved son. He sent him also last unto them, saying, They will reverence my son." This was the last and crowning effort of divine mercy; after which, on the one side, all the resources even of heavenly love are exhausted, on the other the measure of sins is perfectly filled up.—*Trench*.

"Let us kill him, and let us seize on his inheritance." A sort of faith in the greatness of Christ is at the root of the intense hatred men feel toward him. They know him to be the heir, feel Christ's divine right to rule them, that he is man's best teacher, highest example, rightful Lord; and yet this knowledge increases opposition. Lord Byron said of the Gospel, whose guidance he would not accept, "The worst of it is, I believe it."—*R. Glover*.

"And they caught him, cast him out of the vineyard, and slew him" on the cross of Calvary. They killed that they might possess; but it was the shortest road to entire loss. Those who reject Christ in order that they may keep possession of themselves, their pleasures and hopes, have taken the shortest and surest way to lose them.—*P*

"The stone which the builders rejected has become the head of the corner." A reference to the union of Jews and Gentiles in Christ, as in Eph. 2: 19-22, may be included (so Alford); but the main thought is that the Messiah, even if rejected by the "builders," should become the corner-stone of the real temple of God (his new spiritual kingdom).—*Schaff*. Every temple that is to stand, be it nation or church or individual soul, must have Christ for the corner-stone, or it will perish. For the time is coming when Jesus shall be king of all in heaven and on earth.—*P*.

"And whosoever shall fall on this stone," etc. They fall on the stone who are offended at Christ in his low estate (Isa. 8: 14; 53: 2; Luke 2: 34; 4: 29; John 4: 44); of this sin his hearers were already guilty. They on whom the stone falls are those who set themselves in self-conscious opposition against the Lord; who, knowing what he is, do yet to the end oppose themselves to him and to his kingdom. These shall not merely fall and be broken; for one might recover himself, though with some present harm, from such a fall as this; but on them the stone shall fall as from heaven, and shall grind them to powder.—*Trench*.

OBITUARY.

Elder John G. Miller died at his home in Coulterville, Illinois, May 18, 1886, aged 72 years.

He was born at Ryegate, Vermont, in 1813, and in 1827 moved to Randolph county, Illinois. He united with the church by public profession, in the Eden congregation, but at the organization of Church Hill congregation he was chosen and ordained to the eldership, which office he held until his death. He leaves a wife and several children in the communion of the church to which his own life was so tenderly devoted. Among the resolutions adopted by Church Hill session on the death of Elder Miller, was the following: "We bear witness to the faithfulness of our brother in contending for the crown rights of King Jesus, and defending the testimony of the church; his tenderness in dealing with the erring, his wisdom as a counsellor, his promptness in performing the work assigned him by the session or congregation, his love for and punctuality in attending upon Gospel ordinances and church courts. His place in the sanctuary, Sabbath-school, prayer-meeting and session was seldom vacant, and he was always on time"

"Some of the points in Elder Miller's Christian life," writes Bro. James Mathews, "deserve notice. He was an earnest and zealous supporter of the *Cynosure* and its principles. Having been a subscriber nearly from the first, he showed me the first copy I ever saw of the paper, then in four-page form. He urged me to take it. Said he, it is a small paper, but it advocates great principles. He was the means of placing the *Cynosure* in many families. He gave his papers to every one in his town (Coulterville) who would read them, Masons and Christians alike, and had many interesting discussions and arguments and some strange experiences with the fraternity. He was kind and courteous to all, and left a good impression even on those that opposed him. He went about doing good and in such a manner as to gain the esteem and good will of all, and had fast friends even among Freemasons."

FARM NOTES.

LESS LAND AND LARGER YIELDS NEEDED.

It is not in additional acreage that the progressive farmer must look for his gains, but in making less land yield more substance. This means, primarily, the bestowing of more labor upon small areas; and to the average farmer this seems synonymous with neglect of his larger acreage of grain. To harmonize these apparently conflicting methods is the task of the intelligent farmer of to-day. The two principal methods by which the value of the product of a limited portion of our acreage can be increased, are: the growing of vegetable supplies for our home markets throughout the season; and the growing of field crops of vegetables for shipment to city markets in the fall and winter. The first of these is particularly applicable to those farmers who are located near medium-sized towns—say of from three thousand to ten thousand population. Regular market-gardeners usually locate near the larger cities; and these smaller towns are dependent for their supply of spring and summer vegetables upon the scant surplus of some farmers' gardens or upon shipments from the cities. The second method noted can be advantageously pursued by such as are located near cities, as their entire product can be there disposed of to a wholesale merchant; or by those remote from cities but near railroads over which their crops can be shipped in bulk to the city commission dealer.—*American Agriculturist for March*.

—The following preparation applied to the surface will prevent any rusting on plows or any other metal surfaces: Melt one ounce of resin in a gill of linseed oil, and when hot mix with two quarts of kerosene oil. This can be kept on hand and applied in a moment with a brush or rag to the metal surface of any tool that is not going to be used for a few days, preventing any rust, and saving much vexation when the time comes to use it again.

SHORT STOPS.

The last snow is the best bed for grass seed.

Any fool can farm—so long as his money and credit last.

Water is often mistaken for disease among the new litters.

The crop that makes the profit is the crop that beats the average.

Tiling has doubled some men's farms—not broader, but twice as deep.

Straight rows are more pleasing to the eye and less tiresome to the hand.

The oldest resident can't remember when a green fodder crop came amiss.

Jack Frost about stakes and posts is making work for the maul on top of them.

Foresight is so much more valuable than hindsight because it is so much scarcer.

Wind, rot, and a breachy animal, like the measles, always find the weakest spot.

Better begin the spring with only one pair of trousers than without a grindstone.

While condemning that which deserves it, don't forget to commend work well done.

The man who leans upon novelties is apt to fall into a very old thing—a pauper's grave.

The doctor who rejoices at clean premises and good gardens loves his neighbor as himself.

Work is hard to drive, but if you will put yourself ahead of it it will follow without trouble.

Last year's corn stalk will be a troublesome neighbor to the roots of this year's corn plants.

If a much distended udder threatens garget, put the cow on dry feed and milk her before calving.

Corn planted before the ground was warm, caught a cold that made it bilious looking all summer.

The man who scours his plows in the spring does his only hard work on the highway at that time.

The bleat of the disowned lamb accuses, not its dam, but an incompetent or a careless shepherd.

A day gained in the spring will be of more value than the ideas caught floating around the stove in the village store.

"Steady pulling doesn't bear on galled shoulders and chafed sides," thought the horse while the unoiled harness was buckled on.

Early to plow and early to reap.
The granaries all with golden grain heap.

If the horses are frisky do not turn them in the lot together while they are fresh shod. They are apt to injure each other with the sharp calks.

Galls are rarely seen on the horses' shoulders bathed night and morning with strong salt water, beginning a month before the spring plowing. In warm weather use sweat-pads under the collars. —*American Agriculturist for March*.

WOMAN AS A MARTYR.

History records the sufferings of countless martyrs, and we read of them with wonder and sympathy. But there are living to day in our midst thousands of other martyrs who have far stronger claims upon our consideration—women who are sufferers from those ailments peculiar to their sex, our wives, daughters and sisters, perhaps, whose lives are an unremitting round of suffering. "Is there no relief?" they cry. Yes, there is; Dr. Pierce's Favorite Prescription will remove that "dragging-down" feeling, will banish that backache, will restore every function to its normal condition. To all sufferers from female complaints—and their name is Legion—we say: get the "Prescription" at once; it will be worth far more than its weight in gold to you.

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To the Editor:—Please inform your readers that I have a positive remedy for the above named disease. By its timely use thousands of hopeless cases have been permanently cured. I shall be glad to send two bottles of my remedy FREE to any of your readers who have consumption if they will send me their Express and P. O. address. Respectfully, T. A. SLOCUM, M. C., 181 Pearl St., New York.

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To carry on this work contributions are solicited from every friend of the reform.

FORM OF BEQUEST.—I give and bequeath to the National Christian Association, incorporated and existing under the laws of the State of Illinois, the sum of —— dollars for the purposes of said Association, and for which the receipt of its Treasurer for the time being shall be sufficient discharge.

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The Christian Cynosure.

EDITORS.

J. BLANCHARD. HENRY L. HELLOGG.

CHICAGO, THURSDAY, MARCH 8, 1888.

THE THOUSAND COLORED PASTORS.

SHALL THEY HAVE THEIR PAPER?

Week by week generous friends of the colored race answer, YES. The fund for this purpose reaches $744 91, as the treasurer reports and cheering letters show the enthusiasm in this enterprise of all who realize the nature of secretism. Every letter from the South justifies our efforts, and approves the judgment that no expenditure of an equal sum will bring so great returns.

The $900 contributed for this purpose in the two years and a half after June, 1885, placed the *Cynosure* in the hands of hundreds of colored pastors, but few of whom could have paid for it themselves. Note the grand results which have followed, chiefly because of this work:

1. The Louisiana Baptist State Convention representing 70,000 church members has voted against the lodge.

2. The Texas Baptists will probably take the same stand at their next meeting.

3. The Methodist Episcopal church in Texas is nearly ready for like action.

4. So are the Arkansas Baptists, a prominent association having already so voted.

5. The same churches in western Tennessee are coming out against secretism.

6. So in Alabama the Good-will Association is standing against the orders.

7. Many of the Congregational churches in the South are opposing the lodge, encouraged by the American Missionary Association.

8. Two schools for higher instruction have been organized within a year which maintain this principle, while nearly every institution for the education of the Negro is open for instruction of the students on the dangers of the lodge.

9. Christians at the North should hasten this work with all zeal, because the reflex influence upon their churches will soon be powerfully felt.

The *Cynosure* has proved the best agency in accomplishing this work in the South. A fund to send a thousand copies to as many colored pastors is being raised. Dear reader, has not the Lord given you means to help it on?

CHICAGO JESUITS AND BOSTON MASONS.

Eight years ago this month, when the National Convention was held in Boston, free speech against the lodge was a commodity not in that market. It was not to be had for "love or money;" for we tried both. And we are not indebted to the powerful Catholic influence in that city, which imprisons men for preaching on the Common, for any aid or comfort in the struggle against the pretended foe of Rome.

The headquarters of Dr. Justin D. Fulton's crusade against popery are in Boston, where his great success with his book, "Why Priests Should Wed," began, as our Boston correspondent wrote us some weeks ago. Dr. Fulton began to speak in this city on Monday of last week in the First Methodist church. Mr. Bolton, the pastor of that church, had preached a sermon the day before for the benefit of a lodge called the Patriotic Sons of America, an anti-Catholic society. Tuesday the Romanists got in their work and made such disturbance as nearly to break up Dr. Fulton's meeting. Next night Bolton, who fights the Catholics with the lodge, bolted the door on Dr. Fulton, who fights them, like a man, in the open.

There was much quiet sympathy with the suppressed movement, but comparatively little manifestation of it since Dr. Fulton and his manager seemed able to carry on their own battle. Their advertisements filled columns of the daily press. Monday night of this week they opened again in Battery D., where they had room for thousands and promise of police protection.

This incident is but one feature of the Jesuit plot against our Republic. They would suppress free speech, as they did in the sixteenth century. They have practical control of the Indian Bureau to-day. Two years ago they managed thirty-eight out of the fifty schools supported by the Government among the Indians, and they now have control, it is believed, of even a greater proportion. Close by here, in Notre Dame, Indiana, in connection with their great university, built by money wrung from the business men of Chicago, the Jesuit lodge has set up an indulgence market, like that of Tetzel which Luther smote in 1517. A German Catholic paper, the *Gememde Blatt*, prints the following:

"Consecrated rosaries, giving the owner, if he is in a state of grace, for every devout 'Pater Noster' and 'Ave Maria,' remission of 500 days in addition to that of Brigid of 100 days and the blessing of the holy father, gifts of grace to be offered also for poor souls, can be had from the reverend fathers of the holy cross at Notre Dame, Ind. Those desiring to order them will apply to Rev. A. Granger, C. S. C., Notre Dame, Ind. Not less than one dozen can be ordered, and the order must be accompanied by the sum of $1 for expenses."

We have not room to more than refer to Prof. Townsend's fearful arraignment of the Jesuit lodge in the two numbers of *Our Day* now issued. Those articles should be read in every family, Protestant or Catholic. The land must be awakened on this question, until we understand that this evil is fundamental, and we can never be truly a free people while our President and the vast machinery of our political parties is subservient to Rome.

PROHIBITION NOTES.—It is one of the hopeful signs of the times which the old parties must not disregard that for the first time in the history of Kansas City the saloons were closed last Sabbath. Not one was open, front or rear. Saturday the Law and Order League gave notice of the enforcement of the law; the police authorities issued proper orders; and knowing that sharp prosecution would follow, it is reported that not a dealer dared attempt to sell liquor all day. Bravo, Kansas City! Thank also your neighbors across the Kansas border for helping to this good result. If this can be done one day it can another.——In Indianapolis, too, the Prohibitionists are moving for the entire eradication of the saloon nuisance. The dealers are alarmed and preparing to fight in the courts. The approaching National Convention of the Prohibition party warrants friends in the city to be active and new temperance societies are being formed.——The appointment of the National Democratic convention at St. Louis, June 5, has made new and unpleasant complications. The National Prohibition Committee meeting in Chicago, Dec. 1st last, fixed on June 6th. They hoped to be in the field so much earlier than the old parties as to have the benefit of their action in its influence on individual voters and conventions. The papers, too, will be so full of the Democratic business on the 6th that little space will be left for the Indianapolis meeting. It is, therefore, proposed to meet in May, a week or two earlier. The change will probably be made.——In Chicago we hail another Prohibition paper, the Chicago *Prohibitionist*, a weekly published by the Cook County Central Committee of the Prohibition party. It is a bright little paper and deserves to grow, so long as it keeps to the right line of clean-handed Prohibition, until it becomes, like the *Voice* of New York, a national exponent of a great party of Christian principle.

How St. Louis got the Democratic National Convention is a standing joke in the political papers. Among the excellent reasons why the gathering should be held in the Bridge city were the following: (1) Beer. (2) *More Beer.* (3) STILL MORE BEER. President Cleveland is a mighty man, but he must remember old dog Tray.

—The readers of the *Cynosure* must be congratulated in securing such an argument for the prohibition of the liquor traffic as Rev. R. C. Wylie writes for them in this number. Its reasoning is most able, and as it is not especially a "third-party" document it will not offend the tender feelings of any one.

—The *Cynosure* has also secured a new contributor whose first article proves that he will be one whom we shall highly esteem. "Orion" is a Presbyterian minister of wide travel and experience, now residing in the Indian Territory. He is heartily with us against the lodge and will be a giant, like his pseudonym, in our moral conflict.

—Secretary Stoddard lighted on a bonanza in the old book stores of New Orleans in the way of Masonic Grand Lodge reports during the war. A glance shows their value in determining the complicity of the lodge with the treason of the South. These documents should be thoroughly examined, and their valuable contents given to this generation.

—In a few days' visit to Beloit, Rockford and Freeport, cities near Chicago, Rev. Byron Gunner received donations of some $75 in cash, a windmill, and some valuable tools for Howe Institute, New Iberia, Ia. The Presbyterian church of Freeport will take up the matter under Dr. Jenkins, the pastor, and the Congregational church at Rockford is much interested and will take some share in the enterprise.

—The *Watchman* of Bombay, India, comes to us across continents and oceans with an N. C. A. tract securely stitched inside the cover, and our letter from India on the 6th page assures us that the whole edition bears thus a messenger to thousands of readers testifying against the orders. This is a good work and the friends in America must stand by Bro. Gladwin in this earnest effort to publish the truth in the great Eastern Empire of Victoria.

—Bro. W. B. Stoddard, the Ohio agent, after several days canvassing in Chillicothe, Lyndon, South Salem, Greenfield and Jamestown, started with Mrs. Stoddard for Pittsburgh on Thursday, where they will visit her father's family and see what can be done for the reform in Eastern Ohio and Western Pennsylvania. A letter written from Pittsburgh indicates that there is much work demanded and he may remain in the vicinity several weeks.

—Many of the old residents of Chicago have marked with regret the removal of the old dwelling which was for so many years the Chicago home of Philo Carpenter. For a generation the tides of business have swept by on either side until the city has grown for miles to the westward. Still the old home stood, holding its place in the center of a goodly block, as if guardian angels were preserving it from the encroachments of trade. There was something tender and venerable about the place, and no doubt Mr. Carpenter regretted to see it disturbed. Here his family was reared, and Mr. Hildreth, the former N. C. A. treasurer, occupied it for years; and in one of its quiet rooms Mr. Carpenter met the N. C. A. Executive Committee after the great fire of '71. But the old house was fast going to decay and must be moved while it could hold together. The block will probably be divided among the heirs of Mr. Carpenter's estate, and ere long fine buildings will cover from sight a thousand memories of early Chicago; but the share that old home has borne in establishing the truth of Jesus Christ in anti-slavery days and in our own time will never be forgotten.

—In a recent note in these columns it was stated that the county treasurer of Hyde county, Dakota, was a defaulter to a large amount, which is not fully determined as yet, but estimated to be from ten to twenty thousand dollars. The management of such things in Dakota is marvelous. The defaulter went scot free, labeled, This is an honest man; only he was too good-natured and free-handed as a politician and office-holder in charge of public money. We imagined he was well *lodged*, and the supposition was correct. He is a Freemason, Odd-fellow and Good Templar. A majority of the county board are secretists. The sheriff is a Freemason, an Odd-fellow and a Grand Army man; and he is reported as saying that he would never turn a key on ex-treasurer James. The Territorial auditor is investigating matters, and it is found that the defalcation is larger than first reported. The money is supposed to have been largely used in purchasing political influence in the different townships, and the stealing is regarded as that of a secret ring rather than that of one man. The indignation of the people is rising, and it is reported that an order has been issued to re-arrest James, who is now in Iowa.

PERSONAL MENTION.

—Secretary and Mrs. Stoddard reached Chicago Friday morning in company with President Stratton. The return trip was without incident, and all are in improved health.

—President J. Blanchard was last week regaining his strength which had been somewhat overtaxed during the New Orleans convention and by subsequent labors. He left New Orleans last week for New Iberia and other points west of New Orleans.

—Gov. St. John proposes to leave San Francisco April 5 for Hawaii, Sandwich Islands, and to return May 13. The Hawaiian friends believe that with about a week's work in Honolulu and a speech at some other points, they may be able to abolish the liquor traffic from the kingdom.

—The death of R. G. Patton, of Monmouth, Ill., January 9th last, removed to his reward one of God's faithful men of testimony. He was a prominent Prohibitionist, and an earnest promoter of the reform against the lodge. The *Christian Statesman* publishes his portrait and biography.

—A late note from Bro. M. N. Butler, brings the unwelcome news that his wife has been two weeks sick and confined to her bed, and his two little girls have also been sick. We hope to learn soon of the

recovery of all the circle so dear to him. Though confined at home Bro. Butler keeps his pen busy, and our readers will profit by his work.

—The Republican papers are clamoring that General Clinton B. Fisk has disqualified himself for Presidential candidate on the Prohibition ticket by endorsing the local option bill passed by the Republicans in the Jersey Legislature. General Fisk probably knows what he is about, and uses his good sense where an ordinary politician goes by party claque.

—Rev. Mr. Woodsmall, says the *Head and Hand*, published at LeMoyne Institute, Memphis, finds a home with the teachers of the school for the remainder of his present stay in Memphis; an arrangement which we are sure will be mutually agreeable. God's work in this world is one work, and it is good that his workers in different fields can fraternize and help one another.

—Ex Senator Bruce spoke on the Race Problem in Farwell Hall, this city, last Thursday. Speaking of the tokens of the elevation and growing intelligence of the blacks, he said they were forming Freemason, Odd-fellow and Knights of Pythias lodges. Mr. Bruce is too intelligent a man to speak so inconsiderately. He should know that this lodge business is degrading his people, and it should be with shame that he should confess their fault.

—Bro. A. W. Parry, agent of the Evansville, Wis., Seminary, deserves a unanimous and universal vote of thanks for his efficiency as secretary and press reporter for the National Convention. He not only kept the daily record and reported for the New Orleans press, but assisted in the *Cynosure*, report of the convention proceedings last week, and wrote out entire the interesting account of the discussion which our readers have been waiting for almost with impatience.

NOTICE.—Rev. Francis J. Davidson, of New Orleans, has been employed as colporteur and agent for the National Christian Association in the Southwest. He is authorized to take subscriptions for the *Christian Cynosure* and orders for books in the line of our work. He will keep on hand at his residence, 152 Clara Street, New Orleans, a limited supply of anti-lodge literature and will give prompt attention to all communications addressed to him respecting his work. We bespeak for our Bro. Davidson a helping hand from the ministers and churches on his field of labor, and feel confident that in going forth to "sow beside all waters" he is responding to the call of his Master, who has laid upon his soul this work. J. P. STODDARD, Sec. N. C. A.

WHEATON COLLEGE.

The winter term of this institution closes on Friday, March 9th, and the spring term opens Tuesday, March 20th. There are at present one hundred and seventy-five pupils in attendance, nearly forty of them being in the College classes, about one hundred of them on preparatory work and the remainder being engaged on music and art. The year thus far has been one of quiet, steady growth and the outlook for the spring term is encouraging.

There has been little sickness among students; several members of the Faculty were for a few days hindered from their classes by diphtheretic difficulties, but all are now in health. The location of the College is particularly favorable; epidemic disease is almost unknown, and during the last twenty-seven years no death has occurred among those in actual attendance at the College.

A few more young ladies can be accommodated in the College building. The location of the school, the advantages offered in modern languages, the extended and thorough character of the College courses, the Bible study and earnest Christian character of the institution commend it to the consideration of those who desire a thorough and comprehensive training. We earnestly desire young gentlemen and ladies who are in earnest about work as students. No idlers, tobacco-users, frivolous, or evil-minded persons are knowingly retained. The business of the College is: 1st, Religion; and 2nd, Honest, hard work at study. All those interested in such a school are invited to visit it or send stamp for catalogue. Address, CHAS. A. BLANCHARD, *Pres't.*

—The midnight mission of Copenhagen has collected in three months as many as 150,000 signatures to an address which will be presented to the government, demanding the abolition of the State regulation of vice. This is in addition to a ladies' petition, which stops short at demanding a government commission to study the question.

OUR NEW YORK LETTER.

Feb. 28th, 1888.

EDITOR CHRISTIAN CYNOSURE:—Dr. Meredith lectured last Thursday evening in the Y. M. C. A. Hall on "The Study and Use of the Bible," to a large audience. Three things are necessary in such study: Intelligence, honesty of purpose and faith in its teachings. The multiplication of commentaries and helps is not an unmixed good. The Bible is a plain, common-sense book and each one should study it for himself. There are mysteries in it, but if we obey we shall obtain the light. "If any man will do his will, he shall know the doctrine."

Only a believer is a competent witness as to the truth of the Bible. It is remedial. It offers a cure for sin, and only those who have tried it know anything about it. "The natural man receiveth not the things of the Spirit, neither can he know them, because they are spiritually discerned." A man is brought into court charged with murder. Another comes forward to testify. The judge asks him, "Did you see this man commit the murder?" "No."

"Do you know anything about the case?" "No."

"Then what are you here to testify against him for?"

"I feel that he is guilty."

"You go away. You are no witness."

That is the infidel testifying against the Bible. He doesn't know what he is talking about.

A man makes a chart of the Atlantic coast, the rocks, shoals, and sand bars, all marked. An individual from beyond the Mississippi river, who never saw the sea, comes forward and says, "That is not a true chart, for the name of Samuel Smith is written on one corner, and I can prove that he is not the author of it."

"Well, what's the difference who made it; the question is, is it a true chart?"

"It cannot be a true chart, for it is dated 1884, and I can prove it was not made until 1887."

"What's the difference when it was made! Is it a true chart? Do you know anything about the places marked ?"

"Oh, no. I never saw the sea."

"Well, you go back beyond the Mississippi."

An old sea captain comes up and says, "That is a true chart. I have been over the places marked, and every thing is correct."

You are willing to listen to him. Now the Bible is a chart of the sea of life. The infidel is the ignoramus prating about "the mistakes of Moses" and the inaccuracies which he fancies he detects in dates and names. The Christian is the sea captain who has tried it. "O, taste and see that God is good." Who ever heard of a mother calling her sons and daughters to her bed-side in her dying hour and saying: "Thirty years ago I accepted the Bible as God's book and have tried to follow its teachings. But I find I was mistaken, and I warn you against that book." Not a single case can be produced. How many thousands can be produced on the other side!

Last Sabbath afternoon I preached on the Sabbath question in the Willoughby Avenue Reformed Presbyterian church. Two Baptist ministers were present. We had a much larger turnout than usual. The hearts of the faithful are trembling for the Sabbath. Railroad corporations, their presidents, stock-holders, officers, engineers, brakemen, drivers, conductors, have all conspired to break down our Sabbath. A church-member in this city is a conductor on the street car. He was remonstrated with because he worked on the Sabbath.

"I must support my family. It is either work on Sabbath or lose my position."

Why not steal; that is only a violation of the Eighth Commandment. The Eighth Commandment is no more sacred than the Fourth. There are some families in this city occupying high places in society, where the wife and mother goes regularly to a house of ill-repute and sells her body for merchandize that they may have the means to maintain their position. That is only a breach of the Seventh Commandment. That is no more sacred than the Fourth.

"Will a man rob God, yet ye have robbed me, even this whole nation." We take his time. Why must the bell-punch be hung around the neck of every street car conductor? Because their employers know that a man who habitually, knowingly and wilfully breaks the Sabbath-day cannot be trusted. Every time that bell-punch comes down it sounds out "thief." The company deliberately cuts the jugular vein of their employes' morality in requiring them to break the Sabbath, and then they hang the badge of the thief upon his neck—all for the sake of a little gain. This is a disgrace to our Christian civilization. And the churches that tolerate such a thing in their members are guilty before God.

Sabbath evening I preached in the York Street M. E. church, Rev. Corcoran, pastor. This is the original down-town church. There was a full house and the usual close attention. The Methodists take to National Reform as naturally as ducks to the water. I have not received such a warm reception in many a month. Dr. Henry I. Van Dyke told me I was doing wrong in preaching three times every Sabbath. But no consideration of a personal nature could induce me to forego these glorious opportunities to preach the crown rights and royal prerogatives of the Lord Jesus Christ. I believe God is blessing the work, for the door is wide open, my health was never better, and the hearts of his people are opened to contribute the means. Let his name be praised. The New York *Weekly Witness* gave over a column to discuss National Reform Feb. 8th.

The strike on the Schuykill cost both sides perhaps $4,000,000. We are reminded that a pyramid in Egypt which served as a monument to one of the kings took 360,000 men twenty years to build it. The royal palace of Peru took 20,000 men fifty years build it; and the royal palace in Mexico took 200,000 men fifty years to build it. At the rate of wages paid in America the workmen on the pyramid would have received three thousand millions of dollars. They only received two cents per day. Perhaps the trades unions and Knights of Labor are becoming oppressive to honest capitalists. It is only when employer and employe are actuated by the spirit of brotherly love and are willing to faithfully apply the Golden Rule that "the rich and the poor meet together."

The Presbyterian Ministers' Meeting last Monday discussed "the Cathedral and the Parish." The paper told the truth in a laughing way. Dr. Hall said the cathedrals on the British Isles were not the outgrowth of Protestantism. They were built by the Catholic church, and when the Roman Catholic authority was repudiated and their property confiscated, these cathedrals were on the hands of the Established church and they tried to make the best of them. The parish system would be impossible here in a Republic. But for each minister to have a certain territory for which he is responsible has very great advantages. Presbyterianism should be emphasized. Another brother said, we must distinguish between the cathedral and episcopacy. The cathedral is not primarily a place for preaching, but the seat or palace of the bishop, who, in the Prelatic Establishment, has civil authority. The two ideas of centralized authority and individual congregational responsibility meet in Presbyterianism.

J. M. FOSTER.

THE TURKISH FAMINE.—The latest news from the famine districts in Turkey received at the rooms of the American Board Feb. 25 is that thousands who had sold even their clothing for food are now both hungry and naked. Missionaries on the Cilician Plain can think of little else than the sufferings of the people. The government, though in one or two sections hindering the work of relief on account of a false charge that the "missionaries were buying Protestants," is supplying the farmers with seeds and with some provisions, while the contributions from America and England are being distributed with great care. It is astonishing how far a small sum will go toward relieving distress. Numerous instances are given where the sum of $75 or $80 has brought unspeakable relief to a whole village of starving people. At Adana some 400 men are given work at 15 cents each per day, and on this pittance they manage to keep alive not only themselves but about 400 others dependent upon them. A suit of clothes can be furnished for $1 50. Four thousand dollars a month for the next three months are imperatively needed to meet the most pressing of the calls from Central Turkey alone, and the famine in Eastern Turkey shows no sign of abatement. In the name of our common humanity let these calls for aid be responded to at once. Contributions may be forwarded through Langdon S. Ward, Treasurer of the American Board, No. 1 Somerset St., Boston, Mass.

—The *Baptist Weekly* of New York, the successor of the old *American Baptist*, beloved by so many faithful men while in charge of Dr. Nathan Brown, has become the *Christian Inquirer*, since the recent death of Dr. Patton. The new paper is a union of the *Weekly* and the *Gospel Age*. Revs. J. B. Calvert, R. T. Middleditch, R. S. MacArthur, L. A. Crandall and John Humpstone form its able editorial corps, and it promises to take a place among the ablest religious journals of the country.

The Home.

A MOTHER'S LOVE.

Judges 5: 28.

BY A. B. CURTIS.

O'er Tabor's height the setting sun
Had cast his last faint ray,
While mighty deeds of Zebulun
Had crowned the closing day.

A queenly mother stands alone
With sadness in her eyes,
And through the lattice a low moan
Comes mingled with her sighs.

The twilight shades were brooding o'er
The fields of nestling grain,
As through the window zephyrs bore
These words of love and pain,—

"Where is my son, my Sisera?
Why stays his chariot so?
Hath Deborah's band, a tool of Jah,
To Jabin's hosts brought woe?"

Fair maidens press on every side
And strive to soothe her fears,—
"Your son will come at eventide
And turn to smiles these tears."

But each face tells the tale she fears;
Her woes come back amain;
"My son, my son, staff of my years,
Return to me again."

And still the mother stands alone,
The sad tears in her eyes,
While through the lattice a low moan
Comes mingled with her sighs.

SPIRITUAL DYNAMITE.

"How is it with thee to-day, sister?"

Mrs. Hart looked up from her sewing-machine, whose rattle had prevented her from hearing the door open.

"Father Price! How glad I am!" And she sprang up, holding out both hands to welcome the venerable old man, whom she had learned to revere, as well as love, from her early childhood.

Rev. Joab Price was one of those country clergymen of the elder time, who was content to live and die in a small and lonely parish on a meager salary, straitened oft-times for clothes to wear and food to eat; but bound to his people by such anxious love, such a spiritual paternity, that he would as soon have left his children according to the flesh, or his patient wife, as the flock for whom he had prayed and toiled ever since he entered the ministry, and began his first pastorate in Plowden. Wife and children had both left him now. He was past the allotted years of man, but he was still "Father Price" to all the people of Plowden, and to the many men and women who had gone out from the still waters and green pastures of that pleasant village among the hills to dwell elsewhere. Sarah Allen was the daughter of one of his deacons, and was born on the same day with his own daughter. A bright, gay, willful child she was, as different from his placid, obedient Ruth as one child could be from another; but they loved each other the better for that difference. When Sarah married Harry Hart, a young merchant in Kingston, Ruth really pined for her comrade; and when Ruth was smitten with one of those mysterious and deadly fevers that spring up now and then among our New England hills, in spite of keen, pure air and the clear water of granite springs, and gave up her sweet soul to the Father above, whom she had loved and served from her childhood, Sarah Hart mourned her only less than her parents did, for she was the sole sister she had ever known. And it was under Father Price's ministry that Sarah began to lead a Christian life, and joined the church on earth. It had been his wise counsel that had taught and encouraged her so long as she lived in Plowden; and, on her annual visits to her home, she had counted on seeing him almost as much as on the visit to her own father and mother.

But now for three years there had been no one at home for Sarah to visit, and Father Price's wife and his two sons were all laid by Ruth in the village graveyard. He had many things to tell Sarah, and her tears fell fast as he told them, though his benign face was placid and serene, as befitted one who waited on the very edge of the river for the messenger to take him over, having already received his token, "At evening time it shall be light." When they had well recalled and reviewed what had passed during their separation, Father Price turned his benign face toward Sarah; his soft yet keen eyes fixed themselves on hers.

"How is it now with your soul, Sarah?" he asked tenderly.

Tears sprang afresh into Mrs. Hart's eyes.

"O Father Price, I don't know what to tell you! I believe I am a Christian woman, but I have got such a temper! You don't know what it is to have such a temper as mine. It's just like gunpowder; the least spark, and out it flies, and I am so ashamed, so bitterly sorry, for I know people think—I have more than once known that they said—'And she professes to to be a Christian with such a temper!' Father Price, I do try; I do endeavor to keep hold of it, but it takes me by surprise; it shames and grieves me; I am not consenting unto it. I feel sometimes as if I were possessed by an evil spirit."

"Lay nothing to the charge of others, my child, not even to the messengers of Satan. You have a birthright to this temper; it was a trait of them who went before you. Do not despise it, either; what doth the old divine say? 'Anger is one of the sinews of the soul; he that wants it hath a maimed mind.' Use your temper for God, Sarah, and it will do good instead of harm."

"Use my temper for God!" said the astonished woman, unable to believe her ears.

"Yes, even so. Take the analogy of earthly things: gunpowder, dynamite, were first, it may be, used for evil, for war, for murder; but see what service they have been, nevertheless, to the world of man. How have they laid low mountains and hills, and so exalted valleys; made crooked ways straight and rough places plain, preparing in the desert a highway for our God, that so the glory of the Lord may be revealed. Look at the barriers they have swept away between heathendom and Christendom, and then remember the Word: 'Surely the wrath of man shall praise thee!' 'Be ye angry and sin not; let not the sun go down upon your wrath.' There is a way to use every trait inherent in our nature for the glory of God, my child."

"I want to do it, Father Price; I do want to live for and in Christ, but I don't know about this. Oh, how I have shuddered over those texts in the Bible that rebuke anger, and tell of the meek and lowly Jesus! It does seem as if I never, never could be like him!"

"Sarah, do you remember the day when Christ entered the temple, and overthrew the tables of the money-changers? Or the time when he rebuked the scribes and Pharisees? He was in all points tempted as we are, yet without sin. I doubt not, nay, I fully believe, that in his mortal body were sown the seeds of evil, that his divine spirit might show us how to overcome them; yea, as far as man can, I know what unspeakable horror, what agony of conflict the adherence of sin to his human garment must have wrought in the God who dwelt with men, and suffered their evil inheritance to company with his stainless purity. But see how he used the temper that belonged to his manhood; not to confound his enemies, not to resent his injuries, but to scorch and chase from before him greed, hypocrisy and uncleanliness. He made it a power to work good, not a weapon of offense. Do the like, in your measure, my child, with your temper; look to your Master every hour; open not your mouth for your own good, to assail your enemies, or abuse them who persecute you, if such there be; but open it wide with holy indignation at all evil, all injustice, all wrong-doing; make your wrath into spiritual dynamite, wherever you can so prepare the way of the Lord through any high hill, or across any darksome depth of valley. You do some work in and for your church, I suppose?"

"Yes. I have a class in Sunday-school, and one in the mission school."

"Then I doubt not," said Father Price smiling, "that you will need to explode your dynamite often where soft-words of peace would be wasted and thrown before swine."

"Oh, if I can only remember! It seems still so hard to curb such a flash as my temper is."

"Sarah, the Lord's time is eternity. Even below, he works with small, persistent, atomic forces; have patience with Sarah Hart. In the fulness of time is a word we should dwell on more. Perhaps it will help you to know that every word you say repeats my own experience. I have striven with the passion of wrath from my youth upward; I shall be struggling therewith till I leave the flesh. My watchword is, 'He is my defense; I shall not be greatly moved.' For he hath opened my eyes even as the eyes of the prophet Elisha's servant; and behold, the mountain is full of chariots and horses of fire round about me, and I know that they who are with me are more than them that be against me."

The tremulous old voice thrilled, and grew steady as a trumpet note, and the dim eyes lit up with the fire of love and faith as Father Price spoke.

Mrs. Hart could but wonder and revere. It was the last time she ever saw her wise and beloved friend. He went home to Plowden from her house, and very shortly afterward home to heaven from his earthly tenement; but the lesson he left was an abiding help to Sarah Hart. She found it hard enough to silence the quick speech of anger at trivial shortcomings, unintended slights, unkind words or deeds by which she suffered, for a long time. It was hard to keep her lips closed when the hot wave of wrath dashed against them; sometimes she left the room, fled to her chamber, and there with bended head implored strength; and the very consciousness of speaking to the Master changed the attitude of her soul and calmed its tumult. In the air, even of the outer temple, evil dies of nostalgia; for it is the breath of prayer ascending and its answer descending that fills that court with life, and sin does not find it native air. So day after day, persistent, if not always patient, Sarah kept on her way; and there came many a time when she found the use of the spiritual dynamite Father Price had spoken of, and which she kept stored for legitimate uses. Once, on the round of visits she made to her mission-class scholars, as she groped her way up the dark and filthy staircase of a tenement house she was stopped on a landing by wild screams and entreaties from a door at her side.

"Oh, don't! Don't ye! Oh, father, don't kill her!" with a chorus of groans, oaths and blows smothering the heart-broken appeal. Mrs. Hart opened the door at once; there lay a wan, wasted girl of fifteen on a dirty bed, her hands clasped in entreaty, her face streaming with tears and convulsed with terror, and between her and the door a thin, delicate woman writhed in the strong grasp of a drunken brute who held over her the handle of a broken broom, just about to descend on the shoulders of his wife as he turned to see who came in. Then the anger of Mrs. Hart's soul rose in might; it seemed to her like fire in her veins instead of blood; her feet flew. Only those who have felt the like possession can know, or tell, what it is that makes the flesh light as smoke, and the spirit a flaming fire. Without one thought of fear or danger, she sprang at the man's arrested arm, wrenched his weapon from his hand, and poured upon him a stream of righteous indignation in hot words that struck shame into his brain, and cowed the brutality that was elementally a coward's, the low nature of a man who could strike a woman.

It was the opening of a new interest for Mrs. Hart; she found the man to be, as might have been expected, a drunkard; that day furious because his wife's scant earnings had been spent for food for their dying child, instead of drink for him. He was astonished at the interference of this slight young woman who had no fear of him, and respected her for what he called her "pluck;" and the two poor women were ready to fall at her feet, for it was the beginning of deliverance to them. A year after, when the daughter had lain months in her peaceful grave, this man—clothed and in his right mind—came up to the altar and confessed Christ, and dated his first impression of the power and reality of religion to courage of the Christian woman who had not feared his rough anger. Here was evidently the province of Sarah Hart's "spiritual dynamite."

Again, its force helped her to break up a ring of boys, two of them from her own class, who were surveying and urging on a dog fight, just as she came round the corner of a street into Potter's Court, one of the slums where her work lay. Her hands had force enough to grasp Jim Pierce by the collar and drag him out of the ring; and her clear, forceful voice was heard in a torrent of disgust and reproach, ringing through the air till every boy slunk or sneaked off, and the miserable dogs ran off yelping from their unwilling conflict.

"Ki!" said Sammy Pierce, Jim's bigger brother. "Didn't them eyes o' her'n snap an' shine? I felt some as though I was struck by lightnin' when she begun for to jaw us. Crickey! she's some punkins! You bet the' a'int nobody a-goin' to be sassy nor bumptious round where she is!"

"The' isn't nobody goin' to be mean nor hard, neither, ef she gets at 'em!" echoed Jimmy.

"I'd ruther ketch the flat of mar's hand acrost my chops forty times than hev Mis' Hart speak as though I was about too great a cuss to be 'round. I tell ye, she means it every time!"

Yet in her own home Harry wondered what new sweetness and strength had visited his "peppery little wife," as he used to call her. The children ceased to look at her when they transgressed, as if shrinking from a sharp word or a quick slap, for they received neither; the servants learned to respect and love her, for she had learned that great lesson of an honest Christian life, that there is not only a requirement, but a possiblity, of "bringing into captivity every thought to the obedience of Christ."—*Rose Terry Cooke, in Congregationalist.*

QUESTIONS.

Can you put the spider's web back in its place
That once has been swept away?
Can you put the apple again on the bough
Which fell at our feet to-day?
Can you put the lily-cup back on the stem,
And cause it to live and grow?
Can you mend the butterfly's broken wing
That you crushed with a hasty blow?
Can you put the bloom again on the grape,
And the grape again on the vine?
Can you put the dewdrops back on the flowers,
And make them sparkle and shine?
Can you put the petals back on the rose?
If you could would it smell as sweet?
Can you put the flower again in the husk,
And show me the ripened wheat?
Can you put the kernel back in the nut,
Or the broken egg in the shell?
Can you put the honey back in the comb,
And cover with wax each cell?
Can you put the perfume back in the vase
When once it has sped away?
Can you put the corn-silk back on the corn,
Or down on the catkins? say.
You think my questions are trifling, dear?
Let me ask another one:
Can a hasty word ever be unsaid,
Or a deed unkind undone? —*Wide Awake.*

MR. "TEN MINUTES."

A touching story is told of the late Prince Napoleon. He had joined the English army, and was one day at the head of a squad riding horseback outside of the camp. It was a dangerous situation. One of the company said: "We had better return. If we don't hasten we may fall into the hands of the enemy." "Oh," said the prince, "let us stay here ten minutes and drink our coffee." Before the ten minutes had passed, a company of Zulus came upon them, and in the skirmish the Prince lost his life. His mother, when informed of the facts, in her anguish said: "That was his great mistake from his babyhood. He never wanted to go to bed at night in time, nor to arise in the morning. He was ever pleading for ten minutes more. When too sleepy to speak, he would lift up his two little hands and spread out his ten fingers, indicating that he wanted ten minutes. On this account I sometimes called him "Mr. Ten Minutes."

How many have lost not only their lives, but their precious souls, by this sin of procrastination! When God calls we should promptly obey.—*Illustrated Christian Weekly.*

THE HARD PROBLEM.

I know of a boy who was preparing to enter the junior class of the New York University. He was studying trigonometry and I gave him three examples for his next lesson. The following day he came into my room to demonstrate his problems. Two of them he understood, but the third—a very difficult one—he had not performed. I said to him, "Shall I help you?"

"No, sir. I can and I will do it if you give me time."

I said, "I will give you all the time you wish."

The next day he came into my room to recite another lesson on the same study.

"Well, Simon, have you worked that example?"

"No, sir," he answered; "but I can and will do it if you give me a little more time."

"Certainly, you shall have all the time you desire."

I always like those boys who are determined to do their own work, for they make our best scholars, and men, too. The third morning you should have seen Simon enter my room. I knew he had it, for his whole face told the story of his success. Yes, he had it, notwithstanding it had cost him many hours of the severest mental labor. Not only had he solved the problem, but, what was of infinitely greater importance to him, he had begun to develop mathematical powers, which, under the inspiration of "I can and I will," he has continued to cultivate, until to-day he is a professor of mathematics in one of our largest colleges, and one of the ablest mathematicians of his years in our country.

My young friends, let your motto ever be, "If I can, I will.—*Evangelist.*

The heart that is not entrusted to Him for searching will not be undertaken by Him for cleansing; the life that fears to come to the light lest any deed should be reproved can never know the blessedness and privileges of walking in the light.—*F. R. Havergal.*

TEMPERANCE.

"YOUNG FELLER, YOU'RE A-FIRE, THERE!"

BY W. F. DAVIS.

It was a crisp morning on the 29th of November, 1881.

Having held a Gospel Temperance meeting with the men of Bennett's Camp the evening before, Bro. Mills and I had walked down to the track of the Saginaw Bay and Northwestern Logging R. R., and were waiting for the next logging train to take us to Pinconning, Michigan, near the shore of Lake Huron.

Several stout woodsmen near us were trundling pine logs upon the skidways beside the railroad, when an old man appeared, walking down the track, accompanied by a boy of seventeen. Smoke was pouring from the mouth of the man, but this seemed to surprise no one. A glance of the campmen at the boy, however, from whose right hip-pocket smoke was also issuing, led one of them to shout, "Young feller, you're a fire, there!"

The lad quickly pulled a pipe from the smoking pocket, and beat out the fire from his clothing, which, having caught from his pipe, had, until the woodsman's warning, smouldered unobserved.

This little incident occasioned me to wonder greatly—

1. That any one should be more alarmed to see smoke coming from a man's pocket than from his mouth.

2. That the consumer of tobacco in pipes and cigars seems to forget that every time he puffs smoke from his mouth he burns a hole in his pocket.

3. That so many behave as though their health is better than they need, and therefore deliberately and repeatedly poison themselves.

4. That persons of usually neat habits will, by tobacco-smoking, make of themselves nuisances to others.

5. That the wide extent of this evil should occasion any one to think lightly of it.

6. That so many should pretend that it is necessary to practice that which everybody knows needs to be abandoned.

Young fellow! Old fellow! Any fellow who may be "afire there," God designed your person and your purse for a nobler sacrifice than to become a holocaust upon the altar of the filthy, unhealthy and unwealthy tobacco abomination.

"Thy words were found and I did eat them; and thy word was unto me the joy and rejoicing of mine heart; for I am called by thy name, O Lord God of hosts."—Jer. 15: 16.—*Tract.*

$453,790,000 PAID FOR WATER.

How far do the by-products of brewing make up the confessed loss from the shrinkage of grain in malting? This shrinkage is about twenty-eight per cent. One brewer tells me that the sale of the by-products, brewers' grain, kilndust or sprouts and yeast will not make up even one-sixteenth of the loss.

As the shrinkage is stated at nearly twenty-eight per cent, we may fairly conclude that there is a *net loss of twenty-five per cent* in malting alone.

Another question is, what is the cost of the water and alcohol respectfully in the total of alcoholic beverages used in this country annually?

Prof. Felix Oswald states from the statistics of the Treasury Department that the year's average for the past ten years of the nation's drink bill is:

Whisky and other distilled liquors	$428,000,000
Wines	59,000,000
Ale and beer	140,000,000
Total	$624,000,000

The honest estimate for evasions of revenue is 15 per cent, adding for this to above figures we get—

Whisky, etc	$492,000,000
Wines	64,400,000
Ale and beer	161,000,000
Total	$717,600,000

Allowing 50 per cent as average for the alcohol in distilled liquors, 12½ per cent for wines and 6 per cent for beer, we find that of the total drink bill of $717,600,000, there was paid—

For alcohol	$263 810,000
For water	453,790,000

On the supposition that the alcohol is the useful and valuable part of such drinks. I have, it will be seen, made such a liberal allowance for its presence in the various drinks that I am confident the figures given for it include the value of whatever other substances, sugars, tastes, smell, etc., are in the drinks and that in fact the nation pays in its drink bill of $717,600,000, at least $453,790,000 for the WATER in such drinks.

In the foregoing alcohol and water have been reckoned at the same value per gallon. Giving alcohol its commercial value would of course change the figures. For the use it is put to its value is *nil*, the water only of the drink being a true nutriment.—*Law and Order.*

In Louisville, Kentucky, last year, there were 893 arrests, 700 of which were cases of drunkenness.

A certain area of New York City comprises a population of 360,000 and contains 31 Protestant churches and 3,018 saloons.

A W. C. T. U., the first ever organized in Mexico, has just been formed in the City of Mexico. The meetings will be conducted in the Spanish language in order to reach the Mexican women for whom the work was instituted.

Cedar Rapids, Iowa, a city that next to Sioux City has had the most rapid growth of any in the State, had, in the days of license, seventeen hard worked policemen. Now it has only eight, and the most they have to do is to preserve eternal vigilance.

Senator Chace has introduced in the Senate, and Mr. Hemphill in the House, a bill prohibiting the selling or giving away of tobacco in the District of Columbia to persons under 16 years of age, under a penalty of thirty days' imprisonment or $25 fine.

James Albert, the winner of the six days' walking match in New York City, made a speech in which he expressed the belief that total abstinence was the prime factor in his success. A local paper, in commenting, says: "His bit of oratory made a good temperance appeal."

The city of Boston has nine rum-sellers in its council, and five men engaged in the same business are members of the State Legislature. The police of the State last year made 30,681 arrests, 19,640 of which were for drunkenness and violation of the liquor laws.

At Madison, Wisconsin, on New Year's Eve a committee of Y. M. C. A. workers visited 24 out of 62 of the saloons of that town, and found in them 232 men between the ages of 16 and 40. At the same time there was a big spree going on at Turner's Hall where about 1,000 men were either drinking or drunk.

The Anti-Prohibition Society of Milwaukee brewers and liquor dealers, has sent the following letter to Senators Sawyer and Spooner: "Considering that there are now pending before the Senate, or will be submitted to its decision, several bills in favor of prohibitory laws for the District of Columbia, the undersigned Board of Directors of the Wisconsin State Anti-Prohibition Association, have, as representatives of 12,000 members, resolved to request you respectively, as their representatives in the United States Senate, to use all your influence to protect the perfect enjoyment of personal liberty in the District of Columbia by opposing such bills tending to oppress personal liberty. Respectfully, P. V. Deuster, President; Andrew F. Fruelich, Recording Secretary."

Senator Ingalls in the *Chautauquan* for February: "Prohibition is so rigidly enforced in Kansas that there is not an open dramshop or saloon from the Missouri River to Colorado. The consumption of alcoholic liquors has not ceased. A vast amount of beer whisky and other intoxicants is imported surreptitiously by individuals and convivial associations. The drug stores dispose of immense quantities of bitters and elixirs for indigestion and malaria, which seem to be alarmingly prevalent in localities heretofore considered remarkably salubrious; but the bar room has disappeared. I am not a believer in prohibition as a practical remedy for the evils of intemperance. It diminishes but does not destroy them. The appetite that craves indulgence will be gratified, often at the expense of other moral restraints which are barriers and safeguards of society. My disbelief in prohibition renders me a more disinterested observer of its results, and I do not hesitate to say that though attended with some deplorable tendencies, it has been of great advantage to the State, both morally and from the material and economic standpoint. Very few, if any of its citizens would willingly return to the dominion of the dramshop, with its attendant crime, disorder and social misery. Whether the people would prefer prohibition to high license, I am not sure; but between prohibition and free whisky they would be practically unanimous for prohibition."

REFORM NEWS (*Continued from 5th page*).

tributed literature. I was kindly entertained while here at the home of J. H. McRissick. He and his wife are noble-spirited Christian people.

The next forenoon I spent in visiting Wm. Grey. He is ardently devoted to the anti-secret society reform. He has done much to circulate anti-lodge literature in the past, and I was glad of the opportunity to visit him and invite his co-operation in carrying forward the Iowa work. I also called upon John Wilson. Each of the parties named gave substantial tokens of their interest in the reform.

I had visited the Dunker minister at Cuba and arranged with him to announce a lecture for me at the Cuba school-house, one-half mile distant from his church, on Thursday night. At the time appointed I went to Cuba to lecture, and to my surprise I found the Dunker church lighted up, and a congregation gathering there. I inquired what it meant and learned that one of their ministers had come from Des Moines, who was held in high repute, and an appointment had been made for him. As the arrangements for my lecture had been made with the pastor of the Dunker church, and my lecture had been published by him, and was intended for his congregation, I felt as though it was hardly worth while to go on another half mile to the school-house. But, thinking that possibly a few might come to the lecture, I concluded to go over and explain the matter to them. To my surprise, I found that a good congregation had gathered, who were anxious that I should lecture according to appointment, which I did. The Dunkers were not there, as I had hoped, but Presbyterians, Methodists and citizens generally.

I told them the secret lodge system is one great wedge driven by Satan between its votaries and Christ to separate them from God and heaven. I showed that Freemasonry and its kindred orders were Satanic substitutes for the religion of Christ. I showed that the secret lodge system is a Satanic conspiracy to popularize deistical infidelity; and hence that no person who comprehends the situation will give aid and comfort to the devil, by joining or holding fellowship with the Freemasons, Odd-fellows, Knights of Pythias or any other infidel society, who acknowledges Christ Jesus as his Lord and Saviour, or even cherishes a respect for our holy Christianity.

An Odd-fellow who was present arose immediately on the conclusion of my lecture to defend the secret society system. He seemed anxious to throw a shield over Freemasonry. I had mainly assailed Masonry as exhibited in her manuals and monitors, and taught by her representative men, especially those who have been appointed by her Grand Lodges to instruct the brethren, and who have put their instructions in book form for the more permanent edification of the "craft." He opened his remarks by saying, "I would like to ask the gentleman;" but went right on with his interrogative declamation, without giving me any chance to answer. He spoke as though the books I had quoted were forgeries, gotten up by the enemies of Masonry; and with great declamatory power he asked, "Is it possible that the millions of good men in this country and England and in Europe, who are members of the Christian churches, would adhere to Masonry if they were forbidden to pray in the name of Christ?" He confessed that he was not a Mason; he knew nothing, he said, of Masonry; but he was an Odd-fellow, and he could recommend the young men to join the Odd-fellows, and the Knights of Pythias, and the Foresters. The lodge sympathizers seemed frantic with delight, especially when he called in question the authenticity of the Masonic works from which I had quoted. They cheered so wildly that it seemed at one time as though the "hells were risen up" and we were to have pandemonium on earth.

I had listened quietly to his fiery utterances, and when he had finished I asked the champion if he had examined the books from which I quoted, giving the name of the author, the title, and the page, so as to *know* that the quotations were not correctly made; or that the books were not published at Masonic publishing houses, and covered with Masonic emblems, and endorsed by high Masonic authority as the genuine works of their reputed authors? He confessed that he had not; that he knew nothing of them.

It was interesting to see how suddenly the balloon, which had been inflated to such dimensions, collapsed; and the spirit of exultation was gone, as the mortifying fact began to be realized that he had spoken words without knowledge. I then took up the question he had raised, whether, if the rituals of Freemasonry and Odd-fellowship are deistical, the church members and ministers of England and America would belong to these orders. Questions were asked by other gentlemen, and answered. A quantity of literature was distributed, and the meeting adjourned in a very quiet manner. The defender of the lodge came to me and shook my hand and said, "I beg pardon, sir, I did not mean to insult you." And so I left, with an open door, through which I may return again if the Lord please.

C. F. Hawley.

Religious News.

—The Moody and Sankey revival meetings began at Sioux City, Iowa, Feb. 22, in the old skating rink, which was packed at all the meetings, and hundreds were unable to gain admission. Over two hundred clergymen from neighboring towns were in attendance.

—Rev. D. McAllister, D. D., of the Pittsburgh Reformed Presbyterian church, sailed on Saturday, March 3d, in company with Mr. Henry O'Neill, of New York, for a visit to the mission fields of Syria, and to attend the Council of Reformed churches in London July next.

—The revival services in the Friends church, at Whittier, California, have closed. There were twenty-five professed conversions.

—J. W. Butler reported to the late Protestant General Assembly in Mexico, the following statistics: "There are 18 different missions in the Mexican Republic; 11 different denominations; 123 foreign workers; 12,135 communicants; adherents about 30,000; there have been 59 martyrs; there are 88 ordained native preachers, and 65 unordained.

—At Kioto, Japan, there are 550 students in the training school of the American Board, 64 of whom are in the theological department.

—A general conference on Foreign Missions is to be held in June next. This meeting to celebrate a Century of Missions grows in magnitude and importance. There is a prospect of a gathering of an unprecedented number of representatives from almost all the missionary societies of the world. Between eighty and ninety societies in Britain, America and the Continent have already intimated their intention of sending delegates to the meetings to be held in Exeter Hall, London, beginning on the 9th and continuing to the 19th of June.

—Before the establishment of the British Bible Society there existed only about thirty-three translations of the entire Bible, although there were a good many partial ones. Now the number of entire translations is eighty-three, and of the New Testament alone 171.

—A great revival has recently been experienced at the Ohio Wesleyan University. President Payne held religious services with the students every afternoon and evening for two weeks. Seventy-five professed conversion and hundreds of others were led to a higher plane of Christian experience.

—It is prescribed by law that each year 4,000 copies of the Bible and 10,000 of the New Testament be distributed, when needed, in the German army. Since 1859 there have been distributed in this way 143,000 complete Bibles and 700,000 New Testaments. The emperor appoints a special officer to attend to this matter.

—Nearly one thousand people have attended the Akron, Ohio, revival meetings each night, and already between 200 and 300 have professed conversion. Evangelist Patterson has greatly stirred the people, and many who cannot be drawn into a church attend the rink mass meetings.

—The Reformed Episcopal church, now of about fourteen years' existence, numbers some 30,000 adherents, 100 clergymen and ten bishops.

—The Presbyterian church of which Rev. Dr. John Hall is the pastor supports three missions in and about New York city, and on a few Sundays ago took up a collection of $12,000 for them.

—The money given by the women of the Presbyterian church in the United States during the past sixteen years amounts to $2,150,000—representing the entire support of more than two hundred women missionaries, two hundred native Bible readers, and more than one hundred and fifty schools.

—The Archbishop of Canterbury, as the Premier of the English Established church, has called a meeting of all the bishops of the church for July 3 of the present year at Lambeth Palace, the residence of the Bishop of London. The object of the convention is to discuss ways and means to remedy the evils endangering Christianity and society, especially intemperance, immorality, polygamy and socialism.

—The Gospel missionaries of the W. C. T. U. in the lumber camps of Michigan and Wisconsin have been doing a grand work through the winter. Many camps have been visited and scores of lumbermen have been converted.

Literature.

"Why Priests Should Wed."—Rev. Dr. Fulton's new book on Romanism seems destined to become one of the most celebrated of these times. When the old and highly esteemed publishing house of Rand Avery Company of Boston decided that it would not print the book, on the ground that its contents were so obscene as to be unfit for its female compositors and proof-readers to set the type or read the proofs, it was generally supposed that Dr. Fulton would give up its publication. But his friends came forward and said that he should not be crushed, that his work should not be stopped, and that his book should be printed. He was advised to allow its pages to be modified by the substitution of awfully suggestive plates for those facts which were supposed to be too obscene, and thereby gain all the strength of his original book without the risk of violating the laws for the suppression of immoral and obscene literature. Its contents, were the book made in the commonest form, and had it been printed in the quietest manner possible, would have attracted world-wide attention, for it is brimful of statements which, if true, should arouse every American to the need of some instantaneous action. But can Dr. Fulton be mistaken? Can he be uttering and printing falsehoods? It would seem as though he must know of the things about which he writes and talks so freely. He has had a career of nearly forty years as a clergyman and throughout his whole lifetime he has always been esteemed for his fearless denunciations of wrongs and vices. He has gone forth from his family, his parish and his friends to do what he believes to be his specially ordained work, and in spite of the efforts to crush his work and to suppress his book he seems likely to maintain himself nobly before all the world, and to secure for his book a circulation never before heard of in the annals of book-making. The book has queer, black borders, with the indicative insignia, black edges, striking illustrations, gaudy covers in cloth, illuminated in black, white and red, with terrible designs. Price $1.50. A. A. Woodbridge, publisher, Box 161, Boston, Mass.

A narrative paper of thrilling detail in the March *Century* is Captain Frank E. Moran's account of the planning, mishaps, and finally successful execution of the tunnel at Libby Prison, the narrator having been one of the party who escaped. The article is illustrated. The Lincoln History also reaches to the beginning of the war and deals with "The Call to Arms," the story of Sumter being retold authoritatively, the narrative being as before, with the aid of unpublished material, and of intense interest. Mr. Kennan continues his revelations in regard to the Russian state prisons, the details of which are remarkable for interest and bear every evidence of authenticity. An interesting incident related by Mr. Kennan is the celebration in the House of Detention at St. Petersburg of the Centennial Fourth of July. In "The Home Ranch," Mr. Theodore Roosevelt gives a continuation of his graphic papers on the daily life of a ranchman, accompanied by illustrations by Frederic Remington, done from the life, and of striking faithfulness in detail. Mrs van Rensselaer's paper in the "English Cathedral" series is devoted to Salisbury. Mr. John Bigelow gives an interesting biographical paper in his "Franklin's Home and Host in France," the host being M. Donatien Le Ray de Chaumont. The unpublished letters from Franklin, Adams, and others help to complete the record of this friendship. The illustrations include portraits of Franklin, M. de Chaumont, and a drawing by Victor Hugo of the house occupied by Franklin This number contains also two full page portraits of Bismarck, one after the bust by Roth, the other (which appears as a frontispiece) is from a photograph and shows the Chancellor in his garden with his two hounds. A paper by the Rev. T. T. Munger considers a pressing question under the title of "Immigration by Passport."

The second number of *Our Day* blazes with light like the first. Prof. Edmund J. James, of the University of Pennsylvania, is editor of the department of Labor Reform. He discusses the "Socialists and Anarchists of the United States" in an article with such candor, philosophy, clearness and force, that the reader feels the profound satisfaction that this writer does not, for the sake of making out a case, overlook or neglect any single factor of the great problem of social philosophy as related to labor. Prof. Townsend of Boston University writes again of the Jesuit lodge. He swings the battle-axe of a Cœur de Leon. The strategies, the refuges of lies are laid open by his strokes. The fearful indictment he lays upon the Romish priesthood is in this article called out by the repeated and desperate attacks of Rome upon our public schools. J. Macdonald Oxley, an attache of the Dominion Government, and a frequent and popular contributor to our American magazines, writes on the Fisheries Question. From Joseph Cook we have the first Monday Lecture of this year, "Did Christ Teach by Inspiration," with a prelude on "Assassination as a Weapon of the Saloon," with special reference to the Haddock case. Published at 28 Beacon St., Boston. $2 per year.

In addition to the monthly *Library Magazine* which is largely an eclectic, Mr. John B. Alden of New York last week issued the first number of an illustrated week-

ly entitled *Literature*. Maurice Thompson contributes "Some Notes of Creole Literature. The list of new books and of index of magazine literature is a valuable addition. $1 per year.

Artistic Modern Houses of Low Cost.—The Co-operative Building Association of New York send out another book of designs by Shoppell. These are sixty in number and vary from the six room cottage costing $600 to the large house of ten or twelve rooms costing $4 000. Full building specifications are furnished with any plan for an architect's fee. It is interesting to note the changes that have been made within a few years, combining artistic exterior effects with greater economy and convenience of inside arrangement. A majority of the plans in this publication are some combination of the square style, which always gives most room for the money.

NEWS (*Continued from 16th page*).

season and the difficulty in procuring workmen he can hardly insure the completion of the canal in 1890. The statement shows that 110,000 000 francs were in hand Jan. 1, 1888. Pending the decision of the government regarding the lottery loan it has been decided to proceed with a third issue of bonds of 1 000 francs each to the value of 600,000,000 francs.

A dispatch from Baracoa, Cuba, eighty miles from Havana, states that a mother murdered her four children in cold blood. She chopped off the heads of two of them with a hatchet, and the other two she held in a tub of water until drowned, and then cut them up. She said, when arrested and taken to jail, that the devil tempted her to the crime.

Official news was received at London Friday that the condition of the German Crown Prince is alarming. Upon receipt of this intelligence the Lord Chamberlain communicated with the Queen and was ordered to prepare to postpone the receptions at the shortest notice. Arrangements are being made privately to transport the German Crown Prince to Berlin. On account of the animosity felt in Berlin, Dr. MacKenzie will not accompany the prince, but will proceed direct to London. A dispatch from San Remo to the *North German Gazette* says that persons who have seen the Crown Prince state that he looks many years older than when he left Berlin. His beard is white and he has become very thin, weighing now hardly 154 pounds. His handwriting, however, is as clear and firm as ever. He has written his will and a political testament for his son, Prince William.

A South American Congress will be held at Montevideo beginning July 18, having for its principal object the making of a treaty for the determination of questions of international rights pending between South American countries.

SYMPTOMS OF CATARRH.

A profuse and many times excessively offensive discharge, with "stopping up" of the nose at times, impairment of the sense of smell and taste, watering or weak eyes, impaired hearing, irregular appetite, occasional nausea, pressure and pain over the eyes, and at times in the back of the head, occasional chilly sensations, cold feet, and a feeling of lassitude and debility, are symptoms which are common to catarrh, yet all of them are not present in every case. Dr. Sage's Catarrh Remedy cures catarrh in its worst forms and stages. It is pleasant to use, and contains no poisonous or caustic drugs. Of druggists, for 50 cents.

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Business men and settlers looking for new locations or investments can reach all principal points in Minnesota and Dakota at a cost of one fare for the round trip, by availing themselves of the excursions announced via the St. Paul, Minneapolis & Manitoba Ry, from St. Paul, Minn. Tickets good for 30 days. Very low excursion rates have been made also via this line to Helena and Great Falls, Montana, tickets good for four months. Further particulars can be obtained by addressing C. H. Warren, General Passenger Agent. St. Paul, Minn., or H. E. Tupper, Dist. Passenger Agent, 232 South Clark St., Chicago.

SUBSCRIPTION LETTERS.

The following have made remittances of money to the *Cynosure* from Feb. 29 to March 3 inclusive.

M L Worcester, Rev W R Roach, Rev S Wilder, Mrs J W Phelps, W S Zickefoose, G Anderson, Mrs M Shiner, J McConaha, S Gnengerich, S A Manwell, Rev O Juul, G W Little, E J Chalfant, E O Clay, O S Warner, J Pelsor, G Burnett, J P Rood, A F Rider, B Burgess, G Winston, J Ward, F Brittain, J C Haywood, N Callender, J A Spring, J R Cooper, S L Brann, P Hamel, Dr J F T Fischer, J S Colvin, Mrs L R Boone, A Rose, G Olive.

FEBRUARY AND MARCH

are two good months for canvassing for this paper. Give some time to it now, for the long and busy days of farm and shop work will soon be here.

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Rye—No. 2			60¾
Bran per ton			15 25
Hay—Timothy	8 00	@	13 00
Butter, medium to best	13	@	27
Cheese	05	@	15
Beans	1 25	@	2 85
Eggs	17	@	18
Seeds—Timothy	2 41		2 50
Flax	1 38		1 45
Broom corn	02½	@	07
Potatoes per bus	75	@	1 00
Hides—Green to dry flint	05½	@	13
Lumber—Common	11 00	@	18 00
Wool	18	@	36
Cattle—Choice to extra	5 35	@	5 60
Common to good	1 90		5 00
Hogs	4 50	@	5 50
Sheep	3 75	@	5 30

NEW YORK.

Flour	3 20	@	5 60
Wheat—Winter	89	@	94
Spring			88
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Oats	37	@	45
Eggs	23	@	25
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The Facts Stated.

HON. THURLOW WEED ON THE MORGAN ABDUCTION.

This is a sixteen page pamphlet comprising a letter written by Mr. Weed, and read at the unveiling of the monument erected to the memory of Capt. William Morgan. The frontispiece is an engraving of the monument. It is a history of the unlawful seizure and confinement of Morgan in the Canandaigua jail, his subsequent conveyance by Freemason to Fort Niagara, and drowning in Lake Ontario. He not only subscribes his NAME to the letter, but ATTACHES HIS AFFIDAVIT to it.

In closing his letter he writes: I now look back through an interval of fifty-six years with a conscious sense of having been governed through the "Anti-Masonic excitement" by a sincere desire first, to vindicate the violated laws of my country, and next, to arrest the great power and dangerous influences of "secret societies."

The pamphlet is well worth perusing, and is doubtless the last historical article which this great journalist and politician wrote. [Chicago, National Christian Association.] Single copy, 5 cents.

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HOME AND HEALTH.

HOW THEY BEGAN HOUSEKEEPING.

Mr. Youngman of St. Anthony Hill married a very pretty and sweet little lady a few days ago, and he furnished a house to establish her in as soon as the nuptials were completed. He was congratulating himself on having bought everything that would be needed in the proper running of a well-organized household, and was not a little surprised the second morning after the wedding by his wife handing him a card on which was written a list of articles which she requested him to bring home when he came from work. The list ran as follows:

Stove-polish.
Hard soap.
Oatmeal.
Curtain fixtures.
Picture hooks and cord.
Coal-sieve.
Rolling-pin.
Dust-pan.
Broom.
Stove-brush.
Paper eight ounce tacks.

Mr. Youngman reads over the list, and tries to remember that he bought all of these things when he furnished the house, but he can't.

"Hadn't you better go down with me and order them yourself, darling?" he says.

"No, no, dear," she replies. "You can get them well enough."

"But I might not get just what you want," he suggests.

"O, you goose," she says, smilingly, throwing her arm around his neck and dropping a kiss on his lips; "you know I'd be satisfied with anything you buy me."

"I wouldn't be single again for anything," mused Mr. Youngman, as he tripped lightly down stairs.

That noon Mr. Youngman brought home the desired articles and laid them on the table. Mrs. Youngman looked over the articles, and said:

"O, Will! what'd you get this kind of stove-polish for? It isn't half so good as the other. And this soap! Why, my mother never would have that brand in the house. How much'd you pay for this oatmeal?"

"Twenty-five cents."

"Twenty five cents! Why, you can get splendid oatmeal at Schwab's for 15 cents a package."

"Those curtain fixtures are an inch too wide for the windows. I wonder you didn't know that."

"O, you got green picture cord, didn't you? Well, I won't use it. I always want red picture cord."

"That coal-sieve is too coarse. It'll let half the good coal through it. Why didn't you think of that?"

"That rolling pin is altogether too heavy. I wanted a light one."

"I was in hopes that you'd get a bronze dust pan instead of this yellow one."

"That broom is too heavy. A lighter one would have done just as well, and it wouldn't have cost so much."

"The bristles in that stove brush are too stiff. I wanted a softer one."

"O, Will, why didn't you get galvanized tacks? Those iron ones rust out so quick. They ain't good at all."

Mr. Youngman waits until his young wife gets through, and, wondering what has brought such a change over her since morning, puts his arm around her and says:

"What is the matter with my little wife?"

Her dainty head falls on his shoulder, and between the sobs that shake her slight frame, she says:

"Wi-Will, I fe-eel so ba-bad. I wanted to make some bi-bi-biscuit this noon, a-a-and got the wa-wa-water and sa-sa-alt and ye-ye-yeast; but there's something mi-mi-missing, and I can't think wha-what it is."

Mr. Youngman smiled quietly, and, clasping his young wife to his watch pocket, he placed his lips to her ear and whispered "Flour."

SWEEPING BY THE DAMP CLOTH SYSTEM.

Helen Campbell claims that sweeping is far less a frequent need than is supposed. The dust must be removed, but a damp cloth is a key to its removal, and the damp cloth system a saving of much hard labor as well as wear and tear to the carpets. Says the authority mentioned: "Put a spoonful of ammonia in half a pail of warm water, and wipe the carpet with a cloth wrung out from this water. The dust is removed, the colors freshened and every stray moth—a possibility everywhere in these days of furnaces—finds a sudden end. Fluff, insidious and unconquerable, forming itself in mysterious rolls under beds and in corners, is reduced to its lowest terms, sinks into almost impalpable unpleasantness before the damp cloth, instead of sailing triumphantly before the broom. The broom will still be an essential, but as servant, not monarch, and even where one cannot afford a carpet sweeper need never again involve the amount of hard work associated with it.

—To keep cake from sticking to the pan, without using paper, after greasing the pan, sift a little flour in, then turn it over and shake out all that you can.

A VOLUNTARY STATEMENT.

The writer of this paragraph once had an elder and only brother. Brought up together, we were almost inseparable, hopeful and ambitious. Exposure planted the seeds of consumption in the elder, and in a few weeks, in the month of May, "good store of flowers were stuck round about his winding-sheet." Every attention and every remedy that love could give or obtain were unavailing. Since that sad day, I have learned, through the most trustworthy authority and from experience in its use, that a real remedy now exists, that of Dr. Pierce, called the "Golden Medical Discovery." A thousand pities that it was not discovered ages ago, but how thankful the present generation should be that it can now avail itself of so potent a remedy.

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Odd-fellowship Judged by Its Own Utterances; Its Doctrine and Practice Examined in the Light of God's Word. By Rev. J. H. Brockman. This is an exceedingly interesting, clear discussion of the character of Odd-fellowship, in the form of a dialogue. In cloth, 50 cents; per dozen, $4.00. Paper covers, 25 cents; per dozen, $2.00. German edition, entitled "Christian and Ernst," paper covers, 50 cents each. The German edition is published by the author.

Sermon on Odd-fellowship and Other Secret Societies, by Rev. J. Sarver, *pastor Evangelical Lutheran church*, Leechburg, Pa. This is a very clear argument against secretism of all forms and the duty to disfellowship Odd-fellows, Freemasons, Knights of Pythias and Grangers is clearly shown by their confessed character as found in their own publications. 10 cents each; per dozen 75 cents.

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Proceedings of Pittsburgh Convention. Containing Official Reports; Addresses by Rev D. R. Kerr, D D., Rev. B. T. Roberts, Rev G T. R. Meiser, Prof J. R. W. Sloane, D D., Prest. J. Blanchard, Rev. A. M. Milligan, D. D., Rev. Woodruff Post, Rev. Henry Cogswell, Prof. C. A. Blanchard and Rev. W. E. Coquilette. 25c. each; per doz $2.00

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General Washington Opposed to SeCRET SOCIETIES. This is a republication of Governor Joseph Ritner's "*Vindication of General Washington from the Stigma of Adherence to Secret Societies*," communicated to the House of Representatives of Pennsylvania, March 8th, 1837, at their special request. To this is added the fact that three high Masons were the only persons who opposed a vote of thanks to Washington on his retirement to private life—undoubtedly because they considered him a seceding Freemason. 10 cents each; per dozen, 75 cents.

A Masonic Conspiracy, Resulting in a fraudulent divorce, and various other outrages upon the rights of a defenseless woman. Also the account of a Masonic murder, by two eye-witnesses. By Mrs. Louisa Walters. This is a thrillingly interesting, true narrative. 20 cents each; per dozen, $2.00

Discussion on Secret Societies. By Elder M S Newcomer and Elder G W. Wilson, a Royal Arch Mason. This discussion was first published in a series of articles in the *Church Advocat*. 25 cents each; per doz $2.00.

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The Christian Cynosure, a 16-page weekly journal, opposed to secret societies, represents the Christian movement against the secret lodge system; discusses fairly and fearlessly the various movements of the lodge as they appear to public view, and reveals the secret machinery of corruption in politics, courts, and social and religious circles. In advance, $1.50 per year.

NEWS OF THE WEEK.

WASHINGTON.

President Cleveland on Tuesday directed that the new military post at Highwood, near Chicago, be known and designated as Fort Sheridan.

The national debt statement, issued Thursday afternoon, shows that the reduction of the public debt during the month of February amounted to $7 756,366 Total cash in the Treasury, $572,390,989.

Ex Justice Strong of the United States Supreme Court, questions the constitutionality of the Blair Educational bill, and expresses the opinion that his views are those of his former associates, now on the Bench. This is a strong argument against the measure and will exercise no little influence.

At the evening session of the lower House of Congress Friday twenty five pension bills were passed.

The Secretary of the Treasury is advised of an organized movement for the emigration of German convicts to this country, and has taken steps to guard against the landing of all such passengers.

CHICAGO.

Emma Lang, a pretty Geman girl 16 years of age, living at 318 Clybourn avenue, committed suicide yesterday by taking "Rough on Rats." A severe whipping the night before by her mother, in the presence of the whole family, drove her to the deed.

Chicago has raised over $15,000 for the afflicted people of Mt. Vernon, Ill.

A change in the city engineer has made way for discovering numerous peculations and gross mismanagement. The big engines which were the pride of Grand Master Cregier are almost ready to be condemned.

COUNTRY.

Washtenaw county, the first in Michigan to vote against prohibition, gave a majority of 1,550 for the "wet" ticket. Thirty counties in the State have voted for the new law. Berrien county, Tuesday, adopted the local prohibition law by a plurality of 525. Emmet county gives a plurality of 235 in favor of prohibition.

The law enacted by the last Legislature of Wisconsin, permitting drunkards to be sentenced to the inebriate asylum, was Tuesday declared invalid by the State Supreme Court, on the ground that the statute virtually makes drunkenness a crime.

Samuel Morrison, an Indiana surveyor and pioneer, died at Indianapolis Thursday on his 90th birthday. His first recorded achievement was a map of Indiana, published in 1816; the one he was proudest of was a map of Vicksburg sent to General Grant, in which he claimed he originated the plan of the capture.

The Supreme Court at Montgomery, Ala., decided the act establishing a colored university to be unconstitutional, on the ground that the money appropriated was part of a fund which had been declared by the constitution to be for common schools, and which could not be used for a university.

Miss Clara Barton, president of the Red Cross Association of the United States, accompanied by Dr. Hubbel, field agent of the Association, and Mrs. Dr. Debrur, of Evansville, is visiting Mt. Vernon, Ill. Miss Barton comes in response to an invitation of the Relief Committee. After a personal inspection of the ruins she expressed great surprise at the extent of the damage, and says it exceeds her expectations; that the loss of life is greater, and the number of wounded larger, and the situation generally much worse than she supposed.

While a farmer named Miller and his wife were at church Monday night at Fairhaven, Minn., their house was burned and their three children, aged 13, 10, and 7, perished in the flames.

New Yorkers have seldom witnessed such swift destruction by fire as that of Thursday, when all the big factory buildings in the block east of Lexington avenue and between Forty-first and Forty-second streets, were wiped out of sight in less than an hour. Part of the elevated railroad on Forty-second Street was wrecked. There was great excitement in the neighborhood, particularly in the Hospital for Ruptured and Crippled Children, which was for a time in danger. The losses amounted to about $1,000,000. Several persons were injured, and for a time there was a belief that some lives had been lost.

The Union Square Theater, at New York, was totally destroyed by fire Tuesday afternoon, and the Morton House, adjoining, was badly damaged. Six firemen were severely injured and burned, being caught under the falling roof of the theater, and many of the guests and employes of the hotel had narrow escapes. The loss is estimated at $750,000.

News reached Houston, Texas, Tuesday, of a terrible tragedy at Spanish Camp, a disreputable place sixty miles from Houston, of the burning of a negro cabin by whites, who killed five of the negroes as they ran out and wounded another, while two were burned in the flames. No arrests have been made. The cause of the crime is said to be a suit over the title of the land where the negroes lived, which had just been decided in their favor.

The case of Horace Murray, sentenced in Kalamazoo, Mich., Tuesday, to fifty years' imprisonment for the rape of his 9-year old cousin, was the second case tried under the new age-of consent law of last winter. The first was that of Francis Herbert, who received a life sentence for assaulting Anna Myers.

The Ohio House Friday passed a measure to close saloons on Sunday throughout the State by a vote of 70 to 20.

The land and emigration agent of the Mobile and Ohio Railroad, sold a tract of 51,000 acres of farming and grazing land situated thirty four miles north of Mobile. The purchasers are well known residents of St. Louis, Shelbyville, Ill., and Vincennes, Ind., who intend to build a large hotel on the property and start a town to be called Deer Park.

Dr. McGlynn was granted a permanent injunction at New York Friday restraining Henry George and his followers from incorporating the Anti-poverty Society.

Athens, Ga., was much aroused Friday when it was publicly made known that Mormon elders had suddenly appeared and were getting ready to issue cheap excursion tickets to Utah. The matter will be immediately investigated. In the meantime the elders will probably disappear. It is thought that several converts have been made recently.

At Clinton, Iowa, Friday afternoon, Mrs. Frank Brown and her babe were fatally burned by their clothing taking fire from an exploded kerosene lamp.

A cyclone struck Newton, Kansas, at 5 o'clock Friday. The cloud approached from the southwest. The north wing of the carriage works was unroofed and William J. Lacey, in attempting to run from the building, was caught by the falling roof and instantly killed. A cluster of dwellings, nine in number, in the southeast part of the city, was struck by the storm and seven of them totally destroyed, and in the wreck of one of them two ladies were caught and one is thought to be fatally injured. Reports from the country adjacent to the city are that several houses were destroyed.

FOREIGN.

A large number of unemployed workingmen engaged in a riot at Rome Thursday. Bake shops were broken into and pillaged, and the police who attempted to arrest the rioters were driven away with stones. Finally the mob was dispersed by troops. Many of the rioters were arrested. No blood was shed.

The negotiations between the Vatican and Russia have proved fruitless. Russia demanded impossible concessions, stipulating that Catholic Bishops throughout Russia should be appointed by the Czar; that the Russian language should be exclusively used in Catholic churches in Russia, both in preaching and catechizing, and that the offspring of mixed marriages should be educated in the orthodox Russia church.

M. de Lesseps, in his report to the extra meeting of the Panama Canal Company in Paris, states that the ill will of the opponents of the canal, which resulted in compelling the company to borrow money at a higher rate of interest than was expected, is the only cause of the increased cost and of the intimidation of certain of the company's contractors. Owing to the prevalence of the rainy

(*Continued on 13th page.*)

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In their Monday meetings some months ago, the ministers of several of the religious denominations in this city petitioned the mayor and common council to close all saloons located within one square of all houses of worship and of the public schools of the city, unless such saloons were licensed by request of a majority of the legal voters residing within the distance of one square of the church building or school. The appeal was in such general terms that the city officers promptly ignored it, but the other day when the faculty of a medical college asked that no saloon be licensed within a certain distance of their institution, Mayor Roche granted the request immediately. Let us try again for the public schools.

Chairman Dickie, of the National Prohibition Committee, has officially announced that the time of meeting of the National Prohibition Convention in Indianapolis has been changed from June 6 to May 30. Professor Dickie states as the reason for this change that, "from both the United Press and the Associated Press we learn that it will be impossible to secure adequate reportorial and telegraphic service and newspaper space to properly report two National conventions at the same time. This fact, together with the general desire of leading prohibitionists to have our convention at an early date, has induced the executive committee to take such action."

In the campaign of 1884 the platforms of the Prohibitionists of the District of Columbia and of Cincinnati were widely commended because they feared not to speak with disfavor of the secret manipulations of the lodge in politics. The declaration of the District Union, published in the *American* last week, reiterates the decision of four years ago, "that confidence in politics can only be preserved by perfect openness, as opposed to all secret methods." This proposition is so self-evident that he must be too warped and prejudiced to be a Prohibitionist who denies or opposes it. The whole platform is ably drawn.

While we are trying to rouse our grave and punctilious Senate to appreciate the demands of present reform and slough off the traditional secret session, let us ask in the name of justice and of the Republic that no more agents of monopolies, rings or lodges be sent to misrepresent American patriotism in that body. "Behind every one of half of the portly and well dressed members of the Senate," says the Chicago *Tribune* "can be seen the outline of some corporation interested in getting or preventing legislation, or of some syndicate that has invaluable contracts or patents to defend or push." The *Times* of New York is even more explicit in its charges: "There are sitting in the Senate of the United States sixteen Senators who owe their election entirely to the indirect use of money and the exercise of corporate power and influence of their respective States. Why mince words. The Democratic party can not throw stones at the Republican harlot. They are not without sin."

Dr. Fulton attempted again to address the people of Chicago on the evils of Romanism last week. Battery D. was engaged for Monday evening, but the thousands who gathered before the door found it closed. It was explained that the new police superintendent Hubbard had interfered and prevented the meeting. His story is that several influential men,—whose names he keeps in his own possession, like a good Mason—called on him with the assurance that there would be a great row if the meeting went on. In the interest of the peace of the city, he asked that the hall be closed. But there are other explanations which are not so flattering of Mr. Hubbard's bravery as even his own. The fact is, doubtless, the word of priests and politicians weighed more than official duty or patriotism. There seemed to be no disturbing element among the people who assembled, and no one of them feared trouble. Mr. Hubbard will always find men to protect Ingersoll in his abuse of religion; but if the valuable American commodity of free speech in Chicago is to be at the disposal of the chief of police, Mayor Roche must find one who has at least got a back-bone.

We commend to Mr. Hubbard the example of Mayor Hewitt of New York. As everybody knows the 17th inst is "St. Patrick's day" and the Irish are to be out "a-wearing of the green," while Orangemen fret to fly at them with brick-bats and curses. Irish politicians dominate in New York and they have sent up word to Albany for Governor Hill to come down and grace their show. He humbly replies that he will obey, for he is holding his hat for Presidential chestnuts. Then Mayor Hewitt was visited. The delegation asked him to review the parade and reminded him that Irishmen vote the Democratic ticket and made him Mayor. The reply they got stunned them like the tap of a shillalah: "I may be a candidate for Mayor or for President next fall [with a smile], and may want all the Democratic votes I can get. The Irish votes cast for any particular candidate in this city would elect him. But for the purpose of getting this vote I will not come down to the level of reviewing any parade because of the nationality of its members—either Irish, German, or Italian. I will review no parades except those I am officially called on as Mayor to review."

The old Emperor William passed away Friday morning, sincerely mourned by the German people, and amid expressions of sympathy from every quarter of the globe. None were more sincere than from France, whose people are touched with generous emotion at the spectacle of a venerable monarch sinking into the grave, and the Prince, his successor, struggling manfully with a fatal disease while in his prime. For the moment war and vengeance are forgotten. The new Emperor Frederick and the Empress Victoria, eldest daughter of Victoria of England, returned to Berlin Monday from Italy. He may also succumb in a few weeks, and upon his son, Prince William, a young man of twenty-five, all eyes now center, and great hopes rest. Bismarck looks upon him as a future leader; and many Germans, since the young man joined a Protestant society of Berlin which is endeavoring to counteract anarchy with religion among the working classes, have prayed with hope that he might be a man whom the Lord hath chosen.

SECRET SOCIETIES ARE AN INJURY TO THE CHURCH OF CHRIST.

PAPER BY MISS JOANNA P. MOORE, LELAND UNIVERSITY, BEFORE THE NEW ORLEANS CONVENTION.

God's church as he organized it is the only agency needed to carry forward his work. There, all the forces should be marshalled that are needed to fight sin and Satan in all their forms, and the great Captain of our salvation should have *all the glory*. The soldiers must be actuated only by pure, unselfish motives. They must have the "mind of Christ." But as soon as we take the unconverted into our ranks to help, then we upset all God's plans. A mixed multitude always brings confusion. The formation of societies by Christians should be carefully guarded, or they will open the door for the world to come in.

Our reform societies, such as those for temperance, missions, anti-secretism, etc., seem to have grown out of the fact that the church was not doing her duty. They have acted like a committee *within* the church to do the work of the church, and therefore were a part of the church. But in so many instances the churches did not respond to the efforts of these good men and women to purify the church. Hence these organizations have been obliged to go forward with their work independent of the sanction of many of the churches. But the best of all the churches were with them. It was the work of the church, because the workers were church members, and the great head of the church had the glory and the honor of the work done, but how much better it would have been had the church itself done the work!

A Christian friend once told me that he could not have gone all over this world so safely had he not been a Mason—they had helped and protected him all the way. I replied, "I do not know how far Masonry has extended, but surely not far beyond the Christian religion. The password, Christ Jesus, ought to open all hearts and homes. It does so for me, and to me it seems wicked to exalt any name above the name of Christ. Besides, when I receive this kindness for Christ's sake, I have the consciousness that the poorest disciple has the same privilege without paying money for it, and *God gets all the glory;* but with you Masonry gets the glory."

To a certain extent the church has been to blame for this. Nearly all secret and benevolent societies have been formed to protect us when in trouble and care for us when sick. The church has not used the hospitality the Bible requires. She has in so many cases failed to remember, "Bear ye one another's burdens, and so fulfill the law of Christ."

But the great evil is that these societies went outside of the church and mixed up with the world. We have in this State and other States a number of so-called benevolent societies, not secret. They are the result of the lukewarmness and negligence of the church as regards her duty to the poor. All they do should have been done by the church. A treasury should be formed and a systematic way of caring for the sick and poor and burying the dead should all be inside of the church. We need this work to keep our hearts aglow with the pure love of benevolence; Christ should be our inspiration in work for the poor. O, it is a sweet—it is a grand thing to do a kindness to a poor person, feeling, "Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me!"

How close this brings us to Christ! What a

blessing comes to the church through this loving work for God's poor! That suffering brother does not need help, more than I *need to give* it, in order that I may grow in grace and become more like Jesus. This care for the poor is a great means of grace, of which the church has been robbed by the formation of these outside societies.

All that is good in any of these societies they have stolen from the Christian religion and given to Baal the honor which belongs to God. It takes away the Christian sweetness of this benevolent work. When the members of these societies receive a kindness they say, "I paid my monthly fees. You have a right to take care of me, so come right along and do it."

These are not secret societies, but they are training schools for the secret orders. At first they were only formed of church members, but now they take in the unconverted and are often controlled by them. Many of them wear a regalia and bury their dead with as much pomp and parade as do the secret orders. Cannot you see that they prepare the way for secret societies?

All these organizations, secret and non-secret, seem to have only one object in view, namely, taking care of No. 1. They are purely selfish from beginning to end. There is no Christ in it at all. We want the "love of Christ to constrain" every Christian heart to rescue the perishing, care for the dying and push forward *every* good work. No indifference on the part of the recipient can cool this love, because it gets its inspiration from the never-failing fountain of God's love. What is there in any worldly organization that any Christian wants? Is not Christ his satisfying portion? If a child of God goes out into the world for help or amusement he is sure to get wounded. We have one very common way of going out into the world to get money for the church and for God's cause in general. This has wounded many, and well nigh killed the spirituality of the church. "Come out and be ye separate."

The one thought that I want to leave with you and in my own heart is this: All that is done for God's cause and the good of mankind should be done through his own organization, the church. If you give the work into any other hands, you rob the church of her strength, of her glory. You take the Christian's money and the Christian's labor and lay it on the altar of Baal. The world gets the praise due to God's name. A great injury has been done to the cause of Christ. The power of the church is weakened. She is even treated with contempt, and we are told over and over again, "other societies will do more for me than the church will." God help us to see this dangerous point!

I accept this anti-secret society as a part of the church,—the best and purest part, the part that has seen the great evil of Christians mixing up with the world, and are, therefore, united for the purpose of purifying God's church, rather than forming another society. I am with you heart and hand. I can only do a very little, but I want to do my very little with as much earnestness and enthusiasm as if the success of the whole work depended solely on my efforts.

Finally, my brethren, "Be strong and of good courage, and *do it*. Fear not nor be dismayed, for the Lord God, even my God, will be with thee. He will not fail thee, nor forsake thee, until thou hast finished all the work for the service of the house of the Lord." 1st Chron. 28: 20.

LIMITATIONS OF THE RIGHT OF CONSCIENCE.

BY REV. H. H. HINMAN.

In the Sabbath-school of one of our leading churches there recently occurred quite a discussion as to the relation of professed Christians to amusements: such as theater-going, dancing and card-playing; and though wine-drinking, tobacco-using and membership in the lodge were not mentioned, they might have all been included. With scarcely a dissenting voice, it was decided that these were matters of conscience, about which the individual Christian should exercise his freedom, and that no one had a right to lay down any absolute rule for his conduct.

It seemed to me that they might with equal propriety have gone a step farther, and included dueling, slave-holding, gambling, polygamy and numerous other practices that either are or have been tolerated in the professed Christian church, and upon which the consciences of Christians are not equally enlightened.

It is manifest that this freedom of conscience, or right of private judgment, in matters of faith and practice, which is the central idea of Protestantism, has its limitations. While we cannot admit the idea of an infallible pope or church, we must and do admit that there are great landmarks, both of doctrine and morals, that no one can transcend without a forfeiture of his right to the Christian name, and that there is a general consensus of Christian morality which, though it may vary in different ages and under different circumstances, does constitute a practical tribunal, which all believers are bound to respect. Honest differences there doubtless may be, both as to doctrine and practice. Such differences existed in the primitive church, and apostolic rule was toleration. "One believeth he may eat all things; another that is weak eateth herbs. Let not him that eateth despise him that eateth not; and let not him that eateth not judge him that eateth; for God hath received him." "One man esteemeth one day above another; another esteemeth every day alike. Let every man be fully persuaded in his own mind." Rom. 4: 3, 5.

So there have, all down the ages, been questions of Scriptural interpretation and religious opinion, about which all men may exercise their rights of judgment. Such questions as, Who are the subjects and what should be the mode of baptism? What is true of the doctrines of election, decrees and of the saints' perseverance? After endless discussion, Christians equally excellent, have continued to differ. Upon such questions there has come to be a universal agreement of toleration, and no one is denied Christian fellowship on account of the views he entertains.

But there is another class of questions, the decision of which depends not so much on men's intellectual apprehension of doctrine as on their knowledge of the nature and extent of the Divine law. They are questions of morals and not of opinion merely. The difference in conviction and course of conduct on this class of questions has been even more marked than in the former class. But it was a difference like that about the shape of the earth and its relation to the heavenly bodies; a knowledge of the facts of the science brought immediate changes.

The Christian church once tolerated dueling. The trial by battle was once considered a Christian method of settling, not only international, but individual disputes. Some devout Christian men have been slave-holders and slave-dealers. Men of unquestionable piety have been polygamists, dram-drinkers and dram-sellers. There are to-day people who most sincerely trade in lottery tickets, visit the theater and belong to the lodge. And yet these are not questions about which there is, as in the other class, the right of private judgment, for they are all capable of settlement by a simple knowledge of the truth. A man may honestly think that the earth is flat, and that the sun revolves round it, but a better acquaintance with the science would make him think differently. Men may have been quite sincere in defending slavery, polygamy and war, but it is only because they had an imperfect and perverted conception of their obligations to God and humanity.

When the men of science have demonstrated a truth in astronomy or geology they do not accord the right of private judgment to those who, because of their ignorance, honestly dissent. No one will forbid Elder Jasper the right to say, "The sun do move;" but very few would think his opinion as worthy of respect as that of Sir Isaac Newton. People dance, play cards, go to the theater and the Masonic lodge because of their low and poor conception of the nature of Christian obligation. Those who have attained to a better type of Christian experience have had such spiritual enlightenment that they do see and know that these things are, at least, hurtful to spiritual progress. We would scarcely admit Bro. Jasper as a judge in astronomy, and would not hesitate to brush aside the opinions of those who defend his theory, regarding them as entitled to no consideration. So we may rightfully treat the defenders of the theater and the lodge. If we look to those who have profound knowledge of science, as the teachers and leaders of public opinion on scientific questions, so we may also look to the conclusions of eminent Christians who have given this subject of amusements a careful investigation.

No; it is not a matter of private judgment whether a Christian shall dance, go to the theater, join the lodge or drink wine. The fact that other Christians do these things and defend their conduct does not make it so. The consensus of the Christian world (at least the truest and best part of it) condemns these things as wrong, and as obstacles to the coming of the kingdom for which we pray.

So far as the toleration of these practices in the Christian church is concerned, there is certainly no right of conscience. People do not dance, go to the theater, drink wine, or belong to the lodge from any sense of duty. When selfishness suggests withdrawal they withdraw, and have no compunctions of conscience. The practice of these things is an offence to the brethren and an occasion of stumbling to the weak. An enlightened conscience would condemn it for this reason, if for no other; and it is not the unenlightened but the spiritually-minded whose voice should be heard. Least of all, should moral imbeciles be placed in the position of teachers of Christian ethics.

Washington, D. C.

THE CONSTITUTION, BOSTON COMMON AND THE JESUITS.

BY AN OLD LAWYER.

That the Pilgrim Fathers and Mothers were devoted Christians is proved by those most valued instruments: The Declaration of Independence; the Articles of Confederation; the Constitution of the United States; the Act of Virginia, 1783; the Deed of Cession from Virginia, 1784; the Ordinance Passed by Congress, "*setting under*" the Articles of Confederation of the United States, July, 1787; and the Act of Virginia, 1788. All remarkable as being done "in the year of our Lord," evidently intending to convey to coming generations that the Government of these United States is founded upon Christian principles; love being the foundation stone upon which the whole governmental edifice is built. Acknowledging Christ as the Saviour of mankind by calling him "our Lord," is a wonderful testimony appearing spread out upon the records of these United States—to-day a living evidence that they clung to the promises of God to be fulfilled in them and in succeeding generations, as they should continue to follow after their blessed Lord.

What a rebuke this should be to the present infidel legislators of the land! They are the men who, with their coadjutors, are sapping the foundations of the bulwark of our liberties, civil and religious. There is not a State Legislature in the Union that is not polluted with them. There is an abhorrence, and open disregard among such men of the words *Anno Domini*. It is looked upon as a burden to write them; and if written, it is considered at most a superfluity and meaningless designation; whereas the opposite is the fact. The figures 1887 are without signification as they stand, but if we write: A. D., 1887; B. C., 1887; or A. M ,1887, then there is a definite signification. *Anno Domini*, 1887; before Christ, 1887; and *Anno Mundi*, 1887, signifying respectively, "the year of our Lord," "Before Christ," and "the year of the world."

No wonder then that the infidel City Council in Boston in 1885 passed an ordinance making "public preaching of the Gospel on Boston Common a criminal act." Under this ordinance one W. F. Davis was sent to Charles Street Jail in the city of Boston, "suffering persecution for freely preaching the blessed Gospel of the Lord Jesus Christ in places of common, public resort in the principal city founded by the Pilgrim Fathers!" Where are John Hancock, Samuel Adams, John Adams, Gerry, Dana, Lovell and Samuel Holden, who, for the State of Massachusetts, signed the Declaration of Independence and the articles of Confederation? Such perfidy in a city honored like Boston, as being founded by the Pilgrim Fathers, is enough to sink it like Sodom and Gomorrah into utter infamy.

Imagine the court before whom the Davis cases must come for trial listening to the several witnesses testifying that Davis did preach on the Boston Common on such and such Sundays, and Davis himself admitting the same to be true and that he had no license from the Boston Fathers for doing so, and the court desires to sustain the city ordinance,—how can the court close its eyes to the existence of the Constitution? This is something courts are bound to take notice of. Judges and justices, being sworn to support the Constitution, they cannot ignore its requirements and provisions no matter how ignorant of these the attorneys representing the prosecution or defence may be. A law or ordinance is vulnerable or not, according as it agrees with, or contravenes, the Constitution. If the ordinance abridges any right secured by the Constitution, it cannot stand. It must yield to its superior. Davis was denied the use of the Common, notwithstanding it was a place laid off, set aside, and reserved, for the special use and benefit of the inhabitants of Boston, where they could congregate in numbers great or small, few or many, as time or occasion might call. It was a reservation for the pleasure and enjoyment of the people of the city, but not to any particular person more than another,

or to a greater or less number of individuals. It was a place of public resort for one person as much as for a thousand. If, then, Davis was prevented from preaching thereon it was a denial of his rights guaranteed him by the Constitution, and to which the people have bound themselves to assist each other against all force offered to or attacks made upon them, "or *any of them, on account of religion, or any other pretense whatever.*"

The Common was a place of public resort. Davis had a constitutional right to be there if he chose. He had a right to address such of the people as chose to listen to him. It was a Constitutional right alike to him and every person who should "demean himself in a peaceable and orderly manner, never to be molested on account of his mode of worship or religious sentiments." (Article I., Ordinance of 1787.)

Davis had a constitutional right to teach and educate the people in religion and morality because "religion, morality and knowledge" are "necessary to good government and the happiness of mankind." Any law or ordinance that cuts off or abridges any one or more of these is unconstitutional and cannot be sustained before any court that knows its duty and will do it. It was equally a denial of the Constitutional rights and liberties of all who may have assembled around Davis to listen to him preaching, to prevent him doing so even if they did so out of pure curiosity or to laugh at and ridicule him. If on the other hand some desired to listen for the purpose of gaining knowledge, they also had an equal right to hear and enjoy his preaching, no matter how different in character that enjoyment might be to either class of the listeners, and no law or ordinance can stand before the Constitution that thus seeks to strike at the foundation of the bulwark that secures to us our liberties, and such must be the language of every State Constitution and the aim of all legislative enactments or city ordinances within these United States touching the personal rights and liberties of her people, who are the beneficiaries of these trusts, W. F. Davis and those on the same mission included.

It looks, however, at present as if the time was drawing near, very near, when these rights and liberties so sacred and dear to the American citizen will soon be things of the past. Papacy comes boldly to the front, and through one of its orators in the first German Catholic Convention assembled at Chicago, in a gathering from all quarters of 3,000 people, in unmistakeable language declares and publishes to the world in open meeting, "That the Catholics should support the Pope *by secret obedience, and if* NECESSARY, BY RESISTANCE, COMPEL THE TEMPORAL AUTHORITIES TO MAKE THE REQUIRED CONCESSIONS."

A few years ago at a political meeting down East, a person hastily it was thought cried out, "*Rum, Romanism and Rebellion.*" Now it is here, and here with a vengeance in its threefold capacity. The great pests of society have invariably been found clinging to the Catholic church. Under her shelter crimes are committed with impunity. Courts and juries are dictated to by her favorite votaries, and her confessional chambers are legalized places of concealment for the most horrid of crimes. Popery is rampant, and Pope Leo XIII. is coming to establish his See in the United States and have a monument erected to his Holiness in New York! Why, it does look as if it was true, as Pope Gregory XVI. once said, that "*he was nowhere completely the Pope except in North America.*" Does not this account for the utterance of that deliberate and brazen untruth spoken by President Spaunhorst at the close of this first convention of German Roman Catholics, that, "as freedom in the United States had supported Catholicism, so would the Catholic church be the salvation of this great country. *Had it not been for the assistance of the Catholic church in years gone by, freedom in this country might long since have perished.*" God help the United States if the freedom of her people depends upon the autocrat of Rome. Is not this an attempt to put the lie upon our articles of confederation, and our State and United States Constitutions?

Chicago.

DIVORCE AND MORALS.

BY REV. J. M. FOSTER.

In the *Bibliotheca Sacra* for January, 1888, there is an article on "Some Relation of Divorce to Social Morality," by Rev. Alexander R. Merriam, Grand Rapids, Mich. He gives a brief historical sketch showing that lax marriage laws and licentiousness went hand in hand in Greece and Rome; animadverts upon the celibacy and refusal to divorce in the Catholic church, and the revolt of the Reformers on the continent and the Puritans of New England which led to the opposite extreme of laxness; and mentions this growing injustice that "good women, who will not touch the harlot with their little fingers, yet suffer the society and advances of men who make harlots."

Then come the facts. "Divorces have doubled in proportion to marriages in the thirty years from 1850 to 1880. In Connecticut it had become in the latter year one divorce to every ten and four-tenths marriages; in Rhode Island one to eleven; in Massachusets one to twenty-one; in Maine one to ten; in Vermont one to fourteen; for all New England about one to fourteen. In twenty-nine counties in California in a recent year, an investigation found one divorce to seven and four-tenths marriages. In San Francisco in one year one to five and seven-tenths, and in one solitary county in California as low as one to three. In Ohio the number has increased since 1870 ninety-five per cent, while marriages have increased only twenty-nine per cent, and population only thirty per cent. Bishop Gillespie, of Michigan, collected a few years ago, facts from thirty-four counties, which show about one to thirteen. I have personally obtained from the proper officers in Grand Rapids the fact that, from October, 1884, to October, 1885, one divorce was granted to four and a half marriages, as the record of Kent county. For 1886, from the figures so far collected, it will be about one to six, making Kent county one of the banner counties in the country in its disgraceful record against the home."

Judge Jennison, of Michigan, calls this "the dry rot of our society, eating out its life with awful certainty, however strong and prosperous the surface may appear." But the showing against the Protestants is worse when we remember that the Catholics grant no divorces. Also mark this fact: In Massachusetts "between 1860 and 1880 the population increased 45 per cent, marriages increased 25 per cent, and divorces 145 per cent." The same is true throughout New England and presumably elsewhere. And this should be noted likewise.

Families, especially among the better classes, are smaller than formerly; so that we have to face the combined force of four facts, viz: (1) Population is rapidly increasing, and yet (2) there are fewer marriages in proportion to population; (3) more divorces in proportion to marriages; (4) smaller families in marriages."

"The problem then is: Fewer families formed in proportion to population; more homes broken up in proportion to those made; smaller families raised in marriage, especially among the better classes; ignorance and indifference to this whole question among our better Protestant citizens; and yet the lower classes, with their irreligious and socialistic ideas of the family life pushing their way up in a free and unrestricted state, and threatening to dominate legislation of the land on this as on other matters. Here is our problem. Is it not a vital one?"

As to present regulations he says: "South Carolina allows no divorce at all; New York allows only the one cause. Massachusetts gives nine grounds and Michigan seven. Other States vary from three or four to ten. Some of the States, after enumerating a long list of grievances which may sunder the bond, add yet an omnibus clause," unlimited discretion of the court. A divorce granted in any State is legal in every other. After narrating a flagrant case a man designated it "consecutive polygamy" as contrasted with the "contemporaneous polygamy" of Utah. A uniform National Divorce Law is needed. The writer urges in cases of incompatability the vigorous use of legal separation "from board and bed" as the best possible means of future reconciliation.

MISDIRECTED URGENCY FOR FUNDS.

There is an urgent and constant demand for funds. Every department of the work of saving men calls for money with an urgency and emphasis that presses down upon the souls of conscientious Christians with the weight of the atmosphere. The call is for foreign and home missions, for colleges and schools, for the education of ministers, for building churches and parsonages, for the support of superannuated ministers,—well, if I should mention every object for which funds are solicited it would fill the whole sheet. One home missionary society is in debt $25,000, and it requires $55,000 per month to supply the present number of missionaries in the field; and this is not received and churches have been given up.

Then there is a loud call for funds to educate and train more ministers, while there is not money enough contributed to sustain those already in the field. A small number of conscientious Christians have responded, and have practiced rigid self-denial to save money to meet these calls. Children have given their pennies and widows their nickels, boys their quarters and poor laborers their dollars, and still the cry is louder and louder, and the destitution is greater and greater, and the work seems to go backward instead of forward, and still the pressure grows heavier upon this small class of warm-hearted Christians.

Is there not something wrong in this procedure? Is this the way the work of God should be done? Does Christ want any more churches and ministers and colleges, and professors and teachers, like the great average of those that now exist? Are they doing Christ's work of saving sinners? When Luther and Melancthon had a controlling influence in Germany, Christians, churches, and colleges did the work of Christ; and who would not aid with the last penny the work as carried on by those devoted servants of Christ? Men of all classes rushed to their support, and they counted not their lives dear. Not only their money—their lives were devoted. The Wesleys and Whitfields did Christ's work in Christ's way, and both Europe and America felt their power, and both men and money were at their command. Finney, Cowles and others, worked with Christ with his Spirit and in his methods, and Oberlin rose like magic in the wilds of Ohio and towers above colleges of over a century's growth, the peer of the oldest institutions. Christians can afford to give money and labor and time and prayers to build institutions like this. All these, from Luther down to Finney, preached unpopular truths. They faced the world and stood by Christ, and preached his truth and attacked everything that opposed it. They said with Peter and John, "Whether it be right to hearken unto God, or unto you, judge ye." Are the colleges, churches and ministers that we are called upon to build, of this stamp, and will they do Christ's work in this way? Plainly, does Christ want any more of this kind? I speak not of the exceptional ones that are struggling in a right direction, but the great average, just such as are proposed to be built.

Doubtless the world would be blessed and Christ would rejoice to have the whole earth planted with institutions and churches that would do his work in his spirit and his way. But does he want any more such as the great average are and such as we are called upon to build? There is money enough in the possession of professed Christians to do it. But are they called upon, or are they expected to do it? Nay, verily. There is more money given by professors of religion to build up secret societies than would be necessary to carry the Gospel to every part of the globe, and say nothing of their wickedness, their ruinous character, their perfect obstruction of the progress of the work of saving men There is not a minister or professor in the average church or college we are called upon to give money to build, that will speak what they know to be truth in this matter, and say they have no right to give the Lord's money in this way, that every penny must be given to do Christ's work in his own way. No, but they will press the uninformed, conscientious disciples of Christ to deny themselves, and practice a rigid economy to build churches and raise up and support ministers to supply them, that will use the most of the Lord's money to support these institutions of Satan.

Where is the minister or college officer that dare say what he knows to be true in this matter? It is true there are some exceptional men who will do it, and there are many who will speak with bated breath, in an undertone, what ought to be spoken boldly on the house top; and the enemy of Christ knows their cowardice and pusillanimity. Professors of religion pay out more money for tobacco than would be necessary to send the Gospel to the destitute everywhere, and who is there that will not say that tobacco is not only useless, but a decided injury? Few pretend to doubt it, and yet the men who will tell the people the truth about this matter and insist that the Lord's money can't be used in this way can be counted on your fingers. But the great majority go right on, pressing the conscientious children of God to deny themselves and give to build up churches and colleges that will perpetuate this most pernicious and harmful practice.

Is it not time to call for a pause and look over this whole subject and see what Christ wants his people to do, and how he wants them to do it? Is it not plain, when we are required to choose Christ with the loss of all things, that in building churches or other institutions for him, we must expel from them all secret lodges and tobacco-using and every kindred vice? On a basis like this, Christian institutions and churches will be clothed with power. God's people will rally to their support and money

will flow like streams at flood-tide and banks overflowing. Treasurers of mission societies will be full. Missionaries will be sustained in every part of the earth. The Gospel will be preached to every creature, and the kingdoms of this world will become the kingdom of the Lord and his Christ.

Faiend of Missions.

IN MEMORIAM.

MRS. ELVIRA M. THOMSON.

A life was in the noon of strength;
Behind, the way was rough and steep,—
A journey of a weary length,
Beset by many a robber keep.

Yet on she went from height to height,
With half a life of battles won,
Till o'er her pathway fell the light
From lands that lie beyond the sun.

More gently rounded grew the hills
O'er which her future pathway led,
And sweetly musical the rills
That o'er the soft green uplands sped.

The gloomy rocks receding far,
That long had walled her narrow way,
Let in the light of moon and star,
And gleamings of the coming day.

Hope, smiling, woke,—abrupt and bold,
A huge, black, mountain barrier rose;
And from its frowning summit rolled
The banner of the king of foes.

Unscaled the awful summit lay,
The pilgrim's onward way to bar;
Yet was there one dark, tunneled way,
T'was lighted by a single star.

She raised her face, it caught the gleam
Of hope triumphant o'er her fear;
And when she viewed that one star's beam,
We watched and saw her disappear.

Her work is done, her rest is won,
No more of toil or doubt or fears;
The lives she blessed must follow on
Whereone day is a thousand years.

A. T.

PERSONAL MENTION.

—Rev. C. F. Hawley, Iowa agent, was last week with his family in Wheaton for a short visit.

—Rev. S. A. George, of Mansfield, Ohio, late Secretary of the State Association, read a paper on the Christian Sabbath, before the Pastor's Association of the city. It is an able argument, and was considered of so much interest that it was published in the Mansfield *Daily Herald* of next morning.

—John J. Whittier is pre-eminently the temperance and reform poet, and the work of his life appeals strongly to the Woman's Christian Temperance Union. Miss Willard suggests to them as a tribute of respect that Whittier's old home in Haverhill be purchased and preserved. This is a very appropriate suggestion.

—Rev. W. R. Cox, United Presbyterian pastor at Lenox, Iowa, lately preached an able sermon on prayer, in which he took boldly the ground that because of our indifference as a nation to the liquor traffic, when the party conventions were called upon in 1880 to act against it, God turned away his ear from hearing our prayer for President Garfield when he was shot by Guiteau.

—Dr. J. L. Withrow, who came from Boston to take charge of the Third Presbyterian church in this city, is nearly alone in his approval of the C. B. and Q. engineers' strike. Last year when the "Brotherhood" met in this city, Dr. Withrow invited their lodge to his church and patronized them famously, to the discredit of the brotherhood of Christ, which he is supposed to maintain against all illegally forsworn organizations.

—Bro. Edward Mathews, from whose African experiences we hoped to hear once a month, has gone on a trip far into the interior of the Congo country and will not be heard from probably for three months. We regret that our readers and Bro. Mathews' family must forego his interesting letters for so long a time, but we must all pray that he may be protected while on this difficult and dangerous journey and be able to aid materially in opening the way for the missionary and the Word of Life.

—Rev. B F. Mills, who is become Dr. Pentecost's associate, is a new evangelist, whose sermons, says *Words and Weapons*, are clear and close expositions of the great principles which underlie the proclamation of the Gospel. His appeal is to the reason and conscience rather than to the emotions. In many respects his sermons and manner remind those who were familiar with him of the late Dr. Finney. His success has been very great, and his ability and spirit are heartily commended and approved, especially by the ministers of the churches among which he has gone preaching the Word.

—Dr. L. W. Munhall, who is one of the best-known of the evangelists, has closed a series of most successful meetings with the Methodist churches in Baltimore, and is now at work in Buffalo. He goes thence to Cincinnati for two months to work with the Methodist churches in that city. Dr. Munhall is a very positive man, has ideas of his own, and presses them with tremendous vigor upon the hearts and consciences of his hearers. By ideas of his own is not meant extra scriptural views, but that he has a well thought out scheme of truth which he has drawn from the Bible, and which he regards as essential to success in winning men to Christ. He is peculiarly successful with his men's meetings, which are a specialty in all his evangelistic work.—*Words and Weapons.*

OUR WASHINGTON LETTER.

A bill has been introduced in the Senate by Senator Gorman, for remodeling the U. S. Patent Office and its laws. This seems timely in connection with the wail that is coming up from inventors all over the country to the effect that they cannot get patents, mingled with the wail of the patent lawyers that they are powerless under the existing state of affairs in the Patent Office, where work is months and months in arrears. In the spring of 1884 the U. S. Patent Office made a spurt and did an enormous amount of work. The then Commissioner of Patents hoped to be retained by Mr. Cleveland, and he issued an order that those examiners who were behind with their work should work additional hours until they had cleared their dockets. The way those examiners worked both during regular and extra hours had more edification in it than was ever claimed by a mountebank for his side show. In six weeks those who had been four and five months in arrears had caught up, and it was possible for an inventor to get his patent in a week or ten days after application. That Commissioner of Patents ought to have been retained, and it is not too late to reappoint him. The present Commissioner, Mr. Hall, is an educated, intelligent man, so erudite, indeed, that the patent lawyers cannot get at the meaning of his rulings. He ought to have retirement and leisure to write abstract treaties on the divisions of applications. His presence is an obstruction to business, and his genius is not in accord with a practical people and a progressive age.

The Senate Committee on Foreign Relations lately gave a respectful hearing to Dr. Theodore L. Cuyler, president of the National Temperance Society of New York, and W. T. Hornaday of the Smithsonian Institute, who spoke with much effect in regard to the suppression of the liquor traffic now carried on from this country to Africa and the Pacific Islands. *

PROHIBITION IN THE DISTRICT

has received an apparent backset from the unfavorable report of the Senate Committee on Mr. Platt's bill. But, like the attempt to dam up the Mississippi, the on-rushing sentiment is not to be arrested, but goes forward with an impulse all the stronger for the effort at restraint. It is proposed to give the people a chance to vote on local option, and an opportunity to determine for themselves what shall be the law. Such an enactment would be better than nothing. A vigorous campaign for prohibition in the District, however it might result, would do much good. It would affect the large colored population, many of whom are scarcely reached now. But to the earnest aggressive workers, this action looks like an evasion. It is well known that the best Christian sentiment demands prohibition, and that there could be no question presented that would array so completely the vicious element on one side and the pure and peace-loving on the other, as this. Congress has been appealed to over and over again, by the people of the District, and is at no loss to know what are the convictions of the better classes of society, and of all who are not under the control of a morbid appetite, or a sordid self-interest.

Wednesday there was a notable meeting under the auspices of the W. C. T. U. in the First Congregational church, presided over by ex-Governor Long of Massachusetts, and addressed by Congressmen Kerr of Iowa, and M. C. Cutchen of Michigan; also by Mrs. La Fetra, president of the W. C. T. U., Mrs. Russell, Miss Chase and Mr. Faxon. It was noteworthy that while all pleaded for prohibition, all the Congressmen abstained from any allusions to political action. Not so with the ladies and Mr. Faxon; both, in their speeches and their resolutions (which were most emphatic), looked toward political prohibition. Last night I listened to an admirable address by Mrs. Hunt in the Waugh M. E. church on Capitol Hill, and the whole city fairly bristles with aggressive temperance work.

The mutual boycott of the Knights of Labor and the brewers is a conflict that will be regarded with great complacency, if not with extreme satisfaction, by all lovers of justice and good order. For some time past the Knights have declared a boycott on certain breweries and the beer that they make, wherever sold; and now, in retaliation, the brewers have determined to boycott the Knights by dismissing them from their service wherever employed, and hiring only non-union men. Such a conflict cannot but result in an immense benefit, however it may result. If the Knights shall adhere to their pledge to drink only such beer as their order has manufactured, they will make an immense saving in time, money, and morals. If they are compelled to engage in some other employment than brewing, they will be so far removed from temptation and the influence of a most demoralizing business. If the brewers shall be crippled in their business, no one will weep over it; and if they succeed in breaking up the organization of the Knights, there will be an immense gain to the great army of non-union laborers who are sorely oppressed by the action of the Knights. Whatever may be the result it will be a benefit to humanity.

Congress is wrestling with the tariff question. All parties see and concede that there must be a reduction of the national revenues; the only question seems to be where it shall be made. There seems to be a purpose to so change the duties on sugar as not to offend the sugar planters and to conciliate those who demand reduction. The duties on sugar ought to be removed. There is no one article so universally consumed by all classes, the rich and the poor, on which we pay so large a tax for our privilege of buying and consuming. All tariff duties are an invasion of the natural right of all men to buy in the markets where they can buy the cheapest, and sell where they can sell the best. All tariffs are framed for the benefit of the few at the expense of the many; but in no other instance is the few that are to be benefited so small and the number to bear the burden so large as in the matter of sugar duties. If it were not for the hope of making political capital for one party or the other, there would be no trouble in making the adjustment.

H. H. Hinman.

OUR NEW YORK LETTER.

AN INTERESTING REVIEW OF THE CHURCHES AND THEIR WORK.

Editor Christian Cynosure:—Last Sabbath evening I preached on National Reform in the Lee Avenue Congregational church, Rev. Henry A. Powell, pastor. His congregation has a membership of over 500. There was a great houseful—700 people. They listened for an hour with the closest attention. After service Bro. Powell said: "I have always scouted the idea of God in the Constitution as being of any value. But the way you presented it tonight no Christian can be against it. You began at the foundation, the supremacy of the Divine law, and built up until your conclusion is inevitable. I am with you throughout. I am glad you came, and that I have heard what you said. I wish to have you back again."

Bro. Powell has had a wide experience. He was born a Hixite Quaker, baptized a Methodist, ordained a Presbyterian minister, installed as pastor of a Dutch Reformed church on Bushwick Avenue, where he served for seven years, and for the last five years has been pastor of the Lee Avenue Congregational church. He "has accepted the Chaplaincy of the 47th Regiment, N. G. S. N. Y., to succeed Dr. Newland Maynard."

The General Assembly of the Presbyterian church proposes to raise a large sum for Ministerial Relief. A few weeks ago a meeting was held in the interests of this object in New York, in the Brick church, Rev. Dr. Van Dyke, pastor. Dr. Crosby said: "A singular division of the people of Christ's kingdom is made by Isaiah. He calls them 'Churls' and 'Liberals.' The churl looks after his own spiritual interests and neglects those of his neighbor; the liberal is one whose soul is so full of love that he cannot help but go out and give and minister to others. The liberal givers in the church are always the few. Notwithstanding the fact that he has to spend years in hard study and preparation for his work, the average salary of the Presbyterian minister in this country was less than $700. In this city, where the

ministers are better paid than in the country, there would seem to be no use for a provision for old age, but it was for the ministers in the vast territory outside of the cities this help was needed. Even in this city there are ministers who, notwithstanding their eminent qualifications, only receive $1,200 per year, with no chance to lay up a competence for years of declining health and age."

The Dr. related an instance of finding in a poor, filthy lodging house in Chatham street a broken-down minister, who was compelled to live in such a place because he could get his room for twenty-five cents per day. "This minister had, during thirty years, in all weathers, and most of the time on foot for lack of means to keep other conveyance, gone up and down in the wilds of Nebraska and Dakota doing the Master's work, and had planted over thirty churches. On one of his trips he suffered a sunstroke, and when seventy years old found himself a helpless occupant of a twenty-five cent lodging house—he who had done so much for our church and our common Lord; he our brother and fellow laborer." The Dr. had gotten him a comfortable resting place in the Bruen Home at Perth Amboy, where a few months ago he died. The mother of this old minister, aged ninety-three years and a recipient of charity in Vermont, wrote to Dr. Crosby pouring out her earnest thankfulness for his kindness to her "boy." This "boy" of seventy years is not an exceptional case.

Drs. Hall and Paxton followed with eloquent appeals. Mr. Warner Van Norden spoke last. He said: "The city of New York supports, through its Board of Charities and Correction, and not including criminals, sixteen thousand persons. These persons are unfortunate or lazy or shiftless, or have brought themselves to beds of sickness very often by their own acts. Seventy per cent of them are foreigners, and yet the city regards it as a duty to take care of them. It costs the city about two hundred dollars per year to support each one of these unfortunates. The Presbyterian church is supporting either wholly or in part 532 persons, of whom 220 are fathers (ministers), and 312 mothers and orphans. It costs the church for each one of these persons less than two hundred dollars per year. In the first instance New York City's dependents have done nothing for the city, nothing for the good of its people; on the contrary, in many cases they have led debased lives and have injured others. In the instance of these good men of the church's care, they have worked long and hard, and striven in many ways to build up the church and do good to men. In their strenuous efforts for us and ours they have fallen. These men are educated and accustomed to all that is highest and best for man's use in the world; and yet they uncomplainingly live on this pittance, less than New York gives her paupers, and will do so unless the church gives more money to use in this good cause of relief. And who are these ministers and their families? They are our fathers, mothers and members of our own families; and it is not for charity we give to this cause; it is for love to our own families. We have loved them all our lives in this service, and will do so in their old age. It is for such a cause this permanent fund is to be raised."

A Young Ladies' Christian Association has been organized in Brooklyn. Monday evening a mass meeting was held in the Y. M. C. A. hall in its interests. Ex-Mayor Lowe presided. Addresses were delivered by Drs. Meredith, Storrs, and Chamberlin. The house was filled to overflowing.

The Brooklyn Evangelical Alliance has divided the city into thirteen districts, and the churches of each section are being organized into branch alliances. For every 100 members there is one supervisor, and for every supervisor ten visitors. Each community will be divided into as many districts as there are supervisors, and each district will be assigned to the care of one supervisor. Then each district will be divided into fields, and each field will be assigned to a visitor, who shall learn the church preferences of the non-church-goers whom he visits, and extend to them, in the name of the Alliance, an invitation to attend the nearest church of that denomination, and the names will be sent to the pastor of the church. It is to be hoped the machine will work. But the *Great Eastern* on the sea is not a circumstance to this; and that was too large.

The twenty-fifth anniversary of the pastorate of Rev. Dr. Howard Crosby in the Fourth Avenue Presbyterian church was celebrated Tuesday night. Dr. Joseph T. Smith of Baltimore presided. Drs. Cuyler, Pierson, Schaff, Brown, Stoddard, Mitchell and others were on the platform. Dr. Crosby was installed there March 1, 1861. Then there were 285 members; now they have 1,554, of whom 554 worship in their two missions, and 1,000 in the home church. The church is the fifth in size of the 6,500 churches of the denomination. Their charitable gifts average $15,000 a year; the congregational expenses are also $15,000. Dr. Crosby has made his mark as a scholar, reformer and preacher. He was Chancellor of the New York City University for years. He is yet young. His eye is not dim, nor his natural force abated. J. M. Foster.

SOME ROADS LEADING TO ROME.

The "poor prisoner" in the Vatican, who has an income of only five million a year and lives in a palace containing several hundred rooms, has recently celebrated his fiftieth priesthood jubilee. His friends have remembered him in his poverty and it will not be necessary for him to eat dry crusts and drink only water for many a day to come. His jubilee gifts are said to be worth about $12,000,000, and with $2,800,000 in money amount to a total of $14,800,000. Among these gifts are 90,000 bottles of wine, for the storage of which a new room has to be built. The packing-cases in which all these presents came number about 4,000 and many of them are still at the railroad station in Rome. They are to be placed in a museum for public exhibition at the Vatican. It is announced that a large part of the money contributed to the Pope will be given to various charitable institutions.—*Lutheran Standard.*

The present Pope owed his election to the Jesuits. In return for this favor he has "revoked the bull and encyclicals" by which their order was suppressed. The Jesuits, through the Pope, are now the controlling force in Romanism;—the most dangerous class of men in the whole world; worse than socialists, than nihilists, than anarchists. These last make no secret of their purpose to destroy all that the best men throughout the world are trying to build up. The Jesuits aim at the same thing, but are working always under ground. The Pope's jubilee was a silly farce; a flaunting in the face and eyes of Christendom of the moth-eaten splendors of mediæval man-worship. The really serious matter people in these days have to think about is the fact that Anti-christ is not yet dead.—*Chicago Standard.*

The title page of Cleveland's present to the Pope bears, in the handwriting of the President, the following inscription: "Presented to His Holiness, Pope Leo XIII., as an expression of congratulation on the occasion of his sacerdotal jubilee, with the profound regard of Grover Cleveland, President of the United States, through the courtesy of his eminence, Cardinal Gibbons, Archbishop of Baltimore." The following page bears an American eagle in golden colors, and beneath it the words: "The Constitution of the United States, adopted Sept. 17, 1787." On the following pages appear the articles and amendments. The present was prepared under the supervision of ex-Mayor Grace, of New York.

Mr. H. Grattan Guinness says in his book on Romanism and the Reformation: "Fifty years ago there were not 500 Roman priests in Great Britain; now there are 2,600. Fifty years ago there were not 500 chapels; now there are 1,575. Fifty years ago there were no monasteries at all in Great Britain; now there are 225. There were even then 16 convents, but there are now over 400 of these barred and bolted and impenetrable prisons, in which 15,000 English women are kept prisoners at the mercy of a celibate clergy. And, strangest of all, England, who once abolished monasteries and appropriated to national uses the ill-gotten gains of Rome, is now actually endowing Romanism in her empire to the extent of over a million of money per annum. The exact amount is £1,052,657."

The Chief Anarchist.—It is amusing, in the light of historical facts, to read the grandiloquent claims made by one of the speakers in Cooper Union at the late celebration there of the Pope's jubilee. The gentleman in question said "that the time had come when all good men who dreaded anarchy and socialism were looking to the Catholic (papal) church as the only bulwark of religion and civilization." The strange comment upon this is that the present Pope is in open revolt against his own government. Theoretically he may claim to be the cure for all anarchy, but practically he is the greatest living representative of a refusal to submit to the laws and the government of his own native land.—*Churchman.*

—The Baptist Mission in the Shantung Province, China, have in the single district of Tsingcheu Fu fifty-five churches, all self-supporting, ministered to by native pastors and teachers, who maintain themselves entirely, not drawing any of their support from the funds of the society.

Reform News.

OHIO AND PENNSYLVANIA.

Pittsburgh, Pa., March 10, 1887.

Dear Cynosure:—It seemed best, after consultation with part of the Ohio State officers, for Mrs. Stoddard and myself to visit friends in this State at this season, hoping at the same time to do some effectual work for our cause.

Since our arrival a week ago we have been made very welcome everywhere, and much interest has been expressed in our work. Owing to the many suppers and parties given in our honor, I have had very little time for canvassing and personal work. A very interesting meeting was held in the Reformed Presbyterian church on Thursday evening at Wilkinsburg, the home of Mrs. Stoddard's father. I attribute the large attendance to her popularity. Every seat in the house was taken, no less than 500 being present.

A lecture for Monday evening has been arranged in what is known as the Eighth Street Reformed Presbyterian church of this city. The late Dr. A. M. Milligan was for many years their beloved pastor. His memory and work will not soon be forgotten. The lecture is to be given under the auspices of the Young Peoples' Christian Endeavor Society of this church. They are advertising and doing all in their power to make it a success. I have a long list of pastors on whom I hope to call to-day. Other lectures are in tow. W. B. Stoddard.

THE DEBATE AT KNOXVILLE, TENN.

As announced in the January number of *Aurora*, the Knoxville College monthly, a debate took place in that city a few days before Pres. McCullough and his associates were compelled to close the institution because of the prevailing sickness. The last *Aurora* has an editorial on the discussion, which may have been in some sense a disappointment, but in the end its fruit must appear. The *Aurora* says:

"The question, 'Resolved, that oath-bound, secret societies are detrimental to the Negro race,' was discussed in the Independent church, Knoxville, on the evening of February 21st. Affirmed by two students from the college; denied by two citizens of Knoxville.

"The speeches on the affirmative were dignified, logical, and honest. For the intelligence, truth, manliness, and morality of the speeches on the negative the audience may answer. If the lodge system stands in need of such defense as it received on that occasion, it has great need to be secret, to be in the dark, to crouch behind barred doors and armed guards. No wonder the mouths of its members are closed with oaths horrible enough to freeze the blood of a cannibal. Christian Masons and Odd-fellows listened that evening without protest to an audience laugh and yell their applause, while Jesus Christ and his church were treated with ribaldry and scorn by the defenders of secretism. If the members of the lodge had hissed and driven such monstrous, shocking blasphemy from the rostrum (which would have been the case if the lodge were a good institution), we would have supposed that they felt themselves misrepresented by those speakers, and they would thus have shown some belief in and respect for their order. Every Christian lodge-man represented there that night lies under charge of trampling under foot the Son of God. When will all Christians unite to tear this hell-born dragon from the heart of the government, from the neck of the church? Good men are in the lodge, but they are taken in by fraud. The serpent told Eve, 'Thou shalt not surely die;' and so the serpent stands at every lodge door to tell the unwary victim that there is no obligation 'inconsistent with any duty we owe to self, family, country, mankind, or to our Creator,' that is, 'Thou shalt not surely die,' at the same time artfully concealing the fact that by its own creed it would send every member of it to perdition; for while it claims to save souls, it turns Christ out of doors. A good man, knowing what it is, would no more enter the lodge as a member than he would enter the lion's den. Let good men and bad men in the lodge read 2 Thess. 2: 11 and beware."

—From the *Patrol*, a lively prohibition sheet in Geneva, Ill., it appears that the Loyal Legion, the secret order of the officers of the Union army, holds its meetings regularly on the Sabbath day in that town. On the other hand the W. C. T. U., realizing the great neglect of Sabbath observance in the place, have begun to agitate for better things. May the women have grace to stop not only the Sabbath-breaking of the lodge, but the lodge itself.

FROM THE NEW ORLEANS PASTORS.

New Orleans, La., March 2d, 1888.

Dear Cynosure:—I have attended the First District Baptist Association in Gretna and distributed tracts and copies of the *Cynosure*. I could have distributed fully 100 copies of the paper. I saw Rev. Thomas Pie, African Methodist Episcopal pastor of Greenville, who thinks our reform a nuisance, and that every man of intelligence should be either an Odd-fellow or Freemason. He thinks secret societies the upbuilding of Christ's church. I have been invited to lecture in the country and expect to go thither as soon as possible. The harvest truly is ready, but laborers are few.

I called on Rev. A. J. White, formerly of Nashville, Tenn., and a seceding Mason. He gives praise to God for the late convention, and trusts to see lodgeism fall. The secretists here are trying to make it appear that our convention was a Democratic scheme to defeat the Republican nominees in April, or at least some of them are circulating such reports; but, thanks be to God, the people are being awakened to see the Baal worship of lodgery. Revs. Jackson and Green are thoroughly awake and working to slay the giant Goliath (the lodge) by the Word of God. I have a long list of pastors, including Prof. Dr. Berger and J. G. Nelson, I expect D. V., to send to the *Cynosure* for publication next week.

I met Rev. Wm. Kerbach, German Evangelical pastor of the Seventh district. He highly appreciates the work, and was sorry that he did not know of the late N. C. A. convention. I gave him a copy of the *Cynosure* and expect to get his subscription.

I expect to preach for Rev. L. W. Oldfield, Presbyterian pastor, Sabbath evening, and attend the Freedman's Baptist Association next week in Carrollton. We appreciate the visit of Bros. Stoddard, Stratton, Browne and others and regret that their stay was so brief. Mrs. Stoddard made many friends here among our people. An Odd-fellow met me this evening and boasted that an Odd-fellow's thanks-giving sermon would be preached at the old Baptist church next Sabbath, but with all their boasting, the altars of Baal must surely fall. Every plant our heavenly Father hath not planted will surely be rooted up. F. J. Davidson.

CORRESPONDENCE.

A HERO FALLS IN BATTLE.

SUDDEN DEATH OF PROF. W. H. WOODSMALL.

Memphis, March 5, 1888.

Dear Cynosure:—I intended to have written you last week after my visit to New Orleans, but so many things have crowded upon my time that I have been unable to do so. My brother still lies in a very precarious condition, and this fills us with continual anxiety.

Our school has a very heavy blow in the sudden death of Bro. W. H Woodsmall. He passed away very quietly on Monday evening, the 27th ult., sitting in his chair conversing with Prof. Vaun, one of the faculty of the school.

Bro. Woodsmall has labored in the South more extensively among the colored people than any one I know of. His work has been mostly in Alabama, Arkansas, Mississippi, Tennessee, Georgia and Louisiana. He was one of the most self-sacrificing men I ever met. His main purpose of life seemed to aim at helping the down-trodden race.

I first met him in 1874, and since then nearly every year; for the last three years we have been co-workers. He came to my house immediately after I was mobbed by the Masons, August, 1885, and after looking at the numerous bullet holes, shattered windows and general havoc perpetrated by the secret society minions, he gave me two dollars and said: "Take this; put in some of these windows, and I will help you to fight against these evil institutions."

Bro. Woodsmall was untiring in his efforts, and no amount of persuasion could induce him to let go his work and take a rest. I had labored with him for two weeks prior to my going to New Orleans to let me have his Bible class and go home and rest; and his answer was invariably, "No! I will close my term on the first of April and then go home until fall." His heart was fixed. I visited him on Friday after he went to his room, and he told me of his plans; he admitted that he was feeble, but he would not give up.

The school is being carried on in our church, and he had his headquarters opposite, with one of the members of the same, until two weeks ago, when he removed to a place opposite, the Le Moyne Institute Teachers' Home, at which Home he died sitting in a chair. Monday was the only day he had lost from his work during the last four months. He had a doctor call and see him in the afternoon, who informed him that he could live but a few days; and he said, "Well, none but the good Father can do me any good now." He asked for a light, and in a few moments he had passed away.

We are moving on with our school work, and through the same we will leaven the country for miles around against the influence of the secret empire. The secretists are having a warm time among themselves just now, and will have a very interesting lawsuit in a few days, involving a minister, who was, during the reign of mobocracy, Deputy Grand Master of the Masonic fraters of the State of Tennessee. I will send you the particulars as they develop.

I have had several letters from New Orleans since I came home, and many are rejoicing over the work done by the N. C. A. May God push on the work and save my people from the deception of secret societies. Yours for the cause, R. N. Countee.

THE ORDER OF UNITED WORKMEN.

Custer City, Pa.

In "Pith and Point" of Feb. 9th C. H. Rohe asks: "Are the United Workmen to be regarded as an oath-bound, secret society?" Allow me (if to the point) to quote from the "Guide" as reproduced in the *Protector* of March 3, 1886 (the italics are mine): "The A. O. U. W. is founded....on the rock of fraternity and backed by the sacred obligations of upwards of 200,000 men.... It depends not for its security upon stocks...., but upon the bond of fraternity among men, which has been proved since the world began to be the only sure foundation [?]. That subtle spirit of *fraternity* which has carried Forestry and Masonry triumphantly through *times that have destroyed governments*, and through panics that have caused the death of many generations of business corporations, is the same spirit which gives strength and greatness to the A. O. U. W.... How strong these obligations are is illustrated by the recent act of the jurisdiction of Pennsylvania, expressive of the opinions of over 14,000 of our membership, who, finding that their charter through the law might deprive them of the legal right to contribute to this fund, surrendered their charter and exist as a part of our fraternity on their obligations alone."

In the same *Protector* I read: "Every member upon his entrance takes an obligation to obey the laws now in force or hereafter exacted [*sic*, probably means enacted], and signs an agreement, the conditions of which are so clear that no acceptable applicant can misunderstand the terms if he reads them."

Indulge me a little further, for this must be where the charity comes in: "When all our members are conscious of the fact that our plan of cheap and practical protection is only possible when conducted not as a business enterprise for profit, but because of our sincere regard for the welfare of our fellowmen, selfishness will be softened by fraternity [obligated fraternity, forsooth], and good fellowship will lead us to better appreciate the system and the blessings it confers."

I suppose some of our facetious U. B. Commission men would not call this oath-bound, but I must confess, in my dullness, I do. J. C. Young.

THE PENNSYLVANIA REVIVAL.

[Letter to E. J. Chalfant.]

Montrose, Pa., Feb. 21, 1888.

I am heartily glad that you have been moved to awaken a new interest in the anti-secret cause in Pennsylvania. Whatever I may be able to do to further this important work shall be cheerfully undertaken. May you find great success in the effort and have many friends rally to and enlist in this enterprise from all parts of the State.

Although Pennsylvania has been a favorite and prolific hunting ground for the originators and propagators of secret orders and rituals, there are yet a goodly number of upright men who have not been duped, corrupted and drawn into these traps and dens and selfish clans of darkness and trickery.

An earnest canvass will, I hope, bring together many of these untrammeled free souls to protest and act against the midnight, owlish and wily forces of secretism. Send out an appeal for all to enroll themselves, and also to seek to secure, each one in his own locality, as many co-workers and sympathizers as possible. I find more freemen than I expected in view of the many orders that exist.

At present I am distributing tracts in our county seat; and am also endeavoring to enlighten minds by conversation and discussion. It is a good thing also to put a tract or two in letters, when writing to friends or on business. I know a young man who has been kept out of the lodge by the counsel of a minister in casual conversation. The Lord encourage, help and bless you in the work.

Yours truly, James W. Raynor.

PITH AND POINT.

TWO CALIFORNIA FRIENDS.

I saw a copy of your paper by accident, and with such sledge-hammer blows as you give secret societies, I think you will be able to take the scales from the eyes of many who are now in the dark. I want a copy of your paper for one year, and if I could afford it, would subscribe for a dozen, and distribute them about for the good I think they would do A friend concurs in the above, and we could write and talk for hours on this subject of secrecy, that we think is such a curse to humanity.—*Letter from Santa Cruz, Cal.*

FROM AN ILLINOIS PASTOR.

The more I look into secrecy and see its workings in church and politics I get more disgusted, and cannot help doing all I can in my limited and weak way to destroy the devil's bulwarks. I have an example in my own congregation where a man who has been a member so far in church and also of Masons and Odd-fellows and G. A. R., who says he will leave the church, but not the lodges; and another one who yet *tries* to take a respectable place in church and is also a G. A. R. man and has made threats trying to silence me; but God helping me he cannot do it, nor any other lodge man unless they can cause my death.

FROM BOSTON JAIL.

In a letter to a brother in Chicago, Wm. F. Davis, the prisoner for peacefully preaching the Gospel on Boston Common, speaks thus:

"As to the stand I have taken here, it was the only Biblical position, and the Word of God points out the only safe position. The Gospel would never have been preached on earth after Christ went to heaven if his apostles had not set at naught the highest human civil and ecclesiastical law in Jerusalem and throughout the world.... Now the amazing audacity of the enemies of God's Gospel in Boston appears in their attempt to set aside by the decree of a solitary city ordinance (a presumptuous solecism) the settled law of Christendom, and the constitutional law of this nation and State by a single stroke of illegal outlawry. As a citizen and Christian my obligation is instant and permanent, to testify against this lawlessness and anti-Christianity.... I am not at liberty to fight with carnal weapons, or sue the city, as I have been advised to do, for $10,000 damages. I am at liberty to rejoice in tribulation and persecution for Christ's sake and witness to all in the jail of his loving-kindness and truth. He will take care of the testimony."

WAS NOT AT NEW ORLEANS.

I failed to meet the N. C. A. Convention at New Orleans. My wife's health being very poor prevented my going. The lodge continues to prosper, notwithstanding I circulate considerable literature throughout the country. This country needs a live lecturer to teach the people.—Dr. Jesse Ward, *Partridge, Ala.*

A HELPER FOR THE POOR.

I have been a reader of your paper for several years, and being fully convinced that it is a mighty instrument in the hands of God for pulling down the strongholds of sin, I read it with much interest, considering it as having the spirit of the true Christian reformer, reproving the unfruitful works of darkness, and faithfully warning those who would sell their manhood for a mess of pottage. Find enclosed *five dollars* for the worthy purpose of enlightening those whom the prince of darkness would lead to the lodge below. The enemy is at work trying to enlist new recruits, using the lodge and the saloon as recruiting offices, knowing that if they are found there they may easily be led captive by time at his will. When will those, who have taken Christ as the Captain of their salvation, hear him saying "Come out from among them, and touch not the unclean thing and I will receive you." —Thos. W. Smiley, *Monmouth, Ill.*

A NOBLE EFFORT.

An old lady of Ligonier, Ind., enfeebled by years, but of unconquerable spirit, writes thus of her personal work:

I have done the best my health, the weather and condition of roads would admit. Enclosed is the result of two weeks' labor—one day selling and receiving nothing. I did not expect such a task, although I knew that secretism had taken a relapse in our place. I have not been over the place, but am too much exhausted to do more at this time. As you will see, I solicited for the Minister's Fund, and while it is not as much as was desirable, yet it was cheerfully given; and with God's blessing, will accomplish much. I also distributed prohibition and anti secret literature.—Rufina Fry.

NOT TO BE SURPASSED.

In reply as to who were the *first* subscribers to the *Cynosure*, I would just say I have taken it from the very first number; and more still, I have ordered the paper for the balance of my life. How is that? Can anyone *beat this record?* I make missionaries of all my *Cynosures* by distributing them.—J. S. Hickman.

FARM NOTES.

WOODMAN, SPARE THAT TREE.

Sooner or later, writes E. P. Powell in the *Independent*, Americans will learn the value of their forests; but not until vast mischief has accrued to agriculture and climate besides the loss of timber. A recent writer on forests and climate, or, as he calls it, "Climate Culture," states his argument forcibly in this way: "If rain comes at the right times and in sufficient quantity the farmer will cut 200 tons of hay where in a dry season he will cut but 100 tons. The loss for the dry season is from 1,000 to 1,500 dollars. Another farmer harvests 2,000 bushels of wheat if the rain is perfectly regulated; and if not he gets 500 bushels. He has 1,500 dollars trembling in the balance. If a half-million of farmers are similarly situated there are 750,000,000 dollars at stake." This statement of the case he does not affirm is intended for the actual loss of any single season, but as showing the possibilities at stake; while a large fraction of the amount is each season an actual loss. The question arises, Are we helpless to meet and master the problem? At present we know no means to regulate to any degree the fall of rain except by forest culture. The writer goes on to urge on every farmer to plant trees, to plant double and treble rows around his farm. But it is evident very few will thus act for the general good unless compelled to do so. The work must be taken up by the State. At present there is no line of work that should have the supervision of the Department of Agriculture more carefully than the cultivation and protection of forests. We cannot adopt the paternal system of European governments, but we can protect ourselves from individual selfishness that is so far-reaching in its evil effects as the ruthless waste of forests. Our railroads must be prevented by very stringent legislation from carelessly setting on fire millions of acres each year. Missouri and one or two other States have recently made provisionary statutes on this point. There is no reason why the spark-arrester should not be always employed.

The railroad has proved to be a very destructive agency in other ways. Not only does it cut through the forests for the purpose of laying its track, but any one who has traveled over a new line has been oppressed with the vast waste in every direction. For hundreds of miles he may travel when his eye is seldom out of sight of decaying logs and blasted trees, often vast forests burned up into stumps simply for clearage. The wood cannot yet be hauled to market profitably, and is, therefore, burned on the spot. Trees are girdled to make them dry, and then the fire is applied. But this is not merely a waste but an injury to the whole country in the way of tending to droughts and preventing regularity of rainfall.

A recent lecture given at the National Museum at Washington, by Fernow, undertakes to show the need of forest protection and forest culture for the fourfold reason: (1) Forests furnish our material in the industries; (2) they are regulators of climatic conditions; (3) they are regulators of hydrologic conditions influencing the waterflow in springs, brooks and rivers; (4) they are regulators of soil conditions. "The national interest in the business of forestry is based on the influence of the forests on climate, waterflow and soil." "The forest acts precisely like a large sheet of water as a starting point of local winds by which the characteristics of the forest climate—greater humidity—are communicated to the surroundings." "But, by far the most important function of the forest lies in the preservation of soil humidity; and in the storage and equable distribution of the water capital of the earth. The moss and leaf mold act as a sponge taking up all the atmospheric water which reaches them, and only gradually give up the same to the soil from which it reappears as springs, rivulets, brooks, forming the great water reservoir of agricultural lands, and giving up its accumulations gradually throughout the season when most needed. While the large floods are probably to a great extent due to cosmic causes yet the deforestization at heads of streams must have aggravated the evil," and by washing away soil have pauperized fertile hills and valleys, an evil which can be remedied as has been demonstrated by the reforestization accomplished in France.

But beyond all and above all other issues is the effect of forest culture and forest destruction on sanitary conditions. In some sections of New England it is well known that agues and malarial fevers have set in since the destruction of the vast chestnut forests for charcoal and the waste following the multiplication of railroads, and the vast cuttings caused by the opening up of profitable markets. The general principle of co-operation established in Nature between the vegetable and animal kingdoms, whereby the carbonic gases destructive to the animal are absorbed by the foliage of trees and plants is well known. No town can overlook the value of trees for this result alone. It is a matter of health rather than of esthetics to see to it that the streets are well lined with shade trees. Your orchards near the house not only furnish fruit but keep the air pure. There is a vast ignorance on this subject, many actually supposing that dampness of streets is caused by trees. They prevent the sun working on your streets that have no sewerage, in such a manner as to rapidly dry them and send miasmatic vapors into your lungs. Sewerage and plenty of trees are the best life insurance you can secure. Fernow insists that it is demonstrable that the terrible floods of the Ohio Valley are owing in large part to deforestization. So, also, the formation of the great sand dunes about Lake Michigan, as also the growing barrenness of the Adirondack region, where the soil is now being washed into the Hudson so fast that the river at Albany can scarcely be kept open to navigation.

Fernow quotes from Muller words that cover the case as any honest man should view it. He says: "I regard the forests as a heritage given us by Nature, not for spoil nor to devastate, but to be wisely used, reverently honored and carefully maintained. I regard the forests as a gift intrusted to any of us only for transient care during a short space of time, to be surrendered to posterity again as an unimpaired property, with the increased riches and augmented blessings to pass as a sacred patrimony from generation to generation." This reverent voice of Nature and of ourselves as trustees only of the world, not as absolute owners, it is difficult for an American to feel. He looks on his land as his own, and its trees he may burn or waste without the least responsibility, anywhither. Above all, he has a right, in his estimation, to transform all things into cash. That he has any responsibility—an actual legal as well as moral obligation—to posterity he must yet learn to feel.

It is hardly possible to close any discussion of this question without reference to the recent and terrible suffering in our Northwestern States from lack of fuel and lack of wind-breaks. Dakota will remain practically an object of terror and uninhabitable to the degree necessary to bring it into line with the older States until forests have been planted and grown that will prevent the unbroken sweep of winds. Nor must we forget that by forest destruction we have led the way to the destruction of some fruits that we could once raise in the Eastern States. The climate is not colder, but the winds with their drying influence sweep with freedom where they were formerly broken. In this section fifty years ago I have seen large orchards of quinces; but now we are obliged to hide a tree in the angle of our houses if we expect fruit. The apple-tree is also dried to the extreme, and then the frost grapples with it and weakens it for early destruction. It is known to horticulturists that trees or buds can endure five or six degrees more of cold in a moist than in a dry atmosphere.

SEDENTARY HABITS.

In this age of push and worry, the business man and the professional man are alike unable to devote any adequate time to exercise. In the daily round of toil and pleasure, no suitable provision is made for that important function, and the result is that men of sedentary habits become subject to many forms of ailments arising from a torpid or sluggish liver. Constipation, sick headache, biliousness and dyspepsia are all due to the improper action of the liver. Dr. Pierce's Pleasant Purgative Pellets cure these troubles by restoring the liver to its normal condition.

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SECRET SOCIETIES CONDEMNED

BY GREAT MEN IN THE CHURCH.

REV. JOHN TODD, *Pittsfield, Mass.:*—Unhesitatingly I give my decided disapprobation of what I deem secret societies in college and elsewhere. I have never known any good results from them which could not have been attained in some other more appropriate way, and I have known great evils resulting from them.

HOWARD CROSBY, *Chancellor University of New York, 1870:*—We have no hesitation in writing secret societies among the quackeries of the earth.

Idem, 1886:—The secret lodge system belongs to despotisms and not to democracies. Whatever in it is not babyish is dangerous.

REV. MATTHEW L. R. PERRINE, D.D., *Auburn Theological Seminary*, REV. JOEL PARKER and REV. CHAUNCEY EDDY:—Having formerly associated with Freemasons, we deem it our duty, publicly to declare that the system of Freemasonry is in our judgment, of a tendency on the whole pernicious to the moral habits, and dangerous to the civil and religious institutions of our country.

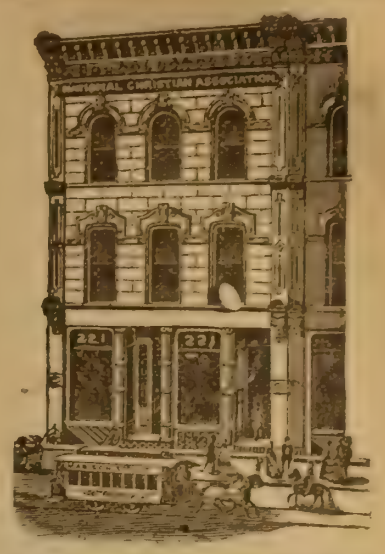
REV. LEVI CHASE, *Fall River, Mass.:*—The question has been asked by Masons, who wish to asperse the characters of those who have renounced Masonry, "Why did not they renounce it before?" For one, I will give them the reason why I did not. The Masonic oaths locked my tongue in silence—death, in all its horrid shapes and frightful forms, stared me in the face—I considered the oaths binding.

REV. C. D. BURLINGHAM, *in history of the Genesee M. E. Conference, 1860:*—This new element of discord (Odd fellowship) began to introduce itself in our church, professedly as a mutual insurance company against temporal want, and a newly discovered and remarkably successful Gospel appliance for bringing the world, reformed and saved into the church. But our people very naturally looked upon it with suspicion, dreading its power as a *secret agency* acting through affiliated societies, and doubting its utility as a financial scheme. They feared it would drag the church, debased and corrupted, into the world.

REV. JOEL MANN, *a renouncing Mason:*—Although portions of the Gospel are interwoven with its forms, I conceive that Masonry presents false grounds of hope; leads men to depend on their own defective righteousness;—to expect the favor of God without the interposition of a Redeemer, and even without repentance; and thus has a most injurious influence on their eternal interests. Under the most favorable circumstances, which in any place, have attended Masonry, it has occasioned a great waste of time and money, which might and ought to have been employed for better purposes. And furthermore, it interferes materially with domestic religious duties.

REV. AARON LELAND, *formerly Lieut. Governor of Vermont and Deputy Grand Master of the Masonic Grand Lodge (to a Baptist association):*—He stated that the first objection which presented its lf to his mind was the practice of *praying for the soul of a brother Mason after he had been dead two, three, and sometimes four days*—that he persisted in the practice for a short season to the injury of his conscience—that it was a Romish custom, and he never would preach at the burial of a Mason when Masonic forms and customs were attended to—that he never would preach to a lodge of Masons as *such*, and that he was ashamed that he had ever participated in the principles and practices of the institution.

ELDER DAVID BERNARD:—I solemnly renounce all fealty to Masonry, and do most earnestly beseech my brethren in Christ Jesus, of every name, to come out and bear unequivocal testimony against it. Think, O think, dear Christians, that hundreds and thousands of precious and immortal souls will be lost forever, unless they return and repent, but that the name of the precious Jesus is rejected, your Saviour, your precious and adorable Saviour taken away—the cause of your bleeding Redeemer injured—the hands of the wicked strengthened, and the Almighty God dishonored! And O, let me entreat you in the mercy and bowels of Jesus Christ, to reflect that you have to answer for the blood of those who shall find also, when it shall be forever too late, that Masonry is not a Saviour!



N. C. A. BUILDING AND OFFICE OF THE CHRISTIAN CYNOSURE, 221 WEST MADISON STREET, CHICAGO

NATIONAL CHRISTIAN ASSOCIATION

PRESIDENT.—H. H. George, D. D., Geneva College, Pa.

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The object of this Association is:

"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved, to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform.

FORM OF BEQUEST.—I give and bequeath to the National Christian Association, incorporated and existing under the laws of the State of Illinois, the sum of —— dollars for the purposes of said Association, and for which the receipt of its Treasurer for the time being shall be sufficient discharge.

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The Christian Cynosure.

EDITORS.

J. BLANCHARD. HENRY L. HILLOGG

CHICAGO THURSDAY MARCH 15. 1888

THE THOUSAND COLORED PASTORS

SHALL THEY HAVE THEIR PAPER?

Week by week generous friends of the colored race answer, YES. The fund for this purpose reaches $774 36, as the treasurer reports and cheering letters show the enthusiasm in this enterprise of all who realize the nature of secretism. Every letter from the South justifies our efforts, and approves the judgment that no expenditure of an equal sum will bring so great returns.

The $900 contributed for this purpose in the two years and a half after June, 1885, placed the *Cynosure* in the hands of hundreds of colored pastors, but few of whom could have paid for it themselves. Note the grand results which have followed, chiefly because of this work:

1 The Louisiana Baptist State Convention representing 70,000 church members has voted against the lodge.

2. The Texas Baptists will probably take the same stand at their next meeting.

3. The Methodist Episcopal church in Texas is nearly ready for like action.

4. So are the Arkansas Baptists, a prominent association having already so voted.

5 The same churches in western Tennessee are coming out against secretism.

6. So in Alabama the Good-will Association is standing against the orders.

7. Many of the Congregational churches in the South are opposing the lodge, encouraged by the American Missionary Association.

8. Two schools for higher instruction have been organized within a year which maintain this principle. while nearly every institution for the education of the Negro is open for instruction of the students on the dangers of the lodge.

9. Christians at the North should hasten this work with all zeal, because the reflex influence upon their churches will soon be powerfully felt.

The *Cynosure* has proved the best agency in accomplishing this work in the South. A fund to send a thousand copies to as many colored pastors is being raised. Dear reader, has not the Lord given you means to help it on?

EDITORIAL CORRESPONDENCE.

BALDWIN, St. Mary's Parish, La., March 5, 1888.

DEAR CYNOSURE:—Day before yesterday we left New Orleans, after three weeks' stay, and came to this old parish, 100 miles on the Southern Pacific, and if I can convey to our readers the thrilling impressions which persons and facts, past and present, have given Mrs. B. and myself, they will not grow drowsy over this letter.

THE M'ENERYS,

with whom we stopped in the city, are relatives of the present Governor McEnery, whose office is to be struggled for in the election on the 17th of April next, by Henry Clay Warmoth, who was the Republican Governor twenty years ago, when the State was in the condition of chaos as the mountain-tops of a new era were slowly appearing. The family who entertained us in the city are, of course, Democrats, Bourbons of the old regime. They are: Mother McEnery; her sister just gone a missionary to Japan; a widowed daughter who is a brilliant writer for the reviews; a younger daughter, teacher in the city schools, and two young men (sons) in Government employ in the Custom House and Post Office. This excellent family were good people in slavery, and they are better now the blinding blight of slavery is fallen off. All are consistent Christian Presbyterians, left fatherless seventeen years ago; but by the blessing of God on the efforts of their keen, dark-eyed little mother, all whose ideas and reasonings are taken from the Bible, they are an ornament to society and a blessing to their race.

DR. S. LOGAN

was called to see me in a violent bilious attack; and when better, I returned his call. It was the meeting of opposite poles, Vermont and South Carolina. He was born and educated to his profession in Charleston, S. C. Three brothers of them stood by the guns which battered Sumter. The youngest, Gen. C. M. Logan, now a lawyer in New York, was the youngest general in the Confederate army. They fought through the war, from Sumter to Appomatox. Of course I was interested.

"Doctor," I asked, "Will you tell me how you view the whole matter now? Do you wish the South had conquered? Do you wish slavery back?"

"No, sir. No intelligent person wishes slavery back. It was a great mistake to suppose we 'fought for the nigger?' We fought as Gladstone and the Irish are fighting, for 'Home Rule.' Then, too, we were afraid what the negroes might do, if let loose. We trembled for our own women and children, which fears are now removed by the behavior of the blacks. And we were never so strong as a nation as we are now; and, by immigration from the North, we are hourly growing stronger. Nor do I see how slavery ever could have been abolished but by war."

The above are his ideas, and mostly his words. I inly thanked God that through our long national agony I had meekly stood at my post, insisting that "the property-holding of men was a sin," till we divorced American missions from American slavery. Then God put the whole case upon issue; and the Northern mobs who burnt Independence Hall, murdered Lovejoy and the rest, and followed us with the hatred of pro-slavery ministers, and that slander which

"Outvenoms all the worms of Nile,"

these same Northern mobs, and their hireling preachers (now turned furious Abolition chaplains) went South to fill eighty-two Southern cemeteries with Northern dead. And I inly exclaimed, "Even so. Just and true are thy ways, Lord God Almighty." My acquaintance with this gentlemanly and accomplished physician, who has come up out of the very crater of the slavery-rebellion, has filled me with transport and faith for the future of our great country. Let us hope that the sun-burst of evangelism; the clear, strong war of prohibition on our Niagara of liquor; the uprising for God's and the laborer's Sabbath; and, above all, the light of God now poured in upon the dark lodge dens of devil-worship may save us from the doom of Judea, may bring in the millennial dawn upon us, as that happy people whose God is the Lord Jesus Christ.

GILBERT SEMINARY.

From New Orleans here we crossed seventy or eighty miles of continuous swamp, flanked with huge cypress trees, and underbrush hung with funeral moss. In these swamps fugitive slaves have been known to domicile for twenty-five years, amid adders, water snakes, moccasins and alligators. From such swamps Osceola and his Seminoles were drawn out by a violated U. S. flag of truce, and Gen. Taylor ended "The Florida War." These old cypressee may now drop their swinging, moss-crape funeral badges. *There are no slaves here now!* The alligators have grown civil, and the reptiles seem to have lost half their venom. I am writing by a pleasant fire from the cypress wood of these interminable swamps which we have left miles back; and are now here on dry land in the midst of old sugar and rice plantations.

Here, a mile back from the depot, is Gilbert Seminary. This is its history. Twenty-two years ago, a French Catholic in New Orleans gave ten thousand dollars, conditioned that other thousands should be given to build up a home for the orphans of Union soldiers. This old sugar plantation of 1,500 acres was bought and a brick "Home for Orphans" erected. These orphans grew up. There was no war to make more orphans. The spirit of speculation seized the place; liquor was sold in two places on the premises; a cyclone blew down the orphan home, the sugar mill burst its boiler, and a mortgage of $5,000 and a floating debt of ten or twelve thousand more stood ready to wipe out the memories of the place.

Rev. W. D. Godman was chosen secretary by the Orphan Union and came out, like Nehemiah, to survey the ruins. Hon. Mr. Gilbert of Connecticut gave $5,000 for a seminary building. Dr. Godman organized a band of colored singers, after the manner of the Jubilee Band of Tennessee, raised $7,000, sold a fraction of the land, paid up the debts, and there are two nice buildings here in use, with another being finished. Last year three hundred and seventy-five colored students received instruction here. No debt is incurred, and but $1,000 needed to complete and furnish the new building, which will be, doubtless, filled with students as soon as done.

If I had seen this magnificent sight rise like an exhalation from the earth, it could hardly have astonished me more. I am now in this Christian institution the third day. The students are all sedate, cheerful, orderly as the wheels of a clock, and every one is at work. Seriously, we are charmed with Gilbert Seminary; and Dr. Godman has hope for aid to establish fifty primary schools as feeders for the seminary, and to lift the entire population in these once old grave-yards of slavery to the high level of American citizenship. I was puzzled to understand the tranquility and order of hundreds of young people, lately "caught wild," till I made the acquaintance of Mrs. Godman and their daughter Inez. The secret was then explained.

Mrs. Godman is sister of Wirt Dexter, Esq., of Chicago. She is the grand-daughter of Hon. Samuel Dexter, the eminent Puritan statesman of Boston, whom Webster so splendidly eulogized in the United States Senate. Her brother, Wirt Dexter, was named by their Anti-masonic father for William Wirt, Anti-masonic candidate for the Presidency in 1832; and she inherits from her father and grandfather his abhorrence of the secret lodge, as well as the rare executive ability of the race. Their daughter Inez, now a young lady, inherits the calm piety of Dr. Godman and the burning genius and tireless energy of her mother and grand-mother who now lives in Chicago.

Dr. Godman properly abstains from active partisanship in politics here, which are mingled with State-bonds and local finances. But the candidate for Secretary of State, to be voted for April 17th, is a student of Dr. Godman, a colored young lawyer, who is now canvassing the State for Warmoth and the Republican ticket.

Gov. Warmoth came here at the close of the war, and of course was abused as "a carpet-bagger." He has now boldly opened the campaign to revive the Republican party in the face of the history of the past. His sugar sold this year for about $100,000, and as he has lived here above twenty years his title to citizenship is as good as the majority of the voters. Amid the convulsions of the 15th Amendment, Warmoth, then a young man, was stabbed and thrown in the streets of New Orleans, and his antagonist had him by the throat. He succeeded in knocking his antagonist's knife from his hand. A Southern lady passing kicked the knife to Warmoth, who grasped it, and, though down and under, killed his assailant. The coroner's jury found the killing to have been done in self-defence. His return to the candidacy after twenty years, of course, makes a profound impression. It is to be hoped that Northern immigration and the progress of ideas have put Ku-Klux, White Leagues, Regulators, etc., etc., out of fashion; and as the colored people are all Republicans, and Warmoth is immensely popular with the whites, besides being very talented, he may be elected.

I give these facts to our readers because they are intensely interesting and bear on American politics; though we, of course, shall push steadily for reform. We leave for New Iberia in a few hours.

J. B.

PROF. H. WOODSMALL.

Our colored brethren of the South will never know how much they have lost in the death of this devoted and heroic man. We have not before us the history of his life, but during the eight years he has been known to the *Cynosure* it has been a record of singular fidelity, self-denial, and patient, wise and forbearing labor for the elevation of a race crushed down by oppression into ignorance, vice and superstition.

During Bro. Hinman's first journey among the Southern churches and schools, in 1880, he called at Selma where Rev. G. M. Elliott was conducting the mission and school for the Reformed Presbyterian church. Here he met Prof. Woodsmall, then a teacher in a Baptist institution in that city. He hailed Bro. Hinman and his mission. Having himself been through the degrading ceremonies of Masonry, he realized their danger to the black race.

Later his mission to this people was enlarged, as he became a traveling secretary for the Baptist mission board, visiting all parts of Mississippi, Louisiana, Arkansas and part of Tennessee, and possibly other States. His plan of holding institutes among the colored pastors was a wise provision for their instruction. These were training schools in pastoral work, theology, Bible study and practical efforts for the salvation of men. Each one provided excellent opportunities for careful instruction in regard to the lodge system; and many pastors of that denomination doubtless can bless him for his faithfulness on this question.

All this time he co-operated with the National Association in putting into the hands of these pastors such literature as would enlighten them more fully on the nature of the lodge. In 1886 he came North with Rev. R. N. Countee of Mem-

phis, and attended the annual business meeting of the N. C. A. and addressed audiences in this city and in Wheaton.

Mr. Howe of Wenona, Ill., had great confidence in Prof. Woodsmall, and finally arranged to establish a permanent institute at Memphis to continue the excellent method of instruction adopted among the Baptist pastors. He gave $10,000 to start this work, and here Bro. Woodsmall spent his last energies in establishing this school and instructing its classes. His health had for years been failing, but he kept at his work to the last moment. Bro. Countee's letter tells of the end that came at last to the toil and anxiety of this faithful heart, when the Lord said, Come up higher. Among those servants of the King who shall be made rulers over many things we shall see at last the name of this brother, for no talent given him was hidden in a napkin or buried in the earth.

THE BURLINGTON STRIKE.

Two weeks have passed and both the railway managers and the strikers hold out. The local business of the road is being very largely resumed, but when loaded cars were consigned to other roads engineers refused to draw them. As the Inter-state law compels this to be done the C. B. & Q. company had the fight in their own hands and could have forced the other roads to comply. Had the engineers in such a case made a general strike it would have been fatal to their secret order, for an indignant public would have suppressed it. As it is, the press generally condemns them, and none more severely and ably than the agricultural papers.

But an appeal was made to the U. S. district court by the company to enjoin Mr. Arthur of the brotherhood from further interference, and to compel receiver McNulta to take cars consigned to the Wabash road. Pending this trial there is a lull. In Omaha Judge Dundy has decided against the strike under this law.

In Congress the strike has been recognized, and Mr. White, of Indiana, has moved a committee of investigation and settlement. Before the committee is chosen the strike may be over, as a number of leading roads have notified their engineers that they shall take Burlington cars loaded with through freight. The boldness of the brotherhood is much tamed. Arthur now denies that he can order the men to strike, and claims no power over their individual action, though this has been his boast up to the day an injunction was asked.

An incident of the strike was the address of Mayor Hewitt of New York last Wednesday, before the alumni of Williams College, in which he denounced the use of autocratic power by labor leaders in these emphatic terms:

"What is all the tyranny of the past compared with the claim which is deliberately made in this country now, that it shall be in the power of one man—call him Powderly or call him Arthur or call him what you will—to paralize the entire industry of the United States! Was there ever in the history of man a despot who laid claim to any such power as that? Where at any time in the history of the race has it happened that a conclave of ten or twelve delegates should be sitting in a room, as they are to-night, to determine whether the bread and the fuel and the necessities of life should be withheld from those who are ready to work and are working for the support of themselves and their families? Who is to stand up in this crisis and reach the truth? If the men who have been trained in college in the mathematics, in the humanities are cowards, and because they want votes are afraid to get up and preach the truth, then God save the Republic, for man cannot do it. Hence I want the graduates of the colleges of the country to understand that they have a high mission—a greater one than Peter the Hermit thought he had when he led the hosts of the Crusaders to rescue the holy sepulcher. Ah, that is a sacred spot, but there is something more sacred than that. It is the right of men to govern themselves, to be their own masters and not to be the slaves of irresponsible power sitting in secret and usurping the function of Government."

COLORPHOBIA ROUTED BY EPISCOPALIANS.—For ten or twelve years the question of the admission of colored delegates to the Episcopal diocesan convetion has agitated the representative churchmen in South Carolina. There are only two or three negro Episcopal churches in the State. The bone of contention, however, has been St. Mark's church, in Charleston. The majority of the clergymen, including the bishop, have been in favor of admitting the St. Mark's delegates. The laymen have been equally solid against it. Year after year St. Mark's church would send its representatives to knock at the door of the convention, only to be turned away. Finally a native colored man was ordained and installed as rector of St. Mark's. At the last convention the bishop ruled that all clergymen in good standing were canonical, and constitutional members, and entitled to their seats without submitting their credentials to a committee. Then followed three days of wrangling, all efforts to get to business being in vain. Even a bishop's patience, however, has some limit, and finally, after meekly and mildly submitting to three days of parliamentary bulldozing, he put his foot down firmly. He gave his ruling on a question and turning a deaf ear to all motions to "appeal from the decision of the chair" directed the clerk to go on with the reading of the minutes. This brought on the crisis. There was a hurried consultation among the laymen, and then a venerable delegate arose and announced that his parish had decided to withdraw from the convention. Four venerable lay churchmen thereupon stalked down the aisle followed by the blessing of the much-badgered bishop, who said: "Good-by, brethren; God be with you." A stampede followed, and then there was a counting of noses. It was found that although a large number of delegates had withdrawn, there was still a quorum left. The business was hurriedly disposed of and the convention adjourned after selecting Anderson as the place of meeting of the convention of 1888.

—A letter from Miss E. E. Flagg to Secretary Stoddard, written with a feeble hand, tells of her gradual recovery. She is able to sit up for a little while and is gaining slowly the strength she has lost. She hopes that by the first of June she will be able to undertake active work for the reform, carrying out the plans already contemplated by the Board.

—The address of Miss Moore, of Leland University, before the National Convention, which we take great pleasure in publishing this week, is an earnest and able paper, and will be read as it was received, with warm approval. We expect to publish Pres. L. N. Stratton's speech next week and others as fast as they can be obtained. Bro. Hinman took his address on to Washington and it appears in the *American* of last week.

—A letter from a United Presbyterian brother in Canada asks for advice in securing a pastor for an important church who shall be true to the testimony of the Word of God and of the church discipline. Such an inquiry alarms us, and should alarm the whole body of that great denomination. Is it, indeed, true that any of its pastors are unfaithful to their testimony? that so great a body of them are so disaffected that churches desiring faithful men find difficulty in obtaining them?

—Bro. W. B. Stoddard and his young wife have been royally entertained by relatives in Pittsburgh, and he writes with enthusiasm of the openings for lecture work in the city and vicinity. He was to speak in Wilkinsburg Thursday evening, and in the Covenanter church, Pittsburgh, of which Dr. A. M. Milligan was so long pastor, Monday evening. He was also hoping to secure a union meeting in the same church soon. The absence of the pastor, Dr. McAllister, deprives him of a warm co-adjutor in this enterprise.

—It should help our good citizens of Chicago to understand somewhat of the mysteries surrounding the mismanagement of our police force when they remember that the acting Chief of Police Hubbard, Inspector Bonfield, Lieut. Fitzpatrick and others are Freemasons. A few weeks ago the official days of the Inspector seemed to be numbered, but after the Snell murder Mayor Roche was forced by public opinion to ask the resignation of Ebersold, then the Chief. The Mayor is a great lodge man, and a Masonic coterie has control of the police force.

—The trades unions of Reading, Pa., composed of such bodies as the printers, hatters, molders, bakers, carpenters, hod-carriers, cigarmakers, barbers, etc., have organized themselves into a body known as the Trade and Labor Council, which, it is estimated, represents eighteen hundred men. They do not affiliate with the Knights of Labor. During the Reading strike they passed a resolution in which they "severely condemn the Brotherhood of Locomotive Engineers for their very ready offer of assistance to the company in the present difficulties on the road, merely for the purpose of seeking revenge."

—The *India Watchman* of Bombay comments upon the temperance movement among American Grand Lodges very shrewdly: "After the murder of Capt. Morgan by the Freemasons, the order became unusually pious to gain back its character. Strong drink has made such ravages among them that some are now struggling to counteract its power. A grand lodge in America, under the mighty power of the temperance movement, issued an order against admitting saloon-keepers to their order. Of course there is great opposition. As the lodges in India are 'right grand' drinking clubs, they may take warning."

—The Pittsburgh daily press reports a discourse by Pres. H. H. George of Geneva College, in the Central Reformed Presbyterian church of Allegheny City, on the subject, "Why I am Opposed to Secret Societies." He had five principal objections. The first was their secrecy; second, some of them take the place of religion; third, they claim to assert and exemplify religion; fourth, they administer oaths in an illegal and immoral manner; and fifth, they are, both in principle and practice, a hindrance to the true growth of the church and state. Dr. George made a powerful and impressive address, which we hope he will have an opportunity to repeat occasionally in Pittsburgh and vicinity.

—The trouble with the United Presbyterian brethren begins probably with the Grand Army of the Republic. This order was discussed at some length in the General Assembly which met in St. Louis three years ago, and the result was a rule which ought fairly to be construed as opposed to this order. It is not, however, in many quarters, and especially by the city churches. Even Dr. W. T. Meloy, of this city, who has in the past co-operated in the efforts to suppress the lodge, was led to give countenance to secretism by preaching a sermon before the G. A. R. on a recent Sabbath; the Godfred Weitzel post of this city meeting in their hall and marching in a body to the United Presbyterian church.

—The *Aurora*, the monthly publication of Knoxville College, notices a debate on the question, "*Resolved*, that oath-bound secret societies are detrimental to the colored race." This debate came about from a challenge of gentlemen in the city of Knoxville. Our readers will regret to learn that on account of the prevalence of typhoid fever the faculty was constrained to close the institution on the 24th of February. Several of the faculty had been sick and a large proportion of the students had already gone home. Pres. McCullough was unable to attend the New Orleans Convention because of this calamitous sickness. We hope the usefulness and success of this fine school will not be seriously interrupted by this severe providence.

—The Knoxville College *Aurora* judges most truly of the influence of the lodges which in some quarters of the United Presbyterian church are *endured*, in others *pitied*, and in others, alas! even *embraced:* "The admission of the so-called G. A. R. into the church admits all other lodges by the logic and necessity of the case. The lodge system from the Grange, Greek letters, G. A. R, down through Odd-fellowship and Masonry, is a unit, a secret empire; and the lodges of whatever name differ only in the degree of their wickedness and the extent of their power. Satan is founder of them all, and he laughs to see good men (deceived) leagued with bad men to do his evil work. The church and the lodge are implacable foes. One must destroy the other. Which shall it be?"

N. C. A. BOARD MEETING.

Saturday morning the National Board met at the call of the chairman, eight members being present. After prayer by Dr. Roy, Secretary Stoddard made his report of the New Orleans Convention and its expenses. His report was approved, and the deficit of $71.45 was voted to be paid. The contract with Bro. Francis J. Davidson as colporteur agent in the Southwest was approved, and his engagement until the annual meeting in June was voted. The very valuable services of Bro. A. W. Parry as secretary and reporter of the convention proceedings was cordially recognized and a portion of his expenses at the meeting assumed.

Secretary Stoddard found in the old book stores of New Orleans a valuable collection of Grand Lodge reports, numbering some fifty books and pamphlets. It was voted to put these in the N. C. A. library in the *Cynosure* office. A verbal report of the committee on Washington building was heard and the committee continued.

At the request of Bro. Hinman the Board voted to send copies of President Finney's book to the members of the graduating classes of Howard and Wayland Universities at Washington.

The matter of prize essays was called up, and the work of the committee was reported. Being incomplete the committee was continued and the time extended until September 1st next for the preparation of the essays. It was voted that circulars be issued without delay and brethren Worrell, Hench and Kellogg requested to act as a sub-committee to provide for the method of award.

The Home.

PERFECT THROUGH SUFFERINGS.

Hebrews 2: 10.

I asked the Lord that I might grow
In faith, and love, and every grace;
Might more of his salvation know,
And seek more earnestly his face.

'Twas he who taught me thus to pray,
And he, I trust, has answered prayer;
But it has been in such a way
As almost drove me to despair.

I hoped that in some favored hour,
At once he'd answer my request;
And by his love's constraining power,
Subdue my sins and give me rest.

Instead of this, he made me feel
The hidden evils of my heart;
And let the angry powers of hell
Assault my soul in every part.

Yea, more, with his own hand he seemed
Intent to aggravate my woe;
Crossed all the fair designs I schemed,
Blasted my gourds, and laid me low.

"Lord, why is this?" I, trembling, cried;
"Wilt thou pursue thy worm to death?"
"'Tis in this way," the Lord replied,
"I answer prayer for grace and faith.

"These inward trials I employ,
From self and pride to set thee free;
And break thy schemes of earthly joy,
That thou may'st seek thy all in me."

—*John Newton, 1779.*

PRUNING.

My neighbor, Sadoc Smith, has had a great deal of trouble. His only son, who was just old enough to help him, died suddenly a few weeks ago. One of his best horses fell and was so crippled that they had to shoot him. He himself has been sick for a long time, and is just able to get out and begin to take care of his orchard. As I drove by the other day he was near the road pruning a peach tree. I said, "Good-morning, Sadoc, I am glad to see you out here. I hope that you are quite well again."

"No, I am not well. I feel weak and miserable. But I had to come out and try to get the orchard in order, or we will have no fruit. I can't understand why I have such a hard time, when my neighbors are well and prosperous. What have I done to bring all these trials and afflictions upon me?"

I did not know what to say at first, for it had been a mystery to me as well as to him. For though Sadoc has his faults, like the rest of us, he is really one of the best men in the neighborhood. But as I looked at the tree he was pruning, I remembered our Saviour's parable of the vine in the fifteenth chapter of John, and I said:

"Sadoc, what is the matter with that Crawford? It seems to me to have made a splendid growth since last year, and, if I remember right, it bore several boxes of excellent fruit. Why, then, are you sawing and cutting it so? See, it is actually bleeding! It looks as if it were being severely punished. If it had a human heart and voice would it not cry out, Master, what have I done, that you cut off my tender shoots and mangle and torture me? A stranger watching you as he passed by might think that you were a savage, and these trees enemies that you had captured and were wreaking your vengeance upon."

Sadoc looked at me in surprise. He did not understand what I was driving at; so he said, "You have an orchard of your own, and you know that we have to prune our trees, or they will run all to wood and we will get no fruit."

"So, then, it is because you like that peach tree, and rejoice in its vigorous growth, and expect it to yield you a valuable crop next year, that you are pruning it?"

"Of course. But why do you tell me what everybody knows?"

"Because you don't seem to remember it when you look at the work of the Divine Husbandman. God says that he deals with us just as we deal with our trees. You have often read the fifteenth chapter of John. You remember the second verse, 'Every branch in me that beareth fruit, he purgeth [pruneth] it, that it may bring forth more fruit.' He don't prune the unfruitful branches, but the fruitful ones. The motives in pruning are affection and hope. We love the vine or tree for what it has done. We see in it greater possibilities of fruitfulness, and we want to help it to do better in the future than it has done in the past. And God prunes us because he loves us, and because he would have us glorify him by bearing much fruit. For there is a tendency in all of us, like that in your peach trees, to excessive wood-growth. By wood-growth I mean temporal prosperity. When a man is left to himself he becomes carnal in his thoughts and desires. He wants to have as much sensual enjoyment as he can, and to get all the material good that he can. He forgets that he is a child of God, an heir of immortality, and that he is planted in this world to bear fruit unto holiness. Hence God has come to us, just as we go to our fruit trees, and cut us back. His object is to make us better men and better Christians. You prune your trees for symmetry as well as for growth. There are some trees that seem to know how to shape themselves. They grow gracefully if you let them alone. But most of our trees, and especially our fruit trees, straggle if left to themselves. They send out too many shoots on one side. They send out too many branches that cross each other, and, hence, chafe each other. And it is so with us. Our characters are not symmetrical. Our growth is one-sided. Some of us are gnarled all over with prejudices. We need the shaping hand of the Husbandman, as the block of marble needs the skill and toil of the sculptor to become a statue that thousands will admire. You know, Sadoc, that we are not to grow in this earth-orchard forever. God will transplant us one day into his Paradise above. He can't have any ill-shaped, crooked trees up there. Hence, he must trim and prune us now. The Lord loves you, my brother, and that is why he chastens you. He loves you better than he loves me. These trials are the tokens that he sees in you great possibilities of spiritual growth and fruitfulness."

"But why don't the Lord prune my neighbors, too? There is Jonas Jones, everything that he touches turns to gold. A little cutting back might do him some good."

"Perhaps not. Why did you skip that large tree at the other end of the row? It needs pruning more than any of the rest."

"Oh, that tree is of no account. All the fruit it bears is gnarly and worthless. I have tried all sorts of experiments with it in vain. So now I am going to let it grow until it is big enough for firewood, and then I'll cut it down."

"Yes, and may not that be the Husbandman's idea in regard to some of the trees in the human orchard? Would you or I want to be let alone because we were determined not to yield to the loving discipline of our Heavenly Father? Let us thank him that he does not let us alone."—*Rusticus in the Occident.*

PATTIE SUNSHINE.

You see, Pattie was like a bit of bright sunshine—the brightest sunshine you ever saw—wherever she went. Full of sparkling laughter, merry words, quick sympathies and kind thoughts, she seemed to brighten every place she entered, and to bring with her an atmosphere of sunny brightness and summer cheer even in the gloomiest moments and dreariest weather. At home or at school, it was always the same. Our Pattie Sunshine was wanted everywhere; moreover, was always willing to show her bright face and accord her help. When Tom's ball was lost or Jack's kite torn, if baby cried and was troublesome, or mother had a headache, Pattie's quick eyes, skillful fingers, coaxing looks, or cool little hands would seem to set matters right at once.

Every one in Drentham village knew Pattie Sunshine, and she in return knew every body. Old Mother Brown, who lived in the little cottage just across the common, and was visited by Pattie regularly every week, knew her step, and her old face would brighten, and the number of wrinkles and creases in her withered cheeks seem to grow fewer, when Pattie's brisk little trot was heard up the garden walk. Even Toby, the old blind dog who kept Mother Brown company, pricked up his ears and wagged his tail, directly Pattie clicked the latch of the little garden gate.

And then there was Mrs. Burns, who lived next door to Mrs. Brown, and who had a little crippled daughter told by the doctors that she would never again be able to walk or play with the other children. Mr. Burns, too, whose heart was so often filled with sad thoughts, and whose face betokened his troubles and fears, was always quite cheerful and happy after the little chat with Pattie, which he often had; for Pattie would frequently carry a little bunch of flowers from her own garden plot, or some little gift for the sick child, or would spend her half holiday reading aloud her last new story-book.

She assisted an old lady, Mrs. Richards, who had been to visit her daughter, at the other end of the village, and was caught in the rain while returning home across the common. Pattie, walking home with her new umbrella, had overtaken the poor old woman struggling with the wind and rain, and insisted on helping her home and carrying one of her packages.

"Law, Miss Pattie," said the delighted Mrs. Richards, "you mustn't wait to walk long wi' me. I'm that slow you will be as long agen o' getting home; and wi' a feather in your hat, too! But, there you're a real Miss Sunshine, as the folks say, and true enough it be."

In spite of the feather in her hat, Pattie stayed to help the old woman along; and, even if the feather did get wet, why she could curl it again, and have the pleasure of knowing she had cheered one worthy old friend and won heartfelt thanks beside.

Now, my dear little readers, I must not tell you any more about Pattie; but I cannot finish this little sketch without asking you if you will not make up your mind to be a Miss Sunshine, too. Lucy Sunshine, or Jane Sunshine, or even Araminta Sunshine, sounds just as nice as Pattie Sunshine; and I feel sure that, if you once earn the name, your delight will be so great that you will always deserve it afterward.

Take for your motto, as Pattie did, the beautiful little verse of Charles Kingsley:

Do the work that's nearest,
Though it's dull at whiles:
Helping, when you meet them,
Lame dogs over stiles.

—*Sunlight.*

NATURAL GAS.

On the western shore of the Caspian, a narrow tongue of land but twenty miles broad from sea to sea, thrusts itself far out into the waves of this remnant of the great ocean, that once covered the steppes of the Ural and Volga. It is the Aspheron Peninsula, the continuation of the mighty Caucasus Mountains, as they plunge beneath the sea. From this peninsula, as well as on the islands that stretch beyond it, and even from the sea itself, strange lights have flared for centuries. When they were first lighted no man can tell; but as they flamed on through ages, fed by a mysterious and inexhaustible fuel, is it a wonder that tradition held that they were lighted by Noah, as he came down from the neighboring Ararat, and that prophecy foretold that they would burn on to the end of the world?

For 2,500 years at least, this flame has been burning, and during all this time, so it is asserted, it has lighted the prayers of the priests of the purest religion known to the heathen world—the Fire Worshipers. Here they built an altar, and upon it, through all these centuries, a long succession of priests has tended the sacred flame with holy ardor and watchful care. To them it was the fire symbol of the eternal and omnipotent God they worshiped, and to them and to the awe-struck votaries of their mysterious faith, the region became known as the "Land of Eternal Fire."

But the demands of modern industry have overthrown the altar and driven its priests from its side. The vigil is at an end. The eternal fire has gone out, but in another and far-off land it has been rekindled, not as a symbol of worship, but to bring warmth and cheer to more than twice ten thousand Christian homes; for the mystic flame of the Caspian, before which the Magi bowed in silent awe, was the fire-light from the same natural gas that burns to-day in so many of the homes of this Western world.

Natural gas, it thus appears, is no new product. Three thousand years ago, the Chinese found gas three thousand feet below the earth's surface, when drilling salt wells, and have been piping it through bamboo pipes, just as we do through iron ones, and burning it in clay burners as we burn it in lava tips or brass. Cæsar warmed his shivering hands at the glowing flame of the Fontaine Ardente, in Gaul, with the same satisfaction and comfort that many a sovereign of this Western republic experienced in warming his at his gas fire the cold mornings last winter.

Nor has the natural gas neglected to give mankind frequent intimations of its awful power in these years of the past. The deadly fire-damp, that tells in the dread rumble and the quivering earth that death and destruction are abroad in the mine, is the same natural gas that we take into our workshops and homes, and which, like a willing giant, serving, not ruling, does willing, useful work.

When natural gas first made its presence known in this country cannot be stated. The Indians, and possibly the Mound Builders before them, must have had knowledge of some of the many surface indications, of the leaks from the gas reservoirs that are so common in the valleys of the upper Ohio, and which for centuries have told of the existence of

this gas. Unlike its twin brother, petroleum, it was not born to this upper world but to pass away at its birth. It took no recognizable part in those striking and mysterious scenes, the petroleum burning at weird midnight over the waters of Oil Creek, which so impressed the early French missionaries as they journeyed down the Alleghany to the Ohio.

However, there are records of its presence here, going back more than a hundred years. The burning spring in the Kanawha Valley of West Virginia, which once belonged to Washington, is one of the earliest known recorded sources of gas in this country. In 1821, the little village of Fredonia, New York, was lighted with gas from a shallow well, and a little after, the light-house at Barcelona, a harbor on Lake Erie. Twenty years after Fredonia's first use, a salt manufacturer of the Kanawha Valley burned it under his "salt blocks." As early as 1838, it was used in a dwelling house in Findlay, Ohio. From an early date in the history of the development of the oil region of Pennsylvania, the gas, which generally accompanies the oil, has been used in drilling wells, pumping oil, and for light and heat in the towns and villages near the wells. Until 1883, few wells had been bored for gas. Nearly all gas wells had been struck while boring for petroleum.

Notwithstanding these earlier uses, it was not until the introduction of the gas from the Murrysville well into Pittsburgh, but three years ago, that natural gas began to assume the importance as a fuel which it now possesses. At that time its future was not dreamed of. Two or three rolling mills, glass works here and there, possibly a score of industrial establishments, all told, and a few dwelling houses used the gas for fuel. To-day it cooks the food of thirty thousand families and warms as many homes; it puddles the iron and rolls the steel; it melts the glass, it burns the pottery; it drills the wells and pumps the oil and refines it; it furnishes carbon for ink, for paint, and for electric lamps; it raises the steam in many thousand industrial works. In a word, it is the fuel for domestic purposes and for use in the arts wherever it can be obtained, and so much superior is it to coal, that cities, with coal at their very doors, pipe the gas sixty or seventy miles for use in their homes and workshops.

And what is this natural gas? There is a remarkable series of compounds of hydrogen and carbon known as the paraffines. Some of these are solid at ordinary temperatures, as paraffine wax, others are liquid, while still others are gaseous. Our American petroleum is composed almost entirely of liquid paraffine, holding solid paraffine in solution, while natural gas, which is so intimately associated with petroleum as to be scarcely, if ever, absent when that is present, is chiefly the first of the series of gaseous paraffines, methane ($C H_4$), the marsh gas of the stagnant pool, the light, carbureted hydrogen of the chemist, the explosive fire-damp of the miner. With this marsh gas is mixed quite a number of other gases, chiefly ethane, another of the paraffines, considerable hydrogen, and, at times, nitrogen, a little olefiant gas, the illuminating gas of our cities, with small amounts of carbonic oxide, carbonic acid and oxygen.

Analyses given seem to show that the proportions of the various gases vary most remarkably. This is one of the most interesting and inexplicable facts in connection with natural gas. The gas from the same well, coming from the same storehouse, will, in two different ways, show most marked changes in composition. Four samples of gas were taken from the same well near Pittsburgh, on four different days. In one of these samples there was but forty-nine and one-half per cent of marsh gas, in another seventy-two and one-fifth per cent, while the hydrogen in the two samples was thirty-six per cent and twenty and five-eights per cent, respectively. It is no wonder that with this great variation in composition the gas does not give as great a heat at some times as at others.

Usually the gas has little or no odor. This is one of the dangers connected with its use. It might escape into a room in sufficient quantities to form an explosive mixture without indicating its presence. There is, however, a slight odor to the gas when burning, that cannot be described, but which is soon recognized by those using it. Some gas has a distinct smell of petroleum, while that from certain deposits, the Findlay, for example, very soon announces its presence by a marked odor of ancient eggs, caused by the sulphureted hydrogen it contains.—*Joseph D. Weeks, in the Chautauquan.*

The Racine, Wis., Exposition Association has passed a resolution that no permit shall be granted by the directors of the association for the sale of intoxicating drinks, or for games of chance upon the grounds.

TEMPERANCE.

THE SUPREME COURT DECISION ON PROHIBITION.

[From prelude to Joseph Cook's Monday lecture.]

And now, exercising a freedom to which you are accustomed in this place, and which I hope none of you will mistake for partisan heat or personal discourtesy, I beg leave to raise the question, so old and yet new with every hour, what are we to do about this mischief?

First of all let us with united voice praise God for the recent decision of the Supreme Court of the United States on prohibition. [Prolonged applause.] I hold in my hand an official copy of this celebrated decision, sent to me by Justice Harlan a few days ago, and I have had the honor of doing my little utmost in distributing it to the public. It is a document of considerable legal dryness, but every word of it should be studied by every friend of temperance and of law and order.

What are the chief points settled by the decision of the Supreme Court in the Kansas prohibition cases?

1. The constitutionality of State prohibition of the liquor traffic, without compensation for property thereby injured or destroyed, is unanimously affirmed by the Supreme Court. [Applause.]

2. The right of trial by jury is declared forfeited in prohibition States for violators of the temperance law. The liquor traffic can be suppressed by injunction proceedings without trial by jury.

3. It is within the police power of a State to prohibit the private manufacture of intoxicating liquors by any citizen for his personal use.

I venture to take time to read a few sentences from the decision itself to justify these propositions, and because these authoritative words open a new era in temperance legislation. The Supreme Court says:

"That legislation by a State prohibiting the manufacture within her limits of intoxicating liquors, to be sold there or bartered for general use as a beverage, does not necessarily infringe any right, privilege, or immunity secured by the Constitution of the United States, is made clear by the decisions of this court, rendered before and since the adoption of the fourteenth amendment."

That great amendment was intended as a shield for the slave after he became a free man, and the hope of the liquor traffic was that it might be used as a shield for the whisky syndicate of the Republic. This decision also says:

"The entire scheme of prohibition, as embodied in the constitution and laws of Kansas, might fail if the right of each citizen to manufacture intoxicating liquors for his own use as a beverage were recognized. Such a right does not inhere in citizenship, nor can it be said that government interferes with nor impairs any one's constitutional rights of liberty or of property, when it determines that the manufacture and sale of intoxicating drinks for general or individual use as a beverage are, or may become, hurtful to society, and constitute, therefore, a business in which no one may lawfully engage.... This conclusion is unavoidable, unless the fourteenth amendment of the Constitution takes from the States of the Union those powers of police that were reserved at the time the original Constitution was adopted. But this court has declared, upon full consideration, that the fourteenth amendment had no such effect."

Let us praise Almighty Providence for a decision as beneficial in the conflict with the saloon as the Dred Scott decision was injurious in the conflict with slavery. [Applause.]

What is likely to be the effect of this decision in the future of the temperance reform?

1. The decision immensely discourages the liquor traffic by hanging over it the Damocles sword of possible and lawful confiscation.

2. It immensely encourages both statutory and constitutional prohibition.

3. It does this for both State and nation.

4. It greatly facilitates the execution of prohibitory laws, and makes it wholly the fault of the people if prohibition does not prohibit.

5. It is a decision for the whole country.

ROYAL PRINCES AND THEIR PIPES.

One of the greatest deprivations, says the London *Referee*, which the Crown Prince has had to endure is the loss of his pipe. "Unser Fritz" was always a great smoker, and he dearly loved to blow a cloud from a big-bowled wooden pipe, which the Princess Royal carried for him with her own fair hands. The Crown Princess—unlike Mrs. Carlyle—has always encouraged her husband to smoke at home.

Of late the poor Prince has had his pipe taken out of his mouth. His ailment has literally put his pipe out. Not only must he not smoke himself, but he cannot breathe the air that is impregnated with tobacco, and so his sons, when they come to see him, have to smoke out of doors. It is due to this fact that San Remo at one time mustered among its attractions a royal Prince with a brier-root pipe perpetually in his mouth. Prince Henry, the Crown Prince's second son, smokes his pipe in the English fashion, and smokes it morning, noon, and night. You could meet him when he was at San Remo strolling about after breakfast with a well colored English short clay or cutty. In the afternoon he made just this sacrifice to fashion—he changed the clay for a brier-root.

The gigantic whisky monopoly will strenuously resist the reduction of the whisky tax by Congress. They do not deny having an enormous lobby and bribery system, but rather boast of their power. The railway bribery kings will very probably pool issues with the whisky ring in this and all other matters during the coming campaign.

A petition signed by 1,132,608 women and girls has been presented to Queen Victoria asking that all saloons in England be closed on Sunday. The leading reason for presenting this petition is that it has been statistically proved that the majority and the greatest of crimes are committed on Sunday.

Eli Perkins writes to the N. Y. *American Banker* that "the hundreds of little railroads in Kansas are being built by individuals who possess capital. The boom is wonderful and due to prohibition. Kansas used to send out $22,000,000 for beer and whisky but now saves $18,000,000 of that for new business enterprises and improvements." It is a wonder that grogshop States can get along at all: only the temperate people render it possible.

A loyal white-ribboner, now sojourning in Paris writes of the quiet temperance work being done in that city of magnificence. Pastor Rochat, of Geneva, has been holding a series of temperance meetings, which were largely attended and far-reaching for good. At a drawing-room meeting the need of a temperance coffee house was discussed. A Quaker gentleman of York, England, who was present, offered to contribute toward the founding of this enterprise if sufficient evidence is given that the temperance people of Paris desire such an establishment.

Senator Brown, of Georgia, has another ally in his movement for the abolition of the internal revenue taxes. After some debate the petition said to represent the views of 200,000 women who are members of the Woman's Christian Temperance Union of the country has been lodged in the Senate, praying for the repeal of the internal revenue laws. The theory upon which this petition is based is that through these laws the United States Government now sanctions traffic in alcoholic drinks, and thus legalizes the inciting cause of intemperance, and that without such a National license the cause of temperance would be promoted in that some States at least would have the power to absolutely prohibit the sale of intoxicants. These petitioners claim that the most serious obstacle which the Prohibitionists meet now in the so-called Prohibitionist States arises from the fact that the United States licenses the sale of liquors, and that by means of these licenses the Prohibition laws of these States are often effectively defeated.

Mr. Moody, in one of his addresses in which he was speaking of the appetite for rum, said: "I heard, in a little meeting after the prayer meeting, yesterday, a man who said that he had been a confirmed drunkard for thirty years; but he came here a week ago to-day, and the God of heaven took away his appetite for strong drink, and his face shone with joy as he told what God had done for him, soul and body. Now that, I think, is supernatural. I should like to have any one explain how such a thing can be done by natural causes.

"I know there are a great many who doubt these witnesses, and if a man had told me five years ago that a man could be a drunkard for twenty or forty years, and then have his appetite for liquor suddenly taken away, I should not have believed him. I have always believed that God could save a drunkard, but I supposed that he would have to carry that appetite down to the grave, fighting against it all the time. But I find that God is able to destroy the works of the devil thoroughly, and this appetite is surely one of the works of the devil."

Religious News.

—A very gracious and powerful revival has come upon the Congregational church of Dundee, Ill., of which Rev. W. L. Ferris is pastor. Bro. Ferris has been aiding in revival work also in a country neighborhood near by. He has lately, thank God, been constrained by the Spirit to testify plainly against the secret orders.

—At Charleston, Ill., there has been a great ingathering of souls, over 100 converted. Bro. M. L. Haney, the evangelist, has been assisting for some two weeks, and writes cheeringly to the *Banner of Holiness* of the gracious power of the Spirit upon many souls.

—Word from Fall River, Mass., to the *Christian Worker* of this city, Feb. 13, says: "The revival here is wonderful. It is estimated there were 400 conversions yesterday, as men count. The men's meeting last night numbered over 2,000;the women's 1,500. The meeting to-night in the Central Congregational church was one of great power.

—From the reports of revivals in the *Guide to Holiness* the following estimates of conversions show that the Lord has been merciful to many: Iroquois, Ill., 175; Peru, Kans., 175; West Beatrice, Nebr., 80; Hood, Ark., 85; Larned, Kans., 260; San Jose, Cal., 100; LaPorte, Ind., 141; Porte City, Iowa, 102; Buchtel, O , 245; Portland, Me., 100; Paterson, N. J., 40; Fowlerville, Mich., 30 to 40; Jane Street church, New York, 135.

—Clinton B. Fisk, the prohibitionist leader, while with a committee looking at "Tammany Hall" with a view of selecting it for the meeting of the Methodist Episcopal General Conference, when he objected to the price, was told by the proprietor, "Why, you can make almost enough out of the bar to pay the rent."

—D. L. Moody said to a large audience at Louisville, that a man came to him for aid in a worthy charity, that this solicitor had heard that he was getting $100 a night. Moody told him that if he got $100 a night he would give $1,000 to his charity. He then said to the audience, "You needn't pay me a penny is you don't want to. If you can find any committee, either in Europe or America, that ever got my services by offering me money, I will give $10,00 to you. God delivered me from the love of money when he took me from my business. I have my failing, but thank God, it is not the love of money. We want you, not your money. We want your souls."

—The Lutheran missionaries from Hermannsburg, Pastor Harm's old church, in 1887 baptized 1,483 heathen at the different stations among Zulu and Bassuto negroes of Southern Africa. The number of baptized members in their churches is now 10,800. The services and sermons are in the languages of the natives, but the tunes used are the old chorals of the Fatherland.

—The first Congo church in the Congo Free State was organized in November of last year, and there are now 1,062 converts in the Congo Mission.

—Ceylon is sending forth missionaries from among her own people. Two young natives, one of them a Buddhist convert, have left the island to join the new Wesleyan Mission in Upper Burmah.

—The Queen of Madagascar recently attended the opening services of two Christian churches at Ambokimanaga. In fourteen years 700 Protestant chapels have been built in Madagascar, making the number now 1,200. There are 8,000 Protestant communicants, and all the churches are self-supporting.

—The following statement will show the extent of the Swedish mission field, in which the various mission associations are laboring: The Fatherland government mission, established in 1865, has the following stations among the Abyssinians and Gallas: McKulla, near Massana, Arkiko, and Djuinua, employed eight Swedish missionaries and ten native assistants. In the central provinces of India, the society has the following stations: Narsingpur, Sagar, Betul, Tjindavara, Tjittaljeri, Nimpani, where ten Swedish missionaries and eight native assistants are employed.

—Rev. J. L. Stewart, of the Southern Presbyterian Mission in China, in a review of the progress of the Gospel in China, gives these special points of encouragement: "Books for the study of the English language and on the Western science, written in Chinese, meet with an extensive and increasing demand. A dozen daily newspapers, all founded within fifteen years, are obtaining a wide circulation throughout the empire. These are spontaneous appeals on the part of the heathen Chinese for more light. Add to this the voluntary attendance on the hundreds of schools and chapels, wherever opened in the empire; their respectful attention to the preaching of the Word, to the quiet talks by the roadside, in their places of business, and in their homes, and it sums up a mass of evidence that the Chinese mind is in an attitude of attention and inquiry."

—Probably one of the oldest Christian church buildings in the world is the Bangund church in Norway, the age of which is 800 years. The pagoda-like structure is covered with shingles and an inch or two of tar. Runic inscriptions, interesting to scholars, are on the building.

—It is reported that one-third the churches in Maine are closed on account of lack of support, and one-half the people of the State are non-church-goers. The returns from the canvass show that out of 1,362 churches in the State, 417 are vacant. Out of the vast collection of excuses it is found that spite and personal differences are the foundation for much of the absenteeism. The following figures show how the different denominations are affected: Union churches, 15 with pastors and 17 vacancies; Congregational churches, 156 with pastors and 76 vacancies; Baptist, 121 with pastors and 98 vacancies; Free Baptist, 159 with pastors and 81 vacancies; Methodist, 270 with pastors and 38 vacancies; Universalist, 35 churches with pastors and 56 vacant pulpits; Quaker, 8 churches open and 4 closed; "Christian," 43 churches open and 12 closed; Episcopalian, 29 churches open and 8 closed; Catholic, 48 churches open and 8 closed; Advent, 15 churches open and 16 closed; Unitarian, 15 churches open and 3 closed. Besides these there are one Luutheran, one Free church, one Christ's Faith church, two Jewish synagogues, two Christ's Disciples, three Presbyterian, one New Jerusalem church, and two Shaker churches open.

—Eighty-six years ago the honorable directors of the East India company placed on solemn record: "The sending of Christian missionaries into our Eastern possessions is the maddest, most expensive, most unwarrantable project that was ever proposed by a lunatic enthusiast." A few months since Sir Rivers Thompson, Lieutenant-Governor of Bengal, said: "In my judgment, Christian missionaries have done more real and lasting good to the people of India than all other agencies combined." So great is the difference between the fears of prejudice and the facts of God's hand.

—A remarkable change, it is said, has come over Campanha, one of the largest cities of the province of Minas-Geraes, in Brazil, in the past fourteen years. It used to be noted for its strenuous profession of Catholicism, the religion of the State. A Protestant missionary, who merely sought to pass through the city, without attempting to hold any service, was beset by a mob and stoned and left for dead. Now there is a vigorous Protestant church in Campanha, and the people have broken away from Catholicism in large numbers, and those, too, of the higher classes.

—The chief supporter of the Chinese Mission in Corea is Ah Hok, a wealthy and generous Chinaman, who a few years ago gave $10,000 to the Anglo-Chinese College at Foochow, and more recently $1,000 to a church at Hongkong. He gave $1,000 to the Corean mission, and himself accompanied the two Chinese missionaries who went out.

Literature.

Cyclopedia of Universal Literature, presenting Biographical and Critical Notices, and specimens from the writings of eminent authors of all ages and all nations. Vol. VIII. Pp. 480. Price, 50 cents. John B. Alden, New York.

The continuation of this library of reference in literature extends from Ferreira to Gayarre, and includes notices of such notable names as Ferreira, the Portuguese poet; Henry M. Field, American journalist and author; James T. Fields, American publisher and author; Geo. P. Fisher and Wilbur Fisk, American theological writers; John Fiske, American scientist; Flammarion, French author of "The Wonders of the Heavens;" Mary Halleck Foote, American artist and author; John Forster, English biographer; Charles James Fox, English statesman; George Foxe, of "The Book of Martyrs" fame; Sir Philip Francis (the famous Junius); Benjamin Franklin, American statesman, philosopher and philanthropist; E. A. Freeman, and J. A. Froude, the English historians; John C. Fremont, our "Pathfinder" for the millions across the continent and for the Republican party in 1856; Wm. Lloyd Garrison, the Abolitionist editor, etc., etc. We have been accustomed to regard Franklin not so much a literary man as a statesman and philosopher, but twenty pages are given to his writings, which proves the generous disposition of the compiler of this valuable work of reference.

Among the cheaper editions issued by Mr. Alden are George MacDonald's *Home Again* (6 cents) and the *Chronicles of the Schonberg-Cotta Family* by Elizabeth Charles. This latter volume is one of the most remarkable works of modern fiction, if indeed it can be called a work of fiction, for "Uncle Tom's Cabin" and Miss Flagg's popular volumes, "Between Two Opinions," and "Holden with Cords," are no less so. It is a charming, a wonderful book, sketching the great Reformation of the Sixteenth Century from the outlook of humble homes, and the cells of monks and cloisters of nuns, where its light penetrating brought life to souls near dead with their burdens of superstition and will-worship and falsehoods palmed off for religion. This edition is marred by very careless proof-reading, but as the price is only 15 cents it should be read by the millions as an antidote for the aggressions of Romanism.

Mrs. Caudle's Curtain Lectures. By Douglas Jerrold. Pp. 132. New York. John B. Alden.

It was in 1841, when on the staff of *Punch*, the comic paper of London, that Douglas Jerrold contributed to its columns the famous Caudle Lectures. It is said of Jerrold's wit, that like a flint, every stroke brought fire from him, and from this volume we are very ready to believe that his reputation as a social wit was much greater than as a writer. It is but a compilation of humor of this class most droll and captivating. It has almost become an English classic, and as an aid to mental relaxation can hardly be excelled.

Dr. Pentecost announces in March *Words and Weapons* that Rev. B. Fay Mills, whose labors as an evangelist have been greatly blessed, will be associated with him in the editorial management of the magazine. It is the purpose to make the magazine the most unique and distinctive organ of evangelistic and all aggressive Christian work in this country. The magazine will be enlarged and divided into departments, in which original and helpful editorials and contributed articles will appear, bearing on the work of pastors, evangelists, and Christian lay workers; fresh and living illustrations of life and truth, gathered from the field of conflict, will be supplied; and carefully digested reports of the aggressive Christian work going forward throughout the country will be given each month. Dr. Pentecost's sermon on "Unconditional Surrender," Dr. Pierson's sketch of Astley Cooper, the late Earl of Shaftesbury, and a tabulated view of the Scripture teaching on the judgment, are portions of this number deserving of special mention. This excellent monthly ought to have a place on the table of every pastor, church officer, and Sabbath-school teacher. New York. $1.50 per year.

The *English Illustrated Magazine* is most thoroughly British, but has for that reason an added attraction. The speculative and conjectural has little place, and we may see with wonderful distinctness the habits and appearances of our ancestors, and mark their struggles that have given us liberty. The number opens with a quaint portrait of Queen Elizabeth, copied from an original presented by the Queen to Sir Henry Sidney. Penshurst, the home of the Sidneys, gives a title to the first article. "The English Art" is a brief history illustrated with fine specimens of drawings and water colors. "Coaching Days and Coaching Ways" is continued and must be quite popular with old English readers. Prof. Minto's story shows how the Wat Tyler rebellion in the time of Richard II. was organized by a kind of secret society process.

Frost, insects and birds are the worst foes of both the practical and amateur gardener. So Mr Charles Barnard —florist, economist and one of the editors of the *Century* magazine—has invented a very practical and exceeding simple arrangement for the protection of plants, which can be made for about fifteen cents. In a recent test in February, the temperature beneath it was 65 deg. when the thermometer stood at 32 deg. outside. This invention is not patented, but has been purchased by the *American Garden* of 751 Broadway, New York, who will present it gratis to the gardening public of America. This greatest of gardening magazines is only $1 per year.

The frontispiece of *St. Nicholas* for March is an exquisite engraving of "Babie Stuart," by T. Johnson, from Van Dyck's well known painting. The first article, "An Ancient Haunt of Pirates," contains an interesting description of a journey through the little known region where the celebrated Lafittes, Pierre and Jean, carried on their privateering. The trip was taken by Eugene V. Smalley, and the artist, E. W. Kemble, and the latter has made many characteristic drawings illustrating his companion's account of the trip. Ernest E. Thompson has contributed a novel and attractive paper showing what a naturalist may read from "Tracks in the Snow," and the tracks are reproduced so that the readers may draw conclusions for themselves. Julian Ralph, in "A Pig that Nearly Caused a War," makes an authentic and amusing addition to the history of the difficulty with Great Britain concerning San Juan Island. And there are scores more of bright pages for young readers.

Diphtheria is now such a common disease that it is of the utmost importance for every mother to have some idea of its symptoms and character. An article in the March number of *Babyhood* supplies all the information which it is possible to give in a popular form concerning that scourge of the nursery. The article is by Dr. Chapin,

Professor of Diseases of Children at the Woman's Medical College, of New York, and is thoroughly practical. It gives plain directions for the examination of the throat, which it is insisted should be made in every case of illness in children. A number of illustrations help to make clear the difference between simple tonsilitis and diphtheria, and the changes in the appearance of the tonsils in both diseases. The March number is for sale by newsdealers everywhere at 15 cents.

The *Prairie Farmer* of this city with its well-known enterprise has just issued a number on Farm Renting. Of the five million farms in the United States, at least 1,300,000 (or over 25 per cent) are occupied by Lessees. Then there are, besides, at least a million owners of the rented farms. These two classes and their families are dependent upon, or at least interested in, the proper renting of the farms—in all, probably over ten million persons.

Of all the seed catalogues Peter Henderson has the finest. No expense seems to have been spared for colored chromos, and his patrons know he has been one of the first of the list of seedsmen. "Everything for the Garden" is an inspiration for everyone who has a patch of land; and the cost (25 cents) is but a trifle to a good garden. This price for the catalogue is deducted from the first order for seeds.

Vick's Magazine calls upon its readers to be ready for spring work in garden, vineyard and greenhouse. "The Meeting of Horticulturists," "Improvement of Home Grounds" and floral articles will be read with profit.

LODGE NOTES.

Fred. Grant, Cal., has joined the Sons of Veterans.

The National Association of Bakers, in session at St. Louis, have approved the action of the Chicago Union, No. 49, in its fight against the anarchist members; but also adopted a resolution denouncing the hanging of Spies et al as a judicial murder.

It is reported that the early dissolution of the Chicago Trades and Labor Assembly is foreshadowed owing to the ultra-socialistic element. The unions representing the sailors and bricklayers have withdrawn. It is still supported by the Knights of Labor.

The officers of the various Masonic bodies of Chicago will meet in the hall of Apollo Commandery, 78 Monroe Street, Monday evening, March 19, to organize a Masonic Board of Relief for the city. So the lodges, it seems, are not managing their charitable enterprises so wisely as they boast.

Grand Master J. C. Smith, of the Masonic fraternity of Illinois, opened one of a series of schools of instruction in Masonry lately in Rock Island. The school continued for three days, the afternoons being devoted to instruction and the evenings to work. A large number of visiting Masons attended.

The Scotch Rite Masons in this city had their last dance of the season last Thursday evening in Battery D armory. This select crowd of 32 degree Masons, "Sublime Princes of the Royal Secret," found the excitement of the dance somewhat tame and added a little gambling by means of progressive euchre.

At a special meeting of Assembly No. 9,852, Knights of Labor, of Mahoney Plane, Pa, it was unanimously voted that the late strike on the Reading road was a hasty and impetuous mistake. The executive committee was condemned for not declaring the strike off, and it was agreed to withdraw from the Knights of Labor.

Of all the candidates for Governor representing the Republican party, writes a correspondent of the *Inter Ocean*, every one is an active Grand Army man—Smith, McNulta, Connelly, Rinaker, Fifer, Wright. But Smith has the lead in Masonry and Odd-fellowship. He is now Grand Master, and has been living on lodgery for years.

Out in Kansas they have a new order with a broad, breezy name suited to the climate and landscape of the prairies—the *Grand Brothers*. There is only one lodge in the State and none in any other States and Ness City has all the glory of it. It is an order for mutual assistance and the elevation of society—like all the rest. It elevates society by grand street parades and masked balls. Soon the people will learn the sequence of such affairs.

At Marshalltown, Iowa, where a memorable State Anti-Masonic Convention was once held, the Masonic side show called "Nobles of the Mystic Shrine," of Cedar Rapids, Iowa, met at the Masonic Club to confer the degrees upon eighty candidates from Templar and thirty-second degree Masons throughout Central Iowa. A great banquet closed the affair.

Bill Walker, the chief of the Bald Knob gang, was found guilty of murder in the first degree in the Taney County Court, Springfield, Mo., Friday, and sentenced to be hanged. The jury was out just thirty minutes. The crime for which he was found guilty was the murder over a year ago of George Green and William Evens, two prominent farmers of Taney County. These men had in some way given offense to the Bald Knobbers, and Walker led an assault on their houses. Each was dragged from his bed and murdered before his family. The crime was one of the most bloodthirsty that ever disgraced the Southwest.

Jacob Burg has sued Garden City Lodge, No 389, I. O O. F. of Chicago to compel it to show cause why he was expelled and to secure money alleged to be due him on sick benefits. Burg was expelled from the lodge because he had insulted a lodge brother and neglected to appear in person for examination. But he says his expulsion was the result of spite work. He kept a boarding house and used about $10 worth of groceries every day. He bought these goods for a long time of Gustave Leders and Henry Amberg, who were each lodge brothers. He was not satisfied with the goods they gave him and the prices they charged and quit trading with them. They complained that he was not showing the proper brotherly feeling toward them, and he told them he would trade where he pleased, Odd-fellowship or no Odd-fellowship. In this retort consisted the insult, according to Burg. Leders was the highest officer in Burg's lodge and Amberg a prominent member, and they together secured his explusion. The attorney for Garden City Lodge said Burg could secure satisfaction before the Grand Lodge, and wished him to trust to the tender mercies of the order.

Charles Ray, Robert Duke, and Columbus Andrews, three of the negro Bald Knobbers who overpowered Albert Adair and L J Kinworthy a few nights since, took them from their home, five miles southeast of Springfield, Mo, and brutally whipped them until they could scarcely walk, were tried before Judge Evans here to-day and fined $50 and sentenced to from ten days to six months in the county jail. The punishment is considered very light for the atrociousness of the crime. The trial of Pike Thompson, another of the negro Bald Knobbers, was continued, The nine white Bald Knobbers, indicted for murder in the first degree for killing Charles Green and William Elens in Christian county, on the 11th of last March, have been arraigned the third time in the Circuit Court at Ozark, which began yesterday. The men are: Bull Creek Dave Walker, chief of the Bald Knobbers; C. A Simmons, the Baptist preacher; William Walker, John Matthews, James Matthews, Wiley Matthews, Amos Jones, William Newton, and William Stanley. A severance was granted the accused, the Sheriff ordered to summons a venire of 120 men, and the work was begun to-day of selecting the jury to try the case of William Walker, the 7 year old son of the Bald Knobber chief, who was shot in the leg at the time Green and Edens were murdered.

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NEWS (Continued from 16th page).

He was injured inwardly and hacked, cut, and bruised all over the body. Chicago has sent nearly $25,000 to the sufferers.

FOREIGN.

In the House of Commons Friday, a motion against a hereditary House of Lords was negatived by a vote of 223 to 163 The motion was supported by Sir William Vernon Harcourt, Mr Morley, Mr. Childers, Sir George Treveloan, and the Gladstonians generally, as well as the Parnellites.

By the foundering of a ship from Australia, loaded with wool, on the south coast of England, twelve lives were lost.

Forty persons are reported killed by a steamer explosion at Cartagena, South America. The vessel was a little excursion boat, and with a pleasure party had gone up the river Digue. Nearly all of the passengers, about forty people in all, were killed. The owner of the vessel, says one report, is a brother of the President of the Republic, and doubtless on this account the true facts of the catastrophe will never be known.

The United States war steamer Enterprise, armed with six cannon, has arrived at Tangiers, Morocco, to demand the immediate release of a native Moor, who has become a naturalized citizen of the United States, who is confined in a Moorish prison in violation of international law. Not only is the Moor's release demanded, but the Moorish Government is required to give due satisfaction for the man's illegal arrest.

DONATIONS

To Cynosure Ministers' Fund:

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J. F. Ames	5.00
Before reported	$744.91
Total	$774.36

SUBSCRIPTION LETTERS.

The following have made remittances of money to the *Cynosure* from March 5 to March 10 inclusive.

H Cole, E Miller, A Overholt, Rev W O Dinius, A C Staples, G P Spencer, D O Brown, A W King, R M Watson, F R Smith, W Jenks, A Sutor, J Squier, R P Brorup, O A Chillson, J H Millspaugh, J W Modlin, J A Jarvis, P S Butler, F C Bohrer, Mrs L Clark, E Owens, J C Welcome, D Horning, J L Moore, S R Wallace, J W Raynor, T Shaff, R Jones, Mrs S S Hamilton, C P Potter, A A Johnston H M Woodford, E T Dickson, W A Taylor, R Stratton, W D Lowrey, W McCauley, H L Gregory, I Ogier, S Bushy, J R McDowell.

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No. 3	68		69
Winter No 2	81⅛	@	83
Corn—No. 2		@	51⅛
Oats—No. 2	31⅛		35
Rye—No. 2			60
Bran per ton			15 50
Hay—Timothy	8 00	@	13 00
Butter, medium to best	13	@	28⅛
Cheese	05	@	15
Beans	1 25	@	2 85
Eggs	17	@	18
Seeds—Timothy	1 40		2 52
Flax	1 38		1 45
Broom corn	02½	@	07
Potatoes per bus	75	@	97
Hides—Green to dry flint	05½	@	13
Lumber—Common	11 00	@	18 00
Wool	13	@	36
Cattle—Choice to extra	5 35	@	5 65
Common to good	1 90		5 00
Hogs	4 6	@	5 50
Sheep	4 75	@	5 90

NEW YORK.

Flour	3 30	@	5 60
Wheat—Winter	89	@	94¼
Spring			88
Corn	60	@	61
Oats	37	@	45
Eggs			15¼
Butter	15	@	20
Wool	09		34

KANSAS CITY.

Cattle	2 00	@	5 00
Hogs	3 00	@	5 35
Sheep	2 00	@	5 50

HOME AND HEALTH.

ABOUT WASHING.

A housekeeper writes to the Syracuse *Journal:* "I have recently learned of a new method of washing which has so simplified my own labor that I am anxious to extend the information. The method is this: Soak the clothes over night in warm water, soaping the more soiled parts. In the morning put over the boiler half full of water, into which put three tablespoonfuls of kerosene oil and enough soap, shaved from the bar, to make good suds. If oil is seen on top the water add more soap. In this water put the cleanest clothes and stir briskly about, being careful not to crowd the boiler, as it is necessary to have the water percolate freely among the clothes. After they have boiled about five minutes, take out into water as hot as can be borne by the hands. The more soiled parts may require slight rubbing on the board; pass from this water through two rinsing waters. It is better that the first should be hot. As water is added to the boiler, add a proportionate amount of oil and soap. The more soiled clothes will require a little longer boiling. If the work is properly done there will be no oder left from the oil. By this method the soap and oil are made to do the work of the hands and do it satisfactorily, too. There is an element in kerosene which enables it to disintegrate dirt, and in fact petroleum forms a constitutent part of many popular washing fluids. I would not advise any to try this without some personal supervision."

Washing Fluid.—One tablespoonful of soda and one teacup of coal oil to ten gallons of water.

Washing Fluid.—One half a bar of hard soap, one ounce each of saltpeter and borax dissolved in four quarts of water; when cold add five ounces of spirits of ammonia. Bottle and use as soap.

Washing Fluid —Equal parts of turpentine and ammonia. Add to water.

A teaspoonful of turpentine boiled with your white clothes will aid the whitening process.

Ox gall soap is an excellent article for colored goods and flannels. Take one pint of gall, cut into it two pounds of bar soap, and add one quart of boiling water. Boil, and pour out to cool, cut in squares. Add to the suds used for washing. Ox gall soap can also be bought in small cakes like toilet soap.

To wash colored table linen use tepid water with a little powdered borax; wash quickly, using but little soap; rinse in tepid water containing boiled starch; dry in the shade, and when almost dry, iron.

Black stockings should be washed in a cool lather of plain white soap, a little ammonia and rain water.

To wash faded cambrics or calicoes, boil ten pared potatoes in six quarts of water and strain it though a hair sieve, then wash the dress in it without soap, the potato cleansing and stiffening both Or, a tablespoonful of beef's gall to a pail of hot suds may be used. Mourning calicoes should be soaked in perfectly clear water till no more dye comes out, even if two or three days are needed.—*Helen Campbell.*

Ammonia may be used instead of soap for goods liable to fade Black pepper put in the water in which buff, gray, or black dresses are washed will preserve the color.

OVER-DRESSED CHILDREN.

There is nothing so painful to my mind (unless it be the sight of a caged wild bird) than to witness the discomfort of an over-dressed child. I refer to those children who are not to the manner born. To the little street arabs, who play all week untrameled by fashion and make mud pies to their hearts' content, who on Sunday or a holiday are decked out in unaccustomed finery, taken for a walk or ride, on car or boat, with their parents What visible discontent and rebellion is displayed in every one of their childish features. How impatiently they carry their fine feathers! What a mutinous frown clouds the little face when a fond and admiring mother smooths the fine plush coat, or re ties the gaudy sash, and admonishes it for the fiftieth time not to run for fear of falling, or not to sit down lest something be crumpled and not to lean backward or forward, on account of ribbons or feathers!

When I see a child overloaded with finery that a poor, hard-working mother can ill afford, I do not ascribe it so much to the mother's affection as to the pleasure she takes in gratifying her own vanity.

As for the child, she is either unhappy from the restraint imposed on her, or she has learned to take a pride in her gay clothes, in which case she minces, eyes the passers by to see what impression she makes, and is so foolishly self conscious that she is a thousand times more unlovely than she would have been in the plainest garb.

Habits, good and bad, are almost always formed in childhood, and many an unwise mother thus fosters in her child a love of dress that in after years may lead to her ruin.—M. E. B.

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Sermon on Odd-fellowship and Other Secret Societies, by Rev. J. Sarver, *pastor Evangelical Lutheran church*, Leechburg, Pa. This is a very clear argument against secretism of all forms and the duty to disfellowship Odd-fellows, Freemasons, Knights of Pythias and Grangers is clearly shown by their confessed character as found in their own publications 10 cents each; per dozen 75 cents

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General Washington Opposed to Secret Societies. This is a republication of Governor Joseph Ritner's "*Vindication of General Washington from the Stigma of Adherence to Secret Societies,*" communicated to the House of Representatives of Pennsylvania, March 8th, 1837, at their special request. To this is added the fact that three high Masons were the only persons who opposed a vote of thanks to Washington on his retirement to private life—undoubtedly because they considered him a seceding Freemason. 10 cents each; per dozen, 75 cents.

A Masonic Conspiracy, Resulting in a fraudulent divorce, and various other outrages upon the rights of a defenseless woman. Also the account of a Masonic murder, by two eye-witnesses. By Mrs. Louisa Walters. This is a thrillingly interesting, true narrative. 20 cents each; per dozen, $2 00

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The Christian Cynosure, a 16-page weekly journal, opposed to secret societies, represents the Christian movement against the secret lodge system; discusses fairly and fearlessly the various movements of the lodge as they appear to public view, and reveals the secret machinery of corruption in politics, courts, and social and religious circles. In advance, $1.50 per year.

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News of The Week.

WASHINGTON.

The new Chinese treaty will be signed within a few days by Secretary Bayard for the United States and by the Chinese Minister for the Flowery Kingdom. This treaty, it is understood, contains very rigid provisions against the importation of Chinese laborers. It will probably meet with strong opposition from the Pacific Coast Senators, mainly on the ground of the privilege it accords to the Chinese who have accumulated $1,000 worth of property.

The joint resolution recently passed by the House accepting the invitation of the French Republic to take part in the International Exposition, to be held in Paris in 1889, was reported favorably Wednesday from the committee on Foreign Relations.

The House Committee on Commerce, has authorized a favorable report on the bill to provide a system of postal telegraphy. The bill appropriates $8,000,000 for the purposes of the act, and places the general supervision of the system under a fourth assistant Postmaster General. The rates of tariff for 20 word telegrams are 10 cents for 500 miles or less and 20 cents for 500 to 1,000 miles, with proportionately increased rates for longer distances.

The bill providing for the opening of the great Sioux Reservation passed the House Wednesday without division or opposition. There is great rejoicing among Dakota real estate land sharks.

Thomas J. Potter, general manager of the Union Pacific Road, died Friday morning at Washington. Mr. Potter was formerly Vice President and General Manager of the Chicago, Burlington and Quincy Railroad, and for the past two years has been Vice President and General Manager of the Union Pacific. He was regarded as one of the most successful practical railway officers in this country. He grew up on the C., B & Q. road from a lineman.

Secretary Fairchild in his report submitted to Congress early in December, estimated that the Treasury surplus would reach $140,000,000 by the end of the present fiscal year. It is now stated at the Treasury Department that owing to heavy receipts during the past few months, the estimate then submitted will prove to be too small, and that the surplus at the end of June, 1888, will probably reach the sum of $155,000,000.

The House Friday proceeded to the further consideration of the omnibus war claim bill. The amendment agreed to in committee of whole, after a protracted debate, appropriating $20,000 for the relief of the Protestant Episcopal Theological Seminary and High School of Virginia, was again the subject of discussion, being earnestly opposed by several members. It passed by a strong vote.

CHICAGO.

Commissioner Swift has condemned the Washington Street tunnel, and ordered it closed up. Engineer Northway after a careful inspection reported that it was in a shaky condition and it was positively dangerous to use it The tunnel was constructed in 1867, and was two years ago given up to the street railway.

The Inter Ocean Rapid Transit Railroad Company, capital $7,500,000, was incorporated at Springfield, Ill., Wednesday to build elevated lines on the West Side, Chicago.

The town of Hyde Park is now verily part of the city of Chicago. The State Supreme Court has pronounced its decision, sustaining the legality of the election by which that town merged itself with the city. The city of Chicago now extends from the south line of Lake View southerly to the Indiana State line—about twenty-two miles long from its northern to southern limits. From east to west the city is about five miles wide.

COUNTRY.

To better conserve the interests of Americans engaged in mining and commerce, it is stated that General Bragg, the new Minister to Mexico, will endeavor to negotiate a new treaty of friendship, commerce, and navigation.

The Prohibitionist majority of the Atlanta (Ga) Board of Aldermen Thursday rejected the ordinance for free books in the public schools because the books have to be purchased with money accruing from saloon licenses. The measure had been passed by the Council.

A lively tilt in the Ohio legislature grew out of the reconsideration of the Owen Sunday closing bill. The Hamilton County (Cincinnati) delegation are down on the bill, and declared that if it becomes a law the city of Cincinnati will give 5,000 Democratic majority at the next election. The Sunday closing legislation does not appear to be a Republican measure, but is urged by fully half of the Democratic members.

Efforts are being made to have locomotive engineers, like marine engineers, licensed and controlled by the government. It is said that a bill has been prepared on the subject, and will be submitted to Congress.

Claus Spreckels, the sugar king, advises farmers to cultivate beets, and says the manufacture of beet sugar will yet prove one of the great industries of the country.

The new office of the *Evening Union*, Springfield, Mass., was burned out about 4 o'clock Wednesday afternoon, and the blaze was attended with the most sickening horror ever witnessed in this city, six of the employes meeting a terrible death, most of them jumping from the fifth story and being crushed into a shapeless mass below. Six others were badly injured, one of whom has since died.

Miss Louisa M. Alcott, the famous author of "Little Women" and other stories, died at her home in Boston Highlands, Tuesday morning. Her father, A. Bronson Alcott, the Concord philosopher, expired on the Sabbath before, and as she was born on the anniversary of his birthday, it is deemed singular that she should have followed him so soon to the grave.

At Bradford, Pa., Tuesday morning, a masked man, named Kimball, jumped over the railing in the Bradford National Bank and seized the money on the desk of the cashier. He shot the latter through the hips, on his attempting to hold him, ran from the bank, and, after being pursued some distance by citizens, turned and shot a butcher, and then killed himself. The other men were both fatally hurt. Kimball had been drinking heavily.

A sharp shock of earthquake was felt at Los Angeles, Cal., March 7, being the severest for eighteen years. No damage was done, but houses were badly shaken and people ran into the streets in fright.

At Omaha, Friday, Judge Dundy, of the United States District Court, issued an order temporarily enjoining the Union Pacific Railroad Company and its engineers from refusing to perform their duties under the Inter State Commerce law, which requires them to receive freight and passengers from connecting lines, and enjoining the engineers of the Union Pacific from organizing or combining to direct any strike. The arguments on a motion to make the order of injunction permanent will be heard next Monday, on which day arguments on a similar motion will be heard by Judge Gresham at this city.

Louisiana is preparing to organize an immigration bureau. A committee just appointed will submit an act to the Legislature in May.

The two elections held in Massachusetts Monday resulted very satisfactorily to the Prohibitionists. Out of fifty five towns in the eastern part of the State only eight voted for license.

Fire broke out in the Methodist University, at Mitchell, Dak., at 3 o'clock Friday morning from the spontaneous combustion of oily rags in the art-rooms. There were forty inmates, including the faculty, students and servants. All but ten escaped without trouble. Four young men jumped from the second-story windows; four others and a professor jumped from the third story, and another professor descended from the roof by a clothesline. One died in two hours, three are believed to be fatally hurt, and six others were badly wounded. The financial loss is $50,000, and the insurance aggregates $7,500.

The last and twenty-seventh victim of the terrible Mount Vernon, Ill., cyclone to be relieved of his sufferings was Peter Hillicrop, the Louisville and Nashville Railroad engineer, who died Friday. He was on his engine at Mt. Vernon when the cyclone swept down upon that city.

(*Continued on 13th page.*)

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HON. THURLOW WEED ON THE MORGAN ABDUCTION.

This is a sixteen page pamphlet comprising a letter written by Mr. Weed, and read at the unveiling of the monument erected to the memory of Capt. William Morgan. The frontispiece is an engraving of the monument. It is a history of the unlawful seizure and confinement of Morgan in the Canandaigua jail, his subsequent conveyance by Freemasons to Fort Niagara, and drowning in Lake Ontario. He not only subscribes his NAME to the letter, but ATTACHES HIS AFFIDAVIT to it.
In closing his letter he writes: I now look back through an interval of fifty-six years with a conscious sense of having been governed through the "Anti-Masonic excitement" by a sincere desire first, to vindicate the violated laws of my country and next, to arrest the great power and dangerous influences of "secret societies."
The pamphlet is well worth perusing, and is doubtless the last historical article which this great journalist and politician wrote. [Chicago, National Christian Association.] Single copy, 5 cents.
National Christian Association.
221 W. Madison St., Chicago, Ill.

Christian Cynosure.

"IN SECRET HAVE I SAID NOTHING."—Jesus Christ.

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PROFESSOR WOODSMALL.

ANOTHER TRIBUTE TO THIS DEVOTED MAN.

BY REV. B. A. IMES.

EDITOR CYNOSURE:—Before your last issue you should have had word of the death of Rev. H. Woodsmall, which occurred here Monday evening, Feb. 27th. Your readers are familiar with his name and work; but it was not generally known, perhaps, that while laboring faithfully as the agent of the Baptist Missionary Society, Prof. Woodsmall suffered constantly from poor health. He was in pain much of the time during several years past.

The effect of wounds received while serving in the army, during the late war, clung to him; and, added to this, the malarial atmosphere, and an increasing tendency to pulmonary disease, were more than a match for him in spite of an iron will and a deeply consecrated purpose of heart.

During the past winter he had given up the general field work in order to aid in establishing the proposed Institute encouraged by Mr. Howe of Illinois with his generous gift. A Bible class of nearly forty young men already in the ministry was gathered for a much needed course of instruction, and it was in the fond hope of completing a course of lessons with this class that the dying teacher persevered, against the advice of friends, who could see that the "silver cord" was well-nigh broken.

It was his aim to go to his family in Indiana as soon as he could give up the class, which, as he remarked to the writer, was the most interesting class of the kind he had ever instructed. But at that time, a month before the end came, the least exertion in walking caused him to gasp for breath. He came in this very feeble condition to the LeMoyne Teachers' Home, and requested that he might get his meals there, having secured a room across the street, just opposite.

"Do not take me for my own sake, but for the work's and for the Lord's sake," said he.

It was his hope that with their boarding arrangements he might secure more favorable conditions than formerly, where his meals were brought to him and he ate alone as near to his class room as possible.

On Saturday, Feb. 25th, for the first time he did not go to meet the class, but as it was near by he attended our Sabbath morning worship, and the next evening, after having complained of increasing weakness and strange symptoms, a physician who was called told him that there was little hope. He said, "I am in my Father's hands."

He would have taken a boat for the North that day, but there was no strength for that, and at the close of the day his brave and faithful heart was still. Next day his body was carried from Prof. Steele's room to the Tabernacle Baptist church (Mr. Countee's), where appropriate funeral services were held, the teachers and many of the pupils of the two schools being present. The remains were taken by Prof. Vann to Richmond, Indiana, to be received by his wife and friends for burial. Altogether, a sad experience, mingled with much that is cause for thanksgiving to God.

What a lesson of heroic consecration in his life and work! For about fifteen years he labored, first a teacher at Selma; then general missionary in Alabama, Mississippi, Arkansas, Tennessee and Louisiana, preaching, lecturing, holding institutes and training Bible classes. The importance and magnitude of the work grew upon his zealous hands and heart. He was genuinely Baptist in doctrinal views and denominational preferences, and yet in his presence you discovered the Christian rather than the sectarian. Probably no man holds more firmly and positively his personal convictions of truth than did this man of God, and this fact made it all the more admirable that apart from prescribed regulations of his church, he was genial, tolerant, and manifested the spirit of Christ-like love.

One prominent feature of his work gave him peculiar satisfaction, as he related to me only a few days before his departure, and that was the effectual manner in which he had awakened the minds of many ministers throughout this valley on the subject of secret societies as rivals of the church of Christ, and practically injurious to the church. It came in naturally with the study of Scripture, and discussion of the nature and work of the church as a divine institution. He always felt as one prepared with the armor of truth and with its polished shaft, to pierce right through the sophistries of these false religions. He was personally acquainted with nearly all the colored Baptist ministers in these five or six States, and knew of many who had given up the lodge, and also those who were deeply convicted as to their duty upon the subject.

Thus "not shunning to declare the whole counsel of God," he looked to the day of account with a deep and unfailing peace of mind. In his personal association with our people he was naturally commanding in tone, as one who expected to govern and direct, where he had the right so to do, yet with entire respect for every one. He betrayed no air of refined contempt for those whom he labored to lift up—a failing which sometimes greatly mars the good which a teacher or missionary in any position may seek to do. Thus maintaining his own dignity he drew out the love and respect of those whom he called brethren in Christ.

I would say more, but you will no doubt have letters from Mr. Countee or others ere this reaches you; but I have written so much because at best our highest tribute of honor and love falls short of justice to the memory of this worthy man. "And I heard a voice from heaven saying unto me write: Blessed are the dead who die in the Lord....yea, saith the Spirit, that they may rest from their labors and their works do follow them."

Memphis, March 13, 1888.

IS THE PROHIBITION PARTY A SAFE POLITICAL INVESTMENT?

BY A. H. SPRINGSTEIN.

The people of God are expected to be deeply interested in the welfare of their country. They can never be indifferent, and sometimes they cannot innocently be neutral. The present is such a time.

Several vital moral questions have found their way into politics and have become political issues. Faithful Christians are reformers. Should they give their activities a political shape? Should they connect themselves with a political party? Should they vote?

If you say yes to these questions, another, not so easily answered, arises, namely, What party shall we join and how shall we vote? The answers to this last question are various and conflicting, because men do not see alike. I am speaking to reformers—to those who would rather lose all they have on earth than do wrong.

As to the end, all agree; the perplexing question is that relating to means. Politically speaking, there are two reform projects, mainly, the American or Anti-masonic party, and the Prohibition party. Which of these is preferable? It may be inferred that these two parties are respectively the same everywhere. Speaking of political incidents connected with the New Orleans Convention, editor Blanchard says, "I never saw so clearly the wisdom of keeping up a distinct American party." He says, too, "The Prohibition party already begins to toady for the vote of secretists." This is truly startling. I have for some time thought that if reform work was to take a political shape, the American party was the only one that could consistently be supported. Yet, it has seemed to me that reformers were giving their preference largely to the Prohibition party. This course is adopted by the masses of Prohibitionists in their honest zeal for the overthrow of the saloon system.

About 172,000 votes were cast in this State in favor of the Constitutional amendment—though many refused to vote for the amendment on account of its communion-wine feature; yet Prof. Dickie received about 25,000 votes in Michigan in the last Presidential campaign. Many of the amendment votes were cast by members of the old parties. Yet there is another fact, and it has not been mentioned in the reports, as the following statement will show:

The Prohibition party of Michigan has nominated many Freemasons for office, and has never objected to any candidate on account of his lodge connection: and no notice has been taken of the respectful and urgent protests that have been made. Consequently, many have been driven to withhold their votes, while many others have been induced to vote for Baal-worshipers, saying, "Let us unite and close up the saloons, then we will turn our attention to the lodges."

But cannot they see that they are doing for the lodge what it cannot do for itself? Is it not evident too that a bad habit or a bad traffic cannot be as objectionable as a false religion? And shall the disciples of Christ, under any pretext of doing good, become the abettors of the sworn enemies of the truth of the Gospel? If the leading saloon men and the Prohibition leaders are or shall become Masonic brothers or fellow conspirators, the Masonic-prohibition party will be doomed. Why has the Masonic order declared for temperance or prohibition all at once? To get a new lease of life, of course. The serpent has only changed its skin.

"Local Option" is the live and troublesome public question in this State, at present. Oakland county held its third party conference in this city a week ago. State organizer Taylor said that local option was not prohibition, in fact. It was a Republican dodge of the prohibition issue. Voting whisky out of a county was only driving it into another county. It was driving the rattlesnake out of your dooryard into your neighbor's yard to bite your neighbor's children. He insisted that nothing could be meaner than that.

Yet the conference passed a resolution pledging them to do that very thing—to vote the prohibition side of the local option question in the event of an opportunity, and Mr. Taylor dictated the action.

In the afternoon session it was shown that the reform was endangered by its connection with secret societies. R. B., a Methodist preacher, immediately took the floor and said, "I am sorry that Bro. Springstein has ventured to make war on a good society. I am a member of the Masonic fraternity, and have taken all the degrees up to 32nd. My Masonic obligations require me to be a good prohibitionist, and they do not require me to do anything wrong."

Elder Long called him to order, and the chairman

stopped him. He then made an excited speech, in which he predicted the complete and early triumph of the third party.

Now, the people of this vicinity know what Masonry is, yet they applaud the speech of a 32-degree Masonic preacher in face of the fact that they had just listened to a statement of the Masonic oaths, by one who spoke from personal knowledge. Of course there was a sensation, but the Anti-masonic prohibitionists contented themselves with private remarks. Passing over the important questions suggested by Elder Bird's Masonic confession of faith, the reader must be informed that the Michigan prohibition organ, the *Center*, owned and edited by a preacher, advertises a "dancing academy" as well as secret temperance societies. Yet, those prohibitionists constantly exhort us to vote as we pray. Paul said, "I pray that ye do no evil."

I must ask the Anti-masonic prohibitionists to listen to the famous John B. Finch. He says, "I am a member of a party, and if it wriggles and twists on a public question, I'll get out of it and denounce it. This idea, of two evils choose the less, I think, is one of the most misleading of our times. Suppose you went into a place for a glass of lemonade with an egg in it, and the proprietor said, 'I have not any fresh eggs, but I have one bad one and one spoiled one,' which one would you choose? I think you would say, 'I'll wait until the hen lays.'" That is to say, he will not vote for or with a party partly good and partly bad. But, if a Christ-rejecting religion is not much more repulsive to your conscience than a spoiled egg is to your palate, you must be a moral monstrosity.

The Prohibition party has no Anti-masonic feature, but the American party has a prohibition plank. Therefore, Anti-masons must either keep out of politics or sustain the American party. Will you "go with a multitude to do evil?"

Pontiac, Mich.

BRIBERY AND CORRUPTION IN NEW YORK POLITICS.

BY REV. J. M. FOSTER.

The *Baptist Quarterly Review* has an editorial called out by the suggestion in Tourgee's book "that the caucus and the machine" in politics be legalized. New York city is taken as an illustration of the danger of such a move. "In the first place, let us begin at the beginning, the obtaining of a nomination. The prime requisite for this is a 'barrel.' Either the candidate or some of his friends must be willing and able to 'put up' a round sum of money in order to gain a nomination for any prominent office." The following schedule of prices shows the actual assessments that were made by one party machine at the last elections upon the candidates for the offices named: Two Supreme Court Judges, $20,000 each; Criminal Judge, $10,000; two City Court Judges, $5,000 each; seven District Court Judges, $3,000 each; Surrogate, $10,000; District Attorney, $10,000; Comptroller, $25,000; seven State Senators, $5,000 each; twenty-four Assemblymen, $1,500 each; twenty-four Aldermen, $1,000 each; President Board of Aldermen, $2,500. Total, $223,000. Higher prices were sometimes demanded; and if we compare these sums with the salaries per annum of each official it will be seen that in only one or two cases is the assessment less than an entire year's salary of the office for which nomination is sought. "In cases where the term of office is long, or where the opportunities for making money corruptly are very great, the assessment is correspondingly large. Thus, a Supreme Court Judge whose term is fourteen years, is assessed $20,000, it being calculated that out of a salary of $17,500 a year he can easily save the amount of the assessment during his term of office. A State Senator, whose salary is $1,500, is taxed $5,000."

These assessments are to meet "the legitimate expenses of an election." Here are some of them: "There are great political meetings to be held, at which noted speakers address the crowds, and are paid therefor liberal sums. There are processions and fireworks. There is the printing and distributing of the ballots. There is the advertising of polling places in the daily papers. There is printing and distribution of speeches and other documents intended to influence the opinions of voters. The pay of clerks at political headquarters, who attend to the large correspondence and who send out ballots to the voters through the mails, must also be provided for in this way."

In the last election about 1,200,000 ballots were cast in New York. "The city employed in the work of receiving and counting the ballots 5,684 persons. These are paid out of the public treasury, and the burden falls equally upon all tax payers. But besides these men there was probably an average of forty-five employed under pay in each election district, nominally to distribute the ballots, making 36,540 for the 812 election districts. In the city there are in round numbers 200,000 voters; therefore, one man in every five among the voters was in the pay of the party machine. The hiring of so many men was not at all necessary. It is, really, indirect bribery." Eighty million ballots were printed and distributed; only one million and two hundred thousand were used. This is waste.

What is the remedy? "It is for the State to assume the duty of printing and distributing ballots, as well as counting them. The best suggestion that has been made is that a separate ballot should be printed for each office to be filled, and that upon this ballot should be placed the names of all candidates nominated by a certain number of voters. One of these ballots would be furnished to each voter, who would erase from it the names of all but the candidate for whom he wished to vote, this operation being performed in a compartment where he is in absolute privacy, so that no one but himself knows what his vote is. The ballot is then deposited in the proper box in the usual manner. This would make it impossible to intimidate the voters, and it would be practically equivalent to requiring ability to read as a qualification to voting, which would not be a bad thing in itself."

This is the method that is pursued in Australia, and substantially in England, and similar methods of balloting have been tried with the best results in various countries of Europe. "A candidate in England is allowed but a single election agent, and within a given time after the election he is required to file a sworn statement of all expenditures, together with vouchers therefor, and any falsification in this return is punishable by very stringent penalties, which are very strictly enforced. The result has been to make bribery almost a lost art in the election of British members to Parliament, and that similar results would follow a law of that kind here cannot be reasonably doubted."

OUR PUBLIC SCHOOLS IN DANGER.

BY AN OLD LAWYER.

Ye Pilgrim Fathers, why did you flee from the thralldom and tyranny of the king of Great Britain? Was it to deliver yourselves and your children and your children's children over to the rule and domination of the "Scarlet Woman," "the Mother of Harlots and abominations of the earth," instead of bringing them into a land of civil and religious liberty and light? Is the Protestant world asleep? Will its people not take warning and rise in their might and protect their religious freedom and civil rights and uphold the glorious charter of their liberties? The tocsin is sounded. "Catholics should compel (if necessary) the temporal authorities to make the required concessions" to the Pope, not in Italy alone, but the world over, wherever he can get a foothold. It is said "the German Catholics in the United States recognize three obligations,—the natural one of nationality, that of Catholicism, and that of American citizenship." Any man of ordinary understanding may see at a glance that this cannot be true. The German Roman Catholic may recognize the first two obligations, but they are incompatible with the third—they are irreconcilable. The duties pertaining to Roman Catholicism and to American citizenship run counter to each other; they are opposite in principle and character; they necessarily pull in different directions and can never form a union, and, therefore, he who is a good and true Roman Catholic cannot be a true and good American citizen. He cannot serve the Pope and uphold the U. S. Constitution too. The duties required of him in each case are too antagonistic to each other. He will be forced to hold to the one and despise the other.

Here is the autocracy of the papal power unmistakably described by Kaiser of Detroit, Mich. He says, "Centralization was necessary for the government of the church;" and that "the popes employed force and severity or mildness and persuasion at will and according to the requirements of the circumstances;" and that "it was in this truly human accommodation to circumstances that the strength of the Catholic church lay." Just so; everybody that is not hand and glove with the Pope, "*at his will*," must be under his anathema. Is it not a shame to Protestants that the Bible has been thrown out of our public schools? It is clear that Roman Catholicism is itching all over to get control of our public schools. The papal magnates of Chicago dictated to and manipulated the Board of Education, and so excluded the Good Book from being a part of our public school education, intending thereby a severe blow to Protestantism in preventing its growth. This blow was intended to strike deep and at the very root of Protestantism and draw the young therefrom into the meshes of the Romish church, which course has added much to her prospects for the future over and above the hope she has of strengthening herself from her nursery of youths under her own tuition. The result of the course taken with our public schools, is, that a large proportion of our school children are already well advanced in infidelity, and others of them drift off into Roman Catholicism. Well did Mr. Tappert say in the third resolution endorsed by the German Catholic convention of Chicago: "To whom the school belongs, to him belongs the future." There is an old saying that carries with it a wonderful deal of meaning; it is this: The old parochial "Domini" used to boast that "in the school he ruled the children, and at home the children ruled the parents." Quite so. This is just what is wanted by the Roman priesthood. Its every aim is to this end. Just listen to what Father Koeberle of St. Paul, Minn., says in the *Inter Ocean* of the 8th of August last on this important question, speaking "with special reference to the development of Catholic youths, he said he wanted the children to be under the control of the priests so that the latter might have full control of the pupils. He exhorted his hearers to go home and exert their influence for good in the education of the young"—by the priests, of course.

Kaiser of Detroit "objected to monarchical professors with their diseased brains." He said, "the church called for discipline, for obedience and in this was the strength of the Catholic church." In this he is most assuredly correct, and no one will dispute him. Then he recites evidence of obedience of the Catholic bishops, ministers and all in office trusting wholly to the infallibility of the Pope.

Who cannot see in all this the cool and careful calculations of priestcraft to reduce the whole human family on this continent to that terrible thralldom that deprives a human being of the right to think, judge and act for himself without the let or hinderance of Pope, bishop, priest, cowled monk, or other functionaries of the "Scarlet Woman"—"the great whore of Babylon who has made the nations drunk with the wine of her fornications." Rev. 17.

A little reflection cannot but make it palpable to the most casual observer that popery is the sworn enemy to all civil and religious liberty, and at this moment is advancing with a rapidity that ought to be alarming to all Protestants. It needs to be understood distinctly that it is a mere pretext, a blind, on the part of the Pope that he claims territorial dominion over Italy only. Be aware that "he who ages ago had the whole earthly portion, is now unmistakably renewing his claim to all territorial and spiritual dominion the world over, and is taking the most active measures possible in all parts of Christendom to which he has access, to recover them," and to this end, at the late convention held here, the German Catholics and the Romish priests together, in the most adroit manner, forged, and hammered into shape on the anvil of popish infallibility, and tempered it off in the cunningly devised resolutions of the German Catholic Union—a great entering wedge, with which, in the near contemplated future, to uproot our noble and free institutions of learning and wrench from this people their most sacred and constitutional rights and force everything to become subservient to the will and work "of a domineering, whorish woman," Ezek. 16: 30. "God save America" when her hour of trial comes.

At Guatemala in Central America last September (1887) the Catholic Archbishop of that place with some of his friends who are opposed to that government, which is republican in form, left there for San Francisco for the purpose of procuring means to bring about a revolution against Barrilos, the President of Guatemala, because the Government had declined to "declare against the Protestant church" just established there by the Rev. Clark Hill of this country. (See *Inter Ocean*, Sept. 21, 1887.) Such doings of the church of Rome so close to our doors ought not to be lost sight of. They have more than ordinary significance.

Surely then it behooves every loyal American citizen, who desires to retain a republican form of government in these United States, to ponder the present attempt of Pope Leo XIII. through his minions in this country to insinuate himself into favor amongst an independent people already glorious in honor, power and achievements as a noble and aspiring nation, and come to the front at once and arrest the further driving of that damnable wedge of Romish iniquity into the bulwark of our freedom.

Chicago.

DUTY OF CHRISTIAN EDUCATORS IN REFERENCE TO SECRET SOCIETIES.

ADDRESS OF PRES. L. N. STRATTON BEFORE THE NEW ORLEANS CONVENTION.

Some men would say, "It is of course the duty of the Christian educator to join secret societies, and to induce his friends and students to do so. It will bring him popularity, multiply his friends among the outlying masses and worldly men whom he wants to influence. It will help him into positions of honor and trust, and be stirrups for his feet and a war-horse between them. If he gets into trouble it will help him out. He can rely upon the friends of his fraternity to be arms and armor to him, and over every man who would oppose him shall be dropped a big galvanized iron extinguisher, and 'ye ancient and honorable' religious teacher can sweep his wide swath onward without fear or favor. 'And when,' as the colored orator said, 'when he falls, he will fall all kivered wid vict'ry, an' rise to wear de long white robe in de great gittin' up mornin', when de general roll is called, and will walk de shinin' streets in silver slippers down to de tassalated pavements where de golden sunrise throws its glory ober de seat of de great, grand, pontifical,magnifical,puissant architect of de universe in de grand lodge above.'"

Now this sounds beautifully and to many it would seem cruel to break the fanciful vision. It rocks as gently as a gay gondola floating in a South Sea dream. But the sweep of Niagara's torrent, or the dreaded Maelstrom on the coast of Norway are as fascinating as fatal. So please follow me a little while and I will attempt to turn as much as a "dim religious light" upon this question.

The following conversation I heard as I stood in the washroom of our tourists' car. A competing line magnate said: "This Illinois Central Railroad has never had a particle of enterprise about it. Its equipments are the merest bagatelle in comparison to the rolling stock of the Rock Island, Burlington, Northwestern and Milwaukee systems. It is more than twenty years behind the present date. If it had kept step with its opportunities there wouldn't have been a parallel line built or a company dreamed of competing with it for a generation. See her road bed, tracks, depots and cars."

I quietly, and in rather a dramatic manner, remarked to a colored porter who overheard the conversation: "If a body don't like this line, he can take the competing line, I suppose."

The porter hung to the marble stand as he stooped and replied with the wise philosophy of Brudder Gardner, president of de Lime Kiln Club, "Well, Jedge, dat's de way changes is brought about—by kickin'."

SHAMS.

This world is full of shams. Our children in the North-land sing:

> "When softly fall the feathery flakes,
> To hide the withered grasses,
> It is a time for buckwheat cakes,
> And New Orleans molasses."

But coarse sorghum of the prairies is often worked off upon the credulous children, and butter made from a herd of Texas animals and pronounced oleomargarine slips into the place of the dairy product.

Shams began back yonder in Eden when the chattering serpent said to mother Eve, "The Lord doth know that in the day thou eatest thereof thou shalt not surely die." He snatched away the truth and slipped a bogus coin into the place of the pure golden one. The teacher of theology soon discovers these wiles of the devil, and traces his trail down among the broken wrecks and ruins which mark his path through the ages. And in what especial particular do you suppose Satan would as soon deceive as in worship. It is true he might put covetous desires of the flesh, love of the world, or love of self into a human heart and ruin it; but that is a little narrow personal fact in comparison to the turning of a human soul in its adoration against the Father because against the Son, and seems like the fatal sin against the Holy Ghost.

THE CASE OF CAIN AND ABEL.

The religious teacher observes that away back up the rivers of time under the live-oaks or palm trees near the gates of Eden, Abel, the shepherd, who did mixed farming, and Cain, the great grain-growing farmer of the North, met upon a common level with equal advantages and erected their altars of worship. The altars were doubtless much alike,vine-wreathed, flower-decked and fruit-crowned; they were beautiful memorials of that early age. Cain's was no doubt as fitting as Abel's. But Abel had upon his altar a bleeding lamb. By this he seemed to say, "O righteous God, I am a sinner. Have mercy upon me! I am lost for two worlds! Save my stricken soul!" By this bleeding lamb innocence was suffering for guilt, and the Saviour, Jesus, the Lamb slain from the foundation of the world was typified.

Cain, on the other hand, seemed to say, "There is my altar—the fruit of the ground. Take that and be satisfied. That is the way I pay my rent." Paul says, "Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts, and by it he, being dead, yet speaketh." Heb. 11:4. As no word Abel ever syllabled was written by a human pen, "he speaketh" in a pious example. He speaks to us from that far-off past to-night in favor of a true, pure and unmixed spiritual worship. It was upon the sacrificial substitution of this offering that his works were accepted as righteous, and his life accounted as pure as though he had never committed a sin, God "testifying" from the witness stand before the judgment seat in his behalf. It was upon this sacrificial passport that, when his body fell in the garden path,his spirit rose.

There is a law in Nature that places everything in strata according to its quality—rocks, earth, water, air, clouds, ether, light. According to this law, when Abel's body fell his spirit arose. Its gravitation turned the other way. His was the first human spirit that ever passed out of a human body. He was the first fruits of those who lost the earthly paradise who were to pass into the heavenly; the first human soul redeemed by the blood of Christ, a curiosity to angels and a wonder in heaven. See him as he ascends. Ranks of cherubim and seraphim and heavenly harpers divide their ranks to right and left, and archangels part the heavenly hosts as he passes up nearer the throne, singing as he goes, "Unto him that hath loved me and washed me in his own blood, and made us kings and priests unto God, to him be glory and dominion and power forever and ever." There was no sham or fraud about that. That was the true elevation and advancement of a soul to the realms of a higher sphere without the "shock of entrance," or the cable-tow of Blue Lodge or Royal Arch.

A DISPUTE—THE FALSE AND TRUE.

From the first step the false religion disputes every inch of ground with the true. When open opposition would not do, false teachers have started in to make a religion so similar to the original as to deceive the very elect. False religions have always been better adapted to natural tastes of the human heart than the self-denials of the true. It has always required less self-sacrifice and self-abnegation to worship Mammon or Moloch than Christ, the world's Redeemer; just as it costs less to feed, clothe and care for a wax baby with a whistle in its breast and a saw dust stuffing in its vitals than a real baby. If there is no self-denial in it there is no value in it. It is the trial that makes the endurance. There is never a sailor without a storm. An old mariner said, "I like a little head wind, it makes the furnaces draw." The true religion tests the faith and fervor of the soul. Good Thomas Guthrie said, "It requires no skill or courage to float down stream. A dead fish can do that; but let a man turn his back upon the world and head up stream and he has all hell to fight."

LODGE RELIGION.

Men sometimes say, "I do not need to go to church; we have worship in our lodge; it is better than the church; they are not so sober and sanctimonious like: they don't bother a man so much about his politics or his religion." I tell you this kind of a church man who don't want to be troubled about his religion is worth about as much as a lightning bug would be in furnishing a summer's sunlight to a cornfield or cotton plantation. You are all aware what that man's religion is worth. As the Spirit said to the Quaker, "He who religiously sets his heart upon the color of a button upon his coat, that man's religion is worth about the price of a button."

But when a man sees himself as the member of a body, the Bride of Christ, he adoringly exclaims, "My Divine Lover came all the long, lone journey from heaven to win his bride. He left the divine bosom of his Eternal Father to lie a feeble infant on a frail woman's breast. Son of God, he quit the throne of the universe, and assumed the guise of humanity to be cradled in a manger and murdered on a cross. In his people he found a bride who was deeply in debt, and paid it all; under sentence of death and he died for her; a lost creature clad in rags, and took for her robes from his own royal wardrobe and led her homeward. To win her he shed his tears, to wash her shed his blood: in her poverty endowed her with all things, and made her by adoption a full queen and heir to his Father's estate, as the will runs, 'heirs with God and joint heirs with Jesus Christ,' and 'if so be that [hereafter] we suffer with him that we may also be glorified together.'" And now our member of the neglected church and beloved lodge says, "I would give up my church before my lodge; I would throw up my engagement as a Christian and let the whole thing go, before I would give up my lodge." This proves the terrible grip of the lodge upon its membership; it shows the fascinations of its secretism; it proves that Christianity has a rival and foe in the worshipful lodge; it proves that the lodge eats the vital love and religious affection out of the hearts of those who give their time, interests and money to the secret lodge.

Various influences fascinate and fasten a man to a secret brotherhood. It matters not what has been the primal cause—so long as there is a cause, and he gives his affections to the wanton maid he meets, instead of to the true and lawful object of his affections—the home, the state and the church.

FASCINATION OF SECRETISM.

There is a fascination about the secrecy. It matters nothing about the blasphemy of the oaths, he is hoodwinked and does not see "how blue it looks," as he swears and swears, many times over and over, saying repeatedly, "Furthermore do I promise and swear," until the prophet might well again declare, "Because of much swearing the land mourneth." It may be the candidate is only anxious to secure the advantages of care when sick, aid when traveling and burial when dead. Hence he pays in a liberal sum, sometimes several hundred dollars, while he lives, dies after a brief illness perhaps, and his wife has presented to her the bill for the burial. Perhaps he attends the lodge to learn the curious secrets and learns the mysteries of the enchantments of the lodge. But he learns meanwhile the private doors to drug stores and saloons and other places less reputable, and learns at last that he is in the power of a giant appetite which gripes and grips and grinds him, hand-cuffs him and marches him into the prison of giant despair. It matters nothing if the original purpose which led up the winding stairs was paved with honest intentions and railed about and paled in with the most fascinating enchantments. For, mind you, he who goes up that winding stairs will not be likely, with equal simplicity and honor, to come down again.

FALSE KNOWLEDGE UNDESIRABLE.

When the devil beguiled Eve it was with the view of gathering for her the fruit of that tree of knowledge of good and evil which she had better been without. It was not that she suffered for something to eat, and could get nothing elsewhere. It was not that there was but little of that variety of fruit, and it would cut the crop short to eat of it, but it was rebellion—rebellion against the best and central government of the universe. There are certain classes of knowledge we had better be without. They lie in the pathway of evil and sin. Don't go around the block in the pathway of temptation. Keep as far as you can from it. Drive as far as you can from the edge of the precipice. Do not try to show that you can whirl your wheel within six inches of the abyss.

A stage toiled wearily up the Sierra Nevadas. When at length at the top the driver cracked his whip over the leaders and the horses sprang into activity, and the great rocking coach rumbled down the narrow dugways beneath shelving rocks and above yawning chasms, the value of the brake on which the driver, like an organist, varied the pressure of his foot, was discussed by the passengers. When halting at a watering trough, a nervous lady asked the driver the question, "What will become of us if that brake gives out?" The driver replied, "That depends altogether how you have lived in this world." Men will find that to sow to the wind will bring a whirlwind harvest, and that there is harvest grown from the seed of a clamoring imagination that they better be without.

A man says, "I'll go to the New York Central park and see the menagerie." As he approaches he hears the great Bengal tiger growl, and the Numidian lion roar, and the American panther scream. He passes the snarling hyenas, darts under the ropes, opens the great cage door and the uncivilized lion whirls a merciless paw over his head and snatches it off and the Bengal tiger tears his body into shreds through the bars of his cage, and the voracious beasts have not for a moment seemed to catch upon the idea that this innocent man, who used to be on earth, was simply in pursuit of knowledge, the knowledge of natural history. Such knowledge has been rebellion ever since the days of Eden. You better be without it. Don't go to the lodge to learn it. God requires of you perfect

obedience. You give a portion of your devotions to a Christless God when he says, "Thou shalt have no other God before me." You say, "Daughter bring me an orange," and she runs away and brings you an apple, and you say, "No, an orange," and away she goes and brings you a lemon. Now it is not the value of the orange for which you care so much, but what makes that lump in your throat is, that your little girl has a constant tendency to do what you do not want her to do. So the human heart is constantly by nature clamoring for a substitute for the true and genuine religion of the Lord Jesus Christ.

CLAIMS OF THE BIBLE VERSUS FREEMASONRY.

The Bible claims to be the Book of God and a revelation of his will to man. But the Masonic lodge proposes to be as much. When Moses performed various miracles from God in the presence of Pharaoh, it is written that "the Egyptians did so with their enchantments."

The apostle said, "There is none other name under heaven given among men whereby we must be saved than the name of Jesus only;" and again, "Jesus Christ hath power on earth to forgive sin." But in Mackey's Lexicon of Freemasonry, a Masonic text book of very high authority, on page 16, he says:

"Acacian, a term derived from [the Greek] *akakia* "innocence," and signifying a Mason, who, by living in strict obedience to the obligations and precepts of the fraternity, is free from sin."

FREEMASONRY A RIVAL WORSHIP.

Now here is some rival institution which proposes to do the very thing for the souls of men—"free them from sin," which the Bible claims can alone be done by Jesus Christ. Is it not, therefore, a rival? Jesus says, "No man cometh unto the Father but by me." Now is there any other way to the Father and to heaven? Mackey's Masonic Ritualist says, page 131: "Thus the lecture in the third degree closes with the cheering promise of a blessed immortality beyond the grave." Jesus says, "He that climeth up any other way the same is a thief and a robber." Sickels's Monitor, published by the Masonic Publishing Company, 432 Broome St., New York, says on page 97: "We now find man complete in morality and intelligence with the STAY OF RELIGION added, to insure him of the protection of Deity and to guard him from ever going astray." (Once in Masonic grace always in grace.) He proceeds, "These three degrees thus form a perfect and harmonious whole; nor can we conceive that anything can be suggested more which the soul of man requires." Here you have attainments beyond which it is not possible or needful to pass, if the claims of secret societies are true. A thousand passages might be quoted from genuine secret society works to prove true the assertion that I make, that these secret societies, especially Freemasonry, professes to save men's souls without any Jesus Christ. Now you may search through these rituals, guides, hand-books and manuals of Freemasonry, but nowhere will you find the name of Jesus Christ, the world's Redeemer, in any prayer up to Blue Lodge Masonry. In the Scottish rite, neither up to the Royal Arch nor to the highest degrees, is there a prayer or passage of Scripture quoted which mentions the name of that Lord Jesus Christ on whom our hopes of heaven depend.

A casual observer would look through one of these Masonic manuals or guides and say, "It must be a good thing, there are so many passages and long quotations from the Bible." But go back and hunt there for a passage containing the name of Jesus. Either passages are quoted not containing that name, or if such are quoted they are printed with the name of Christ omitted. If a Freemason is here, who has a Masonic Monitor, and will bring it to me, I will show him in it passage after passage of Scripture which in the Bible contains the name of our Lord Jesus Christ, and in the Masonic monitor, guide, manual or hand-book is printed, pretending to be Bible, with the name of his Saviour left out. Now when you cut the name of my Saviour out of my Bible you may have the rest of it.

MASONIC ARROGANCE.

Masonic works state that Freemasonry is a region. See quotations already made and also observe its arrogance. It pretends to save its devotees. It has its temples, its altars, its prayers, its censers, its incense, its officiating priests, and claims to send its dying members to the grand lodge above, with Christ rejected. It climbs up some other way without a "By your leave, sir," to the King Eternal on the throne, and Christ says, such are "thieves and robbers." He also says, "No man cometh unto the Father but by me." Christ is the door of the sheep and says, "Whosoever entereth by me shall go in and out and find pasture." Men are fond of finding false systems. But Paul said, "Other foundation can no man lay than that which is laid—Jesus Christ, the Righteous.

The secret pretender who offers salvation without Christ hath an arrogance like that Indian chief in British America who stalks out of his hovel every morning, bids the sun "hey-dey" and points out to him the course he may take that day in the heavens; or like that king in Calmuc Tartary, whose trumpeters, after he has dined, sound before his palace gate their trumpets to give notice to all the kings of the earth that the Great Cham has finished his dinner, and all the rest of the potentates and emperors of the earth are at liberty now to go to dinner.

ITS INNOCENT PRETENSE IS ITS DANGER.

Does it really give any man a standing to belong to a Christian church and at the same time hold a membership in such an institution as a secret lodge which claims to save men's souls and yet rejects from its worship, by its standard rules, the mention of the world's Redeemer, Jesus Christ? Can a beggar justly and safely reject a righteous king's request and remain secure? Can a hungry man obstinately and safely refuse his necessary food? Can a traveler walk off the abyss of the Merced at the Yosemite valley and fall three-quarters of a mile and hope to escape unhurt? Then a man can not belong to a Christian church and to a Christ-rejecting institution and hope to be saved. Does not such a religion stand out as a sham and a fraud? They may picture King Solomon in goose-yoke and paper horse-collar, may hang an Irish linen apron on his front, they may crown his head with cocked hat and ostrich plumes, put a soda fountain behind his door and a beer cellar under his palace, but that will not make it harmless to make an idol altar in the Temple of God in the holy city Jerusalem. It may look very harmless to have a secret society in the church, as it did an idol altar in the temple. But have you in mind, that at the most harmless and innocent moments of sin, there is the most danger? Mr. Spurgeon says, if the devil should appear at his door with hoofs and horns and pitchfork, he would get pitched from the balcony if he (Spurgeon) could do it. But the devil knows better than to make such an appearance. So he appears, perhaps, with one kid-glove removed, his neck-scarf laid across his arm, his silk hat in his right hand, and wearing all the demeanor of a gentleman I would be inclined to invite him right in.

You will remember that Troy in the Pelopenessus was for ten years besieged by the fleets and forces of the Hellenes. Worn and wearied by long continued application, they seemed heartily to wish that they had not begun the siege. Many bold dashes, made sometimes by Ulysses, sometimes by Achilles, again by the great Agamemnon himself, or finally was every Trojan made to tremble when Ajax drew the sword. But all was to no purpose. A happy thought finally struck the council of war and they sent for Philoctates. He killed Paris, the Trojan leader, and Æneas, another leader, made his escape. Minerva, the goddess, inspired Epeus to construct a huge wooden horse and place him on wheels, a high toy. This was done and a hundred of the bravest soldiers were quartered within him. Then the siege was raised, the ships reladen, the tents and barracks on the shore were burned by the departing army, and they sailed away to Tenedos. They acted as though they had given up the whole effort. But, Christian friend, remember your enemy is most dangerous just when he seems to be most harmless. The Trojans broke down their walls and drew the great toy, the wooden horse, within the city. A debate arose as to what to do with the captured trophy. Some said, burn it; others said, let us throw it down from the rocks of the precipice. Others urged, let us consecrate it to Minerva. This they did, and the festivities were opened. Sinon, upon a forged tale, was admitted as a fugitive Hellenist. He raised torches; the ships returned from Tenedos, and the shore again soon swarmed with advancing soldiers. The hundred men within heard the shouts of their fellows and came forth to keep the way open, and Troy fell amid the emblazonry of its glory, and at the hour of its triumph. So let the church and the soldiers of the cross beware, lest in the hour of their greatest fancied security, they may be secreting within her walls the secret conclave which shall swarm with belligerents and keep the way open for the entry of the world without. We must keep the church pure, her hands clean and her raiment white. Then shoulder to shoulder, hand to hand, and foot to foot, with swords drawn and shields lapped, we will as God's faithful army press onward in the battle, till from tower and battlement and dome shall the shouts of the sons of heaven proclaim the victory won.

REFORM NEWS.

THE SINGING MISSIONARY IN THE SOUTH.

New Orleans, La., Mar. 13, 1888.

Editor Christian Cynosure:—Mr. George W. Clark is a wonderful man, both physically and psychically. Having reached the age of 75 years, his hand does not tremble yet and his knees do not shake. There he stands, with the elasticity of the youth, speaking with eloquent gesticulation and with the dignity, mildness and experience of age. In praising the heavenly gift of water, so pure and fresh and clear as heaven itself, he holds up a tumbler filled to the rim and not a single drop of this restless and fugitive element flies from the cup he holds. True, as he stands by cold water, so stands cold water by him. He may appreciate this gift of God, but water on its side does also appreciate this friend's song and speech, not by stimulating him a few moments only, as alcohol would do, but by giving him strength, health and power.

There he stands—this man, clean and free from the poison of nicotine and alcohol, and speaks and sings two hours and more in a voice that every one in the audience can hear, and in a way that you never get tired of listening to; and having done he goes to another place and sometimes to a third on the same day and does the same.

Mr. Clark lectured twice in my congregation, the First German M. E. church in New Orleans. His subject was "Liquor and Tobacco." In his first lecture he showed by means of scientific charts the effect of liquor and tobacco on the stomach, the heart, the liver, the kidneys, the eyes, the blood and the whole nervous system. He, moreover, illustrated his subject by facts taken from daily life showing how such and such a person suffered and died an early death by the terrible influence of alcohol and nicotine. These facts speak for themselves; but everybody knows they do not speak loud enough, for they are constantly suppressed by the tobacco and liquor dealers and by their customers, and therefore they need somebody who speaks them out, cries them out and sings them out to the world. Mr. Clark is the man called from God to do this work. In his second lecture Mr. Clark showed the influence of liquor and tobacco on the social and moral life. He gave about a dozen instances, which were each of them facts of history, showing the terrible influence of that evil on the whole human life.

I am convinced that these lectures made a deep and wholesome impression upon our young folks and I know that even some of our older brethren were very much profited by what they heard. One young man gave up smoking entirely. Another saved thirty-five cents in the week after the first lecture, and another is giving it up by degrees. My hope and desire was that after the second lecture old and young should have been willing to do the will of God and to leave alcohol and tobacco alone, no matter in what form or shape these poisons may present themselves.

I am much indebted to Mr. Stoddard for having recommended Mr. Clark to me, and if this valiant champion of temperance should need any recommendation for my German brethren in Texas, where he intends to go, I should be very much pleased to do it by these lines. But methinks there is no need of that. Only look in the face of this venerable gentleman; he speaks for himself.

God bless you, dear brother Clark, and give you many more years to live and to work for the benefit of your fellow men and for the glory of our blessed Saviour.

B. Boezinger.

BRO. CLARK REPORTS FOR HIMSELF.

New Orleans, La., Mar. 8, 1888.

I am speaking and singing every day and night, sometimes twice a day. There were fine audiences at Leland University yesterday, and last night at the St. Mark's Baptist. I have spoken at the Freedman's Baptist conference, and to-night am to be at Shiloh Baptist church. Saturday, Sunday and Monday I go to New Iberia; and next week into Texas for a series of meetings.

I miss some whom I hoped to meet, but shall never see the dear face again until we greet each other on the fair banks of Deliverance. Dear brother Woodsmall, he ceased from his labors suddenly last week at the LeMoyne Institute at Memphis. He was one of the most indefatigable "laborers," indeed, that I ever knew,—sincere, earnest, devoted, ceaseless,—we cannot say "tireless," for he was

tired all the time, but could not take time to rest. One lung gone, the other almost gone, he coughed and struggled for breath, and yet worked away with the harness on until he dropped in the furrow. Our labors together in the Southwestern States last winter were severely trying, yet feeble as he was he bore the ordeal bravely and uncomplainingly for Christ's sake, and the poor colored people. He has done a great work for them. I know of no one who can fill his measure on their behalf. He wrote me a short time before his death to come South and join him again this winter, still determined to work on. But the Master has "called him up higher."

GEO. W. CLARK.

THE TIDE STILL RISING IN NEW ORLEANS.

NEW ORLEANS, La.

DEAR CYNOSURE:—Although the majority of the Baptist ministers in this State are anti-secretists, there seem to be a few that yet love darkness rather than light. The Odd-fellows had a thanksgiving sermon preached at the Old Baptist church of this city Sabbath evening, Mar. 4th, after sacrament. Although the pastor of this church, Rev. J. L. Burl, it is said has renounced the lodge, yet he tried, so I am told, to prove in his sermon that Odd-fellowship is founded on the Bible, and there is no harm in secrecy. Satan always tries to pervert the mind and deceive the thoughtless ones by the mock use of the Scriptures, and turning the truth of God into a lie.

The secretists are boasting of this as a triumph over us Anti-masons. Satan always makes a loud noise and boasts of victory, especially when he knows that his strongholds are gradually giving way. The secretists know very well they are losing their foothold, so they must make a loud noise to be heard.

I attended the Freedman's Baptist Association Mar. 6th and spoke to many of the ministers and distributed many tracts and *Cynosures*. One pastor, Rev. J. Miller, of Jeanerette, La., besought me to give him a Masonic book. It would be of great help to him in opposing secretism. He subscribed for the *Cynosure* and I gave him a book. Several sisters who were present belong to secret societies, but promised to read the tracts and give secretism a careful study.

The following has been carefully prepared to hand to Rev. A. S. Jackson:

The undersigned, believing that secret societies are injuring the church and cause of Christ, by separating brethren and encouraging practices and teaching doctrines not authorized by the Scriptures, desire to unite ourselves in an undenominational, non-partisan Christian organization for mutual council, encouragement and assistance in opposing and exposing the secret lodge system. We learn with satisfaction that Rev. A. S. Jackson, Rev. J. F. Marshall, Rev. B. Boezinger, and Rev. H. C. Green were appointed at the late meeting of the National Christian Association a committee to call a meeting and submit a plan for organization. We respectfully request said committee to call said meeting at as early a day as is in their judgment practicable. Signed:

Rev. Guy Beck, pastor First Free Mission Baptist church, seventh district.

Rev. George Butler, pastor Shiloh Baptist church, Gouldsborough.

Rev. J. T. Granderson, pastor Pilgrim Baptist church, Grand Prairie, La.

Rev. J. W. Womack, pastor Mount Moriah Baptist church, New Orleans.

C. W Sterry, 221 Baronne St.

Rev. Wm. W. Davis, pastor St. Mark's Fourth Baptist church.

Rev. C. H. Claiborne, pastor Spain St. Congregational church.

Rev. I. H. Hall, pastor Morris Brown A. M. E. church.

Rev. Martin L. Berger, D. D., pastor Straight University Congregational church.

Rev. H. C. Green, pastor Shiloh Baptist church, first district, N. C.

Rev. A. J. White, 458½ Jackson St.

Rev. John G. Nelson, 159 Clio St., pastor Scandinavian church.

Rev. W. P. Forest, pastor St. James M. E. church, St. Charles parish.

Rev. Wm. Hamilton, pastor Baptist church, St. Sophia, La.

Rev. H. P. Kelly, Algiers, La., pastor 4th St. Baptist church.

Rev. C. Pierson, pastor Baptist church, English Turn, La.

Rev. Bazile Dorsey, pastor St. John Baptist church, Dorseyville, La.

Rev. J. Miller, pastor Baptist church, Jeanerette, La.

Francis James Davidson, colporteur N. C. A., 153 Clara St.

I preached Sabbath evening at the colored Presbyterian church, Rev. L. W. Oldfield, pastor. Bro. Clark lectured on temperance in St. Mark's Fourth Baptist church Wednesday evening. The audience was fair and attention good, although the rumites, beerites, tobaccoites, etc., were largely represented. Bro. Clark and I attended the Freedman's Baptist Association on the 8th. There were about 250 persons present. Bro. Clark sang and lectured on temperance and secret societies for an hour. He was often interrupted while speaking with "Yes, yes!" "True, brother!" "That's a fact!" etc. I distributed about fifty *Cynosures* and a lot of tracts and took one subscriber.

Bro. Clark sung and lectured last night at Shiloh Baptist church. The house was well packed and the lecture well received. Bro. Clark leaves tomorrow for New Iberia. His songs and lectures will long be remembered here by our people. They will surely be as bread cast upon the water. May God bless him and crown his labors with abundant success.

F. JAMES DAVIDSON.

READY FOR SPRING WORK IN IOWA.

BRO. HAWLEY MUD-BOUND—AN INCIDENT OF ABOLITION DAYS—ODD-FELLOW SLAVE-CATCHING.

March 12, 1888.

DEAR CYNOSURE.—From Cuba I went to the Castle school house, Rev. Mr. Acheson accompanying me, and gave a lecture there. The following Sabbath was a rainy day. I attended the Covenanter church, Rev. Thompson, pastor, and after the sermon gave a short address on the relation of the secret orders to the church. On Monday I went to the place where I had lectured last, and there and in the adjoining neighborhood secured seven new subscribers to the *Cynosure*.

Owing to the fact that I was threatened with a blockade of mud, and that nearly three months had passed since I was at home to visit my family, I decided not to continue my labors in Monroe county longer at present, and turned eastward to Salem in Henry county, calling upon those staunch friends of reform, Isaac Gibson and Zackariah Foss. From Salem I went to Chestnut Hill, and preached in the Friends church Sabbath morning, and at a mission point in the evening. On Monday night I lectured in the Friends church of Chestnut Hill.

From there I was conveyed to Denmark, in Lee county, by Rev. Mr. Hull. But mud and rain seemed to stand in the way of successful work, and so with the aid of Bro. Hull I reached Burlington where I took the train for Wheaton, Ill., where I am enjoying a delightful reunion with the loved ones of my home circle.

Last Sabbath I preached twice for Dr. Stratton of

(*Continued on 12th page.*)

CORRESPONDENCE.

TEXAS SECRETISTS ANGRY AND THREATENING.

SAN ANTONIO, Texas, March 9, 1888.

DEAR CYNOSURE:—I came here shortly after returning from New Orleans. I never knew before the great power secrecy had on its subjects. While here Rev. S. Kurlock, the founder of the S. S. of C. (Seven Stars of Consolidation) and who gives his whole time to organizing lodges, came to the city. He was to lecture at the Methodist church on "The Stumbling-blocks of the Negro."

I went to hear him. He spoke of all the bad acts of his race and said they were worse now than before the war; adding that what was needed was societies. He said Masonry had preserved the Bible at one time. After his long talk he offered the S. S. of C. as a remover of the "stumbling-blocks." He never referred to the "blood of Christ," which alone cleanses from all sin.

In his remarks he said they intended to make it warm for all who opposed secret societies, and a general response came from leading members of the different churches. This was directly to me, as I had been distributing tracts.

Next day I met Rev. A. Grant, the pastor of the same church, who is one of our leading men, and an aspirant for the bishoprick at the General Conference of the A. M. E. church. He began a tirade on me. After I defined my position he said he would not read the paper and tracts published by the N. C. A. He added that he had always had a high opinion of me, but now he could not even respect me as a brother. I told him I would discuss the matter with him on Bible grounds, to which he replied he did not want to see me hung and therefore would not discuss it with me.

Here under the shadow of the Alamo where Crockett fell, where Bishop Turner was mobbed by a drunken crowd, I was threatened by a minister because I offered to assert my convictions. This same prominent minister said he had more faith in Col. Ingersoll than half the preachers.

I distributed what papers I could, and found several friends who are in sympathy with our work, but the people are so tied up in these lodges that they are afraid to speak against any of their ugly acts, as the following will show:

An Odd-fellow killed a man recently and the lodge is credited with robbing the law of its man. The secretary of one of the lodges at their Sunday meeting, cursed ministers, Christians and sinners as if they were dogs, because they asked an inspection of his books, and yet they go on in F. L. and T. On the 4th inst. they turned out, rented a hall, called them a pastor and held services as any other congregation.

Many with whom I talked are opposed to the lodge, but as I myself was once, they know not how to shake it off. Rev. A. A. Rivers of this place has never joined the lodge, and is against it, but not out-spoken. The two preachers with closed eyes and hearts refused to hear what God says against the lodge, and pronounced upon me a curse similar to that of Rome on Dr. McGlynn. Rev. Toliver is at work for the cause and God is giving him power with men.

I go to-day to attend our Foreign Mission Board meeting at his church, and hope to do something for our cause. The spirit worked up and exhibited by these ministers caused my wife and friends to fear some of the lodge folk would attempt to do me some bodily harm. The tracts were well read. Knots of men could be seen for several days on the streets, one reading to the others. I am sure good was done. I was pastor here some years ago, and many whom I baptized turned from me when they knew I had left the lodge.

Since our meeting at New Orleans I was told that the names of all who are in sympathy with us, are sent to the brotherhood (?), so says Bro. Grant. This is used to intimidate. When I asked my brothers for a "Thus saith the Lord" for their assertions, they said theirs was a matter of history. God will help the right. Pray for us. The Convention greatly strengthened me for the war. I truly hope Bro. Hinman will again visit Texas. I am yours in Jesus,

L. G. JORDAN.

THE FIRE SPREADS FROM NEW ORLEANS.

TWO LETTERS FROM MORGAN CITY, LA.

I am a reader of your paper and a worker in the reform army. I was converted from the Masonic lodge four years ago through the instructions of your most valuable paper. I have had great opposition from the lodgites; but never yield an inch. I live eighty miles from New Orleans in a little country town of about five hundred inhabitants, and in this small number of inhabitants we have thirteen different lodges including Masons, Odd-fellows, Knights of Pythias, and hosts of others. I belong to a Baptist church that declares against all secret societies. The pastor of my church attended the New Orleans Convention held by the N. C. A. He was delighted with its proceedings, especially with Bro. Countee's statements.

I would thank you very kindly for a few free tracts. I think I can use them to some advantage to the reform cause. The society people are put to their wits' end, studying how to offset the influence of the convention, because a goodly number are leaving the lodges. Among this number is to be found Rev. M. C. B. Mason, whom I assisted to initiate.

ALEX. OLIVER.

A DANIEL'S BAND.

I have been reading your valuable paper, the *Cynosure*, through the kindness of dear Brother A. Oliver, Jr., and through its God-sent columns I have been convinced that no man, woman or child can be a consistent Christian and be a member of secret societies. I can say from personal knowledge that they are detrimental to the cause of Christ. I was a member of the Odd-fellows for five years, but thanks to the Lord I have been delivered from the jaws of this monster. The order prevails in this community.

Though I am unable to compete with those who defend the cause of the lodge because I am unlearned (though I read and write), but thanks be to God I have his promise. "If any man lack wisdom, let him ask of God, who giveth to all men liberally and upbraideth not." I have no money to give to help the reform cause on, but you have my prayers.

I wanted to attend the convention at New Orleans, but was unable. My pastor attended and is enthused over the meeting. He is determined to be numbered with the reformers. You can judge how it is at this place with Bro. Oliver and myself being the only two young men in town who have

declared against the secret societies; but after reading of the glorious work of the reformer brethren elsewhere, we cry out with the apostle Paul, "Thanks be to God, who giveth us the victory through our Lord and Saviour Jesus Christ." We take courage and go forward.

May the blessings of God crown the reform work with abundance of success. My earnest prayer to God is that all dark things that tend to cramp the Gospel, be brought to light and exposed as was the abduction of Captain Morgan.

EDWARD D. SIMMS.

ZEAL RISES ABOVE POVERTY.

LITTLE RIVER, Rice Co., Kans.

EDITOR CHRISTIAN CYNOSURE:—I have distributed every tract sent me, and have three more places to supply; the people have turned out *en masse* to hear the anti-christian character of secret societies discussed, and I'm only fairly started now. I announce two weeks in advance that I shall speak on this subject, and when the people turn out I distribute the tracts. The result is that the people are getting their eyes opened on the subject and are anxious for tracts.

Money is the scarcest article on these wind-swept plains. I have five large congregations and am among the people all the time, and to relate the straits that some of our people are in would seem an exaggeration. Think of taking three persons to keep up the only wretched fire in a houseful of children! One goes out and cuts corn-stalks out of the field; another hauls them in and cuts them in stove lengths, and a third stuffs the cook-stove, which is barely sufficient to warm the house. Coal is worth from $6.50 to $7.50 per ton, and I have bought just as good in Wheaton, Ill., for $3.50 per ton. Cattle and horses in a great many places have succumbed to starvation and cold. One thing yet remains to these poor people, and that is hope.

Small-pox is raging in all the towns around us, and there is a case in this town not more than one hundred and fifty yards from our home where I now write. Each of these towns have declared a quarantine against the rest. Business is flat, because communication is cut off from surrounding towns.

My regards to all friends, and tell them "I know in whom I have believed." One of these days this anti-lodge reform will open a crack in mother earth for its enemies, worse and wider than the one which opened in the days of Korah, Dathan and Abiram. And if these things die a natural death, "then the Lord hath not spoken by me." Let the wedge enter. Yours, thumping on the wedge,

G. T. DISSETTE.

FROM BISHOP KEPHART'S MASONIC NEIGHBORS.

Is it true that Bishop E. B. Kephart has changed his views in regard to Freemasonry and kindred orders? I am led to make this inquiry by a conversation recently had with a near neighbor of his. A gentleman and his wife and daughter occupied a birth near Mrs. Stoddard and myself on our return trip from New Orleans. I learned that they were from Toledo, Iowa, and much interested in the college there; that they knew several people with whom I had an acquaintance, and that they distinctly recollected the meetings in their court house, when several years ago Mr. Ronayne opened a lodge and publicly worked the first and third degrees of Masonry. The gentleman said Bishop Kephart's house was very near to his, and that their relations were intimate. When I spoke of the Bishop's record on the anti-secrecy line, and mentioned his speech in Farwell Hall, and that he had encouraged the discussion at Western, Iowa, and participated in several conventions, the man expressed great surprise. He had never heard any expression from the Bishop averse to the lodge; said he participated in some public meeting of the orders addressed by a distinguished M. E. minister at their town; and that he did not believe the Bishop was now opposed to the Masons.

I thought it strange that a near neighbor and intimate friend who took a deep interest in the college should be in such utter ignorance of the Bishop's record and views on so important and distinctive a feature of the U. B. faith, unless the Bishop had "put his light under a bushel," or "snuffed it out" altogether.

If the light that is in the Bishop be darkness, so that his "intimate friend" stumbles into grievous error, how is it with Bro. M. S. Drury and the college? Are they blind leaders of the blind in this great contest between Christ and his bride, the church, and Satan and his bride, the Christless lodge? Is it not a time to ask, "Who is on the Lord's side?" and for those implicated to answer when such suspicions are avowed?

J. P. STODDARD.

PITH AND POINT.

BRO. RAYNOR TO BEGIN WORK IN PENNSYLVANIA.

I trust, also, a good Providence will permit me to do some lecture work in this part of our State; I purpose to expose secret orders in our county seat. I have a list of 150 names of ministers, all opposed to the lodge, and over fifty of them seceders from Masonry. I would endeavor to have every known friend of the cause send a list of all other friends so that we may know our forces. Please send me tracts for distribution, if you can spare such as you advertise recently.—JAS. W. RAYNOR.

HOW THEY SWARM.

Secret societies are making some progress in our village. We have had the G. A. R. running for some years. Now the Sons of Veterans are trying to attract the attention of the public. A lodge of Good Templars was organized this winter after repeated failures. The Grand Worthy Chief Templar of the State favored us with the presence of his exalted person, delivered a series of lectures, ending with the organization of a lodge. The lodge I think is a small one and keeps very quiet. There is a Grange, too, but I don't know whether it is dead or alive. The lodge of Knights of Honor is dead.—W. W. T., *Huntsville, Ohio.*

THE CONVENTION REPORT IN GERMAN.

The success at the National Convention held in New Orleans as reported in the last number of your esteemed paper is quite encouraging. I sincerely believe that the *Cynosure* is doing a good and grand work for the good cause. By next mail I will send you a sample copy of our paper, *Christlicher Bundesbote.* I have thought of translating the report of the National Convention for the paper.—I. A. SOMMER.

We sincerely hope our brother editor will make this translation. There are secret lodges composed almost entirely of Germans, and there should be more printed in the German language against them.

ONE WITH GOD A MAJORITY.

Secrecy holds the ground here. The churches and papers are mouth-locked, and as we have no lectures, the work goes hard. I am comparatively alone here, but God is with me. I am seventy-three years old, but I hope to live to see the tide turned on secrecy as I have seen it on slavery.—L. B. LATHROP, *Hollister, Cal.*

FROM THE KNOXVILLE CONVENTION SECRETARY.

I am rejoiced to hear of the success of the New Orleans Convention, and only sorry that I was not present to enjoy it; yet, so it is, no soldier can be present at every "famous victory." The reports of the Convention cause many to look as though they had heard the knell of their final doom. God bless you and your labors and prosper the *Cynosure* and N. C. A.—(Rev.) LEWIS JOHNSTON.

FIFTEEN YEARS AND YET GROWS BETTER.

Inclosed please find three dollars for the Ministers' Fund for the South. Let those who sit in darkness, of every clime, have the light! I have read the *Cynosure* for over fifteen years, and it grows more interesting all the time; the two articles on the second page of February 23 are worth the subscription, and so true. I take a good paper for every day in the week (except Sunday), and I would rather give up any of them, or all of them, than the *Cynosure.* When I get hold of it these winter evenings, I can neither stop to eat or sleep until I have gone through it. May God bless and prosper the cause of righteousness, as I know he will.—S. SIMPSON, *Garfield, Washington Territory.*

A MASSACHUSETTS VETERAN.

DEAR BRO.—Enclosed are ten dollars for the *Cynosure* to be sent to the Southern ministers. The instant our faithful worker, Robert Mansfield, told me of the *Cynosure* I paid him for it. A few copies I think had been printed. There will be some copies paid for for some one to read after my work is done.—INCREASE LEADBETTER.

TRACT WORK IN CALIFORNIA.

I have distributed over 2,000 of your tracts in Iowa, and now I have the names of the different ministers that I wish to send to and some business men. Oh, how I wish I had ten thousand pages! I could make them do good. I could tell you of many incidents of the tracts I have already distributed. One highly educated young man in a good office said to me after reading the tract about Wm. H. Seward and our government, "Oh, I am so glad I read it, for I had intended to join the Masons; but now I never can."—S. L. W., *Santa Maria, Cal.*

A GOOD KANSAS TOWN.

We are doing all we can for the good cause you advocate in your paper. The Knights of Pythias organized here last week, and we are getting up a club for the exposition book, which will accompany this letter. This is the only secret order we have here in our town, and we want to overpower it. I am distributing all the papers I can, and we want a lot of tracts to distribute. Also we want a lot of anti-secret men to settle here, both farmers and business men. We have a fine town and a fine county. Any persons wishing to change their location please address me at Macksville, Stafford county, Kansas, and I will give all the information desired.—M. K. BECKTELL.

BIBLE LESSON.

STUDIES IN THE NEW TESTAMENT.

LESSON I.—April 1.—The Marriage Feast.—Matt. 22: 1-14.

GOLDEN TEXT.—Blessed are they which are called unto the marriage supper of the Lamb.—Rev. 19: 9.]

[*Open the Bible and read the lesson.*]

[From Words and Weapons.]

In our last lesson we saw the action of the Jewish nation in rejecting Jesus as their Messiah and King. In the parable before us to-day we see the grace of God, notwithstanding, making a marriage feast, bidding to it these same Jews, and making them the preferred guests. A carful reading of the Acts of the Apostles will give us these details in the actual events which followed the resurrection of our Lord.

I. THE MARRIAGE FEAST.—The kingdom of heaven is that reign of grace, so intimately connected with the earth, so vitally necessary to man, whose operations cover both heaven and earth and extend from time into eternity. The King who made this feast is, of course, God the Father; he in whose honor it was given, Christ the Son; and the servants sent forth to bid the guests, the Apostles. In substance and reality the marriage feast is the marriage supper of the Lamb (Rev. 19: 9), and the bride and the worthy guests are identical.

II. TO THE JEW FIRST.—The apostles, during our Lord's ministry, were not to go in the way of the Gentiles nor into any city of the Samaritans, and after the resurrection they were to begin at Jerusalem. It was not till after the final rejection of the Gospel by the Jews at the stoning of Stephen that it was preached to the Gentiles. Even after Paul was sent to carry the Gospel to the great outside world, he always first preached to the dispersed Jews. In the third verse we note a reference to the long and continuous work of the prophets. Now that the feast was actually prepared, these preferred guests are notified that the time is at hand; but that first invitation under the Gospel dispensation was rejected. "Again he sent forth other servants," with special, urgent message; and this second invitation is a display of patient grace on the one hand and authoratative command on the other. A king's invitation is both in the nature of a distinguished favor and an imperative command. God invites us to accept his grace, but also commands us, and all men everywhere, to repent. Refusal in the light of this double mandate of grace and authority is ungrateful and contumacious. "And they would not." This expression indicates simply the deliberate action of the will in rejecting Christ. In John 5: 40, and Matt. 23: 37, we find a commentary upon this clause of the parable. "But they made light of it." Think of making light of that grace of God which has occupied his eternal purpose, which was consummated in the appalling sacrifice of Christ on Calvary, which has occupied the Father, Son and Holy Ghost from all eternity, and upon the acceptance or rejection of which depends our eternal destiny! The motive for rejecting the invitation (verse 5). God offered to them the honor and everlasting blessedness of participating in the marriage supper of the Lamb, but they preferred the things of earth to the things of heaven. The secret of all sin is the substitution of the will and way of the intelligent moral creature for the will and way of God; the sign of conversion is the reversal of all this, and finds expression in the question, "Lord, what wilt thou have me to do?" It is worthy of remark that the two instances in the parable may represent those who have already amassed a fortune—the one with the farm; and those who are engaged in getting a fortune—the one who went to his merchandise. And the remnant took his servants and entreated them spitefully and slew them. This represents the attitude and action of the baser sort. The spirit that led men to crucify the Lord of Glory will not hesitate to despitefully entreat his servants. The spirit is the same whether it manifest itself in contemptuous reviling or open violence.

III. AND ALSO TO THE GENTILES. The Acts of the Apostles closes the history of the offer of salvation to the Jews as such; henceforth they have no distinct or preferred privileges under the Gospel. (See also Acts 28: 23-31) The universal invitation. The highways indicate the great world thoroughfares, the broad streams of population, down which the Gospel was sent during the early ages and down which it has been going ever since. Wherever people are, there the grace of God in Christ is freely proclaimed. The "good and bad" who were gathered to the feast does not refer alone to moral distinction, but to those outward distinctions observable among men. The man without the wedding garment. It was the custom of the host to provide every one of his guests with a wedding garment; to refuse it was to insult the host and unfit the person for participation in the ceremonies. The wedding garment provided for sinners is the "righteousness of saints" (Rev. 19: 8-9). We easily understand this to signify the work of the Holy Ghost in justification and regeneration. Some men repudiate this and seek to enter "in their own clothes," but they will be awakened from their delusion when He comes who judges the secrets of men's hearts. The phrase, "not having on a wedding garment," carries with it a charge of having rejected it and presumptuously entered without it "Except we be born again" we cannot enter in. We may come among believers on earth, but in heaven every man will be revealed, of what sort he is—whether of grace or nature. The presumptuous professor cast out. At the challenge of the king he was speechless. So will all be who presumptuously set aside the plain teachings and requirements of the Gospel concerning repentance, conversion, and regeneration, and essay to enter heaven without the imputed and imparted

righteousness of Jesus Christ. Whatever else the term "outer darkness" may mean, we know that it is separation from God, Christ, and the saints. It is that "without" in the moral universe spoken of in Rev. 22: 15.

We are taught by this parable that it is all one whether we reject Christ out and out as the Jews did, or pretend to accept him while refusing his work of grace for us on the cross. A formal professor of religion is no better off than an open unbeliever.

OBITUARY.

LINUS CLARK died at his home in Green Oak, Michigan, Jan. 18, 1888, aged nearly 75 years.

He came to Michigan from the State of New York in 1833 and settled on the farm where he died. He soon openly professed faith in Christ and was one of the founders of the Free Will Baptist church near his home, of which he remained a member and liberal supporter until his death. He identified himself with the reforms of the day. Was an out-spoken anti-slavery man, being frequently called a "BlackAbolitionist." He early joined the ranks of the anti secretists, and by his fearless denunciation of all secret societies, especially Masonry, called upon himself the dislike and opposition of many of that fraternity. Whatever he thought to be wrong he was decided in opposing. He has been a subscriber of the *Cynosure* from nearly if not quite the first issue, and loved it; choosing it before other papers to be read to him during the first of his illness, as long as he felt able to listen to reading. He sent for and voted the ticket of the American platform, standing alone that year in his town. The next year he was encouraged by a few votes from others. He was an earnest supporter of the temperance cause. Truly the reform movement has lost a warm supporter. C.

IN BRIEF.

Samuel Spencer, who has been made president of the Baltimore & Ohio railroad at a salary of $25,000 a year, was a rodman earning a scant salary only a few years ago. He is not yet forty years old.

When a settler in the Northwest Territory wants to go back to Ontario to be married, the Canadian Pacific railroad sells him a matrimonial ticket at the usual rate, and on presenting the return coupon and a marriage certificate he is entitled to free transportation for his bride.

The new Maine law forbidding children less than twelve years of age to work in the mills, and requiring that all between the ages of twelve and fifteen shall have at least sixteen weeks' schooling each year, has increased the attendance at the schools remarkably, as the mill superintendents find when they take the ages of operatives.

There were lynched during the year 1887 in the United States no fewer than 123 persons. Of the various States and Territories Texas leads the list, with fifteen lynchings, and Mississippi is entitled to second place with fourteen to her credit. All the victims were males, eighty of them being Negroes.

Miss H. Frances Parmalee, formerly teacher of the girls' school, Kioto, Japan, under care of the American Board of Commissioners for Foreign Missions, has prepared an appeal to Japanese women who are adopting European dress, warning them against those things in connection with it which are detrimental. This has been signed by Mrs. Garfield, Mrs. Cleveland, Mrs. Alice Freeman Palmer, Miss Smith, Principal of Wells College; Dean Bodley, of Philadelphia Medical College, Miss Blanchard, of Mt. Holyoke Seminary; Ramabai, Miss Willard and Miss West, and sent to Japan for publication in newspapers there.

A poor washerwoman in St. Joseph, Mo., was seriously injured by stepping upon a charged wire belonging to the Electric Light Company, which the said company carelessly allowed upon the ground. The injured woman obtained judgment in the United States Court for $4,999 (it ought to have been $5,000), but the wealthy corporation came up with a blubbering motion for a new trial, which the judge promtly denied, and told the gentlemen flatly that "it was one of the most worthy cases for sustaining judgment which ever came to his notice." What a figure, for a rich syndicate to be driven from the judgment seat with the stinging rebuke that they were too dishonest to do justice in the plainest case!

After you get angry and stop your paper, just poke your finger in water, pull it out and look for the hole. Then you will know how sadly you are missed. A man who thinks a paper cannot survive without his support ought to go off and stay awhile. When he comes back half his friends will not know that he was gone, and the other half will not care a cent, while the world at large kept no account of his movement. You will find things you cannot endorse in every paper. Even the Bible is rather plain and his some pretty hard licks. If you were to get mad and burn your Bible, the hundreds of presses would still go on printing it; and when you stop your paper and call the edi or names, the paper will still be published, and what is more—you'l read it on the sly.—*Exchange.*

It is generally supposed that the Sphinx is hewn out of a large, isolated rock which overlooked the plain; but M. Maspero's researches suggest that it is a work still more stupendous. He has proved that the Sphinx occupies the center of an amphitheater, forming a kind of rocky basin, the upper rim of which is about on a level with the head of the animal. The walls of this amphitheater, wherever visible, are cut by the hand of man. It seems probable, therefore, that in the beginning there was a uniform surface of rock in which an artificial valley had been excavated, so as to leave in the middle a block out of which the Sphinx was finally hewn. The excavations now being carried on will doubtless verify the existence of the plinth shown on the old paintings, and also furnish evidence, by the ornamentation of the plinth, of the true age of the monument. M. Maspero is inclined to assign it to a very great antiquity, possibly higher than the early dynasties—that is, than the first period of Egyptian history. As the result of last winter's work the sand round the Sphinx has already been lowered by about thirty meters.

IT IS NOT UNLAWFUL.

Congress has enacted no law to restrain a person from going about in a badly constipated condition, or with a distressing sick headache, rush of blood to the head, bad taste in the mouth, bilious complaint, or any kindred difficulty; but the laws of health and comfort will suggest to any one so afflicted, the wisdom of hastening to the nearest druggist for a 25-cent vial of Dr. Pierce's Pleasant Purgative Pellets—the most potent of remedies for all disorders of the liver, stomach and bowels. Purely vegetable, pleasant to take, and perfectly harmless.

SPIKE THEIR GUNS.

A few dollars expended in purchasing tracts and scattering them about through the community will perhaps do more to spike the guns of noisy secretists than anything else that could be suggested. Men have heard the lodges praised so often and so boldly, that they have come to believe that they are what they profess to be. It is high time that the war is carried into Africa itself. This is the work which the N. C. A. has in view, and would be glad to push forward in every quarter of the land. Who will help to do it?

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J. B. Cressinger, Sullivan, O.
W. M. Love, Osceola, Mo.
J. L. Barlow, Grundy Center, Iowa.
A. D. Freeman, Downers Grove, Ill
Wm. Fenton, St Paul, Minn.
Warren Taylor, South Salem, O.
J. S. Perry, Thompson, Conn.
J. T. Michael, Washington, D. C.
S. G. Barton, Breckinridge, Mo.
E. Barnetson, Haskinville, Steuben Co, N. Y
Wm. R. Roach, Pickering, Ont.
D. A. Richards, Brighton, Mich.

THE CHURCHES VS. LODGERY.

The following denominations are committed by vote of their legislative assemblies or by constitution to a separation from secret lodge worship:

Adventists (Seventh-day.)

Baptists—Primitive, Seventh-day and Scandinavian.

Brethren (Dunkers or German Baptists.)

Christian Reformed Church.

Church of God (Northern Indiana Eldership.)

Congregational—The State Associations of Illinois and Iowa have adopted resolutions against the lodge.

Disciples (in part.)

Friends.

Lutherans—Norwegian, Danish, Swedish and Synodical Conferences.

Mennonites.

Methodists—Free and Wesleyan.

Methodist Protestant (Minnesota Conference.)

Moravians.

Plymouth Brethren.

Presbyterian—Associate, Reformed and United.

Reformed Church (Holland Branch.)

United Brethren in Christ.

Individual churches in some of these denominations should be excepted, in part of them even a considerable portion.

The following local churches have, as a pledge to disfellowship and oppose lodge worship, given their names to the following list as

THE ASSOCIATED CHURCHES OF CHRIST.

New Ruhamah Cong. Hamilton, Miss.
Pleasant Ridge Cong. Saudford Co. Ala.
New Hope Methodist, Lowndes Co., Miss.
Congregational, College Springs, Iowa.
College Church of Christ, Wheaton, Ill.
First Congregational, Leland, Mich.
Sugar Grove Church, Green county, Pa.
Military Chapel, M. E., Lowndes county, Miss.
Hopewell Missionary Baptist, Lowndes Co., Miss.
Cedar Grove Miss. Baptist, Lowndes Co., Miss.
Simon's Chapel, M. E., Lowndes Co., Miss.
Pleasant Ridge Miss. Baptist, Lowndes Co., Miss.
Brownlee Church, Caledonia, Miss.
Salem Church, Lowndes Co., Miss.
West Preston Baptist Church, Wayne Co., Pa.

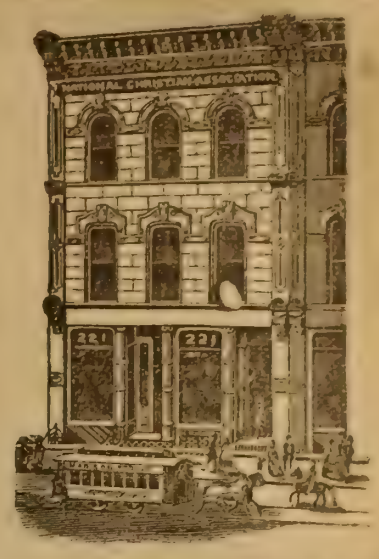
OTHER LOCAL CHURCHES

adopting the same principle are—

Baptist churches: N. Abington, Pa.; Menomonie, Mondovi, Waubeck and Spring Prairie, Wis.; Wheaton, Ill.; Perry, N. Y.; Spring Creek, near Burlington, Iowa; Lima, Ind.; Constableville, N. Y. The "Good Will Association" of Mobile, Ala., comprising some twenty-five colored Baptist churches; Bridgewater Baptist Association, Pa.; Old Tebo Baptist, near Leesville, Henry Co., Mo.; Hoopeston, Ill; Esmen, Ill.; Strykersville, N. Y.

Congregational churches: 1st of Oberlin, O.; Tonica, Crystal Lake, Union and Big Woods, Ill.; Solsbury, Ind.; Congregational Methodist Maplewood, Mass.

Independent churches in Lowell, Countryman school house near Lindenwood, Marengo and Streator, Ill.; Berea and Camp Nelson, Ky; Ustick, Ill.; Clarksburg, Kansas; State Association of Ministers and Churches of Christ in Kentucky.



N. C. A. BUILDING AND OFFICE OF THE CHRISTIAN CYNOSURE, 221 WEST MADISON STREET, CHICAGO

NATIONAL CHRISTIAN ASSOCIATION

PRESIDENT.—H. H. George, D. D., Geneva College, Pa.

VICE-PRESIDENT—Rev. M. A. Gault, Blanchard, Iowa.

COR. SEC'Y and GENERAL AGENT.—J P. Stoddard, 221 W. Madison st., Chicago.

REC. SEC'Y. AND TREASURER.—W. I Phillips, 221 W. Madison St., Chicago

DIRECTORS.—Alexander Thomson, M R. Britten, John Gardner, J. L. Barlow, L. N. Stratton, Thos. H. Gault, C. A. Blanchard, J. E. Roy, E. R. Worrell, H. A. Fischer, W. R. Hench.

The object of this Association is:

"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved, to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform.

FORM OF BEQUEST.—I give and bequeath to the National Christian Association, incorporated and existing under the laws of the State of Illinois, the sum of —— dollars for the purposes of said Association, and for which the receipt of its Treasurer for the time being shall be sufficient discharge.

THE NATIONAL CONVENTION.

PRESIDENT.—Rev. J. S. T. Milligan, Denison, Kans.

SECRETARY.—Rev. R. N. Countee, Memphis, Tenn.

STATE AUXILIARY ASSOCIATIONS.

ALABAMA.—Pres., Prof. Pickens; Sec., G. M. Elliott; Treas., Rev. C. B. Curtis, all of Selma.

CALIFORNIA.—Pres., L. B. Lathrop, Hollister; Cor. Sec., Mrs. U. P. Merrill, Woodland; Treas., C. Ruddock, Woodland.

CONNECTICUT.—Pres., J. A. Conant, Willimantic; Sec., Geo. Smith, Willimantic; Treas. C. T. Collins, Windsor.

ILLINOIS.—Pres., J. P. Stoddard; Sec., M. N. Butler; Treas., W. I. Phillips all at *Cynosure* office.

INDIANA.—Pres., William H. Figg, Reno Sec., S. L. Cook, Albion; Treas., Benj. Ulsh Silver Lake.

IOWA.—Pres., Wm Johnston, College Springs; Cor Sec., C. D. Trumbull, Morning Sun; Treas., James Harvey, Pleasant Plain, Jefferson Co.; Lecturer, C. F. Hawley, Wheaton, Ill.

KANSAS.—Pres., J. S. T. Milligan, Denison; Sec., S. Hart, Lecompton; Treas., J. A. Torrence, Denison.

MASSACHUSETTS.—Pres., S. A. Pratt; Sec., Mrs. E. D. Bailey; Treas., David Manning, Sr., Worcester.

MICHIGAN.—Pres., D. A. Richards, Brighton; Sec'y, H. A. Day, Williamston; Treas. Geo. Swanson, Jr., Bedford.

MINNESOTA.—Pres., E. G. Paine, Waseioa Cor. Sec., Wm. Fenton, St Paul; Rec. Sec'y Mrs. M. F. Morrill, St. Charles; Treas., Wm H. Morrill, St. Charles.

MISSOURI.—Pres., B. F. Miller, Eagleville Treas., William Beauchamp, Avalon; Cor. Sec. A. D. Thomas, Avalon.

NEBRASKA.—Pres., S. Austin, Fairmount Cor. Sec., W. Spooner, Kearney; Treas. J. C. Fye.

MAINE.—Pres., Isaac Jackson, Harrison; Sec., I. D. Haines, Dexter; Treas., H. W. Goddard, West Sidney.

NEW HAMPSHIRE.—Pres., C. L. Baker, Manchester; Sec., S. C. Kimball, New Market Treas., James S. French, Canterbury.

NEW YORK.—Pres., F. W. Capwell, Dale; Sec'y, John Wallace, Syracuse; Treas., M. Merrick, Syracuse.

OHIO.—Pres., F. M. Spencer, New Concord; Rec. Sec., S. A. George, Mansfield; Cor. Sec. and Treas., C. W. Blatt, Columbus; Agent, W. B. Stoddard, Columbus.

PENNSYLVANIA.—Cor. Sec., N. Callender, Thompson; Treas., W. B. Bertels, Wilkesbarre.

VERMONT.—Pres., W. R. Laird, St. Johnsbury; Sec., C. W Potter.

WISCONSIN.—Pres., J. W. Wood, Baraboo; Sec., W. W. Ames, Menomonie; Treas., M. R Britten, Vienna.

The Christian Cynosure.

EDITORS.

J. BLANCHARD. HENRY L. KELLOGG

CHICAGO, THURSDAY, MARCH 22, 1888.

IT PAYS.

The investment which the *Cynosure* has asked the friends of the reform to make in circulating 1,000 copies among colored pastors in the South continues to return heavy dividends. Please turn back a few pages, and note the number of letters from the South, showing how the truth goes on conquering and overturning since the New Orleans Convention. The need of following up this important meeting is most urgent. Brethren realize this, and the report this week of donations, on page 13, brings up the sum total to $834.76. This is a good advance, over one-half the amount needed. We give the report with good cheer. Many brethren in the South are noting these figures eagerly week by week. They mean an important factor in the redemption of their churches. The New Orleans pastors are going on to secure permanent results from the Convention. The same work must be done in other cities and States. But the *Cynosure* must go before and prepare the way. PRAY, brethren, for this effort, and as the Lord has prospered you, give with joy.

A WORD ON THE PROHIBITION PARTY.

The article by Rev. A. H. Springstein on our first page must not be passed by unread. We must add to his plea for earnest work a few words from Elder J. L. Barlow, which comes to the office via Louisiana. He says:

"I have read with some interest of late years hints as to calling the American party again into action. I have been surprised to see no response from our numerous friends. Allow me to say that I know of nothing along this line, which would suit me better than to see our party on its feet again. I have weighed all other existing parties in the balances, and to me they are found wanting. I am practically disfranchised at present. The Prohibition party as present managed does not command my confidence, though I have been an unfaltering prohibitionist for thirty-six years or more. I could wish that our party was once more in the field, with its 'war paint' on, never to lower its colors till victory shall crown our efforts.

"A few years since, my voice had a little potency with our friends; now it might be unheeded, if heard. You, at least, know me, and it may not displease you to know that one so insignificant as myself, gives you a cheering word for the blasts you have blown, as I have hinted above."

In the long interval since the American party, as an organization, has taken any part in public affairs, our discussion of means and measures must be very much a personal matter, and this writing does not assume any other character.

The questions raised by these brethren are practical and must have careful consideration.

1. We assume that a majority of those who endorsed the American movement in 1884 wish that party to maintain its organization.

2. There will be a difference of opinion, as then, respecting the wisdom of co-operating with the Prohibition party. But as time passes we believe the wisdom of the effort begun at Pittsburgh last campaign is being vindicated. The most serious word we have to say is like the criticism Dr. J. B. Walker used to make on the Friends. "The greatest fault I find with the Quakers," said he, "is that they do not bring their principles to bear upon outsiders as they should. They are so excellent and useful that there ought to be aggressive work for their promulgation."

We have not been duly aggressive for American principles, or we should not now hear complaints that the Prohibition party ignores the lodge question. There is positive evidence that it does not. Mr. Chaffin, head of the Good Templars of Wisconsin, and the "off-ox" of the Prohibition Conference last fall, lately published a letter in several Prohibition papers attacking our position, though exposing his great ignorance of what the opponents of the lodge propose. Mills, who boasted that he was a Knight of Labor in the same Conference, will soon be ashamed of his relation; as we hope Miss Willard already regrets her advice a year ago that Prohibitionists join that order, since it is fast sinking out of public respect. We are learning more and more of the pronounced opposition to the lodge of many leading Prohibitionists. It is wisdom to stand by them and make their influence more effective. In his Providence God removed Mr. Finch from the National chairmanship. He had already become so offensive in that position that there was a revolt against his management, for he was devoured by a personal ambition. St. John doubtless learned some facts of importance in Southern California, the Prohibition end of the State, concerning the management of the Good Templar order by Finch: and a man of his honesty of purpose must have been alarmed lest the same ruinous agency be operating among Prohibitionists.

Since God has brought Prohibition to the front it is wisdom to help on that movement, unless in some quarters the lodge gains a temporary supremacy. Then we must protest. But there is too much principle in that party to endure lodge rule, and we look upon any lapse from a virtuous position as but momentary. The party has a firmer footing on our platform than four years ago, and there will be no more Pittsburgh performances.

THE COLLEGE CHURCH, WHEATON, called on Tuesday last a council of ministers and churches to consult on the advisability of renewing toward it the fellowship of the Congregational churches. This step was taken after much prayer and the earnest advice of friends in those churches. Dr. Goodwin of the First Church, Chicago, was chairman of the council, which at the very outset met a motion to dissolve by Prof. Boardman of this city, because of the limitations of the call. Most of the brethren took a more liberal view of the case and voted to continue, but finally adjourned after advising that another letter missive be sent which should cover all questions of the past struggles of the church, with a view of settling them in a Christian way, and another meeting be held in about two weeks. This advice was very acceptable to the church, as efforts have been made for ten years to have these matters reviewed in an honorable way. This council is of interest to all our readers, because the difficulties which we hope may be reviewed grew out of a Masonic attack on the College in 1877, which resulted in a division of the church. That the lodge question is in the front now is very evident; as one of the delegates remarked last week, "I am neither a Mason or an Anti-mason, but it is plain enough that the lodge is at the bottom of this business." We urgently ask all our readers to remember the church and the council in prayer to our God, against whose truth men can do nothing.

THE LOCOMOTIVE ENGINEERS.—The decisions of Judge Gresham of Chicago and of Judge Dundy in Omaha have given little hope to the striking engineers of the Burlington road. They insist that law must be enforced. Men can leave their work if they choose, but conspiracies and combinations to interfere with legitimate business they have no right to form. Freight engineers on the Union Pacific at Council Bluffs left work Wednesday on pretense of sickness. They returned next day. The engineers and firemen on the vast system of the Atchison, Topeka and Santa Fe Railroad Company went out on a strike at 4 o'clock Thursday afternoon. The strike created intense excitement and surprise in Kansas City, but the strike was ordered by some one in authority. The men professed ignorance of the issuing of any such orders and said they had quit because they were "tired." P. M. Arthur, chief of the engineer's order, professed also profound ignorance, nor could any one find out the slightest reason for the strike. In fact the position of the men was so absurd and their action so infamously unjust, that Arthur sent word Sunday afternoon to the men to go back. This strike has had the good effect to still further enlighten the public on the danger of such secret, irresponsible and despotic organizations as the lodge provides for workingmen as a constant menace to public welfare. There will be no safety or assurance on our lines of railway travel until they are abolished; and the good sense of the men should do this before the people rise upon them in anger.

A REVOLUTION WE CAN ENDORSE.—The *Christian Weekly*, of Mobile, Alabama, in an enumeration of the difficulties under which the colored churches labor, puts the lodge question in for one. The writer only looks, however, upon their capacity to swindle their constituents: He says:

"Too much money has left the South and flowed into the pockets of colored men in the North and West. Our wives, daughters, sisters and mothers have toiled over the washtub, burned over the ironing table and cook stove to keep in ease and luxury the wives and daughters of Northern bishops and big Northern B. Y. High Cockalorums of societies until we are tired of it. And 'Aunt Hagar's children' have got 'curious' and won't drive any more 'worth a cent.' The Knights of Wise Men swindle scooped thousands out of our people, and they justly owe one thousand dollars to a widow of one of our foremost men and will not pay her a cent. These are some of the causes—and their name is legion—which led to the revolt of these leading churches. The people have been so fleeced by strangers and foreigners, and the Northern negro has put on so many swell airs and so contemptuously treated some of our best people while traveling in the North, after getting our money, until we have become indignant, and treating lightly the request and wishes of the people has raised their righteous indignation. The Northern colored people are all on the beat."

—Secretary Stoddard is announced in the daily papers as we go to press to speak in the N. C. A. building Monday evening on the New Orleans convention and its results among the colored churches.

—Rev. W. P. Ferries, pastor of the Free Methodist church on Mozart street near Armitage Ave., in the northwest part of Chicago, has arranged for an address by Secretary Stoddard in that church on Friday evening of this week.

—Bro. Hinman left Washington on Tuesday, the 13th, and proceeded directly to Atlanta, Georgia. On Thursday he addressed the students of Clarke University and Gammon Theological School, Methodist institutions. He expected to go on to Augusta and Savannah and then turn northward.

—Bro. Blachly, a student in the Chicago Congregational Seminary, made an application of a class topic to the irreligion of the lodge last Friday, and an arrangement was made to discuss next Friday the question, Should ministers preach on secret societies from the pulpit? Not a few of the students are favorably inclined to the lodge.

—Aunt Hannah Paddleford, of Monroe, N. H., who is in her ninetieth year, is spending a busy winter. Since the cold weather set in last fall she has knit nine pairs of stockings, seven pairs of mittens and one pair of logmen's leggings, besides spinning all the yarn she used. The good old lady is interested also in the N. C. A. work in the South. She lately sent a dollar for the *Cynosure* Southern fund.

—We have it on unquestionable authority that at a recent funeral (not in Illinois) a non-Mason minister was requested by Masons to read one of their prayers. He excused himself, and another was then asked and did read the Masonic prayer. He was, however, chagrined to be shown afterwards that it was a Christless prayer, and said that he would never again be so imposed upon. Let our friends circulate our tracts and papers and dispel the ignorance yet sadly prevailing respecting the paganism of lodgery.

—Rev. Byron Gunner left Chicago last Friday morning for his home in Louisiana by way of Wenona, where he will visit Mr. Howe, the generous patron of Howe Institute, New Iberia. His agency has been fairly successful, having, with Miss Farley, raised between $500 and $600 and secured other gifts of value to the Institute, as a piano from Mrs. Cheney, daughter of Mr. Carpenter, and a lathe and wind-mill from Rockford. Miss Farley is now in Detroit, hoping to secure the whole amount needed to fit up two dormitories.

—Dr. E. P. Goodwin, in the First Congregational church in this city, on the Sabbath, while announcing Secretary Stoddard's address of Monday evening, said, "I do not say much about the lodges, but I do not believe in them." He added that wives seldom desired their husbands to attend the secret orders, and their influence in the churches was injurious. Bro. Stoddard had spoken to him about the New Orleans Convention and its great influence for good among the colored churches, and he was very willing to make the announcement. One of the greatest hindrances to the progress of the Gospel among those churches was the prevalence of the lodges.

—A large union meeting of the several churches was held in Wheaton Sabbath evening, and was addressed by Miss Millie A. Hand, a teacher of the New West Commission among the Mormons. Miss Hand has been two years or more engaged in school work, and for several months has been raising money to build free school houses. The fund for one is raised, and that for another is well advanced. Miss Hand is one of the most captivating

and instructive speakers on this question that we have. She has a peculiar faculty of making facts eloquent. The secret work of the Mormon leaders is most difficult to meet and overcome, not only in school work, but in the public measures taken by government to suppress the polygamous system. The collection amounted to $50. Churches or communities that wish to hear about Utah cannot do better than send for Miss Hand, in care of the New West Commission, 151 Washington St., Chicago.

PERSONAL MENTION.

—Pres. C. H. Kiracofe of Hartsville University has been nominated for Superintendent of Public Instruction by the Prohibitionists of Indiana.

—On Sabbath morning Pres. C. A. Blanchard preached in the First Baptist church of Chicago, Rev. P. S. Henson, pastor. In the evening he spoke in the Moody church, and will continue to preach there during a temporary absence of pastor Goss. Mr. Moody is expected there next Sabbath.

—The *Cynosure* editor, now in New Iberia, Louisiana, writes of the possibility of a visit to Florida before returning North. On account of the debilitating effects of warm weather, he does not rapidly recover strength, but is enlarging his acquaintance and is more and more impressed with the value of the *Cynosure* among the colored pastors.

—A movement was begun lately in Boston to erect a memorial building in honor of Wendell Phillips. At one of the meetings where this plan was inaugurated General Butler spoke in high eulogy of Phillips, though until the war he was a political enemy. Butler said the war of the rebellion was mainly inspired by the voice and pen of the great Abolition orator.

—Rev. W. G. Waddle, pastor of the United Presbyterian church of New Athens, Ohio, understands getting at business when need be without minding line fences and square corners. Some weeks ago he announced from his pulpit that he would gladly receive new subscriptions or renewals for the *Cynosure*. God bless such pastors! Would there were hundreds where now there are one.

—Alexander V. Sill, an Anti-mason of the Morgan days, died at his home at St. Charles, Ill., last Thursday, at the age of 87. He was for many years postmaster and justice of the peace; and perhaps because of his official relations was quite reticent about the lodge. The *Cynosure* endeavored to get from him some account of his experiences, and especially his recollections of the Morgan abduction, but without success.

—Bro. D. P. Cawkins of Minnesota, who was interested in the discussion of the seventh-day Sabbath in these columns two years ago, has written a book in which he demonstrates that "the Sabbath was never made known to man, until given to Moses for Israel alone," and that "God never required mankind outside the Jewish church to keep a Sabbath or rest-day." He wishes some friend to publish the volume for him.

—Word has just come from a daughter in Ontario, Ohio, that Elder John Finney, who long lived at Mansfield, is dead. He passed on to his God and Saviour in January last. None who attended the Oberlin Convention in 1872 will forget the enthusiasm of this noble, whole-souled man for the cause. He was frequently at the Ohio meetings, and was a large contributor to the treasuries of State and National Associations.

—Rev. J. D. Gehring of Parkville, Mo., a Presbyterian brother whose contributions are well remembered in the past, has for more than a year been compelled to remit all literary efforts because of his health. He suffers continually and sometimes severely from the effect of a wound received during the war. His health being now somewhat improved he hopes to remove to a milder climate and, if possible, undertake work for prohibition.

—The Worcester *Daily Spy* not long since published an account of the New England Protective Union which opened a co-operative store on Front Street in that city forty years ago last January 25th. The Union fortunately secured for its business agent Mr. Samuel A. Pratt, then a young man of of 26, whose integrity, agreeable manners, and good management have carried on this enterprise with marked success and profit to the members of the Union, while every other oganization of the kind has failed, and it is the sole survivor of the New England Unions. This is such a tribute to Bro. Pratt as a business man as is seldom written, and we are happy to add that as a Christian reformer his record is equally good.

OUR WASHINGTON LETTER.

WASHINGTON, March 16, 1888.

The National Capital has known next to nothing about the rest of the world for the past few days in consequence of the storm which visited it in company with the severest blizzard of the winter. Boreas gave it such a shaking up as it has not seen for years. Not only were telegraph poles and wires blown down, but wagons and horses were overturned and trees torn up by the roots all over the city. Of the latter some were large and had stood the storms of nearly half a century.

The storm, by the way, has given fresh life to the demand for underground wires as opposed to aerial telegraph lines. General Greely of the Signal Office said he hoped this storm would carry conviction to Congress that the overhead wires ought to be abolished, except, perhaps, for local work. A strong plea will be made for underground wires when the Government once decides to establish the contemplated postal telegraph system. The expenditure would be very great at first, of course, but in a few years the money saved from the cost of repairs would more than amount to the original outlay, so many think. The only wire in this city which withstood the storm was an underground postal telegraph line running to Baltimore.

The latest tariff bill introduced in the house was Mr. Randall's revenue bill, upon which he has been at work and has employed the efforts of tariff experts for many months. It strikes out the tobacco tax, reduces the whisky tax, and makes but small change in custom's duties. The Republican leaders do not admit that they like it. They will not say that they intend to adopt it. The majority of the Democrats ridicule it.

Again this week the Senate was treated to a batch of petitions praying for prohibition in the District of Columbia. Although no action has been taken on the local option question here, it is understood that several members of the Senate District Committee have that subject under consideration, and that a variety of plans have been suggested. There is a strong sentiment in favor of making every adult resident of Washington, both male and female, eligible to vote upon the question.

The Prohibitionists of the District of Columbia are in no wise discouraged by the rebuff with which the Platt bill for prohibition in the District met lately. They did not expect a very much better fate for the bill at present, but the question will not "down" any more than Banquo's ghost, but will continue to confront Congress and the Executive until victory be won. When Senator Platt presented in the Senate the other day several more petitions in favor of prohibition in the District, he referred to one signed by 374 citizens here, saying that it had been stated by some of the city papers that the petitions sent to the Senate for prohibition in the District had been signed by women and children. He mentioned that the one in his hand from local citizens was signed by many men of high business standing. He added that he was always proud, however, to present such petitions from women.

The last week of this month will be the "Woman's week" in Washington. Prominent women workers, who have in charge the arrangements for the International Council of Women to be held here, have for several weeks been immersed in the preliminary business of the conference. The busiest preparations are in progress, and they are careful to tell you that it is in no sense a woman suffrage convention. Women who never thought specially of woman suffrage are coming to take part, delegates from associations across the Atlantic, all sorts of associations in which women work. It will be one of the most important and influential gatherings of women the world has ever seen.

The evangelization of Washington has been begun in earnest, it would seem, by some of the Christian workers. On last Sunday afternoon the dirty windows of the dingy old Police Court room lighted an unwonted scene. A placard on the railing in front of the building announced that the Woman's Christian Temperance Union would hold a Gospel meeting there at 3 o'clock. When the ladies entered and began the services quite a crowd gathered.

Bishop Paret confirmed thirty-four people at Ascension church on last Sunday. When they walked up to the chancel among their number was a single Chinaman, the first of the race to unite with a Christian church in Washington. He was one of the pupils of the Chinese Sabbath-school which has been in operation at that church for over a year. He united with the other candidates in the solemn renewal of the baptismal vows and kneeled at the chancel rail between a manly looking young American and a young girl dressed in pure white. *

OUR NEW YORK LETTER.

BROOKLYN, Mar. 14, 1888.

EDITOR CHRISTIAN CYNOSURE:—Sabbath night I preached in the Greene Ave. Baptist church, Rev. S. G. Nelson, pastor. It rained very hard and the audience was not as large as usual, something over 200. The interest was deep. I am persuaded that we need more preaching of the law.

I am reminded of the preaching of Rev. James Glendenning, at Oldstone, North of Ireland, shortly after the Ulster settlement. A historian says: "He was a man who would never have been chosen by a wise assembly of ministers, nor sent to begin a reformation in this land, for he was little better than distracted, yea, afterwards, did actually distract. Yet this was the Lord's choice to begin the admirable work of God, which I mention on purpose that all men may see how the glory is only the Lord's in making a holy nation in this profane land, and that it was not by might, nor by power, nor by man's wisdom, but by my Spirit, says the Lord. At Oldstone, God made use of him to awaken the consciences of a lewd and secure people thereabouts. Seeing the great lewdness and ungodly sinfulness of the people, he preached to them nothing but law, wrath, and the terrors of God for sin. And in very deed for this only was he fitted, for hardly could he preach any other thing. But, behold the success! For the hearers, finding themselves condemned by the mouth of God speaking in his Word, fell into such anxiety and terror of conscience that they looked on themselves as altogether lost and damned, as those of old who said, 'Men and brethren, what shall we do to be saved?' And this work appeared not in one single person or two, but multitudes were brought to understand their way, and to cry out, 'What shall we do?' I have seen them myself stricken and swoon with the Word; yea, a dozen in one day carried out of doors as dead, so marvelous was the power of God smiting their hearts for sin, condemning and killing. And this spread through the country to admiration, so that in a manner, as many as came to hear the Word of God went away slain with the words of his mouth. For a short time this work lasted as a sort of disease for which there was no cure, the poor people lying under the spirit of bondage, and the poor man who was the instrument of it, not being sent, it seems, to preach the Gospel so much as the law, they lay for a time in a most deplorable condition, slain for their sin, and knew no remedy." Blair, Livingstone and others came over and preached the Gospel, and a great harvest was gathered.

Dr. Edwards preached in Endfield, Conn., 1838. When he entered the church he found the audience given to levity. His text was "Their foot shall slide in due time." His theme was, Sinners in the hands of an angry God. As he proceeded his hearers were subdued, then alarmed. They caught hold of the backs of the pews and braces and pillars of the house, and many cried out in fear, so sensibly did they feel that they were sliding into ruin. The minister in the pulpit clutched the skirt of Dr. Edward's coat and said, "Mr. Edwards, is not God merciful as well as just?" Five hundred were converted, and the wave rolled on until 30,000 were brought to Christ. "The law is our schoolmaster to lead us to Christ."

Rev. Glendenning was first settled at Carrickfergus. He was advised to leave there because the place was so important and go to Oldstone, a very obscure place. The hand of God was in the change. Edwards was compelled to leave his congregation likewise. God takes care of his banished ones. The Emperor Adrian banished the Apostle John to Patmos, and God gave him the Revelation. Luther was a prisoner for a year in Wartburg castle, and he there translated the Bible into German, the best work of his life. John Knox was banished from Scotland by Queen Mary and God led him to Geneva where he found Calvin. These are important facts for these days, when it is so common for congregations to drive out their faithful pastors. The New York *Evangelist* has published several articles setting forth how alarmingly prevalent this is becoming. Let no persecuted minister be afraid. What they mean for evil God means for good. Joseph must be gotten into Egypt some way. The Lord has need of him there. "Fear not to go down into Egypt. I will surely go with thee down into Egypt."

Monday's blizzard in New York was unprecedented. All business was suspended, elevated and surface street cars stopped; trains could neither leave nor enter the city; telegraph and telephone wires were down. This is the Word of God: "I will blow upon them." "Is there evil in the city and the Lord hath not done it?" J. M. FOSTER.

The Home.

ONE OF THESE DAYS.

One of these days it will all be over,
Sorrow and mirth, and our loss and gain,
Meetings and partings of friend and lover,
Sunshine of pleasure and cloud of pain;
One of these days will our hands be folded,
One of these days will our work be done,
Finished the pattern our thoughts have moulded,
Ended our labors beneath the sun.

One of these days will the heart-ache leave us,
One of these days will the burden drop;
Never again shall the hope deceive us,
Never the hindrance our progress stop.
Freed from the chill of the vain endeavor,
Winged with the power of endless life,
One of these days we'll forget forever
All the defeats of the earthly strife.

One of these days we shall know the reason
Haply of much that perplexes now;
One of these days, in the Lord's good season,
Seal of His peace shall adorn the brow.
Blessed when brought out of tribulation;
Lifted to dwell in the Lord's own light,
Happy to share in the great salvation,
Well may we watch through the passing night.

One of these days the darling faces
Vanished here from the household band,
Haunting yet our familiar places,
Wooing us yet to the better land,
Smiling then in the light of heaven,
Once again will be all our own.
One of these days 'twill to us be given
To stand with our darlings before the throne.

Patiently then our cross we'll carry,
Joyously onward daily fare;
What though the word of the King may tarry,
One of these days He will *want* us there.
One of these days! Some pearl-bright morning?
One of these days! Some golden noon?
Or the evening gray or the midnight warning?
Even so, Lord, come late or soon.

Come, Beloved, and find us serving,
Come, we cry with our longing soul,
Come to save from our faithless swerving,
Come to touch us and make us whole.
"Till He come!" 'tis our song and story;
One of these days its thrilling chord,
Echoing through the immortal glory,
We shall lift to our risen Lord.

—*Margaret E. Sangster.*

AFRAID OF A SHADOW.

BY MARGARET J. PRESTON.

We were spending Sunday in Torquay, the pretty Devonshire port which stretches so gracefully along the curves of Tor Bay. The place has many associations which made it interesting, apart from all its beautiful scenery of land and shore. It was natural to call to mind that in one of the tall houses, about half-way up the wide street that fronts the quay, Elizabeth Barrett was living, a secluded invalid, when she witnessed from the windows on which we looked the sad catastrophe which left its impress upon her life—that of the drowning before her eyes of her favorite brother and a young friend, by the capsizing of their boat, just shortly after they had stepped from the quay. Those who know anything about the inner history of this beautiful life will remember that so great was the poignancy of the young poet's grief, that for fifteen months she was never able to be removed to her home in London. In this secluded chamber, which overlooked the lovely bay that had engulfed so much that was precious to her, many a tender poem was written which has since helped to build up her world-wide fame.

The readers of Augustus Hare's "Memorial of a Quiet Life,"—a book which has commended itself to such multitudes of American hearts—will not have forgotten the beautiful character of Lucy Stanley, (the youngest sister of Dean Stanley) who was married to the younger brother of Augustus and Julius Hare. Torquay is closely associated with her memory, for during the latter years of her life she lived on her estate near Torquay, and was so conversant with the whole neighborhood that she gives vivid glimpses of its beauties in her many letters scattered through the Memorials. "Abbot's Kerswell," she writes, "the two Tors, and all the high ground one sees from Rockend—wild expanses of moorland heath, distant hills and villages, Teignmouth water, and beautiful Bradley woods; how surpassingly lovely all is!"

It was here, too, that Charlotte Elliott, the author of one of the most popular hymns in the English language, "Just as I am," lived, and here did her noble work. Devonshire is also closely associated with the memory of Augustus Toplady; and not far from Torquay is said to be the spot where he wrote his immortal hymn, "Rock of Ages." We, therefore, had poetic and Christian associations filling our minds as we walked about the streets of this pretty Devonshire town. To me Torquay had a tender memory still; for in one of its quiet cemeteries lay buried a lovely young English friend, whose going hence had left the world less bright for those who stayed behind.

The air was palpitating, that fair Sunday morning, with the rich melody of the Sunday bells; we joined a great throng of people and were swept along in their current to one of the largest dissenting chapels of the place. We soon found ourselves in a comfortable and substantial house of worship, which the good Anglicans refuse to allow the name of church. The house was filled with a quiet and orderly congregation. The regular minister was absent, and in his place officiated a young Scotch clergyman, who gave us one of the most delightful sermons I ever heard preached in a foreign land. His manner was simplicity itself; but he had a vivid and dramatic way of putting things that made each listener feel as if he was singling him out and addressing himself specially to him. His text was the twenty-third Psalm, of which he gave a fine running commentary. When he came to the verse, "Though I walk through the valley of the shadow of death," he abruptly paused and said, "I am a Scotchman; let me tell you a little incident that occurred not long ago in the Scottish parish where I was laboring." He leaned from the pulpit and, with the sweetest of Scotch accents began, in a low, tender voice:

"I was sitting in my study one Saturday evening, when a message came to me that one of the godliest among the shepherds who tended their flocks upon the slopes of our Highland hills was dying, and wanted to see the minister. Without loss of time I crossed the wide heath to his comfortable little cottage. When I entered the low room I found the old shepherd propped up with pillows and breathing with such difficulty that it was apparent he was near his end.

"'Jean,' he said to his wife, 'gie the minister a stool and leave us for a bit, for I wad see the minister alone.'

"As soon as the door had closed he turned the most pathetic pair of gray eyes upon me I had ever looked into and said, in a voice shaken with emotion, 'Minister, I'm dying, and—and—I'm afraid!'

"I began at once to repeat the strongest promises with which God's Word furnishes us; but in the midst of them he stopped me—

"'I ken them a',' he said mournfully, 'I ken them a'; but somehow they dinna gie me comfort.'

"'Do you not believe them?'

"'Wi' a' my heart!' he replied earnestly.

"'Where, then, is there any room for fear, with such a saving faith?'

"'For a' that, Minister, I'm afraid—I'm afraid!'

"I took up the well-worn Bible which lay on his bed and turned to the psalm which I have read to you to-day. 'You remember the twenty-third Psalm?' I began.

"'Remember it?' he said vehemently, 'I kenned it lang afore ye were born; ye need na' read it; I've conned it a thousand times on the hillside.'

"'But there is one verse which you have not taken in.'

"He turned upon me with a half reproachful and even stern look. 'Did I na' tell ye I kenned it every word lang afore ye were born?'

"I slowly repeated the verse, 'Though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me."

"'You have been a shepherd all your life, and you have watched the heavy shadows pass over the valleys and over the hills, hiding for a little while all the light of the sun. Did these shadows ever frighten you?'

"'Frighten me?' he said quickly, 'Na, na! Davie Donaldson has Covenanter's bluid in his veins; neither shadow nor substance could weel frighten him.'

"'But did these shadows never make you believe that you would not see the sun again—that it was gone forever?'

"'Na, na, I couldna be sic a simpleton as that.'

"'Nevertheless, that is just what you are doing now.' He looked at me with incredulous eyes.

"'Yes,' I continued, 'the shadow of death is over you, and it hides for a little the Sun of Righteousness, who shines all the same behind it; but it's only a shadow; remember, that's what the Psalmist calls it; a shadow that will pass, and when it *has* passed, before you will be the everlasting hills in their unclouded glory.'

"The old shepherd covered his face with his trembling hands, and for a few minutes maintained an unbroken silence; then, letting them fall straight before him on the coverlet, he said, as if musing to himself, 'Aweel, aweel! I hae conned that verse a thousand times amang the heather, and I never understood it so afore—*afraid of a shadow! afraid of a shadow!*' Then, turning upon me a face now bright with an almost supernatural radiance, he exclaimed, lifting his hands reverently to heaven, 'Aye, aye, I see it a' now! Death is only a shadow—a shadow with Christ behind it—a shadow that will pass—na, na, I'm afraid nae mair!' "

It is not possible that any words of mine should have power to reproduce to the eye or mind of the reader the tone, the attitude and the vivid rendering of this little incident. But as the people wended their way home that Sunday through the streets of Torquay, not a few, I am sure, repeated to themseves the words of the old shepherd, and gathered comfort therefrom: *"Na, na, I'm afraid nae mair!"—Christian Intelligencer.*

Dr. Talmage says: "I have come to believe that anything is possible if God helps since what I saw at Beth-Shan faith cure in London, England, two summers ago. While the religious service was going on, Rev. Dr. Boardman—glorious man! since gone to his heavenly rest—was telling the scores of sick people present that Christ was there as of old to heal all diseases, and that, if they would only believe, their sickness would depart. I saw a woman near me, with hand and arm twisted by rheumatism, and her wrist was fiery with inflammation, and it looked like those cases of chronic rheumatism which we have all seen and sympathized with,cases beyond all human healing. At the preacher's reiteration of the words: 'Will you believe? Do you believe? Do you believe now?' I heard this poor sick woman say, with an emphasis which sounded through the building: 'I do believe.' And then she laid her twisted arm and hand out as straight as your arm and hand or mine. If I had seen one rise from the dead, I would not have been much more thrilled. Since then I believe that God will do anything in answer to our prayer and in answer to our faith, and he can heal our bodies, and if our soul is all twisted and misshapen of revenge and hate and inflamed with sinful proclivity, he can straighten that also and make it well and clean."—*Ex.*

THE STONE LAMB.

A German clergyman, Pastor O'Feuke, tells a story in a very interesting book of his about things which have really happened to him, or which he has met with in his travels. In 1865 he stood before the beautiful Roman Catholic Chapel of Werden an der Ruhr, in Germany, waiting for the key to be brought that the door might be unlocked for them to enter. While they waited they saw something on the ledge of the roof which they found to be a carved stone lamb, and began to wonder what it meant up there. So they asked an old woman who was hobbling along a little way off if she could tell them about it, and she replied, "Yes," and then related why it had been placed in that strange place.

"Many, many years ago," she said, "where that lamb now stands, a man was busy repairing the roof of the chapel who had to sit in a basket fastened by a rope as he worked. Well, he was working in this manner one day when suddenly the rope which held the basket gave way, and he fell down, down from the great height to the ground below! Of course every one who saw the dreadful accident expected that the man would be killed,especially as the ground just there was covered with sharp stones and rocks which the workmen were using for building. But to their great astonishment he rose from the ground and stood up quite uninjured! And that was how it happened; a poor lamb had wandered quite up to the side of the chapel, in search of the sweet young grass which sprung up among the stones, and the man had fallen on the soft body of the lamb—it had saved his life, for he had escaped with the mere fright,and with not so much as a finger broken. But the poor lamb was killed by his heavy fall upon it. So, out of pure gratitude, the man had the stone lamb carved and set up as a lasting memento of his escape from so fearful a death,and of what he owed to the poor lamb."

Do you not think this is a beautiful story? Does it not remind you of the story of the Lord Jesus, the Lamb of God, who was slain for us that we might live forever? Never forget that "he was wounded for our transgressions, he was bruised for our iniquities." And let us copy the poor man's example in being truly thankful, and showing we are so. He could not do anything more for the lamb which had so wonderfully saved his life than make a little

monument or memento of what it had done. But there is much that we can do for the Lamb of God who was slain for us. We can love him for what he has done, and we can give him the one thing he wants from us. Do you ask what it is for which even the God of glory longs, he who has all the riches of the world, and to whom heaven and earth belong? He says: "My son, give me thine heart." —*Reformed Church Missionary.*

ELEPHANTS AT WORK.

Lazy and clumsy-looking as the elephant appears in our menageries, where it is merely an object of curiosity, in Asia it is as useful an animal as the horse, and is, indeed, employed in a greater variety of ways.

There are few, if any, tasks which a horse can be trusted to perform without careful and constant guidance; whereas the elephant is frequently given as much independence of action as a man would have for the same work. This is notably the case in the lumber-yards of Rangoon and Maulmein, where the entire operation of moving and piling the heavy timber is performed by male elephants without any special supervision by the keepers.

The logs to be moved are teakwood, which is very heavy. They are cut into lengths of twenty feet, with a diameter or perhaps a square, of about a foot. An elephant will go to a log, kneel known, thrust his tusks under the middle of it, curl his trunk over it, test it to see that it is evenly balanced, and then rise with it and easily carry it to the pile which is being made. Placing the log carefully on the pile in its proper place, the sagacious animal will step back a few paces and measure with his eye to determine whether or not the log needs pushing one way or another. It will then make any necessary alteration of position. In this way, without a word of command from its mahout, or driver, it will go on with its work.

To do any special task, it must, of course, be directed by the mahout; but it is marvelous to see how readily this great creature comprehends its instructions, and how ingeniously it makes use of its strength. If a log too heavy to be carried is to be moved a short distance, the elephant will bend low, place his great head against the end of the log and then with a sudden exertion of strength and weight throw his body forward and fairly push the log along; or, to move the log any great distance, he will encircle it with a chain and drag his load behind him.

As a rule, however, the work of dragging is done by the female elephants, since, having no tusks, they cannot carry logs as the male elephants do. A man could hardly display more judgment in the adjustment of the rope or chain around a log, nor could a man with his two hands tie and untie knots more skillfully than they do with their trunks.—*St. Nicholas.*

NEVER SWEAR.

1. It is mean. A boy of high moral standing would almost as soon steal a sheep as to swear.

2. It is vulgar—altogether too low for a decent boy.

3. It is cowardly—implying a fear of not being believed or obeyed.

4. It is ungentlemanly. A gentleman, according to Webster, is a genteel man—well-bred, refined. Such a man will no more swear than go into the street to throw mud with a chimney-sweep.

5. It is indecent—offensive to delicacy, and extremely unfit for human ears.

6. It is foolish. "Want of decency is want of sense."

7. It is abusive—to the mind which conceives the oath, to the tongue which utters it, and to the person at whom it is aimed.

8. It is venomous—showing a boy's heart to be a nest of vipers; and every time he swears one of them sticks out its head.

9. It is contemptible—forfeiting the respect of all the wise and the good.

10. It is wicked—violating the divine law, and provoking the displeasure of Him who will not hold him guiltless who takes his name in vain.—*Baltimore Methodist.*

Little Molly was indulging in the luxury of a copious crying spell, when the spectacle of a military procession in the street dammed the fountain of her grief. A sparkle came into her eyes, and her lips uttered exclamations of delight. But the relief was but momentary. No sooner had the procession vanished than she was heard remarking to herself: "What was I crying about—what was I crying about? O, now I know." [Goes on boo-hooing for half an hour.]—*Harper's Bazar.*

TEMPERANCE.

THE FAILURE OF HIGH LICENSE IN CHICAGO.

The high license law was enacted June 15, 1883, and went into effect July 1, 1883. The $52 per year licenses ran out June 16, 1883. Before the new $500 license law took effect, the saloon-keepers were allowed to take out licenses for the balance of the fiscal year ending May 1, 1884, for $103. From May 1, 1884, until May 1, 1886, a period of two years, a beer license for $150 was issued. These are included in the total number given for those years. Since May, 1, 1886, all licenses issued have been at the uniform rate of $500 per year.

Year.	Amt. of License Fee.	No. of Saloons.	Bbls. of Beer Consumed.	Drunks and Disorderlies.	Total Arrests.
1882	$ 52	3,849	872 228	18.045	32,8 0
1883	103	3 682	963.652	21,416	37,187
1884	500	3,336	1,055,732	23 [illegible]0	39,131
1885	500	3,584	1,115,623	25,407	40,998
1886	500	*3,587	1,340,000	26,067	44,261
1887	500	†4,193	1,674,146	27,632	46,505

*For the last period of the fiscal year ending May 1, 1887.
†For the second period of the fiscal year ending Dec. 1, 1887. Those issued for the first period ending August 1, 1887, were 3,773.

This makes the showing for high license still worse than before, based upon these official figures, which I obtained myself from the Police Headquarters.

Increase of population from 1882 to 1887, 35 per cent; increase in number of arrests for drunkenness and disorder during the same period, 53 per cent; increase in total of arrests, 41 per cent.

The figures in reference to the consumption of beer for the year 1882, up to and including the year 1885, I obtained from the Chicago *Inter-Ocean* of July 30, 1886. They were carefully prepared by that paper, and have been republished many times since, and never questioned to my knowledge. The amount consumed in Chicago was arrived at by adding to the total product of the Chicago breweries to the amount manufactured in Milwaukee and sold in Chicago. Some of the beer manufactured in Chicago is shipped outside—perhaps about ten per cent of the total amount—but it is estimated that the amount consumed in Chicago, which is made at Waukegan, Joliet and other places outside of Milwaukee, is a fair offset to this amount.

The Assistant Secretary of the Chicago and Milwaukee Brewers' Association, who keeps an office in Chicago for the Association, and devotes his whole time to the business of the Association, is probably the best authority on this subject of any one. In order to get the most reliable information about the amount consumed in Chicago, I applied to him. Whilst he was very polite to me, he declined to give me the information I sought, because, he said, he feared that his employers would not like it. But he, however, admitted in the course of the conversation that if I could ascertain the amount of Milwaukee beer sold in Chicago, and then should add that to the total amount produced by the Chicago breweries, the sum total would be a substantially correct aggregate of the beer consumed here.

I found in the Chicago *Tribune's* annual trade review, published January 2, 1887, just the information I needed, to show me the amount consumed in 1886 and 1887. This trade review is prepared with great care by the *Tribune*, as I found by interviewing the commercial editor of that paper. The figures I give in the above table for the years 1886 and 1887 were taken from this trade review, which showed the total amount of Milwaukee beer sold here and the amount made here. I think the figures, therefore, can be depended upon.

In order that I might satisfy myself thoroughly of the correctness of these figures as to the consumption of beer in Chicago, I called upon the editor of *The Western Brewer*, a monthly publication devoted to the beer interests, published here. He showed me his published statistics of the beer made by the Chicago brewers in the last ten years, up to May 1, 1887. His tables are only brought down to May, 1887, and do not show for the calendar year, but for the fiscal year ending May 1, each year. Here are the figures for the number of barrels of beer made in Chicago from May 1, 1881, to May 1, 1887:

1882	1883	1884	1885	1886	1887
645,052	676,553	743,438	819,410	873,993	1,172,827

He estimated that of the total number of barrels shown by his table to have been manufactured in Chicago from May 1, 1886, to May 1, 1887, 1,000,000 of them were consumed in Chicago. He did not have the statistics of the amount sold in Chicago which was made outside. But he told me that he thought the amount consumed last year in Chicago would be between 1,300,000 and 1,400,000 barrels. But taking his figures of the amount made in Chicago in 1882 and the amount made in 1886–7 (to May 1, 1887) it shows an increase of 81 per cent. The greater part of this last year, as well as in previous years, was consumed in Chicago.

My estimate of 450 glasses of beer to the barrel is about 25 per cent less than the number of average glasses (foam and all) which a saloon-keeper expects to get out of a barrel. But I allowed this 25 per cent to offset the "bucket trade" of saloons where beer is sold for less than five cents. The brewers received for the 1,674,146 barrels consumed here last year, $6 per barrel, or $10,044,876. Three hundred per cent advance on the brewer's price by the saloon-keeper, who has to pay his high license tax, rent and bar-keeper's salary, and support himself out of his profits, is not an unreasonable estimate. They expect to get $24 out of every four kegs, or one barrel. This would make the total cost to the consumers of over $40,000,000. I think my estimate of the amount—$37,668—is inside the mark.

SAMUEL W. PACKARD.

PLAIN TALK FROM BISHOP IRELAND.

The Baltimore *Catholic Mirror*, in a report of a lecture by Rt. Rev. Bishop Ireland of St. Paul before 1,100 people in St. John's church, that city, gives his words as follows:—"It is my judgment that nothing is destined to elevate the Irish people and Catholic church more than this total abstinence movement. Make Irishmen teetotalers and you make the greatest people on earth. A new era is dawning for the Irish race, for Ireland sober is Ireland free. Out of the eighty Nationalists in Parliament, forty are teetotalers. Here the Irishman is peculiarly fortunate. There is no prejudice against his faith or nationality. The American people look to the Irish element for help and succor. Where socialistic and communistic attempts have been made the Irish have been on the right side of law and order. But while some Irishmen have succeeded here to lofty positions there have been too few for our numbers, and it's on account of drink. You won't find many Irish names over dry goods stores and banks, but placarded over the dens of hell—the saloons—you'll find many names of old Irish kings and chieftains. I tell you, Irishmen are made for something better than to sell poison over a counter. Yet these men get rich and strong, and run politics, and become pillars of the church. I was asked once to preach on St. Patrick's Day, and I felt proud of the invitation. Oh! I gave it to whisky and I horrified the pastor. He said: 'You'll ruin me; the pillars of my church are liquor-sellers.' After the sermon I went to see the parade, and I found every marshal a saloon-keeper. To-day, in that town, out of 300 or 400 saloon-keepers but three or four are Irish. You talk of the power of the President or the Mayor. Nonsense, the power is the saloon-keeper. How can the people hold us in high esteem when this is the case? Talk about Irish landlords' tyranny. He will at least leave a few potatoes, but the saloon-keeper takes every cent. Look how many Irishmen are brought up every day in the police court. Look at the almshouses. Whisky does it. 'Oh,' you say, 'these are not Irish. They assume Irish names.' You must go and talk to them; you'll find them the genuine stuff. We want the help of the women. I believe in a wife being dutiful, but when a man comes home smelling of whisky she ought to make things as lively as possible."—*Irish World.*

The European countries spend their millions on armies and navies, but spend more on intoxicating drinks. A German statistician, in speaking of the liquor traffic, says: Germany spends between 500,000,000 and 600,000,000 francs annually for her armies, but 2,200,000,000 francs for drinks—i. e., more than four times as much. The French spend three times as much for liquors as for their soldiers, and the English four times as much, and the Belgians over ten times as much. Truly such figures furnish a good temperance argument.

In round numbers the consumption of distilled spirits, domestic and imported, in this country, is shown to have increased from 43,000,000 gallons in 1840 to 72,000,000 in 1886; of wine, from 4,800,000 gallons to 22,000,000; and of malt liquors, from 23,000,000 to 642,000,000. The consumption per capita during the same period decreased as regards distilled spirits from about 2½ gallons to about 1¼ gallons; while it increased, as regards wines, from .29 to .38 gallons, and of malt liquors, from less than 1½ to more than 11 gallons.

A poisonous distillation from potatoes, known among the negroes as "Death," is exported from the Christian ports of Bremen and Hamburg for sale among the barbarians of Africa.

REFORM NEWS (*Continued from 5th page*).

Wheaton Theological Seminary. But soon, as a soldier for Jesus, I must return to my labor in Iowa.

Friends of reform in Iowa, I appeal to you as patriots, philanthropists and Christians to come up to the help of the Lord, and aid in the liberation of your fellow citizens from the despotism of the lodge. Why should intelligent freemen, who have a constitutional right to equality before the law, submit to to be ruled by secret rings and clans?

While at Chestnut Hill, Henry county, I stopped with a God-fearing man, who, in other days, was ensnared into the lodge, and became an Odd-fellow. He spoke of a time when he had a suit in the circuit court. He sought a private interview with the judge, who was an Odd-fellow, and asked for legal counsel. The judge, ignoring his oath of office, espoused the cause of his brother Odd-fellow, who, following the advice, gained his suit.

Believing that his cause was just, my friend was not shocked at the time (as he afterwards was when his eyes were opened) at seeing the judge, under the mystic power of his clannish obligations and associations, converted into an advocate. But the following circumstance was blessed of God to break the spell of the lodge demon, and to stimulate him to assert his liberty as a freeman and a Christian. He was an Abolitionist,and was wont to shelter and aid the panting fugitive who was fleeing from his master to the protection of the British flag.

One night there came to his door a dusky son of toil,who, with his eye fixed upon the North Star,fled from his oppressor. He fed and sheltered him; gave him directions ,and sent him on his way. Following his trail came the slave's master and a fellow planter with him. They inquired for the fugitive, but elicited no information. The master then made himself known as an Odd-fellow; and constrained by his obligation to his fellow clansman, my informant betrayed the confidence of the fleeing slave, and gave such information to his pursuers as led to his capture and return to bondage. From this circumstance his moral nature received a shock that awoke his slumbering conscience and caused him to throw off the yoke of Odd-fellowship and assert his liberty as a man and a Christian to walk in all good conscience before God, unbiased by the obligations of a secret clan.

Men and brethren of Iowa, you will not see justice perverted, moral obligations nullified and Christ supplanted, and not come to the rescue. Do not wait to be called upon by the agent, but send in your donations to the treasurer of the Iowa Association to aid in carrying forward the reform work in the State.

Be as prompt as you can in paying your subscriptions to the *Cynosure* and to the State work. Send the money as soon as possible to James Harvey, Pleasant Plain, Jefferson county, Iowa, the treasurer of the Iowa Association, that we may not be hindered by lack of funds from vigorously prosecuting the reform work.

Let those who wish lectures or who will aid in the distribution of literature, or in getting subscribers to the *Cynosure*, write me to Wheaton, Dupage county, Ill. By personal effort, by liberal contributions, and by united and believing prayer we shall, with the weapon of truth made mighty by the Holy Ghost, pull down these strongholds of Satan, whose name is "legion." Your agent and fellow-worker,

C. F. HAWLEY.

A HEARTY RESPONSE FROM PITTSBURGH.

PITTSBURGH, Pa., March 15, 1888.

DEAR CYNOSURE:—I mail herewith thirty-five new yearly subscriptions, thirty of which have been taken in this city and Allegheny. I have but commenced on the work that is much needed, and might be done here. While visiting friends I have not been idle, but have endeavored to use opportunities afforded, as .results will show. The old saying "work before pleasure," often conveys a wrong idea. To the Christian reformer work is pleasure. The humblest work if done to the glory of God will not fail of its reward.

Owing somewhat to the storm which commenced on Sabbath and continued until last evening my lecture on Monday was not largely attended, some 150 perhaps were present. A few sympathizers with the lodge present became angry, so it was not without results.

Mr. J. H. Hanna, a gentleman who has done much for our cause in other days, made himself known to me, and is now endeavoring to arrange other lectures for next week in United Presbyterian churches. There seem to be a large number of lecturers here at this time. The interest of reformers is chiefly centered in temperance work. Licenses are granted the saloons every May. It is hoped under the present State law to close a large number this year.

Mrs. S. and I start for New Alexandria, Westmoreland Co., in the morning where we spend Sabbath. I think a lecture has been arranged for Monday evening. Returning early next week I will fill any appointments that may be made here before returning to Ohio. W. B. STODDARD.

RELIGIOUS NEWS.

—The Moody and Sankey revival meetings began in Sioux City, Iowa, Wednesday, Feb. 22, in the old skating rink, which was packed at all the meetings, and hundreds were unable to gain admission. Over two hundred clergymen from neighboring towns were in attendance.

—There are now in Germany 3,000 Sunday-schools, with 30,000 teachers and 300,000 scholars, where twenty-five years ago there was not one. This important statement was made at a recent meeting of the Foreign Sunday-school Association in the Fifth Avenue Presbyterian church of New York. Here is a grand field for work on the continent of Europe.

—Under the direction of Dr. L. W. Munhall, a series of union revival meetings has just been held in Buffalo. The first services were on Sunday, February 5, and the last Tuesday evening March 6. Four churches united in the work—the Central Presbyterian, the Hudson Street Baptist, the Asbury Methodist and the First Congregational. The meetings were in the first-named church, the largest Protestant church edifice in the city. Dr. Munhall was assisted for the first ten days by Professor and Mrs. Turner, and during the last two weeks by the Wilson family, all most attractive and helpful singers. This form of union revival meetings is something new in Buffalo city and there was evident, for a few days, a feeling of unfamiliarity and curiosity. This soon gave place to an earnest spirit, and the common judgment of pastors and people is that the work has been helpful. Over six hundred "dedicative cards" have been received expressing preference for seventy-one different churches. The afternoon Bible Readings were a marked feature of the movement. The attendance at all the services was large, and on Sundays the ushers were obliged more than once to close the doors.

—To the great regret af his congregation, the Rev. Moses Smith, D.D., of the Woodward Avenue Congregational church of Detroit, Mich., has resigned his pastorate. Since Dr. Smith has had charge of the church 325 persons have been welcomed into its fellowship, and it is now the largest church of the denomination in Detroit.

—The colored Baptists of Tennessee do not propose to allow anti-Prohibitionists to occupy any of their pulpits. Their State Convention has adopted the following resolution: "*Resolved*, That no minister be allowed to preach the Gospel who fought Prohibition during the late canvass. They will not be recognized hereafter by this Convention."

—A native merchant in Foo Chow, who has in his employment one thousand Chinamen, was converted. A total cessation from Sunday trade being insisted upon the missionaries as a test of church fellowship, Mr. Ahok gladly complied. Although his non-Christian partners in business naturally objected, he went so far as to offer on his own account full seven days wages, to all who would abstain from Sabbath toil, and who would give attention to the religion that he had learned to prize so much.

—The American missionaries in Western Persia among the Nestorians write that the poverty and distress which have been felt for six months past have now reached the sharpness of actual famine. The Rev. J. H. Shedd writes under date of December 31, 1887: "Unless we have some means in our hands to help our starving brethren and sisters in Christ we shall have the double anguish of seeing them in starvation and of being powerless to relieve them. We greatly, direly, need $3,000 or $4,000 to relieve those who have no bread." This sum is named as needed immediately to meet the necessities of the native Christians in the churches and congregations under the care of the missionaries. The Rev. F. G. Coan writes: "One thousand of these will die before spring without help."

—J. H. Dunbar, a convict from Wyoming Territory, was pardoned out of the Illinois penitentiary by Gov. Moonlight of Wyoming. Dunbar was noted when he first came to the prison for his shocking profanity, but under the ministrations of Chaplain Walker he was converted. Since his change of heart he has been an earnest assistant of the chaplain in his good work, and he will be sadly missed.

—In a town in Mississippi a man who had for a long time run a gambling place without molestation, recently reformed and began to preach as an evangelist. He was promptly arrested by the lynx-eyed guardians of society for preaching without a license.

—Prince Barclay of Russia, who was dismissed from the army of his country by the Czar for allowing his child to be christened in the Lutheran faith, has now been notified that the infant will be taken from him by the government unless he consents to have his child rechristened in the Greek rite.

LITERATURE.

STORIES OF THE GODS. Brief sketches from the Mythology of Rome, Greece, Egypt, India, Persia, Phrygia, Scandinavia, Africa and America, showing the Relations and Unity of Past and Present Systems. By I. R. B. Arnold. National Christian Association, Chicago.

This handsome pamphlet has a mission, and we are confident it will be circulated by scores of thousands, and read by many who would reject a work devoted to secret societies only. The object of the author is sufficiently indicated in the title; and the whole work is a recapitulation of his popular lectures by which thousands have been led to see how that the heathen systems of all ages are once in their philosophy and often in very form. The inquiry is not extended into their theology or history; but taking up the relations which may be most readily understood in a popular lecture, the likenesses are pointed out in plainest terms. This will be a most valuable work to put into the hands of the young because:

1. It takes up the mythology of ancient nations, always an attractive topic for young people.

2. Instead of setting forth all the revolting and demoralizing details of these stories, the philosophical or poetical ideas on which they are based are pointed out in briefest terms, and their relation to the pagan worships is the sole idea which is fixed in the mind of the reader.

3. This work being carefully and fully done, the unity of these systems with the lodge worship of our day is shown with remarkable force and clearness; so that no reader can go through the argument candidly without a belief which he cannot shake off, that the systems of natural religion, beginning with Cain and continued to the present worship of Hiram Abiff, are one in reality.

The low price of ten cents allows every one to have this work and assures its wide circulation.

The principal article in the March *Woman* is a thrilling recital of some of the horrors and abominations of polygamy, written by Kate Field, whose investigations of Mormonism have shed so much light upon the iniquities of that institution. The story Miss Field relates is literally true, and reveals in lurid colors the deceptions and brutalities which women in Utah encounter at the hands of their "saintly" lords and masters. An entertaining local sketch, descriptive of the Isle of Wight in the winter season, is contributed by Sarah L. Roys. Frederick Schwatka, whose literary fame bids fair to eclipse his celebrity as a daring Arctic explorer, describes in lively style the Alaska seal fisheries. Thomas Stevens, who traveled around the globe on a bicycle, gives an entertaining account of the manner in which women in Afghanistan are kept so absolutely in the background as to justify the traveler in bestowing upon that region the name of "The Womanless Land." The several departments, as "Our Society," "Helps and Hints for Mothers," "What to Wear," "Societies for Christian work," "Temperance," etc., etc., are maintained with their usual vigor, the most noteworthy departure being the beginning, in the March issue, of a Cooking and Household Department by Miss Juliet Corson, entitled "The Table," the value of which will be readily appreciated by the public.

Who are the Anarchists? What is their doctrine? Why would they overthrow society and government, and what do they wish to substitute? These are questions frequently asked by thoughtful citizens. An article by Z. L. White in the March number of the *American Magazine*, answers such inquiries, and shows the depth and virulence of the disease of which the Haymarket murders were only a symptom. Two of the little known religious communities in Pennsylvania, the Harmonites and the Moravians, have their quaint customs and peaceful abodes described in illustrated articles. A letter from Rev. John A. Cass advocates a somewhat startling method of depleting the surplus in the National Treasury. He proposes to extend the pension system to wounded and disabled Confederate soldiers. The scheme is urged on the broad ground of humanity. A handsomely illustrated article, by Charles Ellis, describes the beautiful scenery about the island and straits of Mackinac, and gives much of the history and Indian tradition which cluster about this interesting locality.

The *Swiss Cross* for March has attractive and well illustrated articles on "A Hindu Town" and "Cataracts and Rapids of the Congo, which present very attractively

the characteristics of the one and the dangers of the other. Other scientific matter in form for young people's reading fills the number.

For some years Prof. B. H. Roberts has published at Rochester a magazine for young people, intended to instruct rather than amuse, and to strengthen the the character rather than pass the time. The publication has lately passed into the hands of T. B. Arnold, publisher of the *Free Methodist* of Chicago, and comes out in new and attractive form as the *Young People's World*. Rev. John Harden is editor. Among the contributors we notice the name of Rev. H A Thompson, late president of Otterbein University. There is a place for this magazine, and we hope it will fill it and be well sustained.

NEWS (*Continued from 16th page*).

1887 the governor observed everywhere the destitution and ruin among the people, and suggesting the necessity of an early investigation and measures for relief, and requesting the people to express an opinion as to whether the destitution was caused by economical condition, or whether the social life of the people is the root of the evil. The Moscow *Gazette* says that it suspects that the circular is a forgery, but if it is genuine, it asks whether this is the beginning of a universal suffrage in Russia, and summoning of the old states generally.

Serious reports concerning the German Emperor's condition are again in circulation. His despondency, which has been increased by the change from the blue sky of San Remo to the severe frost and deep snow of Berlin, causes great anxiety.

The whole northern and eastern portion of Germany has been visited by a very severe snow storm. There is so much ice that communication with Sweden has been suspended for ten days and with Denmark for six days. The Swedish envoys, appointed to attend the funeral of Emperor William could not reach Berlin. Disastrous floods are reported throughout Hungary. Thirty villages have been ruined and the town of Szathmar Nemeth has been partly destroyed. The towns of Bekes and Csaba are menaced, and the inhabitants are struggling for their lives against the overflow of the river Koros. Many houses have fallen.

A pamphlet condemning in moderate terms Russia's reactionary policy and predicting internal disasters, is being circulated in the highest circles of St. Petersburg. The pamphlet is remarkable for the elegance of its language. The police have so far failed to discover the authors of the work.

The anniversary of the insurrection in Paris was celebrated by the communists with the usual banquets. A notable feature of the gatherings was the denunciation of General Boulanger in which the speakers indulged. The royalist papers and papers representing nearly every shade of opinion are dead against him.

LODGE NOTES.

The forty-first anniversary of the establishment of the Harugari order was celebrated by five South Side lodges in Chicago. This is a German relief and aid lodge.

The Supreme Council Royal Arcanum filed a bill of interpleader in the Superior Court in this city to decide who is entitled to a $3,000 policy on the life of a member of lodge No. 450.

Thirty-five resident members of the Sigma Chi College secret society banqueted at the Richelieu last night. What they did besides dine is one of the mysteries which no member will divulge.—*Inter Ocean.*

Henry K. Wheeler of Philadelphia, Supreme President of the Order of Tonti, came to Chicago last week to hold a district convention. Mayor John A. Roche was called out to make an address and a banquet closed the affair.

A meeting of the Washington members of the Chi Psi Fraternity organized a Washington Alumni Association, electing Senator Palmer of Michigan president and General F. D. Sewall, vice-president. Don M. Dickinson, Postmaster General, member of the Chi Psi Chapter of the University of Michigan, was present at the meeting.

The Household of Ruth, No. 44, Grand United Order of Odd fellows (colored), held its thirteenth anniversary entertainment lately in this city. Rev. Jordon Chavis made a few remarks, in which he scored the members for their desire to dance on such occasions, and hoped they would be able to get through the evening without tacking a ball on the end of the entertainment.

A few days since a prominent Indiana Democrat, Dr. J. W. Stone, was arrested on a charge of murder. It is claimed that he killed a Union soldier named Pollard during the war at the bidding of the Knights of the Golden Circle. According to the confession of Quackenbush, he and Stone were detailed by the lodge to murder Pollard to prevent his serving draft papers on Anderson, another member of the lodge. A plot was also laid to murder all officers serving draft papers.

Some months ago John E. Gill and several officers of the Shoemakers Assembly of Knights of Labor were held in bail on complaint of Ogden Hart. The charge against them was conspiracy. It was alleged that they drove Hart out of New York and kept their promise to prevent him from getting work anywhere. The prisoners obtained a writ of habeas corpus, and Judge Barrett, before whom the matter was tried, wrote a scathing opinion and submitted the papers in the case to the District Attorney, suggesting that they be given to the grand jury. He dismissed the writ of habeas corpus. The knights appealed, and the General Term of the Supreme Court has just affirmed Judge Barrett. Judge Brady, who wrote the opinion, deprecates strikes, and says that the evidence makes out a prima facie case of conspiracy.

DONATIONS

To Cynosure Ministers' Fund:

D P. Cawkins	$ 1.40
Dr. H. Neal	3.00
C. Commissaris	.50
Jas. Brandt	.50
Elder J. L. Barlow	3.00
Pet. Minton	50.00
J. K. Weber	1.00
Wm. Sharick	1.00
Before reported	$774.36
Total	$834.76

To the General Work:

Ira Mettler	$2.00
C. Reynolds	.50
J. S Hickman	5.00

To Rev. C.B. Ward, India:

Jas. Brandt	$2.25

SUBSCRIPTION LETTERS.

The following have made remittances of money to the *Cynosure* from Mrach 12 to March 17 inclusive.

J Dawson, R B Dawson, W R Boomer, D K Leavitt, A Guthrie, T L Stephens, E R Bollinger, Miss S J Washburn, R G Wood, B S Palmer, D P Cawkins, S S Horne, A Bliss, E Jarvis, W W Templeton, C Coleman, L Wilson, W H Ross, J Cation, G L Emerson, P Minton, C Reynolds, F G Adams, J W Nimon, W S Yeend, H Curtis, H Maricle, T Chestnut, Sr, W H Fischer, W Sharick, H Johnson, S Heaton, Mrs J A Bingham, L Teeple.

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NEW BOOK.

THE STORIES OF THE GODS is not only a new book, but a unique one. It embodies Mr. I. R. B. Arnold's lecture on the lodge given in connection with his sun pictures. Whoever has heard Mr. Arnold will enjoy this story of the gods of different times and nations. It places the god of the secret lodge in the right catalogue. The price is only ten cents postpaid. 32 pages. Illustrated.

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Rye—No. 2			60
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Butter, medium to best	13	@	29⅛
Cheese	05	@	15
Beans	1 25	@	2 85
Eggs	17	@	18
Seeds—Timothy	2 10		2 52
Flax	1 38		1 45
Broom corn	02½	@	07
Potatoes per bus	75	@	97
Hides—Green to dry flint	05½	@	13
Lumber—Common	11 00	@	18 00
Wool	13	@	36
Cattle—Choice to extra	5 30	@	5 60
Common to good	2 30		5 20
Hogs	4 90	@	5 70
Sheep	4 25	@	6 00

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Flour	3 20	@	5 60
Wheat—Winter	89	@	92¾
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HOME AND HEALTH.

TRAINING CHILDREN.

The time is past when it is considered fashionable for a young lady to be unskilled in domestic duties, and the declaration on her part of entire ignorance no longer surrounds her with angelic glamour. While each child is being taught little lessons in housekeeping by its mother, it is being taught those higher lessons in life, lessons which will ever be useful to it. The girl should not only learn industry and thriftiness, but the nutritive and chemical value of principles of cooking. She should learn the relation of acids and alkalis, the laws of fermentation, the effect of putting meat into hot or cold water, the time and ease of digestion of the articles prepared for the table, and, most of all, the laws of health and the prevention of disease. The boy will find, in his little duties about the home, how many discouragements a mother often meets with, and how, with his helping hand, he can lighten her labors, and at the same time learn how much pluck, cheerfulness, self-reliance and infinite patience a woman must possess to be a successful housekeeper.

MEDICINAL USE OF VEGETABLES.—The large, sweet onion is very rich in those alkaline elements which counteract the poison of rheumatic gout, says the *Medical Record*. If slowly stewed in weak broth, and eaten with a little pepper, it will be found to be an admirable article of diet for patients of studious and sedentary habits. The stalks of the cauliflower have the same value, only too often the stalk of a cauliflower is so ill-boiled and unpalatable that few persons would thank you for proposing to them to make part of their diet consist of so uninviting an article. Turnips, in the same way, are often thought to be indigestible, and better suited for cows and sheep than for delicate people, but here the fault lies with the cook quite as much as the root. The cook boils the turnip badly, and then pours some butter over it, and the eater of such a dish is sure to be the worse for it. Try a better way. What shall be said of our lettuces? The plant has a slight narcotic action, of which a French old woman, like a French doctor, well knows the value, and when properly cooked it is really very easy of digestion.

We would remark, in addition, that the serving up of turnips unmashed is a practice fit only for savages. Moreover, half the turnips (or more likely three-fourths of them) sent to market are, from their color and strong flavor, fit only for cattle. Turnips for the table should be as white as snow, and as delicate in flavor as vegetable marrow. The finest turnips we ever tasted were in Belgium, where the perfect irrigation of the country by canals and cross-ditches affords the turnip all the moisture which, more than any other vegetable except radishes, it requires. Belgian butter, too, is faultless when got at first hand in the country. Pure white turnips should be much more cultivated than they are; we get them occasionally, but far too rarely, in Halifax. Many housekeepers would far sooner pay a higher price for them, than a lower one for the coarse-flavored yellow root one sees everywhere.

We go even further than the *Medical Journal* with regard to the stalks of the cauliflower. We actually prefer them, we mean also the thick part of the outer leaves, when not tough and stringy, to the white head itself, but we are doubtless in a conspicuous minority in the peculiarity of our individual taste.—[*Ed. Critic*.]

A famous doctor says: "Eat a good bowl of mush and milk for your breakfast, and you will not need any medicine. Indian corn contains a large amount of nitrogen, has qualities anti-constipating and is easily assimilated. It is cheap and has great nutritive properties. A course of Indian meal in the shape of johnny-cake, hoecake, corn or ponebread and mush, relieved by copious draughts of pure cow's milk, to which, if inclined to dyspepsia, a little lime water may be added, will make a life now a burden well worth the living, and you need no other treatment to correct your nervousness, brighten your vision, and give you sweet and peaceful sleep."

A WOMAN'S CHARMS

soon leave her, when she becomes a victim to any one of the various disorders and peculiar "weaknesses" that are peculiar to the fair sex. The condition of tens of thousands of women to day is pitiable in the extreme; they are weak, bloodless creatures, a prey to mental anguish and bodily pain; in a word, "broken-down," from any one of numerous causes. To this unhappy multitude we strongly urge the use of Dr. Pierce's Favorite Prescription, an infallible, world-famed remedy, for all "female" irregularities and "weaknesses," and which restores the worst sufferer to vigorous health, and reinvests her with all the charms of figure, face and complexion, that receive such willing homage from man.

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News of The Week.

WASHINGTON.

A bill to provide a method for the settlement by arbitration of controversies between interstate railroads and their employes, was introduced by Senator Blair Friday. It is the bill passed by the last Congress, but which failed to receive the signature of the President. A new section is added which makes it unlawful for employes to strike until after the railroad has failed for five days to comply with a request for arbitration.

THE GREAT STORM.

The heaviest snowstorm for many years prevailed at New Nork last week Monday, large drifts forming which caused a suspension of traffic. Butting collisions occurred on the Third Avenue Elevated and on the Brooklyn Elevated roads, in the former case the engineer being killed and a number of passengers injured. The blizzard increased toward night, when all trains, street cars and ferries were stopped The hotels were filled with people from the suburbs, who were unable to get home; and of the fifty mail trains due, but two arrived. The blockade was only partly raised on Tuesday. No wires were working, the wind blew furiously, and not a train reached the depots during the day. Elevated trains ran at intervals, but street car travel was blocked, and on account of the heavy ice the ferryboats made few trips. Many persons crossed East River on the ice from Brooklyn to New York. Fire in a Forty third street tenement drove out several families, many escaping scantily dressed. A great number of trains were reported stalled between stations on the Hudson River and Harlem roads. Business was generally suspended, and many suffered because the usual supplies of provisions of some kinds failed. Hundreds were frost-bitten and many perished. Roscoe Conkling was among the number who narrowly escaped death, while walking from Wall street to 24th. The storm prevailed from Washington to Massachusetts and seemed to be heaviest in New Jersey, where along some lines of railway drifts ten feet deep and a mile long were encountered. Telegraph lines were all down the poles impeding the trains and street travel in cities.

Owing to the stoppage of trains caused by the snowstorms, all collieries in the Lackawanna and Wyoming Valleys suspended operations Wednesday. Portions of the tracks of the Delaware, Lackawanna and Western road are covered to a depth of twenty-five feet, and no trains were run to New York before the end of the week.

Eighteen New York pilot boats which were out during the storm were not heard from for days, while nine were wrecked, the crews being rescued and landed at Sandy Hook.

It is believed that twenty persons perished in Essex county, New Jersey, during the recent storm. At New Haven, Conn., seven persons perished; and there were over twenty deaths in towns adjacent to New Haven, while hundreds of people suffered from frost-bites.

John Henrinan of Milltown, N. J., perished in the blizzard. His children were found starving, while his wife lay dead in bed.

It is estimated that the financial loss to New York city by the storm will be $7.000.000, and that the loss to the States involved will reach $20,000.

A number of vessels were sunk by the storm at Delaware Breakwater, and it is reported that twenty-five persons perished.

In clearing the roads of snow there were numerous fatal railway accidents, five being reported in one day.

A Delaware, Lackawanna and Western passenger train tumbled down a thirty-foot embankment at Tracy's Bridge, near Binghamton, N. Y., at 2:15 Friday morning. The cars caught fire and were consumed. A man perished in the flames; a half-dozen passengers are probably fatally hurt, and many others were wounded.

COUNTRY.

The Indiana Prohibition State Convention at Indianapolis, Thursday, nominated the Rev. J. S. Hughes for governor and adopted a platform demanding strict prohibition and woman suffrage. Electors-at-large and delegates-at-large were chosen, and four members of the W. C. T. U. were added to the State Central Committee.

The New York Irish societies having arranged to raise an Irish flag above the City Hall on St. Patrick's Day, Mayor Hewitt issued an order that the flags of the United States and of the State and city of New York and no other be displayed on that day.

At New Orleans, La., Friday, the United States Grand Jury brought indictments against officers of the Illinois Central for discrimination against New Orleans in favor of Lowell, Mass., in transportation of cotton from Holly Springs and Canton, Miss.

The channel of the Ohio River five miles above Steubenville is said to be completely blocked with sunken coal-barges. Over 400,000 bushels of coal are being scoured by the muddy waters.

Farmers at Winchester, Ohio, Wednesday night, tarred and feathered two Mormon elders, and then chased them to the Ohio River, which the fugitives safely crossed.

At Woodland Mills, Tenn., Thursday morning, Eli Daire, a Negro under arrest for burning a barn, and being taken by rail to the Hickman jail, was taken from the car by masked men and hanged to a tree.

Henry Bergh, founder and President of the Society for the Prevention of Cruelty to Animals, died at New York Monday morning, aged 65.

H. C. Leavitt, one of the men implicated in the murder of the Rev. Haddock at Sioux City, Iowa, is under sentence to hang, April 30, for the murder of a cowboy over a game of cards at Dodge City, Kansas, to which place he went after leaving Sioux City.

Investigation into the abuses of convict miners at Coal Hill, Ark., show that convicts have been beaten and flogged to death; that Warden Gafford has made a practice of making the men fight; and that in one case he caused a desperado to kick a fellow convict to death. The people are greatly excited, and threaten to lynch Gafford.

Mormon elders have been discovered working in the remote rural districts of the Bototourt county, Va. They have made many converts, among them an intelligent farmer, Mr. Ferguson, and it is expected that a large number will emigrate to Utah. Many threats have been made against the elders in the county, and they have been notified to leave or they will be dealt with by Judge Lynch.

Seventh day Adventists at Battle Creek, Mich., are agitating the establishment of denominational schools for their children to attend in preference to the public schools.

A terrible accident, causing the death of twenty-two persons and the serious injury of about forty more, happened on the Savannah, Florida & Great Western railroad at Blackshear Saturday morning. The vestibule fast mail, called the "Cuban" train, which runs through from New York to Tampa, Fla, went through the trestle at Hurricane River and plunged forty feet to the ground beneath. The wreck was a fearful one, every car except the private coach of E. B. Wilbur, president of the Lehigh Valley road, being crushed to splinters. The accident, it is supposed, was caused by the baggage car getting off the track.

FOREIGN.

The autograph letter from the Pope to Emperor Frederick expresses the deep sorrow at the death of a monarch who, it says, was animated by the friendliest feelings toward the Catholic church. The Pope thanks Emperor Frederick for cherishing sentiments which give assurance that the relations between Prussia and the Vatican shall become more and more friendly.

A snowstorm Thursday greatly interfered with railway traffic in the north of England and Scotland. Several trains have been buried in snowdrifts. The passengers on a stalled train between Sunderland and Hartlepool were compelled to spend the night in the cars.

Seventeen thousand copies of a circular purporting to have been issued by the Governor of Saratoff, were distributed throughout that province March 18, stating during the tour of inspection in

(*Continued on 18th page.*)

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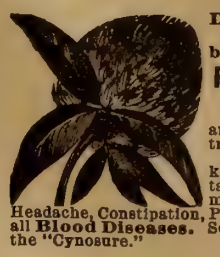

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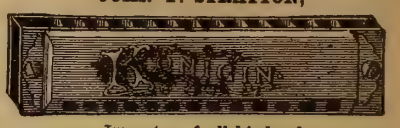

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The Commissioners of the Cincinnati Centennial Exposition have resolved that it shall be closed on the Lord's day. It is reported that the reasons given are in brief that "it would not pay," and some criticise the Board for so ignobly regarding the Sabbath. But the words have a double meaning, and will meet the objections of the beer-drinking Germans who fill a considerable quarter of the city, while every one who loves and honors the day knows that its desecration is spiritual bankruptcy. At the same time such an expression is demoralizing. This exposition, taking in as it does the "Ordinance of 1787," should have some positive religious features, also fitly commemorating that great act of our early Congress.

The *Undergraduate* of Middlebury College, Vermont, says that Prof. Knowlton, a Middlebury graduate of 1884, and now connected with the National Museum in Washington, has been appointed to make a collection of college fraternity badges for the Museum. Now if the management of that great and expensive institution which the people are heavily taxed to sustain, have the wisdom of owls they will go on with this lodge collection. Some day they will be able to show the admiring people the hoodwinks, slippers, dirty drawers, cable-tows, setting mauls, skeletons, skulls, coffins, chains, rubber spikes, and the whole disgusting paraphernalia of lodgery well preserved in glass cases for the profit and instruction of the dear people. But really if the National Museum has no better business than this, won't some one please dump it into some mudhole to fill up the street.

The Labor party of Alabama is among the first to begin spring work. At a State convention at Montgomery, last week, the representatives of this party called upon all who "seek the emancipation of labor" to join them; and then proceeded to vote down a resolution in favor of prohibition! Such a party will not emancipate labor till the workingmen are all dead. There are other parts of their platform built with rotten or warped timber. Men must not be compelled to pay "for the use of God's free gifts." Our laboring men cannot succeed with the exploded theories of Henry George, or the vagaries of Terence Powderly, who demands that the coal mines of Pennsylvania be siezed and managed by the State. The platform demands "complete ownership and control" of railroads and telegraph lines, which is another theory of communism fast fading out. A good many people in Chicago are ready to believe that a private corporation would manage even their postoffice better than the government; and we all can see that government *regulation* for railroads is a more satisfactory solution of the railway question than government *ownership*. The great mass of American laborers are unorganized; that is, are not sworn into secret lodges—they cannot stand on such a platform.

The Pittsburgh papers print lists of applicants for license to sell liquor, by the page, with the announcement that the applications will be considered on a certain day in court. For several days last week this interesting business proceeded in the license court. The Law and Order Society and the W. C. T. U. were ready, and the applicants were severally put upon the rack, before the court passed upon them. It may be questioned whether this is the best way to bring liquor dealers into court. It makes bad blood without cutting the throat of the saloon business. When the dealer is brought before a judge let it be to finish up his business. We hope for the day when the lodges will be brought to time for selling fraudulent secrets in the same way.

Since the letters of Mr. Blaine and Robert Lincoln withdrawing their names from the Presidential canvass, Senator Allison of Iowa, and Judge Gresham, of the United States District Court in this city, have become centers of interest. Iowa is rallying around her favorite son, as Ohio stands by Sherman's flag, and New York by DePew's. To Judge Gresham's aid comes a very unexpected ally—the Knights of Labor. Maguire, leader of that order in New York, declares that of all persons named by either party the Judge is most acceptable to the K. of L. They say that he is not bound by the corporations in the late decision on the Burlington strike, and he is strong with labor organizations everywhere. That decision gave no hope to the engineer's brotherhood, and could not be interpreted as for or against corporations. We doubt not the Knights of Labor as an order would be a most unwelcome ally, if Judge Gresham really has Presidential intentions.

The sudden death of Chief Justice Waite last Friday morning causes many misgivings for the future. If Mr Cleveland's first choice for the Supreme Bench was Mr. Lamar, what will be his second? It is justly a cause of alarm that the names of Vilas and Dickinson, of the Cabinet, are among the first mentioned for the vacant place. Judge Waite's death was unexpected, even by his family, none of whom were with him when he died. He attended a reception on the Saturday night previous and took cold, but was in court Monday. The family physician was not called until Wednesday, and a fatal termination of the disease was not apprehended. Judge Waite was a lawyer of fine education and wide experience, both in his profession and in public life. He became Chief Justice of the Supreme Court by appointment of President Grant in 1874. While he was not a great jurist, as was Marshall, yet he had not Marshall's opportunities, nor had he such important issues to decide as Mr. Chase. But it must be remembered of him with gratitude that he was among the three who dissented from the decision of last Monday against the Northwestern railway, in a suit to compel that road to take beer into Iowa as freight. The company refused because of the State law, and the lower court sustained them. The Supreme Court says a State law cannot regulate inter-state traffic. The general government thus becomes an agent to break down State prohibition. The demand for national legislation against the traffic will now have a new force.

APPEAL OF CHRISTIAN WOMEN, AND ANSWER BY REV. V. H. LICENSE, D. D.

BY ALEXANDER THOMSON.

Church of the living God, help to save
Our drowning boys from a drunkard's grave.
Men and brethren, hear ye not
Despair's wild cry from the drowning throat,
Out where the thundering surf of the shore
Beats on the cold, cruel rocks, that gore
With their lances of flint? And the souls of men
Call dying to you, but are calling in vain.

Men in the life-boat, what will ye do
For the souls that are perishing full in your view?
Will ye pray to our God who is mighty to save
With your idle oars in the mountain wave;
While the life-boat moves like a thing adrift
For the winds to shake and the waves to lift—
And hope gives out, and the light of day,
From souls not a cable's length away?

REPLY OF REV. V. H. LICENSE, D. D.

Dear ladies, have patience, great movements, you know,
On this nether world have always been slow;
This earth for a long six thousand years
Has been reaping a harvest of sorrow and tears;
With the wines of the past and the drinks of our time
Has Satan been paving the ages with crime,
And how can we hope in our own little day
To drive such a deep-rooted evil away?

But listen, dear ladies, this much we will do,
While keeping the end of the journey in view;
We'll vote for restriction. Five hundred at least
The foe of religion, the devil's high priest,
Shall give for the right which we vote at the polls
To build up an altar and sacrifice souls.

Then none but the rich shall for license apply,
And all the small dealers must perish and die;
While the gleam of the gas jet and light of the moon
Shall gild with their glory the palace saloon;
And then, noble sisters, your boys shall go
To hell, if they must, with a first-class show.
But time presses hard, let us watch and pray
And work for the Master. Dear ladies, good day.

SPIRITUAL ENLARGEMENT.

BY MRS. A. E. KELLOGG.

Are we always to move in the same groove which our fathers have made and expect no new thing under the sun? A strange question to ask to-day, in view of what has been wrought in this nineteenth century! Yes, I know wonderful things have come to pass in these latter days, and one wonders where it will end, as they consider the uses of steam, of electricity, of natural gas, of the wonderful labor-saving machinery which has wrought a revolution in all the world of mechanical activity.

But this is only material enlargement, the perfecting of that which was already begun; and at this the world marvels—as well it may. Surely Franklin would wonder; and Fulton would marvel; and Stephenson stand amazed at the expansion of which their thoughts were capable, of the wonderful fruitage from the seeds which they scattered. But these seed thoughts, which these men were enabled to scatter, were not their own; they had their origin in the Divine. The thoughts were the thoughts of God, and he only knows their limits, or when he will say, "Hitherto shalt thou go, but no farther." And while we rejoice and are glad at the display of human genius, we do not forget that it is only indirectly that these things lay hold upon eternal things; and that degenerate human nature is wont to pervert that which is good, and to turn it to the profit of Anti-Christ, so that the progress which might hasten the coming of the "Kingdom," is made an obstacle.

I have watched the coming of a railway train at night, and as it rushed forward with its blazing eye and its angry breath, as if chafing under the restraint that forces a pause, it has seemed to me as if it might be a messenger of destruction from the "bottomless pit," and as if he, "who hath his name Apollyon," was looking with his evil eye through the round window, glaring defiance at the world. Of course, this was idle fancy; the engine was only

an iron horse, which if harnessed and driven by the servants of Christ might help on his work, while doing the appointed work for which it was made.

But is it? Who looks through the round window with a sardonic grin on every excursion train run in defiance of the laws of God and man on the Lord's day; knowing well that it is only a question of time till the men whom he has seduced to steal God's holy day, will commit the lesser sin of stealing from those that employ them, and so he works the ruin of both? To each he promises material good, and so they worship him, and to each he is equally false. Is not this Anti-Christ, of whom we have heard that he should come? Already there are many Anti-Christs.

And how is it in the realm of thought? Ah! how glad the day,

"When Guttenberg made thought cosmopolite,
And stretched electric threads from mind to mind."

God's people rejoiced in the hastening of the coming kingdom; God's holy Word could now be multiplied, and scattered far and wide till all the earth should learn the glad tidings. No wonder that faith looked up expectant before the printing press. But Anti-Christ saw in it a new element of power. His servants, too, could learn to print, and so they did. And who controls the daily press to-day, if it be not Anti-Christ? What power else would dump at the street door of Christian homes such garbage, raked from the slums of our cities, to be used as mental food for our sons and daughters? Who else but he could glory in the ruin wrought by the poison thus set free to taint the moral atmosphere until it becomes so vitiated, and the moral sense of Christian people is so benumbed that they do not call a scavenger, but instead read as if they relished disgusting details of the crimes committed in the vilest dens and filthiest corners, which should only be spoken of in whispers in the ear of those who are clothed with authority to bring the perpetrators to justice? Yes, who but Anti-Christ could gloat over such a state of things? Is the picture overdrawn? Ah! we know it is not.

True, Christian people support, in a way, denominational papers, which are clean and wholesome, appearing weekly. But these are lights in the upper windows while the cellars and the streets wreak with odors of the pit. And what is the remedy? The Scripture must be fulfilled, and Anti-Christ is here. Yes, the Scripture must be fulfilled, that thus it should be. But should the elect be deceived, instead of trying the spirits? If the enemy comes in like a flood, where are the people of God through whom the Spirit of the Lord should lift up a standard against him? The churches of Jesus Christ must become more aggressive. Instead of resting satisfied with adorning their barracks and building monuments to their own honor and glory, they must use their money to buy and use a controlling interest in publishing companies. They must get possession of the daily press. They must stop competing with the world in its follies, in its games and its pleasures, knowing that "the friendship of the world is enmity with God."

God's people must be satisfied to be a "peculiar people," to come out from the world and be separate; to make no compromises with the enemy, but to march by their own standard, steady and true, being clad in the armor which alone is proof against the wiles of the enemy. "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places; and the weapons of our warfare are not carnal [the church should remember this], but mighty through God to the pulling down of strongholds." When the church shall realize her high calling, and that she is in the world as Christ was in the world, to save the world, she will rise from the dust and put on her beautiful garments. Then will come enlargement such as the world has never seen. Then will the kingdom speed toward the blessed consummation when "the kingdoms of this world shall become the kingdoms of our Lord and of his Christ; when he shall take to himself his great power and shall reign forever and ever."

The purposes of God shall stand; and he can raise up agencies to do his will. But he has ordained that certain things shall be accomplished through the agency of his people, and having chosen his instruments no others are needed. How wonderful the privilege, and how solemn the message that comes to every one that has enlisted in his service: "Go ye into all the world and preach the Gospel to every creature." That is, wherever you are, preach by word and deed until he come. There is a center of influence wherever a Christian is found. When the command was given to the disciples at the first, Jerusalem was the center from which the world was to be reached with the glad tidings; but the time has come when neither in Samaria, nor yet in Jerusalem, do we seek the center of Gospel influence; but wherever a group of Christians is found who worship the Father in spirit and in truth there is light which may flash its rays to the ends of the earth. God the Father, God the Son, and God the Holy Ghost, are working in and through and by his people, so far and so fast as they are ready and willing for the service.

"Thy Kingdom come."

Denver, Col.

ROMANISM AND MASONRY.

BY AN OLD LAWYER AND EX-MASON.

Is it not clear to the Protestant mind that through such principles as were promulgated through the late German Catholic Convention in Chicago, a foundation is being laid that will result in the greatest, most bloody and terrible revolution this continent has ever seen, and purely the result of usurpation and tyranny under the dogmas taught by the church of Rome in her religion? Unless the rights of the people under the Constitution are guarded and protected, the dominion of popery would be worse than the rule of anarchism; for nothing but the dogmas of the Romish church would be tolerated within our borders. The press would be bridled and a gag thrust into the mouth of every person who would dare take issue with the pope or the church on a question of polity, either civil or religious. There would be something more terrible throughout the land than imprisoning itinerant preachers like Rev. William F. Davis of Boston Common notoriety. No one would be permitted to preach any where on any day without first having taken holy orders from his holiness the pope, nor would one be permitted to hold devotional exercises in his own house, or with his own family, without a crucifix before him, with other addenda of popish trumpery.

Indeed, liberty and freedom of speech are now greatly declining, as we have just witnessed in Chicago during the first and second weeks of March, 1888, in preventing, by intimidation, Rev. Dr. Justin D. Fulton from speaking against Romanism. Especially will this be the case wherever preaching or speaking runs counter to Freemasonry and Roman Catholicism. Although these bodies are, to a certain extent, at swords' points with each other, the Romish church claiming the sole right to wear the miter and other insignia of her episcopacy, while the Masonic body claims to be the owner of the miter and all the other paraphernalia of the order, by divine right; yet, because they plough in the same furrow, sow the same seeds of idolatry, and harrow them in with the same "bulls," they are necessarily tending to one end in respect to our institutions. The Mason goes to heaven on his good works, while the Roman Catholic gets there for a consideration, by special order of the pope.

Hear what Rome said a few years ago on this point: "We declare, affirm, define, and *pronounce it necessary to salvation, for every human creature* TO BE SUBJECT TO THE ROMAN PONTIFF." (Cardinal Manning.) Again, hear how she would throttle and damn every one who, without her permit, would dare teach perishing souls to "search the Scriptures;" that "they are they which testify of Christ" (John 5: 39); and that "the Father judgeth no man, but hath committed all judgment unto the Son,"—and not to the pope—and, "He that heareth Christ's word and believeth on him that sent him, hath everlasting life, shall not come into condemnation, but hath passed from death unto life," without any order, edict or decree of the pope, notwithstanding his pronounced anathama—"accursed be those very crafty and deceitful societies, which thrust the Bible into the hands of the inexperienced youth," said Pope Pius IX.

The right to teach, use or hold the Bible, Rome claims that exclusively for her priests, saying, "No Bible shall be held or read except by priests. No Bible shall be sold without a license, except upon the pains and penalties of that mortal sin that is neither to be forgiven in this world nor in the next." —*Council of Trent.* And, again, hear her restrictions under former decretals, reiterated in substance at the late convention in Chicago: "Moreover, we confirm and renew the decrees delivered in former times by apostolic authority, against the publication, distribution, reading and possession of books of the Holy Scriptures translated into the vulgar tongue." —*Pope Gregory XVI.* Hear, again, what a bishop has to swear to against all who dare differ with the doctrines of Rome.

The New York *Tablet*, a strong Catholic organ, gives us one good reason why the Catholic parish schools prosper so well in America. It says, "that Father Walker would as soon administer the sacrament to a dog as to Catholics who send their children to the public schools." And this the *Tablet* heartily endorses; and further says that this "is only what has been said over and over again by the bishops in their pastorals all over the world." Papacy don't want the simple way of salvation to be known. The pope dare not say to sinners as John says: "If we confess our sins he [Christ] is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1: 9.

Anything that disturbs the equilibrium of Rome affects Masonry, to a greater or less extent—neither will dare to look at itself in the mirror of truth, nor say with Paul, that "I have not shunned to declare unto you all the counsel of God,"—"and the ministry which I have received of the Lord Jesus, to testify the Gospel of the grace of God." Acts 20: 24, 27. This is "the foundation the apostles and prophets" built, "Jesus Christ himself being the chief corner-stone," and not a pope. Eph. 2: 20. Not so with Masonry; its true basis is laid in mythology; and Romanism also robes herself in some of the old cast-off robes of paganism, places a miter on her head and calls herself "the church of God" (2 Cor. 1: 1), and her pope the infallible vice-gerent of God.

The difference between the Mason and the Roman Catholic comes about as near the definition given by the Scotch ploughman, a Highlander named Muckle Donald, on being asked by his master, who was standing at the cheek of the bothy fire having a religious discussion with his ploughmen one winter's evening,—"Donald, what do you think is the difference between purgatory and hell?"

"Hough, mon," says Donald, "a' the difference between purgatory and hell is a paper wall, an' whan the priest lean'd his back to't he fell through't."

Masonry makes its brag that it stands behind the throne, and Catholicism declares she is the only church, and none outside of her can get to heaven. The unconverted Jew and Gentile can sit lovingly in the same Masonic lodge, the religion of which they consider good enough without Christ to get them into heaven at last.

Chicago.

SHOULD CHRISTIAN WOMEN BELONG TO SECRET SOCIETIES?

PAPER BY MISS GROSS OF NEW ORLEANS BEFORE THE NATIONAL CONVENTION.

This is a question of importance equal to any now before the public. I will give my personal experience of secret societies. In 1879 I joined a secret society known as Tabernacle, No. 6, and I indeed became very prominent in this society, and learned much of its customs. I thought no other organizations excelled secret societies. In fact I thought them real Divine institutions, until a careful study of God's Word and much prayer convinced me that these orders were one of Satan's chief instruments to pervert the use of the Bible and tempt Christians into error.

God says, "Let us make man in our image." Gen. 1: 26. Now if God made man in his own image, he meant that man should serve him in truth. God told Adam not to eat the forbidden fruit, but Satan tempted him by saying, It's no harm. Well might we trace the first secret society back to Eden, and it was organized by Satan, with one candidate, Eve. He initiated Eve into the dark mysteries of sin; and her promised knowledge turned to be banishment from that beautiful garden to grope her way in darkness (sin). Secret societies promise to initiate women into the mysteries of hidden light, but lo! when she reaches the ante-room, she is hoodwinked, deceived and placed in a position to keep secrets from the husband of her heart, and child of her bosom.

I ask again, friends, should Christian women—should we join secret societies, and forever hail and never reveal we know not what? Jesus said, "I spake openly, and in secret have I said nothing." John 18: 20. Again he said, "God made them male and female, for this cause shall man leave his father and mother and cleave to his wife, and they shall be one flesh. So then they are no more twain but one flesh: what, therefore, God hath joined together let no man put asunder." Mark 10: 6–9. Now secret societies seek to put wife and husband asunder by pledging the wife to conceal from her husband.

Again, dear Christians, should women join secret societies? God said, "Be ye not unequally yoked together with unbelievers, for what fellowship hath righteousness with unrighteousness, and what communion hath light with darkness." 2 Cor. 6: 14.

But secret societies compel the Christian to call the lewd, brother and sister. God said, "It is a shame even to speak of what things they do in secret." Eph. 5: 12. Now, indeed, when we read God's Word and pray over it, and then study the character of secret "institutions," it seems to me to be a shame for women to join secret orders. May God help the Christians to cry aloud, "Come out from among them, and be ye separate, saith the Lord."

MANY PARTNERS IN A BAD BUSINESS.

BY REV. J. M. FOSTER.

The Jews were required to build battlements to their houses, and any casualties occurring through the neglect of this, were chargeable to the owner. Prohibition is the battlement God requires the state to build, and until this is done, the government is accountable for the destruction of life and property by the liquor traffic. Indeed, as it stands, our government is a party in this wrong. Every gallon of whisky sells for $1.10. On this the government collects 90 cents revenue. That is, the government is nine-elevenths partner. Every officer from the President down to the justice of the peace, and every voter, all have gone into the liquor business, nine-elevenths partner. This iniquitous policy should be abandoned and the divine law of prohibition adopted.

1. As the guardian of public rights the state should prohibit. The old Roman proverb was, "the public safety is supreme law." The government prohibits the carrying of concealed weapons on the ground that the public safety is endangered thereby. The erection of noisome vitriol works or powder magazines is forbidden within the city limits for the same reason. On the same principle the liquor traffic should be prohibited. "Rulers are not a terror to good works but to the evil. He is the minister of God to thee for good, a revenger to execute wrath upon him that doeth evil."

2. As the guardian of the nation's resources the state should prohibit. The liquor traffic destroys annually 40,000,000 bushels of nutritious grain, enough to make 600,000,000 four-pound loaves, 79 for every family in the United States. It costs our nation directly $900,000,000 a year. It employs over 500,000 men in manufacturing and selling intoxicants, and they are withdrawn from useful occupations. It creates 600,000 drunkards, and they are withdrawn from useful occupations. These 1,100,000 men employed at $1.50 per day would earn $450,000,000 a year. That is an addition to our drink bill. Then the maintenance of the paupers and criminals created by it costs $200,000,000 more. Our nation's drink bill is over $1,500,000,000 annually. Nero fired the city of Rome and played the fiddle while the destruction went on. Our government has turned loose the liquor traffic upon this nation and then plays the fiddle to the tune of $95,000,000 revenue a year. This is betraying a public trust. God will surely visit the iniquity.

3. As the guardian of the lives of the people the state should prohibit. The city quarantines against contagious diseases. Drunkenness is the worst kind of a disease. The liquor traffic creates it. Quarantine against it. The state prohibits murder. The drink system murders more than 60,000 of our citizens every year. Kill a man with gunpowder and you hang. Kill 60,000 with alcohol and it's a business. This wholesale murder should be prohibited. The sea-devil is the terror of fishermen. It comes up under their boat and throws its arms over its sides and carries all down. The only remedy is to take the hatchet and chop off the arms, and this must be done instantly. The liquor traffic is the sea-devil in the waters of human society. The saloons are the arms. They are upon the ship of state. The only remedy is to take the hatchet of the law and cut them off.

4. As the divinely appointed agent for punishing crime the state should prohibit. The testimony of judges from Sir Mathew Hale down is to the effect that the liquor traffic causes from four-fifths to nine-tenths of all criminal and other offenses. The report of the Temperance Union for 1838 says: "Intemperance cuts down youth in its strength and old age in its weakness. It breaks the father's heart, bereaves the doting mother, extinguishes natural affections, erases conjugal love, blots out filial attachments, and blights parental hopes. It creates weakness, not strength; disease, not health; death, not life. It makes wives widows, children orphans, fathers fiends, and all paupers. It feeds rheumatism, nurses gout, welcomes epidemics, invites cholera, imports pestilence, and embraces consumption. It covers the land with ignorance, idleness and crime. It engenders strifes, fosters quarrels, and nourishes riots. It is the blood of the gambler, the element of the burglar, the prop of the highwayman, and the support of the midnight incendiary. It fills your penitentiaries and furnishes victims for the gallows. It countenances the liar, respects the thief and esteems the blasphemer. It violates obligations, reverences fraud and honors infamy."

5. As the guardian of the family the state should prohibit. The Greeks fought twenty years before Troy in the interests of the home. Rome fell because she did not guard the home. The liquor traffic is coiling around the home like the serpents of Laocoon and crushing out the life. It must be destroyed. It is a crime to manufacture and sell intoxicating drinks as a beverage. Our brewers, distillers and saloonkeepers are criminals. Lord Chesterfield, that cool-headed statesman, calls them "artists in human slaughter." When Mohammed returned to Mecca, six years after the hegira, he saw 360 idols in the streets, and pointing to them with his sword he said, "Truth has come, let iniquity go down." So the government should point to the 248,992 saloons in this land and say, "Truth has come, let these abominations go down."

Brooklyn.

CATHERINE BOOTH ON GOD'S CHARITY AND DEVIL'S CHARITY.

The devil's charity is the very antipode of God's. It does not care much about righteousness. Quietness is its beau ideal of all that is lovely and excellent. It says "Let us be quiet; you must not disturb the peace of the church." It cries, Peace! Peace! when there is no peace. It says, "We cannot help these evils. Every man must look after himself; we are not responsible for our neighbor." It knows very often that there are continents of dirt underneath "things" and "systems" and men which it chooses to fraternize; but then it is covered up, and so it says, "Let it alone, we cannot have a smudge." Let it alone. Peace, Peace. Never mind righteousness; the church must be supported, if the money does come out of the dried-up vitals of drunkards and harlots; never mind, we must have it. Never mind if our songs are mixed with the shrieks of widows and orphans of the dying and damned! Sing away, sing away, and drown their voices. Never mind; we cannot have it looked into, rooted out and pulled up. Peace; we must have peace. And they call you as Ahab did Elijah, the disturber of Israel, if you dare touch the sore place and exhibit their putrefying wounds and bruises; and when you say to them, "The law of life is, do unto others as ye would they should do unto you," they impudently turn upon you and say, "But we are not expected to be made perfect in this life," and so they hide their abominations and throw a thicker covering over their filth and on it goes.

This is the devil's charity, and the more the better for his purpose. But the charity and the wisdom which is from above is FIRST PURE, and then peaceable. I would rather be in *everlasting warfare* in company with that which is fair and true and good than I would walk in harmony with that which is vile and hollow and rotten and destined for the bottomless pit. The Lord help YOU to make the same choice—*godliness.*

When the gavel of the President of the Senate and the Speaker of the House of Representatives falls upon the desk at exactly 12 o'clock each day, flags are at the same moment hoisted upon the poles that rise from the crests of the cupolas on both ends of the Capitol. The moment that either the Senate or the House adjourns the flag on that wing of the building goes down. One has only to get a view of the Capitol to know if either, or if both Houses of Congress are in session. The flag duty is performed by the oldest employe of the Capitol, John Chauncey, who came to Washington with Thaddeus Stevens, "the Great Commoner;" and when the latter became so weak that he could scarcely walk, Chauncey used to carry him up and down the marble stairways to and from his carriage. It was to him that the statesman made the remark since quoted, when he was carrying him into the House one morning as usual: "Chauncey, I wonder who will carry me when you are gone?"

Mr. Chauncey has been in the employ of the House ever since, and another duty of his is to see that the Republican members are all in their places when an important vote is taken. The Democrats have for the same duty on their side of the Hall a man by the name of Ike Hill, and these two know the haunts and habits of every member of the House. If a vote is to be taken at midnight it is the duty of Chauncey and Hill to see that the members of their respective parties are present or paired.

THE SECRET EMPIRE.

THE ENGINEER'S BROTHERHOOD

The great strike on the Chicago, Burlington and Quincy railroad, now practically over, has called attention as never before to the Brotherhood of Locomotive Engineers, of which P. M. Arthur is the head. We find in the Omaha *Daily Republican* of the 19th inst., the following able and conservative review of the leading principles of the order, and exposition of illegal and fallacious arguments by which it assumes the right to inflict incalculable damage to the general public by strikes and boycotts. The Inter-State Commerce law has indirectly defeated them in the present instance. But the people must demand more stringent regulations, by which a railroad strike or boycott shall be made a criminal offense, and put both managers and men under such bonds as will compel obedience. The formation of secret, sworn combinations should be also forbidden. Without this the engineers would never venture so desperately as in the present case. The *Republican* says:

It originated by the brotherhood of engineers demanding the abolishment of all classification, and a slight increase in wages. This brotherhood, it might be well to remark, dates its origin from 1863. It was originally intended to be a society of a social and charitable character only, having for its object the improvement of locomotive engineers as a body. It inculcates the principles of sobriety and fidelity among the important class, and has accomplished good work in providing for their sick and destitute. It has grown rapidly, until now it includes among its members the great majority of the locomotive engineers of the country, and possesses a large amount of accumulated funds, and it has headquarters in all the important cities of the country, and is held together by a central organization of salaried officers.

More recently the brotherhood has made itself, as Mr. Arthur has freely remarked, somewhat unfortunately notorious by its active participation in several railroad strikes. These have almost universally been successful, through the strength of its resources, the esprit du corps of the association, and more especially from the fact that it has not scrupled to use as a weapon the position its individual members held as trusted agents in a work of modern distribution. These strikes have always been marked by the same characteristic modus operandi. The corporations between whom and whose employes the difficulty has arisen have declined to accept the offered mediation of the recognized head of the brotherhood. Their strike has thereupon been authorized. Without this permission this strike is impossible, for if it is attempted the organization at once exerts itself to fill the place made vacant, and to break the strike down. The permission to strike, on the other hand, carries with it the assurance that the large resources of the brotherhood shall be devoted to securing success, and all those engaged in it at once pass from the service of the corporation to that of the brotherhood, which undertakes to provide for them until the recusant corporation succumbs. Or in case it holds out successfully, until the strikers can secure other situations. In every instance, regardless of the season of the year or public convenience, the strike takes place at a fixed hour. All trains are abandoned by their engineers, wherever they may happen to be.

So far as the organization is concerned, a state of warfare, within the letter of the law, between it and the railroad corporation—an enemy, as Mr. Arthur terms it—then ensues.

The single object of its members is to paralyze its opponents, to stop the whole movement of travel and traffic on its lines, and compel its submission. That they may the more quickly succeed in doing this they wholly ignore the rights and interests of the public. They consider that the responsibility for the consequences rests upon the corporation from its refusal to yield. Every means short of open violation of law is in practice regarded as legitimate to prevent others from taking the places of those who have struck.

The immediate cause of the strike on the Burlington was the classification, or the manner in which the Burlington paid its engineers. They say engineers who have had a long and honorable record and service, proving themselves to be competent and thoroughly reliable in their profession, have been paid more by the Burlington road than recently promoted firemen. This has been the custom for years of the roads and the brotherhood has fully accepted it. But within the last year or two, the inferior men, new and incompetent engineers have ob-

tained a majority in the brotherhood, and are determined to blot out all classifications.

In proof of this, I only have to refer to the report of the railroad commissioners of the State of Massachusetts made in 1887 to the legislature of that State relative to a difference existing between the brotherhood and the Boston and Maine railroad. The ultimatum presented by the brotherhood therein acknowledged that engineers should be classified, asking that those having served three years or longer should receive $3.75 for each hundred miles; those having served two years and under three, $3.25; and those serving only for their first year, $2.75 for each hundred miles. This rule was evidently right, for if the profession of an engineer is such that perfection can be reached the first year, then it is a profession of less merit than the brotherhood should be willing to acknowledge.

The engineers are not responsible for the running of any railroad. If an accident happens, or damages result, either to person or property, the railroad companies are held responsible, not only for the acts of engineers, but for all other employes.

The Burlington management insist that they have a right to manage their own business in their own way, and refuse to abolish this classification. Mr. Arthur said, "If you can fill the positions vacated by our brotherhood, all well and good; we won't work." The Burlington thereupon proceeded at once to fill the 1,800 places made vacant by the striking engineers. Now, the strikers insist that the Burlington shall not only re-employ the striking engineers, but that it shall commit the crime of discharging its present employes who have taken their places, and are now earning an honest living.

The term "scab" is a favorite one with the brotherhood; but to my way of thinking, a scab engineer is made of the same flesh and blood and has the same necessities as has the orthodox engineer. He has to eat, sleep, have clothes, breathe the air, and is entitled to all of the God-given rights of this free country, the same as if he belonged to the royal order of brotherhood engineers.

Neither the Burlington, nor any other road, can force men to work for them; nor can the brotherhood force the Burlington, nor any other road, to employ them unless they so desire. Under our law it takes two to make a contract; but in order to overrule that plainest principle of commercial ethics, what do the brotherhood do? When they find that their strike is a failure, they resort to the boycott. Having already struck on one or two other roads for receiving Burlington freight, they threaten a universal strike and a complete paralyzing of all the commercial interests of the country, thereby showing that they are not the friends of any other class of people than themselves.

In speaking of this feature of the case, the commissioners of Massachusetts, in their report before referred to, make use of the following pertinent and, to my mind, very sensible suggestions:

"The commissioners believe they speak within bounds and say only what it is their duty to say, when they express their belief that the condition of affairs disclosed in our railroad system, as the result of the strike, of the 12th inst., is wholly incompatible with the public interests. The railroads of Massachusetts are its arteries. If, to secure some trivial and private end, either party to a conflict undertakes to wantonly stop the flow through those arteries, it becomes a question, not between private parties, but between the commonwealth and a public enemy. Undoubtedly the employes of a corporation have a right to leave its service. They can do so singly or in a body. The community, however, has also rights in the matter. These employes have no right to take out trains loaded with innocent travelers, perhaps, as in the recent Grand Trunk strike, in the most inclement season of an inclement climate, with the deliberate intention in certain contingencies of stopping the train and abandoning it at a given hour. A pilot might as well 'strike' and abandon his ship on a lee shore! If such an act is not a criminal offense, it should be made one. If, however, employes, in a reasonable and proper manner, with a due regard to their obligations to the public, have a right to leave the service of the corporation, on the other hand the corporation has an equal right to go into the labor market and employ substitutes in the place of those who have so left its service, and those substitutes are entitled to protection in working for it. They have a right to be guarded from intrusion while in the line of their duty, as well as from insults and violence."

The action of the brotherhood in attempting a universal boycott against the Burlington road is plainly contrary to the law, both the common and statutory law of the United States. A clause in the interstate commerce bill reads as follows:

"Every common carrier subject to the provisions of this act, shall according to their respective powers, afford all reasonable, proper and equal facilities for the interchange of traffic between their respective lines for receiving, forwarding and delivering passengers and property to and from their several lines and those connecting therewith."

Now, an interpretation of this statute has recently been made by Judge Gresham in the case of the Burlington road against General McNulta, the receiver of the Wabash, when his engineers had refused to accept Burlington freight. And this decision settles the question whether a railroad may lawfully suspend reciprocal relations with a connecting road through fear of precipitating a strike. The duty of a railroad as a common carrier is plainly stated. It must receive and deliver freight that may come to it in the regular course of business, and it is no excuse for the failure to perform this obligation to urge that to comply with the demand will involve the road in labor troubles. Judge Gresham's decision plainly and unequivocally carries this doctrine to the end.

The strikers assume that one party may rightfully force another to enter into a contract and compel them to accept whatever terms it may dictate. Such an assumption is no more admissable than the theory that "might makes right." Either party has a right to propose the conditions of a contract and the other has a right to decline. It is essential to the law of freedom of contract that both parties be at liberty to propose terms, or to reject them—to enter into a contract or not, as they may choose. But this is not the position assumed by the brotherhood. They assume that they have a right to propose terms, and that the other party has no right to refuse, but must succumb to their dictatorial mandates. And they have sought, and are still seeking, to force the company to employ them upon their own terms.

This is a plain statement of this case, whether the brotherhood shall be permitted to overrule the statutory law of the United States and the common law of our land by conspiring to paralyze and destroy the business of the country—making a local strike on the Burlington system a public calamity, or whether the great principle of free agency between the two parties shall be held essential to a contract. The right to propose terms does not include the right to force another to accept them and compel him to enter into a contract against his will. Each party has a right to contract or not, and the attempt of either to force the other against his will and to terms to which he does not willingly consent is wrong as well as unlawful.

In order to carry out their unlawful purposes, the brotherhood notify the other companies that they must not obey the law of Congress which requires them to interchange traffic with the Burlington. Some of the companies sought to make this notification justify their course on the ground that if they do not heed it their own engineers will go out. They assume that the strikers intend, if need be, to exercise the power of their organizations to compel other companies to assist them into coercing the Burlington to enter into a contract against its will—threatening to put a stop to all traffic over vast connecting systems, not in vindication of their right of contract or of any conceivable right, but for the undisguised purpose of striking down the freedom of contract and forcing themselves as employes on their own terms upon a company whose service they have left, and which does not want to employ them again. Incidentally, if this scheme be carried out, if this unlawful purpose is accomplished, a successful assault will be made upon one of the most cherished rights of every man. If these organized strikes should succeed it would also cause a loss to manufacturers and shippers generally throughout the length and breadth of the country, among populations enough for an empire. It would inflict a loss and bring distress into every class of life. The common laborer would be thrown out of employment, his family would be distressed for the necessaries of life, the wheels of commerce would stand still, and all would be a state of chaos, with nothing but suffering and misery.

If an organization has become so great that it assumes to be greater than the laws of our country, caring not for statutes and legal obligations, governed by mere conclaves, directed by secret resolutions, controlled by secret laws—I say, if such an organization exists in this country, the sooner it is destroyed the better it will be for the well-being of society.

As I remarked before, I have no more interest in the Burlington road than any other citizen of the United States, but I regard the organization of the brotherhood of engineers as conspirators in their conduct against every principle which goes to make a community orderly, prosperous, and happy.

The question of pay with the Burlington road was and is nothing. It is a great underlying question. It is the question of all questions. Shall the great corporations of this country be controlled by secret organizations which stop at no reasonable limit in attempts to enforce their demands?

It is not a question with the Burlington road half so much as it is a question with these people of the United States whether law and order shall control, or whether secret trades unions shall win the victory.

It is certainly time to call a halt upon those organizations, and to reflect upon the warnings of Washington's farewell address, in which he says:

'All obstructions to the execution of the laws, all combinations and associations, under whatever plausible character, with the real design to direct, control, counteract or awe the regular deliberation and action of the constituted authorities, are destructive of this fundamental principle, and of fatal tendency. They serve to organize faction, to give it an artificial and extraordinary force—to put in the place of the delegated will of the nation, the will of a party, often a small but artful and enterprising minority of the community; and, according to the alternate triumphs of different parties, to make the public administration the mirror of the ill-concerted and incongruous projects of faction, rather than the organ of consistent and wholesome plans digested by common councils and modified by mutual interests.

"However combinations or associations of the above description may now and then answer popular ends, they are likely, in the course of time and things, to become potent engines, by which cunning, ambitious and unprincipled men will be enabled to subvert the power of the people, and to usurp for themselves the reins of government, destroying afterwards the very engines which have lifted them to unjust dominion."

Reform News.

FROM WASHINGTON TO GEORGIA.

Prohibition Delegates—Education at Atlanta—The University and caste prejudice—Excellent Meetings—Dr. Munhall at Macon—Social Ostracism.

Atlanta, Ga.

Dear Cynosure:—I left Washington, D. C., on the 13th at 11:25 A. M. On the evening of the 12th I attended a meeting of the Prohibition Union of the District, at the large fine hall at the corner of 4½ Street and Pennsylvania Avenue, which has been rented and fitted up by the Union. If the growth of the Prohibition party in the country is to be measured by its growth in Washington it is surely on the high road to success. Four years ago the Union was organized, but it was with great effort that it could be kept alive. Notwithstanding the extreme cold (about the worst of the winter) and the icy streets, there was a full attendance of both men and women, and much interest. Mr. H. D. Moulton, president of the Union, and Major Walker, formerly chief of the police, were chosen delegates to the Indianapolis convention, alternates Mrs. La Fetra and Rev. Baldwin. The officers were re-elected. It was curious to see the editor of the *National View*, that formerly advertised for the saloons and commended their "drinks," now seeking for election as delegate to the Prohibition convention. Let us hope that the *View* has reformed.

I need not speak of the unprecedented storm and cold in the North-east. It prevailed all over Virginia; but twenty-five miles south of Washington there was no snow. I came by the Piedmont Air Line, an excellent route and speedy. When we struck South Carolina we found the peach trees in full bloom, but on the west side of the mountains the season is not so much advanced. The peach crop here will be diminished by the frost of Tuesday night, but not destroyed, as many trees are not yet in bloom. To-day the weather is lovely, though fires are still enjoyable.

There is something in the air of Atlanta that betokens, if it does not inspire, thrift and enterprise. It is a growing, bustling city. The new State House, that promises to be a stately building, is well under way, but will be months if not years in reaching completion. A ride of over three miles on the street cars brings one to Clarke University and the Gammon Theological School, the excellent institutions of the M. E. church, established for the education of colored youth and the theological training of the colored ministry. They have some fine buildings and everything betokens prosperity. I visited the Theological school, and found about sixty students in attendance, several of whom are pastors in the city.

On the 15th, by invitation of Pres. Thirkield, I addressed the students and had a most attentive hearing. The president expressed his hearty concurrence with what had been said, and entire sympathy with our work.

This excellent seminary has been endowed by Rev. E H. Gammon of Batavia, Ill., by the gift of $200,000. The bequest was conditioned on its being a separate and independent institution. There are at present three professors and a fourth is to be appointed. In spite of much opposition from the old pro-slavery and Negro-hating spirit of the South, and of some internal dissensions growing out of the old order of things, there is a most substantia. growth of the M. E. church in the South, and they are doing an admirable work in the cause of education.

Clarke University was never more prosperous. Pres. Thayer tells me that a smaller percentage than heretofore belong to secret societies, and that the question of their usefulness and propriety is frequently discussed.

I also visited Atlanta University, now under the care of Prof. C. N. Francis, acting president. It has now enrolled 520 students, twenty-five per cent more than ever before. These are under the in

struction of twenty-three teachers and professors. In spite of the efforts of Mr. Glenn and the men of his stamp (which includes Gov. Gordon) the institution is *not dead*, but more alive and prosperous than ever before. The remarkably well equipped Industrial department publishes a symposium of the discussion which arose out of the Glenn bill. This will (a few years hence, when the Georgia cranks recover their reason) be very interesting reading. It seems to have been well known and perfectly understood for more than fourteen years that it was a fundamental principle in the institution that no one should be excluded on account of race or color. This did not prevent the State from voting (out of funds received from the General Government) an annual appropriation of $8,000. It was not until the terrible outbreak of colorphobia last year that it was seen to be necessary to send Christian mothers to the chain gang, because that in addition to a work of great beneficence to the people of Georgia, they were teaching *six of their own children*. It was found that the moral sense of mankind was too strong for them and the Glenn bill failed, but they took away all State aid and put an additional burden on Northern benevolence. Prof. Bumstead is now North soliciting aid. Sixteen thousand dollars are asked, and it is hoped that a permanent endowment will be raised.

I was most kindly received by Pres. Francis, and welcomed to the hospitalities of the institution. Prof. Chase also greeted me kindly and expressed his sympathy with the work in which I am engaged. It is arranged for me to address the students at Atlanta to-night. I am also to speak to the students of the Baptist Theological school on Monday, and in the First Congregational church on Sabbath evening. Truly the Lord is making the way plain. I expect next week to go from here to Augusta, Ga., and thence to Savannah. From there I intend to turn northward.

MACON, GA., MARCH 21.—My visit to Atlanta could not have well been pleasanter or more profitable. I was there five days, and the weather was delightful. I spoke five times, and during most of my stay was most hospitably entertained at Atlanta University. On Sabbath I preached at the University in the morning to the assembled students and faculty; at three P. M., I took part in their Sabbath-school; and at 7:30 P. M. preached for Rev. E. Kent in the First Congregational church to a full house, from Eph. 5: 11. This is one of the neatest and most commodious houses of worship in the city, and the church is fairly prosperous. The able pastor, who has long been in sympathy with our reform, requested me to speak specially on the lodge question, as some of his members were involved in its meshes.

I had a most attentive and respectful hearing, and the sympathy of most of those present. I was heartily thanked by the pastor and a number of the leading members of the church, who said that the things I had said were just what they had long been contending for. Others thought them "hard sayings." One, who was a Mason, suggested that I had some spurious Masonic books, and that I knew nothing of real Masonry. The discussion will do good. The lodge question has been up for discussion among the students of both Clarke and Atlanta Universities, and there has been a good deal of careful study of the subject by some of the students. Such discussions always result in one way. The life of Masonry is in its silence and secrecy.

On Monday morning I visited the Baptist Normal and Theological Seminary. It has about 150 students, all young men. This school is under the care of Rev. Samuel Groves, D. D., assisted by four other professors, and is doing a good work. Seven years ago, when I first visited Atlanta, I was welcomed at this school, and my testimony had an attentive consideration. Now there seemed to be but one voice and one mind among the students and faculty. I had an excellent hearing and a hearty endorsement by the President. Ten expect to graduate from the Theological department.

At 2:30 P. M. I took the train for Macon, about 105 miles South. The intervening country is a fair farming region, mainly devoted to cotton raising. The farmers were busy in preparing their ground and planting their crops. I was glad to see that large attention is given to fruit-growing and the peach and pear orchards loaded with blossoms betoken a full crop. We reached this old city at 6:30, and I found comfortable quarters at the Southern Hotel, which, I am sorry to say, like every other has a large bar well stocked with liquors. So much of Georgia is "dry" that the devil has to put in an extra amount of effort in the "wet" towns in order to keep up his work. He evidently succeeds in this city. Macon has a beautiful location, very broad streets without pavements, and some fine public buildings. A fine new market house is just completed. It is a typical Southern city and is said to be slowly growing.

Dr. Munhall is here holding a series of meetings in the leading Baptist church. Though the work has but just begun, a considerable interest has been awakened. On the afternoon of the 20th I attended one of his Bible readings. In spite of the constant rain the attendance was good, and I was amply repaid in the very lucid and impressive way he talked about the grace of assurance.

I visited the Lewis Normal School under the patronage of the American Mission Association. This excellent institution has for a number of years done a good work and is now flourishing. I have nowhere seen a more thorough and admirable drill. By direction of the principal the students assembled in the chapel, and I addressed them for forty-five minutes on the lodge question. The pastor of the Congregational church, Rev. S. Rose, who was present, expressed his sympathy with our work. An Industrial department has recently been added to this school, and during the coming summer it is expected that a large new school building will be erected.

I should be glad if I could say nothing but good of the Georgia people, but in some things they are persistently barbarous. At Atlanta I met a Scotch Canadian of fine culture and excellent Christian character who had been forced to give up a promising school because in private conversation he had expressed the opinion that character rather than color should be the basis of social recognition. After years of faithful labor for the good of this city, the Christian ladies of the Lewis School are as perfectly ostracised as though they were Irish servant girls. Their fine New England culture counts for nothing here.

The infamous lease system by which convicts are worked and whipped to death is one of the relics of the slave system. Just now a case in court shows that a negro convict was kept in camp all winter almost without any covering, and that he froze his feet so badly that one had to be amputated to save his life. Surely these things are horrible.

This morning I have called on the pastor of the leading colored Baptist church which has 1,300 members. He says that his church and the entire community is honey-combed with secret lodges; that they greatly embarrass the work of the church; and that there is no reason to hope for prosperity until their influence is stayed. He had heard of my work in Augusta last year, and assured me of his hearty sympathy. I go this morning to Savannah.

H. H. HINMAN.

THE SINGING MISSIONARY AT NEW IBERIA.

MARSHALL, Texas, March 17, 1888.

DEAR EDITOR:—I left New Orleans after having delivered over twenty addresses and sung over fifty times in the churches, universities and Baptist and Methodist conferences in that motley city; and to generally large and very attentive audiences, both black and white. My fusilades have been mostly aimed at the wicked, wasteful, demoralizing and degrading liquor, tobacco and secret-society vices that paralyze the energies, rob the families, and ruin the bodies and souls of their victims for time and eternity.

At New Iberia I had a hearty welcome from Bro. Browne, the worthy principal of the Howe Institute. I spoke six times there, the audience increasing every evening, and the last night all could not get seats. The quiet and fixed attention which this people gave was most gratifying and encouraging. They not only need, but receive instruction gladly. This Howe Institute is well and favorably located; has three acres of grounds; a large, pleasant building, conveniently and nicely furnished off, with the exception of two rooms in the upper story, which are very much needed for pupils, who have to be turned away for want of accommodation. They have a building also outside, but near, partly finished, which they very much need as a boarding house; but this, also, they cannot complete for want of money. They have had to dismiss teachers for the want of means to pay them, and this throws a heavy burden upon Prof. Browne, who is himself suffering for the want of back salary unpaid. The institution is in immediate and pressing need of $500 or a $1,000 to complete its buildings and pay its devoted teachers and make it an efficient and successful school.

Come, now, who will respond to this urgent demand? Ye stewards of the Lord's money, may the Lord open your hearts so you will open your purses. The generous Peter Howe has already given the building and grounds. Oh, remember, ye monied men who save, what you give away, you keep; what you keep, you lose!

GEO. W. CLARK.

MAKING GOOD THE LOSSES IN NEW ORLEANS.

NEW ORLEANS, La., March 15, 1888.

DEAR CYNOSURE:—To-day has been a day of secret demonstration with the lodgeites. Mr. Benjamin Hale was buried to-day. He was a prominent Freemason, Odd-fellow, Knight of Pythias, Tabernacleist and Harmonian, also a prominent member of Wesley chapel (M. E.) church. Of course Mr. Hale was not "financial" in all of those orders, but knowing as well as they do that they must make a grand display to deceive the simple, or they will soon go to pieces, there was an unusually large procession behind a poor man's remains. Rev. F. T. Chinn officiated, while Rev. Wm. Davis carried an open Bible veiled in crape. Revs. M. Dale, M. E. Brower, E. Augustus and Dr. R. Thompson, D. D., were noticed in the procession, while Grand Master Ladd was a conspicuous figure. The secretists have promised to give widow Hale $300 very soon. This is to induce others to join. It was noticeable to see the secretary of a leading Baptist church leading the procession. He was the only prominent Baptist wearing a secret uniform. As the Masons passed the corner of Gravier and Baronne streets, several yelled at once, "Look at dat feller!" "Look at dat feller!" pointing at me. The Odd-fellows carried more of their lodge implements than they have used before in public; such as ancient harps, timbrels, bow and arrows, Holy Bible, crank with a "Dove," (mockery of the Holy Ghost), axe, fetters, etc.

I preached at Freewill Baptist church last Sabbath and lectured two hours on Freemasonry as a hindrance to Christianity. Many and loud were the amens, though a few seemed offended. The secretists had circulated the news that I had been run out of the city, but Rev. Guy Watson had the church filled with hearers despite their boasting and lies. I have promised to lecture on the same subject next Sabbath at 7:30 P. M. at Orleans Street Baptist church, Rev. John Holmes, pastor.

I clip from the Louisiana *Standard* of to-day the following:

"(Masonic E. A. W.) We are here again, and will let you hear from us weekly, the Antis to the contrary notwithstanding. The Grand Lodge met, transacted its business, elected its officers and adjourned, and met the Antis just the same Eureka Chapter No. 4, R. A. M., met on Saturday night last, and led (10) ten lambs from Babylon to Jerusalem, who seem to be willing to go up higher, and will celebrate Easter in spite of the Antis. We learn that the Knights Templar contemplate celebrating Easter at one of the up-town churches with all the pomp and dignity becoming the event of the resurrection of our Saviour. (Look out, Antis.) The argument of Sir Dale at the convention of the money changers would convince everybody but the hide-bound Antis, who were kicked out for some cause or other, but they would not hear him."

Note it is evidently known that this would-be Masonic political paper hath not spoken one word that would bear examination. Mr. Dale actually did not believe his own statement, for he very readily admitted that the three first degrees are the only genuine degrees in Masonry; and that they were compelled to recognize the Jews and Mohammedans as brethren in these three degrees. The Antis sat quiet and listened with patience to all the defenders of lodgery had to say. We listened with quietness even to Col. James Lewis; but every Anti-masonic speaker was interrupted by the secretists. The Masons and Odd-fellows anticipate raising the late widow Hale's endowment to $500. The many lodges in this city will of course soon pay this first widow of a Mason since the N. C. A. Convention; but this $500 will only be a seductive bait to the weak-minded. Rev. Dr. Vincent, an ex-Mason, thinks all worldly societies a hindrance to the church. Pray for our deliverance. I have become more of a target for secretists than ever before.

MARCH 17, 1888.—I met a very prominent minister to-day, a friend of Prof. Phillips of Nashville, Tenn. He said: "Sir, I was deceived by the Masons, and joined them years ago; but it happened that a Master Mason of my town ruined the character of a young lady by promising to marry her, but after deceiving her he refused to marry her. This young lady was the daughter of a prominent merchant and an Anti-mason. I made the proper affidavit and had him summoned before the lodge, but the lodge decided that the father of the girl was unknown (all Masons understand this); but I insisted that this gentleman was a business man of our town, and his daughter was raised up here with us, and we do all know him. But the lodge finally voted to discharge the man, and prosecute me for violating my Masonic obligation. I thereupon asked how much I owed

them. The secretary said seventy-five cents. I paid it, took my card and bid them farewell forever. I tell you, sir, I am Anti-masonic from my heart."

This is only a specimen of what all secret lodges will do. F. J. DAVIDSON.

PROHIBITION OF LODGE AND LIQUOR IN TEXAS.

THE ONLY SPEAKER AMONG THE COLORED VOTERS.

CALDWELL, Texas, March 17, 1888.

DEAR CYNOSURE:—Since I wrote you last I visited Cameron. Here I found Elder Lights of Bryan, who preaches there once in each month. He is a reader of the *Cynosure* and says he is loving it more and more. Cameron is a quiet little city, and almost every family, white and colored, owns their own homes. They have five churches, two of which are colored, built in connection with the lodge, the Methodist with the Odd-fellows, and the Baptist with the Brothers of Friendship (U. B. F.) Here I did what I could for reform, speaking on prohibition to quite a large crowd at the court-house. After an hour's talk I canvassed the crowd and found some strong Republicans, but the better thinking part promised to vote for General Fisk. The meeting was a profitable one.

In this meeting I saw more the need of work among my people. As I spoke of the old parties, some sat and were afraid to say yes or no to any questions. They are truly wedded to their party; but a majority are anxious for the truth, and are willing to help make the country better. The reform movement against the lodge or saloon is unpopular. The people will hear, but the thing is too new to take well.

At Caldwell I found a great number of societies. Among them are "The Eastern Star," and "Seven Stars of Consolidation." The presiding elder of the A. M. E. church of this district is to be here on the 19th inst. to work up a Masonic lodge. I have given out tracts and said what I could to warn the people against its formation.

In speaking of the power of the lodge to one of the presiding elders, he took me by the hand and said, "I have felt its power already." He pointed to men who because of their allegiance to the lodge they were given the best places, while he and his family were put off in the woods to live if they could. He says he intends to stand up for God if it costs him his bread. He is above the average of preachers among our people, but has withstood the lodge. We have many more, but they are generally whipped into line by those over them. This dear brother needs our prayers. I spoke to quite a crowd on prohibition, and aimed to show the evil effects of liquor on society, and also the great sin of the license system and our responsibility as voters. After reading extracts from the "Supreme Court decision," and the Prohibition platform, I showed that each regarded the liquor traffic as a nuisance, and that the National Prohibition party was the only party now asking the voters' support that would sweep every vestige of the curse from our land. Rev. Lewis Wilson was the first to stand up and declare himself for prohibition first, last and at all times, and others followed. If our prohibition friends will spend some time among my people they will help swell the ranks of the Prohibition party. There is not a person in Texas speaking among them but myself, and I am doing it of my own accord. It may be that after the meeting of the convention in Waco on the 25th of April, they will put some one in the field. Wherever a few Prohibitionists are found, Gen. Fisk's name is the only one mentioned for the Prohibition standard-bearer. The people are beginning to think for themselves on the questions of interest to our country. We praise God for this. As long as I can raise money to get over the country, I shall lift up my voice against the liquor traffic. Yours for reform, L. G. JORDAN.

SHALL THE LODGE HAVE THE MONEY?

SEYMOUR LAKE, Mich.

DEAR EDITOR:—Again I appeal to the *Cynosure* for help. The Masonic devil is after me in a new form. Let me explain: I joined the Freemasons in the fall of 1867, and the M. E. church the winter of 1868. Of course I "backslid," but continued with the church.

Four years ago I promised God if he would forgive my sins he should have my time and property. The first thing I had to give up was tobacco, and while talking with a Mason there was something said that displeased him. He drew his hand across his throat, warning me of the penalty of my obligation. I cried out within my soul, "Oh, my God, must I always be bound by these terrible oaths?" The answer came, "No, I will redeem you." Like a flash of lightning, I was cleansed from Masonry. Praise God! My idol was gone. I now loathed Masonry. How clearly I saw its dark and hellish ways leading men down to hell, and they thinking they are on their way to heaven!

Time passed on. I received notice from the lodge to pay all back dues, some $8, I believe. My money all belonged to the Lord. How was I to pay it—pay God's money into the hands of the devil? How could I? The Free Methodists say I should have paid the dues first, then left the lodge. The Lord took me out of the lodge first. I never thought of the dues until the lodge reminded me of them. Now Masonry deceived me from the beginning. I offered to leave the matter before any justice in the county, but they would not, but preferred charges for non-payment of dues, and for condemning Masonry.

I have not paid those dues and shall not until God gives the command.

Now, dear *Cynosure*, am I right or wrong? Will the *Cynosure* hold up my hands in this matter.

D. BENJAMIN.

Certainly we will, brother. The lodge began by defrauding you, and will never do anything else. Nothing is *due* to the order or its members but to pray for them, and endeavor to save them from the snare of the devil into which they have fallen.—ED.

PITH AND POINT.

A TRUE MAN READY.

An inquiry "from a United Presbyterian brother" in your issue March 15, 1888, page 9, would likely be answered by Collins & Co., of the *Christian Instructor*, 1522 Chestnut street, Philadelphia, Pa., if the writer chooses to write to them. If it is the matter of secrecy on which he wants a faithful witness, then as a Christian and a Christian minister, as also a subscriber to the *Christian Cynosure*, I would not be afraid to stand examination at his hands myself. Some in our church are alarmed about the safety of this as well as some other principles of our profession. Yours for freedom from all entanglements except the yoke of Christ.—JOSEPH MCKELVEY, *Blair, Hancock Co., W. Va.*

HOW ELDER BANCROFT HEARD THE NEWS

Bro. Bancroft of Wisconsin was first introduced to the *Cynosure* at my fireside in Richland county, while traveling as agent for the American Bible Society. I have spent pleasant hours with him. He has changed on some views he held then, but not on the great question of opposing secrecy. God bless him, with all the rest of the workers for Christ. Put my name down as a veteran. I feel that I would like to have cut in the marble slab that may mark my resting place, "He was opposed to Freemasonry."—JOHN MOTTER.

A VETERAN SUBSCRIBER AND HIS "CYNOSURE" ACQUAINTANCES.

My health will not admit of my doing much in the way of new subscribers. I am interested in the success of the *Cynosure;* have taken it from the beginning. My son subscribed for it the first year, and I have since and expect to while I live. The Christian spirit which characterizes all its productions I consider superior to any other source and second only to the Bible in its salutary influences. It has made me acquainted, in one sense, with scores of brethren and sisters in Christ, whom I take home to my heart as God's dear children, and whom I should rejoice to meet in the present life; but if I am not thus blest I trust I shall in the future.—C. REYNOLDS.

GOOD TEMPLARS.

After we have succeeded in having prohibition for two years in the town of Vernon, Waukesha Co., Wis, the Good Templars have felt constrained to do something for us, and so have organized a lodge. Rev. Mr. Clark of Janesville has been the agent in the work. Bro. Faris and I have protested, and considerable feeling has been manifested in the matter. As a result arrangements are being made to debate the question some time next month..... Would it not be well for the *Cynosure* to find out how much of the $6,000 subscribed at the Prohibition conference in Chicago last winter was by the lodges? Also give a history of the Prohibition party and the relation of the lodges to it. They here claimed to be the founders of it.—J. B. G., *Vernon, Wis.*

NOTE.—The only lodge subscription in the Conference was by a little old man in the gallery named Thomas Moulding, who announced a pledge of $100 from the Grand Lodge of Sons of Temperance of Illinois. T. C. Richmond, the prominent Good Templar candidate from Wisconsin who ran for chairmanship of the National Committee and got two or three votes, promised $100 from a Prohibition club in his State, but there was nothing to show that he spoke in the name of the order.

Uriah Copp, head of Illinois Good Templars and Treasurer of the Supreme Lodge of the Universe, in his last report speaks of the influence of the order in originating the party, but is guarded in his language and does not make an absolute claim. His report was printed in the *Wisconsin Good Templar* of Madison, Wis.

BIBLE LESSON.

STUDIES IN THE NEW TESTAMENT.

LESSON II, Second Quarter.—April 8.

SUBJECT.—Christ's Last Warning.—Matt. 23:27-39.

GOLDEN TEXT.—Create in me a clean heart, O God, and renew a right spirit within me.—Ps. 51:10.

[*Open the Bible and read the lesson.*]

[From Peloubet's Notes.]

There is nothing, by common consent of all men who are entitled to judge upon the matter, in all eloquence, ancient and modern, to compare, for grandeur of malediction, for moral nobleness, for intellectual insight, with the eloquence of this denunciation of Christ's. How it rolls and scorches like floods of lava.—*Joseph Parker.*

"Scribes and Pharisees." In the scribes and Pharisees we see ignorance, hypocrisy, pride, insolence, selfishness, rapacity, a restless desire for the applause of men, and an overbearing contempt for all but themselves. In Christ we see knowledge, wisdom, meekness, gentleness, generosity, sincerity, perfect disinterestedness, elevated piety, and unbounded benevolence toward all, however humble or poor Gentle and peaceful as our Saviour was, he could not, without being false to himself and his mission, have refrained from affixing the brand of his indignant reprobation on characters and conduct such as theirs. His whole character constrains us to regard them as the well-weighed "words of truth and soberness," wrung from him by the sight of the widespread and enduring mischief which these self-constituted leaders of the people were entailing upon their unhappy followers.—*W. L. Alexander, D. D.*

"Even so ye also." Note that Jesus spoke this to the faces of the guilty ones, not behind their backs. He was no backbiter. The hard truths he was compelled to utter were spoken to the guilty ones themselves, and at the cost of the speaker's life. Note, too, that Jesus could speak such words as follow, because he knew what was in the hearts of men.

"Woe unto you,.... because ye build the tombs of the prophets." Among the Mohammedans it is a common way of showing respect for any distinguished man to build a tomb for him. By doing this, they profess respect for his character and veneration for his memory. So the Pharisees, by building tombs in this manner, professedly approved of the character and conduct of the prophets, and disapproved of the conduct of their fathers in killing them.—*Barnes.*

"Wherefore ye be witnesses unto yourselves," etc.: by your plotting to kill me, a prophet, you show that while you profess to differ from your fathers, by building their tombs, in reality you are doing just what they did. For that very afternoon they had been plotting against Jesus (Matt. 21.45, 46; 23:15). So Calvin says of the corrupt church in his day: "Let them, then, adorn the images of the saints as they please, with incense, candles, flowers, and every kind of pomp. If Peter were now alive, they would tear him in pieces; Paul they would bury with stones; and if Christ himself were yet in the world, they would burn him with a slow fire."

"Ye serpents." "Representing their cunning, insidious, deceitful and depraved character, their hurtful and poisonous influence." "Forever hissing at the heels of the holy." "Generation of vipers:" offspring, brood of vipers.—*G. W. Clark.*

"That upon you may come." Denoting the intent of God, not merely the result It was in God's plans to bring the final punishment upon this generation.

"All these things shall come upon this generation." Referring to the fearful calamities to come upon the Jewish people, culminating in the destruction of Jerusalem, about forty years later. The punishment was a national one. But the individuals of the last generation received no more than their just due, nor of the former less, since another world completes the individual punishment.—*Rev. Com.*

"O Jerusalem, Jerusalem." How ineffably grand and melting is this apostrophe! It is the very heart of God pouring itself forth through human flesh and speech. It is this incarnation of the innermost life and love of Deity, pleading with men, bleeding for them, and ascending, only to open his arms to them, and win them back by the power of this story of matchless love, that has conquered the world, that will yet "draw all men unto him," and beautify and ennoble humanity itself.—*J. F., and B.*

"Behold, your house is left unto you desolate." Your house is left to you: I leave it; and therefore it is desolate. The Saviour's reference is to his own leaving or departure,—a leaving that involved the penal departure of his Father as the Head of the theocracy. The Jewish theocracy was to be a theocracy no longer. "Ichabod" was to be its name. The Jews henceforth, instead of being the people and kingdom of God, would be a mere Semitic nationality, under the dynasty of the Herods or under no dynasty at all. Their temple would be an empty edifice, dedicated to the empty celebration of an empty ritual.—*Morison.*

"Ye shall not see me henceforth." He now closed his public ministry among them. They saw him no more in his Messianic ministration and work. After his resurrection he appeared, not to all the people, but to chosen witnesses (Acts 10:41).—*G. W. Clark.*

"Till ye shall say, Blessed is he that cometh in the name of the Lord:" that is, till you shall recognize me as your Messiah, as the multitudes did on his triumphal entry, quoting from Ps. 118:26 (see Matt. 21:9). Some time the Jews will be converted, and hail Jesus as their King, and will be restored in some way to be a people of the living God. They were not left without a star of hope, even in the dense darkness of this hour.

HOME AND HEALTH.

HOT WATER FOR PLANTS.

It is a fortunate circumstance that a plant will endure a scalding heat that is fatal to most of its minute enemies. Water heated to the boiling point, poured copiously over the stem of an enfeebled peach tree, and allowed to stand about its collar, will often have the happiest restorative effects. Trees showing every symptom of the yellows have often been rendered luxuriantly green and thrifty again by this simple means. The heat is presumably too much for the fungus which had infested the vital layers of the tree, immediately under the outer bark.

The London florists recommend hot water, up to 145° F., as a remedy, when plants are sickly owing to the soil souring—the acid, absorbed by the roots, acting as a poison. The usual resort is to the troublesome job of repotting. When this is not necessary for any other reason it is much simpler to pour hot water freely through the stirred soil; it will presently come through tinged with brown. After this thorough washing, if the plants are kept warm, new root points and new growth will soon follow.

A lady friend had a fine calla in a three gallon pot, which showed signs of ill health. On examination the outer portion of the filling was found mouldy, it being in large part fresh horse manure. As repotting was inconvenient, the plant being in flower, hot water was freely used; it killed the mould, and the plant began to revive and was soon all right. —*Vick's Magazine.*

FARM HOMES.—In discussing this subject one of the speakers at a Farmers' Institue in Missouri pertinently said that the privilege of the farmer was to make his home as pleasant and comfortable as possible. He should supply the house with all the conveniences and labor saving appliances. The grounds should be kept neat and all unsightly objects removed or hidden. A warm, cheerful and well-lighted room, with a table covered with books and papers, tends to keep the children at home. A farmer clear of debt and possessed of a clear conscience, a comfortable home and a happy wife and children is the happiest man on earth.

CARE OF HOUSE PLANTS.—One great enemy of house plants is dust, says a floral authority. Whether the plants are at the windows or upon a stand or table contrive some means of covering them at sweeping time. A curtain of some light material can be suspended, and kept from touching the plants by the aid of thin sticks placed in some of the larger pots. Don't remove the cover till all the dust has settled. Some persons use newspapers, which, although better than no cover at all, yet is only a slovenly proceeding.

Coffee acts upon the brain as a stimulant, inciting it to increased activity and producing sleeplessness; hence, it is of great value as an antidote to narcotic poisons. It is also supposed to prevent too rapid waste in the tissues of the body and in that way enables it to support life on less food. These effects are due to the volatile and also to a peculiar crystallizable nitrogenous principle, termed caffeine. The leaves of the plant likewise contain the same principle, and the inhabitants of the island of Lumatsa prefer an infusion of the leaves to that of the berries. Its essential qualities are also changed, the heat causing the development of the volatile oil and peculiar acid which gives aroma and flavor.—*Scientific American.*

WHOOPING COUGH.—If the head be held back and the fingers dipped in cold water, and the water thrown off into the throat, as soon as one drop reaches the throat the spasm will cease.

A GARGLE FOR SORE THROAT.—Make one-half pint strong sage tea; to this add two tablespoonfuls of honey, two teaspoonfuls of powdered alum, and one teaspoonful of borax. Gargle three or four times a day.

Coal ashes, mixed with salt water to a stiff paste, will harden like a rock, and this paste is excellent to fill cracks in stoves, and it can be used to line a coal or soapstone stove.

LITTLE, "BUT ENOUGH,"

as Mercutio said of his wound. We refer to Dr. Pierce's little Pellets, which are small, swift and sure, in cases of sick headache, biliousness, constipation, and indigestion.

SECRET SOCIETIES CONDEMNED.

BY GREAT MEN IN THE STATE.

George Washington, in a letter written a year before his death: "I preside over no lodge, nor have I been in one more than once or twice during the last thirty years."

President Millard Fillmore, J. C. Spencer and others: "The Masonic fraternity tramples upon our rights, defeats the administration of justice, and bids defiance to every government which it cannot control."

Chief Justice John Marshall: "The institution of Masonry ought to be abandoned as one capable of much evil and incapable of producing any good which might not be effected by safe and open means."

John Quincy Adams: "I am prepared to complete the demonstration before God and man, that the Masonic oaths, obligations and penalties cannot by any possibility be reconciled to the laws of morality, of Christianity, or of the land."

General A. W. Riley:—I hold that the difference between the Christian and a heathen religion is, that one has morality and the other has not. And when our churches refuse to speak of such subjects as slavery, liquor-selling and secret societies, they are becoming heathen religions; that is, religions without morals.

Charles Francis Adams: "Every man who takes a Masonic oath forbids himself from divulging any criminal act, unless it might be murder or treason, that may be communicated to him under the seal of fraternal bond, even though such concealment were to prove a burden upon his conscience and a violation of his bounden duty to society and to his God."

Charles Sumner: "I find two powers here in Washington in harmony, and both are antagonistical to our free institutions, and tend to centralization and anarchy—Freemasonry and Slavery; and they must both be destroyed if our country is to be the home of the free, as our ancestors designed it."

Disraeli, Lord Beaconsfield; In conducting the governments of the world there are not only sovereigns and ministers, but secret orders to be considered, which have agents everywhere—reckless agents, who countenance assassination, and, if necessary, can produce a massacre."

General J. W. Phelps:—All secret organizations are links of one and the same chain which binds men to evil and not to good. The Masonic lodge is the parent source from which all similar modern organizations have emanated and this lodge is now in active operation in every city and considerable village of the country swaying our parties and churches; filling our offices, secular and divine, with its partisans; shaping our political destinies; and teaching a spurious and corrupting morality subversive both of the Christian religion and of free institutions.

Thurlow Weed: "I now look back through an interval of fifty-six years with a conscious sense of having been governed through the Anti-masonic excitement by a sincere desire, first to vindicate the violated laws of my country, and next to arrest the great power and dangerous influences of secret societies."

A. M. Sullivan, Irish Leader: I had not studied in vain the history of secret, oath-bound associations. I regarded them with horror. I knew all that could be said as to their advantages in revolutionizing a country, but even in the firmest and best of hands they had a direct tendency to demoralization and are often on the whole more perilous to society than open tyranny."

Hon. Edward Blake, leader in Canadian Parliament, March, 1884: "I am not in favor of State recognition of any secret societies. I have never joined one, though many of my best friends are members of secret societies. But I believe the tendency of secrecy itself to be injurious. I believe that it brings with it the possibility of evil; I believe that it involves a certain amount of sacrifice of individuality and independence, and gives very great facilities for the misleading of members by designing leaders—very great and mischievous facilities for that purpose." "I believe that a great deal of the trouble, social and political, that has occurred in those countries [Europe and America] is due to secret societies."

ANTI-MASONIC LECTURERS.

GENERAL AGENT AND LECTURER, J. P. Stoddard, 221 W. Madison St., Chicago.

H. H. Hinman, Cynosure office.

Agent for Southern States.

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Missouri, Eld. Rufus Smith, Maryville.

New Hampshire, Eld. S. C. Kimball, New Market.

Ohio, W. B. Stoddard, Columbus.

Kansas, Robert Loggan, Clifton.

Alabama, Rev. G. M. Elliott, Selma.

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H. A. Day, Williamstown, Mich.
J. M. Bishop, Chambersburg, Pa.
A. Mayn, Bloomington, Ind.
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A. D. Freeman, Downers Grove, Ill
Wm. Fenton, St Paul, Minn.
Warren Taylor, South Salem, O.
J. S. Perry, Thompson, Conn.
J. T. Michael, Washington, D. C.
S. G. Barton, Breckinridge, Mo.
E. Barnetson, Haskinville, Steuben Co, N. Y
Wm. R. Roach, Pickering, Ont.
D. A. Richards, Brighton, Mich.

THE CHURCHES VS. LODGERY.

The following denominations are committed by vote of their legislative assemblies or by constitution to a separation from secret lodge worship:

Adventists (Seventh-day.)

Baptists—Primitive, Seventh-day and Scandinavian.

Brethren (Dunkers or German Baptists.)

Christian Reformed Church.

Church of God (Northern Indiana Eldership.)

Congregational—The State Associations of Illinois and Iowa have adopted resolutions against the lodge.

Disciples (in part.)

Friends.

Lutherans—Norwegian, Danish, Swedish and Synodical Conferences.

Mennonites.

Methodists—Free and Wesleyan.

Methodist Protestant (Minnesota Conference.)

Moravians.

Plymouth Brethren.

Presbyterian—Associate, Reformed and United.

Reformed Church (Holland Branch.)

United Brethren in Christ.

Individual churches in some of these denominations should be excepted, in part of them even a considerable portion.

The following local churches have, as a pledge to disfellowship and oppose lodge worship, given their names to the following list as

THE ASSOCIATED CHURCHES OF CHRIST.

New Ruhamah Cong. Hamilton, Miss.
Pleasant Ridge Cong. Saudford Co. Ala.
New Hope Methodist, Lowndes Co., Miss.
Congregational, College Springs, Iowa.
College Church of Christ, Wheaton, Ill.
First Congregational, Leland, Mich.
Sugar Grove Church, Green county, Pa.
Military Chapel, M. E., Lowndes county, Miss.
Hopewell Missionary Baptist, Lowndes Co., Miss.
Cedar Grove Miss. Baptist, Lowndes Co., Miss.
Simon's Chapel, M. E., Lowndes Co., Miss.
Pleasant Ridge Miss. Baptist, Lowndes Co., Miss.
Brownlee Church, Caledonia, Miss.
Salem Church, Lowndes Co., Miss.
West Preston Baptist Church, Wayne Co., Pa.

OTHER LOCAL CHURCHES

adopting the same principle are—

Baptist churches: N. Abington, Pa.; Menomonie, Mondovi, Waubeck and Spring Prairie, Wis.; Wheaton, Ill.; Perry, N. Y.; Spring Creek, near Burlington, Iowa; Lima, Ind.; Constableville, N. Y. The "Good Will Association" of Mobile, Ala., comprising some twenty-five colored Baptist churches; Bridgewater Baptist Association, Pa.; Old Tebo Baptist, near Leesville, Henry Co., Mo.; Hoopeston, Ill; Eamen, Ill.; Strykersville, N. Y.

Congregational churches: 1st of Oberlin, O.; Tonica, Crystal Lake, Union and Big Woods, Ill.; Solsbury, Ind.; Congregational Methodist Maplewood, Mass.

Independent churches in Lowell, Countryman school house near Lindenwood, Marengo and Streator, Ill.; Berea and Camp Nelson, Ky; Ustick, Ill.; Clarksburg, Kansas; State Association of Ministers and Churches of Christ in Kentucky.

N. C. A. BUILDING AND OFFICE OF THE CHRISTIAN CYNOSURE, 221 WEST MADISON STREET, CHICAGO

NATIONAL CHRISTIAN ASSOCIATION

PRESIDENT.—H. H. George, D. D., Geneva College, Pa.

VICE-PRESIDENT—Rev. M. A. Gault, Blanchard, Iowa.

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The object of this Association is:

"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved, to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform.

FORM OF BEQUEST.—I give and bequeath to the National Christian Association, incorporated and existing under the laws of the State of Illinois, the sum of —— dollars for the purposes of said Association, and for which the receipt of its Treasurer for the time being shall be sufficient discharge.

THE NATIONAL CONVENTION.

PRESIDENT.—Rev. J. S. T. Milligan, Denison, Kans.

SECRETARY.—Rev. R. N. Countee, Memphis, Tenn.

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The Christian Cynosure.

EDITORS.

J. BLANCHARD. HENRY L. HELLOGG

CHICAGO, THURSDAY, MARCH 29, 1888.

ONE MORE APPEAL.

When that wise and timely plan to send 1,000 copies of the *Cynosure* to our Southern brethren in the ministry was proposed, my hopes were sanguine that the full amount would be subscribed by the first of April, 1888. Truly, a "great and effectual door is opened" for us to glorify God in this grand project. We should, by no means, fall below the mark, but aim higher still. There are more than *one* thousand colored ministers to whom the *Cynosure* ought to go by our contributions, but let us by all means reach that mark. By that time so much fruit of the enterprise will appear that many more helpers, we hope, will come up with the widow of ninety years, and swell the number of copies sent to the Southern brethren to, at least, two thousand. When we contemplate the Southern field as white for the harvest, as so strikingly manifest by the meetings lately held in New Orleans and other cities and districts in the South,

WE SHOULD PROSECUTE THE WORK WITH DOUBLE VIGOR.

Let the emancipation proclaimed by the immortal Lincoln be ratified by the N. C. A. army of braves by extending liberty and proclaiming it to the captive souls. Liberty to the bodies of those dear brethren is simply the initial to liberty to the soul—that is, to the man. When men, colored or white, come to know the facts of vital interest to them, they will no longer help fill up the lodges. They will follow the noble example of the brethren in New Orleans, "come out from among them," by the thousands instead of scores.

I am glad, more so than language can express, that the Southern Baptists are coming out in whole conventions and associations. God will bless them, if men curse them, for their manly decisions. I shall send those resolutions, passed by those bodies, to our afraid Baptists of the North—to the American Baptist Publication Society and National Baptist.

That the brave decisions of Southern Christians, against the lodge, will help

EMANCIPATE OUR NORTHERN CHURCHES

is not a fiction. *It will come.* We shall see our noble brethren, of all shades, from white to black, helping to knock off the shackles of lodgery from these churches and ministers who have not the courage of their convictions—and they are legion.

The N. C. A. has just sent me, free, for free distribution, a package of tracts. The Moody tract, Finney tract, etc., are a power for good. There is not will power enough over the eye and the ear to shut off *all* the light that such tracts shed. Thanks to the N. C. A. for said eye-and-ear openers. Send them out broadcast, brethren; and ye heralds of truth, SCATTER THEM.

Now, brethren of the reforms, let me once more suggest, that we

DOUBLE UP.

I will, and trust God for the means. How many will duplicate? I imagine I hear voices, like the sound of many waters, saying, I WILL. Then those who have not yet put to a shoulder respond, *Leave room for me.* God bless you for such music. It will make the grandest doxology. Praise Him! Try Him herewith, and see if the windows of heaven do not open and pour you out a blessing that there shall not be room to receive. NATHAN CALLENDER.

—A Colorado judge has decided that a man is in duty bound to tell his wife where he spends his evenings when he is away from home. This is not favorable to the lodges, and if the wife was a wise woman and the law was well applied it would cut off some membership from the orders.

THE SABBATH QUESTION.

It is strangely difficult for men to adhere to the Word of God, even Christian men, and ministers. If there is any one commandment which is clear and explicit beyond the possibility of misunderstanding it is the Fourth. If there is any one of the ten which is binding on the Christian conscience, that one is. Yet the conscience of the churches has been so seared on this subject that we have only the fragment of a rest day left, and Mammon and Bacchus are seeking to take it away also.

The trouble has arisen from the attempt to secure the second table of the law and lets the first take care of itself. The main business of government is generally held to be the protection of life and property. The magistrate is not a minister of God to men for good, but he is a policeman to wink at the licensed saloon-keeper and pound and bang and lock up the wretched drunkard or thief.

All this results as we might anticipate. There is no way to make the second table of the law good when the first is broken to pieces. If men do not fear God they will not regard man. If men worship other gods than God in Christ, they will steal and commit adultery and murder. If men will not keep the Sabbath, but on the contrary will turn it into a day of money-making or pleasure-seeking, then, just so sure as God rules, they will find the unbridled passions of the multitude turning the six days of the week into arson, burglary, assassination and public plunder.

We are led to this line of thought by a study of the editorial pages of our religious weeklies, and the usual run of topics for sermons. It seems to have passed out of the minds of men that God has rights or makes requirements of men. Sociological, philosophical and biographical subjects seem most attractive; and even when themes like the Sabbath question are taken, the tendency is to discuss them wholly from the human standpoint. The question is not, what does God's law require about the Sabbath,—about the liquor shop? O no! It is, what will be best for men? What will be best for society? How will it turn out if we do so?

The result is that in great measure the idea of a divine law and a coming judgment are fading out of the minds of men. Vice walks the street unblushing, crime goes to church, murder receives a certificate of good character from a judge, and men who outrage women on the street are convicted by juries and sent out free by courts and prosecuting attorneys. The only remedy is a return to God's law, and ministers have power to apply this remedy and create a public conscience if they will.

We trust that every one to whom this may come will interest himself in the petitions of the Sabbath Association of Illinois which are now being sent out. Over thirty thousand ministers have already been reached. Will not all Christian men help in this matter.

THE CASE OF MR. DAVIS.

Rev. Wm. F. Davis, who is now in the Charles Street Jail, Boston, has been repeatedly mentioned in these columns. We return to his case at this time because he is still imprisoned, and also because his family require the assistance of the Christian public, the husband and father having been for more than half a year in the jail.

His offense was, as all will remember, preaching the Gospel of Jesus Christ on the Lord's day on Boston Common. He was offered a police permit to hold the services but declined it on the ground that to permit implied the right to forbid. He holds that the right to preach the Gospel in an orderly and quiet way is one of the rights of man with which no government has the right to interfere, and he refused to recognize such a pretense of authority by receiving *permission* to preach.

He has several times been arrested and fined, as also were H. L. Hastings, Rev. Dr. A. J. Gordon and others. At last he was sent to jail for a year and has now served out one-half of this time. His family meanwhile are not rich in this world's goods and are in a measure dependent upon Christians who sympathize with them in the afflictions of the Gospel.

Whether or no his action was the wisest, we feel certain that he was right in his purpose. The spirit of the old New England must linger, if at all, like coals under ashes, or he would long since have been sent out free. It is getting to be New Ireland rather than New England; and sluggers, ginvenders, and politicians seem to hold the places of influence where ministers of the Gospel and statesmen once swayed the public mind. Wendell Phillips would have been equal to the task, himself alone, but he has gone over to the majority.

It remains that Christian people throughout the country feed and clothe his family so long as the Boston churches allow him to be kept in jail as if he were a common thief. Money can be sent to Rev. H. L. Hastings, 47 Cornhill, Boston, for him, and we trust that our subscribers who can do so will help him in his fight for a free Gospel. "I was in prison and ye came unto me."

Joseph Cook, in the Prelude to his 198th Monday lecture in Tremont Temple, made a noble contribution to the discussion of the great underlying principles of American freedom, taking Mr. Davis's case for his text on "Free Speech on Public Grounds." The address is printed entire in *Zion's Herald* of the 21st inst. The great lecturer maintains that the obnoxious ordinance which has imprisoned Mr. Davis is liable to dangerous perversion and has been so perverted; a hardship to the poor; unnecessary, unreasonable, unprecedented and unpolitic, and should be abolished.

THE LODGE WAR WITH A RAILROAD.

P. M. Arthur of the Engineer's Brotherhood lately gave out that the Burlington strike was a life and death struggle for his secret lodge. If the engineers lose the fight they have inaugurated against the Burlington system, said he, it means death to their organization. The brotherhood commands now from $300,000 to $500,000, and as much more can be raised. Therefore, the men are in a fighting position. And yet they realize that if a break comes in the ranks, that the order will retrograde and become such a one as that now organized by the conductors—an insurance company.

The Reading Company has just overcome the great strike of the Knights of Labor order; and the Burlington road seemed to have about recovered from the blow aimed by the engineers. But when the switchmen struck without a word of warning or complaint early Saturday morning, the railway managers understood they had the whole system of secret lodges to fight. The brotherhood leaders profess dense ignorance of the new movement, but it is on all sides understood to be a bargain; just as Arthur and Powderly made a truce and stand by each other.

The strike takes out about 500 men all along the line of the road, and effectually stops all freight business. If the company overcome this new trouble, the brakemen are ready for the word from the head of their secret sworn league. It is a fight with the whole lodge system represented by the labor societies.

This action of the switchmen will incense public opinion against these societies, and especially against the Engineer's Brotherhood, which is the controlling cause in the whole affair. The public mind was long since made up that the strike was a failure, and without the support of popular sympathy or the justification of any sound principle, the continuation of the strike can be best explained by the remark of Arthur, quoted above. The discussion of means for the prevention of strikes will be renewed, and candid men will conclude the first step to be the abolition of the secret lodge.

—A National Conference on the Christian Principles of Civil Government will be held in Association Hall, Philadelphia, on the 24th, 25th and 26th days of April next, in connection with the annual meeting of the National Reform Association.

—The adjourned meeting of the N. C. A. Board on Saturday was unable to do any business, several members being detained thus preventing a quorum. Funerals called away Presidents Blanchard and Stratton, the former being present, however, for a few minutes.

—Secretary Stoddard spoke to a good audience in the Free Methodist church on Mozart Street in the northwestern part of this city last Friday evening. An incident of the meeting was the awakening of a sincere young Scotchman who had joined the Knights of Labor, under the supposition that this was the only way to contend with monopolies—just as Good Templars wickedly persuade temperance men to join them as the best way of fighting the rum power. But when the light of the Word of God was turned upon the order the young man was astonished, for he professed to follow Christ. This effect upon his mind was increased by the remarks of Dr. Strouble, who had also and for like reasons joined the K. of L., but saw the cunning deception of the devil in the whole business and left the order, though still fighting the monopolies.

—Bro. Davidson sends from New Orleans a little bill which reads:

"COURSE OF SERMONS by Pastor A. S. Jackson, Common Street Baptist church. Feeling very deeply my responsibility before God to rightly instruct my flock and congregation in all social, moral and religious questions which agitate the public mind, I shall preach four sermons on Present Social Evils and the Duty of the Church, beginning on next Sunday evening, March 25, at 7 P.M., and continuing through April (first Sunday excepted) each Sabbath evening. Let all who love truth attend."

So the good work goes on. Bro. Jackson is wisely beginning a most important work of instruction, so that men may not blindly follow or stubbornly oppose the truth. This is a most needful step in the work of separating the believers in Jesus Christ from the "unequal" fellowship with unbelievers in the lodge. May the Lord bless this effort.

PERSONAL MENTION.

—Elder S. C. Kimball, of the New Hampshire State Association and editor of the *Christian Witness*, began meetings at Weatogue, Conn., on the 20th.

—Rev. J. T. Michael, who has for a time been living in Washington City, has removed to Scranton, Pa., and may be addressed at 1533 Caprouse avenue.

—The Mormon Elder, Cornish, whose brutal despotism over some of the remote communities in northern Michigan was assailed by Rev. Wm. F. Davis, the Boston Common hero, about a year since, is again heard from. He was lately unfolding his infamous system at Oscoda.

—The *Wesleyan Methodist* announces the death of Mrs. Charles Merrick, of Syracuse. Her loss will be deeply felt among the brethren in that city, for she was an excellent woman, whose children rise up and call her blessed; and they, at the same time, are an honor to her faithful and pious culture. Bro. Merrick has the sincere sympathy of all his friends in this office.

—An interesting letter from Rev. A. J. Bailey of Ogden, Utah, brother of Rev. E. D. Bailey of the Washington *American*, gives very instructive particulars of church work among the Mormons. It is written in response to a contribution from this office. Some weeks ago the College Church Sabbath-school at Wheaton voted to send Bro. Bailey a part of their missionary collections.

—The *Living Way* of last week reports the death of S. L. Countee, brother of R. N. Countee, pastor of the Tabernacle Baptist church, which occurred on the 19th inst. His disease was consumption, but there was no development of any lung trouble until the attack of the hired assassins of the lodge on the night of October 18, 1885. At that time Mr. S. L. Countee was, with others, accompanying his brother home from church, when the party was fired into. One lady was hit and both the brothers with buckshot. The deceased was struck between the shoulders with a shot—R. N. Countee yet has a ball in the back of his head. The insidious disease soon made itself known, and no remedy seemed able to stop it. For a long time the brother has been expecting his departure, and was ready to meet his Lord.

OUR NEW YORK LETTER.

BROOKLYN, Mar. 19, 1888.

EDITOR CHRISTIAN CYNOSURE:—William Black Steel writes in the *North American Review* for March on the "Workingman's Sabbath." He says: "Dr. Felix L. Oswald, in his article on 'The Coming Civilization,' speaks as follows concerning the Sabbath of the future for workingmen: 'The workingmen of the future will most emphatically protest against mediæval methods of government interference with legitimate rewards of industry; as, for instance, by the suppression of public recreation on the only day when about ninety-nine per cent of our laborers find their only chance of leisure.' If the workingmen of the future are wise they will do nothing towards breaking down the legal restrictions which are still thrown around Sabbath observance in this country. They ought, on the contrary, to use all their influence to preserve the Sabbath as a day of complete rest. The workingman surely needs one day of rest out of seven. The introduction of public amusements on Sabbath would diminish the respect and reverence with which we, as a nation, have always regarded that day, and it would be but a short time before the Lord's day would be completely secularized.

"As a proof of this, take the Sabbath of the present in France and Germany. In those countries is realized Dr. Oswald's ideal of the workingman's Sabbath. There is an unlimited license in regard to amusements, and, what seems to follow as a necessary consequence, an almost unlimited license in regard to business. From the statistics lately collected by the Prussian government, we learn that of the 500,156 manufacturing establishment of all kinds in those provinces, 57.75 per cent were operated on Sabbath. Of the 147,318 establishments interested in trade and transportation in 29 provinces, 77 per cent were operated on Sabbath.

"In France the case is not quite so bad, but it is well known that the amount of business transacted on Sabbath in Paris is immense. In each of these countries thousands of laborers and clerks labor from one week's end to another without any opportunity for rest, recreation, or self-improvement. What a strain this must be on wearied muscles and overwrought nerves; and how intensely must the tired laborers long for one day in seven in which to take rest! But he has voluntarily reduced himself to this degraded condition, and there is no redress for him now, for if he refuses to work on Sabbath his employer dismisses him, and secures some one who will.

"Now, does the American workman propose to follow the example of his French and German brother? It will be a sad day for himself and his country when he does so. Already is there a strong tendency here towards the secularization of the Sabbath. Many of our railroad companies run their freight and passenger trains on that day, and if their employes refuse to work they are promptly discharged. Other corporations, and even private individuals are following in the wake of the railroad companies. Nothing would please avaricious capital and grasping monopoly better than to see a complete secularization of the Sabbath in the United States, and nothing would tend more towards the degradation and demoralization of our working classes, and through them of the whole country."

The high license bill is to be voted on at Albany next Tuesday, with a reasonable prospect of defeat. High license has been adopted in Illinois, Minnesota, Dakota, Missouri, Pennsylvania, and New Jersey. In the State first mentioned the saloons have been reduced from 14,000 to 9,000. In Philadelphia they have been lessened 2,500. But who does not know that drinking is just as prevalent, and yet more respectable than before? Louisiana licenses a lottery. Why not? Utah licenses polygamy. Indiana licenses "consecutive polygamy." Why not? This principle is tinctured with the malignant and diabolical spirit of the pit. Prohibition is the only legitimate remedy.

On Sabbath evening I preached in the Troop Avenue Presbyterian church, Rev. L. R. Foote, pastor. This is a congregation of over 800 members. Bro. Foote is a laborious and successful pastor. We had a large and attentive audience. I preached on the mediatorial dominion of Christ over the nations. Mr. Russell W. McKee, the President of the Sabbath-school Union, gave a hearty endorsement. He wishes me to send him National Reform documents that he may read upon the subject. Hon. Darwin R. James, member of Congress from this district, suggested that a bill be prepared for Congress embodying the proposed amendment. It might not go through the first or second time, but keep it up and when it was reported favorably by the judiciary committee, the Congress would pass it. And then it would be submitted to the State legislatures. He was heartily in favor of the movement and would give us help in the matter. There was quite a sprinkling of politicians out. It was good soil for seed-sowing. A great many young men were out; and they are the ones to reach. J. M. FOSTER

Colonel Switzer, of the National Bureau of Statistics, states that at the request of the National Druggists' Association, he has just concluded an investigation as to the proportion of the liquor consumed yearly in this country, used in the arts and manufactures. He has found that this percentage, instead of being 50 as had been claimed, or even 30, was only 7.2 per cent. Colonel Switzer also said the annual consumption of strong drink in the United States averaged an annual cost of $47 to every man, woman, and child.

When Christ was preaching by the sea, at the time he borrowed Peter's boat for a pulpit, the quese tion of the hour was not "how to reach the masses?'- but how shall the masses reach the Master? The Lord borrowed Peter's boat, but he never remains long in any one's debt. Peter filled two boats with the subsequent draft; and our capacity would need to be doubled to receive his blessings did we consecrate to his use what we have and what we are.—*H. L. Hastings.*

OUR WASHINGTON LETTER.

Congress has given no attention to the question of Prohibition since last week when Senator Colquit, of Georgia, who has taken quite a prominent part in the Prohibition movement in his State, introduced a local option bill in the Senate. It provides for a local option election in the District of Columbia, whenever 10,000 inhabitants of the district shall petition the Chief of Police to order such an election.

A member of the Senate District Committee suggested that it would be more business-like to obtain an expression of opinion through the Police Department by a general canvass of the city. In this way the sentiment of the people could be nearly enough determined as for or against Prohibition to afford Congress a safe guide for its future legislation without resorting to the questionable machinery of a popular election. It is understood that Senator Spooner, of Wisconsin, favors a high license system, and that he is preparing a bill to that effect which he will introduce soon.

A New Hampshire Congressman has just given a surprise to Washington political circles by developing the title of "Reverend." The Universalist Church of our Father, in this city, which is now without a pastor, is taking trial sermons from different preachers. On last Sunday the service was conducted and the sermon delivered morning and evening by Representative McKinney. The Rev. Congressman made a very favorable impression, and from the comment passed by leading church members, it would not be surprising if he were called to the pastorate of this church.

In the early part of this week there was a great crowd in the United States Supreme Court room to hear the decision in favor of the Bell Telephone Company. The court held that there was nothing to show that any one had invented an apparatus prior to that invented by Bell, although vibration by electricity had been transmitted by wire prior to 1854. It held that Bell discovered the principle and perfected it. There is nothing requiring the operation of instruments before the patent issues. It is the practicability of the process that is to be shown.

The W. C. T. U. are holding a week of prayer in this city with daily services at different churches. Miss Francis Willard takes a prominent part in these meetings.

The Prohibitionists of the city are full of activity in their hall at the corner of Pennsylvania Avenue and 4½ street. The Prohibition Union holds its regular meetings here every Wednesday evening, led by Mr. A. A. Wheelock, Major Walker and others. It is an interesting proof that much of the old anti-slavery spirit is inherited by these reformers, in the fact that the little weekly sheet they are publishing is called the *Abolitionist*. It is issued from the office of the *American*, and its columns are full of spirit. Its object is set forth to be the taking of higher ground on the Prohibition question, and to secure harmony among the temperance people of the District, without antagonizing any particular temperance organization.

One of the striking features of the Woman's Congress is the variety of labors and methods of occupation represented in the list of subjects to be considered. There are to be papers and addresses on kindergartens, hospitals, education, general and professional, prison reform, suffrage, social purity, Indians, missions, home and foreign, etc., and all these are to be considered with reference to the relation of woman to them. It was thought a few years ago that no assembly or convention of women could be called or held unless suffrage or church mission work were the attracting subjects. Chicago women will be well represented by Miss F. E. Willard, Mrs. L. A. Hagans, Mrs. Matilda B. Carse, the Temperance Temple builder, Mrs. Jennie F. Willing, Mrs. Elizabeth Boynton Harbert, Dr. Mary Weeks Burnett and Dr. Sarah Hackett Stevenson.

Mr. Moody recently finished a series of sixty-two sermons in Louisville. At the closing meeting he took up the question of one of the audience, who wanted to know what authority a church had to turn out a member for "simply selling whisky." He made a strong answer, and in course of it had some radical things to say. He said:

"We have got to make this business disreputable. You needn't begin to squirm around and say, 'I have friends in the whisky business myself.' They oughtn't to be in it. God pity the minister who hasn't got backbone enough to fight it. Some of them say, 'I'll lose my pulpit.' Suppose you do—you'll find forty more open for you."

THE HOME.

MY SACRIFICE.

Laid on the altar, O my Lord divine,
  Accept my gift this day, for Jesus' sake.
I have no jewels to adorn thy shrine,
  Nor any world-famed sacrifice to make;
But here I bring, within my trembling hand,
  This will of mine—a thing that seemeth small—
And thou alone, O Lord, canst understand
  How, when I yield thee this, I yield mine all.
Hidden therein, thy searching gaze can see
  Struggles of passion—visions of delight—
All that I have, or am, or fain would be—
  Deep loves, fond hopes, and longings infinite;
It hath been wet with tears and dimmed with sighs,
  Clenched in my grasp till beauty it hath none;
Now from thy footstool, where it vanquished lies,
  The prayer ascendeth, "May thy will be done."
Take it, O Father, ere my courage fail,
  And merge it so in thine own will that e'en
If in some desperate hour my cries prevail,
  And thou give back my gift, it may have been
So changed, so purified, so fair have grown,
  So one with thee, so filled with peace divine,
I may not know or feel it as mine own,
  But, gaining back my will, may find it thine.

—*Selected.*

THE HOLY SPIRIT IN US AND ON US.

The frequently repeated prayer by Christians, that God would "send the Holy Spirit," "give us the Holy Spirit," "baptize us with the Holy Spirit," "anoint us afresh with the Holy Spirit," and many other such petitions, almost always raise the query in the minds of some, as to whether such prayers do not question the fact of the abiding presence of the Comforter in and with his people. "For," they urge, "did not our Lord say: 'and I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; even the Spirit of Truth, whom the world cannot receive because it seeth him not, neither knoweth him; but ye know him; for he dwelleth with you and shall be in you?' Is not this a specific promise that the Holy Spirit shall take up a permanent residence in the heart of every believer? and, if so, is it not an impeachment of the truth, or a denial of the fulfillment of this promise, if we ask God to send us the Spirit, or anoint us with the Spirit, or baptize us afresh with the Spirit? If we have the Spirit already, how can we expect to receive him?"

Nevertheless, it remains true to Christian experience that these Christians who seem most full of the Spirit, are they who most frequently pray for the anointing or baptism of the Spirit, and seem most deeply to realize the need of such anointing from time to time. Moreover, there are many passages in the New Testament that lead us to believe that there is a supplemental gift of the Holy Spirit not included in the promise of the Comforter. There are other passages which clearly indicate that the same disciples received from the Father and from Jesus separate gifts of the Holy Spirit. As, for instance, after his resurrection he met and talked with his disciples (before they went up to Jerusalem); and it is recorded that he gave them his blessing in these words: "Then said Jesus unto them, Peace be unto you; as my Father hath sent me, even so send I you. And when he had said this, he breathed on them and saith unto them, Receive ye the Holy Ghost." Certainly here was a giving of the Holy Ghost. The last words of Luke's Gospel probably refer to the same fact, for there we read: "Behold, I send the promise of the Father upon you" (Luke 24: 49); then "he led them forth as far as to Bethany and lifted up his hands and blessed them, and was parted from them and carried up into heaven; and they worshiped him, and returned unto Jerusalem with great joy, and were continually in the temple, praising and blessing God." Surely this is the account of the giving of the Comforter, which indeed they received just as he was leaving them. Their great joy and the fullness of praise which they gave to God were the evidence that they had received the Holy Spirit.

Looking a little farther, we find two distinct promises: one of the coming of the Holy Spirit as the Comforter, to dwell in them and walk in them, and to teach and guide them and inspire their prayers; the other of a coming as an anointing power to fit them for service. John the Baptist declared, that while he baptized his disciples with water, there cometh One who would baptize them with fire and the Holy Ghost. Luke twice records the promise, that while tarrying in prayer at Jerusalem they should be anointed with power from on high after the Holy Ghost came upon them. (Matt. 3: 11; Luke 24: 49; Acts 1: 5, 11.) While there is some difficulty in separating the fulfillment of these promises one from the other, it still remains to be seen very clearly that the coming of the Holy Ghost to dwell in them as the Comforter, and the falling of the Holy Ghost upon them at Pentecost were two different matters. The gift of the Holy Ghost on the day of Pentecost was preliminary to the public service of the disciples, and not only accredited them in connection with the phenominal manifestation of the tongues of fire and gift of miraculous speech, but endowed them with spiritual power and great boldness, so that these heretofore uneducated men were apparently transformed into the ablest of speakers, and from being feeble and timid they became phenominal in boldness and courage. Moreover, we find that this Pentecostal gift was repeated to them after a few days. The chief priests and rulers being enraged at the boldness of their preaching, in which they charged home upon them the murder of the Lord Jesus, threatened them and charged them to preach no more in Jesus's name. Being under restraint at the time, and full of fear from the people, they did nothing more than threaten. Then it was that the disciples gathered together again, and after another season of prayer and praise, "the place was shaken where they were assembled together, and they were all filled with the Holy Ghost, and spake the word of God with boldness." (Acts 4:31.) This anointing or filling with the Holy Ghost was repeated to the disciples during the entire apostolic period, although the minute descriptions of it fade away into mere references, as when the apostle declared more than once that, "the hand of the Lord was with us."

On this line of inquiry into this subject it may be seen that there are two phases of the Spirit's mission to the disciples of Jesus. One gift was for personal comfort and edification; the other was for power in order to service. One gift was to them as the children of God; the other was to them as the disciples of Jesus Christ. One gift was permanent and abiding; the other was for the time being, and renewed again and again in answer to the prayers of the disciples, as they had need of special help from heaven. One gift ministers personal assurance to us in the comforts of communion and personal spiritual walk, the other serves to keep us humble before God and always dependent upon him for power for service. It is more than probable that many Christians have the Comforter, who are not anointed with the Holy Ghost as the great power of God from on high. It is, however, perfectly clear that it is the will of God, that all children of his shall also be anointed "with power from on high," in order that they may do the work of disciples of Jesus; and it is a great sin on the part of Christians to rest content with the presence of the Comforter, and neglect to seek after and wait for this second gift of the Holy Ghost. It is for the lack of this anointing of the Holy Ghost that there is so little power in the church, and so little efficiency in the preaching of the Word.—*Independent.*

PERPETUAL PRESENCE OF CHRIST.

A Christian should make his Saviour a perpetual companion, every day of the week. Christ offers to walk with him in every day's journey of life. What companionship so enlivening and so purifying as his? Who, also, can so "make our hearts to burn within us" by the way? Christ's presence with believers is one of the best preventives from sin, one of the best stimulators to duty. Jesus is "made unto us sanctification" as well as redemption. That is, his is a spirit of business. And when we live in hourly communion with Jesus it has a tendency to make us holy. The sense of Christ's immediate presence is a perpetual check upon our lusts—a perpetual spur to our self-indolence. Are we provoked to cutting words or irritating retorts? One look from the gentle, all-forgiving Jesus should be enough to seal the lip and to smooth the ruffled brow. Are we ever tempted to keen bargains and over-reaching in business? Selfishness says: "All fair; others do it; it is the custom of our trade." But what will the pure and holy Jesus say? How will our account books look to him when he "audits" them? And so on through the calendar of duties and the circle of daily temptations. With my Saviour beside me, how will I dare to play the coward, or the cheat, or the trifler, or the sensualist, or the trickster? Nowhere will Christ's presence be more cheering and sustaining than in the weariness of the sick room, or under the silent shadows of a great bereavement. "Christ comes to me in the watches of the night," said the bed-ridden saint, Haliburton. "He draws aside the curtains, and says, 'It is I; be of good cheer; be not afraid.' Here I lie pained without pain; without strength, and yet strong." And when the last farewells have been spoken in the dying hour, this never-failing Friend will sweetly whisper, "Fear not, I am with thee. Where I am ye shall be also. Having loved my own, I will love them unto the end."—*Messiah's Herald.*

FULLNESS IN CHRIST.

"Have you got it?" is a question often asked now. I remember being asked this, and I could not help replying, "I have got HIM, and with Him all the *its*." God does not give us Christ piecemeal, but wholly. We have a whole Christ, or no Christ. Now, while God does not give us a single blessing apart from Christ, yet in and with him we have all spiritual blessings. As a matter of fact, that is true to every believer, but as a matter of experience, it is not always so. "I have lost my peace," groaned a saint one day. We replied, "Have you lost your Saviour?" "Oh, no!" "Well, then, he is our peace." "I forgot that." Just so, lose sight of Christ, and away go your feelings; and the way *not* to get your feelings back is to look for *them;* the way to get *them* is not to look for *them*, but to look to HIM.

Remember there is in Christ for you a fullness of acceptance, therefore do not doubt him; there is fullness of peace, therefore trust him; there is fullness of life, therefore abide in him; there is fullness of blessing, therefore delight in him; there is fullness of power, therefore wait upon him; there is fullness of grace, therefore receive from him; there is fullness of love, therefore be taken up with him; there is fullness of teaching, therefore learn of him; there is fullness of joy, therefore rejoice in him; there is fullness of fullness in him, therefore be full in him; there is fullness of riches, therefore count upon him; there is fullness of strength, therefore lean upon him; there is fullness of light, therefore walk with him; and there is fullness of energy, therefore be subject to him.—*T. E. Marsh, in Sword and Trowel.*

SATURDAY NIGHT.

Placing the little hats all in a row,
Ready for church on the morrow, you know;
Washing wee faces and little black fists,
Getting them ready and fit to be kissed;
Putting them into clean garments and white,—
That is what mothers are doing to-night.

Spying out holes in the little worn hose,
Laying by shoes that are worn thro' the toes;
Looking o'er garments so faded and thin—
Who but a mother knows where to begin?
Changing a button to make it look right—
That is what mothers are doing to-night.

Calling the little ones all round her chair,
Hearing them lisp forth their soft evening prayer
Telling them stories of Jesus of old,
Who loves to gather the sheep to his fold;
Watching, they listen with childish delight—
That is what mothers are doing to-night.

Creeping so softly to take a last peep,
After the little ones all are asleep;
Anxious to know if the children are warm,
Tucking the blankets round each little form;
Kissing each little face, rosy and bright—
That is what mothers are doing to-night.

Kneeling down gently beside the white bed,
Lowly and meekly she bows down her head,
Praying, as only a mother can pray,
"God guide and keep them from going astray."

—*Watchman.*

WHY JOHNNY LIKED THE MINISTER.

"Oh, wasn't that a good minister we had to-day?" said Johnny.

"Yes, very good. Which sermon did you like best?" said the mother.

"Oh, I don't know. It wasn't the sermons altogether that I mean."

"What then?"

"Why, he prayed for Sunday-schools and boys so good; I never heard any one pray so much for boys. Most of them do not. That is why I liked him."

"Do you like to be prayed for?"

"Why yes, of course I do."

"The minister prayed to-day that all the boys might be Christ's boys. Did you like that?"

"Yes, and I prayed as hard as I could that I might be. When we hear people praying for us it makes us think it is about time to be praying for ourselves. If children don't like to say much about good things, I guess they all like to have the minister remember them. I always watch and see if they pray for young folks; if they don't I think they won't have much in the sermon either. Then, of course, I don't listen as well as I should if I thought there was something for me."—*Sel.*

A GIRL IN CHINA.

When between six and eight years of age, my girl-cousins took that step which affected all their after-lives. At that age all well-born Chinese misses have their feet bound. It is a fashion they are obliged to follow; if they do not they would not be recognized as ladies when they grow up, and they would become a disgrace to their families. Chinese aristocrats are as proud and jealous of their good name as the bluest-blooded of European nobles. Anything that lowers them in the eyes of their neighbors is carefully guarded against. Accordingly, only the daughters of poor and humble parents are permitted by society to retain the feet as nature bestowed them.

The process of binding is a gradual one. From first to last bands are wound around the tender feet to prevent their growth; but at first shoes are worn nearly as large as their natural size; in a year or so the shoes will have to be smaller, and as they decrease in size till they attain to three or two and a half inches in length, so shoes are made to fit the lessened foot. But, oh, the suffering that goes with it! This has never been exaggerated in any account. Many a time have I heard my cousins groan with pain as the tortures of binding were being undergone. Yet, strange to say, those girls would not have had exemption from the process on that account. To be ranked as servants, working girls? Not they. The Chinese young lady chooses to be fashionable even though she undergo torture for several years and incur helplessness for life.

Don't imagine, however, that Chinese ladies are unable to move. They can, most of them, walk short distances. But it is true that the spirit is taken out of them by this species of suffering, and that they are oppressed by a sense of physical helplessness and dependence.

The work that little girls in China is light; trifling things about the cooking, such as shelling of peas or assorting of greens, were given over to my girl-cousins. Between meals the little girls were taught to sew, embroider and to spin flax. They were never so happy as when a group of them sat together at work; one would tell a story, another would follow with a ballad, singing it with that peculiar plaintive tone which is considered a part of the ballad's charm. My cousins were early taught to read and write, and in company with us boys, until they were eleven or twelve; then they were thought too old to be left in the society of boys very much; especially was it so after some young strangers came to our school, which was established in the men's living-rooms.

In closing this chapter I wish to call attention to the fact that Chinese girls—though you may think they lead a humdrum sort of life, though it be true that they are strangers to the exciting gayeties enjoyed by American girls—are usually contented and think their lot a pleasant one. It is the custom, I am aware, to represent Chinese young ladies as languishing in their apartments and contemplating with tearful eyes the walls that confine them. To be sure, they do not have that excess of liberty by which some American girls are spoiled; yet they are not kept under lock and key. They have that liberty which is consistent with our ideas of propriety. They make visits, they call on their neighbors, they go to theaters, they see the sights, they witness boat-races, and so many pleasant and social things besides. But whatever they do, there is always this limit—they are not permitted the acquaintance of young men. And when they are married, they are restricted to the society of their husbands. You perhaps think their life is a failure. They look upon the sort of life that American girls lead as very improper.—*Christian Union.*

"DOES JESUS OFTEN COME HERE?"

A little five-year-old child of poverty, being shown over a home of great wealth, as she saw the rich carpets and sumptuous furnishings, looked up into the face of the mistress and said: "I should think Jesus must come here very often, it is such a nice house and such a beautiful carpet. He comes to our house, and we don't have any carpet. I am sure he must come here very often; doesn't he?" Receiving no answer she repeated the question, and the answer was, "I am afraid not." Soon the child went home, but her bit of a sermon remained, and that night the lady repeated it to her wealthy, worldly husband, telling him the touching incident, and it resulted in both husband and wife seeking Christ and opening their hearts and home to him. It is the word spoken from the heart for Jesus, and followed by the Spirit, that does the work, whether the preacher be child or orator.

TEMPERANCE.

THE LAMAR FAMILY.

It is always an important epoch in our our history when a vacancy occurs in the highest judicial tribunal of our Nation. If there is a position on earth whose occupants should be far above and beyond political scheming and political strife it is that of a Chief Justice. The imperative necessity of having men here whose garments have never been soiled by treason or tainted with crime is recognized by every thinking man and woman. The Supreme Court of the United States should be filled by the very best legal and judicial talent in the country, regardless of the politics of the administration. Not only this, but it should be filled by men who are morally clean and physically pure. Give us purity and moral strength on the Supreme Bench if we are denied it in all other positions of public trust and public honor. The Lamar family has been prominent in Southern politics for a generation, but they have been politicians with all that the word implies. They have never stemmed the tide of public corruption; they have never been prominent in any reform. They have never sacrificed personal interest for public good. They have been time-serving men, riding into office upon some popular move, regardless of the methods by which that move was produced. It will be remembered that Mr. Albert Lamar was at one time the Secretary of the late Confederate Congress, and he is himself quoted as authority for an incident which aptly illustrates their political methods. At the convention held at Milledgeville, Ga., to decide whether or not that State should secede from the Union, Herschel N. Johnson, who was, perhaps, the finest speaker in the State, was making a noble effort to save Georgia to the Union. Mr. Lamar is reported as saying, "Johnson made a speech that day in January, 1861, which was the grandest effort of his life. We felt the temple of our creation falling around our heads. It became necessary to break up the line of that tremendous speech, and we proposed an adjournment, conceding that Johnson might go on after dinner. It was then resolved to give him a dram that should break his command over his topic. There was some old brandy in the hotel, and I made a toddy of it without water, very palatable, very tremendous. He drank it, and when we met again he could not go on, his memory was weak, his words ran together, the convention got to laughing at him, and Toombs carried it by storm."

Mr. Lamar must have congratulated himself on that day's work when he saw hundreds and thousands of men fall in consequence of it. He must have congratulated himself on that diabolical suggestion of brandy and sugar that wrecked poor Georgia's best friend in her hour of need. How many political conventions have been conquered by such means? How many elections have been carried by brag and beer, by bribery and brandy? A terrible serpent has been nursed in the bosom of our Republic—a serpent that is wrecking the lives and honor of her children.—*Mrs. H. V. Reed, in the Inter Ocean.*

BOSTON'S FAMOUS DOG.

There is a large Newfoundland dog in Boston that has suddenly become famous through his brilliant efforts in the cause of temperance reform. He is the property of a well-known young man about town whose habits were more or less intemperate. To his dog, his constant companion, his bad habits extended, and every morning when the owner would come down town to take up his stand in the hotel lobby and reading-room, enjoying the proximity to the bar, the dog would always insist on going into Young's Hotel and on having his beer also. First it was only an occasional sip, soon a whole glass, then two both morning and evening, until it was pretty evident that the animal was on the verge of being gathered to his fathers. He became most dissolute, and though often boozy, like all old topers, it took a lot to make him drunk. A few days since the owner went one morning into a spa and got a phosphate; one was offered the Newfoundland and he refused, whereupon he was offered a glass of milk. He wanted more, and his master paid for it. The march to the hotel was then begun as usual, but the dog seemed anxious to keep away, and finally, when about entering the bar, he made such strenuous efforts to get his master away that out of curiosity he followed him back to the spa and saw the dog go gleefully up to where he got his milk. He wouldn't take his until his master took a glass, and then seemed delighted at what he had done. Suffice to say the owner did not get back to the hotel that day; and ever since the dog has positively refused to enter any portal that looks like a bar-room or hotel, and makes frantic efforts to get his master back to the spa.

The effect on the gentleman has been remarkable. He has accepted the example set by the dog, and when very thirsty he makes a break for the spa to get some milk. This has worked so successfully that last evening he formally announced to his friends that he had decidedly sworn off, and confines his dissipation to the drink selected by his four-footed teacher. The milk-drinking attracts much attention every morning.—*Sel.*

HOW MEN DRINK FARMS.

The *Plowman*, in a characteristic way, tells how men "drink farms:" "My homeless friend, with the chromatic nose, while you are stirring up the sugar in that ten-cent glass of gin, let me give you a fact to wash it down with. You say you have for years longed for the free, independent life of the farmer, but have never been able to get enough money together to buy a farm. But that is just where you are mistaken. For several years you have been drinking a good improved farm at the rate of one hundred square feet a gulp. If you doubt this statement, figure it out yourself. An acre of land contains forty-three thousand five hundred and sixty square feet. Estimating, for convenience' sake, the lands at $43.56 per acre, you will see that brings the land to just one mill per square foot; one cent for ten square feet. Now pour the fiery dose and imagine you are swallowing a strawberry patch. Call in five of your friends and have them help gulp down that five-hundred-foot garden. Get on a prolonged spree some day, and see how long a time it requires to swallow a pasture large enough to feed a cow. Put down that glass of gin, there's dirt in it—one hundred square feet of good, rich dirt, worth $43.56 per acre."

A STORM BREWING.

A late number of Bonfort's *Wine and Spirit Circular*, says: "Nearly all the prominent Kentucky distillers have outside interests to which they give a considerable portion of their attention, and to which they can turn should prohibition ever settle its destructive fangs upon this State." Those "prominent Kentucky dealers" certainly are wise in making provision for their future support. They seem to foresee a storm, and they are reefing their sails before the fury of the tempest descends upon them. They have sufficient cause for apprehension. Prohibition is gaining, and before many years it will be strong enough to wipe the liquor traffic out of existence.—*Southern Evangelist.*

FATHER TAAFE, WHO SMOKED A HUNDRED A DAY.

Father Taafe, who has been a Catholic priest at Flemingsburg, Ky., two years, has apparently become temporarily deranged by smoking cigarettes. He recently confessed a misdemeanor and paid a fine to escape scandal, as he said. Inquiry showed he had committed no misdemeanor. Father Hickey, of Maysville, hearing this, called on Taafe, who denied having paid any fine. Even when confronted with the evidence he remembered nothing of it. Taafe had been smoking cigarettes very freely, some times a hundred a day, and it is feared it will be necessary to take him to an infirmary.—*Sel.*

Prohibition is making great strides in Dakota. One hundred and fifty saloons have been closed in Fargo alone, and sixty-four counties have banished the saloon under local option.

The City Council of Atlanta, Ga., has black-listed nine white drunkards and prohibited the sale of liquor to them under penalty of $500 fine or thirty days in jail. One of the drunkards has begun a suit against the city for defamation of character in being blacklisted.

The Turks, who are prohibitionists by order of the Koran, are working to abolish saloons kept by the "Christians" in Constantinople. All drinking places within 250 feet from the houses of Turkish worship have been ordered to be closed, and the police are enforcing the decree.

Russia, England and Sweden are, it seems, the only three countries in the world where a decrease in the drinking habits of the people is noted. In Russia the decline has been one-half, in Sweden one-third, and in England one-eighth. All the other countries from which returns are given, including Central Africa, South America, and even China, show a largely augmented bill.

REFORM NEWS (Continued).

HOME AGAIN FROM WESTERN PENNSYLVANIA.

Columbus, O., March 23, 1888.

Dear Cynosure:—Mrs Stoddard and I reached this city last evening. I had thought to have stopped for some work on the eastern border of the State, but as our stay in Pennsylvania was longer than anticipated it seemed best to return at once.

I doubt if there is a field in the union that will yield better results for labor than the one just left. As to churches the cities of Pittsburgh and Allegheny are eminently Presbyterian. There is a solidity of character and firmness of determination about these people, typical of Scotch and Scotch-Irish Presbyterians. There are as many kinds of reformers as there are varieties of natures. Some impulsive, others morose. Without discredit to reformers wherever found, I may safely say if you want one who will stick by you, rain or shine, seven days in the week, take one of the old Scotch-Irish Covenanters who can sing the 119th Psalm through without tiring; who can attend church every Sabbath from 9 till 4, sitting on a straight-backed, cushionless seat; who thoroughly believes in the perseverence of the saints—and you have your man.

It was our privilege while in Allegheny to listen to a number of trial-sermons given by young men who are soon to be licensed to preach in the Reformed Presbyterian church. Their productions evinced diligence in study, and the earnestness with which they were given, their fitness for their calling. Mr. R. J. Gault, whose brother M. A. is well known as a contributor to our paper, extended me a cordial invitation to present our work to the young men of the Seminary in a series of lectures next year. I hope to comply with this request.

My last lecture at New Alexandria was attended with much interest. The church was well filled. Collection, $5.05. A friend in writing of it, said: "The people up-town to-day are like hornets. He told them the truth and it bites." The Methodist minister, accompanied by his wife, attended. Prior to the lecture he said he was a Mason, and had never seen anything wrong in it. If he should see anything wrong he would leave. I have not heard of his leaving; perhaps his sight is not good. We had thought to have arranged lectures for United Presbyterian churches in the city, but other matters demanding the attention of the people made it seem unadvisable at present. I was assured that lectures would be very acceptable at a future time.

In returning, we leave with many pleasant memories and over forty new readers of our paper. We should have been glad to have remained longer in this promising field, but justice to friends in Ohio impelled our return. W. B. Stoddard.

Religious News.

—Mr. Moody preached morning and evening to an overflowing crowd of thousands in the Chicago Avenue church in this city on the Sabbath.

—A conference of a number of clergy and laity of the Episcopal Diocese of South Carolina have agreed upon a plan of settlement for the admission of colored clergy to the diocesan convention of this State, which has caused so serious a disagreement in the Episcopal church. The plan provides for the organization of a separate missionary jurisdiction for colored churches.

—Evangelist C. H. Yatman lately closed a series of meetings at Peoria. Eleven hundred names of converts were handed in. Mr. Yatman has instituted a Soul Winners' League in which each member pledges himself to try and win one or more souls to Christ. At the first meeting a thousand souls were pledged for.

—Special meetings have been held at Slaterville, Utah, by Rev. A. J. Bailey, pastor at Ogden, with crowded houses every evening. Many who have been opposed to the Bible and religion have been completely won from their prejudices, and a feeling was expressed by all that the Gospel preached was what they needed.

—The Lutheran Synod of Missouri, which thoroughly excludes members of secret lodges, and represents Lutheranism of the strictest type, has 931 ministers and 620 parochial school teachers, who respectively have the care of 459,376 baptized members and teach 71,504 children. There is a total of 1,424 churches and 544 preaching places, with 266,000 communicant members. Only 678 of these churches are officially connected with the Synod, though served by pastors of the Synod. Last year there were 33,391 baptisms, and 13,724 were confirmed. The twelve districts of the Synod contributed offerings for education, orphans and widows, synodical treasury and missions amounting to $107,463 71 of which $32,589.62 was devoted to the Home Missions.

—An association has been formed by the Swedes in Philadelphia for the purpose of recovering for the Swedish Lutherans the old "Gloria Dei" church, built in the year 1700 by the Swedish settlers. The last Swedish Lutheran pastor of the church was the learned Dr. Nils Catlin, who died in Philadelphia in 1831. He is said to have petitioned the Archbishop of Upsala to send a young pastor to this congregation. But this was not done; and the Episcopal church took possession of this and four other churches, built with Swedish money for Swedish Lutherans. Prominent men, as the Swedish Consul Lars Westergaard, Rev. M. J. Englund, and Hon. W. H. Staake, have taken the matter in hand.

—Very encouraging news come from Societies of Christian Endeavor in missionary lands. The annual report of the Woman's Board of Missions says that the society connected with the school in Osaka, Japan, is reaching out helping hands in all directions. Each Christian girl has pledged herself to take three "un-Christian girls as her special charge and lead them to Christ; and to speak to at least one other every day." In Tilly-pally, Ceylon, the girls connected with the society go out to evangelistic meetings, at which they do the singing, while others speak and pray. In Samokov, Turkey, the Christian Endeavor Society has been the means of developing character, and is fruitful of good. In Honolulu much earnest work has been done by the society connected with the Central Union church, and within a year nearly $100 has been contributed for missionary purposes.

—Bolivia, which has an area of 500,000 square miles and a population of 2,000,000, is without a single Protestant missionary. Two American teachers, encouraged by Bolivian gentlemen and recommended by the Presbyterian Board of Missions, expect soon to establish a school in La Paz, the capital.

—The native Christians of Japan contributed the past year more than $15,000 to mission work.

—There are now in the mission field 2,400 unmarried ladies, besides probably an equal number of the married. In the early days of missions it was not thought a woman could enter the ranks of mission workers except as the wife of a missionary.

—The remarkable spread of Protestantism in in South Russia, says a foreign paper, is causing great consternation among the authorities there, and probably attempts will be made to put it down by violent means. The police are instructed to keep strict watch over all that transpires, and to leave no new methods untried to prevent the spread of the Gospel, and to keep the people in ignorance of its truths.

—There is a great change regarding the position of women in Japan. Many who a few years ago looked with contempt on woman are now anxious to raise her to the same level as in Western nations. The desire to have girls educated has worked in favor of Christianity, since it is not considered safe to send girls to any but a Christian school. All the mission-schools for girls at Tokio are overcrowded.

—Dr. Pierson of Philadelphia, so useful with pen and by speech, recently declared that for thirteen years the barrenness of his ministry was owing to the worship of idols. "God said to me, 'If you will give up the idol of literary applause, and give yourself to rescuing the perishing, I will give you souls.' I said, 'I will do it!' Within eighteen months God gave me more souls than in the eighteen years that had gone before."

—Miss Tucker, of Adana, a missionary of the American Board in the part of Asiatic Turkey were famine reigns, writes with reference to the help sent from this country: "The feeling that the religion of Christ is the only true one is rife among the recipients of relief, and among hundreds who only stand back and look on at the relief work. Moslems, Armenians and Greeks are almost daily heard to say, 'Theirs is the religion of kindness, the true religion, else why should they, away there in America, care how many of us die of starvation? Our leaders do not care.'" There is no way to preach the Gospel of Jesus Christ so powerfully as by living out its precepts. If all Christians could be induced to adopt the Divine precept, "Thou shalt love thy neighbor as thyself," as the motto of their lives, and to so act that everybody who knew them would be convinced that they were honestly trying to carry it out, skepticism would die out for want of nourishment, and the multitudes would be drawn to Christ as by magnetic power. "I, *if I be lifted up*, will draw all men unto me."

A Missionary Hero and Model.—Rev. George Bowen, whose death occurred at Bombay, India, on the 5th of February, was not only one of the best known and most useful of American missionaries abroad, but was a man of remarkable personal qualities and independent character. His devotion to the heathen cause in religion was shown by his refusal to draw his salary, after having spent but one year in India, on the ground that he would have more influence among the heathen if he were not possessed of a stated income. Mr. Bowen was born in this country in 1816. At the age of seventeen he was led to doubt the truth of Christianity by reading Gibbon's history. For eleven years he was an unbeliever, but was converted at the death-bed of a lady to whom he was greatly attached. His father was a man of wealth, but the son determined to sacrifice his home and prospects, and to devote himself and his whole life to the missionary service among the heathen. He proceeded to India in 1846, in connection with the American Board of Missions. After he refused to draw further compensation for his labors at the end of his first year he earned his living by giving private lessons for an hour or two daily. He was often pressed to accept the means of making himself more comfortable, but steadfastly refused. For many years he actually lived in the native bazaars and among the sadly degraded population until requested to become secretary of the Religious Tract Society, at whose depot he afterwards resided, managing its affairs without pay, in addition to his other labors.

Literature.

Prohibition Bells and Songs of the New Crusade. Compiled by the Silver Lake Quartette. Price, 30 cents, board covers; 20 cents, paper covers. Funk & Wagnalls, New York.

Old Andrew Fletcher of Saltoun wrote two centuries ago: "I know a very wise man that believed that, if a man were permitted to make all the ballads, he need not care who should make the laws of a nation." If the character of a political party is not made by its campaign songs, it is at least indicated by them. The vulgar and, with the Democrats, the immoral sentiments of the party outcries were a sure index to the party character. No one who has heard the thrilling music of Mr. Mead's Silver Lake Quartette will forget it. This is their book. These bells are not muffled; they give out no uncertain sound. They *will* be heard throughout the land, for they call to better, purer living both by the individual and the State.

Professor W. G. Sumner, in an article on "The First Steps Toward a Millennium," in the *Cosmopolitan* for March, says that the questions that confront the student of social science narrow themselves down to the question of population. There are not perhaps too many people who are sound physically and mentally, but there are too many people who ought never to have been born because of their mental and physical feebleness. The latter are the fruit of imprudent marriages, which Professor Sumner denounces with severity. They give rise to most of our "Social Problems," which are apt to be solved by the interference of the state. Such interference, he says, aggravates the evils that it is designed to cure. If, therefore, we are to call upon the state to do anything, it ought to be called upon to prevent imprudent marriages; but this work, Professor Sumner says, very few entrust to the state.

Rev. J. Max Hark, D. D., a prominent member of the Moravian church, an editorial writer for the *Christian Union*, the *Sunday School Times* and other papers, has prepared a work on the Unity of the Truth in Christianity and Evolution. The subject is treated in a manner that reminds one of the Duke of Argyll's Reign of Law, and Prof. Drummond's Natural Law in the Spiritual World. A well-known critic who has read the manuscript pronounces it superior to either; if it can reasonably be compared to these, thousands of readers will accord it a hearty welcome.

The current number of *Scribner's Magazine* is rich in portraits: Napoleon, Wellington, Leigh Hunt, Barry Cornwall, Keats, Shelley; the scientists Henry, Arago, Ampere and Siemens; Mendelssohn and his wife. Mr. John C. Ropes, whose studies of the life and work of Napoleon entitle him to a place of authority contributes the first part of a paper on Waterloo. No battlefield in the world probably has been so often reviewed, yet we have here one of the clearest and most succint sketches of the strategy of all three armies engaged in that decisive battle. Mrs. Field's "Shelf of Old Books" is full of pleasant reminiscences of Hunt, Cornwall and Keats. The history of the electric motor is very happily told from the first discovery by Faraday in 1821 to the present wonderful development. "Mendelssohn's Letters to Moschelles" is continued with *fac simile* reproductions of the famous musician's composition.

The *Missionary Review of the World* for April comes to us freighted with the richest treasures of missionary thought and life and information. The "Literature" department contains ten articles on such important topics

as Paul's Missionary Principles, David Brainerd's Character, The Bible in India, The Miracles of Missions, Mission Work in Papal Europe, The Great World Council, Condition of Females in India, and others, by the editors, Dr. Chamberlain of India, Dr. Clark of Italy, and other writers. The correspondence section is full of interest, and so of the International, conducted by Dr. Gracey. Dr. Pierson makes the Monthly Concert part indispensable to pastors and churches. The Monthly Bulletin and Intelligence departments show the on-goings of the entire missionary world. The "Statistics" are marvels. The "Notes on recent Missionary Books" and "Editorial Notes on Current Topics" are numerous, trenchant and valuable. Funk & Wagnalls. New York. $2.00 per year.

LODGE NOTES.

An assembly of Knights of Labor in the Shenango Valley, under district assembly No. 199, has been suspended. Cause, that unpardonable sin of all secret cliques, non-payment of dues.—*Sandy Lake News.*

Thomas B. McGuire, a leading Knight of Labor and member of the '49 Club, of New York, is credited with saying that, of all the Presidential candidates now before the people, Judge Gresham is the most acceptable to the Knights of Labor.

The kicking shoemakers of Cincinnati who refused to obey the orders of District Master Workman Cavanaugh, of District 48, Knights of Labor, and return to work, and who have been declared out of the order, held a mass meeting and resolved to continue in rebellion against the Master Workman and his orders.

State Commissioner of Insurance of Missiouri Alfred Carr to-day brought suit against the Ancient Order of United Workmen under the law governing and restricting insurance companies in this State. This order decided in convention recently held in St. Louis that they would refuse to comply with the law on the ground that they were not an insurance company. A short time ago the Order of the Iron Hall defeated the Commissioner, but he now claims to have better grounds.

The trouble in the brewing trade at Milwaukee has proved more expensive to the National Brewers' Union than was expected. Reports show that since November the union has paid over $80,000 to idle members of the Milwaukee organization. The union has made a change in its attitude toward the men who refused to quit work when ordered. It now promises to regard them as members in good standing, who are at work with the permission of the union. It is believed that this action will add 2,000 votes to the labor ticket.

The Globe Publishing company, incorporated and contemplating the publication of a Democratic newspaper in Chicago, has, it is said, encountered opposition in its business arrangements from the Typographical Union. Its publisher conducted the *Times* as a strictly non-union establishment, and it is the intention of himself and his partners to run the projected Democratic journal on the same plan. Local labor union Democrats say that the paper, if started with non-unionists, will demoralize all prospects of union between the labor and Democratic parties.

About forty of the cases on the trial docket for the second term of the United States District Court at Springfield, Mo., are against members of the notorious Bald Knobbers' organization, who are held for brutally whipping and intimidating men and driving them from their homesteads on government lands in Christian and Douglass counties. The United State authorities have similar cases against the nine Bald Knobbers in jail at Ozark for the atrocious murder of Charles Green and William Edens, in Christian county a year ago, two of whom have already been convicted of murder in the first degree. Both the State and United States authorities show a positive determination to completely wipe out the lawless organization, and they have already put an effectual stop to the midnight meetings and nefarious work of the members.

Mayor Hewitt of New York denied he is a protector of trusts, as stated in Mr. T. V. Powderly's paper, *Journal of United Labor*, and boldly accuses Mr. Powderly of lying.

The Government has made provision for reimbursing the negroes who lost their all by the failure of the Freedman's Bank in Washington. These are some of the societies which had accounts with the bank:

Junior Rising Sons and Daughters of the Vineyard.
Resolute Daughters of Joshua.
Benevolent Sons of the Young Army Shining.
Loving Daughters of Paradise.
Young Rising Sons of Ham.
Sisters of the Lord's Delight Society.
Heavenly Called Laborers of the Vineyard.
Originating Sons and Daughters of Business.
United Sons and Daughters of Rising Morning Star.
Benevolent Daughters of Weeping Mary Society.
Grand United Sons and Daughters of the Living Council of the Cross.
Young National Daughters of Phœnix.
Infant Daughters of Love.
United Sons of Adam.
Loving Daughters of the Sepulchre.—*Voice.*

SUBSCRIPTION LETTERS.

The following have made remittances of money to the *Cynosure* from March 19 to March 24 inclusive.

S Witmer, S Burroughs, L Baldwin, K Keyser, W Sperry, J M Howard, T K Buffkin, S Rorabaugh, Rev J O Risheill, W H Showalter, A Teter, B F Forbes, R Dow, J Prothero, J W Pierson, J H Eaton, Mrs M McDowell, G W Clark, J B Galloway, C S Allen, W R Vance, J Marsh, M Shay, W F Wilson, J T Stevenson, Rev S D Stone, N P Eddy, W B Guild, G James, T C Radabaugh, A D Carter, Rev J Warner, W McCoy, D Faris, Rev M Wright, H DeKruif, Sr. Mrs E B C Washburn, A B Curtis, L F Keeney.

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MARKET REPORTS

CHICAGO.

Wheat—No. 2			75¼
No. 3	70	@	71
Winter No 2			81
Corn—No. 2			49½
Oats—No. 2	30	@	35
Rye—No. 2			60
Bran per ton		15	50
Hay—Timothy	8 00	@14	00
Butter, medium to best	13	@	29½
Cheese	05	@	15
Beans	1 25	@ 2	85
Eggs			16½
Seeds—Timothy	2 10	2	52
Flax	1 38	1	45
Broom corn	02½	@	07
Potatoes per bus	75	@	97
Hides—Green to dry flint	05½	@	13
Lumber—Common	11 00	@18	00
Wool	13	@	36
Cattle—Choice to extra	5 05	@ 5	50
Common to good	2 10	4	75
Hogs	4 90	@ 5	45
Sheep	4 25	@ 6	10

NEW YORK.

Flour	3 20	@ 5	60
Wheat—Winter	89	@	94½
Spring			88
Corn	59	@	61
Oats	37	@	45
Eggs			18½
Butter	15	@	32
Wool	09		34

KANSAS CITY.

Cattle	2 00	@ 4	95
Hogs	2 75	@ 5	15
Sheep	2 00	@ 5	40

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25 " "	93.75,	"	25 "	5 " "	18.75,	"	5 "

The large boat which is to receive the dredging machinery has been completed and launched, and the machinery will soon be in place.

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FARM NOTES.

OVERPRODUCTION OF CATTLE.

There is clearly an over production in the cattle business, and it interests every tax paying and renting farmer in the United States who raises a calf. This overproduction is a serious drawback, especially to the cattle raiser in the great corn-growing States. Cattle have depreciated in value so rapidly that they can hardly be raised with profit on lands worth twenty-five dollars per acre and upward. The result is being felt far and wide; money is borrowed on mortgages in the hope of better prices which do not come. The direct cause of this has been the use of foreign capital in the cattle raising business on the public domain, rent free and tax free. Powerful cattle companies can afford to lose twenty-five per cent of the increase of their herds, and then be ahead of the man who raises cattle on his own land. The use of the Government land for stock raising purposes retards rather than assists the settlement of the extreme western States and Territories. Home-seekers do not care to go where they are likely to be persecuted, or to have their crops overrun by herds of cattle. There is a remedy for this. Let Congress prohibit the unpaid use of the public lands for grazing purposes as strictly as it prohibits the poor settler from taking timber from the public lands to build his cabin with, or to keep his family from freezing.—*Am. Agriculturist.*

ASHES FOR TREES.

A simple, homely remedy for many tree ailments and enemies is wood ashes, or, if not to be had, coal ashes with a sprinkling of lime—but ashes; ashes to be used freely before mulching (against frost or drouth); after mulching, that no tree enemies may harbor therein, the mulching itself, when gathered up, to be burned and returned to the trees. Young trees should have plenty of iron filings or cinders around the roots when planted. If the iron is not needed it will not be absorbed, therefore there can be no harm in its use.—*Vick's Magazine.*

Ira Lonsberry, of Fowlerville, Mich., last fall bought a pig that weighed just exactly 150 pounds. He put it into a pen and fed it for ninety-three days, when, after being butchered and thoroughly dressed, it weighed 364½ pounds. At the time of killing it was thirteen months old, and was fed in the ninety-three days about seven bushels of corn, the balance of the feed given it being carrots.

When the cattle are put on the grass too early both are injured.

The note that is not due till two years will be harder on you than the note due in a year.

Counting our chickens before they are hatched would not be so bad did we first candle the eggs.

The successful farmer is the one that makes ten per cent on the money he has lost through mistakes.

The horse with plenty of currycomb outside and oats inside doesn't show his ribs before midsummer.

It is a poor rule that won't work both ways; nevertheless, both lending and borrowing are unprofitable.

None but a good farmer can make eight per cent on borrowed money; and he is the last farmer to do it.

Bad tempered cows, dull plows, and weak fences ought to be evils unendurable, for they are not immovable.

The man who allows the rivulets to get his manure is always sure that the government is robbing the people.

What doth it profit a man if he keeps the weeds down on his farm and allows them to grow on the highway?

Extend the house cleaning into the cellar, and make the work more thorough where shirking would be least seen.

Better have your heart in your work and eighty acres, than a quarter section and be at odds with your occupation.

There are now a hundred rivulets on the farm, yet it is cheaper to give the animals drink from a well protected from surface water.

It is a false notion that is responsible for greivous evil, that a cheap teacher is good enough for the summer term, because all the pupils are small.

It is better to take a little liver medicine than to grumble and feel blue, and the man who has had fruits during the winter will not need the medicine.

Good highways are impossible as long as the highway tax is worked out by the tax payers. Collect the tax in money and let the work publicly to the lowest responsible bidder.—*Am. Agriculturist.*

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NEWS OF THE WEEK.

WASHINGTON.

Morrison R. Waite, Chief Justice of the Supreme Court of the United States, died Friday morning at Washington of typhoid pneumonia, after an illness of a few days. Both houses of Congress adjourned out of respect to the memory of the deceased, and committees were appointed to attend the funeral. The Supreme Court also adjourned, and President Cleveland issued a proclamation ordering that the Government buildings be draped for three days, and that flags be placed at half-mast on the day of the funeral. Mrs. Waite is absent in California, and no arrangements for the funeral can be made until her return.

Ex-President Andrew D. White announces that the corner stone of the new library building at Cornell University will be laid by President Cleveland in June.

The President has sent the new Chinese treaty to the Senate. Its main features have been published. It is understood that the President recommends in his message of transmittal that the injunction of secrecy be at once removed from the treaty. The treaty, by its terms, runs twenty years. A Chinese laborer who has $1,000 worth of property here, or that amount due him, or who has a lawful husband or wife or a parent or child here may, if absent, return within one year, or, if detained by illness, the time may be extended to two years. No other Chinese laborers may come in on any terms. Chinese merchants, scholars and students may come only when provided with certificates issued by an American consul. The treaty binds this country to pay to the Chinese minister $276,000 within one year, which sum shall be accepted as a full settlement of all claims against the United States or her citizens for loss or injury suffered by Chinamen here.

The bill introduced by Mr. Frye to apply the laws of the several States relating to the sale of distilled and fermented liquors to such liquors when they have been imported as well as when manufactured in the United States was reported adversely by Senator George from the Committee on Judiciary.

STRIKES.

Non-union workmen at the Terre Haute, Ind., car shops have been carrying revolvers to protect themselves from strikers. Friday, however, two of them, in a quarrel over work, used their revolvers on each other, probably with fatal effect to one.

At Fulton, Ill, Friday, brotherhood strikers threw coal and stones at some of the new engineers and firemen who refused to stop work. Two men were hit, though not seriously hurt.

Fifty citizens of Aurora, Ill., in a petition to the Board of Railroad Commissioners Friday, stated their belief that engineers unfit and incompetent to perform their duties were running trains through that place, thereby endangering the lives and property of patrons, and asked an investigation.

At St. Joseph, Mo., Friday morning, a new Burlington engineer, in going to the round house and passing a crowd of strikers and their sympathizers, was struck on the head with a blunt instrument by some one in the crowd, whose identity is still unknown, and can not recover.

A few minutes past midnight Saturday morning the switchmen on the Chicago, Burlington and Quincy Railroad stopped work in this city. Their lodge had unanimously resolved that the switchmen would not switch cars for engines driven by other than brotherhood engineers. The strike was spreading.

COUNTRY.

Further investigation of the treatment of Arkansas convicts in the Coal Hill mines reveals brutalities even more horrible than at first reported. Warden Scott whipped 75 men in one night till all were bleeding, the men had gone without shoes all winter, one had been murdered in cold blood by order of the fugitive warden, Gafford.

The flood at Millbury, Mass., necessitated a removal of prisoners from the jail, where the water is now six feet deep. Some of the citizens, it is said, actually had to swim out of their houses. The central portion of the town of Uxbridge is also flooded.

Henry Bergh, nephew of the lately deceased founder of the Society for the Prevention of Cruelty to Animals, has been unanimously elected president of the society.

A conductor on a Mississippi railroad refused to permit Roderick Lowry, a nephew of Governor Lowry, to ride on the governor's family pass, which resulted in a row, and also in exposing the fact that the governor is guilty of a misdemeanor under the State laws. It appears that he holds passes on all the roads in the State, the penalties for which are severe. The railroads too are liable to a fine of $5,000.

A terrible electric storm visited northern Georgia Wednesday night. In Fairburn both the colored churches were demolished, shade trees uprooted and other damage done. Near Austelle a house was blown on a negro blacksmith, killing him. At Gainesville the colored Baptist church was completely demolished. Calhoun suffered most in north Georgia. It was visited by a terrible funnel-shaped cyclone which cut a swath seventy-five yards wide through the middle of the town, taking in the court house and station.

A Chattanooga dispatch says: The storm was much more serious and widespread in its destruction than at first reported. It seems to have formed in the vicinity of Calhoun and pursued a northeasterly direction through north Georgia and into and beyond East Tennessee, bounding across to the Chilhowee Mountains, and was next heard of near Loudon, Tenn., on the East Tennessee road, 80 miles northeast of Chattanooga, traveling from Calhoun, Ga., to Loudon, Tenn., a distance of 100 miles, in about 30 minutes. Many persons were believed to be killed or injured.

Arrangements are being made by the colored people of the Northwest for the celebration at Columbus, Ohio, Sept. 22, of the ordinance of 1787, giving freedom to the race in the Northwest Territory, and President Lincoln's Emancipation Proclamation.

FOREIGN.

While a performance was in progress at the Banquet Theater, Oporto, Portugal, Tuesday night an explosion of gas occurred and the theatre took fire and was destroyed. The house was full of spectators at the time; eighty bodies have been taken from the ruins. Most of those burned were in the third row of boxes and galleries, where whole families were suffocated. There was a terrific struggle at the door when the spectators tried to escape. Large numbers were suffocated and trampled upon. Many on reaching the street were so injured that they vomited blood.

Sunday Emperor Frederick attended the services in the chapel at Charlottenburg. He is in good spirits and contiues to improve.

Low lying districts along the banks of the rivers Elbe and Vistula are inundated. The village of Dornitz is isolated in the midst of a great lake. A number of soldiers from the nearest garrison after arduous efforts succeeded in reaching there with a supply of food for the inhabitants, but fifteen of them were drowned in the attempt. Further attempts to relieve numerous villages in a similar position are being made. The floods, it is estimated, cover 200 square miles of territory, and alarming rumors of the extent of damage done are circulated.

The late German Emperor's will shows that his total savings do not exceed $12,500,000. The larger portion of the property is left to increase the crown treasure or general fund of the crown established by his father.

The opinion prevails in England that in spite of all the sympathy expressed for Germany by Russia the latter power intends to become aggressive as soon as the weather permits. Authentic advices from Russia state that two generals fresh from the war councils at St. Petersburg have said that hostilities will commence in May.

The Chinese papers confirm the reports of the disastrous earthquake in the provinces of Yuman and Syechuen. Several cities were destroyed, and about 20,000 lives lost. The latest reports from the scene of the Yellow River floods place the number of lives lost at 100,000, and the total number of sufferers from the inundation will reach double that figure.

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The present week, from April 1st to 8th, has been set apart by the World's Sabbath Observance Prayer Union as a week of special prayer for the better observance of the Sabbath. Pastors are requested to preach on the subject, and the excellence of the suggestion will appeal to all sincere Christians, who can but view with alarm the present condition of our country and especially of its metropolitan centers.

While the nation mourns the loss of a Chief Justice whose fidelity, industry and ability have been an honor to the high office, it is with some satisfaction that we see no notice of a secret lodge in the public processions at his funeral. While Judge Waite gave no public expression, that we are aware of, on the lodge question, yet the evidence seems good that he may be classed against them, as are his predecessors Jay, Ellsworth, Marshall and Chase. God grant that the nation may never be dishonored by the presence on the Supreme Bench of men sworn to the alien and despotic lodge system.

Our Methodist brethren seem to be leading the churches in the war on the saloon. Their zeal for prohibition is almost in proportion to their deplorable relations to the lodge. We honor them for what they do for the truth, and trust that it is only a promise of their earnestness against Freemasonry when once detestation for the lodge rises into popular favor. The Kansas annual conference in Topeka the other day passed, almost unanimously, a resolution declaring in favor of National prohibition and refusing to support any party which does not stand squarely upon a temperance platform. They demanded also the following legislation: 1. A law providing that, in Prohibition States, the collectors of internal revenue shall be forbidden to issue tax permits for the sale of liquor, except to those who have been duly authorized by the State to sell intoxicants for the purposes permitted by State law. 2. A law prohibiting the sale of liquor in the District of Columbia, upon the miltary reservations, in the Territories and wherever the United States exercises authority. 3. A law enacting that the sale of liquors shall be subject to the laws of the State in which the liquors are to be consumed, so that manufacturers and dealers in non-prohibition States shall be forbidden to transport liquors into prohibition States except under such limitations as may be prescribed by the prohibitory laws there in force. 4 The early submission of an amendment to the Constitution of the United States prohibiting the importation or sale of intoxicating liquors, except for medicinal, mechanical or scientific purposes.

The late two days' strike of the Santa Fe engineers was a new revelation of the unreasonable control of the lodge over labor. And because they had absolutely no cause for their action but a lodge obligation, they were soon shamed into giving up the fight. Last Thursday here in Chicago a Burlington engine drew a train of new cars, belonging to the Milwaukee and St. Paul road, to the yards of the latter. The St. Paul switchmen attacked the train, throwing it off the track and injuring all on board. They then left their work in a body, and Friday about midnight a secret meeting broke up with a resolve to strike which will take out engineers, firemen, switchmen, brakemen and some conductors. The switchmen on the Pan Handle road are also out, and there is a panic in the air. P. M. Arthur, head of the engineers' brotherhood, has returned to Cleveland, it is supposed either to avoid the officers of the law, who might soon trouble him, or to prepare his resignation, since he sees nothing but disaster for his order.

Since the above was written on Saturday the air has been full of ugly and threatening rumors. The city authorities are making laudable efforts to keep the peace, but only the presence of a large police force in several switching yards prevents violence. The men of the Ft. Wayne road are practically out, while already the St. Paul strikers manifest repentance. A dastardly attempt was made to wreck a passenger train by throwing a switch just as it approached. One car off the track and passengers badly shaken up was all the damage. It was expected that after the election of Tuesday the crisis would come. The managers are preparing as best they may for it. They understand that to dally longer with unreasonable men will not do. The Burlington strike was virtually over two weeks ago. The road was again in fair running order. The men who left it were beaten, but failing to overcome that company the whole lodge system of the railroads is combining against the public interest in a guerilla warfare on the commerce of Chicago and the West. The menace to "tie up" every road that obeys United States law by interchanging cars is criminal. These men propose to play the part of dictators, and should understand that their threats will not be tolerated. Arthur, it is believed, finds the "hot heads" in control and has left the city. He lately gave out that these men wanted every road in the country tied up. It lay in his power "to stop railway traffic in the United States entirely," but he refused to do so. If his claim is a good one, it is the duty of the people to take from him and his sworn clique a power which would not be entrusted to any court or legislature. To longer suffer it to be held by a secret lodge of irresponsible, and possibly unreasonable, men is suicidal.

The decision of the United States courts in this city and Omaha, while not directed especially at the labor orders, yet gave them plainly to understand that law-breakers would be punished. The effect has been good; but there is an opinion more widely felt day by day there must be more stringent laws to protect the public from railroad strikes, whether provoked by managers or men. On this important question the New York *Independent* lately says: "If law can furnish any remedy against strikers, it must be in the way of restraining them from confederating together and combining for the purpose of organizing strikes and carrying them into effect. This comes within the province of a court of equity, provided it be a proper legal remedy at all. It is undoubtedly true that every employe has a right to quit the work of his employer if he chooses. But whether a large number of employes may combine to do this simultaneously, and thus organize a general strike, presents a different question. It is, moreover, a question which the law in this country will have to consider, and settle through the agency of legislatures and courts. The action of strikers is forcing it upon public attention."

TEMPERANCE THOUGHTS FROM A SAILORS MISSION.

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Thomas Carlyle wrote, "No man oppresses thee, O free and independent franchiser, but does not this stupid pewter pot oppress thee? Thou art the thrall of no saloon, but art thou not the bond-slave of this pot of heavy wet? Yet thou pratest of thy liberty!" Let us not use our liberty to vote for the maintenance of a traffic which robs others of their liberty and homes. We can sympathize with a friend who kicked a cask and said: "I wonder how many drunks and curses are inside!" The wholesale business is respectable, is it? Alcohol is made from destruction, it tends to destruction, and ends in destruction; moderate drinker, beware! If you all stop drinking, the 250,000 liquor saloons in the United States will soon be closed. There will be no drunkards in this great city or elsewhere in this new world.

The bitter cries, the cruelest woes, of New York city are caused, beyond denial, by strong drink. The wise Irishman said, "The only safe way of drinking is to leave off before you begin." Every saloon has two sides; only one of them is the safe side, and that is the outside. From the door can be traced the serpent's trail to ruined and sin-blighted homes; thence to the prison, the poor-house and the pauper's grave. It is calculated, by the truthfulness of facts and figures, that there are to-day nearly 1,000,000 drunkards in the United States, and 3,000,000 women and children are suffering cruelty of the keenest, meanest kind continually. The wounding, sin, shame and misery caused is an agonizing aggregate inexpressible; measurable only by Jehovah, whose ear and eye of pity can grasp such vastness. No drunkard or drunkard-maker can enter the kingdom of God. Read 1 Cor. 6: 10. Nearly 100,000 drunkards are said to die every year. Who is responsible? Does it pay to make drunkards? It is said, counting the revenue to the government from the drink traffic at $100,000,000 per year, the government receives $1,000 on every man who dies a drunkard. Dare we cast our votes as Christians for such revenue?

The following facts were recently given at one of our Gospel temperance meetings at the Mariners' Temple by a young man who saw the count and wrote the figures:

On Christmas day, 1886, 1,580 prisoners were confined in Sing Sing penitentiary. The following question was asked while they were enjoying their Christmas dinner: How many of you can say that drink (intemperance) has been the cause of your imprisonment? One thousand, two hundred and thirty-three prisoners arose; 347 remained seated; they were moderate drinkers.

The next question was: How many of you have Christian parents, received a Christian training, and have at the present time parents, brothers and sisters living? One thousand, three hundred and sixty-two arose, 218 remained seated.

The next question was: What are those two hundred and eighteen men who remained seated? Out of the 218, 102 had never known a mother's care, having received no education whatever; parents died when they were infants, and brought up in foundling homes; left their places at the age of eight, and the streets were their future home. At the age of twelve each one of these found himself in the House of Refuge, from there to States prison. One hundred and sixteen had been brought up by parents who were drunkards and criminals themselves, and were brought up in crime and taught in the profession of crime, as they called it. Not one of these 218 men could read or write; never attended a church, unless compelled to do so by prison rules. That is what intemperance has done.

GENERAL PHELPS AS A REFORMER.

BY CECIL H. COTTS HOWARD.

Since the publication of the brief memoir, which the writer penned some months ago, new thoughts have arisen in connection with the life of General John Wolcott Phelps which may perhaps be most fittingly embodied in an article for the *Cynosure*. We all know that the lapse of years serves to strengthen many preconceived ideas in some cases; in others to do away with them and substitute new matter, perhaps, if our environments have changed. We may safely assert, however, that those impressions which are most enduring from earliest remembrance are most often true.

My thoughts of General Phelps from earliest recollection have always been that he was a reformer. He embodied more perfectly all that the word means than any other one thing. He was an accomplished scholar, but his scholarship only helped him the better to carry out his ideas as a reformer. The same might be said of all his accomplishments. He was proficient in all these, but they were so blended in his character as a reformer that they were lost in the greater merits of those purposes that the good man sought to accomplish. His hatred of secret societies was deep and lasting. With many men that would have been the end. Not so with him. If there was an evil to be remedied he must lend his aid; mind and soul and body must bend to the accomplishment of it, and if success was attained, well and good. If apparent defeat, he had at least done his duty like a man.

I have heard many say, "He was too conscientious." There is the point! Men love to be good externally in many cases, but when it comes to carrying all their theories or ideas into practice that is too much. They deal in superficialities. Perhaps some will esteem this eulogistic, but we believe those who best knew General Phelps will realize as they grow older that whatever he was he was not superficial. In this we do not mean to convey the impression that his was an isolated case as regards this particular, but in comparison with the vast multitude of men in the world who do not pretend to free themselves from the world's superficialities.

The following extracts from letters on various subjects may serve to illustrate anew his intensity of feeling: "I stand with the few on religious grounds that Freemasonry is a wicked, blasphemous joke, trifling with and perverting the most serious and sacred interests of life, without which interest tenderly and sacredly preserved society is but a wilderness, filled with savage brutes."

Again, "Let us separate from the others and fall together, if we must fall."

"If our country can digest the Masonic lodge without a war-fever, in which it must lose all that constitutes its life, it will be by the virtue of a miracle of religious potency, and not by political acumen."

In giving these terse quotations to show his thoughts as a reformer, it may perhaps be but right to say that his written thoughts were in conversational style. They give an accurate idea of his firmness of purpose and eloquent spirit. In reading his translations of Florian's Fables from the French, one who has known him intimately must be impressed, not only with his scholarship, but also with the bent of his life purpose. Aiming always for the good, the true, and the beautiful, who shall measure his influence for good?

May the omnipotent Heavenly Father speed the day when there are more such men to push forward his work in the world.

Brooklyn, N. Y.

GOOD ADVICE FROM SUFFOLK JAIL.

As for Bro. A. H. Springstein's question in the *Cynosure* of March 22d, I am moved to make a few comments on our duties as Christian citizens.

First. In this country the voter is king.

a. The character of the kingdom is the net product of the characters of the kings.

b. The man who does not vote throws away his vote, and thus fails to impress his character upon the kingdom.

c. The man who, on whatever pretext, votes for men or principles which he cannot heartily endorse, votes to prostitute and degrade his country.

d. The voter who casts his ballot for godly men to govern in the fear and love and knowledge and obedience and faith of God, is a Christian politically.

Second. We cannot *neglect* our political duties and be guiltless. The doom of the servant who wrapped his lord's money in a napkin awaits political shirks.

Third. The highest, deepest and strongest factor in government is the moral factor.

Fourth. The secret of the *power* of the moral factor is *true testimony*, or *testimony to the truth.*

Fifth. This Power is really irresistible. It is God in government.

Sixth. Every man who votes for the ideal Christian government in elections "*succeeds.*" His success is the more marked and remarked, the fewer such voters there are near him.

Seventh. To vote for Freemasons to hold the offices of government, at the bidding of the Prohibition, or Republican, or Democratic, or any other party, is Judas Iscariotism.

Eighth. Nominate godly men for office. We better make up our ticket from the Bible characters than put in nomination any wicked contemporaries.

Sincerely, W. F. DAVIS.

SECRETISM IN THE WEST INDIES.

LETTER FROM THE FRIENDS' MISSION.

MANCHIONEAL, Jamaica, W. I.

EDITOR CHRISTIAN CYNOSURE:—If you will look at your maps of North America in latitude eighteen degrees to eighteen degrees and thirty minutes north, and longitude seventy-six degrees and thirty minutes to seventy-eight degrees west, you will find the little Island of Jamaica but a mere dot compared with the United States; only 144 miles long and 49 miles in its greatest width. Kingston is the capital on the south, where old Port Royal, the former capital, was once destroyed by an earthquake at the time it was said to be the richest and wickedest spot on earth. Some of the houses may yet be seen beneath the waves of the sea that now cover the spot where it stood.

The mountain and water scenery of the Island are grand; the highest mountain rising to an altitude of 7,360 feet above the sea. All sorts of tropical fruits grow here in profusion, with wild flowers and five hundred varieties of ferns to add to its beauty. Perpetual spring and summer make the climate most delightful. But it is a garden of Eden after the fall. The great mass of the six hundred thousand population are ignorant, superstitious and wicked. There are a number of churches and about six hundred schools. About one-fourth of the people profess some connection with the churches. The Baptist, Wesleyan and Episcopalian are the largest and most influential churches on the Island.

In 1836, when the slaves were freed, the wealth of the Island was withdrawn by the English planters, and the freed people were left in abject poverty, and are still very poor. Eleven hundred rum shops disgrace the fair Island, and filch from the poor people their hard earnings, leaving the poor victims of drink hungry, and only clothed in rags. But in addition to that, Freemasonry, Odd-fellowship and other allied, secret conspiring associations spread their dark mantles like a death pall over the already dark and ignorant minds of the people, enslaving body, soul and spirit. This is especially so in the towns and centers of population.

At Manchioneal an Odd-fellow's lodge was opened last summer with a large enrollment of members, many of them from the Wesleyan church. The Wesleyan minister joined, and then his members said, "Well, its a good thing or our minister wouldn't join." But some of his members had enough of Gospel light and good sense to know that the unfruitful works of darkness were not good, but to be reproved; and their reproof of the minister was so sharp that he reluctantly withdrew from the lodge.

The lodges promise great things in charity! Well; yes. One poor man joined, and in order to pay his assessment had to sell his saddle. A young man joined whose old mother lived in a comfortable house which they wanted for a lodge room. The poor old woman did not want to give it up, but by the persuasion of her son, and the minister telling her that it was a good thing, and the lodge promising to build her another comfortable house, she was induced to give it up, and allow herself to be put into an old hut, never to see the promised house built, but died last week with old age, exposure, disease and grief. Oh, yes! the *charitables* came out and attended her funeral, dressed in black with three links on their coats. *Charity?* Yes, such charity as vultures give to lambs, and wolves to harmless sheep. Such orders need secrecy to hide their nothingness, with oaths and horrid penalties to bind the chains of darkness. But then the angel comes, and the great defiant doors of darkness and sin open of their own accord, lets a streaming flood of light from heaven in, so that those who have eyes may see the hideousness of the whole falsehood with the mask torn off.

JOSIAH DILLON.

A CRY FROM INDIA.

COME OVER AND HELP US.

DEAR EDITOR:—Allow me through your columns to have a plain talk with your thousands of readers. First, I want to say to all my countrymen, that we stand as your representatives before the people of the East. We Westerners who are living and working in Asia are in a sense "ambassadors" who represent the Christian lands of America and England before the many millions of non-Christian people in Asia. The tens of thousands of proud, worldly, avaricious, wicked men; yes, and women, too, who come from Europe to India, represent our Western lands and people as being godless and base. It remains for us who follow God to represent the Christianity which is the great blessing of our nations. But, alas, we are a minority, humanly speaking, though by faith we are a majority.

We want more workers in India. As I write these letters, I confess that my earnest desire is to stir up some godly men and women to come to India and work for Jesus. Many who cannot come themselves could assist those who can and in various ways help us in this great work. India is so far away from America that it looks worse than climbing the Alps to come out here. Very well, I ask none to come who have not "faith to remove mountains," or at least "wings of faith," to fly over the mountains!

Dear Editor and dear Pastors, do not think that I am coming into your folds to entice away some of your sheep! No. Rather you will share with me the deep desire for India's salvation, so that you will gladly let me plead the cause of India before your people, and if the Lord calls any of your dear ones this way, you should give your sons as gladly as Abraham placed Isaac upon the altar, and your daughters as heartily as Laban gave Rebekah in marriage to the rich young Isaac.

Now a word to all the young people. For years I shrank from entering into the very responsible Gospel work. After nearly twenty-five years of hard work, I now say that, had I known beforehand the pain and joy, the battles and victories, instead of fleeing like Jonah (mentally) I should rather have pleaded with the Lord, "Here am I, send me." There is nothing better than to offer yourselves as a living sacrifice. Come to India if you can.

You ask about qualifications. They are two:

1. A saved soul.

2. A good brain full of solid sense. I do not say "common sense:" in foreign mission work, you want some *uncommon sense.* The first chapter of Proverbs and Eph. 1:17, etc., tell you where and how you can get this extraordinary wisdom.

We want workers to come, not expecting a fat salary, but simply their expenses. The China Inland Mission is conducted upon this plan. During 1887 Hudson Taylor took one hundred men from England to China upon those terms. Then we want some who will work for their own support, something after the plan of William Taylor in Africa. To make it practical, I will state some of our immediate wants. And there are other openings for earnest workers all through India.

I want two men as "Colporteur Evangelists." I have two already in the field. One of them is a brother from Missouri. Years ago, he was a colporteur of the Bible Society, and afterward an evangelist in Texas. I would set two more at work to-day if I had them. Any who wish to come for this work may please write to me direct and also write to the editor of the *Cynosure*, informing him that you have applied to me and giving him references by which he may make inquiries regarding your fitness for the work. This labor of love is explained in the following statement. Other openings for work will be presented in future letters.

COLPORTEUR EVANGELISM IN INDIA.

1. What is it? (1) Selling books and tracts from station to station and from house to house; (2) preaching to persons and to parties wherever possible, and (3) scattering tracts and papers everywhere.

2. What books? First of all those on Christian experience and work,—that is, Repentance, Salvation, Holiness and Soul-saving. Then, such special works as are most needed. We have received a small stock upon "secrecy," and so our traveling agents are taking *National Association truths* to the people of India.

3. What special methods? Hard work and self-denial. C. E. takes a large box of stock, ordering

more as needed. A loaded "cartridge-box" of books at his side, ten to twenty pounds. Sells for cash only. Never travels nor sells on Sundays.

4. What success already? The last two months our man has sold over Rs. 400 (a rupee is about 47 cents). Considering that much of this is in small books, tracts, etc., and that much has been given away besides, it means a large circulation of the best literature. But remember that the selling of books is only a part of our colporteur evangelists' work. His equally important mission is to preach the Gospel directly, and this he does in every station and to hundreds of souls every month.

5. What co-operation and support? The colporteur evangelist acts with liberty, yet in close concert with headquarters. As the books belong to the *Watchman* Repository, careful accounts are kept and reports made. He is self-supporting, *i. e.*, he is to earn his living and railway fare through the good he does to the people.

6. What profits and prospects? "Much every way," except financially. The high rates of exchange, freights, etc., also donations, losses, printing, clerkhire, etc., make it impracticable for our Repository to depend merely upon its sales. We expect wide-awake souls to see that this is as necessary a part of God's plan of evangelizing India as any other. As a union evangelistic mission this work expects the cordial co-operation of all good people.

7. What needs? We need more workers and a large stock of books. We long to extend this line of labor among the natives also.

Men of any nationality who are full of faith, wisdom and the Holy Ghost, and who glory only in the cross of Christ (see Acts 6:3, 5 and Gal. 6:14) are invited to correspond with the undersigned. There is also work for women of like faith and zeal in other departments of our mission.

Pray for us and our work and for more workers and means, that the Word of the Lord may have free course and be glorified in India more than ever before.

W. J. Gladwin,
India Watchman Office, Bombay, India.

WILL THE OLD PARTIES SUPPRESS THE SALOON?

ADDRESS BY REV. ALEXANDER THOMSON AT THE WHEATON PROHIBITION CONFERENCE.

Scott says, where a good reason cannot be given why a man should do a thing, that is one good reason why it should not be done. If a good reason can be given for believing that prohibitory laws will be enacted and enforced by either of the old parties, I should consider it unwise to continue the organization of a third party; for the increase of parties always multiplies popular excitement and expense. But if no sufficient reason can be shown for such a belief, then it becomes evident that a third party is a necessity to men and women determined to secure the extermination of the saloon.

Let us first examine the affirmative of this question. There are two States in the Union where prohibition has been carried as a party measure, and the law to very considerable extent enforced. These States are Kansas and Iowa. But in both these States we find this condition of affairs: Where their borders touch on whisky States there is drunkenness all along such borders; and in many of their large cities the law is what South Carolina said the tariff law should be in the days of Jackson—null and void. The first is easily accounted for by the motto on the banner at the Chicago Convention: "Local option is a failure; it is too local and too optional;" also by this other fact, that if a man has a block of coal touching him on one side and a well-tarred plank on the other, he may find it a rather difficult matter to keep clean.

But what can account for the fact that when a law has been passed by a large majority of a State, as was the case with the temperance law in Iowa, that in certain sections of that State that law is absolutely defied? Has the old error of nullification become among our Northern States an actual fact? Has a sweeping majority in the whole State lost its power in refractory sections? If so, there is open and successful rebellion in the land. This, of course, we do not for a moment believe. The explanation will have to be sought elsewhere. We believe it will be found to be this: that though prohibition was a party measure both in Kansas and Iowa, it was and is opposed bitterly by many claiming to be members of that party; who, although they did not see fit to go outside their party lines and oppose the measure, have continued with ceaseless vigilance, and in active alliance with the party opposing the measure, to obstruct the enforcement of a law which they do not favor.

Does any one believe that if the whole Republican party in Kansas and Iowa would use the full power of the government to crush the saloon, that it could not be done? If so, then you ought to be a monarchist, for popular government is a failure.

What has been said of the Republican party in Kansas and Iowa, may be said with certain limitations about the Democratic in Georgia and Missouri. There the Democrats have taken up prohibition as a party measure by counties, and in many cases have been successful not only in enacting laws, but in securing their enforcement to a large extent. But as we have seen, the argument which will apply to Kansas and Iowa, will apply with even greater force to Georgia and Missouri. This, we believe, to be practically the affirmative side of this question. Now, does the fact that two or three Republican States and two or three Democratic States, where temperance laws have been enacted by a divided party and partially enforced, justify us in believing that the whole nation can be delivered from the curse of intemperance by either of these parties, a majority in each of which favor either the open or restricted sale of liquor? For an unprejudiced mind there is but one answer to this question.

Let us now take up the negative side of this subject. In this country there are three principal ways by which we may reach the opinions and principles of an organized body of men. There are the views of its leaders, the views of its party press and its latest declaration of principles as formulated in convention assembled. Along this line we will try to understand what the Prohibitionists may expect from the two old parties.

It will be admitted, I suppose, that James G. Blaine is a Republican, and that to a large degree he represents the opinions of his party. His latest utterance is for a continuation of the liquor tax, which is a government permit or indulgence to commit what every thoughtful man knows to be a great wrong. We Protestants hold up our hands with holy horror at Tetzel selling his indulgences, and yet this United States Government is to-day selling indulgences to the black crimes of robbery and murder (for the dram shop embraces both), and this Mr. Blaine endorses. It will not be denied that Chauncey M. Depew is a Republican. At a recent banquet, given by the most prominent Republicans of New York, at which this gentleman was expected to make the principal speech, they had thirteen different kinds of liquor, according to the New York press. Had any of our Prohibitionists been present at that banquet to present our cause, no doubt the gentlemanly Republicans would have offered to treat, for if they were such a dry set that they needed thirteen different kinds of liquor to satisfy them, they would surely think that such a severe and general drouth would extend to the Prohibitionists.

It is but lately that agents of the prohibitory party in Washington sought, by personal conversation with the national leaders of both parties, to ascertain their views on prohibition. Of course the result was as might have been expected. It was high license or local option; but in most cases determined opposition to making prohibition a party issue.

Next, let us notice the party press. In New York the *Tribune* is the great thunderer. Those who know it, will not accuse it of rolling forth much prohibition thunder. There was a day when the *Tribune* was a temperance paper; when a mightier hand wielded its editorial pen. I do not much believe in spiritualism, for if spirits could come back from the other world old Horace Greeley would return and make such a racket about that *Tribune* building that Whitelaw Reid would think the Day of Judgment had come. There is no statement too mendacious, no act too mean or contemptible for the *Tribune* when it appears in the field against the Prohibitionists.

Coming to our own Chicago I was in the habit of reading the *Tribune*, but being in favor of prohibition myself, I did not like it very well. I have honestly tried, perhaps in a weak way, to be a Christian gentleman, and I must say it was not very pleasant to be called a crank and a fanatic. I knew that Seaton was a crank, and Osman Digma, the great robber of the African desert, was a fanatic, and I did not like to be placed in such company. So I changed over to the *Inter Ocean*—when, behold! I am just as big a crank and fanatic as ever, and, if possible, the *Evening Journal* makes me out to be a more utterly abominable man than either *Tribune* or *Inter Ocean*. I think they will all speedily come round, however, to the very correct position taken by Mr. Halsted of the Cincinnati *Gazette*, that it is time to stop trying to fool the Prohibitionists. They should go to work fighting them with pitchforks, pistols and butcher-knives. What a wonder he left out dynamite. Quite right, Mr. Halsted; now that you can fool us no longer, we ought to expect the pistols and butcher-knives.

What did the last National Republican Convention do in regard to prohibition? Absolutely nothing. The leaders of the prohibitory party tried to secure some kind of recognition, but utterly failed; and when Senator Blair, that noble anti-saloon Republican, endeavored to speak in their behalf, his voice was drowned by a chorus of yells that savored of the bar-room. If a friend came to my home seeking aid in a certain course of action and I simply ignored him, would he expect much aid from me?

Again, what has been said of the Republicans in regard to the views of their leaders, their party press and their convention, can be said with even more force about the Democrats. President Cleveland went out of his way when in Wisconsin last fall to insult the whole prohibitory sentiment of the country by openly going into a brewery and twice publicly drinking of its fountain of curses. And while there are, as among the Republicans, a few noble exceptions, among the leaders of the Democratic party it is well known that the overwhelming majority are against prohibition, and many of them from personal reasons. If the Democratic press is not quite so hard on third party men, if it does give us an occasional pat on the back, of course we thoroughly comprehend it. It is the monkey kindly patting the cat with whose paws it hopes to pull the chestnuts out of the fire; and when the day comes that the cat eats the chestnuts herself, we all know there will be a very mad monkey.

In regard to their last National Convention the Democrats gave no uncertain sound. Like the devil in the garden of Eden, they placed themselves on record as being opposed to all sumptuary laws.

And now, finally, if the leaders of our great parties were friends to prohibition in the small section of the Union which they govern, there at least prohibition would be properly enforced. The thirteen hundred saloons in the District of Columbia, and one gin palace in the very Capitol reared by the people's money is the forcible and damning comment on their views of prohibition. O men and brethren, mothers and sisters of America, when God is flooding the land with great waves of light on this question, shall we sit in darkness till the light is withdrawn and his judgments begin!

PRESS COMMENT.

A Tyrannical Order.—The papers report the "escape of two sisters from the Ursuline Convent at Pittsburgh." The account says "the bishop had been consulted, and his orders were emphatic that they must be found at any cost and taken back to their Oakland home." Is it possible that any religious order will be allowed to exercise such tyrannical power as this in America? If inmates of a church prison rebel against their incarceration and escape, what right has a bishop to bring them back against their will? Evidently the bishop has forgotten in what country and in what century he lives. The account reads like a chapter out of the history of the middle ages.—*Southern Evangelist.*

The Order of the Indian Commissioner Forbidding the Native Language in Schools.—Remember this order is issued in the United States, not in Turkey, or China, or Japan, or Siam; and it is issued in the nineteenth century, instead of back in the dark ages; it is approved and affirmed by a President of 60,000,000 free people, instead of by a barbarous autocrat. In the words of the New York *Mail and Express:* "There is scarcely another country on earth where missionaries are forbidden to teach the Bible in the native tongue; and for such a thing as this to occur in America is one of the most remarkable things that has happened in the nineteenth century."—*Pittsburgh Chronicle Telegraph.*

Freemasonry Leaning on George Washington.—It is a failing cause which buttresses itself by names which do not belong to it. The Freemasons of Virginia have secured a charter "for the erection in Fredericksburg of a Masonic Temple as a memorial of the character of George Washington, who was made a Mason in Lodge 4 in Richmond on the 4th of August, 1753." It is well known that George Washington was, in his youth, initiated as a Mason. It is just as well known that he afterwards ceased to attend the lodge or to maintain any connection with the order. This fact he stated in a letter which has been often published. The frequent attempt of Masonry to identify his illustrious name with their order is a piece with their claim of Solomon as their founder and of John the Baptist and of John the apostle as members of the craft.—*Christian Statesman.*

OUR BOSTON LETTER.

THE FIGHT AGAINST ROME IN BOSTON.—THE CYNOSURE COMMENDED.

The devil-head of evil in this world consists of the trinity of Rum, Romanism and Lodgery, and the word which the last R. of Dr. Burchard's initial triplets represents—rebellion, is simply a consequence of the existence of these cardinal factors in evil.

In this city rum has its unflinching opponents, and even Romanism, in this, its most invulnerable stronghold, has its undaunted assailants; but not even a Quixote is found in the field against lodgery, an evil more subtle than all other elements combined.

We need a leader in the fight against the lodge system in this city. The drunkard, and even the saloon-keeper hangs his head in shame and attempts no denial of the effect of intemperance; the Romanist listens, and sometimes argues or crosses himself and retires; but the lodgeman, with all the impudence of his sovereign master, the devil, defies, denies and endeavors to squelch free speech. Endeavors, I said; nay, he does squelch it. I have seen him do it in one of our largest halls, in defiance of the representatives of law.

"Who is there among us" bold enough to lay seige to the citadel of secretism in this lodge-ridden metropolis? But then, where could such a person speak? No hall would be opened. Speech-making is not allowed in the thoroughfares—and the Common is altogether out of the question.

But Romanism and not secretism is my topic this week. Protestants, and all lovers of liberty, should be exceeding joyful because of the good being done in the fight against the harlot of the Tiber.

Mrs. M. L. Shepherd, the converted nun, lectures every Thursday afternoon and evening to overflowing audiences in Tremont Temple. This nun is really an exceptional woman. Keen, witty, logical and philosophical, she draws to her feet many of our most intellectual citizens. By her sweetness and gentleness of manner she wins the obdurate Romanist, and many converts are made. Her knowledge of the papacy, doctrinally, politically and historically is really wonderful. At the close of her discourses questions of all kinds bearing upon the subject are allowed, and successfully answered, often to the discomfiture of many would-be discomforting inquirers. Without doubt, Mrs. Shepherd is thoroughly converted, a fact which deeply impresses all who hear her; and one Catholic Bishop has said that he feared this nun and the open Bible she inevitably holds in her hand more than any other antagonist. The Romanists of this city, also, seem to hold her in dread. She charges the *Globe* with refusing to print notices of her lectures. To show that the Jesuits seem to intimidate, if they do not absolutely control the press, Rev. W. Kellaway states that even that conservative Republican paper, the *Journal*, has succeeded in imitating its Democratic contemporary a few doors north. In other words, Mr. Kellaway affirms that the *Journal* actually declined to publish notices of his anti-Romanist lectures in Horticultural Hall.

The friends of Dr. Fulton and the Reformed Catholics of this city have united, and will issue in about one week the first number of a representative organ, to be known as the *Free Press*. A very interesting meeting of the projectors of this new publication was held a few evenings ago in Arlington Hall. Rev. Mr. Kellaway, who will have editorial management, noticing your correspondent in the audience, motioned that a vote of thanks be given to the *Christian Cynosure* for the articles it has published, from time to time, concerning the work in this city, and the imprisonment of Rev. Mr. Davis. A storm of applause followed the motion.

Evangelist Leyden, a converted Catholic, is one of the most vigorous and radical opponents of Rome I ever met. He stands at the head of the rapidly increasing body known here as the Reformed Catholics. In conjunction with Mr. Kellaway he holds meetings in Music Hall every Sunday. The testimonies of some of these Reformed Catholics are very interesting. I will briefly cite one instance.

One young man stated that he became too inquisitive in regard to the source of power the priests pretend to have in the confessional. He ventured to ask his confessor one day how, when and where he received power to forgive sins. "Young man," replied the priest, "you've too much brains." He next advised him to cease from such inquisitiveness. But the brainy young man's eyes were opened. He concluded that if the church of Rome discounted brains, he would get out where there would be a premium on such an indispensable possession. He couldn't afford to allow Romanism to stunt them, so he came out, but is unconverted to Christ.

Mrs. Shepherd declares that many of the clergy as well as the laity would leave Rome could they find some temporary asylum from the persecution which always follows Romish seceders. She is now agitating a movement to provide such a place, which meets with much approval from Protestants interested in anti-Catholicism. The story of Mrs. Shepherd's conversion is very entertaining, and she has several times been urged to repeat it. She will close her lectures here next May.

Some person, presumably a Romanist, has smashed with a brickbat one of the large and expensive plate glass windows of Benj. F. Bradbury's drug store, corner of Washington and Winter streets, where are displayed stacks of Fulton's book "Why Priests should Wed." Across the shattered pane Mr. Bradbury has pasted the inscription, "*The book still lives.*" The affair is the talk of the town, and the book is thus receiving a splendid free advertisement.

D. P. MATHEWS.

A SECRET SHAME.—I live in a little town called Smithport, in which there are four licensed hotels and bottling works, three of which are being conducted by members of the Grand Army lodge, and also the minister of the M. E. church belongs to the same organization. The man that was the chaplain was one of the wickedest men in the place. How true the words of the Master, where he says light has come into the world but men have chosen darkness in preference to light, and they love to assemble themselves together in secret places, for their deeds are evil and they are ashamed to come to the light. "Have no fellowship with the unfruitful works of darkness, but rather reprove them, for it is a shame even to speak of those things which are done of them in secret."—*John R. Barr in the Wesleyan Methodist.*

Waldeck, Germany, has a law forbidding the granting of a marriage license to a person who is addicted to intemperance.

REFORM NEWS.

WHERE SHERMAN MET THE SEA.

The attractions of Savannah—The churches—Good report of the Congregationalists, but the Baptist brethren deep in the lodge pit.

SAVANNAH, Mar. 26, 1888.

DEAR CYNOSURE:—Savannah, Georgia, was visited by both John Wesley and George Whitefield, and was the scene of their labors. Whitefield also labored and died in New England. It was here that Wesley must have formed his opinions of slavery, which he declared to be "the sum of all villainies." This is one of those places which nature made for a city, and which, but for slavery, would have been what it may yet become, the great emporium of the Southeast.

Nearly fifteen miles up the river from its mouth there is a considerable island, the main channel being on the southwest side. Opposite this island is a high bluff on the south, and a vast savannah on the north and east. It was on this bluff that the city was built, having an excellent, natural, deep-water harbor, and an elevated but level location. For two hundred years it has been an important port, and from here sailed the first steamship that ever crossed the ocean. Savannah has grown steadily since the war and now has many fine streets and buildings, a multitude of small parks and one fine one, and quite a number of monuments, the most conspicuous being to Gen. Greene, Count Pulaski, Sergeant Jasper, and to the Confederate dead. The soil of the city and vicinity is sandy, and in the suburbs is largely devoted to market gardening. There are great fields of peas that are just beginning to be picked for the market.

I visited "The Hermitage," a typical plantation of the olden time. Several pictures of the place appear in the *Century* of a year or two ago, and I recognized the place at once. An avenue a mile long, bordered with great live oaks, whose branches shut together over the top, and whose limbs are draped with the ever-present, sombre Spanish moss, leads up to the fine old mansion. On each side of the avenue, but far enough away not to spoil the effect, were the brick cottages that constituted the Negro quarters. They were small, one story, and have long since been abandoned. On one side, back from the rest, was the house of the Negro driver. It was two stories and overlooked the others. On the other side, nearer the mansion and in a much nicer building, lived the white overseer. Close to the great house was the hospital and dispensary where the sick slave was cared for, and near by these were a multitude of out-buildings for various ends. There is now a wild profusion of shrubbery and flowers, and there seem to have been some fine old orange trees until the cold winters of seven and four years ago killed them. The whole place is gone to decay, and is simply kept by some colored people for the owners, who live in the city and come here on convivial occasions. The great cotton and rice fields that gave employment to the hundreds of slaves have now become forests.

Near by are the city waterworks, where from a large number of artesian wells great engines pump the bright, pure water into a great tower that supplies the city. I have nowhere seen a purer or more abundant water supply.

Next we visited a great cotton-seed oil mill where the seed is first divested of the remainder of the cotton which adheres to it (and which is made into batting) and then ground and pressed into cakes for the food of cattle. The oil that is extracted has already become an important article of trade. Mixed with lard it is greatly used as food, and while it cheapens the product, does not, I think, impair its value as an article of diet. It is well that cotton-seed oil, like oleomargarine, should be sold for what it is. It is not well that they should be taxed.

I also visited the Telfair Academy of Arts and Science. This is a fine building, admirably kept, and has a fine collection of statuary and paintings. As compared with the Corcoran Art Gallery of Washington, it is less costly and smaller, but is certainly a fine collection and well worthy of the city.

Beech Institute is the fine Normal School of the American Missionary Association, with 260 students, eight teachers, and admirably managed by Miss Holmes, the able superintendent. A second time I addressed the school on the lodge question with, I hope, excellent results. Some of the largest colored churches in America are here. One Baptist church claims 5,000 members, and another 3,000. Some of the pastors are able men and are doing what they can to develop a more intelligent as well as a more earnest piety. The First Congregational church has an able pastor, who graduated at Atlanta, and at Hartford in theology. Another colored Congregational church on the border of the city has a colored pastor educated in Germany, and who speaks German well. Both of these are opposed to the lodge, though one of them was made a Mason, and has been Grand Secretary of the Grand Lodge of the State. His church has now no secret society members. All the other pastors are, I believe, Masons or Odd-fellows, or both. It is a hard field.

On Sabbath morning, the 25th, I preached to a good congregation in the First Congregational church. I dwelt to a considerable extent on the duty of separation from the secret lodge system. A number of the members responded most heartily and thanked me for my timely words. At 7:30 P. M. I lectured in the Woodville Congregational church to a full house. I had the closest attention, and nearly all were in sympathy with my remarks. This morning (26th) I walked into the city, and addressed the Baptist Ministers' Union. Every one is a Freemason, and one has been Grand Master of the State. Several other ministerial brethren were present. I had excellent attention for more than an hour, though often pressed with questions. On the whole, the course of those who heard me was kind and courteous, if not candid. I trust that good was done. I go from here to Charleston, S. C.

H. H. HINMAN.

THE NEW ORLEANS LETTER.

CHURCHES YET OPENING FOR DISCUSSION.

NEW ORLEANS, La., March 24, 1888.

I preached last Sabbath evening on the religion of Masonry. We had a very good and quiet congregation, although the fraternities were well represented, and several left the church while I was going through the Fellowcraft obligation. Rev. John Holmes, the pastor, heartily endorsed the sermon.

Rev. Dr. Manning, Freewill Baptist Missionary from Michigan, is preparing for the annual meeting of the Freewill Baptists in this State here in April. Rev. R. Kendricks of Amite City, La., pastor of the Freewill Baptist church of that town and a seceded secretist, is in the city. He knew nothing of the N. C. A. and had never seen the *Cynosure*. I have promised him to come up the 31st of March and lecture on secretism. He is quite sure if I come that some of his people will give up secrecy. He says Rev. Antoine Washington, an African Zion M. E. preacher, planted Odd-fellowship and other secret orders in Amite City.

I purpose to attend the 5th District Baptist Association on Wednesday, April 4th. I have promised (D. V.) to preach at Mount Moriah Baptist church and at St. Matthew Baptist church on the Sabbath.

Rev. A. S. Jackson purposes to open fire on the secret fort of lodgery the last Sabbath in March. I have not obtained very many *Cynosure* subscribers this week, but have done much visiting and had private conversations on the secrecy question. The Masons are loud in their boasting of celebrating Easter in a large up-town M. E. church.

The *Herald*, of which Rev. A. S. Jackson is editor, has a column of its last issue devoted to anti-secrecy, but to my astonishment it very strongly defends the Knights of Labor, by saying that their cause is a righteous one.

No intelligent man can justly deny but what the laborer is worthy of his hire, and that he is as much entitled to the protection of the law as the capitalist; but meanwhile we do not think the secret lodge the proper place to arbitrate labor. We trust our anti-secret brethren will wake up to oppose secrecy, even if it come in form and with the tongue of the tempter in the Garden of Eden. I have well nigh distributed all the copies of the *Cynosure* and tracts in my possession. Mr. S. S. Butts, formerly K. of R. and S. of the Pride of Louisiana lodge, No. 3, K. of P., said to me this evening, "I tell you the *Cynosure* has got me studying over this thing." Mr. Butts's family are strongly opposed to lodgery. We trust he may see its evils and renounce it.

LODGE PERSECUTION.

Whereas I have suffered persecution as an evil-doer for preaching the Gospel of the blessed Son of God; and whereas said persecutions have come from members of secret societies or their sympathizers; and whereas, since the late National Christian Convention held in Central Church of this city, certain gentlemen, members of secret societies, have begun a tirade on me and are circulating frivolous reports that I was expelled from the "Pride of Louisiana" Lodge, No. 3, K. of P., for embezzlement, etc., I feel it is my duty as a Christian and a minister of the Gospel to set myself aright before the well-thinking public. I will not go back to expose certain things respecting the joint picnic given by the then four lodges of Knights of Pythias of this city in April, 1882, but I will only ask my secret brethren what became of the $4 00 I paid in 1883 for your complimentary banner? Where is the $4.00 I paid to the P. L. Lodge, K. of P. in 1883, October and November? The $4 00 I paid on the banner was a gift, but the $4 00 I paid to the lodge in October and November of 1883 was all and the only money I held for them before or since the fourth Thursday of November, 1883.

Now, dear brethren, there is a law for all embezzlers to be tried and if I was an embezzler of lodge funds five years ago, why did you gentlemen not carry me to law; why do you wait five years to charge a Christian with embezzlement, only because you believe him to have been instrumental in getting so many others to leave your dark lodges after being convinced of your secret folly?

I will not criticise, but submit this to the consideration of my brother preachers. If the lodge brethren want me to reveal anything connected with certain cases I am prepared to expose it. Yours for the pure Gospel of Jesus,

Francis J. Davidson.

PROGRESS IN PENNSYLVANIA.

York, Pa.

Since the great task of reorganizing the anti-secret workers of Pennsylvania was begun I have been cheered by many signs of progress. There seems to be a strong desire to do all that can be done to push this old Commonwealth into her proper position, with her old motto, "Virtue, Liberty, and Independence," rubbed up and dusted off so that all can read it.

Our friends at Pittsburgh are wide awake, and seem to realize that the time has come to do hard work for civil and religious liberty. This old city is famous for her smoke; but I am mistaken if it is not also full of true Protestant faith (or fire). There is generally genuine fire where there is so much genuine smoke.

Dr. J. C. Miles of Dalton says: "I hope and trust that the efforts being put forth to suppress these mighty evils will ultimately succeed, but the devil seems to have general control. If universal prohibition could be established, other reforms would be more easily accomplished." Anti-secret reformers who oppose the use of "fire-water" are wise; for a sot or rowdy cannot do much for freedom.

W. B. Bertels of Wilkesbarre says: "Anything I can do to help on the anti-secret work I will do. I am with the movement to do all I can."

Rev. J. T. Michael writes from Washington, D C., as follows: "I feel intensely interested in the Pennsylvania work."

Edward H. Magill, president of Swarthmore College, Swarthmore, Delaware county, says: "Friends do not encourage secret societies of any kind." I expect to receive much aid and encouragement from the many thousands of Friends in the great city of Brotherly Love and in all parts of Penn's old colony. Pennsylvania belongs to Freedom and not to Freemasonry. The Society of Friends only need "more light" on the subject of secret societies to arouse them to the most energetic action. Nothing could be more antagonistic to the principles of the Friends than all the principles and practices of Jesuitism, Masonry and secret orders of every description.

No State in the Union contains so many men and women who are intensely opposed to Romanism, rum, rebellion, rings and secret societies as the old State that William Penn established solely for the sake of civil and religious liberty. Let every Pennsylvanian go to work with energy to recapture our grand old Commonwealth from the sly and crafty craftsmen of the Romish lodge and Roman Catholic church. Priestcraft and kingcraft have no legal claim to a single inch of Pennsylvania soil. The time for action has come. Pennsylvanians, are you ready? Edward J. Chalfant.

CORRESPONDENCE.

A TEXAS FIGHT WITH THE TWIN DEMONS.

Anderson, Texas, March 26, 1888.

Dear Cynosure:—After an illness of several days I am up and at work again. Since I wrote, on my way here, I stopped at Bryan. Here I visited Prof. A. H. Colwell, a former student of Straight University, of New Orleans. He has been a member of the Odd-fellows' lodge. He appeared excited on learning my mission. "Why, Bro. Jordan, it must take a great amount of manhood for one to stand up against the lodge," said he. He kept me talking a long time, and took the tracts with great interest. He is a good "Anti." He introduced me to his pastor, Rev. W. H. Hopkins, a seceded member of the craft and pastor of the A. M. E. church. He, too, is out-spoken against the evils of the lodge.

Our work is being felt all over this State. Bro. Clark is in the northern part, where I was to join him, but have been unable. I am preaching here, and my people love me and have unshaken confidence in my sincerity in whatever I undertake. After services yesterday I announced that I would speak on Monday night at the court-house. That was all right. So I posted my bills; subject, "How shall we Prohibit the Liquor Traffic?" Politicians began to squirm. One of my brothers came to see me, saying, "The white folks are just a-cussing," and asked that I would not speak, as my bread and meat depended upon my keeping quiet on that subject. My reply was, "We were kept in the worst form of slavery known to history, longer than we would have been if the people could have been made to hear. Men were killed to stop their mouths; but as soon as Douglass, Garrison, Blanchard, Clark, Phillips and others could get the ear of the good people of this country, they were heard, and they conquered. And if the people can get loose from their old parties long enough to hear, they will arise and free themselves from this great curse. Let them hear." He agreed, so I am to talk to-night. Pray for our success.

I am learning more about the power of these twin devils. Several of our pastors are being choked into silence. It would be a blessing to the ministry and our cause if Bro. Hinman or some agent could be kept here a while. It strengthens us who are trying to fight the "powers of darkness." Letters have been sent all over this State defining my position, but as yet I cannot say I have met any real resistance. But I see, as I never saw before, God is truly on the side of right. I am yours in Jesus,

L. G. Jordan.

FRIENDSHIP, LOVE AND TRUTH AS PRACTICED IN CORPUS CHRISTI, TEXAS.

"Chained to no party's arbitrary sway,
But cling to truth, where'er she leads the way."

The Fourth of March is a great day in Texas among colored Odd-fellows. I am not a member of any order or church, but under the above principle I favor the cause of God wherever it has a footing, and I am not afraid to denounce wrong wherever it lifts up its hydra head. Of the instance which I now record, if I did not give my unqualified condemnation I belief the rocks would cry out.

The population of colored people in Corpus Christi is not over 300, and in the midst of this small collection of inhabitants there are lodges of Masons, Odd-fellows, U. B. F.s, S. M. T.s, Seven Stars, S. S. of C., and one or two other Jim Crow orders. These, together with the African Methodist, Congregational, Methodist Episcopal, Free-will and Missionary Baptists—five churches and seven or eight lodges to be supported by these three hundred colored people. It is evident that some of these bodies must suffer, either the church or lodge. I am satisfied it's the church that suffers, and what I say has come under my own personal observation. Every one of these churches are poor, groveling, half-supported, and utterly unable to feed a minister, say nothing about supporting one. All churches are in debt; while, on the other hand, the lodges, with scarcely an exception, are blooming. Members of the church refuse, in many instances, to render their dues to the church of Christ, but give the last cent to the lodge, denying themselves and children of bread and raiment. Is this right?

On the first Sunday in March the G. U. O. of O. F. turned out to hear the annual sermon delivered by the talented, refined and Christian gentleman, Rev. J. Harvey Jones, A. M., presiding elder of the Corpus Christi District of the A. M. E. church. The sermon was profound, and showed that much time had been spent in its preparation. This gentleman was asked to remain and preach for these very Odd-fellows; and, notwithstanding the sacrifice made by this elder refusing to go on to his district, after the sermon was preached the collection was taken up, and these very Odd-fellows lovingly took half of the money collected, it being only $6.50, and put it in their treasury, to the contumely of the elder and disgust of the audience. The sermon preached last year for them was delivered by a man of no learning, who told them that the Negro race came from monkeys, and that the great grand-daddy of Odd-fellows was a monkey. How is this for F. L. and T. in Corpus Christi, Texas! All of this I can prove, and more too. X. Y. Z.

MISSIONARY WORK IN MORMONDOM.

Ogden, Utah, March 22, 1888.

Dear Brother:—Yesterday I received a letter from my father with one dollar enclosed from you for our Ogden church, with a request that I write to you of our work.

Ogden is the second city in size and commercial and political importance in Utah. It has a population of 8,000, more than half Mormon. The Mormons carry every election, though the non-Mormons hope to win in a few years. They are gaining strength. Half the business is in non-Mormon hands; and the Mormon officials feel the pressure of outside influences, and yield to it when they must.

The public schools are actually Mormon schools, as much so as Christian schools are non-Mormon. There are no free schools here; tuition being required in the public school. A tax is raised but it will not half support the schools. Poor children are admitted free in public and private schools.

The non-Mormons are generally irreligious. Infidelity and spiritualism have a strong hold. The church attendance is small, and churches weak. Our Congregational policy is to hold a few centers and work out from them as far as possible. The New West Commission has a strong academy here, and we have a church half built. The church will have a seating capacity of over four hundred, opening all rooms for special occasions.

The work is an experiment in one sense, for we do not know who will respond to the Gospel. But we shall preach the Gospel whether men will hear or forbear. On the principle that a rock cannot be broken with a tack-hammer, we are preparing to to strike blows equal to the resistance they must overcome. This is our need of a church. We do reach the people, not in wonderful ways, but by patient, faithful work. The town feels the influence of our work. I preach in three outside places regularly, and hope to preach occasionally at other points. In one place I held special meetings; infidelity was strong; but now the infidelity does not keep the people from our meetings. We have overcome their prejudices, and we feel hopeful for the salvation of many people in that place. In the other communities the same conditions exist in general, only the work has been carried on for a longer time.

We reach the non-Mormon elements about as sinners in other places are reached. It is a hard, slow process to convert wicked people, and change the

character of a community. But that problem is here what it is elsewhere.

As to the Mormons—we are not making very much headway in the larger towns, or in Ogden, at least, though we do reach some. In the country places we have Mormons in large numbers in our meetings. We have no startling conversions from Mormonism; but the leaven is working, and the Mormon church has not the strong hold that it once had. If you can, in thought, combine the power of the Catholic church over its people with the power of an oath-bound secret lodge, and work such machinery in the midst of a people whose ignorance leads them to superstition rather than faith, you can know something of the Mormon problem to be solved by Christian work.

But against all this we are making some headway. In a ladies' meeting in our society a stranger was saying some hard things against Mormonism, when she explained her boldness by saying, "I suppose I may speak freely here, for there are no Mormons in this company." But more than half the company had been Mormons. We cannot say just how the work grows now, for generally those who come out from Mormonism come slowly; at first holding their church lightly and then leaving altogether.

Pray for us that we may have faith to open our mouths for Christ, and preach the Word boldly as we ought to preach it. Yours in Christ,

AMOS JUDSON BAILEY.

FROM OUR AFFLICTED BROTHER COUNTEE.

MEMPHIS, March 23, 1888.

DEAR CYNOSURE:—I intended to have furnished you with a copy of my New Orleans speech before this time, but constant watching at the bedside of my brother has incapacitated me for a revision of the same. You shall have it, D. V., for the next issue.

After weeks of weary watching and waiting, the Master has again laid his hand upon us, and my self-sacrificing brother has gone home to rest. His death was hastened by the ball he received between his shoulders the night when the Masons attempted my assassination. It lodged near the right lung, and its irritating influence precipitated an attack of consumption from which he died on Monday, the 19th, at 7:15 P. M.

On Sunday night he said to me, "I am going home to-night, I think." On Monday morning I said to him in a playful way, "You did not get home last night." He said, "No, but I wish that I had;" and ere another night had sped its way he passed away to rest.

During my bitter warfare with the lodge he was constantly by my side, and was always ready to jeopardize his own life to save mine. He was shot because he was walking behind me. He would say, "The people can spare me better than they can you." I would say to him, "You ought not to get behind me; you might get shot, and then you are not a Christian." He would reply, "Better that I should die any time than you. You can care for my family, and God will take care of you." One year afterward he embraced a hope in Christ, and since the death of our mother, Nov. 6, 1887, not five months ago, he has been anxious to go home and be at rest.

A few day prior to his death he called us all around his bedside, and to each of the five members of his family he gave a charge, and admonished them as to how they should live. I then asked him if there were no parting words for me. He gave me all five of his family to care for, and amid tears of joy he put his hands around my neck, and said, "You have been the best brother that ever lived. God bless you!" And now I feel completely broken up.

This much has been written to you amid intervals of tears. I felt when brother passed away as though the solid earth had slipped from under my feet. Such feelings of weakness I have never before experienced. I know God doeth what is best in his sight, but I cannot rally only for a little while. I am aware that he tempers the wind to the shorn lamb, and I look to him to by-and-by raise the cloud.

I read this morning an account of the continued good work in New Orleans, and I could but say, "Glory to God in the highest!" I have all my brother's family of five to care for, and I ask all of the dear Christian friends to help me bear this burden. Pray for me. R. N. COUNTEE.

PITH AND POINT.

MORE LODGE THAN LAW AND ORDER.

The soil here is of a strong nature, and don't bring forth a very large crop of reform of any kind. But in the way of "joining," we are having a "boom." A man that has not joined is as rare as a white blackbird. There a law and order society here, to which the ministers have all been invited, time and again; but they never come, they are too busy! That may be: but some time since the Masons had their installation of officers in the Presbyterian church, and after this ceremony they adjourned to the hotel to supper, where the evening was spent making speeches, and eulogizing what some of them certainly knew nothing about. All of the ministers of the city were invited, and all attended, I believe, and made speeches. The Law and Order Society don't have supper after they transact their business. Then Paul says, "To the weak became I as weak, that I might gain the weak. I am made all things to all men, that I might by all means save some." But after looking over the field, I guess the lodge is a few lengths ahead, and increasing its lead, while the church will come in for second premium. We had a faithful champion on the Lord's side, Rev. Wallace of the United Presbyterian church, but he has gone to San Diego, Cal.—A CRANK, *Bellaire, Ohio.*

GOOD WORK APPRECIATED.

I want to see an anti-secret Prohibition candidate nominated and pushed for all the cause is worth. You have got some excellent correspondents, especially J. M. Foster and Hinman always give something readable. I hope Miss E. E. Flagg will soon be ready for work again. She is a second Miss Willard, only more uncompromising. —(Rev.) JOEL WARNER.

MICHIGAN SPIRITUALISTS.

In your paper of March 1st there appears an article from Rev. A. H. Springstein in which he gives an account of a colloquy between himself and the leaders of a spiritualistic meeting in which the said A. H. Springstein everlastingly got away with and utterly dumbfounded and confounded his opponents and silenced them to such an extent that "*all was painfully still,*" but that "*there was a great amount of suppressed excitement*" He says: "'Is this then the doctrine of Spiritualism?' They all answered, 'Yes, it is.'" Now the leading Spiritualists and all Spiritualists declare that they have no doctrine, no creed, nor no belief as a sect or body other than that the spirits of the dead can communicate with the living. That constitutes spiritualism; and a man may be and frequently is a Christian Spiritualist believing all the tenets and doctrines of some orthodox church, or he may be an infidel Spiritualist, or he may be anything he wants to be. Although I have been "raised from a dead level to a living perpendicular" symbolical to the resurrection of Christ, yet I cannot see very much to condemn in your paper, but much to ponder on; and I must own that it has set me thinking in a different channel in regard to Masonry than I ever thought I would.—JOSEPH F. CLARKE, M. D., *Walkertown, Kans.*

NOTE.—Two passages were omitted from the above letter: one containing offensive allusions to Bro. Springstein, which being from an entire stranger were unkind; the other inviting an indiscriminate discussion of spiritualism, for which our columns are not open. It is possible that the writer is not so well informed in the creed of that system as he supposes. We are glad to know the citadel of the lodge in his breast is not impregnable, and hope he will continue to read and profit by the *Cynosure.*

AN APPEAL FROM TEXAS.

Your paper is doing an inestimable good here. The pastor of the leading church here has once been a Mason but has "come out from among them" and is greatly in need of light, such light as the *Cynosure* conveys. He had never seen a copy of the paper until I gave him mine to read. He can do a world of good among our people toward discouraging them in *worshiping the lodge* He is a Baptist minister and is very intelligent. I told him about Rev. Countee, and his bold position which he took against the lodge a few years ago, and he is anxious to see Countee's views in print. There is no better place for an agent of the N. C. A. to work than Dallas, for this is a city of secret societies.—J. W. ROBERTS, *Dallas, Texas.*

AN AMERICAN MARTYR.

What! Has our free country martyrs? Yes, indeed. Martyrs make brightest stars in history, and the United States is making history. But stars are best seen in darkness. So it has been, is now, and shall be hereafter. Lodgery has had its Morgans. Slander and jails and murder attended the John Browns and Lovejoys of freedom for the slaves; saloonery murdered Haddock; and Romanism jails Davis for peaceably preaching the Gospel on Boston Common! The color of law is too transparent to cover the demoniacal features of the gratified persecutors, but the cowardly time-serving party politicians shut their eyes and wait the popular changes, anxious only to secure their party temporary victory. Oh ye blind! how can you escape the eagle's claws! Awake, Americans, and proclaim again to the whole world that yours is a free country, where the Gospel of Christ can be freely preached, and that your freedom cannot be longer infringed upon by the servants of the Pope under the hypocritical *pretense* of *obedience* to their manipulated, tampered with, municipal American law. But there is a higher law than the law of any nation. The law of God must ever be held supreme over any majority in any nation. And if Cæsar wrongly imprisons his subjects the Christian must then rise superior to his civil rights as the victim in Boston jail has done, and esteem it a privilege and glory to obey God rather than man. Yes, Wm. F. Davis is a sufferer for righteousness' sake in a double sense—the one as an American exercising his rights against an unjust local law, and the other as the faithful servant of Him whose kingdom is not of this world.—T. H.

BIBLE LESSON.

STUDIES IN THE NEW TESTAMENT.

LESSON III, Second Quarter.—April 15.

SUBJECT.—Christian Watchfulness.—Matt. 24: 42-51.

GOLDEN TEXT.—And what I say unto you I say unto all, Watch.—Mark 13: 37.

[*Open the Bible and read the lesson.*]

[From Notes in United Presbyterian Bible Teacher.]

I. THE DUTY OF WATCHFULNESS.—Vs. 42-44. 1. *The Duty Itself.*—Vs. 42. The word "watch" means (1) *To keep awake.* For an example of its use in this sense see 1 Thess. 5: 6, "Therefore let us not sleep," etc. (2) To be vigilant, or watchful (a) against temptation (1 Peter 5: 8); (b) for opportunities of usefulness, Eph. 5: 16, "Look therefore carefully how ye walk.... buying up the opportunity," etc. (margin of Rev. Ver.) (3) This command requires not only wakefulness and watchfulness, but also *fidelity.* "Whatsoever thy hand findeth to do, do it with thy might," Eccl. 9: 10. We must not only keep awake, but we must obey orders when awake.

We should carefully guard against all irreverent, unkind, untrue, impure and idle words. "But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment." Matt. 12: 36.

We should guard against sinful and foolish actions; for in the judgment every one will receive "according to his deeds," Rom. 2: 6.

We should guard against all improper thoughts; "for as he thinketh in his heart, so is he," Prov. 23: 7.

We should be watchful as to our company; for "evil communications corrupt good manners," 1 Cor. 15: 33.

We should watch the heart itself, seeking to have it renewed and sanctified daily, for it is the fountain of all thoughts, words and actions. "Keep the heart with all diligence; for out of it are the issues of life," Prov. 4: 23.

When are some of the times when we should especially watch? It was after the greatest victory ever given to the ten tribes that the Lord sent the message to Ahab, "Go, strengthen thyself, and mark, and see what thou doest; for at the return of the year the king of Syria will come up against thee." And so he did, and gained the victory by fair promises and flattery. The king had need to watch "himself," as the prophet warned him. Failing to do so, he was overcome. Attention has often been called to the fact that eminent men have been overcome at their strongest point. Moses lost his meekness, Job his patience, Abraham his trustful spirit, Elijah his courage, Samson his great strength, David his pureness of heart, Peter his boldness. When we feel strongest, then we have greatest need to watch. We should also watch our weak points. No chain is stronger than its weakest link. No fortification is stronger than its weakest point. A fence will serve but little purpose if the bars be left down. No character is stronger than its weakest spot, and the devil knows bravely where the weak points are. We need to have on "the whole armor of God," and be skilled in its use, if we would be steadfast and victorious. And the time never comes in this present life when the Christian can safely lay aside his armor, or relax his vigilance. What Christ says, he says not only to all, but he says it for all times, "WATCH."

2. *Reasons Assigned.* (1) Because of trials and exposure to temptations and trials. Watch, therefore—because of what he had just said. He had shown that great trials and temptations should come upon the church. He had shown that judgments were liable to fall upon the heedless and impenitent at any moment. (2) Because of the coming of the Lord. *For ye know not what hour your Lord doth come* Three things are implied in this statement. (a) The Lord will certainly come again. No truth is made more prominent in Scripture. Read Acts 1: 11; Mark 8: 38; 1 Thess. 5: 2; Jude 14; Rev. 1: 7, etc. The Lord's Supper is a pledge of his second coming, "till he come," 1 Cor. 11: 26. (b) The time of his coming is uncertain, Mark 13: 32; 1 Thess. 5: 2; Rev. 16: 15.

II. THE FAITHFUL SERVANT REWARDED.—Vs. 45-47. 1. *His Faithfulness.*—Vs 45, 46. (1) Assurance of his Lord's return. He is "faithful and wise"—he knows that his Lord may come at any time, and he seeks to have things in readiness. (2) His proper sense of responsibility. He realizes that "his Lord made him ruler over his household,"—not for his own personal enrichment, but "to give them meat in due season,"—that he might be a blessing to others. (3) His fidelity to his Lord's commands, v. 46. *When he cometh shall find so doing*—Watching and working just as directed, dealing faithfully with every trust.

2 *His Reward.*—V. 47. *He shall make him ruler over all his goods*—Christ's rewards will far exceed the measure of his servants' fidelity. "Faithful in a few things—made ruler over many things," Matt. 25: 21.

III. THE UNFAITHFUL SERVANT PUNISHED.—Vs 48-51. 1. *His Unfaithfulness.*—Vs 48, 49. (1) His unbelief.—V. 48. *Shall say in his heart, My Lord delayeth,* etc. Such unbelief in the heart is the root of all unfaithfulness in the life. If we lived always in full view of the judgment seat, with the certain expectation of Christ's coming again, how much more careful we would be! (2) His abuse of trust.—V. 49. (a) Oppression and injustice. *Shall begin to smite,* etc. Instead of using his position for the welfare of others, he injures them. (b) Dishonesty and selfishness. *And to eat and drink.* He uses his Master's goods for his own immediate gratification, instead of for the good of those over whom he was placed, and for the Master's interests.

2. *His Punishment.*—Vs. 50, 51. It was (1) sudden and unexpected. V. 50. *The lord of that servant shall come,* etc. He shall surprise him in his wickedness, in

the midst of the proofs of his unfaithfulness; and shall leave him no opportunity to redeem himself. "The wicked is driven away in his wickedness," Prov. 14: 32. It will be too late to begin to be faithful. (2) Terrible and irrepealable. V. 51. *Shall cut him asunder*—literally, "shall cut him in two." This terrible form of execution was sometimes practised, See 2 Sam. 12:31; Heb. 11:37. *His portion with hypocrites*—What that portion is may be seen by recalling verse 33 of last lesson. He was appointed a hypocrite's portion because he was one indeed, pretending to be the Lord's steward, yet serving no one but himself. *Weeping and gnashing*—Expressive of the most bitter agony and the deepest despair.

OBITUARY.

Mrs. Caroline Worth died of paralysis March 15. 1888, at her residence in Starksboro, Vt., in her 78th year. She was the second wife of William Worth, who for several years had been a constant subscriber to the *Christian Cynosure*, and had been zealous in advocating its principles and teachings, and in soliciting subscriptions. Since his death Mrs. Worth has been no less interested in the opposition to secretism or the success of the paper than was her husband, although for several years she had been deprived of the pleasure of reading on account of failing sight. She was a woman of superior excellence, and was loved and respected by all who knew her. She was a consistent Christian and a cheerful giver of her limited means for the support of the Gospel and for other benevolent purposes, and will be greatly missed by those who were most intimately acquainted with her. B.

FARM NOTES.

WINTER KILLING OF FRUIT TREES.

There is a wide difference in the hardiness of different varieties of fruit trees. Some varieties endure severe freezing better than others A variety that lives one winter may die the next, because of the changes surrounding it; and so a tender variety may live, when one naturally more hardy dies. Sudden changes often work disastrously. This was seen in the winter of 1853-54 in a belt of country extending from New York to Michigan. Quince trees and pear trees on quince stocks were greatly injured by rapid successions of very warm and intensely cold weather. The result was, that nearly all the trees that were not sheltered were destroyed, or so weakened that they continued to die till late in the summer.

The warmth had promoted sap circulation, and the sap, suddenly freezing, formed little crystals in the wood, which lacerated the fibers by every motion of the swaying trees. This cause may be supplemented by such a freezing and thawing of the limbs and branches as dries the life out of them. In all such cases the injury to trees will be in proportion to the exposure, and so the protection of good wind breaks is of great importance. In that memorable season of such wide spread loss, those trees that chanced to be sheltered from the winds escaped. It was also observed that the loss was not so great with trees on clayey soil that shed off the water, as on sandy soil that was filled with water.

A wise precaution against winter killing in sections where there is danger, is not to cultivate late in the season. The culture that stimulates a late growth of soft wood that does not ripen before the severity of winter sets in is to be avoided. The immature wood is easily injured, the cells are ruptured by freezing and thawing, and the disorganized cells in spring are no longer able to perform their office. Secure an easy growth of wood that will ripen in time to be ready for all changes of weather, and you will have comparative security.—*American Agriculturist.*

CARROTS FOR HORSES.

It is not alone nor chiefly the nutrition in carrots that makes them valuable feed for horses and other stock in winter. They have an admirable effect in keeping the bowels open, loosening the bile, and thus promoting healthful circulation of the blood. A stalled horse kept on dry feed through the winter becomes bilious, just as human beings do who lead sedentary lives. We have not got into the habit of dosing horses for biliousness, nor need we. A mess of carrots daily, with half the usual amount of grain, will keep a horse in better working order than oats without the roots. In most places carrots can be bought by the quantity at about half the price of oats, and pay the grower well at that.—*American Cultivator.*

What the busy Bee Produces.—It is estimated by an expert apiarist that the annual production of honey in this country ranges in value from $15,000,000 to $20,000,000, while that of wax is about $1,000,000. Not more than eight or ten per cent of those favorably situated for bee keeping are engaged in the pursuit. If even one-half of those thus situated were so engaged the annual product would now fall below $75,000,000 or $80,000,000 in value. Though this may be an optimistic view, there is no doubt that many farmers and others not now engaged in bee-culture could make the business profitable by giving it careful study and attention.

How to Feed Meal.—Prof. L. B. Arnold, the dairy expert and author, has satisfied himself by experiments that meal if fed alone to neat cattle will at once pass into the fourth stomach; but that if the hay or straw, whether cut or whole, be wet and the meal sprinkled on it the meal will be chewed over with the cud and go through all the digestive processes, and give much better returns. This should be noted by stock feeders.

Green Stable Manure.—This manure seems to be coming to the fore, or at least gaining favor. According to the *New England Homestead*, late experiments with green, coarse stable manure, in comparison with well decomposed stable manure and several kinds of commercial fertilizers, have resulted for the third year in producing the largest crops where green manure was applied, at the Rhode Island State Farm. And it adds: "Have we under-estimated heretofore the value of green manure? These experiments would lead to this conclusion. It is to be hoped the experiments will be continued and enlarged, for they promise important and practical results."

Active Fowls Lay Best.—The hen that is active, scratches vigorously, and seems anxious to be always searching for food, is usually the one that is a good layer. It is this quality—activity—that makes the Leghorns so prolific, as they rarely become too fat, and are always productive when properly kept. The slow, clumsy fowl fattens very readily, and often breaks down when in the prime of life. Activity is the only good characteristic in the common fowls, and sometimes enables them to thrive under adverse circumstances. So proclaims the poultry essayist of the *Mirror and Farmer*, a good authority.

WHAT AILS YOU?

Do you have obstruction of the nasal passages, discharges from head and throat, sometimes profuse, acrid and watery, at others, thick, tenacious, mucous, purulent, bloody, putrid and offensive; dull, heavy headache most of the time, with occasional "splitting headaches;" are your eyes weak, watery, or inflamed; is there ringing in the ears, with more or less deafness; do you have to hack, cough and gag, in your efforts to clear your throat in the morning; do you expectorate offensive matter, scabs from ulcers, perhaps tinged with blood; is your voice changed and is there a "nasal twang" to it; is your breath offensive; are your senses of taste and smell impaired? If you have all or any considerable number of these symptoms, you are suffering from that most common and dangerous of maladies—chronic nasal catarrh. The more complicated your disease has become, the greater the number and diversity of symptoms. No matter what stage it has reached, Dr. Sage's Catarrh Remedy, which is sold by druggists at only 50 cents, will cure it. The manufacturers of this wonderful remedy offer, in good faith, $500 for a case of this disease which they cannot cure.

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With her stock, dairy and grain products. 2,000,000 acres fine timber, farming and grazing lands, adjacent to railroad, for sale cheap on easy terms. For maps, prices, rates, etc., address, J. Bookwalter, Land Commissioner, or C. H. Warren, General Passenger Agent, St. Paul, Minn.

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SECRET SOCIETIES CONDEMNED.

BY GREAT MEN IN THE STATE.

George Washington (to Gov. Trumbull): "Masonry is a benevolent institution, which may be employed for the best or worst purposes."

Edward Everett: "A secret society so widely diffused and connected as this puts a vast power, capable of the most dangerous abuse, into hands irresponsible to the public."

Richard Rush: Hooker, personifying law, eloquently exclaims, "her seat is the bosom of God, her voice the harmony of the world; everything on earth does her homage, the highest is not beyond her control, the least as claiming her protection." Masonry has overset this primordial system. She has dethroned this image of God upon earth. To reinstate it over so insolent a victor, we must have a political organization. There is no other way of assaulting, there is no other hope of vanquishing, there need be no other dream of humbling such a foe. It fights with desperation.

Wendell Phillips: "History shows them perverting justice, stopping at no crime to protect and conceal their mummeries; controlling politics for selfish and personal ends, and interfering with great danger in national emergencies. Every good citizen should make war on all secret societies, and give himself no rest until they are forbidden by law and rooted out of existence."

John Hancock: "I am opposed to all secret associations."

James Madison: "From the number and character of those who now support the charges against Masonry, I cannot doubt that it is at least susceptible of abuse, outweighing any advantages promised by its patrons."

General U. S. Grant:—All secret, oath-bound political parties are dangerous to any nation, no matter how pure or how patriotic the motives and principles which first bring them together.

Myron Holley of New York: —"Such a rebellion Freemasonry has raised. It has violated the dearest rights of nature, and the most sacred enactments of our laws, and this in a spirit manifestly treasonable, for it has done this in pursuance of solemn, deliberate and voluntary obligations to a foreign government,—I mean its own—a government far more alien to that which claims our allegiance than any which has ever afflicted mankind"

Hon. Ezra Butler, ex-Governor of Vermont:—One Masonic obligation requires that a Mason shall vote for a brother in preference to any other person of equal qualifications. Is not this political Masonry? The Masons in Vermont are about one-twentieth part of the freemen, and they hold about three-fourths of all the important offices in the State. Is this owing to their superior fitness, or to political Masonry?

William H. Seward: "Before I would place my hand between the hands of other men in a secret lodge, order, class, or council, and, bending on my knee before them, enter into combination with them for any object, personal or political, good or bad, I would pray to God that that hand and that knee might be paralyzed, and that I might become an object of pity and even the mockery of my fellowmen."

Wendell Phillips: "I wish you success most heartily in your efforts to arouse the community to the danger of secret societies. They are a great evil; entirely out of place in a republic, and no patriot should join or uphold them. Considering the great forces which threaten the welfare of the nation in the next thirty years, and how readily and efficiently they can use any secret organizations, such should not be allowed to exist."

George Washington's Farewell Address: "The very idea of the power and the right of the people to establish government presupposes the duty of every individual to obey the established government All obstructions to the execution of the laws, all combinations and associations, under whatever plausible character, with the real design to direct, control, counteract, or awe the regular deliberation and action of the constituted authorities, are destructive of this fundamental principle, and of fatal tendency."

N. C. A. BUILDING AND OFFICE OF THE CHRISTIAN CYNOSURE, 221 WEST MADISON STREET, CHICAGO

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The object of this Association is:

"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved, to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform.

Form of Bequest.—I give and bequeath to the National Christian Association, incorporated and existing under the laws of the State of Illinois, the sum of —— dollars for the purposes of said Association, and for which the receipt of its Treasurer for the time being shall be sufficient discharge

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The Christian Cynosure.

Editors.
J. BLANCHARD. HENRY L. KELLOGG

CHICAGO, THURSDAY, APRIL 5, 1888

ALMOST TWO-THIRDS.

Elder Callender's stirring appeal of last week was not lost, as the treasurer's report of donations on page 13 speaks in eloquent figures. One good brother and his wife in the far Northwest have deliberately and prayerfully concluded that the effort against the lodge promises most success in the circulation of the *Cynosure* in the South, and they send on one-fifteenth part of the amount now asked. May they find their reward, both here and hereafter. Our correspondence from the South shows how in ever-widening circles this question is becoming of greatest interest among the colored churches. Let us not be satisfied with smiting twice or thrice; but strike till the Syrian host of the lodge be overthrown.

EDITORIAL CORRESPONDENCE.

New Iberia, La., March 24, 1888.

We have been here near three weeks, and I have written little except letters. Seven-tenths of the population of this old parish (county) are blacks. It was originally settled by French, when Jefferson bought Louisiana Territory eighty years ago. The language heard in the streets now is almost all French, and until reconstruction French was spoken in the courts. Now English predominates.

I have seen and conversed with the mayor of Iberia, and he has introduced me to the leading members of the bar, to the president of the parish school board, judge of the court, and other leading men. I have also made a pleasant acquaintance with the M. E. pastor (white), and have attended his and the Episcopal churches. I have preached in the colored Congregational church (Rev. Mr. Gunner's), and, of course, have met the leading members. Hon. Joseph A. Breaux, the candidate of both Democratic and Republican parties for State Superintendent of Instruction, to be voted for April 17, introduced me to the white high school here, and Mr. Wm. R. Burke took me to two city schools, one white, the other colored, having 180 pupils each.

These city schools have sprung up since reconstruction, and are greatly quickened and pushed forward by the Howe Institute here, and, generally, by Northern efforts to wipe out colored illiteracy through the South. Mr. Burke, local school superintendent here, is of Irish extraction. His parents went into Texas, while it was a Mexican province; escaped from their cabin when it was burnt by Indians; and he has been here in Iberia from his birth. All the white gentlemen named above are, of course, Democrats; and I am pleased to see them all seeking to beat the Republican party in educating the blacks. Mr. Burke surprised me in his remarks to the 180 colored children in the colored school, by a handsome laudation of Lincoln as their great friend and patron, and Gen. U. S. Grant as the greatest general of his age. This to colored city pupils, and spoken by a gentleman who fought under Lee, and who has been a Democratic office-holder for years! The explanation is this: the black voters are a great majority in these old parishes, and if they vote solid for the Republican party, *and their votes are counted*, the Democrats are forever in a dead minority. Grover Cleveland will not endorse and protect the shot-gun and false-count policy. The Ku-klux are getting out of fashion. The leading men are holding immigration conventions to draw Northern farmers and capital South. The only argument for "*The White Man's Government*" was that the whites had the talent and intelligence, and that "the ignorance of a country *has no right to rule its intelligence.*" Now, then, seeing the North bent on educating the blacks; and knowing that wealth will follow intelligence, and give the educated blacks the ascendency in power as well as in numbers, the Democrats are striving to make the Negroes their friends, and here they are succeeding. The deputy clerk of the court here is a colored man. So is the janitor of the court house; and I saw three Negroes on the jury, wedged in among the whites in the jury-box.

The only difficulty here, as in the North, will be that the Bible and its author, God, will be ruled out of the public schools by politicians, where there are Jews and infidels to object, and thus leave these schools without a standard of law or morals. But a few Howe Institutes scattered through the South will salt the rest. A godless school is, at best, an intellectual mob. And when Christ and the Bible are excluded, the lodge-god, who has neither law nor Gospel, will sink the schools to a level with its own paganism.

When I consider the origin of society in these old slave plantations, I am absolutely pleased with the men I find at the head of affairs in this town of New Iberia. The fountains of morals here were two: Paris and slavery. In Paris (France) brothels are licensed, and the wretched women are examined by surgeons to protect men from their diseases. This horrible affront to God and immolation of women was, some years ago, adopted in St. Louis. If St. Louis could adopt a regulation so infamous, French society here, with its laboring class degraded and held as property, could hardly be expected to have just views of the crimes of whoredom and concubinage, or even the revolting crime of incest. Along this Gulf belt, in slavery times, crimes of this damning hue were sanctioned by the slave system. Now, I am indebted for what knowledge I have of these social horrors to prominent white citizens, who abhor them as we do. Then the anarchist class, which curses Chicago, are not wanting here, both black and white. These keep up Sunday horse-races and cock-pits. But the citizens of whom I inquired, thus far, despise them.

J. B.

THE WHEATON COUNCIL.

As Rev. Dr. Boardman, of the Chicago Theological Seminary, said at Wheaton lately, "We are on historic ground. Another council was held here ten years ago and its record has gone out among the churches." The meeting of Tuesday, March 27, 1888, will also be historical, and will forever be remembered with holy joy by most of the participants, as that of 1878 has been with regret.

The importance of the meeting of the 27th was not underestimated. The result of the council of two weeks previous left no doubt that a review of all the old difficulty would be had in some form, and a final decision made which would supercede every other, since it was of the nature of a mutual council. Though called by the College Church, it, by advice of the meeting of the 13th, called all the churches of Elgin Congregational Association, among the number the Congregational church of Wheaton, to which was extended the unusual courtesy of being invited to judge in a difficulty in which it was one of the parties concerned. Beside the Elgin Association the pastors of the churches of Galva and Granville, Ill., and of the First Church of Chicago were present, with Rev. A. Ethridge, State evangelist. Such a meeting as this the College Church had long desired; and, knowing that the control and particular direction of such a meeting must be with the Lord, in order that the greatest good should result to the churches of Christ near and far, to this end there was earnest and prevailing prayer.

The council assembled with the representatives of twenty churches present, seventeen pastors being in the number. Dr. E. P. Goodwin of Chicago was chosen moderator and Rev. C. S. Leeper of Batavia secretary. Organization being completed the chairman spoke tenderly of finding a little company at prayer as he entered the room, and the first words he heard, that the will of the Lord might be done, ought to be the keynote of the council. At his suggestion some time was spent in prayer, and it was evident that the Holy Spirit, who had been invoked, was present in power.

These exercises being concluded the council took up the business which had occasioned its call. The church was asked to make its statement by its representatives, and Pres. C. A. Blanchard read for the committee the following brief paper, stating that the part of the paper relating to the history of the church he would not read unless asked for by the council:

Dear Brethren:—The College Church of Christ at whose request you are assembled is a company of believers in Jesus Christ who have met in this building since 1860. Our manual, which you have in hand, contains our Covenant, Articles of Faith and Rules of Order together with Questions for Self Examination, etc. These we suppose to resemble similar provisions for church order in other self-governing bodies of believers, and have not been essentially changed since the time when, as members of the First Church of Christ in this place, we were connected with Elgin Association. We have a body of elders whose duties are those of a Prudential Committee. The office in some form is in all our churches; we prefer the New Testament name, which was also used by the early churches of our order. Our testimony against practical evils, especially secret societies, corresponds with the deliverances of Elgin Association, the State Association of Illinois, the Directors of the American Missionary Association, the First Church of Oberlin and many other Congregational churches. We submit to your candid consideration this, our church manual, believing that you will find it, for substance, scriptural and correspondent with the judgment of our most wise and pious leaders.

We were advised some time since to call simply a recognition council which should consider the church in its present condition, and omit all reference to the painful memories of past years. We did so, but as soon as it met we were told that our letter was faulty in that it omitted just what we had been advised to omit. We were advised to widen the scope of our letter and increase the number of churches called. We have done so and in answer to our request you are here. We thank you for your presence, and believe that God's Spirit, holy and wise and true, has come with you. We ask that you take such a course in examination as seems to you judicious, and if you believe it to be true that we are a body of believers, self-governing, orthodox, evangelical and seeking the purity, peace and prosperity of the churches of Jesus Christ, we ask you to so certify to the world.

The manual of the church was then taken up for examination and the different sections approved unanimously. When the testimonies were read two or three brethren objected to their approval because they condemned secret societies. But it was voted without dissent, after a slight discussion, that "we recognize the right of any Congregational church to make such testimonies as it may deem proper."

It was then moved to take up the question of membership, and that subject was referred to a committee consisting of Dr. Goodwin, Rev. C. C. Harrah, Rev. A. Ethridge, Rev. G. R. Milton and Dea. John C. Carr. The only question raised before the committee was as to the relation sustained to the two churches by the senior editor of the *Cynosure*. The representatives of the College Church held that this brother had been, since the division of the First Church of Christ in January, 1878, one of its members; that if there had been any form of discipline by the minority part of the said church after its division, such an act was attended neither with legal trial, nor was it by advice of the *ex-parte* council, and was, therefore, null and void; and, further, that if this alleged act of discipline had been ecclesiastically regular or warranted by any ill-doing, the relation of the editor to the First Congregational church, according to its own claim, was terminated more than ten years ago.

The representatives of the First Congregational church contended that though they had withdrawn fellowship and dropped his name ten years since, he was still considered a member of their church under censure.

The committee in view of these conflicting opinions and after consultation with the committees of the two churches, prepared a paper, which, while not in all respects the view of either party, was accepted by both as a possible settlement of a long and painful difference. This paper reads thus:

Whereas, It appears, in considering the facts relating to the First Congregational church of Wheaton and the College Church of Christ, that the College Church supposed the relation of President J. Blanchard to the First Congregational church was severed by said church on March 7, 1878, in its action wherein it said, "This church hereby withdraws its fellowship from the said J. Blanchard, and that its watch and care over him now ceases;" and

Whereas, On the other hand, the First Congregational church has had the opinion that in some sense he was still a member and amenable thereto; and

Whereas, The two churches have, notwithstanding such difference, gone on harmoniously in their work, and have alike enjoyed the blessing of the Master, and demonstrated that there is good reason for the existence of both organizations; therefore, be it

Resolved, That the council recommend, as an adjustment of all difficulties, the following: 1. That President J. Blanchard sign the following statement:

Whereas, During the controversies of the past ten years, more or less, between myself and the late Professor J. C. Webster, and in particular at a certain meeting of the Executive Committee of Wheaton College, in 1877, I made certain statements which have been generally regarded as reflecting upon the moral character of Professor Webster, and now disowning the construction put upon such statements and particularly upon my remark that Professor Webster was mentally and morally incompetent, I retract the statement as interpreted, and affirm that I regarded him as a Christian man.

2. That when this paper is filed with the Clerk of the First Congregational church, that church shall consider matters of difference as settled, and shall enter such a record upon its minutes.

3. That council, having examined the manual of the College Church, expresses its approval thereof; and, upon the basis of agreement heretofore proposed, recommends the admission of the church to the fellowship of the Elgin Association.

This result was submitted to the council after a prolonged sitting of the committee, and it was heard with profound relief. There seemed to be no need for remark; a disagreeable debate was avoided, and the result was unanimously adopted. It was a moment of breathless interest, and nothing could have been more appropriate than the devout prayer offered by the moderator. The council then adjourned.

It is, as we understand, occasion for devout thanksgiving to God that so large and influential a body, in which the First Congregational church of Wheaton was itself present by pastor and delegate, should have been of one mind upon the question submitted, and we trust that the recommendations or the council being carried out in good faith, this division among the Lord's people may be thoroughly healed.

REMARKS.

The *Cynosure* deems it just that a word should be said for its senior editor, respecting a decision affecting him personally and made in his absence. Of course neither he, nor the College Church are responsible for the following comments:

1. Our readers will properly inquire whether it be true that their editor has for a period of years refused to right a wrong, real or supposed. It is a great satisfaction to present the following facts:

a. In the meeting of the College Board in 1877 President Blanchard put into the hand of Rev. Wm. G. Pierce, a member of the Board opposed to him, a writing which said:

WHEREAS, Jan. 10, 1877, at a meeting of the Executive Committee of Wheaton College, statements were made by Prof. Webster and replied to by President Blanchard, in which each used words which reflected unfavorably on the other; this is to certify that at a subsequent meeting of these gentlemen with each other, to-wit, Feb 8, 1877, each of these gentlemen agreed to recall all utterances whatever against each other on that occasion, and to wish the same unsaid.

This we find in the Chicago *Tribune* of June 28, 1877.

b. In an address March 24, 1878, in Wheaton he said:

Soon after this meeting Jan 10th, I went to Prof. Webster's by advice, for personal reconciliation. He declined to converse with me unless before witnesses. I suggessed Messrs. Mather and Taylor.

We four met at my house in February, when I wrote a reconciliation paper, setting forth that in calling him "morally incompetent" four years before, I did not mean to call him "immoral;" and that I would sign a mutual paper with him wishing everything unkind between us unsaid.

These statements show the past, and are predictive of the future.

2. The unanimous vote of the council upon the testimonies in the manual of the church bears the encouraging interpretation that this is a declaration that it is consistent with Congregational order that individual churches may testify against the lodge, and enforce their testimony by discipline. The testimonies of the College Church are against intoxicating drinks, secret societies, tobacco and narcotics, and dancing. That on the lodge reads thus:

"Being fully persuaded that secret societies are in their nature hostile to the Gospel of Christ, members of such societies who may desire to unite with this church will be required to abandon them."

When these were read two or three brethren objected. One wished to ignore the second. As a member of secret societies he did not approve the article. There were members of secret orders in all our churches. The invitation to come and pass upon this testimony placed some members of the council in an unpleasant position. He wished to avoid having anything at all to say about it. Another did not see how a church having such a rule could be fellowshiped by Congregational churches, since it would not receive some of their members.

Other brethren, however, gave better advice. It has been the custom for Congregational churches to protest as they saw fit against prevalent and popular evils. The church at Princeton, Illinois, over which Owen Lovejoy was a long time pastor, had such a testimony against slavery, refusing fellowship to slave-holders. That church stood almost alone for a time, but in the providence of God all the others have come up to that standpoint. It seems necessary often that an advanced position be taken by a church on Christian reforms, and as time passes other churches, one by one, come to the same belief.

As the discussion seemed likely to be very damaging to the secret orders, those who objected to the church regulation were glad to drop it, and no adverse vote was noticed by the chairman.

To the significance of this vote we wish to call the attention of our readers. It is not a declaration either for or against the lodge, but it does declare that it is according to Congregational order for local churches to adopt and enforce a testimony against the lodge if they so elect. There have been few decisions of such importance upon this question by representative Congregational bodies.

3. It has been suggested that our note of two weeks ago should be explained in its reference to Masonic attacks on Wheaton College and Church in 1877–8. There were on both sides of that struggle persons sincerely opposed to secret societies; and Professor Webster, who is named above, was of that number, as were others who sympathized with him. The senior editor of the *Cynosure* was at that time the President of the College; and, so far as known, all of those who stood with him were more or less active opponents of the lodge. Respecting these facts there will probably be no difference of opinion.

It is true, however, that beside these two parties there was a third, and that the third aided the first, as we believe, because of its hope of destroying the College, or at least its power against the lodge. This third party was the Masonic party, which in various effective ways fomented the strife and took part in the difficulty from beginning to end. It was still in the name of secret societies that objection was made to the College Church only last Tuesday.

It may not be directly pertinent to this topic, but is it not a marvel that our colleges, seminaries and churches can see the lodge organization extending downward from the Jesusits, Masons and Oddfellows through every occupation and grade of society until it seeks to control the whole country, and at the same time make no protest? No country was ever yet ruined without the consent of the clergy. We earnestly hope that from all our educational institutions such a flood of light may be thrown upon these conspiracies against society and law, and such an indignant protest rise against these supplanters of the church of Jesus Christ, that the College at Wheaton may be robbed of its honorable pre-eminence in this respect.

—A portrait and sketch of Professor Woodsmall would have appeared in this number, but it was impossible for the engraver to complete his work in time. The work could have been done in cheaper form on time, but the *Cynosure* readers deserve the best, and so does the memory of so noble a man, so we wait a week.

—We regret exceedingly to see that Elder Browne, our neighbor of the *Bible Banner*, fears a temporary suspension of that journal to prevent a debt. The *Banner* has its two-week's annual vacation, and its friends meantime are asked to take hold of the subscription list, so there may be no break in its excellent work. We hope they will outdo themselves.

—Mr. S. W. Packard, the able lawyer of this city whose efforts for Prohibition have become national, asks a correction or two in his article on High License in Chicago in the *Cynosure* of two weeks ago. The number of saloons in this city May 1, 1887, should have been written 3,687, and Dec. 1, 4,103. At the close of the article Mr. Packard's estimate of the cost of liquor to the drinkers of Chicago is $37,668,000 instead of $37,668. We regret such mistakes should have crept into the copy from which we printed.

—Among our exchanges the *Advance* of this city and the *Midland* of Omaha have put on new spring styles in type and head-dress. Their many other attractions are thus enhanced,and every eye that rests upon their fair pages is pleased. We suggest kindly to both that it is time to turn their attention anew to the secret lodges. Especially the *Midland*, organ of a church that excludes them and edited by men who have written so ably as Bro. Graham in "In the Coils," and lectured so eloquently as Bro. McNary on this question, may justly be expected to give us something fresh and strong on this subject. We speak thus of the *Midland* without requiring any the less of the *Advance*, which should be a leader for righteousness.

—At Dundee, Ill., not long since, Seth Hill, a former member of the Masonic lodge, died and was buried. He had not met with the lodge for years, and was generally known as having withdrawn from the order. Indeed, he had stated publicly in a prayer meeting that he was opposed to the lodge. Elder Clifford, a superannuated Methodist minister, preached the funeral sermon, and took great pains to hold forth upon the glorious character of Masonry, and to say that the brother whom they mourned was always, in public and private, ready to be known as a Mason, as if he felt honored by the relation. Such falsehood, aggravated by the surroundings of death, and without danger of denial from lips forever sealed, is shocking; but it occurs too frequently. A member of one of our grand juries in the U. S. court of this city was surprised to find his name printed in the roll of Freemasons of his town, though he had openly denounced the order for years. So Elder Boring of the M. E. church, in preaching at the funeral of Mr. Wheeler in Wheaton, falsified the character of the dead brother, who had left the M. E. church because of his hatred of the lodge and worshiped with the Free Methodist brethren.

OUR WASHINGTON LETTER.

WASHINGTON, March 30, 1888.

This is "woman's week" in Washington, and a Washington letter of this date with the International Council of women left out would be an anomaly. Still with the space allowed me even the merest epitome of proceedings would be an impossibility. The Council has been in full sail for five days; there have been three sessions each day, with half a dozen speakers on the programme of each session, so that you see I could not even mention the names of the delegates to this convention with the subjects discussed by each without giving a list of such a character as would prove to be very monotonous reading.

But really the women are having a good time and an interesting time in Albaugh's Opera House. The city is full of distinguished women from everywhere, and this is by far the most important gathering of women the world has ever seen. They come from the farthest limits of America, and from across the ocean, from England, France, the Scandinavian Peninsula, and from far away Finland.

The object of the Conference is to improve the condition of woman in the Church, the State and the Home. And the wide scope of the topics under discussion gives unusual interest to the proceedings. The improvement of their political condition is only one of the matters to be considered, and the attention given to their notable advances in other lines of development has drawn to the city certain representative women and has added to the audiences a number of hearers who would not be attracted if the crusade had but a single end in view.

Nothing that pertains to woman is foreign to the business of the Conference, and this comprehensiveness of plan, involving a review of what has been accomplished in all lines of development, gives to the gathering a cheerful and congratulatory tone, which might be wanting if political conditions alone were considered.

It was on Tuesday that Philanthropies were discussed. The subject of temperance, coming under this head, brought upon the stage many women noted for their work in this cause, Miss Frances E. Willard, the president of one of the most wonderful organization that ever sprang into existence,leading with a strain of eloquence which held her audience in chains, broken only by applause. She mentioned that there were now forty district departments and 10,000 unions. Sa'd she: "We have sharpened our weapons in sight of the enemy, and they are about ground to an edge. We want a national prohibition amendment against the liquor traffic, the Esau and Ishmaelite, the social pariah of this land."

Hannah Whithall Smith, another woman known throughout the country for her share in Gospel temperance work, diplomatically inveigled her audience into endorsing *en masse* a resolution calling the governments of the civilized world to protect the Congo Free State from the flood of poisonous gin which was being poured in upon the unsuspecting and bibulous natives. The resolution was adopted unanimously, for the good lady refrained from calling a negative vote, on the ground that it would be an insult to suppose that any one present would vote no.

The public buildings all over the city are again draped with emblems of mourning, this time for the late Chief Justice of the United States. The Waite obsequies, which were simple, but imposing, took place on Wednesday, at noon, in the hall of the House of Representatives. They were attended by both Houses of Congress and the higher government officials who occupied the floor of the House, while the public galleries were filled with the families of Senators and Representatives, two tickets of admission having been issued to each Senator and member of Congress for distribution. The reserved galleries, such as the President's, the Press and the Diplomatic, were occupied by those for whom they are set aside. The remains were sent to Toledo, accompanied by six of the Associate Justices, a Congressional committee and part of the Ohio delegation in Congress.

It is probable the House will begin debate on the Mills tariff bill to-day and that the discussion will last until the last of May, when the measure will either be defeated or passed by that body. From present indications it would not be safe or wise to venture a more encouraging prediction.

—The Mormons have a bureau of observation and for lobby purposes in Washington. It is now sending out all over the country pamphlets printed in New York, written by "a resident of Utah," presenting very plausible but deceptive reasons for admitting that mass of social filth into the Union as a State.

The Home.

RETROSPECTION.

Life's pilgrim looks from peak to peak,
Across a hazy vale of years,
In whose soft light he loves to seek
Each desert step or fount of tears.

Each obvious cliff or stream or hill,
Which marks the intervening way,
Though distant, seems familiar still,
But fairer in the grand survey.

Thus do the long receding years,
Contracting into months and days,
Throw o'er life's rugged toils and tears
A softening and a golden haze.

'Tis but the large events we see
Which turned our feet, as round a slope,
Down thro' some vale of agony,
Or up some sun-lit cliff of hope.

Thanks for the hazy, golden hue,
Which rounds the angles of the past,
And from the whole presents a view
So mellow and so sweet at last.

Thus may the charity of friends,
Broad as the bending heavens above,
Drop where each pilgrim's journey ends
The softening mantle of its love.

– Joel Swartz, D. D., in N. Y. Observer.

AFTER MANY DAYS.

A TRUE STORY.

"Why are you so grave and silent this evening, Charlotte?" asked Doctor Hammond, laying down the book he had been reading, and looking across the table at his young wife, whose fair head was bent over some sewing on her lay.

"I have been thinking, Herman."

"And is that such an unusual thing, Charlotte?" Mrs. Hammnod smiled.

"No; but perhaps I have never before thought seriously of my duties in life, Herman. I have gone on from day to day, enjoying my pleasant home and its comforts, and rejoicing in my many friends, without thinking that I ought to make some return for all the good gifts heaven has showered upon me."

"You have always done your duty as a wife and mother, Charlotte."

"Yes; but that is not enough. I have been selfish in thinking only of my own, Herman. I did not realize how selfish, or how little I had done for the interests and welfare of those outside the pale of my affections until to-day."

"And to-day you awoke to a realization of your short-comings?"

"Yes, and quite by accident. Mrs. Perley came this morning to ask me to go out with her to do some shopping, and on the way down town she took me in to see Miss Ford, who lives on Olive street, and who had sent for her on business. I hesitated at first about going in; but Mrs. Perley insisted on it, and said Miss Ford was always glad to see any one, having been confined to her bed with spinal trouble for fourteen years. But she is not in the least peevish or ill-natured. I thought her lovely; so gentle, so sweet and kind, so thoughtful of others. And she accomplishes the most wonderful amount of work. It seems almost incredible that, afflicted as she is, she can do so much. She has a class of women three times a week whom she teaches to sew and embroider, and twice a week she gives lessons in painting to half a dozen young girls who are anxious to become teachers, and are too poor to pay for instruction. She has, too, a Bible class of young girls, who come to her every Sunday afternoon; and she is interested greatly in the Home Mission Society. Mrs. Perley says her fingers are never idle a moment. Think what an amount of good she must accomplish, Herman, and how useless is my life compared to hers! I felt humiliated and ashamed as I reflected on it, and realized how much valuable time I had spent in making fashionable calls and reading novels. I want to do better. I can't be satisfied after this unless I lead a less selfish life; but I don't know where or how to begin."

"In my opinion you have enough to do in caring for your house and children, Charlotte. I fear you would soon weary of teaching poor people how to sew and read."

"Perhaps so, Herman; but that is no reason why I should not make a trial. I am not particular about the kind of work. I only want to feel that in doing it I am working for the good of others, and not suiting my own desires and tastes."

"Look for the work and you will find it, Charlotte. There will be no difficulty on that score."

"And you are willing to have me go outside my home to find it?"

"Yes; for I am sure you will never neglect your home or children, however zealous you may become in working for others. I have entire confidence in your discretion and prudence."

At this moment there was a ring at the door-bell, and the doctor was called into his office to see a patient; so the conversation terminated, greatly to little Mrs. Hammond's regret, for she seldom had an opportunity for a quiet talk with her husband. He had a large practice, and was devoted to his profession, allowing it to absorb him more than his wife thought prudent.

Mrs. Hammond continued to follow the train of thought which her visit to Miss Ford had suggested, and tried to determine in what way she could carry out her desire to be useful. But, earnestly as her mind dwelt upon the subject, she was unable to arrive at any conclusion.

The next morning as she was returning from market, she chanced to pass through the street on which the Emergency Hospital was situated, and as she reached a point opposite the door, she stopped suddenly, struck by an idea.

"Harriet," she said to her servant who was following behind her with the marketing, "You can go the rest of the way alone; I want to go in here for a little while."

She felt very shy as she demanded admittance to the hospital, and her confusion increased when she was asked what patient she desired to see.

"I am simply a visitor," she explained, "I have never before been in a hospital, and I know no one here."

She was allowed to enter all the wards, and as she passed through them, deeply moved by the signs of suffering on every hand, she thought how terrible it must be for anyone once accustomed to the refinements and comforts of a home, to be obliged to pass weeks, and perhaps months, in such a place; for this was years ago, before hospitals were the comfortable, cleanly, even luxurious asylums we have now. As this reflection passed through her mind she noticed on a bed not far from her, a young man of perhaps twenty-five years of age. He was pale, wan and much emaciated; but there was something very attractive about his face, and an appealing look in his large brown eyes that touched Mrs. Hammond's sympathies at once. She recognized the fact that he was a gentleman, and some impulse moved her to ask him how it happened that he was in the hospital.

He seemed touched by her kindly interest, and told her that he was a young clergyman, without money or friends, and had come to St. Louis to obtain employment. Failing in this, and being much reduced in health by lack of means to procure proper food, he had fallen an easy prey to disease, and had been seized with a low fever, from which he had only just begun to recover.

"If I were only at home—in the home I used to have before my mother died," he said in concluding his story, "I would soon grow strong again. But as things are now I have no desire to live, and find it almost impossible to eat or sleep in this place."

Mrs. Hammond talked to him a little while longer, and then hurried home. Her husband was in his office, and she was fortunate in finding him alone. She told him about the young minister, and then proffered her request—she wanted to bring him to her own home and nurse him back to health. The doctor demurred at first, seeing many objections to the plan; but when he found how earnestly his wife desired it, and how eager she was to embrace this opportunity to do good, he gave his consent; and an hour later young Mr. Lester was brought away from the hospital and established in the best bed-room in Dr. Hammond's house.

Though she had had no experience in nursing, Mrs. Hammond carried out her project bravely and well. She had a kind, warm, generous heart, and she found ample scope for her energies in waiting on Mr. Lester, planning for his comfort, and preparing with her own hands delicacies calculated to tempt his capricious appetite. She did not weary of her charge, and felt fully repaid for the care and trouble she had undergone when Mr. Lester was able to go out once more, and declared that he owed his recovery entirely to her.

Doctor Hammond, who had large influence, interested himself in the young man, and at length secured for him the charge of a small church in a village in northern Missouri, to which he went as soon as his strength was fully restored.

"Never, as long as I live, can I forget you or your great kindness, Mrs. Hammond," he said when he parted with the doctor and his wife. "I feel that but for you I would have died in that hospital, so utterly had I lost all desire to live, and so terrible was my sense of weakness and loneliness. But you came to me like an angel from heaven, and though I am not able to make you any return, save in words, for what you have done for me, the bread you have cast upon the waters may return to you after many days. Heaven never fails to reward such nobility as you have shown."

He little imagined how singularly his prediction would be fulfilled. For several years Mrs. Hammond corresponded at intervals with Mr. Lester, but at length lost sight of him, for an increasing family and the charitable duties in which she had extensively engaged, occupied her attention to the exclusion of her correspondence. Ten years passed, and she did not know whether Mr. Lester were living or dead, and her memory rarely reverted to him. Then her husband started out on a business trip to Michigan, where he owned heavy interests in lumber. Much of the journey had to be taken in a stage-coach; and one evening, on a desolate, rough road, the coach was overturned, and Dr. Hammond's right arm was broken just above the wrist. Had he been at home the hand could have been saved; but he knew that under the circumstances now surrounding him, he must lose it. He was conveyed to the nearest settlement, and found a room at a wretched log tavern, destitute of every comfort and convenience.

Here was performed the most trying operation of his surgical experience, for, with the most ordinary tools, rusted from long disuse, he was forced to direct the amputation of his hand. As may well be imagined, the operation was one of terrible agony, requiring the most wonderful courage, and when it was over the doctor was completely prostrated.

He was lying in his miserable room the next morning, feeling ill and wretched, when the door opened and a gentleman entered, with outstretched hand, and the cry, "Dr. Hammond, don't you know me?"

It was Mr. Lester, who had heard of the accident, and feeling sure it was his old friend who had met with the injury, had hastened to offer his help and sympathy. The time had come when he could make some return for the kindness he had received ten years before. He was comfortably situated in a flourishing village four miles away, and to his pleasant home Doctor Hammond was removed at once, and tenderly nursed and cared for until he was well enough to proceed on his journey.

"So you see, my dear," the doctor said when giving his wife the history of his accident, "the bread you cast upon the waters ten years ago, returned to you after many days. What I would have suffered had I been forced to remain in that desolate tavern, I dare not think. As an angel of mercy you appeared to Mr. Lester in the hospital ten years ago, and as an angel of mercy he appeared to me when he entered the door of my miserable, dark, uncomfortable room, and took me to his delightful home. I felt then how deeply grateful I ought to be that you had cast that bread upon the waters so many years before."—*Florence B. Hallowell, in the Standard.*

MAKE THE BEST OF YOURSELF.

The preacher's voice was clear and intense. A young woman sat listening, to whom life seemed a burden. As those words, "Make the best of yourself," flashed forth, she felt as though they were hurled at her. She make the best of herself! How could she? The rest of the sermon was unheard. It was as if a diamond had been thrown into her lap. This was all she needed. I said the sermon was unheard, yet there did enter into her consciousness another flashing sentence: "Every man has the right to make the best of himself."

Had you been looking at the young woman you would have seen a new and strange expression come into her face, just such a change as might come in to the face of a dying man if he should suddenly find the fabulous elixir of life. She leaned her head forward on the back of the pew before her and sat very still, but from her heart went up a cry, "Lord, help me to make the best of myself. Lord, I will make the best of myself, with thy help."

At last came the benediction, and she rose up Then as the congregation poured out, she followed with the crowd. Near the door stood an old, decrepit woman, in worn and shabby garments. Her hands were wrinkled and large-jointed. She was a shy, half-frightened woman, who had strayed into this large church and now stood back, half awed by its grandeur and the immense mass of people.

Gail Bruce liked dainty people and dainty things of all kinds, and she shrunk with a horror from anything that was uncomely. But as her eye fell upon the old woman, she suddenly sent up a prayer, "Lord, help me to make the most of myself in all the hu-

manities, in love, and in tenderness. And, Lord, bless that old woman."

When Gail reached her, she stretched out her own well-gloved hand and touched the old woman's arm with a tenderness that thrilled her frame; then slipping her hand in hers, she said,—

"We are glad to see you here, and hope you will come again."

The old lady looked up with a pleased smile, and said it was a "fine church and she liked the minister."

When Gail passed out there was on her face a reflex gladness. Seeing it, several people unconsciously held out their hands to her, who, as a rule, only bowed.

She went home, and, kneeling, said, "Help me to help others. Help me to do some kind deed every day. Help me to grow like Christ,so that I may be my best. Amen."

That was the beginning of a great change in Gail Bruce. Every morning she took up the day with the prayer,"Lord, help me this day to do something for others! Help me this day to make some one happier! Help me this day to make the best of myself." Many a gentle answer she returned when her nervous temperament would have prompted a quick word.

One little thing she tried to do especially—that was to carry a bright and cheery face; to give a pleasant word whenever she could. This was hard for her to do at first, for she possessed by inheritance an inclination to morbidness and melancholy. But she shook it off as best she could, and gave her "Good morning" or "Good evening" with a hearty grace and a pleasant countenance, even though the necessary effort cost her no little self-denial. But continued perseverance in little kindnesses wrought effectually upon her nature; and the change at every degree contributed to the answer of her prayer.

And the effects of this change were not only visible in her own increased happiness, which was very great, so that life itself seemed a new thing,but they were also seen and felt in all around her. Harry, her twelve-year-old brother, suddenly ceased to "tease her life out of her" as he felt the warmth of her loving interest for him, and said to her after a long struggle with himself:

"Gail, I'm sorry I opened your letters and tied knots in your thread, and have done so many bad things; I begin to feel like trying to make a man of myself." And right there were all the old scores settled, and vows of eternal friendship mentally made.

"Ask God to help you to make the best of yourself," were her parting words. And the heart which all these years had found so much time to fret over disappointments and personal grievances was now filled with impulses of kindness, and led willing feet and hands to the lowly homes where shadows were lying, bringing sunbeams of mercy and hopefulness. She filled her place in the church,and,having taken up her neglected music she soon relieved the Sabbath-school organist, who was sickly and over-burdened, and the sweet tones of music as they swelled up from a heart full of love and gratitude went forth to cheer and gladden whoever they reached. Thus led and assisted by the grace and Spirit of the Master almost imperceptibly her prayer was answered, and she learned to make the best of herself in the quiet way of common and every-day life.—*Sel.*

TEMPERANCE.

WINE OR WAR.

Mr. John Bright, in a recent speech of great force, said that Great Britain, during the last two hundred years, had not been engaged in one war that could not have been honorably avoided. Close investigation of the present causes of each conflict would probably show that the illustrious Quaker spoke the truth.

On the back of this the Paris correspondent of the *Times* wrote to the journal he represents that he would stake his place—worth £6,000 a year—and reputation on the fact that the present Czar is a confirmed drunkard. He quotes the following words, uttered in his hearing "by a very eminent Austrian statesman": "Everything now depends upon the Czar, who drinks, and who is very near to delirium tremens. As he may at any moment commit some act of folly, Austria must make ready for war." He further declared it to be "certain" that the Czar lately slapped the face of a gentleman who approached him at the head of a deputation from Lithuania. Moreover, that the eccentricities of the Czar are such as to make the settlement of any question by the way of diplomacy impossible.

Bismarck is also known to imbibe freely. It is asserted that during the delivery of his recent speech, demanding a large increase in the German army, he consumed nine glasses of brandy-and-water. From his youth up Bismarck has been a deep drinker. He has been known to boast of drinking a quart of wine without removing the cup from his lips, and he drinks freely every day. Such a brain as he inherited would have been capable of better thoughts and wiser schemes if, perhaps, it had not been kept half paralyzed for fifty years by alcoholic poison.

Mr. Kinglake, the historian of the Crimean War, attributes to wine the invasion of the Crimea by the British army. He asserts, on the authority of eye witnesses (and the statement has never been denied), that the dispatch which caused Lord Raglan to invade the Crimea was read over and disposed of by the British Cabinet when the members were in a drunken sleep after dinner. These are his words: "Before the reading of the paper had long continued, all the members of the Cabinet, except a small minority, were overcome with sleep. For a moment the noise of a tumbling chair disturbed the repose of the Government, but presently the Duke of Newcastle resumed the reading of his drafts, and then again the fatal sleep descended upon the eyelids of the Ministers."

The historian relates that later in the evening the Duke of Newcastle made another attempt to get Ministers to listen to his dispatch, but again drowsiness prevented. Not a letter of the draft was altered. It was afterwards ascertained that it was the uncompromising *phrases* of the dispatch which caused Lord Raglan to believe that the Cabinet meant him to invade the Crimea, which was, for every reason of war and policy, a bad movement. Mr. Kinglake, in speaking of this hideous crime, involving the loss of seven hundred thousand lives, and money enough to have made them all happy and contented citizens, calls the wine which they had been drinking at dinner "a narcotic substance," which had brought upon the brains of the Government an irresistible torpor.

A Paris paper recently published a jocular article upon a certain Celestin Nicole, whom it calls "the Providence of the orators of the Chamber of Deputies," since it is Celestin Nicole who supplies these orators with drink while they are speaking.

"Without his assistance," says the author, "how many speakers would be powerless to bring their discourses to a conclusion."

To some members he brings only a glass of sugar and water; to others, hot coffee; to others, beer. To some he conveys a glass of sugared water, with a little cordial in it. Others drink claret during their speeches; some "absorb with delight that horrible liquid which the English call porter and the Americans black beer." Some take seltzer water; others seltzer and Marsala; others a cup of tea with rum in it. A few prefer lemonade, with or without a "stick;" while some orators boldly follow the example of Bismarck, and take brandy.

When we consider that the most important effect of alcohol upon the brain is to weaken its highest faculty, which is *judgment*, and that this faculty of judgment is the one supremely precious in a statesman, we can form some conception of its fatal influence upon the politics of recent centuries, during which alcoholic drinks have been brought within the reach of the leanest purse, and made so seductive as to lure all but the most refined appetites.—*Sel.*

SUMPTUARY LAWS.

Rev. Sam Small answers in a most masterly and ludicrous manner the popular objections raised against prohibition.

When he came to speak of those who oppose it because, as they said, it was a sumptuary law, he was exceedingly facetious and witheringly sarcastic. He told the audience that the country now had one sumptuary law—a law passed by a Democratic House and a Republican Senate and signed by the man from Buffalo, Grover Cleveland, therefore both political parties were committed to it. He referred to the law passed by Congress against oleomargarine or bogus butter.

Oleomargarine had not poisoned anybody, had not made anybody drunk, had not caused any husband to whip his wife and children, had not impoverished any families,had not created any riots or instigated any murders—in fact, oleomargarine had not done anything except greased the poor man's bread so that he could swallow it better, and the Congress of this great nation had gone to work and solemnly enacted a law forbidding the manufacture of oleomargarine, and the President signed the law. "There's a sumptuary law for you," said he.

Whisky poisons, whisky kills, whisky fills criminal dockets and the penitentiary, whisky debauches the intellect and ruins the health of the American people, and every foreigner who wants to make it his home must abide by the laws of the land and the voice of its loyal citizens or be knocked into fits by the club of justice and advancement.

When we have the prohibition question settled the next thing in order should be to constitute a committee of the whole of the nation to seriously consider the propriety of admitting on our shores any more foreigners, who are the cause of all the trouble now in the country.

ONE GLASS OF WINE TOO MUCH.

A glass of wine changed the history of France for nearly twenty years. Louis Phillippe, King of the French, had a son, the Duke of Orleans, and heir to the throne, who always drank only a certain number of glasses of wine, because even one more made him tipsy. On a memorable morning he forgot to count the number of his glasses and took one more than usual. When entering his carriage he stumbled, frightening the horses and causing them to run. In attempting to leap from the carriage his head struck the pavement and he soon died. That glass of wine overthrew the Orleans rule, confiscated their property of £20,000,000, and sent the whole family into exile.—*Chamber's Journal.*

THE TREMENDOUS PERIL IN HIGH LICENSE.

High license pretends to decrease the profits, but in reality it vastly augments them, by contracting the business into the hands of a comparative few, who reap tremendous gains, and who, by the facility with which they can combine and concentrate their forces, wield immense political power. And this may be done, too, without decreasing to any appreciable extent the number of saloons. How it is accomplished is shown by a letter written by City Collector Onahan, of high license Chicago, to the Mayor of that city, Jan. 3. After admitting that high license "has not greatly reduced the number of saloons;" but claiming that it has "arrested and prevented an overwhelming increase," he adds the following startling statements:

"At present the bonds for 3,000 saloons are signed by the different brewers, who likewise pay for more than one half the whole number of licenses issued, or over 2,000 licenses. These bonds cannot be challenged, as the brewers are generally wealthy and responsible, but it may be questioned whether it is in accord with sound public policy to allow the security for the saloons to be in the control of a limited though powerful class, whose efforts and intentions are steadily and unceasingly directed to the extension of the saloon traffic."

The result of throwing three-fourths of the traffic into the hands of these few wealthy brewers has been disastrous in the extreme. Nowhere in America has the saloon so dominated in politics as in Chicago, and the court records show a steady and appalling increase of crime ever since the high license law went into effect.—*Voice.*

In a letter to A. S. Barnes & Co., a native Hindu writes: "The Hindus of India are a proverbially sober race. Alcohol is not even known among their higher classes. For instance, I am a grown-up person of forty-one, and up to this time I have not seen other kinds of liquor excepting beer, port wine, and brandy, and these, also, I have seen either at Englishmen's tables or as prescribed by doctors trained under the English system. My parents,who are the other side of sixty, have perhaps seen none of them. This sober race, the Englishmen, are fast demoralizing by spreading the drink curse far and wide. My feelings amount almost to agony when I contemplate this. But we are helpless. We have no hand over our laws, consequently we cannot control the evil. Native public opinion has pronounced itself with unmistakable unanimity against the Government policy, but no heed is paid to it. The consideration that seems to be paramount with the Government is, 'Revenue.'" Is not this pathetic?—*Union Signal.*

A well-known banker, three-score and ten, was attacked by pneumonia last May. It was a severe case; but in ten days he was convalescent; in five weeks he was out, looking and feeling almost as well as ever. His physician said he saved him because he had no tobacco or liquor to fight. The stimulants he needed acted like a charm. As soon as possible he ceased their use, saying, "I may be sick again; then I want to be free from them that they may do their work." Young men, make a note of this.—*N. Y. Christian Advocate.*

PERSONAL MENTION.

—Private letters from Pres. J. Blanchard lead us to expect his return with Mrs. Blanchard from New Orleans during the present week.

—Bro. A. W. Parry, who was secretary of the late New Orleans Convention, has just returned from a visit to Henry and Bureau counties in this State. He is laboring to endow the seminary at Evansville, Wisconsin.

—Bro. A. D. Zaraphonithes, the Greek missionary, who has been spending the winter in New York, expects to visit the West, and will reach this city during this week to spend a few days here and among friends at Wheaton.

—Rev. H. J. Becker of Akron, Ohio, whose letters from foreign parts began in the Dayton *Conservator* of March 23, has five other gentlemen in his company, most of them clergyman. Together they travel through Europe and the East.

—The *Inter Ocean* of Friday publishes a portrait of Lewis G. Clark, our old friend of "Uncle Tom's Cabin" fame, who visited Chicago some four years ago and addressed several audiences in this city and vicinity. A little sketch of his eventful life is also given.

—Elder J. L. Barlow was visiting friends at Wheaton last week. He was suffering from a severe cold which nearly prostrated him and forced a suspension of pastoral labor. He expects to remain at Grundy Center, Iowa, not longer than June 1st. The lodge is strong in that place and has been able to secure an adverse vote against Bro. Barlow at a small meeting. He would be glad to begin correspondence with some Baptist church where his convictions respecting the lodge will have the sympathy of the people. Write him at Grundy Center, Iowa.

—In the February *Home Missionary* Rev. Jeremiah Porter, the first minister who preached regularly in Chicago, writes of his assisting lately at a communion service here, and making the following remark: "Fifty-four years ago it was my privilege to administer the Lord's Supper in Chicago, when there were only four hundred people in the town; and the last male member of that primitive church of this city, except myself (then, and to the end of life, 'Good Deacon Philo Carpenter'), died last year. My wife is one of the three women still living who were at that communion." Since Mr. Porter wrote the above, his wife, who had so long walked by his side in life, has been called to her rest.

RELIGIOUS NEWS.

—The United Presbyterian church began its work in India in 1885 with one missionary—and to-day it has 68 stations, 35 missionaries, 136 native helpers, and over 4,000 communicants.

—Nearly every evening in a Bombay bazaar may be seen two blind Christians reading from a Hindustan New Testament, printed in raised letters, to large audiences of Hindus and Mohammedans, who marvel at the strange sight.

—A remarkable spiritual awakening is reported in the Syrian Presbyterian missions. In some towns there are from forty to sixty inquirers. Among the converts are several Mohammadans.

—A revival of great power has been prevailing in the Wilberforce University, Xenia, O. Every lady student converted, and every young man except three. Such was the interest for two days that studies were suspended.

—Two years ago Mr. C. W. Pritchard, editor of the *Christian Worker* and member of the N. C. A. Board, made a carefully prepared statement of the number of Friends in America, taking his figures from the published minutes of the ten yearly meetings. The number was 69,475. Of these, 53,310 were west of the Allegheny Mountains, and 16,165 east of this line. He has just made another computation, and finds from the minutes of 1887 that the number is 72,968, an increase in the two years of 3,493. The increase in the Western yearly meetings has been 3,271; in the Eastern, 222.

—A Union Conference of delegates from all the Woman's Foreign Missionary Societies of the Friends in America is to be held at Indianapolis, beginning March 31st, to continue five days. Next to the General Conference held at Richmond, Ind., last fall this will be the most important church meeting of the Friends for many years. Friends' Women's Societies for missionary work are of recent origin, the first being that of the Western Yearly Meeting, Indiana, organized in 1881. Since that similar associations have been formed. College Societies are also formed at Earlham College, Indiana, and Wilmington College, Ohio. The membership of these societies, as reported in 1886, was 3,892, and they had at that time raised $27,840. They are supporting, or aiding in the support of missionaries in Syria, China, Japan, Mexico, Jamaica, and among the American Indians. The organization has led to the establishment of a missionary paper, the *Friend's Missionary Advocate*, of Chicago, edited by Esther Tuttle Pritchard. All the societies above named are to be represented in the conference, and the well-arranged program of practical topics, together with the names of eminent speakers, promises an occasion of unusual profit and interest.

—Revival services in the Methodist churches at St. John, N. B., have resulted in nearly 400 conversions. At the early morning class in the Centenary church on Sunday before last, there were nearly 100 men present, and the attendance at the Sunday-school in the afternoon was the largest at any session since the great fire of 1877. The services still continue and with increasing attendance.

—Kansas has been greatly blessed with the revival spirit. It is reported that the probationary list in the Methodist churches will receive additions before the first of March of at least 10,000 to 12,000.

—The Presbyterian church at Hempstead, Long Island, claims to be the first Presbyterian church organized in America, and the date of this organization is said to be 1644. It is not to be supposed that the church building, erected over two centuries ago, is standing to-day. That building was seized during the Revolutionary war by British soldiers, who converted it into a stable for a time, and it was afterward destroyed by fire. But the church organization, it is claimed, never died, and has existed since 1644.

—The city of Winnipeg, Manitoba, vies with Toronto for the honor of having the most quiet, orderly Sabbath. It has a population of 23,000, with church accommodations for 15,000. On the Lord's day the churches are full, all houses of business are closed, and no street railway is operated.

—A Presbyterian missionary in China is authority for the statement that more money is spent in one year in a single province of that empire, in building and repairing temples in the worship of idols and in the propagation of unbelief, than the Presbyterian church gives annually for carrying the Gospel to the ends of the earth. This comparison may have a touch of exaggeration about it; but well-authenticated cases of the lavish expenditures by the heathen in their worship of strange gods, as well as the frequently reported instances of the liberality of native Christians, are enough to make many of us at home blush when we contrast them with our own scanty contributions.—*Congregationalist.*

—Congregationalism seems to flourish upon Southern soil, says the *Associate Reformed Presbyterian.* Finding New England too narrow for its aggresive spirit, it is moving westward and southward. Four years ago there were four churches in Florida. To-day there are thirty-five. It is likely to receive a considerable reinforcement from a number of "Congregational Methodist" churches in Georgia, Alabama, and other Southern States. These churches number about 350, and over fifty have already voted to become Congregational.

—The Jesuits are building a large college at a cost of $100,000 in the northern suburbs of Denver. The location is one of the finest in the vicinity of the city.

LITERATURE.

The Lomb Prize Essays.—No. 1. Healthy Homes and Foods for the Working Classes. By Victor C. Vaughn, M.D., Ph.D.
No. 2. The Sanitary Condition and Necessities of School-Houses and School Life. By D. F. Lincoln, M. D.
No. 3. Disinfection and Individual Prophylaxis against Infectious Diseases. By Geo. M. Sternberg, M. D., U. S. Army.
No. 4. The Preventable Causes of Disease, Injury and Death in American Manufactories and Workshops, and the best means and Appliances for Preventing and Avoiding Them. By Geo. H. Ireland.

The American Public Health Association, a voluntary organization, comprising in its ranks physicians, clergymen, teachers, engineers, manufacturers,—in fact, intelligent men and women of all classes,—has labored for years to correct the evils growing out of the old order of things, and to bring home to the people the sort of knowledge that is needed to save life and avert disease. Heartily aided by the press, the Association has done much good work at its annual meetings held in different parts of the country. Still, only a small proportion of the country could be reached in this way. Three years ago, however, a philanthropic member of the Association, Mr. Henry Lomb of Rochester, offered prizes for essays upon topics of vital interest to every intelligent person having any regard to the preservation or life and health. The subjects selected and the successful competitors for the prizes are as noted above. Although the treatment of the subjects in these essays is popular in tone, and easily understood by any one, the teaching is sound and thorough; and while the most rigid scientific demands for accuracy are complied with, the whole matter is made clear and comprehensible to the most ordinary understanding. Through the means furnished the Public Health Association, it is enabled to offer these valuable works at a price almost ridiculously low. They may be obtained at the book-stores, or of Dr. Irving A. Watson, Secretary, Concord, N. H., at the following rates: Single copies, No. 1, ten cents; Nos. 2, 3, and 4, five cents each. The entire four essays in pamphlet form twenty-five cents, or in cloth binding at fifty cents or seventy-five cents, according to style of binding and paper. Dr. Sternberg's Essay has been published in German, French and Flemish, and Dr. Vaughn's in German. Mr. Lomb could not do a more benevolent act than to provide that such books be written and published. What working people need now is a good store of practical instructions as to the care of their homes, bodies and surroundings. No one can read these essays without feeling that he can do more to help work off disease and maintain his health.

The current number of *Our Day* will open of itself to Joseph Cook's Monday lecture on Inspiration, and the Prelude on Utah and Mormonism demanding Statehood. These topics are discussed with a breadth and force and eloquence of diction which hold the attention, and quicken the pulse of the reader. Miss Willard discusses the prospective platform of the Prohibition party, holding that it must begin with God as the Bible does. The out-lawing of the drink traffic, woman's ballot, disfranchisement of the drunkard, reform in the method of voting, the civil service, Indians, polygamy, tariff, international arbitration and wise measures against monopolies and to secure justice to labor, are the different planks. Anthony Comstock, who has just gained a case against a prominent New York picture dealer, writes on the "Helps and Hindrances in the Suppression of Vice."

Scribner's Magazine has made preparations for interesting the entire railway fraternity of America. It will shortly begin the publication of a series of articles on railways, based on the great importance and wide interest of the subject, shown by the fact that in the United States there are about 150,000 miles of railway, nearly one half the total in the world, although the population of this country is only about one-thirtieth of that on the globe. These roads have cost more than $8,500,000,000, and their earnings for the year 1887 were about $900,000,000, of which two-thirds was expended in maintenance. In the State of Illinois alone there are more than 50,000 people who are dependent upon railways for their occupation. The articles prepared for *Scribner's* will treat the whole subject from a point of view of popular interest.

The March *Library Magazine* is an unusually handsome number, and its contents will be attractive to a large class of readers. In ethics and philosophy these are some of the titles: "The Higher Life: How is it to be Sustained," "The Catholic Scientific Congress," "Rright and Wrong," "Parseeism and Buddhism." In social topics: "Charity Bazaars," "The London Unemployed and the Donna," "Agricultural Distress in England." In biography, history and literature: "Shakesperian Curiosities," "Literary Voluptuaries," "Percy B. Shelley," "Canadian 'Habitans' in New England." Current events: "Moves on the European Chessboard," "Railroads in China," "Mountain Floods," "The Inundation in China."

The long looked for days have come, when the gardening plans of winter are to be put in practical operation. The pleasure and healthfulness of gardening we all need, and the love of it is inherent in every man and woman. As a practical helper we rejoice in that beautiful, reliable and eminently practical journal of gardening. The *American Garden*, which comes to us each month, laden with the good things of the flower border, the shrubbery, the vegetable garden, the orchard, the vineyard and plantation, as well as the beautiful lawn, conservatory and window garden. In the April issue is "An Open Letter on the Planting of a Small Place in the Suburbs," which is just what is wanted by thousands of country dwellers.

The American edition of the *London Illustrated News* for March 31, is a commemorative number. A splendid portrait of the late German Emperor is accompanied by page after page of fine portraits and illustrations of the scenes connected with so important an event to the German nation as the death of the aged William.

Vick's April *Magazine* begins with the garden, and what is necessary for a good garden the reader of this monthly will not fail to find. Among the articles and notes on flowers we notice something on Larkspurs, Begonias, Primroses, Lillies, Roses, Geraniums, etc.

The April number of *Babyhood* contains several medical articles of interest to mothers. An elastic gate for the nursery door, a hanging medicine-chest, a crib guard, and other nursery helps and novelties are described and illustrated; and much useful advice is given regarding "Gritting the Teeth," "A Railway Journey Before or After Delivery," "Worms," "Dark Rings about the Eyes,"

"Yellow Spots on the Teeth," and many other nursery problems. In "The Mothers' Parliament" will be found a rather striking, and we believe very much mistaken, protest against religious precocity on the part of children.

The opening article in the April *Century* is to be a description of the Palestine of to-day, by Edward L. Wilson, illustrated with a great number of engravings made from Mr. Wilson's photographs. The article will appear at a time when students of the International Sunday-school lessons are especially interested in these scenes.

Rev. G. T. Cooperrider has written a tract defending the position of the Lutheran church in maintaining close communion. Those who are interested in the discussion of this question can obtain the pamphlet at the Lutheran Book Concern, Columbus, O.

From the edition of Geo. P. Rowell & Co.'s "American Newspaper Directory," published April 2d (its twentieth year), it appears that the Newspapers and Periodicals of all kinds issued in the United States and Canada, now number 16,310 showing a gain of 890 during the last 12 months and of 7,136 in 10 years.

The publishers of the Directory assert that the impression that when the proprietor of a newspaper undertakes to state what has been his exact circulation, he does not generally tell the truth is an erroneous one: and they conspicuously offer a reward of $100 for every instance in their book for this year, where it can be shown that the detailed report received from a publisher was untrue.

Lodge Notes.

Rumors prevail at Pittsburg that the puddlers propose to withdraw from the Amalgamated Association, and reorganize the order of the "Sons of Vulcan."

At his reception by Kit Carson Post, G. A. R., at Washington Wednesday night, Senator Ingalls said that if the G. A. R. men were in any place maligned he should defend them, and that nothing should deter him from denying that the organization is the debtor of the nation.

At a secret meeting in Boston of large manufacturers of doors, sash, and blinds in New York, New Jersey and Pennsylvania, a combination was formed, with the object of advancing prices and regulating production. Each manufacturer will pay into the pool a certain sum of money, which will be forfeited if the rules of the "combine" are broken.

Judge Bailey of Chicago has filed a decision of interest to secret societies in the case of the administratrix of Charles A. Avery against the Supreme Council of the Royal Arcanum. Avery was insured in Allen Council, No. 49, of Milwaukee, and deceived the medical examiner. It transpired after his death that he had cerebro spinal meningetis and nearly died of convulsions two months before his application and examination. The court decided from this evidence that Avery's administratrix had no right to recover on his policy.

The State executive board of the Massachusetts Knights of Labor has issued a call to all district and local assemblies not attached to a district to elect delegates to the State convention of the organization, to be held in Boston, April 15. The attitude of Master Workman Powderly toward strikes and his proposition to place lecturers in the field, that the working people may receive a more thorough education on labor questions, will be discussed. The probability is that Powderly will receive a most hearty indorsement by Massachusetts Knights of Labor.

John Matthews, the Bald Knobber indicted for complicity in the murder of Charles Green and William Edens, closed in the Circuit Court, at Ozark, Mo., on March 24th, and the jury were out only a few minutes before returning a verdict of murder in the first degree. Matthews is the third Bald Knobber convicted of the same atrocious crime and there are six others in jail at Ozark awaiting trial on the same indictment. Swift judgment like this would soon sweep away the disgrace of midnight lodge marauders, who scourge, torture and kill innocent persons for some mere personal grudge.

Mr. W. O. Huckett, who is secretary of more organizations and societies than any other man in Kansas City, says the *Star* of that city, not excepting John Sullivan, is the scribe of the Masonic Board of Relief here. In every large city in the United States and Canada, with the exception of Kansas City, there it what is known as a Nest of Owls, composed of the members and ex members of the Masonic board of relief. It is now proposed to organize such a nest here, and Mr. Huckett has been selected as the one to take the first step toward forming it. The Supreme International Nest of Owls of the United States and Canada will meet in St Louis on Saturday. During its session Mr. Huckett will receive a degree. His invitation to the session and subsequent banquet bears the inscription: "Come and roost in Nest No. 1. Saturday, March 31, 1888."

DONATIONS

To Cynosure Ministers' Fund:

Rev. J. L. Barlow	$ 3.00
Mrs. A. E. Stoddard	1.50
Mrs. C. R. Clerk	1.00
Mrs Jas. Haire	.50
J. B. Galloway	.25
Moses Shay	1.00
Samuel A. Pratt	3.40
Rufus Johnson	100.00
O. C. M. Bates	5.00
J. Decker	1.00
D. Hyde	1.50
Before reported	$834.76
Total	$952.91

SUBSCRIPTION LETTERS.

The following have made remittances of money to the *Cynosure* from March 26 to March 31 inclusive.

W W Bradford, S Bushnell, Rev W A Limbocker, J Ferguson, S A Pratt, Rev B M Amsden, A Brink, A F Smith, O Katz, A W Hall, L D Brown, W F Davis, G M Smith, Mrs A Stone, Z Graves, Mrs S Harris, M Betzner, H Mathews, J Decker, E J Chalfant, G V Bohrer, J Cozier, Mrs A Spies, W Hamlyn.

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CHICAGO.

Wheat—No. 2			75⅝
No. 3	70	@	71
Winter No 2			81
Corn—No. 2	51¾	@	52
Oats—No. 2	34	@	35⅛
Rye—No. 2			61
Bran per ton		15	50
Hay—Timothy	8 00	@14	00
Butter, medium to best	13	@	30
Cheese	05	@	15
Beans	1 25	@ 2	85
Eggs			13¼
Seeds—Timothy	2 10	2	52
Flax	1 38	1	45
Broom corn	02½	@	07
Potatoes per bus	75	@	97
Hides—Green to dry flint	05½	@	13
Lumber—Common	11 00	@18	00
Wool	13	@	36
Cattle—Choice to extra	5 05	@ 5	60
Common to good	2 10	4	75
Hogs	4 90	@ 5	60
Sheep	4 25	@ 6	20

NEW YORK.

Flour	3 20	@ 5	60
Wheat—Winter	89	@	92¾
Spring			88
Corn	61¼	@	62
Oats	37	@	45
Eggs			18¼
Butter	15	@	32
Wool	09		34

KANSAS CITY.

Cattle	2 00	@ 5	00
Hogs	2 75	@ 5	25
Sheep	2 50	@ 5	50

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"I have suffered for years from a bronchial trouble that, whenever I take cold or am exposed to inclement weather, shows itself by a very annoying tickling sensation in the throat and by difficulty in breathing. I have tried a great many remedies, but none does so well as Ayer's Cherry Pectoral which always gives prompt relief in returns of my old complaint." — Ernest A. Hepler, Inspector of Public Roads, Parish Terre Bonne, La.

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"Twenty years ago I was troubled with a disease of the lungs. Doctors afforded me no relief and considered my case hopeless. I then began to use Ayer's Cherry Pectoral, and, before I had finished one bottle, found relief. I continued to take this medicine until a cure was effected. I believe that Ayer's Cherry Pectoral saved my life." — Samuel Griggs, Waukegan, Ill.

"Six years ago I contracted a severe cold, which settled on my lungs and soon developed all the alarming symptoms of Consumption. I had a cough, night sweats, bleeding of the lungs, pains in chest and sides, and was so prostrated as to be confined to my bed most of the time. After trying various prescriptions, without benefit, my physician finally determined to give me Ayer's Cherry Pectoral. I took it, and the effect was magical. I seemed to rally from the first dose of this medicine, and, after using only three bottles, am as well and sound as ever." — Rodney Johnson, Springfield, Ill.

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S. S. "ETRURIA," June 9th.	S. S. "ETRURIA," July 7th.

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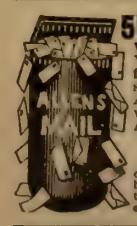

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General Washington Opposed to Secret Societies. This is a republication of Governor Joseph Ritner's "*Vindication of General Washington from the Stigma of Adherence to Secret Societies*," communicated to the House of Representatives of Pennsylvania, March 8th, 1837, at their special request. To this is added the fact that three high Masons were the only persons who opposed a vote of thanks to Washington on his retirement to private life—undoubtedly because they considered him a seceding Freemason. 10 cents each; per dozen, 75 cents.

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NEWS OF THE WEEK.

WASHINGTON.

A bill appropriating $5,000 to defray the expenses of the funeral of Chief Justice Waite was passed by Congress Monday. The burial took place at Toledo, Ohio, on Thursday.

A bill to amend the naturalization law so as to require would-be citizens to make oath that they are not polygamists, anarchists, or communists, was introduced in the House to-day by Representative Stewart of Georgia.

The Rev. R. W. Montgomery, representing the Home Missionary Society of the Congregational church, addressed the Senate Committee on Territories this morning in opposition to the admission of Utah and in favor of legislation to suppress the evils of Mormonism. He favored the Utah commission bill, or, if that could not be passed, then the Paddock bill, which vests the appointment of school officers in the hands of the Governor.

COUNTRY.

At the centennial at Marietta, Ohio, April 7, the principal address will be delivered by Senator Hoar, of Massachusetts. William Henry Smith, General Manager of the Associated Press, will also deliver an address.

The number of hogs packed in the West during the winter season is estimated by the Cincinnati *Price Current* at 5 900,000, a decrease from last year of about 539,000 head. The prospective hog supply points to a decrease of 13 per cent

The *Northwestern Railroader*, of Minneapolis, Minn , publishes a summary of the entire cost of the Western rate war now ending to the railroad companies involved. There have been just fifty working days since the first cut was made, and the loss has been $15,000,000 in that time. The loss on business in and out of the two cities of St. Paul and Minneapolis alone has been nearly half a million dollars.

Near Manchester, Conn., Wednesday morning, at the approach to the bridge over the Hockanum River, a locomotive drawing a New York and New England train exploded, killing the fireman and fatally scalding the engineer.

John D. Gillet, the cattle king of Illinois, father-in-law of Governor Oglesby and David T. Littler, had a second stroke of paralysis at his home at Elkhart, Ill., Wednesday, and is very low. Mr. Gillet is 69, and his wealth is estimated at $2,500,000.

Reports of a cyclone that devastated Ninnescah, Mo., Saturday evening have just been received. Nearly every building in the village was wrecked or damaged, the total loss being $30 000. One woman is reported killed.

The barks Emigrant, Vesuvius, and Mabel Stoddard, salt laden for Gloucester, Mass., have been given up as lost. Forty five men are supposed to have perished.

Another Negro-lynching epidemic has broken out. Theodore Calloway, a Negro murderer, was taken from jail at Sayneville, Ala., Thursday night, and hanged in front of the court house, the mob departing after riddling his body with bullets. John Wood was lynched at Denison, Texas, Wednesday, for abducting a white girl, Amelia Wilson.

The grand jury reported at New York, Wednesday, that the elections in the Eighth Assembly District were controlled by professional criminals, and that voters had been systematically terrorized. They had decided, however, not to indict the minor offenders, so as not to put the more prominent crooks on their guard, but advise that a more searching examination be had.

Four United States soldiers, of a party just recruited at Davis Island, N. Y., jumped from a train between Cleveland and Toledo, Wednesday intending to desert, and one was killed. Ten others at Toledo announced that they would desert, claiming that they were savagely treated and half starved.

Freeport, Ill., is excited over mysterious fires that have been breaking out spontaneously in the house of Louis Hildebrand, in the floors or walls, sometimes before the eyes of puzzled investigators, but no cause can be assigned.

Near Forrest, Ohio, Thursday afternoon the six children of Farmer Jacob Kraus found and ate some wild parsley, [parsnip] from the effects of which one died during the night and the others cannot recover.

Much alarm is felt in Brooklyn over the prevalence of contagious diseases and the number of fatal cases. The malignant form of diphtheria has broken out in several places, and no theory of its cause, whether it is due to sewer gas from the street, coal gas from furnaces, or the melting of piles of snow, seems to be accepted by physicians. Fatal cases have been reported in well ventilated houses, having no sewer or water-pipe connections.

FOREIGN.

The French Cabinet was defeated Friday before the Radicals in the French Chamber of Deputies. The issue on the revision of the constitution was squarely made, and the supporters of the President and Cabinet were outvoted. The fact that the President and ministry were a unit in opposition to revision and in disapproval of Boulanger may have unusual significance.

A number of calamitous fires occurred in Hungary during the prevalence of a gale. At Kikinda 1,500 persons were rendered shelterless, and are camping out in the snow. Thirty-eight houses were burned and many lives were lost at Mezo-Berenx.

Latest advices from China say that the crisis in Bo-Nan is passed, but that the distress of the people is appalling, 2,000,000 persons being utterly destitute. The nearest towns are invaded by hordes of naked and starving refugees from the flooded districts, who, like swarms of locusts, are devouring everything.

Disastrous floods in Germany have caused much destruction and loss of life. Half of the district of Luneburg is inundated and fifteen villages are submerged. Eight persons have been drowned, and 900 are homeless.

The river Save has overflowed its banks and laid waste many villages. Baron Arnold May was drowned while assisting in the rescue of the inhabitants of Tisalok. It is estimated at Berlin that 75,000 persons have been rendered homeless by the floods. The damage to property is estimated at 400,000,000 marks.

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ROBERT G. PATTON.

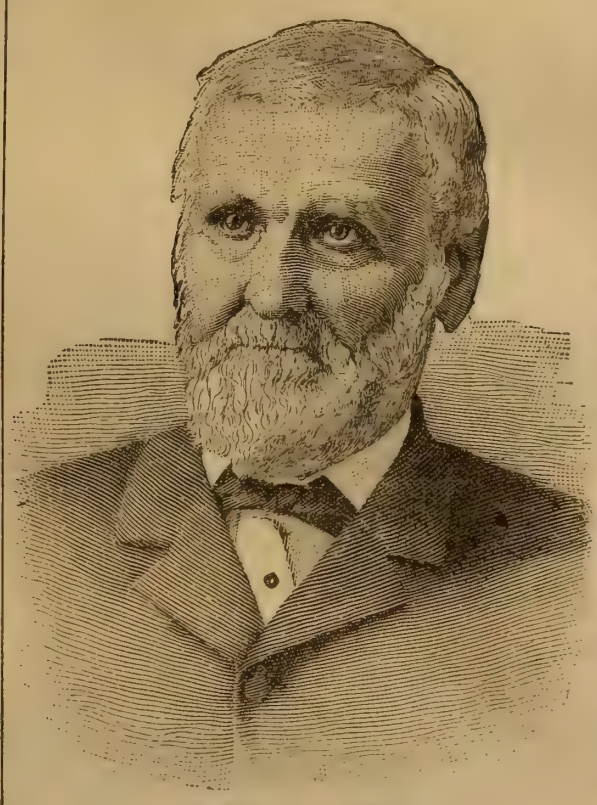
It was early in September in 1884 that this venerable, yet stalwart, man came to the office of the *Cynosure* for a long consultation with the editors upon the political questions then ranged in battle line for the approaching election. As member of the National Committee of the Prohibition party, and an earnest opposer of the lodge, his interest amounted almost to anxiety respecting the co-operation of the American party. His interview resulted in mutual confidence. It was no small satisfaction to know that such a friend was among the Prohibition advisers; and he was gratified with our confidence in St. John and Daniels. Mr. Patton died at his home in Monmouth, Illinois, on the 9th of February last. The following sketch was prepared by his son for the *Christian Statesman*, to which paper we are also indebted for the portrait:

"Born at Cherry Fork, Ohio, March 17th, 1808, the subject of this sketch was of Scotch-Irish descent, and was reared in the Covenanter faith, to the early teachings and discipline of which may be due much of the strength of purpose that characterized his after life. He early connected himself with the Covenanter church presided over by the Rev. David Steel—at that time little known to the world of letters—and at once became the staunch friend and supporter of his pastor in the church controversies of the time; this friendship lasted throughout life.

"Trained to a rugged sense of manliness in men, he was a reformer in the best sense of the term and was quick to espouse the cause of the oppressed. Once his convictions led the way, he never wavered in his devotion to the cause he served, nor flinched from the responsibility of his chosen position. To the courage of his convictions were added rare physical bravery, strength and endurance, and the opening scenes in our national tragedy which ended at Appommatox, furnished the opportunities for the early development of those splendid qualities that distinguished his whole life.

"In the dark days of 'ante-bellum' times when few had the courage to voice their sentiments if opposed to the slave aristocracy of the South, he openly and boldly declared himself an Abolitionist. He was connected with the Underground Railway in Ohio for the assistance of fugitive slaves to Canada and freedom, was co-worker with, and the trusted lieutenant of the noted John Rankin, and was of the party who furnished safe escort for the woman 'Eliza' whom Harriet Beecher Stowe gave to the world in 'Uncle Tom's Cabin.'

"In the public affairs of life he was a central figure in the community in which he lived, a ready and forcible debater, and a dangerous adversary, for he dealt only with facts and was always equipped with the necessary data to sustain his position. A natural leader of the people, he never sought public honors for himself, for he cared nothing for the plaudits of men; possessing in a remarkable degree the endowments of a great leader he preferred rather the kindergarten of politics to the leadership of the masses, believing that primary education on all subjects of importance was essential to thorough conviction and the intelligent use of the franchise. Had he chosen politics as a profession, however, he would undoubtedly have been heard in the councils of the nation.



ROBERT G. PATTON.

"He was openly and avowedly opposed to all forms of secret societies and courted the fullest publicity of his attitude. To him the existence of secret organizations was a standing menace to church and state and the well-being of society. His religious views, on all questions of public polity were of the rugged wholesome type and he carried them into every walk of life. While he did not impose them upon others at inopportune moments, no one could be long in his society without feeling intuitively that he was in the presence of an earnest, fearless and faithful Christian gentleman.

"Although a Covenanter, he afterwards connected himself with the Associate Reformed church and later with the United Presbyterian denomination. Always a strong churchman, these changes were made, no doubt, at the time because of the fact that no church of his original faith was maintained in the communities in which he lived after removing from Ohio.

"He was married to Melinda McIntyre in 1827, and in 1847 he emigrated to Illinois and settled with his family at Peoria, where he immediately joined hands with Mark Aikin, Jonathan K. Cooper and others of anti-slavery proclivities and may be said to have been literally in at the birth of the Republican party in that State. Through all its early struggles he was prominent in its councils, and when its triumph brought civil war, he lent his best efforts to the emergency and sent three sons to represent him in the struggle for the maintenance and perpetuity of our institutions. When the sword had forever settled the rights of mankind under our flag, he turned to the Social problems of the hour, and was among the first to espouse the cause of temperance. A believer in radical measures, he early saw the danger of compromise with the liquor traffic and at once declared for prohibition and the necessity of a third party movement.

"To the cause of prohibition he undoubtedly gave the best efforts of his life. To him it was the political child of his declining years, and kindled a sacred fire in his heart; to it he gave his best—the wisdom of his years, his most fervent prayers, his thought and his speech. His late years were entirely given up to its promotion, and he wished life prolonged only that he might witness its triumph.

Bismarck threatened to resign last week and Europe trembled as if from an earthquake shock. The new German Empress is supposed to have some influence with her sick husband. Alexander of Battenburg, last year driven from the Bulgarian throne, wants to marry her daughter. Next he will want a kingdom, and Russia will get ready for war. Anyhow Bismarck hates the affair, but he will get beyond his depth in diplomatic waters if he interferes with a mother in marrying off her daughters.

Now that the great railway strike is practically over, let every right-thinking man second Powderly's late proclamation that it is time to give up the strike and the boycott and pay some attention to education. Of course the chief of the Knights of Labor means the kind of education which he can direct; but there are sources of information which, happily, the lodge cannot control. It is an opportunity not to be lost, to turn the attention of employers to their obligations to God and man to maintain the sanctity of the Sabbath; and of the laborer to the fact that if he swears himself into a secret lodge he has put upon his neck the yoke of a despot.

The Chicago *Times* gathered from several States and published last Saturday the opinions of thousands—farmers, business and professional men—on the strike. An overwhelming majority condemned it, and sustained the Burlington company. Of the rest a very few only express themselves without qualification as sympathizing with the strikers and desiring their success. The most of them think that there is wrong on both sides, or that the company acted too hastily in terminating negotiations. The reader, says the *Times*, will be surprised to see that a large proportion of those expressing the warmest sympathy with the strikers are bankers and capitalists. A less surprising fact is the great unanimity with which the farmers condemn the strikers, and declare that the company should fight the battle to the bitter end, and thus settle the question, once for all, whether the owners of property or their employes shall control it. Farmers, as a class, are at once self-reliant and law-abiding, and have little patience with strikers and their peculiar methods.

There is much ado among the saloonists and politicians to find the evidences of the failure of prohibition, and to show how wonderful are the results of high license. Under restriction a few saloons have been closed in this city and State, but no one supposes there is less drinking—figures show an increase, rather. So also in Pennsylvania. But in Iowa, in a portion of the State where 3,000 saloons flourished before prohibition went into effect, there yet remain but *twenty-four*, which exist for a little longer in spite of the law. Why should not our restrictionist friends take notice of this fact—2,976 out of 3,000 saloons abolished in prohibition Iowa—and be as glad of it as the rest of us? On the contrary, they not only refuse to see, but even act as though they regretted the glorious fact. "Ye blind guides! who strain at a gnat and swallow a camel."

IS THE RELIGION OF MASONRY SUFFICIENT?

BY REV. DAVID THOMPSON.

The question is not whether Freemasons are saved; for we believe that some of them are saved by faith in Christ as their Redeemer. These, however, are saved, not by the Masonic religion, but in spite of it.

That we may understand the question, it is necessary to know what the religion of Masonry is. According to some of its expositors it is a *universal religion.* If this definition has any meaning,it must signify such religious principles as are common to all religions, so that the members can all harmoniously work together in the lodge. As a matter of fact Christians, Jews, Mohammedans, Mormons, Deists, Buddhists and Parsees can all unite in the mysteries of the order. The principles that are common to all these must be exceedingly few and shadowy.

It would be very interesting to the public if the expounders of this religion would tell us what these common principles are. A single principle is all that we are able to discover, viz.,that there is a god. But the Masonic oracle is silent as to the character of their god; whether there is only one such being or several; what is his nature and attributes; is he a spirit or is he material; is he limited in time and space, power, knowledge, etc.? What are his relations to the Universe? Has he created it or is it self-existent and eternal? Does he govern the various objects that exist? Does he require any worship from men? If so, where is that worship prescribed? Is it in the sky above, or in the earth beneath? or has he left it to the fraternity to devise it; and, if so, how do they know that it will be acceptable to him,and that he will reward them for it? Has the Masonic god given his devotees a system of moral government? If so, where is it revealed, and has it any sanctions, any rewards or punishments?

Let the admirers of this universal religion answer all or at least some of the foregoing inquiries. Let them give a reason of the hope that is in them, if they expect to make proselytes of thinking people. Surely they do not presume that sensible people will "go it blind," in renouncing Christianity and adopting this universal religion.

Waiting for an answer to the foregoing queries, we will now present some objections to this universal religion. We cannot adopt it because the Christian religion meets every want of the soul. It reveals to us the object of adoration as "a spirit, infinite, eternal and unchangeable in his being,wisdom, power, holiness, justice, goodness and truth,"and as the Creator and Preserver of all things,and the moral governor of all intelligent creatures. And while it reveals to us our fallen and ruined condition it does not leave us to perish in despair; but it further reveals a plan by which "mercy and truth meet together and righteousness and peace embrace each other,"—a plan by which God can be just while he justifies the ungodly who believe in Christ. Christianity differs from all other religion in providing an atonement for sin. We here take for granted that all men are sinners. The question then arises,"How shall mortal man be just with God?" Under a sense of sin and liability to punishment, the anxious inquiry is raised, "Wherewith shall I come before the Lord and bow myself before the high God? Shall I come before him with burnt offerings, with calves of a year old? Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? Shall I give my first born for my transgression,the fruit of my body for the sin of my soul?" No such costly sacrifices could make an atonement for the sin of the soul; and yet "without shedding of blood there is no remission;" but the blood of bulls and goats could not take away sin. Christ, by appointment of God, the Father,"bare the sins of many and made intercession for the transgressors." By this appointment he was "made sin for us, who knew no sin, that we might be made the righteousness of God in him." He bore our sins in his body on the tree. These are some of the Scripture expressions employed in reference to the substitution of Christ for men.

But that men may be benefited by what he has done and suffered for them, it is necessary that they exercise faith in him as their substitute. God, the Father, hath set him forth to be a propitiation through faith in his blood for the remission of sins. His blood is a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness; and such is its efficacy that it cleanses from all sin. Zech. 13:1; 1 John 1:7. By a Divine constitution Christ is made of the Father wisdom, righteousness, sanctification and redemption to his people.

Thus we see that light and immortality are brought to light by the Gospel. The Gospel plan of salvation is exclusive of all others. Christ is the new and living way into the holiest of all; but there is no other way of approaching a holy God. John 14:6. "There is one God and one Mediator between God and men, the man Christ Jesus." 1 Tim. 2:5. Again we are infallibly assured that "there is no other name under heaven given among men whereby we must be saved, neither is there salvation in any other." Acts 4:12. "If righteousness came by the law, Christ had died in vain. If a law had been given whereby we might have life, verily righteousness should have been by the law."

Between this religion of the Bible and the boasted universal religion of Masonry where can we find a single point of contact? The Christian religion saves by grace through faith in a Redeemer; but as the Masonic religion rejects him as the unbelieving Jews before Pilate cried out, "Not this man, but Barrabas!" it has no part or lot in the salvation of Christians. It is a religion of works. Now "by the works of the law no flesh shall be saved." "As many as are of the works of the law are under the curse, for it is written, Cursed be every one that continueth not in all things written in the book of the law to do them." This curse then must rest on Masons and all others who go about to establish their own righteousness. The works of Masons in their lodges are not such as are enjoined in the moral law, but unmeaning comments on mechanics' tools. What merit in the sight of God can there be in descanting on the uses of a mason's compasses, levels, squares, plumb lines, trowels, trestle-boards, etc.? What virtue is in them, more than in those of tailors,shoemakers, blacksmiths, coopers, carpenters, farmers, etc.? A lively imagination might discover great mysteries in the implements employed by these and many other pursuits. But what has this to do with the pardon of sin and acceptance as righteous before the righteous Ruler of the Universe?

Instead of going to the Word of God for their code of morals, they go to a chest of mechanics' tools. But even if they did take their code of ethics from the Bible, their obedience to it could not save them, since it is "not by works of righteousness which we have done, but according to his mercy he saved us by the washing of regeneration and renewing of the Holy Ghost."

In the same word of prophecy we are told that"he that honoreth not the Son,honoreth not the Father." John 5:23. Consequently they dishonor both Father and Son,and how then can they be saved? Again,we are assured that "he that believeth not the Son shall not see life, but the wrath of God abideth on him? John 3:36. Does not the religion of Masonry ignore this worthy name, by which we are called? Is it so, then, that the Masonic religion in rejecting the eternal Son of God exposes its followers to the wrath of the Almighty? "It is a fearful thing to fall into the hands of the living God." "Who knoweth the power of his anger?" Will professors of the Christian religion add that Christless religion to the true? Will they thus risk their eternal salvation? It is for a lamentation that some of them are more attached to the lodge than to the church of God. The church contains the members of God's family, his servants and friends. What madness is it for any to leave it, or stay out of it, when its doors are opened for their admission?

The anti-Christian character of Freemasonry will further appear by considering the profane and bloodthirsty character of the oaths which the candidates for the different degrees are required to take. The oath of secrecy is profane, since it binds the candidate to "always conceal and never reveal"what may be immoral, but which the good of society requires to be made public and punished. God, to whom an appeal is made in swearing, requires that the juror "shall swear in truth, in *judgment*, and in righteousness." Jer. 4:2. In the Masonic oath the *judgment* is never consulted. The oath is consequently profane, and we are assured that the Lord will not hold him guiltless that takes his name in vain. It is further profane and superstitious as it is taken kneeling, with the right hand on a compass and square placed on a Bible, as if swearing by them instead of swearing by the Almighty.

We further object to the Masonic religion that it is intrinsically *selfish.* Were it not for this trait of its character it would not exist for a single decade. When members of the order wish to draw young men into the order, the appeal is uniformly made to the selfish principle of our nature. The young man is told that he will have friends to aid him wherever he may go. This term, *aid*, may be construed very extensively—to pecuniary aid, election to office, procuring lucrative employment, patronage in business, favorable decisions in lawsuits, etc. This aid is to be given not to Christ's disciples,or the deserving, but to members of the fraternity, who inviolably have kept their secrets, whatever their religious or moral character may be.

The benevolence of the Christian religion is a complete contrast to this organized selfishness. It requires us to do good unto all men as we have op portunity,"but especially to the household of faith." Masonry says nothing about *all* men; but merely those who can give the secret signs and passwords. The doors of God's house or church are open to human beings as such, regardless of age, or sex, or condition in life, rich or poor, learned or unlearned, bond or free—they are all equally welcome. How different is the invitation to enter the Masonic lodge? Its doors are fast closed against the great majority of the human family. It excludes the female sex, the young and the old, the poor who can not pay initiation fees and monthly dues, the diseased—the "withered, halt and blind." If it has any claim to be a benefit to men, why not admit all to participate in its benefits? If it is good, all should join the order; then there would be no secrets, since all would be in possession of them.

If any professing Christians who belong to the order should read this article, let them carefully consider their duty to withdraw from it. "O my soul, come not thou into their secret, unto their assembly,my honor, be not thou united." "Why halt ye between two opinions? If the Lord be God worship him; but if Baal, then worship him." "As for me and my house we will serve the Lord." "He that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth truth cometh to the light that his deeds may be manifest that they are wrought in God."

Monmouth, Ill.

WOMAN SUFFRAGE.

BY REV. M. A. GAULT.

Dr. Theodore L. Cuyler writes in the New York *Evangelist:* "We can say frankly to our temperance brethren, that if they attempt to lash the wise project of prohibition of saloons, and the foolish project of female suffrage inseparably together, they will encounter fatal opposition. They will repel tenfold more sensible voters than they will win. Their most eloquent and logical advocate, Dr. Herrick Johnson, is as intensely opposed to the Lucy Stone and Elizabeth Cady Stanton doctrines of woman suffrage as I am. Nineteen-twentieths of our Presbyterian ministers will never cast a vote which is nominally only for prohibition, and yet is really a vote for burdening womanhood with civil government. What is true of our church, is true of the Episcopal, Reformed, Baptist, Congregationalist and the most influential portion of the Methodist church."

A United Presbyterian minister in Iowa once said: "If the choice is between woman suffrage and the saloon, I will take the saloon every time." President McAfee of Park College, Mo., while kindly commending my lectures before the students, yet took occasion to strongly condemn woman suffrage. A Presbyterian minister of Greenfield, Mo., said to me recently: "If the time ever comes when my wife will go to the ballot box, I shall then immediately apply for a divorce." And a Presbyterian pastor at Springfield, Mo., was so prejudiced against woman suffrage that he refused to touch the local option question, if the Woman's Christian Temperance Union had anything to do with it.

Now in the name of common sense, what is there that bodes such frightful disaster to the country in allowing women to go to the ballot box. Ever since I have been able to think upon this subject, I have thought it would be a happy day for our government, when responsibility for its administration would rest equally upon women. When no oath is required to a Constitution ignoring Christ in government, there is no reason why women should not have the ballot equally with men. In the Covenanter church in which I have been schooled from infancy, I do not know a minister who does not believe in women's right to the ballot. The late Dr. J. R. W. Sloane and Dr. A. M. Milligan held strongly to this doctrine. Often have I heard the latter preach it from his pulpit while I was a student in Allegheny City. Bro. T. P. Stevenson and Bro. David McAllister, now the leaders in the National Reform movement, have always taught equal suffrage for women, and so do the active workers in our association.

We believe that in the Bible, God has given a form of government to the family, to the church and

to the state; and that in neither is it good for man to be alone, but that God designs that women as well as men should share in the government of each. Those only who have neglected the study of the Bible as a text-book in government can deny this. In the republican government which God gave Israel, women took part in the election. Their elections then were by acclamation instead of by ballot, and we find the women shouting for David when he and Saul were running for President, and Mrs. Deborah was President of the United States of Israel during a term of forty years.

In forming political relations the ruled have the same right to give their consent, as the ruler. Voting is a subjective, as well as sovereign right, and women being subjects as well as men, have the same right to vote. The Declaration of Independence in saying that government is by and for the people, and that its power of administration is derived from the consent of the government, requires that women should have an equal voice in government with men, for are they not a part of the people, and a part of the governed? Does not the principle of no taxation without representation, require that women who are largely property holders should have a voice in the government? Does not the fourteenth amendment of the National Constitution, which declares that "all persons born or naturalized in the United States and subject to the jurisdiction thereof, are citizens," etc., carry with it woman suffrage? Mr. Brigham, the author of this amendment, declares that the word "persons" was designed to include the women as well as the men. But women are as well, and even better qualified by intelligence, morality and religion than men, to vote. As members of our churches they outnumber the men almost two to one. The girl graduates far outnumber the boys in our schools and colleges. Their brains are not so benumbed and stupefied with whisky and tobacco. The men are in an overwhelming majority in our prisons, and almost all those in the dramshops are men. Where have we any record of a woman's brewers' association, of a woman's liquor or personal liberty league? Are they not greatly in the majority in temperance and all good works?

We have every reason to believe that if women could share the ballot with men, the death knell of the liquor traffic would be rung at the first election. Well do the liquor men know this, for they wage the most determined opposition against woman suffrage. Women are far less complicated than men with political ambition and intrigue and could be trusted to give a purer vote. It is more difficult for them to earn a livelihood and they have far deeper interests at stake, and their natural love of home is leading the very best women in our land to ask in overwhelming numbers for the ballot. Shall the request be granted is one of the vital and uppermost questions which the nation must take up and decide. And we are confident it will be decided in favor of God and humanity—on the side of equal suffrage for women.

Blanchard, Iowa.

SOME NATIONAL QUESTIONS.

BY REV. J. M. FOSTER.

The discussions of the General Christian Conference held in Washington, Dec. 7 to 9, 1887, are reproduced in a book of 420 pages entitled "National Perils and Opportunities." Let me give your readers a taste of the good things it contains.

Dr. McPherson, on "The City as a Peril," quotes Carlyle's exclamation, "What a fermenting vat lies simmering and hidden in the city!" and Victor Hugo's words: "The history of men is reflected in the history of the sewers, and the Gemoniæ narrated the story of Rome. The drain in old Paris is the meeting place of all exhaustions and all experiments; political economy sees there a detritus, and social philosophy a residuum. It was in the sewer of Paris that Jean Valjean found himself." Then he adds: "The tenement is a kind of open cesspool, both material and moral; and we need take but two steps even from the refined parlor itself to the home of the deadly sewer gas. Christianity must never forget that the soul's destiny is closely linked with that of the body. Christ's mission included miracles of healing as well as preaching the Gospel to the poor. The peril of the city may thus fortify itself behind the complications of our two-fold nature."

Dr. Pierson, on "Estrangement from the Church," said: "A kid glove is a non-conductor. It will not answer to come into contact with the people unless you come into contact with them on their own plane. I can mention a man to-day who is conducting a colossal business and who is a man of great wealth, and yet, in a church for the people and of the people, he is absolutely on a plane with every other man, and you would never know that he owns a dollar from anything in his manner, mien, dress or habits to proclaim a man of wealth or the conductor of a colossal business. It is one thing for a man to build a chapel for the poor, and a very different thing to put himself in the midst of the enterprise and go there on a level with the poor man. And every poor man knows the difference."

Bishop Coxe distinguished between Ultramontanism and the Roman Catholic church. The former was the foe of our Republic. The Jesuits had been expelled from the kingdoms of Europe. "Even Pius the Ninth, in his better days, banished them from Rome." They are a menace to our civil and religious liberties.

Dr. McArthur began on "The Saloon" thus: "Going down Sixth Avenue, New York, a little time ago, I saw a door over which were these words, 'Saloon. A. Blessing.' This struck me as being somewhat inaccurate. A man named Blessing ought surely to be in some other business. Had the inscription read, 'Saloon, A Curse,' it would have been nearer the truth; had it read, 'Saloon, the Greatest Curse on this Earth,' the words would have been literally true. In another part of the same city there is a saloon which is properly named. Over its main entrance are the words, 'Hell Gate.' In connection with this title there might be given a part of the inscription which Dante places over the gate of his hell:

> " 'Through me ye enter the abode of woe;
> Through me to endless sorrow are ye brought;
> Through me amid the souls accursed ye go,
> All hope abandon, ye who enter here.'

"It is impossible to find language which will truly state how great a curse the saloon is."

Dr. Strong, on "Methods of Co-operation," said: "At Saratoga, a year and a half ago, President Seelye called attention to the fact that some great focal idea controls the thinking of the various ages; that for the first three centuries of the Christian era that idea was God; that during the fourth and fifth centuries that idea was man; that next came, logically, the doctrine of union between God and man, or the doctrine of salvation; that next came, naturally, the doctrine of human brotherhood, the relations of man to man and that this has been the growing question since the Reformation."

A former speaker used this illustration: "Robert Peel gave his daughter a magnificent riding habit on her nineteenth birthday, and attired in the embroidered gown she rode side by side with him in the parks of London. She had scarcely returned home before she was taken ill with the most malignant form of typhus fever, and in ten days was laid to rest in the churchyard. And the secret is a very simple one. The poor seamstress in a garret in one of the slums, while she was embroidering that garment looked upon a husband shivering in the paroxysm of chills and she took the half-finished garment and laid it over him; and the garment took up the germs of fever and conveyed them from the hovel of the poorest to the palace of the peer. And so, beloved friends, we are bound together in one bundle of social life; and if we neglect the poorest and the lowest, society will avenge herself in the destruction of the highest and the richest and the most cultivated."

The work is full of valuable instruction as an egg is full of meat. It would be valuable in every Christian home in the land. Every one should read it.

WORDS FOR THE HOUR.

Can perpetual oath-bound secrecy be defended from a social, political, or Christian stand-point? No. Let the most cunning and crafty man in the world enter the rotten hulk of any secret clan as its pilot and defender, launch it forth upon the open sea of agitation, free discussion, and thorough investigation, and he'll be sure, sooner or later, to find both himself and his rickety craft irretrievably swamped beneath the surging billows of righteous popular contempt.—*Birmingham Free Press.*

A LESSON FOR WORKMEN.

Thursday morning a special to the *Republican* from Lincoln gave an account of the suicide of D. Van Buskirk, a bricklayer. The dispatch stated that Van Buskirk was a good workman, but he had been out of employment for several months and became despondent. The dispatch added that "he was a member of the union, and because of some work he did on the side he was called a 'scab' by some of his fellow workmen. This depressed him seriously. He could have got work in Omaha at good wages, if he had not been afraid of being called a scab. This fear kept him idle until everything, even to his wife's sewing machine, was sold out of the house. His wife went East about Christmas to visit her parents, and since then he had lived in the most abject poverty, months without coffee or meat or potatoes, and days without a fire."

Now comes a second chapter, and sad enough it is. Yesterday a letter came to Lincoln addressed to Van Buskirk. It was opened and found to be from his wife, and dated at a town in Bradford county, Pennsylvania. When it was written her husband was still alive, and Mrs. Van Buskirk informed him that she had found a place to work, and would leave her boy with her mother; inquired if he had found employment yet; and said she would send him half she had, which consisted of ten cents in money and a sheet of writing paper. When the letter reached Lincoln the poor fellow had been two days dead by his own act.

Van Buskirk was willing to work, and able to support a family; but he was sensitive, and, bound by the ties of the organization of which he was a member, he let his family suffer and took his own life.

The *Republican* knows of no better comment upon this sad tragedy than to repeat the question asked in these columns two or three days ago: Do young men who organize strikes ever stop to think what a sacrifice they ask of men who have families when they call upon them to quit work? The man who loves his wife and children can know no deeper pang than that which wrings his heart when he sees them suffer want through any act of his. If he has the moral courage he will break the ties that bind him, and give his first allegiance to those to whom he owes it. Labor unions should think of these things, and only force the issue when all other resorts fail.—*Omaha Republican.*

ORGANIZED REBELLION.

The organized rebellion against the government of the United States, having for its object the seizing upon and control of property to which the lawless organization has no shadow of right, goes on apace, with the usual violation of personal rights and destruction of property incident to a state of war. This situation cannot continue. Either the government must vacate its prerogatives and turn them over to a self-constituted dictatorship, or it must see to it that the laws are obeyed and that the rights and interests of the people are protected. There will not be the least difficulty in obtaining any just legislation that may be needed to repress the tyranny of incorporations—especially of those which are entrusted with great national interests, like the railroads. There is no necessity within the limit of justice for these conspiracies to paralyze the commerce of the people. The demand which they make to possess and control what does not belong to them is incipient anarchism. This mischief is accomplished by a few social demagogues who fatten while their victims starve. If they were out of the way the sympathy of the people would turn ardently and decisively in favor of the workingman in any just demand which he could make. As it is his cause is contaminated with anarchy, defiance of law and contempt for the rights of the people.—*Interior.*

THE SLAVERY OF THE LODGE.

If one organization has a right to use violence in compelling men to desist from work at prices that are satisfactory to them, then an equal right must exist on the part of another organization to compel men to work at prices that are not satisfactory to them. The war put an end to the latter guilty fallacy; the former will never be allowed to make practical assertion of itself.

"The people perish for lack of knowledge." Two thousand years of experience has not educated the people up to the knowledge of that great truth which the Emperor Marcus Aurelius Antoninus expressed in homely phrase, "that which is not good for the swarm, neither is it good for the bee." What is not good for the nation as a whole is not good for any part, nor for any member of any part of it. The greed of capital, as now exemplified in "trusts," and once in combinations of men who held property in man, and now also in the greed of combinations of labor that seek to destroy or hinder the lawful operation of capital, are all and equally hostile to the general welfare, and therefore to the welfare of any separate man.

What a heritage of poverty and ignorance slavery has left to the South. What a heritage of poverty and ignorance government by a monopoly has left to Eastern India, and what a legacy of misfortune government for monopolies has left to Spain. What a dreadful bequest the brief government by a commune has left to France. It is not to be thought of that the United States will submit to a rule of faction. The courts are making this clear enough.

The questions of combinations of labor or capital are not to be considered as they affect each other, but as they affect the people. Trade is not to be crippled by "trusts," nor is the right of any man to accept work on terms that are satisfactory to himself to be abridged or interfered with by any organization of any kind whatsoever. Nor is any organization to be free to conspire against the public welfare in any manner.—*Inter Ocean.*

OUR NEW YORK LETTER.

EDITOR CHRISTIAN CYNOSURE:—Nebuchadnezzer in his dream saw a great image; the height of it reached to heaven. Daniel gave him this interpretation of it: The head of gold meant the Chaldean Empire; the arms of silver represented the Medo-Persian Empire; the belly and thighs of brass the Grecian Republic; the legs of iron the Roman Empire in its Latin and Greek forms; and the ten toes the ten kingdoms of Europe. The king beheld until a little stone, cut out without hands, smote the image on its feet, and it became as chaff of the summer threshing floor and was carried away of a rushing mighty wind; and the little stone became a great mountain and filled the earth. This image represented the world powers. This little stone represented the mediatorial reign of the Lord Jesus Christ. As the stone smote the image and destroyed it, so the kingdom of Christ will overcome the world powers; and as the little stone became a mountain and filled the earth, so the kingdom of Christ will ultimately become universal.

"His large and great dominion shall,
From sea to sea extend;
It from the river shall reach forth,
Unto earth's utmotst end."

Last Sabbath was generally observed here as Easter. Flowers and music were generally provided in the churches. Dr. John Hall of the Fifth Avenue New York Presbyterian church was an exception. The crowds who went there expecting to see banks of flowers and hear a specially prepared program of music were disappointed.

DR. HALL IS RIGHT.

The church is committing a sin in these excessive Easter decorations. *Every Sabbath* is a commemoration of the resurrection of the Lord.

On Sabbath evening I preached in the Central M. E. church, South Fifth street, Rev. Robert Crook, pastor. This is a fine congregation, and National Reform was received with a heartiness that did me good. I have lately seen a sight that moves my heart. A little congregation, all of whom are very poor except one man, and they depend upon him largely for support. They cannot keep a pastor when they get one, for this money king falls out with him. That congregation would be stronger without him. An editorial in one of our religious papers is suggestive in this connection:

"The meanest sort of a church member is the one who pays liberally and then wants to dictate the policy of the congregation. He holds his large subscription as a menace. The feeble folk hesitate to do what their judgment approves for fear of losing the fifty dollars which are welcome. So this petty tyrant enjoys his notorious dominion for a season and the cause suffers. Providence frequently removes the obstructionist to that place where the wealth of this world and its mischief are unknown. At times the people tire of the imposition and plainly tell the 'squire' that he has lorded it long enough over them. He is bidden to take his gold and keep it, or bow to the will of the majority. Generally he cuts off his grant, thereby showing that he was only purchasing influence with his money. The handful of earnest believers finds no loss for his departure. To their astonishment the income is greater, because the incubus is cast off. This one man power is the ruin of many a congregation. Grace does not always make the rich humble and willing to take a back seat. The oppressed ought not to be afraid to rise against their oppressor."

The Brooklyn Evangelical Alliance is not having smooth sailing in the evangelistic work undertaken. A protest has been raised because Universalists and Unitarians have not been invited to join in the work of house to house visitation. It is strange that such a protest should be raised. The evangelical churches could not be expected to give aid and comfort to those who are radically opposed to their testimony. As well expect the National Christian Association to unite with the Masons in getting recruits for the two societies which are diametrically opposed to each other. J. M. FOSTER.

The Rev. Edward Everett Hale said in a recent letter: "It is quite clear to me that there is less drunkenness, more disposition to purity, a higher tone of public sentiment about crime than there was en years ago,"

OUR WASHINGTON LETTER.

WASHINGTON, April 6, 1888.

The great International Council of Women has gone but its echoes linger, while friends and enemies speak respectively of its triumphs and failures. The representative women of America and Europe who attended are enthusiastic over the convention as a grandly successful affair in every way, even financially, and as one which gives promise of results which will be of historical interest and importance.

Fifty-three different organizations of women were represented at this council by eighty-seven speakers and delegates from England, France, Norway, Denmark, Finland, India and the United States. The subjects of education, philanthropies, temperance, industries, legal conditions, social purity, political conditions and religion were discussed. No restriction was placed upon the fullest expression of the most widely-divergent views upon these vital questions of the age. The delegates think that it is cause for rejoicing that the sessions, both executive and public, were absolutely without friction.

In the Official Statement made for the public it was the unanimous voice of the Council that all institutions of learning and of professional instruction, including theology, law and medicine, should be as freely opened to women as to men; that opportunities for industrial training should be as generally and as liberally provided for one sex as for the other; that in all avocations in which both men and women engage equal wages shall be paid for equal work, and that an enlightened society should demand as the only adequate expression of the high civilization which it is its office to establish and maintain, an identical standard of personal purity for men and women.

On Monday last the Senate committee on woman suffrage granted a hearing to various advocates of the cause who had come to attend the Council, and the ladies fairly raided the Capitol. The assemblage overflowed the commitee room and spread into the corridors, while those in the rear stood on chairs in their anxiety to catch every word that was uttered. The committee, composed of Senators Cockrell, Blair, Palmer, Bowen, Chace and Sawyer, seemed well entertained by this delegation of fair speakers, all of whom were in favor of immediate and unrestricted suffrage, the ladies from foreign countries urging that the United States lead in this progressive work by means of a Constitutional amendment.

The House of Representatives has defeated Mr. Crain's resolution changing Inauguration Day to April 30th, but the Senate has passed the bill providing for the celebration at Washington in 1889 of the Constitutional centennial. The House will doubtless do likewise, so that next year the Capital is likely to be the scene of a most interesting and important exposition by the representatives of the people and governments of the Western Continent. Senator Blair, the author of the Educational bill, thinks the District of Columbia ought to have a Senator and Representatives in Congress according to its population, and has proposed an amendment to the Constitution to this end. *

REFORM NEWS.

CHICAGO WORK.

Rev. Wm. Harrison is pastor of a colored Baptist church on the West Side, Chicago. He has a commodious house of worship and an intelligent, wide-awake people. He is not favorable to secret societies although I was told a number of his members belong. They believe in free discussion and are willing to listen to a fair presentation of the subject.

On Sabbath evening I gave them some account of the New Orleans Convention and the condition of the people and the work going on there in the line of anti-lodge reform. Some listened with little impatience, but the greater part were in sympathy with their brethren at the South who have resolved no longer to fellowship "the unfruitful works of darkness."

Among those who came forward to speak words of approbation was a lady who lived with Mrs. Stowe and furnished one of the characters in that wonderful book, "Uncle Tom's Cabin." Her name is Emmeline Hall, the widow of a former pastor of the church, and apparently a lady of refinement and earnest piety. She knew Dr. Lyman Beecher well, and had seen all his children while living in Dr. Stowe's family at Walnut Hills, Cincinnati. She supposes herself to be a relative and perhaps the sister of Bro. Lewis Clark of Detroit, whose name she had seen in the papers, but whose address she did not know. Both her husband and herself were drawn into the secret lodge system, but soon became disaffected, as pious people are when they see "the mystery of iniquity." Thus God is raising up his faithful witnesses in every part of the land where the light is kindled and bidding us go on undismayed to victory. J. P. STODDARD.

DEAF EARS IN CHARLESTON.

Notes of the city—The evangelist Yatman—Avery Institute, A. M. A., stands by the lodge—A welcome among Methodists and Presbyterians at Orangeburg.

ORANGEBURG, S. C., March 31, '88.

DEAR CYNOSURE:—There are three natural divisions of the State of South Carolina, quite unlike each other in climate and productions: the mountain belt, adapted to grasses and grain-growing; the great corn and cotton region of the center; and the low-lying rice country of the coast. In this last the country is flat, the rainfall is great, and Spanish moss, palmettos and live oaks are abundant. The wealth of this region is largely in the phosphate beds, out of which are exhumed great numbers of shark's teeth (some of enormous size) and other remains of the period when this was but a part of the sea.

Charleston has the natural location for a city, but not for a large one. The space between Ashley and Cooper rivers is not large enough for a great city, and the country lying back is too low. A few nice new buildings are being erected, but in the main the city but holds its own. It is a nice old city—at least some parts of it. The fine statue of Calhoun, with its great granite pedestal, in which he is represented standing above in the attitude of pleading for a bronze image of South Carolina, is beautiful and appropriate. The monument stands near the center of "The Green," which is green only in part; the most of it is covered with asphalt.

Just now the religious world of Charleston is all engaged in Holy Week and preparations for Easter. The effect is not quite so demoralizing as Christmas, but it is the same in kind. All religious institutions which are simply of human invention are pretty sure to be used for worldly and selfish ends rather than the honor of the Lord. We have enough to do in observing those things which the Scriptures command.

Mr. C. H. Yatman, the evangelist, is laboring in the city with varied results. I heard one of his discourses and was more impressed with his ability than the excellence of his methods. I heard also Prof. J. C. Price on "The Plague Spot of the Nation," which he defined as the use and traffic in intoxicating drinks. That his speech was able and eloquent goes without saying, but surely it was not logical, for he indicted both of the old parties as being controlled by the liquor interest, and yet he deprecated the formation of a new party and thought all temperance effort should be non-partisan. He seemed to forget that moral convictions on any great question of public interest must necessarily crystallize into political action.

I found some warm friends of our reform in Charleston, but among that number was not the principal of the Avery Institute, the school of the American Missionary Association. As the sole exception, so far as I know, he takes the ground that secret societies are legitimate and useful, and to oppose them is *pernicious folly.* I was greatly surprised to find an employe of the A. M. A. who was so sensitive on this question.

Finding that the time for work was not opportune I left for Orangeburg, about eighty miles northwest and about 500 to 600 feet above the sea. It is a pleasant town of 3,000 inhabitants and the seat of Claflin University, the excellent school of the M. E. church. I was most kindly received by Pres. Dunton, who thanked me for the work I did here last year and wishes more in the same line. Two of the professors who a year ago were favorable to Masonry were convinced by the books sent by the N. C. A. and now are in hearty sympathy with our work. The school now has over 600 students and has some peculiarities. The students are enabled to board in a common hall at a cost of but seventy-five cents per week each. They do not complain either of the quantity or quality of the board. As it is a State Normal school there is especial attention given to methods of teaching. The more advanced students teach night schools made up of the younger, and thus have practice as well as theory. This work of teaching is divided so that all can bear a part, and yet all is under careful supervision. This plan requires a great amount of labor, but is fruitful in excellent results. I also visited the Presbyterian school under the care of Rev. Mr. Johnson, Mrs. Johnson, and one other lady teacher. They ex-

pressed their hearty sympathy with my work,and by request I addressed the school on the lodge question. I am expected to speak this afternoon to the assembled students and to preach twice to-morrow.

H. H. Hinman.

THREATENED ASSASSINATION.

OUR NEW ORLEANS AGENT ASSAILED AT AMITE CITY, BUT FORTUNATELY ESCAPES.

New Orleans, La., March 27, 1888.

Dear Cynosure:—I attended the Bethel Union, A. M. E., Mount Moriah, Colwell, and St. Matthew Baptist churches last Sunday. Rev. A. A. Price, the A. M. E. pastor, is both an Odd-fellow and Mason. He has not been inside an Odd-fellow's lodge for ten years, but he is "financial" in the Masons. He is an intelligent man but does not think it wise to do away with the lodges altogether. They should be revived and reformed. After conversing with him, he said, "Well, yes, secret societies are in a great measure wrong."

I next visited Mount Moriah Baptist church. The pastor and his deacon are both strong anti-secretists. The pastor has passed 33 degrees

I next visited the Colwell Baptist church and found the pastor, Rev. Spoils, a high Mason. He very strongly denounced Odd-fellowship and Pythianism, but could see no harm in Masonry. His deacon, though a seceder, could see no harm in secrecy. But Bro. J. W. Womack and I went through the Fellow-craft and Master's obligations and quoted several Scriptures. He said, as did also Rev. Price,that he had never given secrecy a careful consideration, but promised to look into the matter. Deacon J. B. McClellan subscribed for the *Cynosure*, and I am invited to preach at this church Thursday evening.

I met Rev. J. W. Hilton, pastor First St. M. E. church. He had heard of the convention; but thought secrecy all right. However, he subscribed for the *Cynosure*. I next visited St. Matthew Baptist church at 7:30 p. m. The church was in deep mourning for its pastor, Rev. J. W. Anderson, an out-and-out anti-secretist. His church very decently buried him without lodge help. Now on Tuesday the deacon of this church, Bro. Isaac Powell, also an anti-lodge man, lies awaiting burial. The lodge thought to boast, but the church is prepared to bury him also.

Mr. Humes, a member of a prominent Baptist church and a high Mason, informed me to-day that the Masons believe I was the cause of the late N. C. A. Convention being held here, and they intend to put me out of the way. I am in receipt of an interesting letter from a seceding Odd-fellow of Bayou Goula, La., requesting me to come that way with reform books and tracts.

March 31st.—I preached at Colwell Baptist church Thursday evening. The pastor, Rev.Milton Spoils, though a Freemason, said to his congregation, "Bro. Davidson has certainly told you the truth. He has preached the Gospel, and you can't dispute it; and if we want to constrain sinners to come to Christ, we must clear up the road." Rev. A. D. Johnson followed my sermon with a hearty endorsement, after which an earnest appeal was made to the sinners. Three came forward and desired to be prayed for.

The Freewill Baptist District Association met today; Rev. Dr. Manning of Michigan called the meeting to order. The sentiment of this association seems to be one against Baal-worship. Dr. Manning thinks the lodges are foes to the church.

The First District Quarterly Conference of the Freewill Baptists of this State met March 30. Rev. Dr. E. S. Manning of Michigan was moderator. I attended the conference on Saturday, the 31st, and was introduced as the representative of the N. C. A. The moderator gave me a few minutes to speak of our reform work South. I spoke of the object of the N. C. A. and how the secret lodge system was injuring the churches. There were about twelve churches represented by their pastors and deacons, and every one very heartily endorsed what I said against lodgery by a rising vote. Dr. Manning gave some startling thoughts of the murdering of Morgan and spoke of his hatred of Masonry ever since, although he said many friends had tried to get him to join a secret lodge as they thought it would help him in his traveling, but the doctor thought Jesus excels all the secret lodges. I distributed tracts and *Cynosures* to all present; yea, and they were gladly received, many receiving them never having heard of the N. C. A.

Hammond, La., April 2.—I left New Orleans Saturday for Amite City, sixty-eight miles north. Rev. R. Kendrick, who extended me invitation to preach at his church Sabbath evening on the "Religion of Masonry," was detained at Ponchatoula sick, and could not be with us; but his hospitable wife and his deacon very kindly received me. I attended Sabbath-school at Union Freewill Baptist church at 9 a. m., and preached at the Little Zion M. E. church, Rev. S. Thomas, pastor, at 11 a. m. Bro. Thomas, is an out-and-out anti-lodge man. Here I met Rev. Riley Vernon. Bro. Thomas desired me to say something against the lodge. So in the closing of my sermon I spoke of the troubled state of the churches, because of the lodge taking the money of the people and turning away their heart from the truth, and besought those present to walk in the light and have no fellowship with iniquity. A member of Odd-fellows present thought I had insulted his lodge.

I attended covenant meeting at Union Baptist at 3 p. m., and preached there at 7:30 o'clock—or at least I attempted to preach. At 7:30 p. m. as I entered into the pulpit, the following letter was handed to me:

LETTER OF WARNING.

Amite City, La.

My Dear Friend:—We heard you preached a splendid sermon to day, but we think you went a little too far. We are living very peaceful and would not like to be disturbed here. A minister should not know anything when he is in the pulpit but Christ and him crucified. We (the lodge) do not profess to be a church, and if you have ever been in an Odd-fellow lodge you know that if you obey the laws that you are not wrong. This is something I do not like to do, but it disgusts me (us) to hear a good sermon and then kill it off denouncing other orders, when we all know that the church of the living God is ahead of all. Please preach the holy Gospel and leave us alone.... (No name signed.)

On receiving this letter I read it and asked the Christians if it was right for the world to dictate to a minister what he should preach. I stated that I had said nothing to offend them. My appeal was to my Christian brethren to come out from worldlings and be separate; and I could not see as a minister where I had a right to desist preaching the true Gospel and preach to gratify man. I had said nothing only what I could prove by God's Word.

The lodge members here became so disorderly I had to sit down. Rev. R. Vernon spoke a few words, that Paul and other apostles were persecuted for the truth, yet he did not say one word about the lodge. The secretists were all astir. There was not standing room for the people. One young man had his pistol out in church. The deacons asked for a collection. Loud and many were the cries, "Come again, brother, and tell us the truth." The lodgeites became more and more boisterous, but Bro. Brown, Revs. Thomas and Vernon and a number of sisters surrounded me so the angry men could not shoot me. Some one opened fire, and I barely escaped being shot. Although some of the angry lodge Negroes rumored it that I was a Warmoth politician, not one white man would join them in their inhuman acts. Bud Williams, a blasphemous young fellow, and a Methodist Negro preacher with a company searched Amite City for me. I had to walk fifteen miles to take the train at this place, as the secretists had sworn that I could not take the train at Amite.

I am resting here with Rev. Levi Thompson, pastor of a Baptist church here. He belongs to two lodges; but thinks they treated me wrong in Amite. This is a beautiful town of some 800 inhabitants with two white and two colored churches, and three colored lodges. No liquor is sold here.

New Orleans, April 3rd.—I arrived at 4 p. m. Conductor W. P. Marrette on the train said he heard of my troubles in Amite City this morning, but he says the white people there are too genteel to pay attention to those Negroes, although they are trying to make the whites believe you are a Warmoth politician; but I did not believe them. If some of the whites had been in the church last night they would have protected you.

Amite is a splendid summering place for Northerners. There is one Baptist, one Methodist, one Episcopal, one Presbyterian and one Roman Catholic church, all white; two Zion M. E, one Baptist, colored; six saloons, four white secret societies, three colored lodges and one benevolent association, colored. If the good citizens of Amite will clean out lodgery and the saloon Amite City will be Louisiana's paradise, but if those good Christians will allow a set of young roughs at the mouth of revolvers and point of dirks to drive a minister out of their quiet little city it will discourage rather than encourage strangers. I distributed about three hundred tracts and *Cynosures* in Union Baptist church Sabbath evening despite lodge cruelty, and obtained several *Cynosure* readers.

Francis J Davidson.

CORRESPONDENCE.

SWEDISH EVENTS OF INTEREST.

Rock Island, Ill.

Editor Chaistian Cynosure:—In your issue of March 22d you have a short article about Prince Barclay de Tolly, how he was persecuted by the Russian government. The story is somewhat old. I have just seen in a paper from Sweden that the higher authorities since then have suspected that this step was taken by some hyper-orthodox dignitary, and have given the prince to understand that he, by a petition of grace, may have his grade in the army back, and that his old father may also be advanced. The notice can, therefore, now be corrected.

I will let you have an interesting item about the Good Templars in Sweden. An old, renowned champion for temperance, in speech and writing, well acquainted to all Swedes both sides of the ocean, General Consul C. A. Berg, at Stockholm, had united with the order; now he has quit it, declaring that he cannot pray with a society which will work for a good purpose but denies the divine truth. His example will probably be followed by many upright Christians in Sweden, ministers and others. The reason is, that the head chief of the Swedish branch of the order, Mr. Wrawrinsky, has declared that "if the God of the religious people is the true God, he, Wrawrinsky, is a God-denier." Several papers formerly supporting it, now declare against it, saying that the secretism is only a bait on the hook to entice plain people. "What is won?" the papers ask, if one is turned from alcoholism, but in the place of it is to take a poison that will make his case ten-fold worse. The Swedish branch of the Good Templars also intends to separate from the English and American part, more than 27,000 kroner having, in small gifts, been taken out of Sweden, the most of it from the poorer classes, to be used for the order elsewhere.

Another thing: I suppose you know that the second son of King Oscar II.(also named Oscar)is about to marry a pious lady of the English nobility, a Miss Munck. It has taken the Prince two years—in which he avoided the company of his beloved one—to win over on his side his parents and his oldest brother, the Crown Prince. He, himself a pious man, working personally amongst the soldiers of the Royal Guards and the destitute people, first won his pious aunt, the Princess Eugenie and the consent of his mother. A year ago, when that pious lady, who is very sickly, was to undergo a dangerous operation, she took a farewell, as if dying, from her husband and children; but she lived, and the parents since tried to persuade the young Prince not to fulfill his purpose, but in vain. The wedding is to be performed in a plain way at Barnemouth, England, where the Queen and the two young people have been for a month or more. They are to be wedded by a Swedish minister, Rev. Beskow, in whose private school the Prince once was instructed. Oscar will lose his title of "Royal Highness," his appanage and inheritance right to the throne by his step. He will be now a common citizen of Sweden, and an officer of the Marine or Fleet which he was from his youth. He will take his residence, when married, on a little estate with a very plain building in the neighborhood of Carlskrona. His Aunt Eugenie, many years ago, built a residence at Gobland with an orphanage attached, where she lives every summer. This estate she has bequeathed to her nephew, that he, after her death, may continue her benevolences. That the Scandinavian people both sides of the mountains are very glad of the step of Prince Oscar is easily understood.

When all monarchs and dignitaries—Emperor William, Queen Victoria, President Cleveland, with the Shah of Persia, adorning the Beast, presented their gifts to the Pope at his jubilee as priest, King Oscar II. of Sweden was one amongst two or three exceptions. He, being semi-officially reminded to be one in the row, answered with dignity, that a sovereign of a Protestant people could have nothing to do with the Pope at this occasion. Yours in Christ,

Andrew R. Cervine.

UNITED BRETHREN FATHERS AND SONS.

Eshcol, Perry Co., Pa.

Dear Cynosure:—I cannot tell you how much I appreciate your visits. You are always welcome to my humble home, bringing me cheer, comfort and blessings, for which I am truly thankful. You keep me posted in reference to the battle going on betweeen light and darkness, truth and error, secret lodge night and open day light. You encourage me to

continue the fight in the rank and file of the increasing army, and assure me that victory will be on the Lord's side, though it may require a terrible struggle; but with Jesus as our leader we will certainly win, for he has never lost a battle. Praise the Lord, O my soul, for the prospect, in waiting the grand result, when this demon secrecy will be conquered to the glory of God.

Encouragement comes once in a while, when we meet a man saved to Christ and from the lodge. Being in Hagerstown, Maryland, I .took the opportunity to visit the United Brethren Conference then in session, and part of two days I looked in upon its workings. What a change has come over this U. B. church in thirty years in more than one way. Many of the fathers having died, the sons have gone to housekeeping,and as a rule a new order of things has been brought about; the simplicity of olden time has measurably departed, so that one who used to take part in conference work finds little now to interest and profit; formality, money and popularity are with many the leading features. How this state of things makes one enquire for the old paths in which our fathers trod.

I called on and spent some time with my old friend, Dr. Shade. I made his acquaintance several years ago, and learned to love him. The Lord converted and sanctified him,saved him from the lodge, tobacco and the world. I find him well saved. Thank the Lord for a salvation that saves to the uttermost! He maintains his Christian dignity on all these points, and especially secrecy.

Is it not remarkable that the U. B. church, especially the Commissioners, who have the "brains," should fall back into darkness, when hundreds who have been hoodwinked are coming out and declaring against the orders. I spoke of the *Cynosure* to this brother, but he had not so much as heard that it had an existence, but desired to see it. Please send him a copy. Very truly, I. C. WEIDLER.

SHALL WE SUPPORT THE PROHIBITION PARTY?

MONTMORENCI, Ind., Apr. 2, 1888.

On the 26th ult. it was my happy privilege to hear the Hon. Jasper G. Hughes of Irvingville, Marion county, Indiana, lecture on prohibition in the city of LaFayette. He is Prohibition nominee for governor of the State. A few of us had met that day in W. C. T. U. Hall, where he lectured at night, to organize against liquor men or parties. Not a dozen did we have at the meeting, but by a liberal distribution of handbills we had a full house at night.

I don't know how to speak well enough of Mr. Hughes or his lecture. He has a resemblance to Charles Sumner. His logic is like that of John Stuart Mill; his religion and politics like a Paul of Tarsus, reasoning about temperance, righteousness, and a judgment to come with the cogency of a sunglass that burns with the light of truth right through a man's soul.

Spending the evening with him I learned that he is a Christian minister, never having joined any secret organization, and emphatically in heart against all lodgism. His lecture was a public coming out for God and Christ and righteousness in all politics and all things with which we have to do.

Now a word to my Anti-masonic friends about supporting the Prohibition party. Let me say, it has the same God in it—pleading for the right against the greatest national wrong—as our American party. And if all the friends of Prohibition are not educated by the *Cynosure* and other means up to our standard of right we cannot consistently refuse to join them when they are right as far as their knowledge goes, and if they are thus far right, it is evidence to us that they will ultimately reach our standard of truth and righteousness; for if God is with the party (and I know he is, for it has declared for him in its very first plank) he will bring it to the acknowledging of the truth in due time. Let us not hesitate a moment about supporting the Prohibition party, for in doing so we are supporting the main support of our own American party.

L. D. BROWN.

LODGE POISON.

ST. PAUL, Minn., March 30, 1888.

EDITOR CHRISTIAN CYNOSURE:—Last evening, under the auspices of the Y. M. C. A., the public was entertained by a literary treat from an old pioneer, N. P. Langford, Esq , relating to events of a quarter of a century ago transpiring in the then far West concerning the murder of Lloyd McGruder and his party, the capture of the murderers and the vengeance of awful justice in their execution.

In the course of the narrative the speaker, in an occult and mystic way, alluded to the part played by Masonics in the capture of the outlaws. I did not hear him utter the word Masonry. Indeed the word Masonry in the estimation of respectable, thoughtful, intelligent people is coming to be regarded as a synonym of rascality. But the Masonic venom injected by the devout allusion of last evening into the minds of the morally oblique and Masonically inclined ought to be met by an antidote—the rascally principles of the Masonic institution. By virtue of the Masonic murder of Captain William Morgan, William Miller of Belfast, Ireland, and many others; and by virtue of the sworn murderous character of Freemasonry every Freemason carries in his own heart the stain of murder. And unless that stain is removed by repentance, confession, and the blood of Christ, and a renewal of heart, he, too, will meet the vengeance of awful justice in God's day of doom. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven." Matt. 7: 21. W. FENTON.

PITH AND POINT.

THE VETERANS.

I cannot do without the *Cynosure*. I think I have taken it from the first, or nearly the first, number. It has become a necessity to me, and I don't want to do without it. I bid you Godspeed in your labor of love for the race. God bless you.—THOMAS C. RADABAUGH.

ANOTHER OLD FRIEND.

I have been a reader of the paper nearly ever since its first publication, and I am well satisfied that the cause advocated is just and most worthy, and one that should interest every Christian church and every honest man on earth, wherever Christ's Gospel has been proclaimed. I was living in Yates county, New York, at the time Morgan was abducted and murdered. I well remember the great excitement caused by his untimely death. A part of the people took sides for justice and humanity, and part with the secret fraternity.—O. C. M. BATES.

ANOTHER.

J. M. Stevenson has been a subscriber to the *Cynosure* since its first existence; has done much work to extend its circulation; at different times has sent clubs of ten and under, paying for a number of them himself. He thinks the paper one of the best published on the reform and would not like to do without it.—J. T. S., *Washington, Iowa.*

BETTER DAYS IN ARKANSAS.

We have some twelve Protestant Christian churches here with a membership varying from 1,300 to a church down to seventy-five. All the churches are in a prosperous condition. The white Methodists South are building a fine church edifice, to cost over $15,000. Our city schools are run on the order of the city schools in the East. The colored schools are filled with able teachers. There are many reforms recently commenced among the people, and on a whole we are looking for better things. When Bro. Clark was down at this place I promised him to start a reform paper if he would aid us. We launched our little journal August 20th, 1887, and we have no reason to complain. Our subscription list is good and home advertisements are better. Our paper is chaste in its language and Republican in its politics. I would like our Northern white friends to read our sentiments. The *Cynosure* is our welcome visitor and is read with much interest. Many changes are coming among the colored ministry of the South, and we are pleased to say they are for the better.—A. M. MIDDLEBROOKS, *Pine Bluff, Ark.*

THE BOSTON COMMON CASE.

William F.Davis has been confined for several months in the jail in Boston (*"the cradle of our liberty"*) for peaceably preaching the Gospel on the Common of that city—a right inherited from the time of the Pilgrim Fathers. He has had a small volume printed which gives the facts and the legal bearings of the injustice which he suffers for his faithfulness to Christ and the country. Paul appealed to Cæsar; Davis appeals to the sovereign people of this favored land against the wrong done them in his person by the powers of Anti-Christ, which now rule the city of Boston through Romanism, Rumism, and their tools. Will the people shut their eyes to the facts until convulsions again torture our whole country? The small volume concludes with these solemn words of warning: "Against the free public preaching of God's Gospel to the common people on the common lands of this Commonwealth there is and there can be NO JUST LAW!"—T. H.

ENCOURAGEMENT FROM MEN WHO KNOW MASONRY.

An old man on hearing the tract read entitled, "History of Masonry," said of the author of a statement therein, "Don't you know he is liable to have his head taken off?" Later he said that Freemasonry (the first three degrees) is like three trunks; the third or smallest within the second in size, and that inside the largest. The Entered Apprentice in Freemasonry only discovers the second trunk; the Fellowcraft the third, and the Master Mason the emptiness of the third. At another time, on hearing my report of a colporteur trip, he said, "Praise the Lord, the day of his glory is coming!" Another man who at first said I better quit circulating anti-secrecy documents, said later, "If you can do any good, do it." Both these men were Freemasons, the former, one of those who withdrew after the Morgan abduction.—R. D. NICHOLS.

BIBLE LESSON.

STUDIES IN THE NEW TESTAMENT.

LESSON IV, Second Quarter.—April 22.

SUBJECT.—The Ten Virgins.—Matt. 25: 1-13.

GOLDEN TEXT.—And they that were ready, went in with him to the marriage; and the door was shut.—Matt. 25: 10.

[*Open the Bible and read the lesson.*]

[From Peloubet's Notes.]

THE MARRIAGE CUSTOMS OF THE EAST. The parable of the ten virgins is based upon the marriage customs of the East, to which many allusions occur in Scripture. The essence of the marriage ceremony consisted in the removal of the bride from her home to that of her future husband. The bridegroom proceeded, late in the evening, attended by his friends, or "groomsmen" (see Judg. 14: 11; Matt. 9: 15; John 3: 29), to the bride's dwelling, where she awaited him, attired in white robes (Rev. 19: 8), embroidered with gold (Psa. 45: 13) and perfumed (Psa. 45: 8), adorned with jewels (Isa. 61: 10), and attended by her "bridesmaids" (Psa. 45: 14). The whole company then went in procession by torchlight to the bridegroom's house, being joined on the way by parties of invited guests (the virgins of the parable), all carrying torches or lamps.—*Stock.*

The ten virgins symbolize the whole professed body of the followers of Christ, including the true disciples and those who have made the profession without the possession of true religion. As Abbott says: "The parable represents the virgins as they appear to the bystander, the disciples as they appear to the world."

"Which took their lamps." In the utterly dark streets of an Asiatic city every one who goes forth at night is expected, and in modern Jerusalem is strictly required by the authorities, to carry a light.—*Broadus.*

The lamp, with its flame, symbolizes whatever is outward in the profession of Christianity.—*Trench.*

"And five of them were wise, and five were foolish." The whole church at the time of Christ's coming (as it is at all times) will be divided into these two classes, nominal and real Christians.—*Rev. Com.*

"Wise:" prudent, intelligent, foreseeing, with good judgment. To be an earnest Christian, doing the Lord's will, busy in his service, filled with his spirit, and thus prepared for his coming, is true wisdom.

"Foolish:" stupid, lacking in discretion and forethought, without good judgment and common sense. Such is a true description of those who are merely professors of religion, who have no real spiritual life, but content themselves with the husks of religion, without its inner blessedness or outward usefulness.

"But the wise took oil in their vessels with their lamps." Observe that in the outset no distinction is visible between the wise and foolish virgins; both have lamps burning, but the wise have the lasting supply of oil (grace), the foolish have not. So in the church no visible line separates those whose light is fed by their own resolution from those whose dependence is a continual supply of daily grace from God.—*Abbott.*

Observe that the wicked servant in the parable (Matt. 24: 48) thinks the Lord delays, so watches not for his coming; here the foolish virgin thinks he is coming immediately, so makes no provision of oil; an indication that a sinful heart can find, in directly contrary beliefs, excuses for the same real neglect.—*Abbott.*

The foolish virgins, therefore, are those who have had some feelings of attachment to the Lord Jesus, and certain impulses Christ-ward, to which they yielded at the time, but they are not constant. Their emotion was a real thing, and when they were acting upon it you could not call them hypocrites; but it was not the right thing. They were animated by impulse alone, not by principle and conviction. Their religion was a thing of the surface. In the parable of the Sower they are represented by the seed which fell upon rocky ground. "The same is he that heareth the word, and anon with joy receiveth it; yet hath he not root in himself, but dureth for awhile; for when tribulation or persecution ariseth because of the word, by and by he is offended" (Matt. 13: 5, 6, 20, 21). They are represented also by those who built a tower, and were unable to finish (Luke 14: 28-32.—*Wm. M. Taylor.*

The wise virgins are, of course, true Christians, whose hearts have been renewed, who are filled with the love of Jesus, and live in the spirit; who, "in their union to the Holy Spirit, formed by their faith in Christ, and maintained by their constant study of his Word, their habitual dependence on him in prayer, and their continuous obedience to his commands, have that unfailing supply of strength by which they are sustained in every duty and prepared for every emergency."

THE COMING OF THE BRIDEGROOM. This parable will obtain a wider application if we keep in memory that, while it is quite true that there is one great coming of the Lord at the last, yet not the less does he come in all the great crises of his church, at each new manifestation of his Spirit; and at each of these, too, there is a separation among those who are called by his name, into wise and foolish, as they are spiritually alive or dead. Thus at Pentecost, when by his Spirit he returned to his church, he came; the prudent in Israel went in with him to the feast; the foolish tarried without. Thus, too, he came at the Reformation. Each of these was an example of what shall be more signally fulfilled at the end. *Trench.* He comes to us at every great crisis of our lives: at the opening of some great opportunity, in the hour of great trouble, in the hour of death.

CHARACTER REVEALED BY EMERGENCY. It is in moments of surprise that a man's true self comes out to view. Nothing will more correctly reveal what is in a

man than the coming upon him of some crushing and unlooked-for crisis (as peril of army to general, or storm to mariner, affliction, commercial crisis). It was a shrewd remark of Andrew Fuller, that a man has only as much religion as he can command in trial. In mercy the minor surprises have been sent to show ourselves to us before the last and greatest one.—*Wm. M. Taylor.*

"But go ye rather to them that sell:" to the only and true source of supply. In the interpretation this can only be to God and Jesus Christ, who alone can give the new heart and the true preparation for heaven. "The true interpretation is found in Isa. 55: 1 and Rev. 3: 18."

Spiritual Qualities not Transferable. Personal character cannot be given by one man to another. You cannot give me your patience to support me in the hour of my anguish. I cannot give you my courage for the discharge of dangerous duty. There is much, indeed, we can and ought to do for each other. But we cannot give to any one the qualities which we ourselves possess, but in which he is deficient.—*Wm. M. Taylor.*

And the Door was Shut. 1. There are abundant opportunities and pressing invitations to enter the kingdom. 2. There comes a time when it is too late to enter. 3. This is a fact of nature, as well as a truth of the Word. There is a tendency to fix the character, so that one will not change. In the misuse of the body there comes a time when it is impossible to ward off disease. Age comes on, and it is impossible to learn music or a new business. 4 We shut the door against ourselves. No one but ourselves is to blame for our not entering. 5. We shut the door by neglecting to be prepared to enter.

"I know you not:" I do not recognize you as belonging to the procession and to the guests. They had not obtained the oil; they were not prepared to enter. To the marriage feast (heaven) none are admitted without light (holiness), which can be sustained only by oil (divine grace) (Eph. 5: 5; Heb. 12: 14).—*Abbott.* The door was shut as much for the security and joy, without interruption, of those within, as for the lasting exclusion of those without (Gen. 7: 16; Rev. 3: 12).—*Trench.*

"Watch, therefore," etc.: for in a very important sense the Son of man is coming to us every hour of every day. Each new hour brings us new duties and new responsibilities from him. Have we risen to the occasion? There is a constant process going on within us, either of invigoration or deterioration; and if we meet Christ continually, as he comes to us in the common duties of a common day, we shall not be dismayed at last, when he comes in state, with the flaming outriders of his Majesty.—*William M. Taylor.*

Home and Health.

THE ACIDS OF FRUITS.

Mr. George W. Johnson, in Chemistry of the World, in describing the vegetable food of the world, says the grateful acid of the rhubarb leaf arises from the malic acid and bin-oxalate of potash which it contains; the acidity of the lemon, orange and other species of the genus citrus is caused by the abundance of citric acid which their juice contains; that of the cherry, plum, apple and pear, from the malic acid in their pulp; that of gooseberries and currents, black, red and white, from a mixture of malic and citric acids; that of the grape from a mixture of malic and tartaric acids; that of the mango from citric acid and a very fugitive essential oil; that of the tamarind from a mixture of citric, malic and tartaric acids; the flavor of the asparagus from aspartic acid, found also in the root of the marsh-mallow; and that of the cucumber from a peculiar poisonous ingredient called fungin, which is found in all fungi, and is the cause of the cucumber being offensive to some stomachs. It will be observed that rhubarb is the only fruit which contains bin-oxalate of potash in conjunction with an acid. It is this ingredient which renders this fruit so wholesome at the early commencement of the summer, and this is one of the wise provisions of nature for supplying a blood purifier at a time when it is likely to be most needed. Beet root owes its nutritious quality to about nine per cent of sugar which it contains, and its flavor to a peculiar substance containing nitrogen mixed with pectic acid. The carrot owes its fattening powers also to the sugar, and its flavor to a peculiar fatty oil; the horse-radish derives its flavor and blistering power from a volatile acrid oil. The Jerusalem artichoke contains fourteen and a half per cent of sugar and three per cent of inulin (a variety of starch), besides gum and a peculiar substance to which its flavor is owing; and lastly, garlic, and the rest of the onion family, derive their peculiar odor from a yellowish, volatile, acrid oil; but they are nutritious from containing nearly half their weight of gummy and glutinous substances not yet clearly defined.

SUNFLOWERS AND MALARIA.

The sunflower has long been popularly supposed to be a preventive of malarious diseases. The opinion is well founded, and for the reason that hairy, soft-leaved plants are supposed to greedily take up malarial gases. The sunflower has broad leaves, and in relation to the size of the plant a large leaf surface. The leaves of the sunflower were long considered to be a specific for asthma, when dried and smoked in a pipe. The value in this direction has not yet been successfully controverted. We recommend the planting of the sunflower freely about the house in all regions where malarial emanations are likely to be found. This is always the case in all prairie regions, or those when the original sod is turned. The seeds are produced in profusion, form a fattening food for poultry, and may be fed to all farm animals occasionally with profit. The stalks broken up make excellent kindlings for fires, and thus every portion of the plant may be put to good use.

When raised in regular field rows, plant four feet apart between rows by twelve inches in the row. Cultivate precisely as you would Indian corn. When the heads are ripe cut and carry to the threshing floor, or, cut partially off and let them hang down on the stalk until dry and then thresh. The stalks may be cut next to the ground and stacked up until wanted for fuel.—*Farm Field and Stockman.*

HOW TO TRAVEL SAFELY IN AFRICA.

Professor Oscar Lenz has just returned from Africa, and looks none the worse for his long and fatiguing journey. He has remained in excellent health since he left Europe, and this he attributes to his observance of dietary rules. He never ate raw fruit, or drank unboiled water. He lived mostly on rice, chicken, and tea. Wine and spirits he did not touch. He was also careful to avoid bathing in the rivers and pools of clear, cool water, so tempting to travelers, but which so often give deadly chills. He dressed in flannels, and exposed himself as little as possible to night air. In this way he passed unscathed through regions infected with marsh fevers, ague and small pox.

Almost the whole of his journey across the African Continent was performed on foot. In general the demeanor of the natives in all regions was most friendly. He always made it a point to avoid anything that might alarm them. He exhibited no weapons, and endeavored to show by his manner and language, and by the ready offer of presents, that he came as a friend. It is his boast that he has never had to use a firearm for defence against a human being.

HOW HE SAVED A CHOKING CHILD.

A correspondent writing from Reno, Nev., to the Sacramento *Union*, tells how he saved the life of a child. He writes: "I was engaged in hauling wood from a timber ranch to Austin, Reese River, Nevada. There was a house over the summit from the above place, where resided two families belonging to the wood-choppers, and on arriving in sight of the house a woman came out and beckoned me to make haste, that something was wrong. I did so, and just in time, for the other woman came out holding a child in her arms, apparently dead. It was black in the face. She told me the child had been eating pine-nuts, and had got a shell in its throat, had choked, and was dying. I immediately got a piece of board about four feet long and placed it across the door-sill. She sat the child on one end and I tipped the other, making a sudden jar which caused the shell to pass downward, and gave the child immediate relief. No person can imagine how overjoyed that mother was for saving her only child. I know of several cases in which this process has proved successful."

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THE CHURCHES VS. LODGERY.

The following denominations are committed by vote of their legislative assemblies or by constitution to a separation from secret lodge worship:

Adventists (Seventh-day.)

Baptists—Primitive, Seventh-day and Scandinavian.

Brethren (Dunkers or German Baptists.)

Christian Reformed Church.

Church of God (Northern Indiana Eldership.)

Congregational—The State Associations of Illinois and Iowa have adopted resolutions against the lodge.

Disciples (in part.)

Friends.

Lutherans—Norwegian, Danish, Swedish and Synodical Conferences.

Mennonites.

Methodists—Free and Wesleyan.

Methodist Protestant (Minnesota Conference.)

Moravians.

Plymouth Brethren.

Presbyterian—Associate, Reformed and United.

Reformed Church (Holland Branch.)

United Brethren in Christ.

Individual churches in some of these denominations should be excepted, in part of them even a considerable portion.

The following local churches have, as a pledge to disfellowship and oppose lodge worship, given their names to the following list as

THE ASSOCIATED CHURCHES OF CHRIST.

New Ruhamah Cong. Hamilton, Miss.
Pleasant Ridge Cong. Sandford Co. Ala.
New Hope Methodist, Lowndes Co., Miss.
Congregational, College Springs, Iowa.
College Church of Christ, Wheaton, Ill.
First Congregational, Leland, Mich.
Sugar Grove Church, Green county, Pa.
Military Chapel, M. E., Lowndes county, Miss.
Hopewell Missionary Baptist, Lowndes Co., Miss.
Cedar Grove Miss. Baptist, Lowndes Co., Miss.
Simon's Chapel, M. E., Lowndes Co., Miss.
Pleasant Ridge Miss. Baptist, Lowndes Co., Miss.
Brownlee Church, Caledonia, Miss.
Salem Church, Lowndes Co., Miss.
West Preston Baptist Church, Wayne Co., Pa.

OTHER LOCAL CHURCHES

adopting the same principle are—

Baptist churches: N. Abington, Pa.; Menomonie, Mondovi, Waubeck and Spring Prairie, Wis.; Wheaton, Ill.; Perry, N. Y.; Spring Creek, near Burlington, Iowa; Lima, Ind.; Constableville, N. Y. The "Good Will Association" of Mobile, Ala., comprising some twenty-five colored Baptist churches; Bridgewater Baptist Association, Pa.; Old Tebo Baptist, near Leesville, Henry Co., Mo.; Hoopeston, Ill; Esmen, Ill.; Strykersville, N. Y.

Congregational churches: 1st of Oberlin, O.; Tonica, Crystal Lake, Union and Big Woods, Ill.; Solsbury, Ind.; Congregational Methodist Maplewood, Mass.

Independent churches in Lowell, Countryman school house near Lindenwood, Marengo and Streator, Ill.; Berea and Camp Nelson, Ky; Ustick, Ill.; Clarksburg, Kansas; State Association of Ministers and Churches of Christ in Kentucky.

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The object of this Association is:

"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved, to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform.

Form of Bequest.—I give and bequeath to the National Christian Association, incorporated and existing under the laws of the State of Illinois, the sum of —— dollars for the purposes of said Association, and for which the receipt of its Treasurer for the time being shall be sufficient discharge.

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The Christian Cynosure.

EDITORS.

J. BLANCHARD. HENRY L. KELLOGG

CHICAGO, THURSDAY, APRIL 12, 1888.

NEW ORLEANS LEADS THE LIST.

To no postoffice in the United States are so many copies of the *Cynosure* sent as to New Orleans. February 1st fifteen names were on our list there; two-thirds from our ministers' fund; now there are a hundred and over, and nearly all subscribed for on the spot. Bro. Davidson sends a list every week, and the reform goes on from strength to strength. The ministers' fund sent about twenty copies during 1887. They helped to the National Convention; the Convention helped to this grand list; and this will help the churches out of the lodge rut. This work we must continue to our utmost ability. As fast as the fund grows (see page 13) the *Cynosure* is sent on to the colored pastors. Let us put the paper in the hands of a thousand before June.

EDITORIAL CORRESPONDENCE.

NEW IBERIA, La., March 29, 1888.

I have not only conversed with the city officials and leading citizens here, but have been shaved by five different barbers to get ideas and information from the bottom of society as well as from the top.

My hopes for the future of the United States increase as my acquaintance with the South is enlarged. There is less difference between the people of the two sections than I had supposed. There are patriots and philanthropists here as well as in the North, but the debris of slavery and the war have given the South far more difficulties to surmount; and there are

BLACK ROUGHS

as well as white here.

About a year since, a worthless Negro near where I write, had a wife who supported him by her labor, while he spent his time gambling. He had not even the excuse of drunkenness, but cruelly beat his wife to make her give him money to gamble with. She had 75 cents, and he wanted it. She refused to let him have it, as she wanted bread for the family. He went home from the gambling hell, broke and crazed with the gambling furor; and, as she refused to get him the money, he got a rope and heavy rawhide, tied her up and cut her up horribly. As she was either stunned and senseless by the scourging, or resolved not to get him the money, (none but their little girl was present) he got a razor and cut her throat from ear to ear. The neighbors found her in that ghastly condition, dead, and the rope, razor and rawhide lying on the floor in her blood. He is now in States prison under sentence for life. Why he was not hung does not appear. But it is noticeable that people, where human life is cheap, and murders and lynchings common, shrink from inflicting death when demanded by justice and the law of God, when there is no popular or personal rage to urge to do it. Then Louisiana is the only State whose laws license lottery gambling; and the lesser gambling hells are still open here. To hang their victims would reflect on the mills which turn out such demoniac work.

This wife-murderer is not the only specimen of Negro depravity. Many go to the saloons as soon as they get a shilling for their labor, and white men sell them liquor. I have been in the court-house an hour or two for several days and most of the cases tried, while I was there, were against blacks for petty larceny. The Negroes work for liquor and steal for bread; and it would be instructive to compare the license money paid by the saloons, and the criminal expenses paid by the parish (county) to punish their thieving, hunger-bitten customers.

WHITE ROUGHS.

A gassy, swaggering barber, who passes for a white man, said to me: "A white man took a nigger to a soda fountain, and called for two glasses of soda. The clerk told him niggers were not allowed to drink soda there. Had I been there, I should have given the Negro a glass of soda, and broke the glass over the white man's head." (The white man was Mr. Jerome Howe, and the colored man was a respected minister of the Gospel.)

As the barber got under way in talk he said: "We went down to Thibodeaux parish last November and put a parcel of them niggers where they never'll come back to trouble white folks."

"What had they done?" I asked.

"They struck for wages."

"Did you kill them for striking?"

"D—n them, we killed them for fun," said he. "They are reptiles: there's nothing human about them."

A night or two afterward a Baptist missionary woman called on us, who said she had been all over the parish of Thibodeaux, and had held meetings among the people and knew them well. This was her story: She said the planters in that parish had worked the Negroes, as when they were slaves, for what they chose to give them, thinking it beneath them to bargain with Negroes. The planters made their own terms among themselves. An agent of the Knights of Labor initiated them and their "Master" ordered them to strike. The poor creatures obeyed; quit the plantations and went to the village; and outside Knights sent them supplies to live on. The planters felt or feigned fears of an insurrection, though not one Negro of them all had a gun. The planters applied to Gov. McEnery, who ordered out the militia to "quell the insurrection." A force was gathered from Iberia and up as far as to Shreveport, and went down to Thibodeaux, seized colored people in houses, unarmed and unorganized, singly, and by twos and threes; took them into the streets and told them to "run;" and shot them as they ran. And once at it, they shot every colored man they met till, our missionary said, no one knew how many were killed. They would have killed more, but humane white people secreted and saved many. She knew one white woman who secreted and saved eleven, and those who were saved fled the parish. Others went back to the plantations to work under the planters.

This Baptist missionary woman is sustained by a respectable missionary society in New York, and is reputed a woman of piety and veracity by a multitude of people of the various religious denominations. Her narrative confirms the story of the barber, given above, of his own exploits.

REMARKS.

1. The Haddock murder and screening of his slayers in Sioux City, Iowa, equalled in infamy, though not in extent, this slaughter of unarmed people in Thibodeaux parish. The Gambrell murder by Hamilton in Mississippi is a similar case.

2. There were humane people in Thibodeaux who abhorred that wholesale butchery; so there are all over the South.

3. The murdered were Knights of Labor obeying orders. And Mr. Powderly recognized black Knights at Richmond, Va., and says, "A wrong done to one is done to all." What have he and his Knights done for the families of these poor creatures? Have they even petitioned President Cleveland to send a marshall there?

4. How charmingly secret societies protect labor and laborers!

MISCEGENATION.

Hon. Fred. Douglass, reputed to be worth some hundred thousand dollars, married Helen Pitts, a handsome white woman, and Grover Cleveland, Democratic President of the United States, notified him of a diplomatic dinner, given to the ministers of the governments of the world; and that he (Douglass and lady) were expected to be guests, and they were. Some of us remember when Democratic mobs assailed Abolitionists with the hue and cry "Amalgamation!"—though a few years before, Richard M. Johnson, Democratic Vice President, had a family of colored children by his slave-woman, whom he recognized in public as his children. It did not injure Col. Johnson's popularity with the Democrats. Yellow Chinamen marry white women; and Major Bridger has, or recently had, daughters by a squaw of the Snake tribe of Indians, in the high schools of Missouri. Women teachers sent South by missionary societies to teach colored children were hissed and shunned if they "associated" with the parents of their scholars; and a Democratic justice of the peace dragged Rev. George Storrs from his knees while praying in an Abolition meeting, and good Democrats justified him with the cry of "Amalgamation!"

I am writing here in a town of intelligent American people who would turn pale if they were suspected or accused of "associating" with people called "colored," though it might be difficult to tell whether they were colored or white people. As people are, and of right ought to be, free to choose or refuse their associates, this State caste feeling would do no hurt if it was not carried to absolute persecution and proscription, and establishing a state of society conflicting with the law of Christ, whose kingdom forbids caste. An iron law or custom, as in Asia, putting one class or set of people above another, lifts up vice with one hand and strangles virtue with the other. In such society, a girl exalts her standing by prostituting herself to a man of the upper caste; and if the man has property, he does not degrade himself by the whoredom which is blasted by woe-trumpets from the beginning of God's Word to the end.

In my Southern travels I know of many cases where men have raised children by yellow or dark-faced concubines and lose no credit with women who profess to be Christian ladies; but if smitten by conscience and God's Word, those men attempt to remove the brand of bastardy from their guiltless children, by marrying their mothers, these would-be ladies brand the attempt to obey the law of God and mercy to the children with opprobrium!

If this matter is sifted to the bottom it amounts to this: When Douglass married Helen Pitts, every marriageable colored girl feared that if it became fashionable for black men to marry white women, their chances for marriage would be diminished, and every colored mother who had marriageable daughters, was enraged at Douglass, as one doctor hates another who gets his patients; and white women prefer to wink at whoredom with colored women for a like selfish reason. They do not wish persons now beneath them should share honorable marriage with themselves, lest if they should equal them in virtue and intelligence, a white face should cease to be a badge of superiority.

But this rage and rancor in white women or black, always defeats its own end. This violent hatred of colored complexion during slavery, has begun to whiten the faces of the colored race in the South, while in the North, in all the States where I have traveled and observed, where the law of Christ regulates society, people consult their taste and taste is so far governed by popular sentiment that such mixed marriage is exceedingly rare. "Godliness is profitable, having promise of the life that now is, and of that which is to come."

AT HOME AGAIN.

If the readers of the *Cynosure* had seen and heard all that my eyes and ears have beheld and heard in the last two months, they would be filled with devout thanksgiving to God and hope for the country. We shall endeavor to lend them our eyes and ears. As the jar of car-riding night and day is still in our nervous system, we shall attempt but little now. Next week we will give them an address on Congregationalism; especially its decline from the first to the sixth denomination in the United States, read before the Louisiana State Congregational Association, New Orleans, April 4th inst; with other grave matters.

Had our readers been with us and affected by the "things seen" as we have been, these are some of the impressions they would have received:

1. Devout gratitude to God for the overthrow of slavery. There is now, in one town visited, a man who whipped a slave to death. The slave, to avoid the torture of a savage overseer, would run into the swamps, and live among the alligators and moccasin snakes. He was taken after six months absence. The owner's son told him he would kill him; took him to the stable, pinioned and beat him till he ceased to breathe. The murderer is now a member of the Episcopal church in good standing in the community!

2. You would still see indescribable and unspeakable oppression of the blacks still extant. Ku-kluxism still exists, and,

"Even in its ashes live its wonted fires."

The old French slave-holding custom of concubinage is still practiced by prominent whites. And when colored churches insist that such mothers shall marry or withdraw from their communion, if the white fathers yield to the law of God and love of their children, and consent to marry and so put their offspring within the protection of legal wedlock, they are threatened with notices to leave. And white women who wish to be considered "ladies" are among the most bitter assailants of such attempts to purify churches and protect children from the curse of bastardy—which children are often handsomer and better than their own! Yet those very "ladies"(?) have made no objection to associating with the men who practice this concubinage with the blacks. But thanks to God and the fall of slavery, the best and often the most prominent men gave us this information, and say that the law of God is displacing these evils of the old slavery regime.

3. Had you been with us, strange to tell, you would find in your heart an actual sympathy with and compassion for the persecuting whites. If you read Secretary Stoddard's information gathered from the book stands in New Orleans, you will see that the white masses South were dragged into the war by the Masonic lodges, which invented facts to inflame and deceive them—and that both armies, Union and Confederate, were ruled by the lodge till

they came to a few men like Grant. And when these Confederate troops came home to poverty unutterable, they found the State and municipal governments in the hands of Northern men like Wm. Pitt Kellogg of Star Route notoriety, elected by ex-slaves who could not read their ballots! And the Union officers, who were Masons, helped drag the Southern whites into the war, and then put them under the power of their ignorant slaves. What would we of the North have done if we had found ourselves in their predicament? I could give names of Northern Masons, Generals in the Union army, who went into convention in New Orleans, and voted to justify the shooting of 400 Republican voters—which Gen. Sheridan reported to Grant as "premeditated slaughter!" "Every despotic system," said Sheridan, the orator, in the impeachment of Warren Hastings, "is twice cursed. While it exists, it is responsible for the misery it engenders; and when broken up, as it must be, it causes all the horrors which follow." The *lodge* hatched the rebellion, and waged the war. It took both sides in the war. And but for the Anti-masons, like Grant, would have swamped free government and given us Alexander H. Stephen's "Empire with slavery for its corner-stone." J. B.

THE WHEATON COUNCIL.

The senior editor of the *Cynosure* had no part in the two church councils lately held at Wheaton; wrote nothing, suggested nothing for either of them. He first saw the result of the second council in the New Orleans *Times-Democrat*, telegraphed to that paper. The councils were called to recognize the Wheaton College church. The illegal expulsion of the editor by a church, and his ten year's suspension by Elgin Association were not considered, and he is now a member of that body under suspension, and quietly awaiting its action.

The council itself was presented by the associate editor in last week's *Cynosure*. It was evidently called of God and conducted in the Spirit of Christ; and its moderator, Dr. Goodwin, has laid every member of the churches under obligations of gratitude for his fidelity and ability. The paper prepared to be signed as an end of strife had already, in fact, been signed years ago; but it was at once signed and returned again as requested by the Council. Now all that remains is to provide for a thorough visitation of all the churches and to seek a general revival of religion, without which no reform work or action of councils will do any permanent good.

REMOVAL OF THE "AMERICAN."

In the editorial notes of the *American* for April 4th, we read:

"The headquarters of the *American*, after May 1st, will be at 930 Pennsylvania Avenue, in the building of the Central Union Mission. We are now publishing three papers, the aggregate circulation of which is 10,000. We have in contemplation one more, of which we shall speak by and by."

We are in receipt of letters asking about the above removal. The above notes will explain the matter and answer the letters.

When Prof. Bailey left Wheaton College, where he was a popular instructor, he gave as his reason that he "felt called to the work of an evangelist," which work he followed for a time; and he is pursuing in Washington, as the above shows, the same line of labor. He is soon to issue four papers. He now issues three from the N. C. A. Washington building. He belongs to the Assembly Presbyterian church, which fellowships Masonry; and a few remarks against the lodge some time since by Bro. O. C. Bailey in the Central Union Mission produced an explosion. The *American* of late reports some favorable changes by a "silent revolution;" but there are no such reports of enthusiasm against the lodge as Bro. Hinman and Secretary Stoddard first sent from the capital, and if the Mission's gospel wagon should teach a lodge-excluding religion in the streets of Washington it needs no prophet to tell us that that wagon would cease to run.

Now the Washington building was bought with money entrusted to the N. C. A. Board to teach a lodge-excluding religion; to have religious meetings in that building where Free Methodists, Wesleyans, Covenanters, Quakers and others can speak and pray against the lodge and not be considered intruders or fanatics. This is the reason of the change. The Board of Directors last September notified the American Publishing Company that at the close of the present engagement, June 1, the N. C. A. would retain the income of the building. They have never ordered or requested Prof. Bailey to leave, but insisted that the work of the National Christian Association must be done in that building; and that work is a *lodge-excluding Christianity*. Prof. Bailey in "the building of the Central Union Mission" will be at home. The *American* will not cease to condemn the lodge, and the three other papers will seek to promote the salvation of men in union with Christians who fellowship Masons and members of other secret orders.

In brief, the change going on at Washington is merely the overflowing of our work into new channels. The *Cynosure* expects, as it always has done, to second and sustain Prof. Bailey's able writing against the secret orders. But it will also sustain the National Board of Directors in their endeavor to consecrate the Washington building as was originally designed to a religion at our national capital which will speak, pray and vote openly against the lodge.

Our Portrait for April was postponed, as noticed last week, expecting that the engraver would finish a fine likeness of the beloved Prof. Woodsmall in season for this number. He has not done so, and that portrait will not appear until the first May issue. The sketch and likeness of this week well represent the character and features of an earnest patriot, Christian and reformer, who, though not so well known to the *Cynosure* readers, deserves to be ever remembered by them for noble qualities of mind and heart.

Lodge Assassins at Work.—Since Bro. Countee's escape from lodge enemies in Memphis we have understood that colored members of the secret orders were ready to Morganize any one of their number who should separate himself from them, and oppose them. Bro. F. J. Davidson, whose voluntary efforts for over a year in Louisiana have been known to our readers, has, since the National Convention, redoubled his labors, and proves to be a dilligent and efficient worker. His late providential escape at Amite City is told in his letter elsewhere. In another letter, written on the 4th inst., he says he has received a letter from the white citizens of Amite City "denouncing the actions of the colored Odd fellows and requesting me to send printed notices to be placed up, and come back and they will meet me at the depot and assure me protection." Thank God for such friendliness. Let the colored brethren also stand by the truth and those who proclaim it, and there will soon be but one opinion in the town on the lodge.

Later.—A letter dated on the 7th, received as we prepare for press, is very hopeful. He says: "I have received a letter from Rev. R. Kendricks of Amite City, urging me to return and lecture on secrecy, stating that the good citizens have got the names of all the last Sunday would-be murderers, and intend to prosecute them to the fullest extent of law. Take courage, brethren, 'the battle is the Lord's.'"

Bishop Ireland of the Catholic church was brought from St. Paul to Chicago last week to give a free lecture in the finest hall in the city on temperance. The daily press, which has no love for the Prohibition movement, gave abundant free advertising of the meeting and printed the address next morning almost entire. Their conversion to temperance seemed astonishing, but was explained when it appeared the Bishop argued for high license. Who paid the several hundred dollars expenses of that meeting?

Last Friday, on the second day of the annual Mormon Conference at Salt Lake City, urgent calls were made for the payment of tithing to meet heavy church expenses. Rudger Clawson, who had been convicted of polygamy and pardoned by President Cleveland after three years' imprisonment, said he was convicted for obeying the law of God, and he saw 300 of his brethren come there for the same offense, and 200 go from prison. "But I feel first rate now. I am not one whit discouraged, and have just as much faith, yea, even greater, than four years ago; and if necessary I would offer my life for the Gospel's sake. When Christ's servants go to prison rather than obey an unjust law, Christ will be with them. The Lord has revealed to us the principle of celestial marriage, and by his help we will honor it, and not make a promise to abandon this any more than any other principle of our faith. One is just as necessary and good as another, and all should be honored alike. And this I ask in the name of Jesus. Amen." The voice of the meeting was for polygamy now and ever, Statehood, constitution, courts and Congress to the contrary notwithstanding.

—The good town of Wheaton rejoices in two victories in answer to prayer. The church council, by removing all the questions of difference of ten years ago, and removing the charges against the former administration of the College, was directed in answer to prayer. Last Monday at the village election the license party gave up the fight, and put up no ticket. *Every vote* was "straight." An ex-saloon keeper was lately fined $400 for selling hard cider. It was his second offense and the fine was big enough to stop him. The Wheaton friends must now move on to new victories for their faith.

—The last number of the *Earnest Christian* of Rochester, N. Y., has an able article by Rev. A. H. Springstein of Michigan on his "Induction into the Masonic Lodge," which would be a valuable tract for general circulation.

—Saturday last two staunch friends of the N. C. A. and liberal supporters of its work passed from earth—Peter Minton of Ohio and Evan Jones of Illinois. "Help, Lord, for the godly man ceaseth."

PERSONAL MENTION.

—Among the delegates to the Illinois State Prohibition Convention soon to be held in Springfield are the *Cynosure* publisher, W. I. Phillips, and Rev. Wm. Morrow of Bloom, Ill.

—Darius Reynolds and his wife of Belvidere, Ill., are on their way home from Florida, where they have passed the winter. This remarkable old couple are filling well the measure of their days with good work for the Master.

—Rev. Dr. J. G. Carson has resigned his professorship in the United Presbyterian Theological Seminary at Xenia, Ohio. It is surmised by the friends of Monmouth College that President McMichael will be taken from them to fill the vacancy.

—Mrs. F. W. Capwell of Dale, New York, has been for several weeks quite low with fever, so that there were doubts of the result. Her daughter, a trained and skillful nurse, came on from New York city, and rendered most excellent service, so that entire recovery is now hoped for.

—Bro. A. D. Zaraphonithes, the Greek missionary, reached Chicago with his interesting family last Tuesday. They are spending a week in Wheaton with old friends, and on Sabbath Bro. Zaraphonithes spoke in the W. C. T. U. Gospel meeting and in the College chapel. Mrs. Zaraphonithes will remain with her relatives in Peoria county, Illinois, while he is raising a fund to establish an industrial school in Greece.

—A letter from Bro. W. B. Stoddard, Ohio agent, says that Peter Minton of Millville, who has for years been among the strongest supporters of the Ohio State Association, is very low with erysipelas, the disease affecting his head, and rendering hope of his recovery exceeding small. The brethren in Ohio will learn this serious news with genuine regret. God in mercy may yet turn back a disease that seems to baffle human skill.

—Rev. Rufus Johnson, who has been connected with the *Midland* ever since the removal of that journal from St. Louis in 1886, has retired, and John J. Ashenhurst of Wooster, Ohio, becomes associate editor and business manager. Bro. Johnson has had considerable experience in newspaper work, having published local papers at Blanchard, Iowa, and elsewhere. He has always been faithful to the testimony of the United Presbyterian church, against secretism, and can look back upon a good record for Christ.

—Mrs. Irene Stoddard, mother of our General Agent, celebrated her 93d birthday at his home in Wheaton on the 31st of March. In the afternoon she entertained a company of elderly women, Mrs. Prof. Baker, Mrs. S. B. Allen, Mrs. Dodge, and others, and in the evening walked half a mile to the College to a concert and back. Mrs. Stoddard came from Connecticut to Illinois in 1836 and has for over fifty years been connected with the Baptist church. She retains her mental faculties with great clearness and may be counted on the right side of every great moral question. She continues her habit of early rising and spends the whole day in reading, knitting and other useful employment, believing that it is a sin for any one, even at her age, to waste time in idleness or to indulge in "foolish jesting which is not convenient." The anti-secrecy and prohibitory movements have in her a warm supporter, and the colored people a true friend, and no worthy object appeals to her in vain for sympathy or aid according to her means; and she patiently waits for the time of her departure to be forever with the Lord.

The Home.

HYMN OF REST.

Come, all ye weary, worn, and sin-defiled,
The day of whose deliverance hath not smiled—
Who toil on, sorrow-laden, sore distressed,
Come unto me, and I will give you rest!

Come, ye who seek, through all the world of sin,
The precious treasure only found within;
Clasp your eternal jewel of the breast,
Come unto me, and I will give you rest!

Come, ye for whom the human love hath proved
A longing to be infinitely loved,
Whose hearts yet hover round some empty nest,
Come unto me, and I will give you rest!

Come, ye who suffer through the lone, long night,
And grope for day with sad, tear-blinded sight;
I am the sun that sets not in the west,
I bring you healing, and will bring you rest!

Come all who bear the cross where I have trod;
Who climb the same ascent to God,
Bowed down to see the prints my feet have pressed,
Come unto me, and I will give you rest!

When storms arise, and seas of trouble roll,
I will be near to save the sinking soul;
Each wave that breaks shall lift, dilate your breast,
And in their motion—I will give you rest.

—*Sunday Magazine.*

THE WILLFUL GIFTS AND THE DISCONCERTED DEACONS.

It was a lovely June Sabbath, one of those days when we say with Lowell, "June, dear June, now God be praised for June!" To walk or drive to church was delightful through spicy country roads, under the arched ways made by the woven tree-tops. What an air of calm over the landscape, and how fresh were the maidens, and how strong were the young men who gathered with the old men and children at the church!

It was not long after the congregation had disposed themselves quietly, before a shade of disappointment might have been observed creeping over the assembled worshipers. An audience has its phases of expression no less truly than a human countenance, and sometimes shows its moods quite as unrestrainedly as a willful child. The disquieting element was the fact that a stranger occupied the pulpit, instead of the young and popular minister who had pleased them so much of late. Besides, the hymns and the prayer began to indicate the theme of the day—one not so agreeable to this congregation as it should have been.

When, arriving at the sermon, the speaker announced himself as the agent of the Foreign Missionary Society, the disappointment turned to dissatisfaction. The day seemed to grow warmer. Fans began to flutter. Some of the older, harder-worked brethren seemed to court repose in their attitudes as far as the unfamiliarity of their Sabbath suits and the unyielding uprightness of the pewback would allow. The speaker began to feel the loss of unspoken sympathy and quick responsiveness from his audience. In fact, an onlooker would not have imagined that the most inspiring theme on which a human tongue could utter divine and immortal thoughts, was the theme to which these people were listening. There is a dullness unconnected with a want of hearing in the natural ear. Had the inward ear of that people been open on this particular morning they might have heard sweet and wonderful notes struck, and listened to some spiritual chords, such as are for the most part alien to our earth; for he who spoke was a deeply taught disciple in the things that belong to our peace, though, like St. Paul, in presence he was base and contemptible among them.

Were there none who felt a thrill of sympathetic love as he pleaded for those who had never so much as heard that there were any "good things?" Some indeed drank in his words, and saw in each dusky, debased idolater a pearl for whom the great Merchantman gave his all—a soul that might shine like a star for ever and ever; but for the most part this church was uneducated in the wonderful science of world conversion, unaccomplished in the art of giving, unactuated by the knowledge that "giving is worship."

The sermon at length ended. The contribution plates were passed. Up to this time everything had been much as usual in the service, unless, indeed, there was a greater degree of apathy than sometimes prevails. Still the increasing heat of the day, and the matter, and the man, would explain that, but not the phenomena I am about to describe. As I said, the plates were passed. Deacon Jones came first to Mr. Blake's pew, one of the wealthy men of the church. This gentleman had taken from his pocket-book a two-dollar bill. He laid it on the plate, saying to himself as he did so, "I hope this will last one while. It is very uncertain where all this money goes to; but it will not do for me to let the plate pass."

What was his surprise, while the thought was in his mind, to see the bill, in the most mysterious manner, silently leave the plate and waft itself back to his pocket-book, still open in his hand. His first thought was; "Well, I am glad to get my money again." His next: "I wonder if anybody saw that?" Glancing around he saw no evidence that anybody was regarding him or his actions. The deacon went on as composedly as ever, and Mr. Blake felt intensely relieved. Still no bill was on the plate. Miss Blake, the eldest daughter, next deposited a fifty-cent piece, unconsciously thinking: "It's just so much gone," when a sharp rap on the rim of her porte-monnaie, and a metallic click revealed the half-dollar again in her possession. With a quick blush, she said, "I will not try it again; somebody might see me." So she quickly slipped it into the pages of the hymn book in her lap.

Miss Jennie, as youngest, usually brought up the rear in the matter of the family giving. Her's was a ten-cent piece. She put it in without a thought about the money or its destination—thoughts enough of a certain kind she had; just now they were so concentrated on a certain somebody in the choir, that she hardly noticed how quickly the little piece was her's again.

Now it was Mrs. Blake's turn, and a dollar to be sacrificed to the cause lay in her hand. "How often these collections do come! There's our Woman's Society, too, to which I am pledged."

"But what is this?" she thought, breathlessly, "Deacon Jones has gone by without my money; I was sure I put that money on the plate. Yet here it is in my hand."

As you see, at this rate, the plate was not filling very fast. Directly behind the Blakes sat Farmer Freeman. He had not had a very successful year. This past week a mortgage had fallen due, and he certainly had reason for feeling pretty poor. However, for decency's sake, he had laid hold of a very slippery quarter, and had just put it on the plate, when, seeing its emptiness, he said to himself:

"I had two minds about that quarter, and ef I'd a seen that Lawyer Blake didn't give anything, I'd a kep' it anyway! Ef he can't give, I guess I can't!"

While the thought was in his mind, back came the furtive quarter, as if in answer to his unspoken idea.

The mysterious connection between the inner, half-conscious thoughts and motives of these various givers, and the return action of the money, I did not immediately perceive. It was not long, however, before some old words seemed to revive in my memory. "The Lord loveth a cheerful giver." "Of every man that giveth willingly with his heart ye shall take an offering."

So far in effect there had been no offering. At least the plate was as bare as when the deacon began his round. I watched with some anxiety to see how he would fare as he went on his way. The farmer's wife came next, and she was ready.

"How little it is," she said, as she laid her modest ten cent piece on the empty plate. "And the first thing there, too. But it is my own earning for this very Sabbath, from that extra egg money. I want it to go for Bibles, and to help buy some of those 'Wonderful Books' the missionary told of. I am sure a Bible will comfort the heathen. It does me."

The diminutive disk of silver lay smiling up at the deacon, and he was cheered.

After passing several pews with varying results as to the aggregate sum, the surprised people feeling a sense of discomfort and embarrassment as their money promptly found its way again to their pockets, Deacon Jones came to a little bowed figure in black—not a blackest black, but a black from which time had drawn its darkest particles, and left it gray and weather-beaten. It was a hand in a poor glove that took a quarter out of a shabby purse, and when it came out, nothing was left, and it was quite possible nothing would be there for some time after, "for she of her want did cast in all that she had, even all her living."

What was that little halo that seemed to hover over that quarter of a dollar as it lay in a rest of undisturbed content on the not too-well filled plate? The halo began to glow and expand into letters of light, and I spelled out this sentence, "For the love of Christ constraineth me."

So the deacons passed on down the aisles. Astonishment, not unmixed with a kind of wholesome fear similar to that experienced by Joseph's brethren when they found their money in their sack's mouth, prevailed. Each individual who was so unexpectedly refunded was alone aware of it. Others saw but the generally meager look of the plate.

Now, on Deacon Smith's plate is deposited an envelope by an elderly man. No outward sign indicates to the curious how much or what it contains. Within is a check for $100. The envelope, with its generous inclosure, makes no movement to return to the kindly-faced gentleman. When he extended his hand the thought flashed into his mind: "What a bubble on the surface of my unspeakable gratitude is this! How impossible for me to pay in the most infinitessimal degree for God's great, free gift to me?"

And these old words rang in his ear:

"When I stand with Christ in glory,
Looking o'er life's finished story,
Then, Lord, shall I fully know,
Not till then, how much I owe!"

"Yes, I am his—body, soul, money, all belonging to my faithful Saviour. Stewards of the manifold grace of God, he calls us. Lord, use this money to thy own glory!"

I could hardly keep both deacons in view at once, and I had been watching the one nearest me. Now my eye was caught by the glitter of a five-dollar gold piece on the other side of the church. It had no sooner touched the plate, than it rebounded as by a secret spring to the hand of a very fashionably dressed young man, evidently from the city. He was a young and successful broker from New York, spending the Sabbath in his native town.

He had not been aware that this was Missionary Sabbath, and consequently had not been expecting to give.

"However," he said to himself, "I sha'n't feel it. That was a pretty large per cent I made this week."

"No," the money seemed to say in returning; "you will not feel it, for I shall not go."

In one of the last pews were two of the brightest, most eager little faces that ever watched for a contribution plate, and it did seem as if the deacon never would get to them! Their pennies almost flew into the deacon's eyes in their indecorous haste to reach the plate. Those were well-earned pennies, and more than that they were intelligent pennies, for the little people had somehow made them understand that they were to go far across the water, to buy the Book that tells how the loving Saviour had taken little children in his arms and blessed them to give to little ones who had never heard about the wonderful and beautiful things that he did. I thought then of that word of the apostle: "He that giveth, let him do it with simplicity." So, again, the children proved another word, even that of the Lord himself, that we must become as little children, if we would enter in, even to the least act of giving in a way acceptable to him.

It had been a curious scene to me as I looked at the mysterious process, safe in my own obscurity. I was fairly fascinated with the desire to see how each particular piece of money would deport itself. These were all people I knew well, and although it was possible to say pretty accurately how each one's money would behave, yet there were some great surprises to me. And the number of thoroughly surprised people was not limited to one!

It usually went by families I noticed. If the father's and mother's money came back to them, so did the children's. But not always. There was Captain Prescott's family. While the gifts of the other members of the family flew back with alacrity to them, the money his daughter gave remained. Still that was natural. She always was different from the others, always thoughtful of others, while her father—well, my fancy darted back to the streets of Jerusalem, and the long-robed Pharisee that I saw standing on the corner of the street with his trumpeter before him, had exactly Captain Prescott's features under his turban.

"That they may have glory of men." "To be seen of men." "Their reward."

I certainly heard these words, but I do not know who could have spoken them.

At last the collecting was done. The final hymn was sung, and the congregation dispersed. There were some burning pocket-books and some burning cheeks, too, but each preserved a religious composure and kept his secret to himself.

But it was so good to get out where the air was stirring.

"How close it was in the church this morning."

"Intolerable! And then an agent!"

But I observed these remarks were made only by those who had something on their minds, like a secret that was too much for them.

Deacon Smith and Jones usually counted the money after service. A peculiar look passed between them, as the falling off in the sum became evident.

"We shall have to take up another collection to make our pledges for the year good," said Deacon Smith.

"Or else ask the Lord to make this go a good ways," said Deacon Jones.

The minister of the morning had come down from the pulpit and was standing near them.

"I believe the Lord always sorts his money at one time or another. Perhaps he has sorted this before it came into the plates," said he.

"What do you mean?" asked Deacon Jones.

"Only this. The bare material can never buy the spiritual. Gold and silver and bills must be transmuted before they can ever be the means of saving souls. That which is given without love, without heart and without prayer and consecration, without faith, may go to mission fields; but could we trace that money we should find from it no deep spiritual outcome. Could we trace a dollar of this kind we should see its fruitfulness.

"There are always two kinds of money in a contribution plate, the fruitful and the fruitless. I should not wonder if this were of the former kind."

It could not be possible that the heat of the day had overcome me, and I had been dreaming. At all events, just then I am sure I heard Deacon Smith say, as he handed the money to the minister:

"I cannot understand our having so small a contribution this morning. There was a good congregation, and our June collection is generally the largest."

The minister's reply made me feel sure that he, as well as I, had seen the whole occurrence, that I had not been dreaming; but that we had had the corner of an invisible veil lifted, and had been permitted a glimpse at those hidden and obscure mysteries of the mind, called "springs of action," and had seen their results in working.

He said, as he took the money: "Do not give yourself the least trouble on that account, Brother Smith. I sometimes feel about a small collection as I do about a small congregation on a stormy day, they are the chosen and picked ones, and I have pretty good reason to believe that this money is of the thoroughly assorted kind, and is going to do a work out of all proportion to its size."—*Independent.*

THE LITTLE SEEDS.

Tiny seeds, tiny seeds, under the ground,
Are you awake when the storm-winds sound?
How do you know when the snowflakes throng?
What do you dream of the winter long?

Little one, little one, warm is our bed,
Soft is the coverlet over each head.
Sometimes we dream of the birds and the bees,
The blue, sunny sky, and green, waving trees.

Spring may come early or late;
Through dark winter's blight
We'll creep to the light.
So we wait, little one, so we wait.

Tiny seeds, tiny seeds, do you not miss
The soft, sighing breeze and the sunbeam's kiss?
The chirp of the cricket, in noonday heat?
All that made summer fair and sweet?

Little one, little one, we are content,
We may not see, but the sky's o'er us bent!
Soon will the tap of the whispering rain
Tell that the Giver needs us once again.

Then be it early or late,
For each flake of snow
A flower will grow!
So we wait, little one, so we wait.

—*S. S. Times.*

FAITHFUL FRIENDS.

Many a story is told of the noble St. Bernard having saved travelers while trying to trace their way through blinding snow, or of the gentle Newfoundland plunging into the water to rescue a little child from drowning. They have watched beside the cradles of babies and have protected households from burglars. The Newfoundland is famed for his affectionate and gentle nature, as manifested to those he loves, but if called upon to protect them he seems changed to the fiercest creature. One Newfoundland dog, which was a great pet in a household where there many little people, was given the name of "Danger," because of his watchfulness, not only at night, but in the day time as well. The home was in a retired country place, and as it was on the water's edge, strangers were very often apt to trespass. Danger would, perhaps, be lying quietly on the piazza asleep, but the sound of a step on the gravel walk aroused him at once, and if he found it to be that of one whom he did not know, but a supposed intruder, he would spring up with a ferocious growl, and was ready for action, but a word from those he knew and loved would calm him at once. Whenever the children went in bathing, Danger was also on hand, waiting on the beach for them, and he would bring them the sticks which they threw as far away in the river as they could. It seemed as if he dearly loved the water, and would never tire of swimming as long as it pleased his little friends to send him.

Another friend of these little people was a great English mastiff, and although devoted to the children, he did not so willingly allow them to pet and caress him. These huge mastiffs are of very ancient English origin, and there is also another species from Thibet. The dogs are large, powerful creatures, of ferocious natures; they, however, are very fond of their masters, but are not demonstrative.

The Newfoundland dogs are the reverse of the mastiff in disposition, for they are gentle, patient and very affectionate in their natures. They are thorough water dogs, and their power for swimming is very great. Besides the large, shaggy dog, with broad, noble head, and gentle, intelligent face, and black and white in color, is a smaller species, black, with smaller head.—*Vick's Magazine.*

TEMPERANCE.

RUM'S RUINOUS REIGN.

Hack! hack! hack! The dull, uncertain strokes of an unskilled workman's axe reverberated through the white birch grove, through the fiercely whirling snow of a winter's day. Strange, unwonted sight, in a land of boasted civilization! A woman swings the axe! A woman clad in a scant calico dress,ragged shoes, stockings with no bottoms, was essaying with queer little unskilled strokes, to fell the trees near the miserable wreck of a house. She worked as awkwardly as only a woman brought up to indoor work and laboring under the double infliction of pain and weakness can, sometimes stopping to press one hand to her side, and at others, to wipe her freezing tears from her blurring sight. When a tree fell she hacked till it was fitted for stove wood. Hack! hack! hack! till her children shouted again and again, "Come, mother, come; you've chopped enough; baby's starving, and we're freezing."

Despite their frenzied cries, despite the cold, despite the mortal anguish only a mother may know, she worked on till the sun went down on the short, dreary, freezing winter day. Then laying down the axe she loaded her frail arms with all they could hold of the lead-like, frozen sticks and slowly entered the house, well knowing she would not be able to leave it on the morrow. Here were her babes,her very life, one, two, three, four, five, six, seven, eight, nine, ten—each and every one dear to her noble heart as are your tender ones, favored mother, crouched over the dying fire in the black, cooling stove, bare-footed, half-naked, with hunger-pinched faces, and blue claw-like hands; some were crying vociferously, while some only moaned in low, plaintive tones of cold and hunger.

For two weeks these eleven had subsisted on the milk of one cow, and turnips. The cow had come so short of food as to be fed from their straw beds. After giving the starving children the milk and feeding the dumb giver the last armful of straw in their beds, she built a fire and sat down to warm her frozen feet. First, she took off one thin petticoat and pinned it about the shoulders of the oldest child and putting off her shoes and ragged stockings for its feet, sent it off to the wood pile to bring in the wood she had chopped.

The fire burned up bright and warm and the famished children cuddled down beside the stove under their scant bed-covers,and forgot their woes in sleep. Not so the tired, starving mother. She took a turnip and sat up to scrape it as she warmed her frozen feet. Ere the morning dawned another babe was added to the ten starving beside her.

Think of this true picture,mothers, you who have passed the fiery ordeal of motherhood amid the luxuries of warmth, food, clothes, comforts, husband, friends and physicians—think of this frail,starving, frozen woman alone with the rayless midnight and her mortal anguish. Have you forgotten with what grateful avidity you seized a cup of hot tea held by the hand of ministering friends? Contrast that moment of grateful refreshment with the empty,craving stomach of this long-famished creature, comforted only by the cold, scraped turnip,she would have perhaps given worlds for a taste of had it not then been frozen. Can you not drop a tear over this poor neighbor? My own flow like summer rain as I write.

You will ask where this "brute of a husband,"the father of eleven children,was at such a time. Hush! indignant matron! Name not one of the "lords of creation" in such a tone!

I'll whisper it in your ear; be careful your busy tongue reveal not the secret. He was only down to Passadumkeag on a little bit of a spree, lasting a couple of weeks or so! They can drink or let it alone, you know; so we must not say anything about their doing either, lest we get to saying it on the wrong side and pop over into prohibition. One of that heretical party is all this good Republican town can tolerate.

Two or three days after the new babe came to the poor woman a neighbor learned and reported her condition. A noble Scot came gallantly to her relief with food, clothes and firewood. The eager, starving children crowding about the hunger-queller could not be fed carefully enough to save them from the reaction consequent upon repletion after famine. Tears flowed so thickly over the cheeks, of sonsy Scoth build, that one poor, naked starvling got just a cake too much, and though the physician was called, its little life went out a sacrifice to the god Bacchus to whom the nations of earth deem it necessary to sacrifice so many human lives yearly.—*Portland (Me.) Herald.*

The consumption of beer in Germany is reported to have amounted to 41,325,000 hectolitres in 1885. This would give an average of ninety litres (about 200 pints) a year to every man, woman and child in Germany.

The Franz Brewery, at Sioux City, Iowa, managed by John Arensdorf at the time of the Haddock murder, was leased the other day to be used as a butter and egg depot. The soul of Haddock is marching on.

"A new use for the tobacco plant has been discovered. Its stem and waste, it is claimed, are equal to linen rags in the manufacture of paper." A California paper, commenting on the above, says, "Better take *all* the tobacco and use it in making paper, and there will be few people in poverty and rags."

There is no use in cutting down the day's labor from ten to eight hours, if the two hours gained are spent in a rum-hole. There would be no use in making arbitration compulsory, if one of the parties was likely to be kept from obeying the decision by liquor. There would be no use in handing over all the property in the world to laboring men, if they drink as they do now. They would soon dissipate it, and add nothing to the store.—*N. Y. Nation.*

Joseph Cook, of Boston Monday lecture fame, in "Recent Vindications of Total Abstinence," shows that Temperance Life Assurance Societies were first inaugurated in England in 1849, by Mr. R. Warner, and then gives us the history of the United Kingdom Temperance Provident Institution, the Scottish Temperance Company, the Connecticut Mutual Life Insurance Company, and others of a like kind. In each instance he quotes the official reports of these societies to show how favorable are the statistics of mortality to the total abstainer as against the moderate drinker. Just to give one instance,in the case of the first-named society above,"from 1886 to 1883 the number of expected deaths in the Temperance and General sections was 2,879 and 4,741; the number of actual deaths was respectively 2,035 and 4,-640, or about 70 and 97 per cent, showing a much larger death rate in the General section."

What habit is there more productive of laziness, improvidence, wastefulness and self-indulgence than the drink habit? We might quote this page full of testimonies on this point—testimonies from the keepers of almshouses, from officers of charity organizations, from prison officials, from police magistrates. But we prefer to leave it to every reader's experience. He must be a blind man who has not seen over and over again the results of drink on the moral qualities of men and women. No other habit can be named so utterly subversive of those qualities that win competence. Scientists like Dr. Maudsley in "Mental Diseases," Dr. Ribot of France, Dr. Richardson and Dr. Willard Parker have time and again pointed out that one of the most inevitable effects of alcohol is its impairment of the will. The money that drink takes from a man's pocket is the least of its robberies. It takes also his power to replace the money. Brain cells, nerves, tissues, muscles, are all impaired, and in the end the victim becomes physically, mentally and morally utterly incompetent as a wage-earner. It is because prohibition strikes at this cause of individual debasement that as a remedy for poverty it stands forth the unapproachable chief. The single tax will not do this. Free trade or protection will not. Government control of railroads will not.—*Voice.*

Religious News.

—The First United Presbyterian church of Monmouth, Ill., Rev. Dr. T. H. Hanna, pastor, will begin building a $25,000 church as soon as weather permits.

—Bro. C. R. Hunt, pastor of the Dayton Chapel Wesleyan church, Clarence, Iowa, rejoices in the favor of God upon his pastoral labors and the addition of a score or more to the membership.

—Rev. F. M. Spencer, D. D., late president of Muskingum College, Ohio, has been conducting a series of meetings in the First United Presbyterian church, Washington, Iowa. Nine members were received into the church at its last communion.

—Rev. S. A. Manwell, a graduate of Wheaton College and Theological Seminary, is located at Pittsford, Mich. He has had an almost constant revival interest in his church during the fall and winter.

—Rev. D. F. Shepardson, well known as an evangelist among the Wesleyan brethren, is now in San Jose, California. He is fitting up a hall in the city to open meetings for revival and holiness work.

—Rev. O. C. Bedford, of Viola, Ill., has had another extensive revival work, at which some forty or more have started for the kingdom.

—Messrs. Moody and Sankey conducted Christian conventions recently in Burlington, Ottumwa, Cedar Rapids and Sioux City, Iowa. Everywhere crowded houses were the rule, and no building was sufficiently large to accommodate them. Mr. Sankey went to Huron, Dakota, and held a meeting in the interest of the American S. S. Union, and had planned to do the same in Sioux Falls and other places, but the blizzards prevented the running of trains and interfered with the meetings which had been planned by E. B. Stevenson. Mr. Moody spent a few days in Nebraska, holding a meeting at Hastings, and went thence to Denver, where he held meetings for a week, and then went to Leadville for another week. Rev. C. F. Goss, of the Chicago Avenue church, Chicago, joined him at Leadville.

—A good degree of religious interest bas developed in the New England Conservatory of Music in Boston, since the Rev. C. C. Kimball, D. D., assumed his duties as a sort of pastor there last fall. There are between four and five hundred resident students, and on a recent Sabbath evening about twenty-five expressed their purpose to begin a Christian life.

—It is said that negotiations are being opened with the Treasury Department at Washington with reference to the admission of the Chinese delegates to the Methodist General Conference. Says the California *Christian Advocate:* "The Rev. Sia Sek Ong, the ministerial delegate, is an able, polite, Christian gentleman and a minister of many years' service. He is also a graduate of the Government University, having won the degree of *sau-ts oy*, or 'excellent tallent,' which gives him a position among the *literati* of the country. Mr. Tiong-a-Hok, the lay delegate, is a wealthy merchant. He was a contributor to the late Paris Exposition and to the Centennial at Philadelphia. He has a large business. He has a native and an English residence most elegantly furnished, in which he has entertained all the foreigners, mercantile and official, in Foochow in royal style. Before he united with the church he gave $10,000 to our mission. He has since given $1,000 to support the mission to Corea. As a heathen man he supported a foundling asylum of 100 girls. His purse is always open in all times of public calamity, floods, famine, or pestilence. Mr. Ahok gives a certain percentage of his profits to every worker in his establishments, from head clerk to office boy."

—Rev. George Greenfell, lately returned from the Congo, reports "Christianity spreading even where missionaries have not labored. As he approached one town in which no Baptist missionary had ever labored, he saw a band of native evangelists coming out of it to preach the Gospel to their native brethren, and that town, a few years ago, was sunk in heathenism."

—The first church has been organized in Corea in connection with the American Protestant mission. Fifteen members are enrolled, and others are calling for baptism. Though contrary to Corean law, the government is reported as raising no question. It is but a score of years since the organization of a Christian church in Japan was not only contrary to the law, but would have been visited with severe punishment, yet to-day there are more than 15,000 church members in that empire.

—At this time, says the *Inter Ocean*, there are twenty-six Women's Foreign Missionary Societies in the United States, with 15,867 auxiliary societies, besides 3,454 bands of girls and young ladies engaged in the same work. The statistics of twelve of the societies only are at hand, but they show that from 1860 to 1886 they have sent in money to the foreign field $8,571,706. If the record of all could be had, the showing would be one to which the Christian women of the nation might well point with pride. In 1880 in the foreign field there were 1,792 ordained missionaries. In 1887 there were 2,395, with 13,398 native workers. In 1880 there were 205,132 communicants in foreign mission churches; in 1887 there were 332,060. In 1880 there were 65,825 scholars in mission schools; 1887 there were 151,914. This gathering into schools of the boys and girls is one of the most encouraging signs of progress in mission work, as by far the largest class of pupils are in the most hopeless districts, 100,560 of them being in Asia and 26,214 in Africa.

—The students of the United Presbyterian Theological Seminary in Allegheny, Pa., have secured the Rev. John Hall, D. D., to preach the annual missionary sermon before them in May.

—It is now definitely decided that the next National Convention of the Society of Christian Endeavor will be held in the Armory Hall of Battery D, Chicago, July 5–8. Though the date and city of the Convention were fixed at the last Convention at Saratoga, it was proposed at first to hold the meeting in Union Park Church, which had been kindly offered. The societies, however, have increased so rapidly during the past year that it is thought that no church in the city can hold the expected delegates, and the trustees have been obliged to engage Battery D, which in many respects is admirably suited to such a convention.

—Two Chinamen, one a Christian, the other a heathen, had their eyes operated upon for cataract. After the bandages were removed and they were allowed to be in dim light, the Christian held a praise meeting with his fellow Christians. His eyesight was restored, and he became a preacher. The other held a feast, drank whisky, and ruined his eyes beyond recovery.

—The representatives of the Methodist church in Washington are not satisfied with the recent letter of President Cleveland, which seeks to justify the policy of the administration in its prohibition of the use of Indian languages in the schools. Dr. Swindell says: "The letter of President Cleveland will not satisfy the church, for in a free State the church will not brook any interference with its religious instruction whether it be German, Latin or Dakota language, and this interference with the rights of Americans, whether Roman Catholic or Protestant, will not be tolerated. The church will not take kindly to a plan that makes the church subservient to a government agent and gives him discretionary powers to decide how many native ministers shall be allowed to minister to the spiritual needs of their people. These new rules have caused much trouble already, and will no doubt hamper the missionary work of the church, and to a large extent. Where a mission school is maintained by the church independently of the government, it should be allowed to teach as it best sees fit accordingly to the needs of the people. This is now denied us. The government treats the Indians as if they were a criminal class. They are not that."

Not Baal Worshipers.—There are those in the church who will not worship Baal—they are the *unconquerables*. And we rejoice to believe that the number is not inconsiderable. Neither specious reasoning, persuasion or denunciation can get them to bend the knee at the unholy shrine. Heap upon them opprobrious epithets, such as "cranks," "fanatics," or "fools." Ostracise them, rule them out of your genteel circles, denounce them from the pulpit, but still they are invincible. They have no railing to return for railing; they will, with a Christly spirit, do good to those that despitefully use them—but they will not participate in the modern revelries. They cannot be persuaded that to play "A Divorce Case" in a church, as has been done, is equal to a prayer meeting or class meeting. No, no! hands off—such people *will not* worship Baal! They are God's elect ones.—*Guide to Holiness.*

An item is going the rounds of the press, to the effect that whisky is now manufactured out of old rags. We see nothing remarkable about this. Every one knows that nearly all the old rags now in the country are manufactured out of whisky, and there is no apparent reason why the process of conversion may not work as well one way as another; from whisky to rags and from rags to whisky. What a beautiful business it is!—*N. Y. Observer.*

Literature.

Alden's Manifold Cyclopedia of Knowledge and Language. Vols. 4 and 5. Price, cloth, 50 cents; half morocco, 60 cents. John B. Alden, New York.

These volumes carry this popular work from "Baptism" to "Brave," and bring down historical and statistical topics to date. In dealing with controverted subjects there is a fairness of statement which is not always found in works of this character; and we are often surprised at the fullness of explanation and the apparent exhaustion of topics. At the same time there is an occasional disappointment when titles readily found in other cyclopedias do not appear in this. The fifth volume more than sustains the good reputation of the previous issues, being, especially, more full in its vocabulary, and the entire workmanship, both literary and mechanical, apparently being of a higher grade. It is certainly not only a wonderfully cheap, but an excellent cyclopedia for almost any conceivable use. The publisher will send specimen pages free to any applicant, or specimen volumes may be ordered and returned if not wanted.

The Thoughts of Marcus Aurelius. Translated by George Long. Pp. 188. John B. Alden, New York.

The student of philosophy will need no introduction to this work which has been often published, but never in so popular a form. The Emperor Aurelius was the flower of the Stoic philosophy. He was born in A. D. 121, became Emperor of Rome in 161, was initiated into the Masonic mysteries of Eleusis about 175. Though a moralist whose excellence surprises all ages he was a persecutor of the Christian church, and Polycarp was one of the martyrs. A fine biography accompanies the translation, which will always be an interesting study.

The first article in the April *Century* is by Edward L. Wilson, the well-known photographer, and is descriptive of the natural and other features of Palestine "From Dan to Beersheba." A great number of illustrations, mainly from photographs, are presented and will be of special interest to the teachers and students of the International Sunday-School Lessons. The article in the important series on Prussian politics and despotism is on the Russian Penal Code, the severe provisions of which are here briefly explained, and are an astonishing revelation to free-born Americans. The proscriptive laws governing religious matters as here represented are such as might have been promulgated by a pope of the 14th century. This paper is the last of Mr. Kennan's introductory series, and will be followed in the May number by the first illustrated article in the main series, which will give the results of the *Century's* expedition into Siberia. The present installment of the Life of Lincoln is on "The National Uprising" for the preservation of the Union; the political and military relation of Baltimore to the situation is also fully described. A further chapter is devoted to the condition of things in Washington itself at the outbreak of the Rebellion, in which occurs a most pathetic passage describing Lincoln's anguish of mind at the extraordinary dangers menacing the country and the capital. The "Round Up" on a cattle ranch is described in a graphic way by Theodore Rosevelt and is illustrated with spirit. An illustrated article on the "American Inventors of the Telegraph" tells the inside story of the invention, especially bringing out the services rendered to the enterprise by Alfred Vail. Mr. Vail's extremely important connection with the invention is here for the first time fully and authoritatively told. The article will be a surprise to the larger part of the public.

The April number of the *English Illustrated Magazine* contains an article on the "Spanish Armada" by Mr. W. H. K Wright, with reproductions of John Pine's engravings after the tapestry hangings in the House of Lords. Miss Balch, continuing her "Glimpses of Old English Homes," gives an account of Arundel castle, which has been revised by the duke of Norfolk, by whose permission the historical portraits are now for the first time published. Prof. Minto's story of the great uprising of the commons in the time of Richard II., tells of crude signals used in gathering their secret meetings.

Science (weekly) has recently added two new departments,—one on electrical science, in which every week is given a *resume* of the progress in the application of electricity in the arts. This is conducted by one of the able electrical engineers of the country. The other new departure is in giving each week information of the progress of the scientific work carried on under the direction of the United States Government. This news is collected by an experienced correspondent at Washington.

The first number of *America*, a new Chicago weekly, is just out. It presents a distinguished list of contributors, and the matter is varied in interest, well written throughout, and distinctively American. It promises to be a journal worth reading. It is published by the American Publishing Company.

The *Swiss Cross*, the popular science magazine which contains the reports of the Agassiz Association, in its April number gives an illustrated article on "Who were the Goths?" and another on "The Geology of the Sea-Floor."

Literature, an illustrated weekly magazine, has certainly successfully taken the field as the popular literary journal of America. Its great variety of contents, handy

form, and choice illustrations, make it exceedingly attractive. Foremost American authors are among its contributors. Mrs. Susan E Wallace, wife of the author of "Ben Hur," and quite as charming a writer as her husband, has papers in two current issues on "The Poetry and Music of the Arabs." For a specimen copy (free), address John B. Alden, publisher, 393 Pearl St., New York.

The *Pacific Health Journal* of Oakland, Cal., besides its general department which is well filled with useful and practical matter, has a temperance department in which radical ground is taken against narcotics as well as stimulants.

LODGE NOTES.

The founding of the Grand Army of the Republic on April 6, 1866, was celebrated on Friday evening at Decatur, Ill., by a reunion of Decatur Post, No. 1, the first post instituted.

The Patrons of Husbandry have organized a "trust" in Tuscola county, Ill., under the agreement that all shall trade with one merchant, who shall charge a profit of not over ten per cent of the invoice price.

The labor organization of Jefferson county, Alabama—Knights of Labor, Wheel, Alliance, Trade Union and other societies—met in convention in Birmingham on Saturday and nominated a full county and legislative ticket. The Democratic County Convention will meet on Saturday next.

Minneapolis, Minn., has ten Grand Army posts, with a membership of about 1,400. It is estimated that at least 6,000 ex-Union soldiers are residents of Minneapolis; less than one-fourth are, therefore, sworn into this secret lodge. This proportion will probably hold good throughout the country.

District Assembly 24, Knights of Labor of Chicago, it was announced a few days ago, had given up their headquarters owing to lack of funds. The district machinery was captured by the anti-Powderly faction at the election, and the membership has fallen off rapidly. There are now but little over 1,000 members, while in 1886 it had 22,000.

Some time ago Bakers' Union 49, the Swedish Bakers' Union and the Central Labor Union of Chicago declared a boycott against John Koessler. They issued a circular in three languages, saying Koessler employed scabs and warning people to beware of his bread. George Sims belonged to the unions and was arrested while distributing the circulars. The unions employed counsel and fought Sims's case through several hearings in the police court. The justice delivered quite a lengthy opinion, and went fully into the facts and the law of the case, citing similar cases from other States, and winding up by holding the accused over to the Crimiual Court upon the charge of criminal conspiracy.

When Low Yete, leader of the chief highbinder society on the Pacific Coast, was buried in San Erancisco lately, 1,500 men turned out in martial array and gave the dead chief the most imposing Chinese funeral seen in this city. The procession included 300 hacks and fifty express wagons, all crowded with Celestials. There were several bands that played native music, and two bodies of armed men with shields and banners. A picture of the dead man was borne before the hearse, which was drawn by four black horses. Low Yete was over eighty years old, and for thirty years had been chief of the Chee Kong Tong Society, that has 15,000 members. He fled from China when the Tai Ping rebellion collapsed, and had never dared to return.

Catarrh, when chronic, becomes very offensive. It is impossible to be otherwise healthy, and, at the same time, afflicted with catarrh. This disagreeable disease, in its most obstinate and dangerous forms, can be cured by the use of Ayer's Sarsaparilla.

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A. E Hinsdale	$1.00
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SUBSCRIPTION LETTERS.

The following have made remittances of money to the *Cynosure* from April 2 to 7 inclusive:

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CHICAGO.			
Wheat—No. 2	75	@	78
No. 3	71	@	73
Winter No 2			81
Corn—No. 2			51½
Oats—No. 2	31½	@	35
Rye—No. 2			60½
Bran per ton		15	50
Hay—Timothy	8 00	@14	00
Butter, medium to best	13	@	29
Cheese	05	@	15
Beans	1 25	@ 2	85
Eggs			15½
Seeds—Timothy	2 10	2	52
Flax	1 38	1	45
Broom corn	02½	@	07
Potatoes per bus	75	@	97
Hides—Green to dry flint	05½	@	13
Lumber—Common	11 00	@18	00
Wool	13	@	36
Cattle—Choice to extra	5 05	@ 5	45
Common to good	2 10	4	80
Hogs	4 90	@ 5	45
Sheep	2 50	@ 6	50
NEW YORK.			
Flour	3 20	@ 5	60
Wheat—Winter	89	@	92¾
Spring			88
Corn	63	@	64½
Oats	37	@	45
Eggs			19
Butter	15	@	32
Wool	09		34
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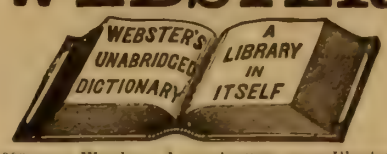

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It used to be common in the neat French gardens, and probably is yet, to see rows of dwarf apple trees trained like low horizontal fences at the back of flower borders, separating them from the vegetable ground. In other places they would stand here and there at intervals in the borders, their shoots pinched into pyramidal form or left long, but reduced in number and trained to wires, giving them the shape of letters or figures of different kinds. To an admirer of handsome fruit nothing of the kind can be more delightful than the products of these trees. —*Vick's Magazine.*

ARBOR DAY.

Fifty years ago there was a springtime holiday known at Williams College, Massachusetts, as "Tree Day," when the students betook themselves to the Berkshire hills and woods, and came home laden with trees which they planted in the college grounds and the village streets. The custom survived until a few years ago, and may still survive. It resulted in making that beautiful valley a very forest of foliage. Similar customs prevailed in many other New England towns. "Arbor Day," known to the laws of so many States, had its origin not merely in the idea of beautifying hamlets and homesteads, but in increasing the forest area. The Nebraska Agricultural Society first set the ball in motion in 1874, and it is claimed that the people planted twelve million trees that year, and that now the State has more than a hundred thousand acres of planted forest. The same year the Iowa Horticultural Society recommended the planting. In Minnesota the work began in 1876, and more than one million five hundred thousand trees were planted. Michigan fell into line in 1881; Ohio in 1882; West Virginia in 1883, and later New Jersey, New Hampshire, New York, Vermont, Georgia, Idaho, Pennsylvania, Florida and several other States. In all of these the practice is popular, and is resulting in great good, with the promise of greater. At the present session of the New York State Legislature a bill has been presented which is designed to give a fresh and vital interest to "Arbor Day" as a children's festival. It provides that the children of the public schools shall be assembled on the first of May, and that their teachers shall encourage them in the planting, preservation and protection of trees and shrubs, and instruct them in the best methods. Already "Arbor Day" has proved to be an educator. The school children are interested in its observance, and they learn much concerning the uses and the growth of trees. These beautify country and town, and pave the way for a bonanza in lumber before many years. Let the good work go on, and a perpetual supply of timber will be maintained.—*American Agriculturist.*

FREE VS. SLAVE LABOR.—Attention has been recently directed to the fact that the revenues of South Carolina for the past year from agriculture, manufactures and mines have been nearly twice as great under free labor as they were under slavery. Such testimonies as this convince even former slave holders of the advantages of free labor, and causes them to rejoice that slavery is abolished. And yet the coffee planters of Brazil are opposing the abolition of slavery on the ground that it would be impossible to compete with other countries under other conditions.

A POINT AS TO FARM ANIMALS.—The temper of a farm animal is an element in determining its value that is rarely given the consideration it merits, wisely observed a writer in the *Western Plowman*. The value and usefulness of such an animal, he adds, depends almost as much upon mental as upon physical characteristics. A horse may be muscular and active, but if it uses its muscles and shows its activity by kicking the other horses, by running away with the wagon or plow whenever the opportunity offers, or by getting over the best fence on the farm, it is of less value than a horse with less muscle and activity, and more religion.

A young man in Battle Creek, Mich., named Stevens struck a horse a slight blow on the mouth with the back of his hand six months ago, making a trifling abrasion of the skin by coming in contact with the horse's teeth. His hand and arm soon became swollen, and a sub-cuticle channel about two inches in width soon formed, extending in a zigzag course from the hand to the elbow. An occasional eruption occurs from which a watery pus trickles forth. The case has received the attention of the best physicians in the city, but to no avail. It has the appearance of a genuine case of glanders reproduced in man by inoculation from a glandered horse, and creates much interest among the profession.

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NEWS OF THE WEEK.

THE STRIKE.

Last week Tuesday a local election gave a quiet day among the anxious railroad managers, and the worst was expected next day. The Milwaukee and St. Paul road had temporarily laid off 5,000 men until the strike in their Chicago yards was settled. The Lake Shore road, which changed off a large part of its force for non-union men in the strike of 1886, only felt safe. Tuesday afternoon a large meeting of 1,200 strikers was held. Cooler heads from points outside the city advised them, and after some conference with the road superintendents there was an unconditional surrender. Business has resumed its usual tone. The Burlington road has no further trouble except from an occasional attempt at violence, and its engineers are beginning to come back.

Owing to a falling off in business caused by the strikes, 500 freight employes on the Western division of the New York Central have been suspended.

The official statement of the Southwestern Railway Association for the first and second weeks of March shows that the Chicago, Burlington and Quincy earned in that period less than $1,000 on through and competative business between Chicago and Kansas City and common points. It is estimated that the gross earnings of the road will fall off over $1,200,000 for the month.

Railway employes at Clinton, Iowa, are threatening to boycott all merchants who ship goods over the "Q" railroad, and it is whispered that the merchants will boycott the "Q."

COUNTRY.

United States Judge Jackson decided Friday at Louisville that Kentucky can keep and try the prisoners from West Virginia involved in the Hatfield-McCoy murders.

A call for a convention is to be held at Topeka, May 1, for the purpose or organizing the farmers' trust. Circulars have been sent to the governors of all the States west of the Mississippi, and to Illinois, and to Wisconsin, to send delegates to the convention.

As a result of the liquor prosecutions in Concord, N. H., every saloon has been closed, the proprietors refusing absolutely to make any sales.

Heavy floods have been experienced in Wisconsin and Iowa. The Shell Rock river, swollen by heavy rains, overflowed its banks at Rock Falls, Iowa, Thursday night, and carried away a mill-dam and a barn and three houses were demolished by floating ice. The occupants were all rescued Friday morning.

Mrs. Mary Sharp of Wanemic, Pa., was engaged in manufacturing whisky, when the pot containing it toppled over into a hot fire. The fluid blazed up, setting fire to her clothing, and she was burned to death. Three of her children, who tried to save her, were also burned, and will die. The husband and father, John Sharp, who was at work at the time, is reported to have become insane.

The nitro glycerine mills of the Fowler Company, situated at Miller's Station, Ind., a small town on the Baltimore and Ohio and the Lake Shore and Michigan Southern railroads, exploded with terrific force Friday forenoon, while the men were drawing the mixture into the vats, killing the three men who were in the building at the time. The explosion was caused by friction in moving the vats. The shock was felt in Crownpoint, twenty-five miles away.

The Mexican authorities are erecting dams on the Rio Grande, opposite El Paso, Texas, the effect of which will be to deflect the current of the river and wash away a portion of El Paso. The citizens of the latter place will enter a formal protest.

The river at Des Moines, Iowa, was higher Sunday than for seven years, and still rising. It was feared the entire south part of the city would be sub merged. The Diagonal railroad bridge was moved from its foundation and will likely go down. Hundreds of men and teams were at work raising levees.

At Albuquerque, N. M., Mr. and Mrs. J. W. Reynolds were walking along the street, Mr. Reynolds carrying an overcoat on his arm. A loaded revolver fell om one of its pockets, struck on the hammer and was discharged. The ball entered Mrs. Reynolds's body on her left side, ranged upward, passing directly through the heart, killing her instantly, and came out at the right shoulder.

FOREIGN.

The Manitobans have gained their point in the matter of the railway, the Canadian government having finally yielded. The indemnity to be paid to the Canadian Pacific for the damage to this infringement upon its charter, it is said, will be from six to eight millions of dollars The Manitobans will at once proceed with the building of their road, which will connect them with the American roads

Queen Victoria is now in Florence, Italy. The Emperor and Empress of Brazil visited her Friday. Queen Victoria and Prince and Princess Henry of Battenburg afterward partook of luncheon with the King and Queen of Italy at the Pitti Palace.

A recent Oriental mail to London brings some particulars of the earthquake in China just before Christmas. Fifteen thousand people perished in the course of the four days, during which, at uncertain intervals the shocks continued. The capital district of Yunan is said to be absolutely one mass of ruins. More than five thousand persons were killed by the falling of houses. At Lainon, another Chinese town, the effect on buildings has been nearly as terrible, with the additional horror of the earth yawning till a frightful chasm was produced, from which red colored water was ejected. The shaking of the earth seems to have been followed by a subterranean convulsion of the most awful kind. Further north, at Lo Chan, where ten thousand met their doom, the aspect of the country has been completely changed. Large tracts of land suddenly disappeared in the course of the visitation, and in their place lakes formed.

The repressive policy of the British Government was given a vigorous trial in Ireland Sunday. At Kilrush an attempt to hold a public meeting brought out the military and police, and ten persons were seriously injured with batons and bayonets. At Loughrea the redoubtable editor, William O'Brien, was advertised to make an address, but his audience was dispersed by force, Mr. O'Brien's challenge to the police to arrest him instead of maltreating the people being disregarded. There was also a disturbance at Ennis, in which several people were hurt and fifty arrests made.

The German Emperor's condition gives rise to serious alarm. The cough is augmented, and he suffers from nervous excitement. The Empress has gone to Posen to inquire into the condition of the sufferers by the recent floods. It is said that 250 villages are submerged, and 15,000 people shelterless. The giving away of the dykes at Darshe caused a large loss of life. A famine is threatened in Posen, Pomerania, and Silesia, and the number of persons emigrating to America will soon be enormously increased.

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That sends 682 papers for a year to the colored ministers. Read elsewhere how these brethren are leading for Christ against his foes in Louisiana. For next week there waits more good news of the same kind. We bless God and take hope.

Last week we noted some features of the annual Mormon Conference at Salt Lake City, and that the spirit of the meeting was full of rebellion and strong for polygamy. The conference closed Wednesday last. President Woodruff, in behalf of the twelve apostles, read the usual epistle from them, which did not differ materially from those of former years. The late John Taylor, in presenting the epistle, used to interpret it with a vigorous advocacy of the hateful Mormon doctrine; but Woodruff adroitly avoided reference to that subject. His remarks were in strong contrast with the rantings of Clauson, and evidently were an attempt to keep up a fair show in a line with the movement for Statehood.

An English prophet has discovered that the numerical value of the letters of the name "Boulanger" in Greek is just 666, and prophesies that the spectacular French General is to play a leading part in affairs between this time and the Second Advent of Christ, which is to occur at 3 o'clock in the afternoon of March 5, 1896. The number of astonishing predictions that have been figured out to this numerical result is fabulous. In the same way Freemasonry has been proved to be the fulfillment of prophecy. If our indictment of the lodge depended only upon such arguments we might well be about other business.

The workmen in the breweries of Chicago and New York have caught the strike fever, now that the railroads are quiet. Oscar Neebe, the anarchist now in penitentiary for life, organized these men in Chicago, and connected their order with the Central Labor Union, which was a hot-bed of anarchy. The brewers claim that their business has been virtually taken out of their hands and managed by this Union. The demands of the anarchists finally caused a protest and the men quit work—that is the German-speaking part. The men were satisfied with their wages; their only fight was for their lodge. The rejoicing of the temperance people is deep, but may not be long, as the English-speaking men refuse to strike, and the brewing of death goes on.

A union meeting of Chicago pastors of different denominations met in Farwell Hall Monday morning to discuss the question of Sabbath desecration. Dr. E. P. Goodwin presided and made a strong speech in favor of the movement, in which he held the radical ground that all stores, shops, manufactures, railroads and street cars should cease to transact business on the Lord's day. Drs. Little, Ridgeway, Edwards, Pres. C. A. Blanchard of the Illinois State Sabbath Association, Hon. J. B. Grinnell and others spoke upon various phases of the subject. Resolutions were adopted asserting the moral obligation of the Sabbath, urging the discussion of its supremacy in pulpit, press and ecclesiastical gatherings, and appointing a committee of fifteen to wait upon railway and newspaper managers and others who employ workmen seven days in the week to protest against this violation of the law of God. Another meeting will be held on the 27th inst., when it is expected that Secretary Josiah Strong of the Evangelical Alliance will give an address.

Andrew Carnegie is well known as proprietor of great iron works about Pittsburg and a writer of force and ability on political and economical subjects. His views of the labor question have seemed much in sympathy with those of workingmen. When, therefore, it was lately announced that he was about to adopt profit-sharing in his works, there was much interest and a general approval of the decision. His proposition, however, was not so liberal, though sufficiently generous for an experiment. The employes of his steel works are on a strike. He proposed that they be paid on a varying scale proportioned to the profits of the business, such profits being estimated by mutual representatives. A minority of the men are Knights of Labor, who claim that "the fundamental laws of their order will be violated" by such an arrangement. They have refused it, and are able, by their secret organization, to prevent the unsworn majority from accepting the offer. Mr. Carnegie has, therefore, closed his mills for several months, and refuses to have any dealing with the Knights as a body. From Mr. Carnegie's prominence in politics and society this strike has much importance. He is a man of ability and wealth, and has leisure to plan for workingmen something better than a sworn, secret cabal with Terence Powderly for its despot.

The prolonged and expensive dead-lock in the House of Representatives, which was broken last Friday, was over a bill to refund from the Federal Treasury the direct tax levied on the States and Territories in 1861, to raise money for carrying on the war. The act of 1861 provided that a tax of $20,000,000 be apportioned among the inhabitants of the several States and Territories. Of this amount about $17,500,000 was collected, leaving a balance due, mostly from the Southern States, of about $2,500,000. In some of the Southern States then in rebellion, collections were made in some instances from the property of individuals. The theory upon which the proposal to refund is based, is that the uncollected tax still stands on the Treasury books as a debt, which must, in justice to all concerned, be collected or else the tax already collected should be refunded to the proper States and Territories. The opponents of the bill take the position that as the levies were made on individuals in the Southern States, the only fair course would be to find those individuals and reimburse them directly. They also oppose it because the cotton tax, which drew nearly $70,000,000 from the Southern States, the constitutionality of which is still hotly disputed, has never been repaid.

The report on the Washington building, voted to be printed in these columns, was prepared to meet an inquiry which arose in the minds of several members of the National Board, who were not familiar with the opening of the Washington enterprise. They wished to be satisfied respecting the question raised by some brethren, whether the National Christian Association, after raising the money and paying for the building, had any further right therein or control of the property. The investigation was most rigid, was perfectly satisfactory, and we hope will answer the objections made by a few brethren to the resumption of the plan upon which the fund was raised and the building secured. They have perhaps forgotten in the lapse of years the circumstances under which the fund was raised, and that it was a trust which the N. C. A. has no choice but to fulfill. The National Board cannot, therefore, abandon the original plan, though it has for two or three years been postponed in order to assist in starting the *American* with the money received from rents. That the Board simply postponed this work might have been shown from the records of several meetings in 1885. Last August the Board requested Bro. E. D. Bailey of the *American* to devote his time entirely to the reform, but he did not wish to leave other engagements; and the Board then published its purpose to resume the agency in June, 1888, when the income of the building will again be applied to the purposes for which it was purchased.

The notable features of the late Woman's International Council in Washington have been mentioned in our columns with approval, but we do not propose that a worm in the apple shall be eaten with the rest. Elizabeth Cady Stanton was, next to Miss Anthony, the moving spirit of the meeting. In one of her addresses she is reported to have said in these exact words: "The time is not far distant when, if men do not do justice to women, the women will strike hands with labor, with socialists, with anarchists, and you will witness the scenes of the French Revolution acted over again in this Republic." This violent and unwomanly threat was not from a Parisian "petroleuse." Perhaps Mrs. Stanton did not mean what she said. We hope she did not. It is not a beautiful picture—American women striking hands with Most and Spies. One foolish and willful young Chicago woman failed in the attempt. But Mrs. Stanton may have meant it. She tells a characteristic story of herself when she was a girl of twelve. She used to see her father, Judge Cady, administer law from the bench, and refer to his books to form his decision. She thought to help these decisions to a proper end, therefore, by going through his law library and tearing out and burning those pages containing principles or decisions that displeased her. She discovered much that was offensive to her youthful taste, and nearly ruined the library before she was discovered and her efforts to reform the world were checked. It is well known that Mrs. Stanton is the author of sentiments that border on infidelity and deride the church. We doubt whether, in her old age, she is a more safe guide for our mothers, wives, sisters and daughters than she was for her father's court when a child.

VITAL POINTS OF DIFFERENCE BETWEEN MASONRY AND CHRISTIANITY.

BY REV. J. K. ALWOOD.

God said, "My people perish for lack of knowledge." This is doubtless the case with many in this age of learning. They start well in religion, but are drawn away with decoying secretists, run a useless career, and end in ruin. There are several vital points of difference between our holy Christianity and Freemasonry, which may easily be known, and ought to be known and constantly remembered by all. Note the following important points:

1. In Christianity *Christ is the light.* Not so in Masonry, nor any other secret order as such. True, Robert Morris in his Dictionary of Masonry informs us that the Bible is "termed the first great light in Masonry." But he also informs us that the carpenter's "square is termed the second great light," and "the compass, the third." This shows us that the Bible is put on a level with the carpenter's square and compass in the lodge, and the three are used simply as emblematic furniture. This will be clear when we read on page 208 of Chase's Digest of Masonic Law, that "Masonry has nothing whatever to do with the Bible. It is not founded on the Bible; if it was, it would not be Masonry; it would be something else." Albert G. Mackey in his Masonic Lexicon, page 402, says, "The religion of Masonry is pure theism." That is, it is unmixed deism. This was the religion of Thomas Paine, who fought the Bible and Christianity with all his might, and of Charles Darwin, author of the theory of evolution. We know that nearly or quite all the eligible Jews in this country are Masons; and all Jews reject Christ. Thomas Smith Webb, in his standard monitor, pages 14, 15, informs us that Masonry "unites the distant Chinese, the wild Arab, the American savage, the Briton, German and Frank, and men of the most opposite tenets and the most contradictory opinions in one indissoluble bond of affection." It is absurd to suppose that Christ can be the light of savage, pagan, Jewish, deistic rejecters of the Son of God. Mackey says: "The Persians consecrated fire, as containing the principle of light, and the Druids worshiped the sun as its eternal source. Freemasons, too, travel in search of spiritual light which can be found only in the East, from whence it springs." All Masonic "light springs from the East" end of the lodge, where the despotic Master rules. "Theism" accepts no light from Christ. The Jew spurns it, re-echoing the voice of his ancestors: "Let him be crucified." "The wild Arab," Mohammedan, "the savage," the Paines and Darwins ridicule it. Yet all these are delighted with the Masonic light "in the East." Thus any one can see that the two systems do not walk in the same kind of light. With Isaiah, "Let us walk in the light of the Lord."

2. Christianity builds all its hopes on the blood of Christ. But Masonry, by proclaiming the transit of its departed "deists," Jews, and other rejecters of Christ "to the Grand Lodge above," proclaims also that the blood of Christ has nothing to do with the salvation of souls, but is a futile, unholy thing, and the apostles were foolish in talking of salvation through that blood.

3. The bond of Christian union is "the love of God shed abroad in our hearts by the Holy Ghost which is given unto us." But "theistic," that is, deistic Masonry, having "nothing whatever to do with the Bible," and suited to the tastes of all rejecters of Christ, cannot possibly possess "the love of God shed abroad in the heart by the Holy Ghost." Morris tells us: "It is the obligation that makes the Mason, and the only difference between one Mason and another consists simply in the fact that one keeps his obligation better than another." "The Masonic obligation is of a nature scarcely distinguishable from oaths." "Every Mason is under an obligation to obey the laws of the lodge and the Grand Lodge." (Dic., Art., Obligation.) "An affirmation is not esteemed equivalent to an oath in Masonry, however it may be in common law, and is not legitimate in the workings of the lodge." (Art., Affirmation.) Here it is made perfectly clear that administering the oath is a part of "the workings of the lodge," and that "every Mason is under an oath to obey the laws of the lodge and the Grand Lodge," all of which laws were entirely "hid from him" when he took the oath to obey them.

But our present point is that, so far from the love of God being any part of the bond of union in Masonry, "it is the oath that makes the Mason," and holds him in obedience to laws, known or hidden, and clans him with men who may be intensely hateful to him. "The oath," with its penalties, is the bond of union.

4. In Christianity Christ is "the life." Not so in Masonry, as attest the large Jewish and other anti-Christian elements, and many of the wickedest men in our country. Jesus said, "In secret have I said nothing." "What I tell you in darkness that speak ye in light: and what ye hear in the ear that preach ye upon the house tops. And fear not them which kill the body." There is no secrecy life in Christ: no life for secret societies. His rule here quoted would destroy them all suddenly if applied. Clanism is its life.

5. Christianity courts investigation and seeks publicity for every item there is in it. Masonry conceals all but its few good deeds. By its delight in proclaiming these abroad, it tacitly confesses that it would proclaim *all* if all were of the same character. It publishes its good acts because they are good. The others belong to its "Esotery." Jesus said, "Every one that doeth evil hateth the light." These have an "Esotery." Jesus had none; for his deeds were all good: hence he needed none.

6. Christianity borrows no drapery from any other system. Masonry, though it "has nothing to do with the Bible," and though "its religion is deism," yet it borrows the cloak of Christianity, on all its funeral occasions, installations, in its monitors, lexicons, and general literature. By this means it deceives the unwary, whose consciences are yet tender, and gains reputation among Christians. In Turkey it borrows the cloak of Mohammedanism, and the Koran "is one of the three great lights." Farther east it borrows of Buddhism.

7. Christianity requires every one at all times to do right only, and never consent to wrong in any way. But, according to one of the monitors, and many seceders, the Royal Arch requires the assistance and keeping of secrets for one another by companions, "whether they be right or wrong, murder and treason not excepted." (Richardson's Mon. p. 70, and Bernard's Light.)

8. Christianity excludes none because they are young, or old, or black, or too poor to pay fees and dues, or defective in body or limb, or are ladies. But the "Ancient Landmarks" of Masonry excludes all these; no matter how pious, or learned, or wise they may be. Their room is reserved for those who need no help, though they are very wicked "Jews, Mohammedans, or savages."

9. Christianity never takes away the freedom of conscience by putting a man "under an obligation to obey laws" that are "hid from him." All secret societies do this, in plain violation of God's law, which declares, "If a soul swear, pronouncing with his lips to do evil, or to do good, whatsoever it be that a man shall pronounce with an oath, and it be hid from him; when he knoweth of it, then he shall be guilty in one of these. And it shall be, when he shall be guilty in one of these things, that he shall confess that he hath sinned in that thing." (Lev. 5: 4, 5.) No man, or set of men, has a right to give or take such a promise as the awful Judge here prohibits. And right here all secret combinations and all their adherents and apologists are guilty every hour.

Morenci, Michigan.

DECORATION DAY.

BY REV. H. H. HINMAN.

I see it is proposed by chairman Dickie, and heartily endorsed by the *Voice*, that the National Prohibition Convention at Indianapolis shall celebrate Decoration Day by a reunion of the "Blue" and the "Gray," and a common consecration to the united interests of the whole country, and especially to the suppression of the liquor traffic. Such a union, for such an object, is certainly most desirable. Everything that tends to the abatement of past animosities, the promotion of a truly national feeling, and especially whatever tends to exalt the interests of morality and humanity above mere devotion to party, is certainly of great utility.

Such a celebration of Decoration Day might be a real good, and if, as proposed, it takes on this character it will indicate a long step in the direction of a purer national morality. But such is not the usual manner of celebrating this anniversary; very largely it is used to glorify war and the deeds of warriors. It has tended rather to promote than remove the old hatreds and the sectional strife. Above all it has been used to glorify the bravery of men who rushed to the shock of battle, and to lead those of unstable minds to think that this kind of courage was a crown of glory, and a passport to heaven. Ministers of religion, as well as others, have in their grandiloquent oratory represented the fallen soldier, who made not the slightest pretensions to faith in a Divine Saviour, and who died in the endeavor to kill as many as possible of his enemies, as being a martyr and as transferred to the realms of eternal bliss.

Now I would by no means detract from the honor of those who from truly patriotic motives (even though they were mistaken as to the rightfulness of their methods) responded to the call of their country. There were men in both the Union and Confederate armies, who, in their general and private character, were not simply brave, but were truly noble and excellent. The sad thing is, that such men should have been engaged in the business of killing each other, and that they should, because of difference of opinion, have appealed to the arbitrament of war. War is barbarism. It cannot be civilized, nor conducted on Christian principles. Like human slavery, its abuses are *inherent* in the system. Like the liquor traffic, all attempts at regulation but perpetuate the evil. There is but one remedy for war, and that is abolishment and the substitution of peaceful methods of settlement. But one of the greatest obstacles to the abolition of war is the glorification it receives at the hands of writers and orators. The false glitter that is thrown over its horrible cruelties makes it possible to keep up the terrible system under which the nations are groaning with burdens that are unspeakable.

By all means let the soldiers of the Blue and the Gray come together and clasp fraternal hands, but let it not be to glorify war. Let them rather, like the sons of Noah, weep with mutual contrition over their past sin; and walking backwards cast the mantle of oblivion over the nation's folly and shame.

McLeansville, N. C.

SEVENTY-SEVEN.

TO REV. C C. FOOTE ON HIS BIRTHDAY.

"The hoary head is a crown of glory, if found in the way of righteousness."

The years have passed with noiseless tread,
Till numbering seventy terms and seven,
Since tenderly a mother said:
"To me a little child is given.

"As life at best is but a span,
My baby shall be trained and taught
That man must toil for brother man;
That life has battles to be fought."

From the safe shelter of her arms,
Tears chasing smiles in soft surprise,
At childhood's joys and swift alarms
He looked with large and wondering eyes.

In youth, on noble deeds intent,
He vowed the giant, Sin, to slay;
And as the cycles came and went,
They found him foremost in the fray.

The hapless, hunted, fleeing slave,
Would stoop to kiss his garment's hem;
For like the Christ who died to save,
He ventured all to succor them.

When travel-stained, and spent, and worn,
Despairing, though his cause were just,
His faltering steps were still up-borne
By woman's love and hope, and trust.

Not here the story of his life
Can be unfolded—nor is mine
The pencil to portray the strife,
Victorious by help Divine.

To others though it now be given
The sword of Gideon to wield,
No sweeter boon he asks of Heaven,
Than strength to till the Master's field.

To-day, upon his silvered head
We see a crown of glory rest,
For long his steps with steady tread
"The way of righteousness" have pressed.

Yet in the radiant "Morning Land"
More glorious far that crown shall be,
When with the ransomed he shall stand
And sing the song of victory.

Miss S. E. Adams.

Detroit, Mich., March 30th, 1888.

But what about secret societies? Will we let them in? What, with their foresworn oaths, their dangerous promises, their sun-worship, their naked deism, their secret combination of heterogeneous elements of Christians and pagans, of deists and pantheists, accustomed to fall down together before the shrines of Baal and Ashteroth, and sit side by side with them, knowingly and approvingly, at Christ's table? I for one have not got that far down the ladder yet, whose foot rests in the filthy mire of demon-worship. I know Satan with a lie in his mouth stands ready to offer all the kingdoms of the world to the United Presbyterian church if she will only bestow this homage on him. But he is as much a deceiver now as when Jesus was upon earth, and not any more of a landlord.—*Rev. J. H. Leiper in Christian Instructor.*

LETTERS FROM THE CONGO.

SKETCHES OF PERSONAL OBSERVATION AND EXPERIENCE IN THE AFRICAN INTERIOR.

I am just reminded by a salutation from a "Houser" (soldier from Lagos Island) that this is New Year's morning. A. D. 1887 with its record has fled and our Father deigns to trust us still with time, precious time. Taking a retrospective view of 1887 I have much to regret but more for which to be thankful, because of God's mercy. Praise the Lord!

I am just rallying from a run of fever. In this country we have no doctors near to whom to run, but we who know how run to God for help, and put in good time, especially when we get sick. The weather is not too hot nor too wet. At present it seems like early June weather in America. I have two Bangalla spears, and expect to obtain more on my trip.

The natives take no interest in a change of religion, which means to them a change of mode of living, with their grass huts without chimneys or windows, furniture or crockery, with the privilege of going when and where they please. The native considers himself better off in his present state. I have visited the villages at all hours of the day and some in the evening to ascertain whether the people worshiped at all or not. The nearest to a discovery I have made was on this wise: At Ki-Gambu, joining Kinchessa on the West, one evening as I sat with the chief I saw women come from their huts and go to a certain bush and pluck a few leaves, muttering the while and closing the left hand so as to form a hollow. They pushed these leaves one at a time down between the thumb and forefinger and then popped them with the right, and walked back to their huts and lit their pipes. I have been particular in my investigations so far and have not found a man yet that prayed to anything.

Games of chance are participated in by all, and at all times children are to be found around the "Elna" board. This, to look at, reminds me of "Debbs," which we used to play for diversion. Here it is always for money, which may be Mataku (brass rod), shells, beads, cloth or handkerchiefs. "Boi-li" is very popular. They form of clay either an oblong or round vessel with a small earthen vessel imbedded in the center, but the rim is left perhaps the eighth of an inch above the surface. Now, with a large bean, they smooth the surface until it shines. Each player puts up a certain number of beads and they are so arranged as to obstruct an entrance to the earthen dish in the center. A small bean, round and polished, is now taken between the thumb and forefinger, and from the rim of the clay vessel it is sent rolling down over the beads to the center. The player clasps his hands sharply as if to secure success, and if it fails the expression of disappointment is quite evident. This is repeated by each in turn until some one succeeds in securing the prize. Gake is very similar to our dice, and as they make the throw they clasp their hands and wait the issue. These and other games are constantly going on in all the villages.

The elder women are hoeing or watching the stalls in the market. The babies are thoroughly smeared with a red pigment and grease from head to foot, and this being kept up gives the skin a beautiful tint; and this is how I account for the variety of skin among the African tribes.

Jan. 28.—Seeing I am nearly through with my job of putting the steamer with its apparatus together I thought I ought to write and correct statements made in my last letter. My loss of hearing was a detriment to me as an engineer, and I am not going to the Kasia river. I am not at all sorry now, though I felt a little bad at first. I have seen all of Africa—yes, all of the world, I care to see and shall be glad when the time comes to say, Good-bye, Congo.

The steamer I am putting together is thirty-seven feet long, seven feet broad and 3 feet deep. It is a flat-bottomed craft and what is called a stern wheeler or driven by a paddle wheel behind. I never did such a job before, but I am prospering finely. The engine may bother me some, but God can and does help me. My health is good and my courage does not fail. Praise the Lord. I work eight hours per day as follows: rising at 6 A. M. I take my bath of tepid water. I then set my men to work and take breakfast. About 7:30 or 8 I get to work in earnest and continue until noon. I then bathe and put on all clean clothes for dinner. We rest until 2 P. M., then put on our working clothes and at 4:30 get a cup of tea; then work until about 6. After work my boy has the bath of tepid water ready, and I put my working clothes to air out doors, and put on a light suit, which consists of a flannelette shirt, a pair of light print pants, clean socks and white shoes, with a checked print short coat and a native grass skull-cap. At about 7 P. M. we dine, and I assure you our food is of the best imported stuff with a small mixture of native food. Eight of us white men eat together, but my being deaf keeps me from hearing much that would be neither pleasant nor profitable. I am not at all at home, nor can I settle down to a secular life. If God spares me to get again where people can understand me, I shall preach as I never have. I am happier in the vineyard than anywhere. Oh, it is painful to see the things I see and yet be powerless to help. Pray for me that God will give me the privilege again of preaching his glorious Gospel.

Edward Mathews.

IS THE G. A. R. AN OATH-BOUND SOCIETY?

We notice an article in the *Midland* of last week under the above caption, by G. R. S. The question I wish to raise is this: Can ministers, elders and members of the United Presbyterian church consistently unite with the secret fraternity of the Grand Army of the Republic without violating their profession and vows? We believe it must be evident to every intelligent member of the United Presbyterian church that membership in this secret order is a violation of her standards, as understood and interpreted when they were adopted by the church at her organization. Membership not only in oath-bound societies, but where a promise or pledge is required, is equally a violation of the law of the church and the law of Christ. The oath-bound has the additional aggravation of profaning the ordinance of an oath. G. R. S. seems to assume that membership in a secret order is no violation of his profession as a United Presbyterian unless it is oath-bound. If this is his view he ought to learn at once "that his assumption is wonderfully wide of the truth." The Fifteenth article of our Testimony declares "That an oath, or an obligation to obey a code of unknown laws, is inconsistent with the genius and spirit of Christianity." Please examine the argument and illustration as published under this Fifteenth article in the Testimony, which was adopted to "serve as a guide to the meaning of the article;" see last paragraph of the Introduction to the Testimony.

This is in accord with the deliverances of the General Assemblies of '83 and '84:

"*Resolved*, That this Assembly do most earnestly and affectionately exhort all the members of this Church to abstain from connecting themselves with any secret associations," etc., on account of their injurious effects on society, and "they do especially urge ministers and elders of this Church to use their influence to keep our members from an incorporation with them." Vol. 3, page 539, Minutes of 1883.

"*Resolved* 2. That our people are hereby most earnestly entreated to remember that by their profession they have come under solemn obligations to Christ to oppose Secret Societies." Vol. 5, page 40, Minutes of 1884; page 190 of U. P. Digest.

I give these quotations to show that it is a new departure in the United Presbyterian church to take the position that the secret order must be oath bound for membership in it to be a violation of our standards.

Now, as to the G. A. R. At this writing I hold in my hand the "Ritual of the Grand Army of the Republic, Headquarters Omaha, Neb., March, 1883." This is not "a myth," or "a fanciful imagination." This ritual came into my hands through a grand soldier of the Grand Army, who was induced to apply for membership in the so-called G. A. R., and went so far in the initiatory course as to be satisfied that joining it was a violation of his profession; and, being a loyal United Presbyterian, he declined to go through the process. On the third page of the ritual, "Directions to Post Commanders": "Should any officer or commander who has been intrusted with the rituals or cards allow the same to go into the possession of any person not duly authorized to receive them, it shall be sufficient cause for dishonorable discharge." "5th. No one shall be admitted during the opening muster in, or closing exercises." (c.) "Commander, we meet in Fraternity, Charity and Loyalty." "The chaplain will now invoke the divine blessing." Then follows a long prayer that winds up as follows: "And at last receive us into that grand army above where thou, O God, art the Supreme Commander." This prayer has no reference to Christ, or a Mediator. It is just like the Mason's speaking of the Grand Lodge above.

We now come to the initiation, or "muster in," of new members. After some formality the O. D. addresses the applicants: "Are you ready to take upon yourselves a solemn obligation, which will not interfere with your duty to your God, your country, your neighbor, or yourselves?" They answer, "I am." This explanation of the nature of the obligation is in keeping with, and modeled after, Freemasonry and Odd-fellowship, and not yet known to the recruits. Now after considerable formality, such as you find in all secret orders, the new members, or recruits, are conducted to the altar and receive charges from the Commander. "C. to recruits:" "You stand at this altar, where you have listened to solemn prayer to the Great Father of us all. I beg you to reflect that this is no unmeaning ceremony, but that the obligation you now assume is a pledge which one comrade gives to another, solemnly calling upon God to witness the sincerity of his vow." Again: "We bid you welcome in Fraternity, Charity and Loyalty, until the assembling of the Grand Army of the Republic above." "You will receive from the O. D. the grip, signs, and counter-signs of our order."

Much more might be quoted, but it would occupy too much space. I ask, will G. R. S., of the *Midland*, or elder Ralston, of Hayesville, either of them, come before the public over his full signature and say that I have misrepresented the ritual from which I quote? It won't do, brethren, to use the old Masonic argument, "You don't know anything about the G. A. R." I do know many among the "grand" soldiers that served in the war, who have refused to connect with the G. A. R., it being a secret order. I don't wonder that G. R. S. suggests at the close of his article to quit agitating the order, and let it alone. We never fear agitation only when we are on the wrong side of a question. I am very sorry that a United Presbyterian Presbytery has of late taken action in favor of the order. But we need not be surprised at this, when we find that some pastors have Masons in their churches, and make no effort to remedy it. When one important landmark of the church is removed it seems to cause a disregard for the remaining laws. My earnest suggestion to all my brethren is, that we stand aloof from all secret orders, and be loyal to our church, to our solemn vows, and to Christ. Yours in *open* fraternity.—*James Dawson of Washington, Iowa, in the Christian Instructor.*

GRAND ARMY FRAUDS.

Reports are current that government officials here have discovered a conspiracy among certain members of the Grand Army to rob the government by false pension claims. An investigation of certain Grand Army posts discovered a wide-spread conspiracy. A prominent member of the G. A. R. was interviewed by a reporter of the New York *Times*. He said:

"Some of the worst scums of the earth managed to get in some posts and their element grows strong, while respectable members who do not care to associate with them stay away from meetings. This feeling has led to the state of affairs in a certain lodge in this city. The bad element controlled it and were linked together to work the pension 'racket' for all it was worth, stopping at nothing to accomplish their purpose. Furthermore, they even furnished money to defend Darling, Coleman and Stephens, arrested for presenting fraudulent claims, on the ground that they were being persecuted, and by this claim good men were compelled to assist in carrying out the scheme. The public was appealed to in the name of the 'old veterans,' but nothing was mentioned about a defense fund, and honest men's money was given, but not for the purpose for which it was used."

Another highly-respected old soldier said:

"I am heartily glad that this thing will be investigated. It is rotten to the core, or at least it appears to be, and the men that are into it do not show anything else. I have had suspicions for a long time, but the tracks were so thoroughly covered that I could not see the crookedness. I understand that the government has sufficient evidence to make the wholesale arrests, and that many of the persons implicated are being continually shadowed, and will be arrested after the Patterson case is concluded."

This case presents a phase of lodge history very common throughout the country. Evil-minded men, crooked men, rascals, in fact, "scums," get into the lodges from Masonry down to the G. A. R. Honest and decent men get disgusted with such affiliations and quit attending the meetings, but keep up their membership and pay their dues. The "scums" are in their glory then. They can run the lodge to suit themselves, they have the character and good standing of these stay-at-home members to back them up, and they also have their dues to help them keep in running order. The result is quite frequently just as the G. A. R. men quoted say it has been in certain G. A. R. posts. "Good men were thus compelled to assist to carry out their schemes."

We do not blame the decent men for getting disgusted and staying at home, but they should renounce their membership under such circumstances and quit paying dues. Their skirts would then be clear of being brothers in the iniquity and the lodge would be weakened in reputation and financial standing.

While men retain memberships in lodges they ought to attend, for a man ought to be faithful in all good works. If it is not a good place, he ought to withdraw his name and remove his obligation. While he remains a member he is still yoked and is responsible for the evil done by the lodge as a lodge. He only is free when he renounces his membership and his covenant.—*The American, Washington.*

N. C. A. BOARD MEETING.

The Board of Directors met on Saturday morning in Carpenter Hall and transacted an unusual amount of business. Rev. George Warrington, being present, was invited to sit as a corresponding member. The report of a committee on the Washington Building, appointed some time since, was read. The committee who examined the records and prepared it were Pres. L. N. Stratton, Rev. Alexander Thomson and Secretary J. P. Stoddard. It was adopted unanimously with no material change, and voted to be printed.

The Secretary and General Agent was instructed to go to Washington to take charge of the property and interests of the Association at the proper time. The Board voted a series of brief instructions to agents presented by the Treasurer. Bro. M. N. Butler, having signified his readiness to again engage in lecture work, the General Agent was instructed to make a contract with him.

On account of ill health Dr. J. E. Roy felt constrained to resign, with kind words for his relations to the Board. T. B. Arnold of the *Free Methodist*, Chicago, was appointed by vote to take the place. A paper addressed to the secretaries of the American Missionary Association upon the Southern work of the two societies was read and referred to a committee. The members of the Board and others signed a request to Mr. F. W. Capwell, chairman of the American National Committee, to call as early as possible a meeting of all voters who could not support lodge men at the polls.

The report of the Washington committee is as follows:

REPORT OF THE COMMITTEE ON THE WASHINGTON BUILDING.

To the National Christian Association Board of Directors:—Your committee, to whom was referred the matter of the tenure and occupancy of the property at 215, 4½ St., N. W., Washington, D. C., known as the "Washington Building," beg leave to report as follows:

We have consulted the N. C. A. records and the current literature concerning the progress of the Washington movement. The first mention of the Washington matter, found in the records of the N. C. A. Board of Directors, under date of Nov. 29, 1882, is as follows:

"The General Secretary read letters from Senator Pomeroy on a headquarters in Washington D. C., for this reform. The Secretary also reported his obervations there.

"Voted, That in the judgment of this Board it is expedient to secure property in Washington as a headquarters for this reform.

"Voted, That the General Secretary be instructed to take such steps as in his judgment are best in reference to securing such property for headquarters in Washington.

"Voted, That the General Secretary be instructed to call the next annual convention in Washington if it be deemed expedient.

"Voted, That the Board of Directors of the National Christian Association tender a vote of thanks to ex-Senator S. C. Pomeroy and Milton Ford, Esq., for the attention given to our proposed purchase of real estate in the city of Washington, and request them to co-operate with Secretary Stoddard in securing such a property."

Report of the General Agent, adopted at the N. C. A. Annual Meeting, June 21, 1883, on "Washington Enterprise:"

Rev. H. H. Hinman, by request of a few friends, visited Washington, D. C, immediately after the Batavia Convention. He began his work by distributing tracts among the people on the streets and holding meetings wherever places could be secured.

"Under his able and judicious management a movement was inaugurated which has already attained to unexpected success. At Bro. Hinman's request, and with the approval of your Board, I visited Washington, looked over the field, made the acquaintance of valuable friends and assisted Bro. Hinman at meetings held in the City Hall. The importance of Washington as a strategic point, and the strength of our opponents in their concentrated force there, were two things that deeply impressed me. It was also clear to my mind that by no human possibility could our reform obtain a vantage-ground under the guns of the enemy and maintain its position without first possessing itself of a location and b uilding suited to its needs."

In the *Cynosure* of Oct. 19, 1882, Agent H. H. Hinman writes from Washington as follows:

"By invitation I addressed them (the Washington Christian Association) and some time was spent in considering ways to promote our reform. Two things were suggested: That we have an agency here like that in New England, and that one or more colporteurs be employed to distribute the publications of the N. C. A. It is believed that a considerable part of the expense could be raised here. In view of the great influence that Washington exerts as a moral and political center, it seems to me most eminently desirable."

To the *Cynosure* of Nov. 2, 1882, General Agent J. P. Stoddard writes:

"A brief call on Senator S. C. Pomeroy was very satisfactory. His counsels and those of Mr. Gibson and a few other practical business men whom I have met, have been of great service to me. They enter heartily into our plans and I hope to report matters of interest before the week ends. My own conviction and that of Bro. Hinman and all the friends I have met here is, that we should take a permanent stand and maintain it. Much care is required in laying foundations, but it will pay in the end."

From the General Agent in the *Cynosure* of Nov. 9, 1882:

"A few men of means here are willing to co-operate with the National Christian Association in establishing permanent quarters, and they, with others who will be found, would contribute quite a sum in support of any judicious plan based on 'rock bottom' that gives reasonable promise of healthy growth, however slow. In my judgment there is not another point in the whole land at which so many can be reached from all parts of our own and other countries."

The General Agent writes to the *Christian Cynosure* of Nov. 16, 1882:

"Shall we plant a standard in Washington? To do this, in my judgment, two or three things are indispensable:

"1. The fees-simple of suitable headquarters must be secured, so as to avoid the possibility of being driven from the field or seriously annoyed by timid or unfriendly landlords.

"2. The people away from the center must be reached and constantly informed of what is going on at the headquarters of the nation and of the secret empire.

"3. Prof. E. D. Bailey, or some other capable judicious man, must be stationed and equipped where he can gather facts and report regularly every week through our Chicago organ.

"The first may be secured by the safe investment of a few thousand dollars; the second by the circulation of the organ of our reform, and the third by the appointing and the anointing of a man whom God shall choose."

From the General Agent in the *Cynosure* of Jan. 4, 1883:

"* * * Its readers will be pleased to know that arrangements for a Washington department of the National Christian Association are well under way, and that movements at our nation's capital will be noted and reported by a live man already on the ground." This referred to Joseph Bowes, Esq.

In the *Cynosure* of Jan. 11, 1883, the General Agent writes:

"God has opened an effectual door and thereby indicated his will. A house and lot, less than three blocks from the capital * * * is within our reach. The title is said to be perfect, and it can be bought for $7,000 cash.

"Where is the money to come from? I answer: Five thousand dollars have already been provided for, on condition the whole sum is raised.

"Who will own the property? You ask the question as a business man, and wish to know who will look after the property if purchased. I answer: It will be deeded to the National Christian Association, to be used for a branch office and quarters for the Washington department of its work, and will of course be controlled as other property of the Association is."

Joseph Bowes, Esq., Washington, D. C., to the *Christian Cynosure*, Feb. 22, 1883:

"The friends of the cause here are greatly encouraged by the action of the National Association in purchasing this property. It is to them the signal of succor in a struggle that has been sustained against overwhelming odds. It will bring many to our aid who are now hid away discouraged, and will be the commencement of the work of raising such a beacon light as will be seen from the utmost corners of the land. It is felt here that we work on a vantage ground such as is presented by no other city of the Union, for if we only can get the minds of those who congregate at the capital strongly leavened with the principles of anti-secretism there is no point from which it will operate more quickly throughout the whole mass of the people than this."

Action of the Board of Directors, April 13, 1883:

"Voted, To request Mr. Gault to prepare such legal papers as are necessary to enable the N. C. A. to secure the Washington property as soon as a sufficient amount has been paid for the same.

"Voted, To instruct the treasurer to pay to the General Agent any money contributed for the Washington Building as it shall be needed."

Action of the N. C. A. Annual Meeting, June 21, 1883:

"We recommend: 1. That the General Secretary make a deed of the Washington property purchased for the use of the N. C. A. to said corporation and that said corporation assume the General Agent's obligation to Vice-Admiral Rowen for said property.

"2. We recommend that there be established in the city of Washington a paper, to be published by a joint stock company, and that so soon as may be the various State American party papers be consolidated in the same.

"3. Respecting the care of the building in Washington we recommend: (*a*) That such rooms as are required be set apart to the uses of the Association by the General Agent. (*b*) That such other rooms as may be in the building be rented at current rates. (*c*) That the Board of Directors be instructed to employ some competent person or persons to take charge of the building continuously, and that at such time as they may see fit they send President J. Blanchard to Washington to act for the cause, paying him therefor at the rate of one thousand dollars a year and expenses, unless he be paid for his services as editor, in which case he shall receive his expenses only."

Editorial letter in *Cynosure* of March 1, 1883:

"Mr. Stoddard has requested me to correspond with papers in several States and to confer with ex-Senator Pomeroy on the organization and interests of the American party. We are receiving letters proposing a newspaper company to start a 'National American' paper at Washington."

From the General Agent in *Cynosure* of March 1, 1883:

"Is it wise to agitate the question of a political organ at Washington, and the organization of a stock publishing company there in a building on which there is a mortgage?"

Editorial letter from Washington in *Cynosure*, March 8, 1883:

"This house is purchased to give the country news from Washington, which is not strained through Masonic sieves; to put the platform of the American party before the American people; to extract the lodge-virus from every church in this city which does not fully worship 'the god of this world.'"

From Report of the General Agent adopted at the N. C. A. Annual Meeting, June 21, 1883:

"To meet the increasing demand for information on this subject, not furnished by the general press, a number of small monthlies have been started in different States devoted to the advocacy of the American party and its platform. These have each a local and limited circulation, and I would respectfully suggest an expression by this body of your opinion as to the feasibility of an effort to unite these several papers as the basis of a national organ to issue from political headquarters at Washington, under the management of a joint stock publishing company, organized for that purpose, which shall be *independent and self-controlling.*"

Action of the N. C. A. Board of Directors, Oct. 13, 1883:

"The General Agent read a paper upon the permanent agency at Washington. The paper being considered, article by article was adopted as follows:

"*Whereas*, It is the judgment of this Board that E. D Bailey is a suitable and most available man to take charge of the building purchased for the N. C. A. at No. 215 4½ St., Washington, D. C.; and,

"*Whereas*, There is an unpaid balance on said property which it is desirable to cancel at the earliest possible date; and,

"*Whereas*, A number of friends of the N. C. A. have signified a willingness to unite in a joint stock company to publish a paper advocating the principles embodied in the platform of the American party; and,

"*Whereas*, The time has come for a more thorough and systematic organization of the anti secrecy friends; therefore,

"*Resolved*, That we appoint Rev. E. D. Bailey to co-operate with the General Agent in the Washington department of our work, (1) In taking charge of our interests and renting such portions of the Washington building as are not required for the Association's use. (2) To solicit funds to pay the indebtedness remaining on the said property. (3) That he be authorized to co-operate with such friends as may be enlisted in the formation of a joint stock company to publish a paper advocating the principles of the American party, to lecture, organize and do such other work as the anti-secrecy cause may require, and further,

Resolved, That when such joint stock company is organized and ready to enter upon the publication of a paper as above stated, we recommend that the said company be allowed the use of rooms for composition and office free of charge until the annual meeting of the N. C. A. in June, 1884.

"*Resolved*, That we deem it highly important that E. D. Bailey enter at once upon the work of raising funds to clear the building of debt and the organization of a joint stock company, and that he make his headquarters in Washington as soon as arrangements can be made to accommodate the parties interested.

"Voted, That the above paper is adopted with the distinct understanding that this Board assumes or expects to assume no authority whatever in or over the joint stock company when it shall be formed; our only purpose being to assist in the formation of the company."

Agent E. D. Bailey reports from Washington in the *Cynosure* of Nov. 8, 1883:

"In accordance with the request of the Board I

came here as soon as prior engagements would allow. My enthusiasm has arisen ever since my arrival.... There are more good things to be noted than I had supposed. We held a consultation meeting last evening and organized a Washington Executive Committee to oversee the work here and push on the organization elsewhere."

The American Publishing Company of Washington, D. C., was organized December 25, 1883, and obtained its charter from West Virginia, January 2, 1884, as reported by E. D. Bailey in the *Cynosure* of January 3 and 17, 1884.

Action of the N. C. A. Board of Directors, Feb. 9, 1884:

"The General Agent reported the condition of the Washington fund and the amount already paid on the Washington building.

"Voted, That the Board appropriate the amount necessary to complete the payment on the Washington property and authorize the General Agent to draw on the treasury for the necessary funds."

Mr. Bailey became the agent of the American Publishing Company and his official relations with the N. C. A. ceased.

In February, 1884, the General Agent rented the unreserved portions of the Washington Building to the American Publishing Company.

At the next meeting of the N. C. A. Board of Directors, Mr. Bailey's last statement of claims against the Association, as its agent, was allowed. At this Board meeting, June 12, 1884, the following vote was also passed:

"Voted, That the arrangement with the agent of the American Publishing Company to rent him the Washington building for $50.00 per month for four months ending with June, 1884, be ratified."

AID GRANTED TO THE AMERICAN PUBLISHING COMPANY.

The first grant by the N. C. A. was office and composition rooms free of rent.

At the annual meeting in June, 1884, prominent members of the American Publishing Company, as well as of the N. C. A., asked the Association to help the American Publishing Company during the year to come to the amount of one-half of the net income of the Washington Building, which was granted, and the Board of Directors were instructed as follows:

"Voted, To instruct the Board of Directors respecting the Washington building that, after reserving the use of one room for the N. C. A. and such others as are necessary for the publishing work of the American Publishing Company, the net income of the building be then equally divided between the treasuries of the N. C. A. and the American Publishing Company."

At the annual meeting in June, 1886, the agent of American Publishing Company asked the Association to grant the whole net income of the Washington Building for the coming year, as the life of the *American* depended upon it. This request was also granted.

In June, 1887, the N. C. A. Annual Meeting received a report from the agent of the American Publishing Company, in which he says:

"If in the judgment of the friends who hear this report the *American* shall continue to exist and be unhampered in its mission, I would respectfully ask that the same arrangement about the Washington Building which prevailed last year be continued. Nothing less than this will suffice. If you think the building and income can be better used, I shall submit cheerfully to your judgment, but the fate of the *American* hangs upon your action."

Action of the Annual Meeting June, 1887, on the above request:

"That we are not, without further information, able to say whether in our judgment the work done by the *American* is the best possible return for the amount of money invested in the building or not.

"We advise that the present arrangement with Bro. Bailey be continued until otherwise ordered by the Board of Directors, to whom we advise the question as to the disposition of that building be referred."

In pursuance of the foregoing instructions the Board of Directors have made careful investigation of the matter committed to them; the report of this committee being a part of their labors in this matter.

In view of the facts above recited, we believe it the duty of the N. C. A. to use the Washington Building for the purposes originally intended.

We recommend that our Washington representative be empowered to contract through Rev. E. D. Bailey with the American Publishing Company for space during the coming year to the amount of two hundred dollars, on condition that the *American* continue, as now, to assist in the mission of the N. C. A., and give to said representative space not less than fifty columns, during the year, to be used in promoting our work.

Reform News.

THE SONG MISSIONARY IN TEXAS.

Dallas, Texas.

Editor Christian Cynosure:—Rev. George W. Clark of Detroit, Michigan, delivered three of his celebrated lectures here, one at the Baptist church Saturday night, March 31, and two at the Congregational church during the Sabbath following.

Bro. Clark is now seventy-six years old, yet he can hold an audience spell-bound for hours. He assailed intemperance, secret societies and the caste spirit. He exhorted the colored people to save their means and buy homes, educate themselves and build up their churches. Let nothing come between you and your duty to Christ, said he. He showed that the lodge and whisky were the greatest foes with which we colored people have to encounter. He illustrated by his charts the evil effect of tobacco and whisky upon the internal organs. He took a glass of pure cold water and held it up before his audience, illustrating the principles of temperance. With a voice as resonant as a bell he sang some of his "Reform Melodies."

The result of his visit and labor here is beginning to be realized already. Several persons have given up smoking and drinking. We wish Bro. Clark abundant success in his grand work, and bespeak for him a cordial welcome among our people throughout the South. Yours truly,

(Rev.) J. W. Roberts.

AMONG THE CAROLINA COLLEGES.

The Cynosure Read and Appreciated and Bro. Hinman Welcomed by Presbyterians and Baptists.—The Union of Presbyterians, North and South.

Concord, N. C., April 6, 1888.

Dear Cynosure:—My stay at Orangeburg, S. C., was most pleasant and, I hope, profitable. The 660 students of Claflin University constitute the largest colored school I have seen in the South. I spoke nearly an hour in the crowded chapel. At the conclusion Prof. Townsend gave his experience as a Mason, confirming all I had said about the order, and expressing deep regret that he had ever been beguiled into its covenants. I also addressed the students of the Presbyterian school, preached in the Presbyterian church Sabbath afternoon, and at night spoke on temperance to a full house in the M. E. church.

Monday morning I left for Columbia, and on reaching there went directly to Benedict Institute, the large and excellent school under the patronage of the Baptist Home Missionary Society. I was most cordially received by Pres. C. E. Becker, who invited me to stay until next morning, when I could have an opportunity to address the school. They have had a prosperous year, with over 300 students and a considerable theological class. They had been pleased with the *Cynosure* and the books sent by the N. C. A., which had been read by the students to much profit. The ample and fine grounds and the large and commodious buildings make it one of the most desirable places for a school I have seen. Mrs. Benedict, a Christian lady from Rhode Island, through whose munificence the school was planted and the buildings in part erected, was there. She had been spending the winter in Columbia. I hope there may be more Christian women who will be equally large hearted.

I spoke to the assembled school for about fifty minutes and had excellent attention. The president added a few words of approval. Afterwards I attended his theological class, and was much interested in the discussion of the question of natural and moral ability.

At noon I went across to Allen University, the school of African M. E. church, under the care of Pres. Morris. There are none but colored officers and teachers in this institution. It has had a prosperous year, and has now about 250 students, including a theological department. They are doing an excellent work, but are greatly in need of more and better buildings. I was cordially received by the president, who assembled the entire school in a long hall, where, for want of seats, they remained standing, and gave excellent attention during the forty minutes in which I presented my indictment of the lodge. Among them were a number of pastors from the city and vicinity, some of whom were Masons; but I think all received my talk pleasantly. The *Cynosure* is appreciated here and is doing good.

At 2 P. M. I left for Winnsboro, N. C., thirty miles north. Here I was disappointed in not finding Rev. Mr. Richardson, and in learning that his school has been given up. I called on two of the pastors. Rev. J. T. Watkins, Presbyterian pastor, is in hearty sympathy with us. He has had experience in Odd-fellowship and is thoroughly tired of the whole system. The A. M. E. pastor is a Mason, and was disposed to be very reticent.

I stayed over night, and went next morning to Chester, where is Brainard Institute, the excellent Presbyterian Seminary under the care of Rev. S. Loomis. It has a beautiful location, good buildings, and a new one in process of erection. They enrolled last year 326 pupils. Dr. Loomis was, as

(*Continued on 9th page*)

Correspondence.

PROHIBITION AND REFORM IN TEXAS.

Anderson, Texas, April.

Dear Cynosure:—Since last writing, I have visited Huntsville, the site of one of the State prisons. Huntsville is forty miles away, and I stopped over at Prairie Plains. Here I met Rev. G. B. Ovis, who was initiated an Odd-fellow more than two years ago. Like every other pastor who is ready to tell the truth, he admitted the wickedness of the whole business. He said he had paid more than $75 00 into his lodge,—more than he had paid in the church during all the years he had been a member. He wiped his hands and regrets that ever he stooped so low as to unite with men to hold midnight meetings and swindle his brothers of their earnings. He has a large family and says he feels that he ought to be punished for swearing to keep secrets from his wife and children whom he prizes above every other earthly thing. Bro. Ovis says, God helping him, no one will ever blind-fold him with another lodge. He is above the average of our pastors. Though he lives here, he preaches at Huntsville. He accompanied me on to that city. I preached twice on Sabbath, April 1st, and spoke on prohibition on Monday night.

I ought to say here that no one sends me to speak, nor does any one pay me. The subject of reform is very unpopular, but out of love for a people who need instruction as much or more than anything else, in God's name I go, and have been going for thirteen months.

In this time of quietude the people hear many, who were shouting against prohibition in our State campaign, say they will not vote for General Fisk. I called to see several white men who were strong Prohibitionists last summer, who say they will have nothing to do with it any more. They are going with their respective parties. The city election came off while we were there, and a Christian gentleman, one who gave money and worked to carry prohibition last year, was elected mayor, and a preacher was elected recorder, though each are Democrats now. There are few saloons here, and they seem to do a poor business. Huntsville is one place where the liquor lords did not elect the city officers. There are few lodges there, but Freemasons have recently organized.

I visited the prison; it was a pitiful sight. In the superintendent's office I met a colored woman whose time was out and a certificate of release given. With tears of joy she exclaimed, "Thank God, I am free again!" We are working and praying that the cause of crime may be stopped, and if the cause is stopped the effect is sure to follow. Of all nations who need prohibition, I think my people need it most. Every other nationality seems to get a hold in the soil quicker than we, though we felled the forest and uprooted the stumps.

I read with great regret Bro. Countee's troubles. God alone can heal the wounded heart. We shall not forget him in our prayers.

It will soon be time for the meeting of our associations; there are twenty-five of them. With a good agent in Texas an abundant harvest can be garnered for the Master. I shall do all I can, and hold up the arm of any one who will come. We are getting ready for the State and National Prohibition Conventions. The former meets in Waco on the 25th inst. I shall be there, if it is only to show which side I am on. God bless all our efforts for good.

L. G. Jordan.

PERIL AND SALVATION.

Kingston, Ill.

Dear Cynosure:—In view of the perilous times that are upon us as a nation, as seen in the war of 1861, and specially since the great Cincinnati riot a few years ago, originating in the hailing signs of distress from the Masonic and other secret societies, I am constrained to a few words for your consideration.

This secret empire power is developing to an alarming extent. (See Jer. 9th.) There are many

prominent cases where the secret societies have been emboldened to screen men guilty of the greatest crimes. The power of this hailing sign of distress must be considered and acted upon promptly, else we find ourselves as a nation in the same state as was the house of Israel, if Adonijah had been allowed to keep the reins of government in place of his brother Solomon. These facts give the ignorant and the low, base and vile, opportunity to take a position hostile to the welfare of the best government on earth. All the disasters that are growing out of strikes, boycotts, anarchists, etc., are traceable to the hailing sign of distress.

There is no other way for us to do as a people but to put on the brakes of prohibition to stop the downward course. Thank God, this can be done as easy as the putting of Solomon in possession of the government instead of Adonijah. I imagine that the rule in Absalom's hands represents Masonic rule, Adonijah the Odd-fellow rule, and that of American principles is like Solomon, put in possession of the government by the prayer to the king with corresponding effort. The prayers and efforts put forth, I trust, with repentance for the past negligence, this nation can be saved from ruin within the next six months. What will be the harvest of the secret lodge sowing if it be allowed to grow a few seasons longer? May God help us, who have "tasted the good word and the powers of the world to come," to consider the fiery billows in depraved hearts that are rolling beneath the best interests of family, church and state!

The lodgeites have no more interest in our government than Absalom had in securing power over the house of Israel. I feel that our ruin is as sure as was the city of Nineveh, which was saved by the preaching of one man, if we fail to show repentance within the next six months. The word of the Lord is coming to this great nation through the mouth of his servants of the N. C. A., and may be as grand in its results as in the two cases above mentioned if we work, pray in faith, and vote right. Yours for the glorious cause of truth and righteousness,

M. L. Worcester.

DON'T PAY FOR MORE SWINDLING.

Colby, Kan., April 10, 1888.

Editor Cynosure:—If you, for instance, attempt to sell me forty bushels of wheat for a certain sum, and then deliver me forty bushels of oats instead (of half the value), is there not a law by which I can be made to pay you under our contract? If not, then if you agree to communicate to me certain things as secret as the grave (you say) for a stipulated sum, of which I shall have the benefit; and if the pay comes regularly every quarter; and then I find out that the world in general knows all about this secret, and cease to pay the stipulated sum, do I in such case defraud? and where is the law in the book of God or out of it?

I paid thirty-one dollars for such secrets in Illinois and soon after could buy the same on the streets for twenty-five cents,—verbatim, as the lodge gave to me. To be strictly honest in the sight of God, the lodge would pay back every dollar it takes, or swindles, out of the unsuspecting. In the *Cynosure* of March 29, a brother says the Free Methodists said he ought to pay up, then leave the lodge. I am a Free Methodist and I wrote to him that the lodge is the one to pay. It is the one that swindled. I don't believe in paying Satan's agents.

In the Berean Lesson leaf for April 8 is a picture that looks so familiar. I wonder how it came about that it was put there. Every Odd-fellow in the churches, using the leaf will know it. It is a picture of the blind every member puts on when he is initiated. The lesson leaf truthfully calls it, "*Hypocrisy.*"

An ex-Odd.

PUBLIC PROFESSION, SECRET DENIAL.

Duarte, Cal.

Editor Christian Cynosure:—You have been sending me the *Cynosure* now for a few months, for which I return you my earnest thanks. I esteem it as one of my best papers. It harmonizes with the Gospel, and with all just moral convictions of truth. Ever since the Morgan tragedy I have entertained a deep aversion for those secret lodges so prevalent in our land, especially so for the Masonic lodge. If this lodge be not anti-Christ, pure and simple, I do not know what anti-Christ is. They ignore the only Mediator between God and man. They turn him out in the cold and lock the door on him. Jews and pagans can do no worse. How any Christian can enter such a place is something I cannot divine. They either don't think, or they possess very strangely elastic consciences. To deny Christ secretly and acknowledge him publicly is bare-faced hypocrisy. Herein is Christ "wounded in the house of his friends." Can Christians intimately associate with the enemies of the cross of Christ? This is a moral absurdity, a plain contradiction.

I know from observation and experience that a large part of those belonging to the Masonic lodge are infidels, skeptics and drunkards. The lodge is their idol, their refuge and only hope. Some few years ago, while living in a town in Illinois recently visited with a most terrible cyclone, I urged the claims of the Gospel upon one of the leading Masons of the place, and his duty to the church of Christ. He replied, "Sir, I belong to a society good enough for me."

This man, like many others of his kind, never entered a church door. He was lawyer, vulgar and profane. This very man, with three other prominent Masons, were found in collusion, swindling the general government. As soon as the matter was discovered, they left the place for parts unknown. I lived at the same time in the same community.

When I said to another leading member of the lodge here, that Masons were guilty of the murder of Morgan, he said he deserved to be killed. In this same community, not a few of the members of the Methodist church belonged to either the Odd-fellows or Masons, and when their pastor in several sermons endeavored to expose the evils of the lodge, as well as their unfaithfulness to the church, they became mortally offended, and withdrew their support. The minister could do nothing better than leave. Lodge men are just as intolerant as the Roman Catholics. They cannot bear to be called in question. They profess to take the Bible for a basis, and march in procession with this open Bible; and yet Jesus Christ, whom they repudiate, "is the light of the glory of God the Father." He who rejects the Son, rejects the Father also.

B. Leffler.

PITH AND POINT.

KNIGHT TEMPLARS MOCKING CHRIST.

We have just had a Knight Templar Easter parade in our church (1st Baptist) in opposition to my earnest protest. I obtained some copies of tracts Nos. 11 and 14. These I used quite vigorously, provoking a sermon in rebuke from Hosea 7:8: "Ephraim is a cake not turned." This is all understood as an attack upon myself for objecting to this innovation on Baptist usage, and in persisting in calling attention to the one subject of organized secrecy. I think the day is not far distant when I can serve the cause of Christ more by withdrawing from than by laboring in a lodge-ridden body.—H. D. Whitcomb, *Bloomington, Ill.*

GOOD FOR PROHIBITIONISTS.

I am getting five Prohibition papers besides the *Cynosure,* but I think it is the best paper of the whole lot. I like the doctrine it advocates because I think secret orders or societies are a curse to this or any other country. I used to belong to one myself. I wish you God speed in exterminating them. I will try and get some new subscribers.—Geo. W. Pritts.

JAMES OWEN AND THE FRIENDS' TESTIMONY.

I forward for publication the testimony of our beloved friend, James Owen, in Iowa Yearly meeting of Friends in 1870. The question was, "Shall our testimony against secret societies be made more stringent?" He said, "I know as much about Freemasonry as any person that is not a member and I assert that the name of Christ is not in their forms of prayer, and hence it is an infidel institution." The amendment carried and Freemasonry was made a test of membership. His powerful ministry will long be remembered both in this country and in Europe. He quietly fell asleep in Jesus in his home at New Providence, Iowa, and was buried there. I visited his grave a few years past and copied in my day-book the following inscription from his grave stone:

"James Owen, died 1st month, 9th day, 1871, aged 48 years, 10 months and 27 days.

"Oh, call it not death, it is life begun;
For the waters are passed, the home is won,
The ransomed spirit has reached the shore
Where they weep and suffer and sin no more.
I am safe in my Father's house above,
In the place prepared by my Saviour's love."

He was a beloved minister in the Society of Friends.—Joseph Frazier.

THE BOSTON EVANGELIST FOR REFORMED ROMANISTS.

Please send the *Cynosure* to Thomas E. Leyden, evangelist.... He was twenty-eight years a Romanist and is now doing good service in trying to lead other deluded children of that darkness into the light of the Gospel. He has been preaching on the afternoons of the Lord's Day, during the past month, in Music Hall, which is crowded to overflowing at every service, many being unable to gain admittance. It is seated for 3,200; 500 extra seats were put in last Lord's Day. All were filled and all the standing room besides; so that, as it is estimated, about 5,000 were there. The Romanists have forced the battle here, and if they are not the absolute masters of the situation, which they claim to be, the fact will be discovered, for the controversy has begun, and in earnest.—Wm. F. Davis, *Suffolk Street Jail, Boston.*

Literature.

View of the State of Europe during the Middle Ages. By Henry Hallam, L. L. D., F. R. A. S. Four volumes bound in two. Price, half-morocco, $2.50. John B. Alden, New York.

The celebrated author and historical student who began the publication of this great work in 1815 and completed it in 1848, wrote not for his generation alone. He seems to have no successor. His impartiality and truthfulness are stamped upon these volumes, and during his life were sometimes a source of provocation to partisan spirits. Yet he took part with Wilberforce and others for the abolition of slavery and in other benevolent movements. No subsequent histories of the times treated in these volumes have been able to displace them in the public esteem. No writer upon constitutional government has been able to surpass their learning, or excel in candor and that judicial spirit everywhere manifested in the discussions of this great work. Macauley, always a spirited party leader and one of the most popular of historians, speaks with enthusiasm of Hallam's high qualifications, his great industry, various and profound knowledge, steady impartiality and freedom from exaggeration. A peculiar value is given to this edition from the multitude of illustrations which are copies of rare old prints, tapestries, etc., dating back often for centuries, and showing the state of pictorial art during the times treated in the history. If the assumptions of Masonic orators were true, we should expect to find in these volumes some notice of so powerful an influence in society as Freemasonry; but the learned writer seems to have found so little influence, even by the societies of cathedral builders, in the affairs of society and the state that they seem not to be mentioned. These volumes are finely printed and beautifully bound, and yet the price places them within reach of all. A four-volume edition in cloth is sold for $1.75. For some readers, especially students, the latter has especial conveniences.

"*Woman*" has now reached its fifth number. We should judge its departments for practical hints and advice more valuable than the stories and illustrated articles. Of the latter "A Zulu Wedding" and "An Island and an Idyl," a sketch of Grand Manan island at the mouth of the bay of Fundy, are profusely illustrated. Of the departments one can not go far astray: "Helps and Hints for Mothers," "Home Decoration," and "Societies for Christian Work," are among the best.

In *Words and Weapons* Dr. Pentecost does not hesitate to speak again of the lodge among the hindrances to Christian work. His discourse on "The Christian and the Modern Dance" is one of the best arguments on this question which from time to time vexes the churches. Pastors who are unfortunately obliged to meet it will do well to circulate a few copies of this number of *Words and Weapons.* Dr. Pentecost also discusses "Union Revival Meetings as an aid toward Christian Unity" earnestly as becomes an evangelist of so wide experience and success. The department of news from the evangelists is a valuable addition to the magazine.

Another number of the *London Illustrated News* is devoted to the interesting historical scenes attending the death of the German Emperor William and the succession of Frederick. The splendid two-page portrait of the latter is, like that of his father in the previous number, one of the finest specimens of the engraver's art. Two other two-page pictures and numerous smaller ones with very full accounts of the funeral and sketches of both William and Frederick fill up a 22-page paper.

The Converted Catholic in its last number contains Father O'Connor's letters to Cardinal Gibbons and has a further argument on "The Pope in Politics." "The Church of Rome not the Church of Christ," "Our Country and our Duty," "Typical Catholic Saints," "Saint Patrick," and "The Bible," (the latter by Rev. John Lee, author of the pamphlet on Catholic Persecution) are among the articles which will be found of much value and interest. James O'Connor, publisher, 60 Bible House, New York.

The *Library Magazine* for April shows continued improvement and enlargement. An article by Minister Phelps in the *Nineteenth Century* on the "Constitution of the United States" will be read with great interest by Americans. "The Higher Education of Women" is another topic which is most timely since the Washington council of women. In biography and criticism, articles on "Ralph Waldo Emerson," "John Ruskin and his Works," and "Shakespeare or Bacon;" and on political and religious questions, "Islam and Christianity in India," "The Balance of Naval Power in Europe," "English and American Federalism," and "The Extraordinary Condition of Corsica" will be read with care, as will also Prof. Huxley on "The Struggle for Existence."

Thirty-two saloon licenses were taken out at Lincoln, Neb., Wednesday, and eight more are in the mill. Each saloon-keeper paid into the treasury of the school district $1,000. The $40,000 will enable the Board of Education to complete a large school building. Let there be an inscription cut in this building, "Built by Licensing Crime."

Bible Lessons.

STUDIES IN THE NEW TESTAMENT.

LESSON V, Second Quarter.—April 29.

SUBJECT.—The Talents.—Matt. 25: 14-30.

GOLDEN TEXT.—Be thou faithful unto death and I will give thee a crown of life. Rev. 2:10.

[*Open the Bible and read the lesson.*]

[From Words and Weapons.]

This is another parable relating to our Lord's second coming, and the relation of professing disciples to that event.

The Servants and their Trust.—God has no sons who are not servants. Jesus himself was at once the beloved son and the beloved servant. It is well for us, while we are rejoicing in the privileges of sonship, to be careful not to neglect the responsibilities of stewardship.

1. The servants' trust. "And he delivered unto them his goods." That is, he made over to them, for the purpose of trade, the portion of his substance which he had reserved to be so used. (See Eph. 4:8.) The gifts or talents here spoken of are not natural abilities, but what is added by way of grace. All along our Christian life, according to our faithfulness, God confers more and more grace upon us, in the use of all of which we are required to be faithful.

2. The measure of the trust. "According to his several abilities." This distinguishes clearly between natural and conferred talents. God's gifts to us are not arbitrary, but wisely bestowed according to our ability to make the best use of them. It is easily seen that in selecting his servants in past ages he has not made mistakes. The men selected for great trusts were all men of great natural ability. The Christian merchant is given larger gifts than his Christian bookkeeper or porter.

3. The universality of the trust. The man who received one talent did not have so great ability as the man who received five; nevertheless, he was not overlooked in the distribution. And it is observed that one talent in that time would equal about $5 000 in our day, so that we may conclude that, to the least gifted, a large comparative trust is committed. It will not do, in the face of this parable, for any disciple to attempt to excuse himself from service to Christ on the ground that he has neither talent nor ability.

How the Servants were Reckoned with.—Let no disciple for a moment suppose that his stewardship will be overlooked, however great or however insignificant he may be (2 Cor. 5:10; Eph. 6:8; Rev. 22:12). It will be noticed that this judgment refers to service and stewardship, not life, (Compare 1 Cor. 3: 9-16).

1. Of the first and second servants. Their coming and report were frank and fearless but not boastful. If we have done our Lord's work faithfully we need not fear to come before him and give account; and one may speak of his success and yet not be otherwise than humble.

2. Of the third servant. Alas, what an account is here! Conscious of his unfaithfulness, he begins to frame excuses which were as wicked as they were false, imputing to his lord that for which there was no foundation. But this is characteristic of the servants he typifies, who will, if possible, lay the blame of their failure upon some one else. When a Christian alleges that Christ's demands upon him for service are unfair and hard we may be sure that he is spiritually slothful and at heart wicked.

[From the Christian.]

The lesson of the parable is obvious. The Master who has gone away is the Lord Jesus Christ. The servants to whom he has committed his possessions are his people. The command to them is to trade or occupy till he shall come. The talents are all those gifts, graces, qualities, abilities, opportunities and privileges which the Lord has bestowed upon us. The duty of the servant as one who has been purchased by the Master, and is absolutely his, is to make the best possible use of everything entrusted to his care, so that gifts may increase, opportunities multiply, good extend and be perpetuated. The reward assigned need not be the governing of literal cities, as the gifts entrusted were not literal talents of silver or gold; but the reward indicates the future dignity and glory of the people of God, when those who have been faithful over a few things here shall be made rulers over many things hereafter, and shall reign with Christ in power and glory and majesty eternal. The time of reckoning is when the Master shall return and call his servants to give up their account to him. Then shall every man give an account of himself to God.

One solemn lesson is the special danger of people with one talent. There are persons who are constantly belittling their abilities, murmuring that they have not greater opportunities, and envying others who are more fortunate. The Master doubtless knew something of this man, that he was unfaithful and slothful, and that it was unsafe to confide to him any important trust. Still he thought he would try him with one talent; he did, and he proved unfaithful, and was cast out of his master's presence.

There are thousands of people who are constantly asserting that they have but one talent, and can do but very little. It is bad when a man cannot do much; it is worse when he will not do anything. The man with one talent is in special danger. This man had hard, envious and unthankful thoughts. He counted his master hard and unreasonable. Second, he hid his talent, and idled away his time. Third, at the reckoning day he sought to defend himself and his course of action by slandering his master, and finally he received the condemnation of the wicked and slothful servant, who is cast into outer darkness where there is weeping and gnashing of teeth. The one talent is taken away from the man who would not improve it, and is given to a man who had made good use of every opportunity. The man who has done little will do less; the man who has done much is the man who is likely to do more. A man wishing some work done in haste was told to give it to the busiest man in the office.

There are people who think the absence of the little they can do will never be noticed. It might not be noticed by men, but there is one who oversees all, and who notices everything. There is a story that when Sir Michael Costa was conducting the rehearsal of a great orchestra and chorus, as the hundreds of voices blended with the rolling of drums and the thunder of the organ, the clash of cymbals and the sounds of various instruments, one musician who played the little piccolo, thinking he was unnoticed, ceased to play. The great conductor stopped, flung up his hands and hushed the chorus and cried out, "Where is the piccolo?" God, who hears the chirp of every sparrow, the cry of every raven and the sigh of every child, knows precisely what we do, and will not forget our faithfulness nor excuse our neglect.

In Brief.

The most high toned dynasty in the world is that of Japan, according to a Japanese lecturer in the Berlin Academy of Oriental Languages. The Mikado is descended from the gods, and is the 121st of his race. The national religion, Sintoism, possesses 8,000,000 gods and saints, and there are 136,000 temples.

When a lady once told Archbishop Sharpe that she would not communicate religious instruction to her children until they had attained the age of discretion, the shrewd prelate replied, "Madam, if you don't teach them the divel will."

A notable conclusion of the report of the Massachusetts Labor Statistics is that all the remunerative work of the State, of whatever kind, could have been done, if all had had employment, in 307 days of 8.99 hours per day. That is, that the total product of all the manufactories, farms, etc, would have been the same under a nine-hour system, providing all had had steady employment.

It is estimated by Professor Kirchoff, of Halle, that the language most spoken on the globe, for the last thousand years at least, is Chinese, for it is without doubt the only one which is talked by over 400,000,000 of the human race. The next language most in use, but at a very great distance behind Chinese, is Hindustani, spoken by over 100,000,000. Then follow English, spoken by about 100,000,000; Russian, over 70,000,000; German, over 57,000,000, and Spanish, over 47,000,000.

Among the curiosities recently acquired by a San Francisco museum are a number of mummies, found imbedded in a stratum of lime in Mexico, just south of the Arizona line. Judging from their position they must have died in terrible agony. One of the bodies is that of a woman and her ears are ornamented with tubes stuck through them. They are covered with a coarse netting composed of grass and the bark of trees. They are supposed to have lain in the dried-up state at least 800 years, and it is not known to what race they belonged. The perfect form of a rat appears, which shared their burial place.

The Philadelphia *American* says: Recent instances go to show that the telephone is likely to become a much more important instrument than was supposed. We have now telephone communication for long distances, and it seems to be maintained under atmospheric conditions which put an end to telegraphy. In the recent storm there was not a telegraph line at work between Philadelphia and New York. But the telephone connecting the two cities continued to work, and was even used by the authorities of the railroads for their necessary messages."

An important discovery of coal was made a few days ago in Northern Mexico, near the Rio Grande, 200 miles south east of El Paso. The discovery is on lands belonging to Ex-Governor Celse Gonzales, of Chihuahua. The out-croppings of an immense coal bed were followed for ten leagues until they disappeared in a small range of mountains. Specimens of the coal were tested. The result was so gratifying that Governor Gonzales started at once for the City of Mexico to buy lands adjoining these which he now owns.

A Bright Addition.—Speaking of George Washington always reminds me of that good story of how Mr. Evarts told Lord Coleridge, when they were at Mount Vernon, the legend of Washington throwing a dollar across the Rappahannock. "But," objected Coleridge, "the Rappahannock's a broad stream." "Yes," retorted Mr. Evarts, "but you must remember that a dollar went further in those days." At a dinner party not long ago, Mr. Evarts was chaffed a little about the many stories attributed to him by the newspapers, and incidentally this one was praised as his best. "Oh," said Mr. Evarts modestly, "I don't say all the good things that are credited to me. Every now and then some anonymous newspaper paragraph says a wittier thing than any of us. Now, what I might have said to Lord Coleridge was that it was not so strange that George Washington threw a dollar across a river since he threw a sovereign across the sea.

In Mr. Kennan's Russian paper in the March *Century*, a chapter is devoted to the touching story of the celebration of the Centennial Fourth of July (1876) by the prisoners in the House of Detention in St. Petersburg. As early as the first week in June the three hundred "politicals" therein confined began to make preparations for the celebration by requesting relatives who visited them to send to the prison blue and red handkerchiefs, red flannel underclothes, etc., and before July 1st almost every prisoner had a roughly made American flag, or a few strips of red, white and blue cloth, and an inch or two of candle. Hours before the first midnight cannon announced the beginning of the great national celebration in Philadelphia, hundreds of flags and streamers were fluttering from the grated windows of the prison; and the prison guards, who had never heard of the Declaration of Independence and did not comprehend the significance of the remarkable outbreak, were busy hushing the cheers and seizing the streamers. At intervals through the day flags were hung out, and at night the prison windows were illuminated by the persistent celebrators of American independence.

Thin hair thickened, baldness cured, and gray hair made to return to its youthful color by the use of Hall's Vegetable Sicilian Hair Renewer.

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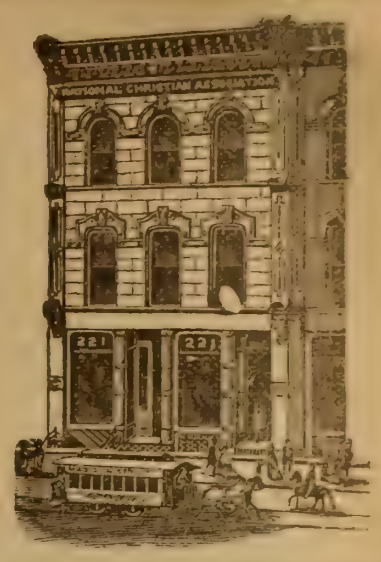
It seems strange that it is necessary to persuade men that you can cure their diseases by offering a premium to the man who fails to receive benefit. And yet Dr. Sage undoubtedly cured thousands of cases of obstinate catarrh with his "Catarrh Remedy," who would never have applied to him, if it had not been for his offer of the above sum for an incurable case. Who is the next bidder for cure or cash?



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The object of this Association is:

"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved, to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform.

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The Christian Cynosure.

Editors.

J. BLANCHARD. HENRY L. KELLOGG.

CHICAGO, THURSDAY, APRIL 19, 1888.

If history and experience prove or can prove anything, they prove that a country which tolerates slavery will be governed by it; and that churches which fellowship Masonry will be governed by the lodge. In 1620, twenty slaves landed at Jamestown, Va. They became four millions and ruled the United States till 1863. So, sixty years ago, Masonry fell, from the Atlantic to the frontiers West. The churches tolerated it, and the lodge now rules the United States, church and state.

The Chicago *Times*, April 9th, quotes from the *Railway Conductor's Monthly*, as follows: "The members of the order of Railway Conductors object to making themselves slaves to any man or body of men; and we submit that membership in a striking organization is, simply, a species of slavery."

The *Monthly* goes on to say of the laborer ordered to strike: "He must obey, and hazard the loss of situation, home, friends, society and everything he holds dear on earth, because the gang have got the control, and he must obey, each member simply taking the place of a piece in a great machine to be operated by a man unknown."

This is sensible. Now if the *Times* will go further and show how secrecy aggravates this "slavery" to unknown superiors, and turns this "gang" into bandits as well as slaves, it will deserve public thanks from all good citizens.

General Master Workman Powderly argues in the *Journal of United Labor* that the Government should own and operate the anthracite coal fields, and furnish that species of fuel to the people of the United States at a fixed price. This might benefit the burners of anthracite. But what of the interminable beds of bituminous coal? Must these lie unused, or must Government take these, too, and cover the railroads of the United States with its cars, and then own the roads to avoid swindling charges for its freights? How long, at this rate, would it be before "Government" must hold the stirrup for every man to mount his horse? If Mr. Powderly would disavow his "*secrecy and obedience*," and work for laborers in the light, like other honest people, he would see that individual enterprise would run the coal fields and cars better than politicians and Government officials, and save us from the armies of sheriffs and policemen which his government coal would make necessary. His sworn obedience to absolute power in the Knights of Labor so besots his mind that absolute power is his remedy for all evils; and if his ideas should prevail every housewife would soon need a constable to churn her butter.

THE SECRET FOE OF CONGREGATIONALISM.

At the late meeting of the Louisiana State Congregational Association in the Central church, New Orleans, April 4th, the editor of the *Cynosure* read by request the following paper before the body, and it was also requested that it be printed:

Jesus Christ is in whatever of religion he has appointed: whether doctrine, church-government, or rites; and Satan, the god of this world, inhabits all the rest.

This is the key which explains the rise and fall, progress and decline of all religions on earth, from the family of Adam to this hour. It is the object of this paper to apply this key to the history of the people called Congregationalists in Europe and the United States. God raised up a poor monk, Luther, to free the religion of Europe from the dominion of the Pope. Luther contended for faith in Christ; his followers fought for Lutheranism. He for the truth; they for the sect which was founded on it. And Coleridge has said that since the middle of the 16th century, the reformation has not advanced one step in Europe.

But sectarianism was not all, or the chief cause, of the decline of Protestant Christianity before popery. The main reliance of the devil against Christ has been, and still is, *secret societies*—promising salvation by ceremonies invented by men.

Ignatius Loyola formed a secret society in an underground chapel beneath the Church of the Martyrs, in Paris, France, and called it "The Society of Jesus." It first took twenty-eight days to initiate a Jesuit. But the initiation was so severe that it has been reduced to fourteen days. In 1540, this society was authorized by the Pope (Paul III.). This was twenty-three years after Luther began his reformation; and this secret order nearly swamped it. But the Jesuits became so destructive to religion and government, that all Europe cast them out, and in 1773, July 21st, Pope Clement XIV. suppressed the order throughout the whole world. But, by their secret practices, they crept back into power, and the Jesuits now are ruling and ruining the "Holy Catholic Church."

This order of Jesuits is now the head secret society of the world; and though the popes have condemned Freemasonry, the Jesuits formed the "Rite of Perfection," of twenty-five degrees, in the Jesuits' College of Clermont in Paris (1754), which now forms most of the Scottish Rite of thirty-three degrees, which to-day governs all the Freemasonry of the world. In so far the Freemasonry of the world to-day is the work of Romish priests; and though prohibited by Pope Leo XIIIth, is permitted by his priests.

The authority for these fearful facts is taken from standard Masonic writers, given in two volumes on the Scottish Rite, just issued by Ezra A. Cook, of Chicago, Ill.

Let us now come to Congregationalism. Luther in Germany nearly freed religion from the Pope; and Henry VIII. in England freed it from priests, monks and convents. And, during the reign of his daughter, Queen Elizabeth, a people called "Puritans," and "Pilgrims," arose in Nottinghamshire and Scrooby Manor in North England. These were afterward called Congregationalists, because each congregation did its own voting—governed itself. They did not intend to be called Congregationalists, but simply "churches of Christ;" and, to this day, the first church in New Haven, Conn., of which the distinguished Dr. Leonard Bacon was long pastor, is not called "Congregationalist," but simply "the First Church of Christ" in New Haven. They intended that all other churches, believing in Christ, should be numbered with them, and form one brotherhood. They recognized their baptisms and re-received their members. The Baptists are as congregational as the Congregationalists; and, if they, and Lutherans, Presbyterians, Methodists, etc., were, in every place, numbered according to their dates, together, first, second, third churches of Christ, etc., they might still retain their peculiarities and all be one in Christ Jesus. This the Congregationalists originally hoped. They even recognized the Church of England, whose bishops put them in pillories and prisons, cut off their ears, and, by their persecutions, drove them to Holland and thence to America. The name Congregational does no hurt, as a mere name of a society in law to own a church. But when used as the name of a sect, it is sin. The Puritans never intended it.

These Congregational Puritans spread in England, and their first society in London was broken up, and sixty-four men, women and children, were imprisoned in Newgate and Gilt Spur Compten for meeting to worship God as we do now, without leave of bishop or king. They fled by Holland to this country and founded our Republic. Each church settled a township, which was governed by its "town meeting." Several towns became a county; several counties a State; and the States became the "United States of America."

John C. Calhoun said: "The man who digs the money out of the earth, who makes it by his labor, has a title to it which is good against the universe." Congregationalism rests on that ground. It holds that those who give the money, build the church and support the pastor, are more apt to be right in doctrine and discipline, than preachers, assemblies, and conferences, which meet at a distance, and are often influenced by ambition, or the love of money and pre-eminence. But the ground on which Congregationalism rests is the Word of God, which recognizes the independence of local churches.

How happens it then that the Congregationalists, who were once the first denomination in this country, have sunk to the fifth or sixth; and now one fourth of their churches are without pastors, and one-fourth of their ministers are unemployed in ministerial labors? I answer, first, negatively:

1. It is not because Congregationalists do not give money. They started the American Board in 1810, and the first Home Missionary Society in 1816, which two now receive near a million dollars annually. Congregationalists have given more in proportion to their numbers than any other Christian people.

2. Nor is it because they are an ignorant or weak people. They have founded colleges and schools all over the United States.

The causes which have sunk Congregationalists are many; as:

1. New England people were opposed to slavery. The first slaves ever landed in Massachusetts were sent back to Africa at the expense of the State. The first modern Abolitionist society was started in Boston; and Jefferson Davis proposed to his Congress in Montgomery, "the reconstruction of the Union with *New England left out*."

2. Then, also, Congregationalists were not a sect; had no worldly church government, and so joined other denominations wherever they went.

3. But this is not all that has caused the relative decline of Congregationalism in this country. Freemasonry, which now covers Europe and the United States like a poisonous shroud, is as opposed to Congregationalism as despotism is opposed to liberty, or death to life. The first breach which ended in separation and independency, was caused by Hooper's refusing the popish habits as *inventions of Anti-Christ*. But those priest garments were nothing to the rig of Masonic priests. (Neal's Puritans, I., 52) And Bradshaw, cited by Bancroft (His. U. S., I., 279) says, "The Puritans held that, 'To institute and ordain any mystical rites or ceremonies of religion * * is gross superstition'" (Neal's Puritans I., 248), and, therefore, "UNLAWFUL." Hence the lodge is the secret deadly foe of Congregationalism. This explains the relative decline of that denomination, which followed the introduction of the lodge. The first Masonic lodge introduced into this country was started in Massachusetts in 1733; and the lodge slowly corrupted the church leaders in and about Boston. A monument to the Pilgrims was started awhile since on Burial Hill near Plymouth Rock, and the Grand Lodge of Massachusetts went down and laid the corner-stone with Christ's date, "A. D." supplanted by Satan's date, "A. L," as the Grand Architect of the Universe." In that Grand Lodge were Unitarians, deists, Universalists, and outright infidels, who never entered churches where Christ was worshiped! The late pastor of the historic "Old South Church" was a Master Mason; and the statistician of the denomination, who was prominent in the late Congregational Council in Chicago, in the American Board meeting at Springfield, and the late meeting of the American Missionary Association at Portland, Maine, is a Master Mason of thirty-two degrees. He has drunk "the cup of devils," invoking double damnation on his soul if he reveals their secrets, and he has voted for the party that supported slavery down to Buchanan. And many Congregational pastors are following this man into the Christless lodges, and brothering in secret with infidels, blacklegs and scoffers at religion. "And the Lord saw it and abhorred them, because of the provoking of his sons and daughters." Deut. 32: 19.

While these things are transpiring in the North, the millions of freed-people in the South are following the example of these Northern corrupters of Congregational churches, and Congregational pulpits and presses are silent while the lodges are sucking out all the spirituality of the churches. There is, as you see, in this city of New Orleans, and out of it, a perfect deluge of secret societies, with their false and Christless altars all over the South, drawing in young men by thousands, their money by millions, and their time by life-times.

But, blessed be God, though this "enemy has come in like a flood," the Spirit of God has lifted up a standard against him; and the South now seems to give promise of saving the North; and if the Congregational churches, North and South, shall shake off these accursed vipers which have fastened on their hands, as the vipers on Paul's, the old Puritan spirit will arise against the lodge as it did against slavery, and salvation will flow down our streets like a mighty river; new prophets will arise, like Isaiah, Jeremiah and Ezekiel; and "ye shall be ashamed of the oaks ye have desired" (to hold picnics under by night), "and the gardens which ye have chosen." Isa. 1: 29. And "those that seek unto familiar spirits shall be driven away." Isa. 8: 19. Some new Ezekiel shall rebuke the spiritual whoredoms of this day (Ezek. 16); and Christ shall "send forth his angels and gather out of his kingdom all things that offend, and them which do iniquity." Matt. 13: 41. Some modern Elijah shall call down fire from heaven, even the fire of the Holy Ghost, and our guilty nation forsake its false altars, fall down on their faces and proclaim, "The Lord he is the God!"

—Rev. J. A. Mackelvey, who has been engaged in prohibition work in Indiana, has returned to Chicago. Mrs. Mackelvey has been ably assisting him.

—Bro. M. N. Butler has for some weeks been kept at home by sickness in his family. Their recovery releases him, and his letter to the General Agent about taking up the work again was acted upon by the N. C. A. Board last Saturday.

—Rev. C. F. Damon, agent for Orleans College, Nebraska, is in Chicago endeavoring to raise a few thousand dollars to tide the institution over a pressing debt. This institution is under control of the Free Methodist church, and stands by the banner of Christ.

—Rev. C. C. Foote of Detroit passed into his 78th year on the 30th of March, and his numerous friends in Detroit suitably celebrated the occasion. Our readers have a share of the good things of the day in the beautiful poem by Miss S. E. Adams, which we have the pleasure of printing on the second page.

—Among the welcome visitors at the *Cynosure* office last week were E. F. Sox of Albany, Oregon, one of the substantial business men of the far northwest State and related by marriage to Dr. Norris of Birmingham, Iowa; also Rev. Louis Auger, pastor in Detroit of one of the churches of the Grande Ligne Mission for French Catholics.

—Bro. Philip Bacon writes of the success of the special meetings held in Weatogue, Conn., by Elder S. C. Kimball of New Hampshire. The work was continued three weeks, a number were converted, and Christians were much revived in faith. A Sabbath-school was organized, and the brethren hope to hold a weekly service for Christian worship.

—The reform bard, Bro. George W. Clark, writes from Marshall in northeastern Texas, that he is still "on the wing," somewhat worn and weary and ready to droop with the heat which is driving him northward. He has spoken fifty times in public meetings and sung on three times as many occasions since the National Convention at New Orleans Feb. 17th —a good record for seventy-six years.

MICHIGAN SOLDIERS, ATTENTION!

To the Grand Army of this Republic:

Greeting:—As soldiers of the cross of Christ, enlisted to strive against all sin, we propose to hold an Anti-Secret Convention at Salem, Washtenaw Co, Mich., beginning May 22, in the evening, at 7:30 oclock.

Let there be a grand rally, with every soldier at his post.

A more extended call soon. Let all interested watch for it. Remember the date, May 22, 23, 24, 1888.

D. A. Richards, *Pres.*
H. A. Day, *Sec'y.*

REFORM NEWS (*Continued from 5th page*).

heretofore, personally very hospitable and kind, but does not feel interested in our movement, and does not favor discussion, though he has no sympathy with the lodge system.

At 4 P. M. I left for Gastonia, N. C., which place was reached at about 7 P. M. I had a pleasant visit with Rev. E. E. Boyce, the veteran Associate Reformed Presbyterian minister, whose sympathies are with every good work, but who is specially earnest for the Prohibition party. I stayed at the hotel and left at four next morning for Charlotte, N. C., which we reached in the early dawn. After two hours' waiting I went over to Biddle University, where I was most cordially received by Pres. Johnson, and most hospitably entertained. This school, with its fine buildings and able faculty, is under the patronage of the Presbyterian Board of Missions, and is their most important school in the South. It is exclusively for young men, and designed especially for the training of ministers. Nearly all the colored Presbyterian pastors in the South are graduates from this institution. Pres. Johnson and his co-professors seem all to be in cordial sympathy with our work.

At 9 o'clock we went to the fine chapel where we met the assembled faculty, about 180 young men, and several pastors who had come to attend the Catawba Presbytery, which was to convene in the Presbyterian church near by. By request of Pres. Johnson I addressed the assembly for about forty minutes and had undivided attention. We then went over to the Biddleville church where the Presbytery had convened. I found them to be an intelligent body of men, and representing the better religious element of this region of country. I was invited to sit as a corresponding member, and was given an opportunity to present the work and claims of the N. C. A. The proceedings were interesting, though all spoke of trials and hardships as well as success. I found that quite a number were readers of the *Cynosure*, and prized it as an aid in their work.

Colored Presbyterian churches are generally smaller than those of other denominations, and the pastors get a rather meager support. Besides paying for a denominational paper they can do little more, and if they get our paper they will have to receive it, in part at least, as a donation. I know of no cheaper or better way of promoting our reform than to send the *Cynosure* to these intelligent and cultured ministers.

From what I can learn there is little prospect of re-union between Northern and Southern Presbyterians. It seems to me as undesirable as it is improbable. With the present feeling in the Southern church there can be no union unless Northern Christians consent to a color line, both in the churches and the ministry. Several of the professors at Biddle have been missionaries in India. They can see no reason for opposing caste *there*, and adopting it *here*.

The moderator of the Catawba Presbytery was Rev. D. J. Satterfield, principal of Scotia Female Seminary of Concord, N. C. At 6 P. M. I took the cars with him for that place, twenty-three miles, where I have since enjoyed their kind hospitalities. Scotia Seminary is also under the care of the Presbyterian Board of Home Missions. They have fine buildings, about 250 students, with thirteen teachers. Last night, by invitation, I addressed the students, briefly, as I was very weary. To-day I have visited different recitation rooms and have been more than gratified with the excellent drills. The president tells me that they have been obliged to reject many applications for want of room, and that they greatly need enlarged facilities. In five days, ending last night, I have visited six institutions of learning and spoken seven times. I am thankful, but *weary*, and must have some rest.

H. H. Hinman.

MORE AND BETTER FROM NEW ORLEANS.

Lodge Ku klux Repudiated—The Louisiana State Congregational Association unanimously Vote against the Lodge.

New Orleans, La., April 6, 1888.

Dear Cynosure:—It seems as though Rev. M. Dale must be the only ministerial defender of lodgery in New Orleans. The Knights Templar (colored) had their Easter celebration at his church last Sabbath. I am told that he again attempted to prove that Freemasonry is not an anti-Christian institution. He said, any man or minister that says Masonry is anti-Christian is a fool. He said God himself was a Mason; and he attempted to prove it by saying that God created man, and man established Masonry; hence God being the Creator he must have been a Mason. Masonry, he added, is doing what the church can't and never will do; that is, it is binding all men in one universal brotherhood. This, he said, the church can't do because it is not universal but sectarian. Some are Baptist, Methodist, Presbyterian, Congregational, etc., but Masonry is one and universal; hence Masonry is Masonry everywhere. The speaker said a man must first become moral before he could be converted, and that is just what Masonry is doing, making men moral and preparing them for conversion. Many of the lodge men think Rev. Dale's remarks have ruined Masonry.

I am in receipt of a letter from Amite City, where the Negro Odd-fellows tried to mob me last Sunday. Here is the letter:

Amite City, La., April 2nd, 1888.

Dear Brother:—I am requested by the white citizens of this town to ask you to come back and they would assure you protection. If you will come let them know or myself, and they say that if it is necessary they will meet you at the depot. They want you to come, for the colored people pretend that the whites engaged in a secret plot to mob you, and the whites deny the assertion. I hope you will come, and I think you will be safe if you do conclude to come. We have been consulting over the matter, and we can prove that you have done no crime worthy of being treated as you have been. If you do come let me know and send up some notices and I will post them up for you. Your brother, R. Vernon.

Bro. V. is the young minister that protected me to the very last moment Sunday night, and even walked with me down the railroad below Gullett's Mills. It was Bro. Vernon's house that Budd Williams and a Methodist preacher, with their bloodthirsty assassins, surrounded at about twelve Sunday night, and commanded sister Vernon to tell them where I was. This will about kill out the Negro lodges of Amite City.

I have letters from both Bayou Goula and Morgan City, urging me to come thither as soon as possible. The fruit is ripening all over the State. The Masons themselves are denouncing Mr. Dale's would-be Masonic sermon of last Sabbath.

The State Conference of Congregationalists met Wednesday, April 4th, at Central Church. President J. Blanchard read an interesting paper on lodge worship, which was unanimously approved, as I am informed, with one single exception, Dr. R. Hitchcock of Straight University, who denounced all that was said, stating, "Its a pack of lies." I attended the Association and was introduced and very heartily received as an N. C. A. agent, and was invited to participate in their discussions. A number of pastors and delegates spoke their convictions against lodgery, and two brethren, applying for licensures, decided to give up their secret lodges and preach the Gospel of separation.

The Association adjourned at one o'clock for lunch, and the ladies had everything prepared. In the afternoon, Prof. M. L. Berger being moderator, after prayer and transacting other business, the following were examined for licensures: Joseph A. Rushaw, David Sutton, J. H. Haynes, Reuben Baykins and Wm. C. Brown. They were very closely questioned about tobacco, liquor and secret societies; Revs. Gunner, Clay, Claiborne and Butler stating that they could not conscientiously vote to grant their request as long as they were guilty of either of the above. Bro. Sutton thought it hard to give up his lodge, but finally consented to do so.

The following resolution was unanimously adopted, not one voting nay:

Resolved, That an organization which requires an oath or pledge of secrecy of its candidates, prior to admission, is thereby different from and opposed to a church of Christ and a republican State, and we exhort all of our members to have no fellowship with these unfruitful works of darkness, but rather to reprove them.

Resolved, further, That this Association will not license or ordain a minister who is not separate, or who will not separate himself from all oath-bound secret organizations.

The above was offered by Revs. B. Gunner and J. L. Wimby. Dr. Berger very strongly endorsed the resolution. Bro. Zemar, a deacon of Central Church, at first opposed it, but finally supported it.

God is working on our part, brethren. Cheer up! Cheer up! We'll gain the day. F. J. Davidson.

FROM THE OHIO STATE AGENT.

DEATH OF PETER MINTON.

Germantown, O., April 12, 1888.

Dear Cynosure:—Since my last I have visited New California, Hamilton, Millville, Oxford, College Corner, College Hill, Glencoe and Cincinnati. As my work has been largely in the canvassing line, a detailed account would be uninteresting to the general reader. In most of the above places I had previously lectured and secured *Cynosure* readers. I find the seed sown is growing. At New California I found the United Presbyterian church in excellent working condition. Bro. E. E. Cleland, the pastor, has been greatly blessed in the conversion of a large number of the young people. Some fifty have recently united with the church. At Millville the people were greatly stirred on the temperance question. A vote was taken in Ross township under the new local option law. The anti-saloon party were defeated by seven votes. Though defeated they do not feel at all discouraged, as the vote showed a great advance in their favor. They received over a hundred votes more than were given for the constitutional amendment. At the request of the president I addressed the young people's temperance society of this place. A vote of thanks was tendered by the society.

Millville has also been blessed during the past winter with a great visitation of God's power in the conversion of many souls. Among this number is Harvey Minton, a former associate at Wheaton College, at whose home I have always received a cordial welcome.

His father, Bro. Peter Minton, has gone. After a brief illness of eight days, he passed peacefully "through the valley of the shadow of death." We shall miss him greatly in our work. His memory will be cherished by many who have received his assistance in their efforts against the lodge. Oh, that his mantle might fall on some Elisha, that the cause he loved may advance untrammeled!

On Sabbath evening I spoke, by invitation of the pastor, Rev. G. H. Trebel, in Zion's Lutheran church, Hamilton. It was estimated that between four and five hundred were present. A collection amounting to $11.37 was taken up for our cause. A number of tracts were distributed and more wanted than I was able to supply. My plan for the near future is as follows: Go to Dayton to-morrow and on to Jamestown for Sabbath; spend next week in Clinton and Warren counties as the way may open among the Friend Quakers; the Sabbath following I have arranged to spend with Bro. McClanahan at the Sycamore U. P. church. To the friends at Ashley, Orange Station, and other points near Columbus, I would say, I have not forgotten you, but will come to your towns for work at my earliest convenience.

W. B. Stoddard.

The Home.

HELPING TIME.

"The poor ye have always with you, and *whensoever ye will ye may do them good.*"—Mark 14: 7.

Out in the gloom of night,
Out in the winds and wet,
You might hear the tread of tired feet,
Tramping wearily down the street—
Out in the wind and wet.

Out in the friendless world,
Out in the pitiless cold,
A hapless wanderer has to roam,
Far from shelter and far from home—
Out in the pitiless cold.

Out in the howling wind,
Out in the drifting snow,
With a rag of a shawl to keep her warm,
A woman is braving the winter storm—
Out in the drifting snow.

Dry and glassy her eye,
Faint and sinking her heart,
In a garret alone she lies at last,
Like a sodden flower, 'neath Autumn's blast—
Faint and sinking her heart.

There through the rifted cloud,
Fitful the moonbeams fall,
Gilding a moment her upturned face,
Faded, yet fair, with a tender grace—
Fitful the moonbeams fall.

The work long sought lies by,
"No money till all is done,"
So this starving creature was harshly told
By one who had wealth of yellow gold—
No money till all is done.

Long and toilsome the task,
But not one stitch did she;
For angels came to that lonesome room,
And bore her far from its chilly gloom—
So not a stitch did she!

Far from want and cold,
Far from wind and wet,
Sheltered and safe in the Heavenly fold,
She is watched and tended with love untold—
Far from wind and wet.

Beyond all human aid,
We can not help her now,
The time for needing that is past,
She resteth satisfied at last—
We can not help her now.

But stretch a saving hand
To other suffering souls,
And let all succor and aid be given
Now on this side of hope and Heaven—
To other suffering souls.

The helping time is short,
The privilege is great,
And when the Master shall say to thee:
"I count it all as if done to Me,"
The *recompense* is great.

—*London Christian.*

THE CHARITY OF EARLY CHRISTIANS.

One of the most striking results of the new spirit of philanthropy which Christianity introduced is seen in the copious charity of the primitive church. Amid the ruins of ancient palaces and temples, theaters and baths, there are none of any house of mercy. Charity among the pagans was, at best, a fitful and capricious fancy. Among the Christians it was a vast and vigorous organization, and was cultivated with noble enthusiasm. And the great and wicked city of Rome, with its fierce oppressions and inhuman wrongs, afforded amplest opportunity for the Christ-like ministrations of love and pity. There were Christian slaves to succor, exposed to unutterable indignities and cruel punishment, even unto crucifixion for conscience' sake. There were often martyrs' pangs to assuage, the aching wounds inflicted by the rack or by the nameless tortures of the heathen to bind up, and their bruised and broken hearts to cheer with heavenly consolation. There were outcast babes to pluck from death. There were a thousand forms of suffering and sorrow to relieve, and the ever-present thought of Him who came, not to be ministered unto but to minister, and to give his life a ransom for many, was an inspiration to heroic sacrifice and self-denial. And doubtless the religion of love won its way to many a stony, pagan heart by the winsome spell of the saintly charities and heavenly benedictions of the persecuted Christians. This sublime principle has since covered the earth with its institutions of mercy, and with a passionate zeal has sought out the woes of man in every land, in order to their relief. In the primitive church voluntary collections were regularly made for the poor, the aged, the sick, the brethren in bonds, and for the burial of the dead. All fraud and deceit was abhorred, and all usury forbidden. Many gave all their goods to feed the poor. "Our charity dispenses more in the streets," says Tertullian to the heathen, "than your religion in all the temples." He upbraids them for offering to the gods only the worn-out and useless, such as is given to dogs. "How monstrous is it," exclaims the Alexandrian Clement, "to live in luxury while so many are in want." "As you would receive, show mercy," says Chrysostom; "make God your debtor, that you may receive again with usury." The church at Antioch, he tells us, maintained three thousand widows and virgins, besides the sick and poor. Under the persecuting Decius the widows and infirm under the care of the church at Rome were fifteen hundred. "Behold the treasures of the church," said St. Lawrence, pointing to the aged and poor, when the heathen prefect came to confiscate its wealth. The church in Carthage sent a sum equal to four thousand dollars to ransom Christian captives in Numidia. St. Ambrose sold the sacred vessels of the church of Milan to rescue prisoners from the Goths, esteeming it their truest consecration to the service of God. "Better clothe the living temples of Christ," says Jerome, "than adorn the temples of stone." "God has no need of plates and dishes," said Acacius, bishop of Amida, and he ransomed therewith a number of poor captives. For a similar purpose Paulinas of Nola sold the treasures of his beautiful church, and it is said even sold himself into African slavery. The Christian traveler was hospitably entertained by the faithful; and before the close of the fourth century asylums were provided for the sick, aged, and infirm. During the Decian persecution, when the streets of Carthage were strewn with the dying and the dead, the Christians, with the scars of recent torture and imprisonment upon them, exhibited the nobility of a Gospel revenge in their care for their fever-smitten persecutors, and seemed to seek the martyrdom of Christian charity, even more glorious than that they had escaped. In the plague of Alexandria six hundred Christian *parabolani* periled their lives to succor the dying and bury the dead. Julian, the heathen emperor, urged the pagan priests to imitate the virtues of the lowly Christians.

Christianity also gave a new sanctity to human life, and even denounced as murder the heathen custom of destroying the unborn child. The exposure of infants was a fearfully prevalent pagan practice, which even Plato and Aristotle permitted. We have had evidences of the tender charity of the Christians in rescuing these foundlings from death, or from a fate more dreadful still—a life of infamy. Christianity also emphatically affirmed the Almighty's "canon 'gainst self-slaughter," which crime the pagans had even exalted into a virtue. It taught that a patient endurance of suffering, like Job's, exhibited a loftier courage than Cato's renunciation of life.—*W. H. Withrow.*

CHRISTIAN GIVING FOR MISSIONS.

"Christian Giving for Missions," says the *Foreign Missionary*, "needs more conscience, more character, and more discrimination. It needs a new life, a new baptism, and a new power. It needs to be permeated with mightier love, richer faith, and stronger prayer. It is now fashioned more by a love of this world than of that which is to come. It is shaped more by earthly than by heavenly principles. It is brought too little within the sweep of the cross, and too much under the dominating influence of time and sense. It has too much of self, and too little of Christ. The revival needed, to be permanent, and telling upon the destiny of the world, must be in this direction,—one that will make the believer to see and know that he is not his own, and that this includes possession as well as profession."

All this is true, but when men are brought under the influence of the heavenly principles contained in the Word of God, will not the missionary *system* need *reconstructing?* While twenty different denominations have their mission headquarters on the public square of a single heathen city, and twenty different Christian sects are supporting and paying their officials to perpetuate and extend to foreign lands the senseless and unscriptural divisions which curse the Christianity of to-day, are intelligent and thoroughly consecrated business men likely to give with Christian liberality, so long as a portion, at least, of their hard-earned money is to be used for sustaining such sects and separations which the Saviour never originated, and which the Scriptures expressly reprove and forbid? Frequently nothing but the poverty of the people hinders quarreling men from causing other divisions and building up other rival interests, and thus increasing the evil that now exists.

Let missionaries and societies and churches wheel into line as followers of the Lord, doing what he commands, and both money and men will be found to do all needed work both in the home and foreign fields. And when worldlings and sectarians go to the rear, and the true children of God are united in one, as the Saviour prayed, then the world will believe and know that Christ is sent of God, and believing men will find life through his name.—*Armory.*

THE POOR HAVE YE ALWAYS.

The church cannot afford to get away from the poor. It would be wicked if it were even good policy. The church was created for the poor, with all their cares and grievances, and it is our business to hear those grievances that have facts in them, and not to despise even the vagaries that are set toward a better life. The rich we do not always have in the church, but we do have the poor; one is a shifting factor, and the other is a constant quantity in the equation of life. And among the poor must ever be found the pillars of the church, while the poor are the rich in prospect. Time, that spoils and saves all things, says, "turn about is fair play," and is ordering men down from the heads of their classes, and ordering up those at the foot. The ministry can allay the growing hatred of organized labor toward the church by joining with the laboring classes heartily in all their efforts towards temperance, all efforts toward the educational betterment of themselves and their children, by being ever ready to intervene for arbiters, to urge them to improve their condition by claiming their Sabbath. The church must turn these erring men toward herself or they will be lost; and we must do it quickly. Both propitious time and blessed opportunity have been already lost.—*Presbyterian.*

THE RAVEN'S MESSAGE.

"Pierre's late to-night," said a stout, sun-burned woman, who was standing at the door of a log hut on a small, rocky islet in the middle of the Rhone. "I do hope nothing has happened to him; he's so terribly venturesome since he got a boat of his own."

"Pooh, pooh!" answered her husband. "He'll come back all right, never fear. It's only proper that *my* boy should be a ferryman like his father, and so he must learn to manage a boat. See, yonder he comes, rowing like any boatman!"

"But whatever has he brought with him?" cried Madame Lenoir, in amazement.

What, indeed? At first sight the sturdy little twelve-year-old, who came skimming toward them across the broad, shining stream, appeared to be wearing a huge, black overcoat, torn almost in two. But a second glance showed the strange object to be a raven nearly as big as himself, which hung loosely over his shoulders, as if either dead or badly hurt.

"See what I've got, mother!" cried he, gleefully. "I found it in the wood yonder, with its wing broken. At first it snapped at me, and wouldn't let me touch it, but it's quiet enough now. Isn't it a big one?"

"Oh, you dreadful boy!" cried his mother. "What do you think we're going to do with a great, ugly thing like that about the house? and who's going to feed it, pray?"

"Why, mother, you know you always say that this house of ours on the island is just like an ark; and Noah had a raven in his ark that he used to send flying about, and why shouldn't we? Besides, we can teach him to carry messages for us, like that one that Father Gregoire told us about the other day."

"Well, there's something in that," said Jean Lenoir, laughing, "and as for feeding, a raven can pick up his own living any day; and, besides, we have always plenty of odds and ends of fish. Bring him in, my boy, and we'll see what we can do with him."

The broken wing soon healed, and in a few months Pierre's raven (named "Christopher," in honor of the ferryman's patron saint) had become famous through the whole country-side. Many a bright silver franc did Pierre pick up at the village fairs by making the bird go through the tricks which he had taught it; and when once it had learned to carry messages, the people along the river gave it so many that the postman used often to threaten it jokingly with a summons before the magistrates for taking away his business.

Even Pierre's mother got reconciled to the "great ugly thing" at last; more especially as the good priest of the parish, Father Gregoire, was very fond of it, and never came to see them without bringing something good in his pocket for "our friend Christopher."

So matters went on till one night in the early spring, when Jean Lenoir, coming home after a hard day's work, paused for a moment, as he got out of his boat, to notice a strange, leaden dimness that overhung the hills along the eastern sky.

"It must be raining hard up in the mountains," said he to himself, and then thought no more about it.

But at daybreak next morning he was awakened from a dream of being at sea in a storm, which seemed strangely real even after he was broad awake. Doors were banging, windows rattling, timbers creaking and groaning, mingled with a roaring and dashing as if Niagara had been let loose close to his ear. Hardly knowing what he did, he sprang to the door and threw it open, and instantly started back as if he had been shot.

The water was within a foot of the doorsill!

Worse still, it was plainly rising higher every moment. The Rhone, swollen by the heavy rains and the sudden melting of the mountain snows, had burst its banks and come down in full flood, driven by such a gale as had not blown in those parts since the great storm ten years before. All sorts of things went whirling past upon the yellow foam—drowned sheep, hurdles, beams, boxes and uprooted trees, upon one of which crouched a poor, little shivering dog, wailing pitiously for the help no one could give.

Jean's first thought was for his boat; but both it and the shed in which it was moored were gone as if they had never been. Sick at heart, he clambered up into the loft after his wife and son, just as the water came flooding in over the doorsill.

Meanwhile an anxious crowd had gathered on the opposite bank, eager to help the imperiled family on the island. But how was this to be done? No boat could live in that boiling flood, and it seemed hopeless to think of getting a rope across.

The strongest man could not sling a stone so far. A kite would be instantly torn to shreds by the wind, and they had no means of sending across either an arrow or a bullet.

Poor Father Gregoire ran wildly from man to man, imploring them to save his friends, and meeting everywhere the same despairing shake of the head. And still the water rose higher, and higher, and higher.

Suddenly Pierre put his mouth close to his father's ear, and screamed with all his might through the deafening uproar:

"Father—Christopher!"

Catching his son's idea in a moment, the ferryman hastily rummaged out a roll of twine, one end of which Pierre fastened around the leg of the bird, which was, indeed, about to become in terrible earnest what they had called it in jest, "the raven sent forth from the ark."

"Food, Christopher!" shouted the boy, pointing to the opposite shore; and instantly the raven outspread its broad, banner-like wings, and swooped forth into the storm, while a stifled cry broke from the gazing crowd as they watched its flight.

Twice all seemed lost, as poor Christopher was almost beaten down into the raging waters beneath; but the brave bird persevered, and catching a momentary lull in the fury of the storm, struggled across the space, and fell exhausted on the bank.

A stout farmer sprang forward to seize the string tied to the bird's leg, and instantly half a dozen eager hands were at work on the cord attaching to it. Communication was thus established with the island, and in less than half an hour the three Crusoes in the ferryman's hut were drawn safely ashore, just as the whole house fell crashing into the swollen river.

After this, the raven became a greater favorite than ever, and from that day every one called him "Christophe Le Courrier" (Christopher the Messenger).—*David Ker, in Golden Days.*

A GOOD NAME.

"A good name is rather to be chosen than great riches." Even unscrupulous men know the worth of good principles that cannot be moved.

A gentleman turned off a man in his employ at the bank, because he refused to write for him on Sunday. When asked afterward to name some reliable person he might know as suitable for a cashier in another bank, he mentioned this same man.

"You can depend upon him," he said, "for he refused to work for me on the Sabbath."

A gentleman, who employed many persons in his establishment, said: "When I see one of my young men riding for pleasure on Sunday, I dismiss him on Monday; I know such an one cannot be trusted. Nor will I employ any one who even occasionally drinks liquor of any kind."

Boys, honor the Lord's day and all the teachings of the Bible, and you will not fail to find favor with God and with man also.

TEMPERANCE.

SUMPTUARY LAWS AND OLEOMARGARINE.

The Supreme Court of the United States rendered an opinion April 9th on what is commonly known as the oleomargarine case.

This case brings up for review a judgment of the Supreme Court of Pennsylvania sustaining the validity of a statute of that commonwealth making it unlawful for any person to manufacture, sell, or offer for sale any butter or cheese or article designed to take the place of these articles produced from any compound other than unadulterated milk or cream. The plaintiff was convicted of a violation of this statute and took an appeal, basing it on the ground that the statute was in violation of the fourteenth amendment to the Constitution, and that the article sold was a new invention not deleterious to the pub lic health.

The Court holds that it is entirely within the police powers of the State to protect the public health and that the questions whether the manufacture of oleomargarine is, or may be, conducted in such a way as to require the suppression of the business rather than its regulation, are questions of fact and of public policy which belong to the legislative department to determine. If all that can be said of this legislation is that it is unwise or unnecessarily oppressive, their appeal is to the legislature or to the ballot-box, not to the judiciary. The Court also says it cannot assent to the argument that if this statute is sustained then nothing stands in the way of the destruction by the legislative department of the constitutional guarantees of liberty and property The answer to this argument it holds is that the judiciary department is bound not to give effect to statutory enactments that are plainly forbidden by the Constitution. The objection that the statute denies the equal protection of the laws is also held to be untenable for the reason that the same penalties and burdens are imposed upon all persons engaged in the same business. The judgment of the lower court against the patent butter dealer was affirmed, but Judge Field dissented. The same judgment would hold very clearly against intoxicating liquor, and the late decision in favor of shipping liquor into a prohibitory State, thus breaking down the very laws affirmed above, is an amazing thing to plain people.

THE EFFECT OF THE SUPREME COURT DECISION.

ALLOWED TO MAKE BEER IN IOWA.

At the January session of the board of supervisors all permits to sell liquor in Woodbury county were refused, although there were numerous applicants. By an arrangement made between the Law and Order League and the two breweries they were to be allowed until May to dispose of the stock on hand, and permits to that effect were issued to the Franz Brewing company and to R. Selzer. Three wholesale houses were also given time in which to close out. The latter have since violated the law so flagrantly that arrests followed, and they moved their stocks across the river to Nebraska to escape confiscation. Franz's brewery has been transformed into a butter and egg depot, and only the Selzer establishment remains.

Last night, just before the adjournment of the board of supervisors, Selzer went before them and asked for a new permit for one year. This was refused, but later his permit was extended to Jan. 1, 1889, and he will again begin manufacturing. The action of the board caused great surprise to the temperance element, and much indignation is expressed. A member of the board of supervisors said: "According to the recent Supreme Court decision liquor can be shipped in from points outside the State, and the board concluded to let Selzer manufacture."

SHIPPING LIQUOR INTO IOWA.

Following the example set by several other railroads, the Illinois Central has issued a circular addressed to its agents and connections which sets forth that the company will receive and deliver shipments of all kinds of liquors for transportation from points outside of the State of Iowa to points within that State and from points in Iowa to points outside. No such shipment will be received originating at and destined to points within the State of Iowa unless there is delivered to the company's agent a certificate under the seal of the auditor of the county in which the point of destination is located, showing that the consignee has authority granted him by the board of supervisors of the county to sell intoxicating liquors in such county. Intoxicating liquors may be shipped from one point in Iowa to another point in the same State when consigned to a registered pharmacist, providing that a permit for each shipment be issued by the auditor in the county in which the point of destination is located. The permit must specify the packages and kinds of liquors to be transported.

This rule is made in accordance with the recent United States Supreme Court decision, which sets forth that under the Interstate Commerce law no State can prevent the shipment of any kind of merchandise within its borders.

EVADING THE PROHIBITORY LAW.

Jim Jones, a noted ex-saloon-keeper of Sioux City, Iowa, has gone to Canada to arrange for the shipment of liquors which he will sell, despite the State prohibitory law. He has secured a room where he proposes to sell the imported liquors openly. Many other saloon keepers who have been driven out of the business will follow his example, and are already renting rooms for this purpose. Able legal counsel say there is no way in which such sale can be prevented so long as the imported liquor remains in the original packages.

NO BREWERIES IN KANSAS.

The decree in the Ziebold & Hagalin brewery case, in which the United States Supreme Court recently sustained the constitutionality of the prohibitory law of Kansas, was signed Wednesday by Judge Brewer, of the United States Circuit Court. The exceptions to the decree of the defendants, that the decision of the Supreme Court did not prohibit them from manufactring beer to be sold in other States, was overruled, and the United States Marshal was to-day ordered to close up their brewery at Atchison as a nuisance. These were the last of the Kansas brewers to hold out against the prohibitory law, and Kansas is now very dry.

A LETTER ON "WINES."

Rev. W. J. Taylor of Wardsville has another able letter in the Toronto *Mail* in reply to Rev. Dr. Jewett on the question of "Bible Wines." After a discussion of some important facts and Scripture quotations Rev. Mr. Taylor presents a forcible argument in the following paragraph: "Turning from Holy Writ, let me ask why I should drink the wine of commerce? To my certain knowledge much of the 'best port' is made in London, entirely from chemicals; is shipped to Oporto, there labeled and cobwebbed, and sent back to the English market, where it finds a ready sale! Why should I drink 'wine,' when, on the authority of the *Wines of California* (a wine dealers' paper) I find that 'ninety-nine out of every one hundred dealers in these "wines" are selling stuff made right in New York by chemical processes. Two manufacturers make more than 15,000 gallons a month!' Why should I drink wine when such an eminent and respected physician as Sir Henry Thompson says, 'Don't take your daily glass of wine under any pretext of its doing you good; take it frankly as a luxury which must be paid for; some loss of health, or of mental power, or of calmness of temper, or of judgment.' The Edinburgh *Medical and Surgical Review* says: 'All wines are only different forms of poisonous articles.' Two thousand of the leading medical men of Great Britain recently signed a paper to the same effect. The scientific testimony upon this point is ably summed up by Dr. Kerr, who says, 'it is beyond human power to demonstrate what are the effects of a minute dose of any poison; but in the same sense as we call strychnine and prussic acid a poison do we designate alcohol, and in no other.'" These thoughtful and scholarly lectures ought to be widely read and studied.—*Sel.*

The State Prohibition Convention of California adopted a platform at San Francisco April 5th. It declares the Prohibition party of California is in alliance with the National Prohibition party and demands the extinction of the manufacture, import, export, transport, and sale of all intoxicating beverages, enforced by effective preventive pledges. It concedes the right to manufacture for medicinal and mechanical uses, but for nothing else. The platform hails with pleasure the cultivation of the grape in this State as a most pleasant, healthful, and remunerative occupation, and indicates that there will always be a good market for raisins, sirups, canned fruits, and fresh grapes, but denounces the prostitution of the grape industry to the manufacture of wine, brandy, or other intoxicating liquors. The platform declares that women should have the elective franchise, and demands government control of railroads and telegraphs.

OBITUARY.

GEN. A W. RILEY.

General A. W. Riley, the oldest of the great temperance orators, died at his home in Rochester, N. Y., on the 2nd inst., aged ninety-three years.

The portrait above appeared first in the *Cynosure* of June 5, 1884, a few days before the national convention of the American party in Farwell Hall, which nominated Pomeroy and Conant. Gen. Riley attended this convention as a delegate and addressed it. He was always a reformer, and during a long and busy life was associated with such men as Samuel Carey, Frederick Douglass, Gerritt Smith, Myron Holley and Thurlow Weed. He came to Rochester in 1816 and has been intimately associated with all the interests of the city during its growth. As a temperance lecturer, he traveled more widely in Europe and America, speaking against the drink traffic, than perhaps any other man except Gough; and in the rise and development of the Prohibition party he took the keenest interest, blessing God that he had lived to see the cause so dear to his heart prospering among the best people of the nation. At his burial the citizens of Rochester without respect of rank or sex united with the Prohibitionists to do him honor.

Peter Minton was born in the province of Connaught, Ireland, July 4th, 1811, and died at his home in Butler county, Ohio, April 7th, 1888, aged 76 years. His parents were Catholics, and his early training was in that faith. Not being satisfied with the surroundings and opportunities of his mother country, he migrated to America when about 18 years of age. At the advice of a friend he went immediately to Pennsylvania and found employment on a farm. About two years later he came on foot to Butler county, Ohio, where he has since made his home. Being thrown into the company of brethren Flickinger and Kumler, of the United Brethren church, he was naturally lead to worship with them, and was converted while attending a camp meeting at Blue Rock. For forty five years he has been an active member in this branch of the church.

On the 13th of December he was married to Hannah Conklin. To them were born ten children, seven of whom (two boys and five girls) remain to mourn his departure, the mother and three children having preceded him to the better land. The seven remaining children are married and well situated. All, I think, are professing Christians.

It has been my privilege to visit and council with Bro. Minton several times and to be at his bedside during his last hours. I have observed him to be eminently a man of firm convictions and clear perceptions. The latter quality has doubtless added much to his business success. He attributed this, however, to the guidance of the Lord, whom he consulted in all important business transactions.

He has always felt a great interest in all reforms of church or state. This lead him to active participation in the anti-slavery struggle, and later in the anti-secrecy movement, to which he has devoted much of his means. While he has been especially interested in maintaining the rule against lodgery in the church of his choice, and has there made liberal contributions, yet we have been often cheered by his timely aid.

Suffering for years with a cancer he bore it without complaint. The immediate cause of death was erysipelas in the head. He was confined to his bed but eight days. Although unconscious much of the time, when I spoke to him of Christ, he replied, "He is my only hope. I have been trying to serve him these forty years." Dr. Davis and Bishop Wright officiated at the funeral, the doctor preaching from the very appropriate words recorded in Rev. 14.13: "And I heard a voice from heaven, saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors; and their works do follow them." The remains were interred in the beautiful cemetery at Hamilton, beside his beloved wife, there to await the resurrection of the just.

W. B. Stoddard.

Evan Jones, whose decease was noted last week, was a native of Wales. He came to the United States when twenty-seven years of age; married Miss Catherine Evans at Cincinnati in 1850; removed soon after to Ogle Co., Ill.; and died at the home of his daughter, Mrs. Lynn, in Englewood, on the 7th inst., in the 72nd year of his age. He leaves a widow, one son, and three daughters, who, with a large circle of friends, mourn their loss, which they confidently believe is to him an infinite gain. Of this world's goods he had a competency, accumulated by years of industry, but his chief treasures were "laid up where moth and rust doth not corrupt." Though engaged for more than a quarter of a century in the cultivation and care of a 600 acre farm, he found time to read extensively and always kept posted on the great living questions of the day. He was first a *Christian*, which to him meant patriotism, integrity and every social and civil virtue. He was a radical Abolitionist before the war, and an incident during the war will fairly illustrate his character. His membership was with a church having a few influential men who were strongly opposed to the war. The pastor, a young man, avoided any allusion in his sermons to the then all-absorbing topic of the civil conflict. When presented with the annual subscription paper for the pastor's support he declined giving any pledge, but said, "If our pastor will preach a sermon defining his position in this conflict, and pointing out the duty of his members, I will double my usual subscription; but until he takes sides with the rebel or with the Union army, I will not give one dollar to sustain him." He had no patience with preachers or politicians who dodged living issues. He admired courage and independence and was a firm and devoted friend of the *Cynosure* and its senior editor, with whom he had acted as an Abolitionist, and in other great reforms for more than thirty years. He gave liberally of his means to the work of the N. C. A. and Wheaton College, and sent his children to the College to obtain their education. He was an honored member of the Normal Park Congregational church at the time of his death, and his funeral was attended by the pastor, Rev. H. C. Granger. His remains were taken to Middle Creek, Ill., near his old home, for interment, where they await the "resurrection of the just."

J. P. Stoddard.

RELIGIOUS NEWS.

MISSION WORK IN GREECE.

LETTER FROM BRO. A. D. ZARAPHONITHES.

New York, N. Y., Mar. 17, 1888.

Dear Editor:—Concerning our plans for the future in Greece our friends in America would like to know; we therefore make this statement.

The Greeks, as all know, from the time that Paul preached to them until the present day, have been religious and superstitious. For the Christian religion many of them laid down their lives in the time of the Turkish rule. Though they are superstitious and inclined to many forms and ceremonies which lead almost to idolatry, yet they are intelligent, so that when the truth is impressed in their hearts and they comprehend it, they are ready again to stand as firmly on the other side. Wherever you put him, the Greek is ready to fight even unto death, whether on the side of the true religion or a false.

I have been laboring on the island of Andros for eight years and a half; and, although I have not remained without fruit, yet the results have not equalled my desire or expectation. I have appeared before the people not as a hireling sent into their midst, but as an independent laborer. Now the result of my experience and the experience of the Rev. H. J. Van Lennep, D.D., who was born and raised among the Greeks, and labored among the Eastern people as a missionary under the American Board for thirty years, is, that the only remedy for the Greeks and for all these nationalities, is to establish schools, and especially Industrial Schools. Many of the American people agree that the best way to convert the nations is through schools. So that you can instruct them and at the same time impress the truths of the Gospel in their hearts.

In the large cities of Greece, as Athens and Syra, there is not much need of such a school; but the islands of the Cyclades, or as they are sometimes called, "The Twelve Islands," are entirely destitute of any such advantages, hence the more need of such an institution. Syra, which is the capital of these islands, is the only city where there are many advantages for the poor.

We want to build this Industrial School on the west side of the island of Andros near the sea-shore, so we will have the Cyclaides on one side and some of the Sporades on the other. Not only are these islands destitute of any such advantages; but, with a few exceptions, the people are poor and not able to give to their children any kind of an education, or support them, or give them a start in life either by marrying their daughters or by starting their sons in business. Every child is obliged to leave home as soon as he is eight or ten years old and work to support himself; and the girls especially have a hard time. In the whole sixty-five villages of Andros, there are only five or six girls' schools and they are situated in the principal towns of that island. Three of these girls' schools have been established within the last three years. So the girls leave home in perfect ignorance of everything and go as servants to the different cities, Athens, Syra, Constantinople, and even as far as Alexandria in Egypt. And during these first two or three years, these girls get nothing but their poor food and very poor clothing. It takes them ten or fifteen years to earn their dowry, and after all these years of toil they are not allowed to have much to say as to whom they shall be married, and are very often married to quite worthless, drinking fellows. If they have children the wife is sent to some of these cities which I have mentioned to earn money as a wet nurse, and her own offspring are left to the mercy of strangers and without any home training. If they have no children, the wife goes as a servant. Even if some of the mothers do not have to leave home, they have to help with the outdoor work, such as reaping with the sickle, carrying on their backs two or three miles large baskets of figs and grapes, loads of bushes and wood to supply their fires. So they have but little time to look after or teach their children.

In one island called Eubia, close to Attica on the stormy Doro pass, which is the largest island of Greece, are many poor people. Some of them are shepherds and some are farmers. These people, it seems, cannot get a living by their flocks or from their farms, and they take their daughters, while they are quite young, to the cities of these different islands and hire them out for five or ten years, and the father takes the money in advance. The money which he gets for ten years will not exceed fifty dollars; but he may accept even less money than that. After all these years of service the girl has nothing of her own but a few clothes, and she is free again to go back to visit her parents. If she gets married on her return home, she will get from her parents a few goats or sheep and a piece of rocky land which will not produce grain enough to keep the family in flour more than a month. When these girls fall into the hands of degraded masters, they return to their parents in disgrace. This is the condition of the girls.

The boys have more advantages for schooling; but if they wish to have anything more than the barest necessaries of life, they must go the cities to work as servants, or learn some trade; and, as with the girls, so with the boys, they cannot get any wages at first, and it is years before they can save something for themselves.

We, therefore, seeing the pitiful condition of the girls and boys, and of the aged, with prayers and supplications to God have decided to come to America and put all these facts in the ears of Christian people here, and we believe that God will open their hearts to have pity on these poor people and do something to better their condition. If we can establish an Industrial School and teach the girls reading, writing, cooking, laundry work, needle work and weaving, and the boys tailoring, iron-work, carpentering and shoemaking, so that when they go to the cities they will be ready to receive good wages, we shall be doing them a great good and thus their hearts will be opened to receive the truths of the Gospel which we shall teach them. If we do not supply their bodily wants we cannot reach their souls. This has been tried and found to be true.

We repeat again that we expect to establish an Industrial School, and by this we mean a Christian school, in one of these islands; but would to God that we could establish one in every one of these islands.

We believe that God will provide the means to build this school, and supply also the different things which are needed to carry on such a school and also teachers to come and help us in this work. As God has provided for us during the last eight years and a half, so we believe that he will provide for the future.

Greece has gone back almost to idolatry and infidelity and we, therefore, the evangelicals of Greece, believe that she must taught again the truths of the Christian religion or perish. Yours with Christian love,

Anastasios D. Zaraphonithes.

—The Wesleyan conference meeting April 2d in Syracuse, New York, resolved unanimously in favor of a more vigorous administration of discipline with

reference to the lodge. Rev. J. N. Bedford met with unexpected success in presenting the case of Wheaton Theological Seminary.

—The present Prime Minister of the Sandwich Islands is an earnest Christian. When he visited Berlin, in connection with a commercial treaty, it was his practice to attend Bible readings on Sunday nights, and he found it easy to decline diplomatic invitations on the Lord's day.

—According to the tables of the Rev. Daniel Dorchester, D.D., of the evangelical denomination for 1886, the total of churches or congregations in the United States was 112,744; of ministers, 83,854; and communicants, 12,132,651. That is one Evangelical Protestant church in every 518 inhabitants.

—The total income of London charities in 1887 was four millions and a half of money. Of this a million is spent on foreign missions. Another three-quarters of a million is spent on Bible and tract societies and "home" missions. The hospitals have an income of a little more than half a million. The sums are pounds sterling.

—Last October the Presbytery of New York decided to again open up Cooper Union hall every Sunday evening for evangelistic services for the masses. Mr. Charles Herald, the singing evangelist so well known in Chicago, was invited to conduct the campaign. God has put his seal on the work in a remarkable manner. Starting with an audience of 600 it has grown week by week until now from 1,200 to 1,500 people, two-thirds of whom have not been in the habit of attending any church, attend the services. Over 150 names have been given in from persons receiving a blessing, starting in the new way. Hopes are entertained that the necessary funds may be provided to keep the work up the year round.

—Mr. Sankey is soon to make a tour of the Southern States. He returns to England in May for a series of meetings through Great Britain.

—Rev. Walter A. Ferris, pastor at Dundee, Ill., is taking a brief rest at Atlanta, Georgia, after seven weeks of revival meetings, in which a great work was done for the church. Among the converts was an infidel husband and wife, whose hatred of religion was fearful. The church gave Bro. Ferris $226 to help his vacation, and a mission church a few miles away added over $60 to the fund.

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CHICAGO.

Wheat—No. 2			80⅛
No. 3	73¼	@	76
Winter No 2	83¾	@	85⅛
Corn—No. 2			56
Oats—No. 2			32⅛
Rye—No. 2			62
Bran per ton		15	50
Hay—Timothy	12 00	@15	00
Butter, medium to best	15	@	25
Cheese	05	@	13⅛
Beans	1 25	@ 2	75
Eggs			13¼
Seeds—Timothy	1 50	2	90
Flax	1 38	1	45
Broom corn	02½	@	07
Potatoes per bus	75	@ 1	15
Hides—Green to dry flint	05½	@	18
Lumber—Common	11 00	@18	00
Wool	18	@	37
Cattle—Choice to extra	5 00	@ 5	85
Common to good	2 50	4	80
Hogs	4 90	@ 5	85
Sheep	2 95	@ 6	25

NEW YORK.

Flour	3 20	@ 5	60
Wheat—Winter	90	@	95
Spring			90
Corn	66	@	70
Oats	37	@	47
Eggs			16
Butter	15	@	25
Wool	09		34

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FARM NOTES.

GRASSES FOR HAY.

In order to make hay of the best quality it is important to cut at the proper stage, and generally the nearer we are able to do this, the better will be the results. On this account care should be exercised in mixing the seed when sowing for meadows to get varieties that will ripen at the same time. If not, one will certainly fail to secure hay of the best quality, for the reason that some will be ready to cut when the rest will be either too ripe or too green. Take clover, red top and timothy. Generally clover ripens considerably earlier than either of the other two, while red top ripens last. If the clover is cut when it would make the best hay, the timothy or red top will be too green, or if we let the clover stand until the others are fit to cut, it will be entirely too ripe. Either if cut at the best stage will make a feed of the very best quality, but when cut too green or allowed to stand too long, the quality is considerably impaired.

On account of the liability to lodge, it is often of considerable benefit to clover to have a good grass growing with it to act as a support, but at the same time it is an object to select and use varieties that ripen at nearly the same time.

Orchard grass and tall meadow oat grass both ripen at the same time as clover, and for this reason are more desirable to mix with clover than either red top or timothy, and when cut before they are too ripe, they make a good quality of hay, so that in selecting grass seed to be sown with red clover, either of these are preferable to red top or timothy. For pasture, a variety of grasses are preferable, but for meadows it is usually best not to have many unless they are varieties that will ripen together. On this account timothy should be sown alone as well as red top. These five varieties are usually sown for hay, and are also used for pastures, but for hay care should be taken to sow only those that ripen together, while with pasture grasses we want a diversified growth and season of ripening, so as to have a supply of grass as long as possible.—*N. J. S. in Farm, Field and Stockman.*

PERMANENT PASTURES.

With the development of the higher forms of husbandry in this country, the laying down of land to permanent pastures is becoming an important feature of farm practice—*i. e.*, in all States east of the Missouri river. Our pastures have heretofore been sadly neglected, so much so that in many instances the word "pasture" is become synonomous with the poorest land of the farm. Successful dairying and stock-breeding, however, demand better grazing. There is a vast margin for improvement and increased profits, between the three to five acres per cow of some of our older States, and the two to three cows per acre of Holland. As land increases in money value its feeding capacity must be improved in order that it may be used for pasturage with profit. Many efforts at pasture making in this country have failed for very simple reasons, among which is the custom of scattering a little seed over a worn out pasture and letting it remain on the surface, or simply harrowing it in. Again the land has simply been plowed and re seeded without any effort at enrichment or proper drainage or proper pulverization, such as is thought indispensable for growing any other crop than grass. The way to make a good pasture is to plow the land thoroughly, and harrow and pulverize it as if for corn; if it is poor in fertility it must be enriched. Then grasses are to be selected which are best adapted to the soil, and the selection must be so made that a succession of grasses will keep the pasture green the season through; or, if convenient, it is well to have one pasture for early and late feeding, and another for summer feeding.

For early and late pasture the following mixtures are recommended per acre in pounds:

For early pasture: blue grass, 8; timothy, 6; orchard grass, 6; white clover, 1.

For summer pasture: timothy, 6; orchard grass, 6; red clover, 4.

For lighter soils of the North and East: timothy, 5; taller oat grass, 10; Rhode Island bent, 4; orchard grass, 8; white clover, 1; red clover, 2; Alsike clover, 1.

For wet soils in the North: blue grass, 5; red top, 5; fowl meadow grass, 4; rye or ray grass, 4; white clover, 1; Alsike clover, 1.

Prof. E. M. Shelton, of the Kansas Agricultural College, who has tested over 200 species of forage plants during the last ten years, finds the following to have proved the best grasses and clovers for that State, in order named: (1) Orchard Grass, (2) Alfalfa, (3) Taller Oat Grass (*Avena elatior*), (4) red clover, (5) Taller Fescue (*Festuca elatior*). These he says are the only species safe in Kansas. As a mixture he recommends orchard grass, 1½ bushels, clover, 6 lbs. per acre. Alfalfa and taller fescue grasses must be sown alone, and he thinks the same of taller oat grass.

To make a pasture quickly the grass seeds should be sown alone, without grain, and not be grazed the first year, but be cut for hay, twice if possible, in order to force a large development of roots. To renovate an old pasture it is best to cultivate it for a year to some well manured hoed crop. This is an expensive process, but it is effectual in killing out a great number of weeds. A good way also is to harrow the surface with a sharp harrow and then sow a variety of seeds, with 200 or 300 pounds of bone dust per acre; or spread on some fine compost, then give the whole a thorough harrowing and leave it alone. When the grasses show signs of running out, say every five, seven or ten years, it is well to sow a variety of grass seeds on the surface and drag a light harrow over the pasture, applying at the same time a dressing of bone dust.—*Hiram Sibley's Catalogue.*

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NEWS OF THE WEEK.

WASHINGTON.

The right to buy ships in the markets of the world and sail them under the American flag without the payment of duties is granted in a bill agreed upon by the majority of the House committee on merchant marine and fisheries. It is also contemplated that no duty shall be paid upon materials entering into the construction of vessels built in the United States.

After a dead lock for eight days final action on the direct tax bill has been postponed until Dec. 6. This was the result of the action of the Democratic caucus and it is believed really provides for the passage of the bill. If the direct tax bill becomes a law the lobby commissioners of the different States will receive all the way from 5 per cent to 50 per cent of the money refunded.

Certain swords belonging to the widow and children of Gen. James Shields are to be bought by the Government for $10,000. Shields was an Irish Freemason who challenged Abraham Lincoln to a duel. Miss Virginia Lewis offers a sword of Washington for $20,000.

Mr. Anderson, of Kansas, created much merriment in the House Thursday. When his name was called he emerged from a barber's chair, his face covered with lather and a towel about his neck.

COUNTRY.

The bill for closing saloons on the Sabbath and taking from municipal authorities the power to permit saloons to be open on that day has passed the Ohio Legislature.

Numerous fires occurred Friday in different parts of the country. At Boston a building in Fort Hill square was burned, and six firemen were badly injured by an explosion. At Depere, Wisconsin, a number of buildings burned, with a loss of about $75,000. At Wheeling, West Virginia, several stores were burned; loss, $50,000. At Clinton, Iowa, a brewery was destroyed; loss $10,000. At New York a steamship took fire at her dock; loss $100,000. At Ann Arbor, Michigan, several business places burned; loss $40,000. At Florida, New York, two dwellings burned, and a woman and her baby perished in the flames.

While two drunken white men were passing a cabin in Indian Territory one of them deliberately drew a pistol and shot dead a 4 year old negro boy who was standing in the door. They have been arrested.

By the wreck of a construction train sixty miles west of Birmingham, Ala., Friday morning, four men were killed, one fatally hurt, and nine others seriously injured.

Ex-Senator Roscoe Conkling was not expected to live last week. His sickness was caused by an abcess in one side of his head. His condition is improving.

The lower House of the New York Legislature Thursday adopted a resolution providing for submitting to the people a prohibition amendment. All the Democrats voted against it.

The jury in the Bald Knobbers' cases in Ozark, Mo., returned a verdict of murder in the first degree against Dave Walker, and short terms in the penitentiary to a number of other members of the organization.

Reports of floods in the West continue. Communication with Sioux City, Iowa, is cut off, owing to the recent floods and washouts. At Chippewa Falls, Wis., a huge ice gorge formed and threatened the destruction of the bridges. At Moorhead, Minn., the Red River is hourly rising an inch and a half. At Forest City, Minn., the dam went out and destroyed the power of a hundred barrel roller mill. At Black River Falls, Wis, the river is twenty feet above low water mark, and the south part of the town is under water. Reports from the Upper Chippewa and Eau Claire rivers, Wis., are very encouraging as to the progress of log drives.

FOREIGN.

New trouble has arisen in the German Emperor's throat, indicating that the trachea has been attacked by a local complaint. The air passage having contracted it became necessary to insert a new canula. At noon Friday the emperor and empress drove to Berlin in a close carriage and visited the palace, returning to Charlottenburg later in the day.

Later news from Berlin reveals an alarming condition of the emperor's disease. Bronchitis with fever set in and his family was summoned to his bedside Monday in anticipation of the worst.

In regard to the matter of Bismarck's objection to the betrothal of Prince Alexander to the daughter of the German emperor, the following facts are said to be believed in the highest circle. At the close of the recent interview with Prince Bismarck the emperor intimated his intention of inviting Prince Alexander, of Battenberg, to Berlin to confer an order upon him and to appoint him to a command corresponding to the rank he formerly held in the German army. The Chancellor protesting against such a step as inexpedient, the emperor declared that he would abandon his intention. The matter was regarded at Charlottenburg as settled and there was a great surprise when, a few days later, Prince Bismarck forwarded a memorandum to the emperor stating at length his reasons for opposing the betrothal and saying that he must resign if the emperor did not accept his advice. The emperor at the interview on Wednesday declined to permit the Chancellor to resign.

The movement against the late government in Roumania, which was for a time repressed, has been revived in a dangerous form, many peasants now joining the insurgents. The revolt partakes of an agrarian character, and is headed by the agrarian leaders. Their programme demands land grants for laborers and a 10 per cent share in the profits of landowners and farmers. Bands of men are going about attacking and terrorizing landlords. Troops are scouring the districts, but are unable to suppress the revolt.

The conflict between Prince Bismarck and the empress is only temporarily suspended, says the *Inter Ocean*. The empress has gone so far as to apply to the Russian and Austrian courts in order to secure support and achieve her purpose. If the Czar could be induced to send an assurance to Bismarck that the Battenberg marriage would not alter the friendly relations existing between Russia and Germany, the empress might deem the battle won. The Austrian imperial family maintain a neutral attitude in the matter. They would like to see the breach between Germany and Russia widened. No encouragement comes from the Czar, however; nor is he likely to make any overtures.

It is learned through reliable sources that Emperor Frederick wanted to extend amnesty to all socialists and to recall those who had been banished, but that Prince Bismarck dissuaded him from doing so.

In the election Sunday for the Department of the Nord, France, General Boulanger received 172,272 votes, over 96,000 above all other candidates.

A dispatch from Calcutta says that the damage caused at Dacca by the recent tornado amounts to 100,000 rupees, and that 112 bodies have been recovered from the ruins and over 1,000 persons more or less injured are in the hospital.

The first execution in Madrid, Spain, in five years took place Wednesday when a girl, her lover and an accomplice were garroted for murder. All three were executed on the same platform in the presence of 20,000 people.

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A few dollars expended in purchasing tracts and scattering them about through the community will perhaps do more to spike the guns of noisy secretists than anything else that could be suggested. Men have heard the lodges praised so often and so boldly, that they have come to believe that they are what they profess to be. It is high time that the war is carried into Africa itself. This is the work which the N. C. A. has in view, and would be glad to push forward in every quarter of the land. Who will help to do it?

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There are many men in Chicago who are not prohibitionists because they pretend to have no interest in a matter which does not concern them. Suppose some of these indifferent temperance men had been driving in a well-filled family carriage across the Northwestern tracks when a drunken fellow the other day found an engine on a side track left for a moment without its crew. He got aboard, put on all steam, and tumbled off while the huge machine dashed through the city without a master, until, colliding, it was dashed aside a wreck. But our temperance friend's family was not so put in jeopardy by a drunken wretch. Yes, but who knows how soon they may be? The lives of other temperance people were in danger from that escapade, and until the saloon is put down there will always be such danger, and the best and worthiest may be the victims.

The Burlington strikers quit work February 27th, eight weeks ago, as we write. Their boasts of success have been silenced, their efforts to prove the new men incompetent have failed, and there is nothing left them but idleness, unhappy reflections, and some useful experience to all who will profit by it. There were 1,063 engineers and the same number of firemen who went on the strike. The wages of the former averaged $4, of the latter $2.40 a day. Their loss has been therefore some $6,800 daily, or $326,400 for the whole time. Their brotherhoods have supported them and will do so till the strike is declared off. This has cost $212,600 for the two months. "Grievance committees" have spent weeks about Chicago; committee men and brotherhood chiefs have had parlors and private rooms at the finest hotel; other subordinate strikes occurred, and the sum total of cost to the striking party must have been nearly $675,000. An estimate of the loss to the railroads puts it above $2,000,000. This is the cost to the country for this experience with secretism. It is a wise conclusion that it is time the labor lodge was voted a nuisance to be outlawed by the business of the country, and much more so by the laborers themselves.

Marshal Dyer of Salt Lake City, as receiver of the Mormon church property under the government suits, finds much contraband property of the organization disposed of to individuals to be held under some pretext. He continues to find such property and confiscates it. The Mormons are required to pay $256 monthly rental for their church property and are probably boasting less than heretofore to visitors of the magnitude of the tabernacle, or the solidity of the temple. In one of these suits lately Angus M. Cannon, a church dignitary, swore that he did not now sign any more recommendations for plural marriages, and Woodruff, president of the church, told him he would not countersign any such papers. They profess, therefore, that polygamous marriages have been discontinued. But an examination of the temples at Logan, St. George and Manti might prove these old gentlemen at Salt Lake to be only shamming.

The Reading railroad company which suffered last winter from a severe strike, led by the Knights of Labor, and endorsed at their Philadelphia headquarters, has lately been receiving many petitions for reinstatement from old employes, recalling faithful service, stating that their former work and wages were satisfactory, but they went out with the rest, blindly, or by a sort of compulsion. The reply is the new men cannot be dismissed and there are no situations, but recommendations are given the deserving. The *Christian Intelligencer* remarks forcibly upon this case: "What slavery workingmen submit to in labor organizations! What a base surrender they make of their manhood, and for what? In what respect have the Knights of Labor improved the condition of the men on the Reading road? Is it not time to interfere by legal measures for the liberation of these misguided men from their hot-headed, ignorant and malignant leaders? Is it not time to make these leaders, who order strikes, legally responsible for the results of their acts? Five years in the State prison would be a just punishment for the men who ordered the strike on the Reading. How long will the people submit to the damage inflicted by executive committees, meeting in secret and, without legal authority, deciding in secret to arrest trade over sections of the country as large as empires!"

It is understood that an experiment is about to be tried in this city, the outcome of which will be regarded with much interest. A series of conferences is arranged between workingmen and capitalists or employers to discuss economic questions and secure a better acquaintance. There is no doubt a great lack of acquaintance between the two classes. Each knows too little generally of the perplexities and trials of the other. These conferences aim to remove this lack of mutual understanding and pave the way for a better state of things. The conferences are to take place on successive Sunday evenings, and are seven in number. There are four representatives of the workingmen to speak, namely: George A. Schilling, on "The Aims of the Knights of Labor;" Thomas J. Morgan, on "The Labor Question from the Standpoint of the Socialist;" Joseph R. Buchanan, on "A View from the Labor Sanctum;" and A. C. Cameron, on "An American Trades Unionist's View of the Social Question." The business men are allotted three representatives: Lyman J. Gage speaks on "Banking and the Social System;" Charles L. Hutchinson, on "Is the Board of Trade Hostile to the Interest of the Community?" and Franklin MacVeagh, on "Socialism as a Remedy." Miscellaneous discussion is not to be allowed at these conferences, because of its obvious dangers; but at the conclusion of each address respectful questions will be allowed. We do not wish to discourage an attempt to secure so worthy an end, but neither Schilling, Morgan, Buchanan or Cameron are representative workingmen. Three of them at least are professional demagogues, anarchists and agitators. The Sabbath is always the day they select for the meetings of the lodges and incendiary meetings which they dominate. Nor do we think Mr. Hutchinson, president of the Board of Trade, the best man to speak for that institution and deal fairly with the iniquities it covers. Mr. Gage of the First National Bank and Mr. MacVeagh, wholesale grocer, are the only two fairly chosen men, and we cannot understand why they should have allowed their names to be connected with such meetings on the Sabbath.

JOHN TETZEL AND JOHN BARLEYCORN.

BY JOEL SWARTZ, D. D.

Lutherans will recognize one of these names as historical; the other is self-suggestive. Both are readily associated with another, also historical, perhaps a lineal, though remote ancestor of both, whom, from respect for the children, we will not name, but characterize by saying now, as was said of him in his day, "He was a thief and had the bag and bare what was put therein." The three names are, by common consent of wise and good men, accepted as synonyms of *treachery*, *avarice* and *fraud*.

The latter having gone "to his own place," the first is perhaps still in "Purgatory," while the second, John Barleycorn, is unhappily still with us, the meanest of the three; whom, if God will, we hope ere long to send even beyond his predecessors, as he deserves.

> "A deeper, darker hall,
> Where the venging furies call,
> In the awful depths below,
> All the direful names of woe
> Which the guilty soul appall."

The old-time traitor we pity and almost respect as we hear him say, while dashing the ill-gotten shekels from his hand, "I have betrayed innocent blood." Tetzel we commiserate, as a remorse, also late, seizes his conscience, and we applaud great-souled Luther for his letters of condolence to the old, self-confessed humbug and impostor. But for John Barleycorn we cannot get up any sympathy. His is a "sin unto death;" we can neither forgive it nor pray for it.

Judas sinned, betrayed his Master *once*, repented and hanged himself. Tetzel was the agent of another whom he accepted as "holy father," and "infallible pope," and was goaded with remorse upon the discovery in his mind of an honest doubt. But John Barleycorn has neither Tetzel's honest doubt nor the remorse of Judas, and has not had the laudable hardihood to try the halter. If he give us a little more time we propose to prompt his courage, steady his hand and help him to plait the noose. "Why, what evil hath he done?" Why! what evil hath he not done? Amid the curses and accusations which the generations thunder in reply, the sigh and trembling voice of Judas and Tetzel's confession are absolutely lost and drowned.

Let us steady ourselves a little. Let Judas go to his own place and be forgotten. But let us, for the purpose of a little present instruction, compare and contrast John Tetzel and John Barleycorn.

John Tetzel held a license from the church to sell indulgences. John Barleycorn holds a license from the State to sell rum. The first was a license to *remit* sins. The second is a license to *commit* sins. The first was mainly, if not wholly, retrospective. The second is prospective, and makes no amends or apology for the past. The indulgence-monger aimed his wares at the soul, and sought to heal its remorse and deliver it from purgatory. The vender of rum aims his deadly shot at body, soul, reputation, property, all that is treasured here, all that is hoped for hereafter. The indulgence fraud was licensed to build St. Peter's Cathedral at Rome. The vender of spirits is taxed to build jails, alms-houses, penitentiaries, lunatic asylums, etc., etc., all of which he makes necessary and duly supplies with wretched inmates. The "tax-book of the Roman chancery" fixed the rates to be paid for indulgences as high or low according to the enormity of the sin,

and it had reduced the privileges and penalties of sinning to the accuracy of a mathematical calculation thus:

For taking a false oath	$2 16
Stealing and robbing	2 88
For incest	1 80
For adultery	2 16

We have not yet attained to an equal nicety of gradation for John Barleycorn, but we are coming to it. Our Brook's high-license law in Pennsylvania is a very respectable and encouraging approach. It is admirable to see how well the varying taxes for selling whiskies, brandies, wines, beers, etc., correspond to the differing tendencies of these drinks to incite to murder, theft, suicide, wife-beating, perjury and lesser crimes. In some respect the license fees of John Barleycorn for doing any of these permitted things which, paradoxical as it may seem, are all unlawful, are more delicately weighed and adjusted than was the case in the days of Leo X. This latter genius has not, so far as we can see, fixed varying rates for indulgences in cities of "the first, second and third class," and for the rural districts. We live in a more scientific age and are better enlightened *Christians.*

Again and moreover, we have learned something that Luther did not know. He was a rampant prohibitionist,—a regular crank, he was! He attacked the whole system as a work of the devil. He learned also what we better know, that prohibition did not prohibit. The indulgence system went on and prevails even yet to-day. He should have *regulated*, licensed, but taxed it. Had he only lived to hear Emerson say, "The backs of our vices should bear the burden of our taxes," he would have seen how the indulgence system could have been restrained, lodged in better hands than Tetzel's, and at the same time been made to build St. Peter's and do much other godly work. But poor man, he was hot-headed, impatient, went in advance of public opinion, and like many another crank thought the devil could be conquered and the world reformed all at once.

A few lessons may sum up this study:

1. Let us be gentle and charitable in our judgment of Tetzel and indulgences.

2. Let us learn to sympathize with Leo X. He wanted money for his harem, courtiers, and St. Peter's.

3. The loins of Leo and Tetzel are as a little finger to the tremendous corporiety and girth of Uncle Sam and John Barleycorn.

Gettysburg, Pa.

"BE NOT OVERCOME OF EVIL."

BY A. H. SPRINGSTEIN.

The Pontiac M. E. Church was rapidly running down. This occasioned great anxiety among the responsible members.

One of the most prominent official members desired my oppinion in regard to their affairs.

I asked him, "Do you know that many of your preachers are guilty of the double wickedness of embracing two contradictory religions—the Christian religion in the church and an anti-Christian religion in the lodge? Do you know that some of the basest people in the community are hired to sing operatic music in the choir? The leader, a man who gets drunk and beats his wife? Do you know that some of your church entertainments are mere theatricals, and the Sunday-school scarcely more than an amusement? Do you know, in a word, that the world controls the church? "

"O, yes," said he, "I do know it. We all know it, but we cannot help it. What you say of our church is true of all the rest. The churches in this city are conducted just as business houses and business enterprises are. There is a similar rivalry. If the people cannot find in one place what they want, they will go to another. We do not approve of the course we persue, but we have to do so or close up the church; for if we fail to furnish what the people demand, they will go elsewhere."

However, with all their decoration and display, they were getting in debt and losing ground, and the official board looked the matter over, and decided that all this mischief was occasioned chiefly by their having Masonic preachers. So they notified their presiding elder that they would not accept of another Mason.

"Well," said he, "there are so many Masons in the conference that I do not see how we can discriminate in your favor. How would ——— suit you?"

"We would not receive him. He is a Mason."

"Well, you will have to take just such men as the conference may send," said the elder.

"No, we won't, we are nearly ruined, and at the present rate of decline, we will soon be hopelessly involved in debt and other difficulties. We are hardly self-supporting now, and the Masonic preachers have been a dead weight on our hands. If you send any more of them we will not receive them."

"But what will you do if a Mason should be sent to you?" the elder asked.

They answered, "We have decided not to support another."

When this was gleefully reported to me I told them that they would pay dearly for their "contumacy." All this was done privately, of course.

Now, what was their surprise when the next preacher appointed here was a 32-degree Mason and an Odd-fellow besides! What now? They said it was only for one year, and positively they would keep him no longer. At the close of the year the preacher was officially informed that he could not be retained.

But he cried like a child, and protested that it would ruin his reputation to stay only one year in a place. He begged and plead so piteously that they had pity on him and consented to his return just for one year. During the next session of the conference I wrote to Bishop Peck and requested him to send a man religiously inclined—if he could find such a man,—and, if he could, outdo the Masonic ring. Rev. 32nd did not return. The official board said "No!" to his tears and importunities.

His successor was not a member of any secret society. He was very anxious for me to go and hear him preach. He said that he had the name of preaching the truth more faithfully than any man in his conference. What Elder Levington and I reported about Masonary in Detroit conference he affirmed to be true. The Masonic preachers were spiritually dead men, and they ruined the churches wherever they went.

I told him about the action of the official board, when he replied, "Yes, and when my predecessor found that the church was determined to keep him no longer, he wrote a letter to the Pontiac Masonic lodge imploring them to use their influence as Masons to keep him here another year."

"What!" I exclaimed, "is that possible?"

"Yes," said he, "it is a fact, and I saw the letter with his name signed to it in his own handwriting." He added, "If one or two more Masons should be sent to this charge, the society would be ruined beyond recovery."

I asked him, "Do you know that the young men are being drawn into the lodge secretly and are ruined for time and eternity?" He said he did know it.

"I suppose, then, as you are unusually faithful in your preaching, you will occasionally warn the young men of your congregation to avoid this danger," I naturally suggested.

"Well, no," said he, "I never have done such a thing in public."

"Possible! Why not?"

"O, well," said he, "you know what a stir it makes! "

"Yes, I know."

"No," said he, "I guess I won't do that."

Said I, "If you have come here for money, it will not do for you to offend the Masons. But you are worse than they are. They are slaves; are sworn to obey the despotic, murderous lodge power, but you are a free man. They kneel down just inside the lodge door and involuntarily worship the devil, while you voluntarily kneel down just outside the lodge door and worship the devil. You think more of your ease and salary than you do of the precious souls committed to your care. The Pontiac Methodists are deceived into the belief that they have a change for the better, when it is only a change of lodge policy."

However, in response to his importunity, wife and I went one Sabbath evening to hear him preach, when, to our surprise, a 32-degree doctor of divinity delivered the sermon, and the next morning I read nearly half of his sermon out of Chase's Digest of Masonic Law nearly word for word. My wife said, "I do not wonder that the pastor told one of my neighbors that, during the sermon, he felt as though he would sink through the floor! "

A leading business man of this city, a Masonic Methodist, regards Masonry as a swindle and a deadly enemy of the church of Christ, but he pays his dues for fear. He believes that it would ruin his business and perhaps endanger his person to renounce Masonry.

"Behold how good and how pleasant it is for brethern to dwell together in unity." So Masonry says. Yes; preachers, deacons, class leaders, pirates, gamblers, savages, spiritualists, with pagans and infidels of every type dwelling together in *unity.* And the *Christian* the *only* one who must deny his God and abandon his religion in order to enjoy this "unity." Behold how *good* and *pleasant!* Dwell together? Yes; for they all fear that if they should renounce the infernal "unity" their business would be deranged and their throats cut by their "brethren." The bond of this union, what? Why blasphemous oaths and the most blood-curdling death penalties! And preachers, by their silence or assistance encourage such a monstrosity! Unparalleled infamy!

A Pontiac pastor in a sermon last week said: "Men often tell me that they are Masons or Odd-fellows, and that is all the religion they want. I answer them that there is something better and higher than that." He was showing the advantages of church membership. Now, this represents Masonry as being *defective* not *bad;* as being an *insufficient* religion, not *a false religion.* Consequently, this view would admit the Mason or Odd-fellow to church membership. One pastor objects that the lodge gets money and members that the church ought to have. Yes, but if this were all, it is only society rivalry. Such views are neither fundamental nor correct, and do not commend themselves to intelligent lodge men, as I certainly know. I conclude:

1. That to oppose an unmitigated evil merely on circumstantial grounds, betrays deep-seated selfishness or inexcusable unskillfulness.

2. That to handle a subject so as to confound moral opposites is certain proof of unfitness for religious instructorship.

3. That to withhold timely warning or to conceal the truth, for any earthly consideration, is a crime against humanity, and a startling proof of moral insensibility.

4. That when men or societies silently or privately oppose public wrong, they are astray and are sure of defeat; for the Word says, "They overcame him by the blood of the Lamb and the word of their testimony."

Pontiac, Mich.

THE POPE AMONG THE NATIONS.

BY REV. J. M. FOSTER.

The *Forum* for April, 1888, has an article on "Civil Government and the Papacy," by Prof. E. De Leveleye. He quotes Count Arnim's declaration that when the pope lost his temporal power his moral authority was correspondingly increased. Then he says: "The Vatican is now one of the diplomatic centres in Europe, where the most important political business is negotiated. The pope interferes, either openly or by secret agencies, in the internal political movement of all civilized countries. The majority of the inhabitants of nearly all the Roman Catholic countries, and very powerful minorities in Protestant, such as Germany and England, or in schismatic nations like Russia, obey the orders of their priests, who, in their turn, receive instructions from the bishops and the pope. It is certain that in countries where, as in Belgium, the Roman Catholic faith has held its ground, the pope possesses incomparably more authority than the king. The electors who decide the majority in Parliament obey his orders and the choice of ministers is thus influenced."

He recalls the pope's victory over Bismarck. Prince Bismarck, flushed with his victory over the French, did not propose to have an Italian dictating their policy. "We are not going to Canossa," he exclaimed in 1872. The May Laws were adopted. But he soon found that he, like his predecessors, was weaker than the hierarchy. "Joseph II., Emperor of Austria, wished to enforce a regulation that aspirants to the priesthood in Belgium should follow the course of studies at the University of Louvain. The clergy resisted this measure, and the revolution of 1788 followed. The King of the Netherlands, William I., attempted to enforce similar measures and the revolution of 1830 ensued. Bismarck, finding himself incapable of resisting the clergy of the Catholic provinces of Prussia, and perceiving his mistake, turned completely and suddenly round. He made peace with the pope, and, over and above this, he contrived to become the abettor of the designs of his holiness and an accomplice of his political plans. Recently, in permitting the re-establishment of all religious orders save the Jesuits, Bismarck made the pope his electoral agent."

The recent papal triumph in England comes next. "In order to induce the Irish to cease their opposition to the English Government, Lord Salisbury dispatches the Duke of Norfolk as an envoy to Rome, where he represents the interests of the Irish landlords. Even Queen Victoria almost prostrates her-

self at the feet of the pope, if we may believe the official gazette of the Vatican, which reports that her majesty expressed the wish 'that the Catholic religion be permitted to prosper more and more throughout the vast British Empire.' In the London *Times* of Dec. 27, last year, we read: 'The British special mission to the pope presented the gift of her majesty. On receiving the massive bsain and ewer of gold constituting the gift, the pope, with evident pleasure, remarked that they would serve for his jubilee mass. The basin and ewer were engraved with the inscription, *To His Holiness, Pope Leo XIII., from Victoria, R., I., 1888.*' Perhaps next spring we shall see the Queen of England and Empress of India kiss the toe of the sovereign pontiff."

In France, Italy, Austria, and Spain the papal authority hangs over them like the sword of Damocles. "In many countries, such as the Tyrol, the Rhonane provinces, Belgium and Lower Canada, the real sovereign is not the reigning monarch, but the pope, who rules through the medium of his bishops and priests." The Protestant Emperor of Germany, the chief of the free-thinking republic of France and the President of the United States, sent gifts to the pope on the fiftieth anniversary of his ordination. "The pope entering St. Peter's adorned with the tiara sent by the Emperor William, grandson of Luther; using the basin and ewer of Queen Victoria, the successor of heretical Elizabeth; and wearing on his finger the ring presented him by the Sultan, was indeed a strange spectacle, calling to mind the pantheism of the Roman Empire, which admitted the worship of all gods in the Pantheon of Agrippa."

This seems like a prophecy that Roman Catholicism will become universal. But Rome is the foe of freedom. She hates free schools, a free press, and especially freedom of conscience. They say, "When Protestants are in the majority we allow freedom because that is their belief. But when Catholics are in the majority we suppress it because that is our belief." The papacy is the mother of harlots, sitting upon a scarlet-colored beast, holding in her hand a golden cup and making the nations drunk with the wine of her fornication. She is in league with despotism. "A religion which accords to a human being the unheard-of attribute of infallibility; which is overloaded with customs and superstitions wholly contrary to the Gospel; which is as far removed from the teachings of Christ as light from darkness, and which, above all, condemns modern liberties and particularly liberty of conscience,—such a religion as this is never likely to be adopted by the civilized nations of the future."

Brooklyn, N. Y.

MORE NEWS FROM INDIA.

In a previous letter I spoke of our want of colporteur-evangelists, and promised to speak of other openings for workers here in India. I ought to explain that I have been sixteen years in mission work in India, having originally come out under the Missionary Society of the M. E. church. After being in India a few months I resigned my missionary salary and have since been supported, part of the time, by the congregations I served, and part of the time by my own labors. The nature of my present work is union and inter-denominational.

Every one knows well enough that Paul the apostle supported himself a good share of his time by working with his own hands, and some of the time he not only earned his own support, but ministered to those that were with him. Why should there not be self-supporting apostles in Asia just as well now as 1800 years ago? But mark this one point, that self-support generally means hard work. No one need undertake unless he is willing to follow out literally what our Lord says about bearing the cross daily. A part of the cross is the misunderstanding of motives and methods which sometimes arises in the minds, even of good people.

Now, as to more openings for work, my wife has a "Rescue Home." As there is a similar work in Chicago, St. Louis, New York, etc., I need not largely explain the nature of this part of our mission. I am sure that many more daughters of the Lord ought to enter this special work; yes, and it is a field in which men can also work. You can learn much about "Rescue" labor by writing to the "Florence Mission," New York. Ask for one of their reports; it will do you good. We have also a "Foundling Home." Write to Dr. Shipman of the "Foundling Home," Chicago, and ask for some back numbers of their *Record*. These will give you items of the work that exists in America; then remember that our work in India is very different, and be sure that you are prepared to adapt yourself to the wants of this peculiar field.

W. J. Gladwin.

THE SALOON QUESTION AND MASONRY.

[J. Q. A. Fellows, Committee on Correspondence, Grand Lodge of Louisiana, in Voice of Masonry.]

In several Grand Lodges, and notably in that of Missouri, the keepers of saloons or other places in which spirituous or malt liquors are sold, are declared guilty of Masonic offenses, and the lodges to which they belong, if they be Masons, are required, upon the ascertainment of the fact, to expel them from all the rights and privileges of Freemasonry.

We lay down as a fundamental proposition, that no act can be made a Masonic crime unless such act is made a crime or misdemeanor by the statute laws of the state or country; or, unless it be violative of the obligations assumed when one becomes a Mason; this of course includes the obligations of the three degrees.

As we are bound to be good citizens and cheerfully obey the laws of the country in which we reside, we violate our obligations as citizens and Masons when we violate any law of that country which prohibits or makes a crime or misdemeanor, with penalty attached, any act or deed or calling. If, then, the State has prohibited the retailing of intoxicating liquors and made it a crime or misdemeanor, punishable by fine or imprisonment, a violation of that law is a Masonic offense, and on proof being made and conviction had, after due trial, the brother found guilty should be Masonically punished.

If the selling of intoxicating liquors, as a beverage or otherwise, or the keeping of a saloon in which intoxicating liquors are sold, be prohibited by any of the points of the obligations which the Master Mason has taken, then, whether the State has declared such act to be a crime or misdemeanor punishable on conviction, or has not so declared, the act constitutes a Masonic offense and renders the brother guilty of such act liable to Masonic discipline. And here, we take it, is found the gist of the whole question. We submit that there is nothing in the obligations taken by a Master Mason which prohibits him from keeping a saloon, or selling, as a beverage, intoxicating liquors. We are bound by no such tie. From the nature of the case we cannot, in writing, prove this, even if it were an affirmative proposition. We cannot be required to prove the negative. We simply deny that any such prohibition exists or can be found in the obligations of a Master Mason.

One would suppose that the whole controversy ends here, and such would be the case were it not for special Grand Lodge legislation; and hence the necessity for further remark.

The Grand Lodge of Missouri has declared "habitual drunkenness, gambling, blasphemy, and practices of a kindred character unmasonic," (Section 29 of Article 16, page 61, Book of Constitution), and in 1882 that Grand Lodge declared saloon-keeping to be unmasonic in these words: "*Resolved*, That the business of saloon-keeping is hereby declared to be a Masonic offense."

Quoting from the report of Bro. Vincil, on Foreign Correspondence, his quotations from other Grand Lodge proceedings we find as follows:

Arkansas: "*Resolved*, That hereafter it shall not be lawful for subordinate lodges to initiate any man whose business is that of keeping a liquor saloon."

Colorado: "It is hereby made the imperative duty of all lodges to restrain, as far as possible, the Masonic crime of intemperance, by trial and punishment, as the case may require, and to exclude from lodge and anterooms all intoxicating liquors, and for the faithful performance of these duties they will be held strictly accountable to the Grand Lodge. It shall be unlawful to initiate or affiliate any person engaged in the sale of intoxicating liquors."

Dakota: "*Resolved*, That no person who is engaged in the business of keeping a saloon, or is engaged in the business of retailing intoxicating liquors, to be used as a beverage, shall be initiated into any particular lodge in this jurisdiction, nor shall any brother Mason who is engaged in such business be received in any lodge as a member by affiliation."

The Grand Lodges of Oregon and Washington have similar regulations.

Missouri: We quote from the Report on Foreign Correspondence of Most Worshipful Bro. Vincil. His remarks on this question occur in his review of several Grand Lodge proceedings, and are of the same tenor in all, and hence we extract from only one. These extracts show about as much intemperance in language as is exhibited in drinking by a confirmed inebriate, and are equally as obnoxious to the teachings of Freemasonry. As, for instance, under the head of Arkansas, he says:

"The saloon business is put under proper condemnation by the following:

"'*Resolved*, That it shall be a Masonic offense, worthy of expulsion, for a member to keep a saloon for the sale of intoxicating liquors.'

"Truly the leaven is working and the whole lump will yet feel the moral force of true Masonic opposition to the crime of drunkard-making by Masons. This war is not against the men engaged in the nefarious traffic, but against their business, which is a curse and a curse only and a curse continually. If any one can show a particle of good in the business, let it be done. As only harm can be shown, let that which is only evil be driven from the Masonic Fraternity. In Missouri he has to go. The decree has gone forth to saloon-keeping Masons, 'Quit the business or quit Masonry.'

"Arkansas went beyond the Missouri rule, and

"'*Resolved*, That hereafter it shall not be lawful for subordinate lodges to initiate any man whose business is that of keeping a liquor saloon.'

"It certainly is a good rule to keep out those who would have to be put out. Missouri began by puting out those who were in. This is required of the lodges. No lodge will receive a saloon-keeper, knowing he will be prosecuted as soon as admitted. Hence we kill the evil in the lodges, and thereby educate the membership in a very practical way."

And under the head of Iowa he further says:

"Your tender-hearted friends of the saloon-keeper and their apologists forget another thing, that what is now Masonic has always been so. Saloon-keeping is unmasonic because it is immoral. A business which is immoral once is immoral always. It has always been so. The Grand Lodge has declared that it is. And the Grand Lodge declared thirty years ago that the lodges must enforce the law against all unmasonic conduct. It was unmasonic then to sell liquor for drinking purposes, because an immoral business. It was, therefore, in violation of the law of the Grand Lodge that lodges received such tainted and immoral creatures. The complaint of the poor, persecuted saloon-keeper must be against the lodges which received them, not against the law. And the lodges which received and retained them in disregard of the mandates of the Grand Lodge will find Jordan a hard road to travel before this matter is settled. The Grand Lodge of Missouri declared in 1882 that saloon-keeping is a Masonic offense; by this declaration our Grand Lodge defines the quality of the business. It is immoral, and the Grand Lodge has declared that the resolution of 1882 was only a specific declaration of what had always been the law, because the business of saloon-keeping had always been immoral. To continue in the business thus declared to be immoral and unmasonic, is to be guilty of a willful and defiant disregard for the law. The Grand Lodge of Missouri does not tolerate that kind of temerity. When she speaks she means what she says."

We, as Masons, are, often, or, would we perpetuate and carry out the behests of the institution, should be called from labor to refreshment, and the only restraints upon such occasions are that we should not drink to drunkenness, not that we should not drink at all, and that we should not eat to excess; that is, not refrain from eating, but avoid gluttony, and a reason for this eating and drinking in moderation is that the craft may have profit thereby.

Some time ago drinking and eating to excess, intemperance and gluttony, became prevailing vices, and seriously and physiologically speaking there was and is little appreciable difference in the baneful effects of either vice. Both vices are equally wrong and equally forbidden by the laws of God, of nature and of Masonry. To such an extreme had the evil of intemperance reached that many took the alarm and sought for a remedy for the evil. Instead, however, of bringing the subjects of the vice and the practicers of the habit back to the temperate and we say permissible use of spirituous liquors, these reformers rushed to the extreme of prohibiting the use of any spirituous or malt liquors, wine or cider, and used all the arguments imaginable by extremists of every kind.

That drunkenness is a vice everybody admits, and if a brother is given to drinking to excess, he should be sought after, and if possible reformed. In the working of the lodge it is the duty of the Junior Warden to see that the brethren convert not the hours of refreshment into intemperance and excess; in the world, every day, it is the duty of every brother to see to the welfare and proper conduct of every other, and by brotherly advice, admonition and reproof bring him back to a proper mode of life.

But while drunkenness is a vice, drinking is not, and no amount of sophistry can so make it. Gluttony, excessive eating, is a vice, but eating is not, and so of all play, or all work, and of any and every thing carried to excess. Excess of any and every kind is a vice injurious alike to all.

If, then, drinking as well as eating is not a vice, the selling of the wherewithal to eat or drink cannot be a crime or offense, Masonic or otherwise, un-

less there be some power of sufficient authority so to enact. It is judicial question whether the State in this country can declare the selling of anything necessary or proper to be used, to be a crime or misdemeanor. This question we do not pretend to decide.

That the State may regulate all the transactions of a civilized community to the end of promoting its peace and prosperity, all concede, and we suggest that this power to regulate may be as far as the State can go. But, whatever the State may determine, we admitted in the outset that anything declared a crime or misdemeanor by State laws becomes a Masonic offense, on the ground that the Mason must obey the laws of the country in which he resides.

But it is another question whether Grand Lodges possess the power to make that a Masonic offense which is not so made in the obligations of a Mason. If the Grand Lodge could do so, it can add to the obligations a Mason has taken, or take therefrom. One Grand Lodge has added one thing; the tie that binds the Mason made in Missouri, Oregon and Colorado to his brethren is not the same as that which binds the Mason of Michigan, Mississippi or Louisiana. Masonry ceases to be universal, and the Grand Lodge of Missouri has made it so.

If there were but one Grand Lodge of Freemasons in the world, or if all Grand Lodges should agree, the obligations of a Mason might be changed, but otherwise (though it may well be disputed that all the Grand Lodges concurring, can add to my obligations) the boasted universality of Freemasonry is at an end. Years ago, the Grand Lodge of Louisiana decided, on the report of Past Grand Master Perkins, that "the means of recognition and the tie which binds us should be alike and the same the world over," otherwise, as he said, the universality of Masonry would cease.

We may hear end this discussion for this time with the remark, that anything pushed to the extreme is sure to take a rebound, and the farther the outward swing the greater the rebound; that the crusade against drinking and drunkenness will end in greater abuse. The prudent among Masons should be active to hold back the zealots, lest in the rebound greater evils may result; and prudence as well as temperance is a cardinal virtue. The language quoted from Bro. Vincil shows its intemperate use by him, a habit as hurtfnl to him and his neighbors as the intemperate use of spirituous liquors, or the sale of them could be, and this species of intemperance in which he indulges is expressly declared against in his obligation. We say to him and to all his confreres on this question, all "one idea men," that is, men who seem incapable of seriously having in mind but one idea at a time, that they had better recur to the charges prepared by our fathers for the Entered Apprentice and the teachings of the Monitor on that charge. If they will thus recur, their tirades, if not their present crusade, will cease.

—Mrs. Mary H. Talcott, widow of one of the old and wealthy citizens of Chicago, died last Tuesday. She was possessed of a large fortune, left her on the death of her husband ten years ago, and made use of it to relieve the distress of the worthy poor, until her name had become the very synonym of charity. During the past ten years Mrs. Talcott has dispensed over $300,000 in charities. The Old People's Home, the Half-Orphan asylum, the Orphan asylum, the Foundling's Home, the Home for Inebriates, the Hospital for Women and Children, the Woman's Refuge, and the Home for the Friendless are a portion of those that have received substantial aid from her hand. Her private gifts have, perhaps, exceeded those given to public institutions, and it is believed she has devoted at least $500,000 to the cause of charity.

Reform News.

WELCOMING FRIENDS IN OHIO.

Dover, Clinton Co., O., April 19, '88.

Dear Cynosure:—This week finds me down here among the Friend Quakers. In about an hour I am to attend what is known as the monthly meeting. It will be attended by members of three meetings in this section. "First day" was spent at Jamestown. In the morning I spoke in the United Presbyterian church and in the evening in the Friends'. Both meetings were attended with usual interest. The evening meeting was especially large, every seat in the house being taken. This was largely due to the kind co-operation of the different pastors. The Methodist minister, though reported to have been initiated into the lodge, gave out my notice and invited his people to attend. The Christian minister consulted with his officials and adjourned his meeting in my favor. He occupied a seat in the pulpit and offered prayer. Rev. Robb, the United Presbyterian pastor, was obliged to be absent on a previous appointment. I was kindly entertained at his home during my stay.

Seeing the general interest, by consent of the trustees, I appointed and gave a second lecture on Monday evening. The Lord inclined the people to hear, and blessed me in the presentation of the truth. The usual results followed. On almost every street corner men could be seen in heated discussion of the lodge and the lecturer. Some were crying out (figuratively), "Great is Diana of the Ephesians;" boasting the superiority of the lodge over the church in one breath, and in the next declaring that they had nothing to do with a man's religion. Many were the curses and "God bless yous," that I received. A number of names were added to the *Cynosure* list.

I am now arranging a series of meetings among the Friends. My program for the future will be substantially as follows: Sabbath at Sycamore United Presbyterian church, Warren county; Monday at Monroe, if wanted; Third day, Friends' meeting house, Burlington; Fourth day, Friends' meeting house, Harveysburg; Mid-week meeting, Guerneyville; Centre meeting, Sixth day, and next first day at Grassey run. May Christ's kingdom come and his enemies be put to flight. W. B. Stoddard.

GRAND MASTER LADD SPEAKS FOR THE RIGHT.

WHAT ALL CAN DO FOR THE SOUTH.

Elder Jackson begins his sermons—His people stand by him—What the Cynosure is doing: a grand work—Amite City recovers her balance.

New Orleans, La., April 13th, 1888.

Dear Cynosure:—The warm season is here. Straw hats and white dresses are seen everywhere. The breeze is filled with political wind. Both of the old rum-lodge parties are presenting their claims before the people without one plank for prohibition in either platform. It is very hard to give a true idea of the situation. Gen. F. T. Nichols, the Democratic nominee, is being pushed forward on his past Confederate record, while ex-Gov. Warmoth is exceeding popular with the business factions. The Republican party endorsed the Young Men's Democratic ticket for the city and that has greatly increased their strength. Groups of secretists and politicians can be seen on the various corners, and a slight glance will convince an observer that they are working the lodge for all it is worth.

However, the reform ball is yet rolling. I have conversed privately on the question of secrecy, and find its very stronghold weakening. Rev. A. S. Jackson preached his first sermon on present sins, etc., last Sabbath, and I am pleased to note from good authority that more than two-thirds of his church endorsed his sermon, and Grand Master Ladd

CRIED OUT: "TRUE! AMEN!"

I have since met several of Bro. Jackson's members who said, although they belong to secret societies, they mean to stand by Bro. Jackson, because he is right.

I preached Sabbath at 3 p. m. at Spain St. Congregational church, Rev. C. H. Claiborne, pastor; and Bro. Claiborne and I preached for Rev. I. H. Hall at 7:30 p. m. We greatly sympathize with our afflicted Bro. R. N. Countee, of Memphis, and pray God that he may endure hardness as a good soldier of Christ. His trials have been sore and many; but, thank God, through Jesus Christ we shall reap if we faint not.

The *Christian Cynosure* is doing untold good here in this afflicted land of lodgery, saloons and tobacco. If Northern contributors could just imagine half the good the *Cynosure* is doing here, I am sure some one would at once swell the N. C. A. treasury to $3,000 and send 2,000 *Cynosures* free at once. Thousands, both white and colored, down here, never heard of the N. C. A.; and I tell you, friends, wherever the *Cynosure* falls it certainly has its effect for good. There are hundreds here who are willing to read it and rejoice in such a paper, but they are too poor to subscribe for it. One family where I left a copy in February declared when I called again that the *Cynosure* was an infidel paper; but I called on them to-day and the dear old mother said, "Son, surely your cause is a righteous one. I am convinced you are right. May God help you in this fight." This case is only one of many.

Friends, will you send the *Cynosure?* Both the poor races need it. I trust to be able to introduce the paper in 75 per cent of all the families in Louisiana. I am ready to die, if necessary, for the Gospel's sake.

I expect, God willing, to preach at Sixth Union Baptist church, Rev. W. H. Bolding, pastor, Sabbath evening, on the religion of Masonry. The weekly paper of Amite City, La., expects to give notice of the sermons I am to preach there the second Sunday in May. The whole community about Amite City seems to be much stirred up and grieved about my persecution by the Negro Odd-fellows, and they have requested me to return and use free speech, assuring me protection. I have accepted their invitation and promised to return Saturday before the second Sabbath in May. Pray God for the outpouring of his Spirit upon us on that day.

Francis J. Davidson.

LODGE AND SALOON ARRAIGNED IN OLD VIRGINIA.

Abbyville, Va., April 19, 1888.

Dear Cynosure:—Last Sabbath was spent at McLeansville, N. C., where I preached three times in the two churches ministered to by Rev. A. Connett, missionary of the A. M. A. This faithful and devoted brother with his excellent family received, entertained and aided me in the kindest manner. He is doing an admirable work in his school as well as in religious instruction. No member of either of his churches belongs to any secret order, and this is because of the careful instructions they have received.

On Monday, the 16th, Bro. Connett brought me to the station, and I came to Bennett Seminary in Greensboro just in time to give the young people a talk on the history of the anti-slavery movement and the rise and progress of the Prohibition party.

Tuesday morning I took the train on the Richmond and Danville Railroad for Keysville and thence south to Chase City, Va., which we reached at 9 p. m. I was most kindly received by Rev. J. A. Veazey, principal of Thyne Institute, and arrangements were made for future work. While there is no want of sympathy or lack of interest in the anti-secrecy reform, I find that prohibition is the absorbing topic, and that more than ever the convictions of the reformers are in favor of pushing the third party movement. I hope to lecture to this people both against the lodge and the saloon. But more of this institution further on.

BLUE STONE MISSION

is the name of a most important and excellent school under the patronage of the United Presbyterian church, one and a half miles east of Abbyville, Mechlenburg Co., Va. It occupies a most commanding position on the banks of Blue Stone creek, a branch of Staunton River. There is one fine large building well provided with school furniture and several cottages. There is also a pleasant home for the principal and teacher. Unlike most of the colored schools of the South this is twelve miles from the nearest railroad station, and remote from any important town. Abbyville is little more than a postoffice. There is a large colored population in this and the other southern counties of Virginia, but here it is strictly rural and in many respects they are considerably behind the freedmen of the cities and larger villages. This is true of rural districts all over the South. As almost nothing is being done for this class of people, constituting a majority of the colored race in the Southern States, it was a work of great beneficence to start and sustain this school. During the last year they have enrolled 220 students, mostly in the Normal department. Five young men are, in connection with their other studies, pursuing a course of theological training and others are preparing for college. The United Presbyterian church in connection with the school is fairly prosperous, and numbers about seventy, and has had eighteen additions by conversion during the past year. Their congregation on the Sabbath is over 100, and there are 400 in the Sabbath-school.

Whatever may be true of the conservatism of some of the ministers of the United Presbyterian church, those laboring in the South certainly are preaching sound doctrine and standing for the distinctive principles of the denomination. They are taught here to abhor both lodge and the saloon. Rev. J. A. Ramsey, the principal, is assisted by two, and, during part of the year, by three teachers. I have been greatly pleased with the excellence of the work that is being done. The school is nine years old and though the population of this region diminishes rather than increases, yet the school more than holds its own. The enrollment during the present year is greater than ever. There is a still greater gain in the moral influence exerted over the people.

On the 18th inst. Rev. J. H. Veazey of Chase City most kindly sent his carriage to bring me here (14 miles) where I was most hospitably received and entertained by Mr. and Mrs. Ramsey. Last night by request I gave a lecture on prohibition in which I urged co-operation with the third party movement. There is little doubt but the Prohibition party will be organized in this State, and will poll a respectable vote. To-night I am expected to lecture on the secret lodge system, and hope to-morrow to go to Boydton College, Boydton, the county seat of Mechlenburg county. H. H. Hinman.

KANSAS AND NEBRASKA GREET BROTHER HAWLEY.

Dear Cynosure:—After completing my visit to my family I had occasion to go to Kansas and Nebraska to attend to some matters before resuming my work in Iowa.

At Smith Center, in Kansas, I made the acquaintance of a man who formerly resided in Iowa. At one time he became curious to know the mysteries of Freemasonry. He would have paid the price and been cable-towed, but was persuaded by a friend to buy Ronayne's Hand-Book instead

Being a diligent student he became very proficient in Masonry, and on removing to Kansas he put on Masonic jewelry. When questioned by members of the craft as to whether he was a Mason, he demurely replied, "I have been so taken and accepted by brothers and fellows."

In the examinations that followed he proved himself to be an expert, and soon came to be had in reputation as a "bright Mason." They would converse with him on the square, and extend to him the favoritism due to a member of a clan. In Masonic knowledge he so far surpassed the average Mason that they came to him, from twenty miles around, to receive oral instruction, that they might be fitted for responsible positions in the lodge.

It would have been more economical, had they known the source of his information, to have saved their livery bills, and instead of going on pilgrimage to this Mecca of Masonic knowledge, to have bought the book and learned their lessons at home. But then, it may be they had read the warning, on a private circular to Masons, that fell into my hands since engaging in the Iowa State work. The circular deprecated the fact that so many who aspired to fill the offices of the lodge were using such works as Ronayne's and Doesburg's expositions of Freemasonry to post themselves, as it would tend to work the destruction of the order. The Masonic "cat is out of the bag," and how to get her back and securely tie the bag is the unsolved problem.

We, brethren, here in Iowa, may be encouraged by the fact that Kansas Masons, when "talking on the square" with the friend above mentioned, always spoke of Iowa as the place where Anti-masonry is so strong and making headway.

But what a swindle for lodge men to cry, "Masonry hasn't been revealed: can't be revealed;" and go right on selling at the price they do the secrets that can be bought so cheaply at the book-stores! But, says one, where is the swindle, if men have a mind to pay their price?

The swindle, my dear friend, lies in the fact that the lodge assumes to have a monopoly of the goods and thus dupes men into paying their price by falsely pretending that the genuine secrets of Masonry cannot be had in other markets.

While at Beaver City, Nebraska, I attended the Ministerial Association of the Indianolia district, of the West Nebraska Conference of the M. E. Church. I discussed the lodge question with some of the ministers who boarded or called at the place where I stopped. My hostess became so anxious for the reformation of the ministers who are entangled in the lodge, that I furnished her with literature to distribute.

One of the ministers recognized me as the man who preached at a series of meetings in Illinois, where he was converted, thirty years ago. He insisted on my going home with him and preaching to his people. We discussed the lodge question at some length, the evening after arriving at his home. He had been a Master Mason, but had retired from active work with the craft. But the presiding elder of his district is a Knight Templar, and some of the most talented ministers of the district are Masons.

So my friend was not inclined to either defend or attack the lodge. "We must concede the right of private judgment," he thought.

I reply, that doubtless we should acknowledge the right of private judgment, but it is the duty of those who are acquainted with the pagan derivation of the Masonic ceremonies, and the deistical character of her ritual, and the nature of the Masonic covenants, to testify against them. And then those Masons who understand that Ancient Craft Masonry is ancient idolatry modernized, with a deistical ritual of worship appended, will, in the exercise of their "private judgments," conclude that allegiance to Christ and adherence to Masonry are incompatible with each other.

Leaving Nebraska I came to southwestern Iowa and stopped at Tabor. I visited the pastor of the Congregational church, Rev. J. W. Cowan, and called on Pres. Brooks of Tabor College. I took nine subscriptions to the *Cynosure*, and then on to Malvern, four miles in the country, and called upon L. P. Anderson, who subscribed for the *Cynosure*. While there I visited Aaron Lewis, who, with his wife, is a radical United Brethren. They gave a donation of fifteen dollars to the Iowa Association.

I reached Clarinda on Saturday night, and on Sabbath evening, by the courtesy of Rev. Mr. Pringle, the pastor, preached in the U. P. church.

Friends in southern Iowa, who desire reform work in their locality, may address me by letter at Clarinda, Page Co., Iowa, upon receipt of this notice. My permanent address is Wheaton, DuPage Co., Ill., from whence mail is forwarded.

Dear brethren of Iowa, let us unitedly pray and work for the triumph of Christ over the paganism and infidelity of the lodge. C. F. Hawley.

CORRESPONDENCE.

FAR AWAY DOWN IN THE SOUTH LAND.

AN OPEN LETTER.

Marshall, Texas, April 13, 1888.

My Dear Bro. C. C. Foote:—Who would have thought forty-five years ago, when you and I were plodding through the mud, jolting over the hubs, or plunging through the snowbanks in western New York, exposing and endangering health and risking life itself for the overthrow of the cruel and crushing slave power, that we should live to witness such a wonderful achievement! Who would have thought that I should be spared to come thousands of miles away down into this South land, then a land of absolute despotism, a land of 5,000,000 slaves, where it was death to teach a slave to read the name of the Lord who died to save him! Now I am visiting this same people in their schools, colleges, universities, churches and homes! A people turned out and left by slavery destitute, ignorant, helpless, degraded, and many of them with the vices of their master's clinging to them, and with no one to pity, to sympathize, or to help them in the struggle for life. Considering how for centuries they have been robbed of all the rights that belong to humanity, it is marvelous that so many of them are doing as well as they are. Some of them have got quite comfortable homes, schools, colleges, churches; some have small farms, and others several hundred acres and are doing well; many of them see the importance and necessity of education.

I endeavor to impress upon them the *duty* of *industry*, of having some *useful* employment; and then saving their hard-earned money, never to spend it for liquor, tobacco, or fooling around with secret societies. I have large audiences and most eager listeners; hearty responses, and often *unanimous votes* and pledges for total abstinence and prohibition. We should have this people nearly all with us if they were not so deceived and fooled by whiskey and its wily allies, the politicians! Education and Christian enlightenment alone will save them from these perverting and depraving influences. Many of their young ministers now are being educated, and this gives them greater influence; and in their colleges are many young men and women of bright promise. This augurs well for the future elevation of their race in this country, and for the success of prohibition in the South.

I tell them, as we Abolitionists helped to overthrow the cruel slave power and liberate them from its galling yoke, they should now unite and help us to overthrow the more widespread and deadly liquor power! They are not insensible to this plea, and when ballasted by Christian education they will be as naturally with Prohibitionists as they were with us Abolitionists.

I use, in connection with my lectures, charts illustrating the effects of liquor and tobacco on the vital organs of the body. These make a deep and lasting impression on their minds, and some of their ministers have told me they received $5 worth of information the first lecture, and they were anxious to have all their people see and hear and learn on these subjects, so vital to their physical, moral and spiritual welfare. There is not only a *dearth* but a *thirst* for useful knowledge among them, and here is an open field for great usefulness. Here, you young men, young women of the North, who want to do good can go at once without having to cross the ocean, or learn a foreign language, and enter a field already "*ripe for the harvest.*" Here is *Africa at your very doors!*

I have traversed now over 1700 miles in Louisiana and Texas, passing thousands of acres of low, flat, marshy land, thick, second-growth brushwood, slave-cursed soil, forsaken, uninhabited lands. No wonder anxious citizens are holding conventions down here and trying to induce enterprising Northern men to come to these States and take up and cultivate there forsaken and barren lands.

They can be purchased at very low rate, and doubtless, with Northern skill and enterprise, can be made productive. I saw some cotton fields and sugar plantations, with here and there slight evidence of such new life and improvement as liberty and free labor impart. Such indications of productiveness, as working under the impulse of Mr. *Cash*, instead of Mr. *Lash*, inspires.

After leaving New Orleans I rode part of the day through Louisiana with the Attorney General of the State. We conversed freely of slavery, of the status of the colored man, and of caste prejudice. He conceded certain civil rights of a political and business nature, but nothing more! Equality of rights, *never!* Social ostracism, *forever.* This spirit still prevails extensively and intensely and in many cases disfranchises thousands of worthy colored voters. To close our discussion, the attorney and his friends around him brought out the *whiskey flask*, and invited me to join in "washing down" the pro's and con's, and this gave me a good chance to open my fusilade upon the allies of slavery, whiskey and democracy, and to bring up the great issue of the day—Prohibition.

Colored men tell me a white man stands at the poll window, and when a person approaches to vote, if the man at the window sings out "*White*," his vote goes into the ballot box; if he says "Black," his vote goes into another place out of sight, and is never heard from after, especially if he is known to vote any other than a Democratic or whiskey ticket! A minister now at my side confirms this statement. *Ku-Kluxing the ballot!*

Since entering Texas I have visited and lectured in the following cities: Texarkana, Paris, Sherman, Dallas, Fort Worth, Waco, Corsicana, Tyler, Longview, Jefferson and Marshall. I gave my last and seventh lecture in this city in the Wiley University, a prosperous Methodist institution, this morning to a large and very attentive audience of male and female students, Prof. Whitaker, president. I had also addressed the students several times in the Bishop College, a Baptist institution under President Culver and Prof. Abner. These are both flourishing institutions, and are preparing to send out a noble class of young men and women as ministers and educators. God bless these schools; they are the hope of the South. May they be multiplied up to the great needs of the colored people and country where they dwell, is the prayer of

G. W. Clark

THE WHEATON COUNCIL.

[Outside any personal or local interest, it will not be disputed that many readers of the *Cynosure* are concerned in the late meeting at Wheaton and to a certain extent must be given the privilege of reviewing its conclusions. Recognizing this, place is given to this letter from a brother in central Illinois, who has been familiar with the facts as given in years past in the Chicago daily press and whose experience gives his opinion value.]

The object for which the late council was convened in Wheaton has long and deeply enlisted the prayerful interest of very many, not only of Congregationalists, but very extensively in other Christian denominations. The real element of discord, which resulted in such strange consequences, was the principle condemning secret, oath-bound societies, adopted and carried out by Wheaton College and its president. This made it like a city set on a hill. Secretists everywhere studied it closely; every step in the conflict was eagerly watched, and every advantage that could be taken, and often without scruple, was taken. Just as deeply interested and devotedly prayerful were the opponents of secret, oath-bound societies in all the Christian denominations, nearly or quite, throughout the world; and like the command of the king of Syria, "Fight ye not with small or great, save only with the king of Israel," so the College president was the chief object of the most intense and bitter opposition. This was carried to such an extent that though he was a leading and successful

educator in the Congregational denomination; was one of the movers in organizing the Illinois State Association; had educated a large number of young men who had become able ministers, and men who had stood high in other professions—with such a record, and without a single charge against his moral character, he was, upon a mere technicality, without inquiring into the facts, excluded from the associations, local and general, for which he had done so much.

All this was not done in a corner; both the friends and opponents of secret societies throughout the land have watched every step. Inquiries are awakened in all our minds, especially those of us who do not belong to the ecclesiastical body in question. We want to know what the Congregational polity amounts to? how it does its business? how safe and sacred are the interests of its members over whom it spreads the ægis of its protection? how fairly are its investigations and trials conducted?

The late Wheaton council was manifestly a large, learned and pious body of fair-minded ministers and laymen. They were unusually in sympathy with the Head of the church and influenced by the Holy Spirit. They were guided rather by sanctified common sense than sound ecclesiastical rules. Their decision was not what either party thought the question demanded, but a compromise to effect a settlement of a dispute.

They had a very difficult work to do. Ten years before there had been another council called to investigate and advise in this case, which instead of simplifying and assisting to a right decision rendered the case more complicated, and every principle of integrity and fair dealing was ignored. This embarrassed the work of the second council, and they simply dropped the original question of right and wrong, and by a compromise settled a dispute. But the question of right and wrong, like Abel's blood, cries from the ground, and we anti-secretists, who are not Congregationalists, want to know how Congregationalism deals with a question of right. For ten long years they have shut our senior editor in prison, and we don't want him taken out privately by a compromise, "being uncondemned" and a Christian, though not like Paul, a Roman, but an American. If he is guilty, let him be blamed to his face, as Paul did Peter; but if innocent, let him be acquitted.

Let us go back of the first council and see for ourselves the grounds for the charges against him; for the papers of the times contained all the facts in the case, and all could run as they read, and fully understand the whole difficulty. It appears there was one church, called the "First Church of Christ," in Wheaton, instead of what is now the Congregational and the College Church of Christ, of which the president of the College and most of the professors were members. All claimed to be, and doubtless were in principle, opposed to secret societies; but a disagreement arose between one of the professors, and a minority who sympathized with him, and the president, and a majority who sympathized with him. This was partly in reference to the radical and vigorous methods of carrying out anti-secret principles. The conflict increased until it became sharp and uncomfortable. It resulted in the retiring of the professor. He then arraigned the president before the church. The church listened patiently to the charges, and by more than two-thirds vote dismissed them entirely. The church became uncomfortable, and both minority and majority unitedly resolved to separate. They were agreed in this measure. They decided that the First Church of Christ should be disbanded, and allow every member liberty to join whatever church he pleased. They did disband the church; they pronounced it disbanded. Each party chose a committee to settle financial relations. The majority paid the minority over $400 for their interests in the old organization.

And here comes in the strangest management ever engaged in by men claiming to be honest. The minority went back on their agreement; ignored what they had done; kept the money, and claimed control over the majority. The first council, an *ex parte* body called by them, gave a basis for their claim. This is a transaction which in civil matters would condemn the perpetrators to the sentence of swindling. The minority summoned the president to appear before them to answer to charges, after having been acquitted by the First Church of Christ from a list of charges of everything they could think of. It voted to withdraw its fellowship from him, which upon any other principle than that of swindling he never shared; and for ten years they have treated the College Church, in every respect but one, just like an independent church; this exception is its claiming a control over the editor of the *Cynosure*. They acknowledge the independence of all the rest of the church. How did the church get it? Why, on just the same grounds and at the same time he got it. When the church was disbanded, and after withdrawing their fellowship from him, which every sound Christian body knows is a withdrawing all claims of control, they still, like the man pounding his dead dog to let the brute know there is a punishment after death, hold a claim over him.

Now, is this Congregationalism? We who are thoroughly Presbyterian and Methodist and Quaker, and all who are in sympathy with our senior editor and have perfect confidence in his honesty, integrity, piety and manliness,—we want to know if this is the way Congregationalism, that claims to be in the lead in intelligence, liberality and fair-dealing, does its business? We have a right to ask, Has secret-lodge blindness struck it? We hope it is only in part, and soon to disappear.

The last council would bring to us the joyful hope that blindness is fast disappearing. It was pervaded by a most precious spirit, and sound, practical, good sense seemed to pervade the whole body. They had a most difficult work to do—sadly complicated by the strange, inconsistent and unwise action of the council ten years ago; but still by prayer and faithful work they healed this deep wound, and redeemed the denominational name from the distrust and reproach which we of other orders entertained toward those whom we desire to love and fellowship. PRESBYTER.

PITH AND POINT.

ALABAMA FOR SEPARATION.

The following letter is of importance because the writer, Rev. W. R. Pettiford, is not only pastor of an influential Baptist church in Birmingham, Alabama, but is also moderator of Mount Pilgrim Association and president of the Alabama Baptist State Convention. It is an evidence that the Alabama churches will be soon awakened and behold the light of Christ as have those of Louisiana. The Good Will Association, formed several years ago in the vicinity of Mobile, could help greatly in redeeming the churches of the State:

I shall explain in a sermon why I do not believe in secret societies, and why I do not allow the Masons to have therir celebrations in my church, and why I am opposed to them. I wish to get a book like the one Mr. H. H. Hinman uses, showing that the Masonic religious services are so constructed as to leave the name of Jesus out of their Scripture readings. I have been much strengthened in my opposition to secret societies by your paper, the *Cynosure*. There will much depend upon what I have to say on this subject, and I am very anxious to be correct in all my statements.—W. R. PETTIFORD.

HOW SHALL I VOTE?

I want to tell the dear brethren that I am enlisted in the reform cause under the blood-stained banner of Jesus. In the last election I would not vote with the old parties, and I could not vote for St. John; for we were taught in the lodge that it was our obligation that made us Masons; so I did not vote at all. Now I heartily endorse the clause in the editorial correspondence of March 1st, namely, "If the Prohibition Convention next June does not nominate a clean ticket, we must put an American ticket in the field and vote for it." Now if I would have this any different I would say, nominate our men and vote for them under God. Some claim to join the Masonic lodge so that their influence as Christians can be better felt with the members of the order; but they find that they have lowered the standard of Christ when it is too late to repent. May God give us wisdom in this Presidential campaign is the prayer of one that has enlisted in this warfare for life.—JAMES FERGUSON, *Gering, Neb.*

PROHIBITION WORKERS IN SAN JOSE, CAL.

The Pacific Coast is alive in very many places on the temperance question. On the evening of the 26th ult. the talented young orator and editor, Walter Thomas Mills, lectured to a large house. He is a little man, but his thoughts are keen and convincing. He went over a great deal of ground, but improved frequent opportunities to impress deep lessons of Christian duty. His lecture was very well received. This week we have been favored with two profitable lectures by Rollo Kirk Bryan. His "Chalk Talks" are both instructive and entertaining, and will doubtless carry conviction to many hearts.—PROHIBITION.

GOOD TIDINGS FROM NEBRASKA.

The feeling against the Secret Empire is growing in this country. Many who have been members of secret orders have become disgusted with these dark altars of Baal and have renounced them as being unfit for the child of God. I have been a member of two secret orders, but for years I have separated myself entirely from their blighting power. "He that doeth truth cometh to the *light* that his deeds may be made manifest that they are wrought in God." How different from this are the secret conclaves of our country! God bless the *Cynosure* for the noble manner in which it exposes these dark chambers of death, and increase its power for doing good, until its principles shall reach every nook and corner of our lovely land. My dear brethren, let us thank God and take courage in this glorious work of bringing men from darkness to light. The prohibition cause in Nebraska is gaining ground at every step The best of all, God is with us.—E S. EYERLY, *Humbolt, Neb.*

LITERATURE.

ALDEN'S CYCLOPEDIA OF UNIVERSAL LITERATURE. Vol. IX. Pp. 477. Price 50 cents. John B. Alden, New York.

With the universal diffusion of literature, the frequency of translations and the making of books of which there is no end, a cyclopedia giving a brief biography of authors, with critical notices of their works, is becoming more and more a necessity. Such a work, in cheap and popular style, this aims to be. Among the notable names in this ninth volume of Alden's Cyclopedia of Universal Literature, which opens with Geibel and closes with Guernsey, are Gibbon, Green and Grote, historians; Gladstone, Grant and Greeley, most eminent as statesman, soldier and journalist, but of high rank also in the literary world; Archibald and James Geikie, scientists; W. H. Gibson, artist and author; Gerhardt, Goethe, Goldsmith and Gray, poets; Cunningham Geikie, prominent in Christian literature; Gogol, Russian novelist; and a small host of other authors of lesser note, perhaps, but not necessarily of less popular interest. This interesting series of volumes has an educating and elevating influence for a home library, in value, beyond estimate in dollars and cents.

THE PLANETARY AND STELLAR WORLDS. A popular exposition of the great discoveries and theories of modern astronomy. By Gen O. M Mitchel. Pp. 183. Price 30 cents. John B. Alden, New York.

The early death, during the late war, of the gifted, generous and patriotic General Mitchel, was a loss doubly felt through all the North. As conductor of the Cincinnati Observatory he had become well known in many cities through his popular lectures on astronomy. Neither before or since has this great science been given to the people in a style so attractive and interesting; and we may almost thank the stern necessity that forced their author to go out among men to raise funds by these lectures for the institution he was planting. Gen. Mitchel tells the story in the preface, and it is a very captivating introduction to the volume, which comprises these lectures. It is more than a generation since they were delivered, and the discoveries in astronomy have gone on in new lines since then, but the fundamental principles of the science are given in so attractive a form that the book will not be old for years to come.

Dr. Henry M. Field, editor of the New York *Evangelist*, writes for the current number of *Scribner's Magazine* on "Gibraltar." This fortress, which has enriched the language and almost gained a place in our vocabulary, has been often described, but Dr. Field makes the old honey-combed mountain seem like a new discovery, and the numerous fine illustrations add a value that makes this paper worth preserving. John C. Ropes closes his review of the Waterloo battle with the same research and careful review of the critical points of the great event as in the first paper. The illustrations are fine and many. The Chief Officer of the U. S. Signal Service, Gen. A. W. Greely, writes in good season for vacation plans, "Where Shall We Spend our Summers?" An able discussion of the famous Ordinance of 1787 adds to the interest of the paper on "The Center of the Republic" James Baldwin, the author, estimates that the center of population which has been moving westward from Washington with every decade, will find its limit in Missouri within a century and will then retrograde. An illustrated paper on "The Greek Vase," and poems by T. W. Higginson and Geo. Parsons Lathrop, enrich the number.

The every-day part of the *American Magazine* for the month is by no means its weakest. Mrs. Croly (Jennie June) on "Household Art," and Dr. Hutchinson on "Health Jottings for April," are sure to find grateful readers. The number opens with a valuable historical paper on the French invasion of Mexico during our late war, and the overthrow of the unfortunate Maximilian through the intrigues of the infamous Napoleon III. The third number of the deservedly popular papers on "Boy Life on the Prairie" has a companion in "The Decay of Rural Life in New England," which will be widely read and commented upon. The writer does not philosophize upon the sad agricultural ruin he paints, and the reader is left to conjecture whether foreign immigration, or false notions of laborious life, or politics, or epidemics have thus returned once fair realms to a primitive, wilderness state. "The Song of the Prairie Lark" is timely, and editor White's sketch of the "First Owner of Boston," with its illustrations, gives us portraits of colonial times.

The May number of the *Missionary Review of the World*, if possible, excels any of the previous numbers in richness and variety. Several of the eight articles in the "Literature" department are of unusual interest, such as "The Supreme Question of the Hour," "The Miracles of Missions," "Woman's Work for Missions," and "David Brainard" (all editorial). "The Opportunity of

the Ages," by Dr. Chamberlain of India, "The Political Situation in Japan," by a writer whose name is withheld, but who is on the ground and thoroughly posted on the subject, are also of remarkable interest and value. "Organized Missionary Work," "Correspondence and General Intelligence," "International Department," by Dr. Gracey, "Monthly Concert," by Dr. Pierson, the "Monthly Bulletin," which sweeps the entire mission field, and the "Statistics of the World's Missions," are each packed with intelligence, discussions, facts, statistics, results, all of the latest and most reliable kind. Instead of any decline of interest there has been a steady increase in each successive number; and as the tide of missionary feeling rises higher and higher in the churches we look for still greater perfection and power in this advanced *Review*. Funk & Wagnalls.

Mr. George Kennan will tell in the May *Century* how he came to go to Siberia on the *Century* expedition. Mr. Kennan had spent some time in Siberia already in connection with the overland telegraph scheme, and in the summer of 1884 he made a preliminary excursion to St. Petersburg and Moscow for the purpose of collecting material, and ascertaining whether or not obstacles were likely to be thrown in his way by the Russian Government. He returned in October, fully satisfied that his scheme was a practical one. He, therefore, sailed from New York for Liverpool in May, 1885. He says: "All my prepossessions were favorable to the Russian Government and unfavorable to the Russian Revolutionists." He adds that this "partly explains the friendly attitude toward me which was taken by the Russian Government, the permission which was given me to inspect prisons and mines, and the comparative immunity from arrest, detention and imprisonment which I enjoyed ,even when my movements and associations were such as justly to render me an object of suspicion to the local Siberian authorities."

The April *Cosmopolitan* reminds us that color printing may be overdone, though it may answer for the time being for a popular attraction. The article which many will read first is Moncure D. Conway's "Reminiscences of Kaiser William," in which he gives a graphic account of experiences in the Franco-Prussian war, with a reproduction of a drawing of the battle of Gravelotte taken on the spot. David Ker, always an interesting writer, tells of a trip through the Caucassian mountains and gives a thrilling battle sketch. "Science and the Poets," "A Japanese Tea-drinking Ceremony," "Louisa May Alcott," and "Home Life in France," will all find deeply interested readers. In the latter Max O'Rell contradicts the popular notion of homelessness among the French people, arising from the fact that their language has no name for home. The thing exists in fact and in set terms as well.

SPIKE THEIR GUNS.

A few dollars expended in purchasing tracts and scattering them about through the community will perhaps do more to spike the guns of noisy secretists than anything else that could be suggested. Men have heard the lodges praised so often and so boldly, that they have come to believe that they are what they profess to be. It is high time that the war is carried into Africa itself. This is the work which the N. C. A. has in view, and would be glad to push forward in every quarter of the land. Who will help to do it?

"DOUBTING THOMASES," remarked an eminent divine, "must exist in ratio to the too credulous." The habit of cautiousness is not, as a general thing, inborn, but is the result of a naturally generous and confiding nature repeatedly victimized by the cunning and crafty. So the many disappointments, and often injurious effects, arising from the use of various vaunted remedies, have induced an undue cautiousness, and, in many cases, entire abandonment of the use of any. We call attention to the remedies of Dr. R. V. Pierce of Buffalo, which physicians are employing in their practice with the most beneficial results. His "Golden Medical Discovery," for diseases of the lungs and kidneys, heart affections, fever and ague, dropsy, and *all* diseases of the blood, has never failed when put to the test.

SECRET SOCIETIES CONDEMNED.

BY GREAT MEN IN THE STATE.

William H. Seward: "Before I would place my hand between the hands of other men in a secret lodge, order, class, or council, and, bending on my knee before them, enter into combination with them for any object, personal or political, good or bad, I would pray to God that that hand and that knee might be paralyzed, and that I might become an object of pity and even the mockery of my fellowmen."

Wendell Phillips: "I wish you success most heartily in your efforts to arouse the community to the danger of secret societies. They are a great evil; entirely out of place in a republic, and no patriot should join or uphold them. Considering the great forces which threaten the welfare of the nation in the next thirty years, and how readily and efficiently they can use any secret organizations, such should not be allowed to exist."

George Washington's Farewell Address: "The very idea of the power and the right of the people to establish government presupposes the duty of every individual to obey the established government. All obstructions to the execution of the laws, all combinations and associations, under whatever plausible character, with the real design to direct, control, counteract, or awe the regular deliberation and action of the constituted authorities, are destructive of this fundamental principle, and of fatal tendency."

Hon. Ezra Butler, ex-Governor of Vermont:—One Masonic obligation requires that a Mason shall vote for a brother in preference to any other person of equal qualifications. Is not this political Masonry? The Masons in Vermont are about one-twentieth part of the freemen, and they hold about three-fourths of all the important offices in the State. Is this owing to their superior fitness, or to political Masonry?

Philo Carpenter:—This saint of God (Moses Stuart) like the old prophets, was satisfied with the institutions and ordinances of God's house, and consequently did not give his influence or aid in supplementing the same with human ordinances and worldly alliances; in other words, he was opposed to secret, oath-bound societies, into which many good men, and even clergymen, have been, and are being "ensnared."

General J. W. Phelps:—All secret organizations are links of one and the same chain which binds men to evil and not to good. The Masonic lodge is the parent source from which all similar modern organizations have emanated and this lodge is now in active operation in every city and considerable village of the country swaying our parties and churches; filling our offices, secular and divine, with its partisans; shaping our political destinies; and teaching a spurious and corrupting morality subversive both of the Christian religion and of free institutions.

Thurlow Weed: "I now look back through an interval of fifty-six years with a conscious sense of having been governed through the Anti-masonic excitement by a sincere desire, first to vindicate the violated laws of my country, and next to arrest the great power and dangerous influences of secret societies."

A. M. Sullivan, Irish Leader: I had not studied in vain the history of secret, oath-bound associations. I regarded them with horror. I knew all that could be said as to their advantages in revolutionizing a country, but even in the firmest and best of hands they had a direct tendency to demoralization and are often on the whole more perilous to society than open tyranny."

Hon. Edward Blake, leader in Canadian Parliament, March, 1884: "I am not in favor of State recognition of any secret societies. I have never joined one, though many of my best friends are members of secret societies. But I believe the tendency of secrecy itself to be injurious. I believe that it brings with it the possibility of evil; I believe that it involves a certain amount of sacrifice of individuality and independence, and gives very great facilities for the misleading of members by designing leaders—very great and mischievous facilities for that purpose." "I believe that a great deal of the trouble, social and political, that has occurred in those countries [Europe and America] is due to secret societies."

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Wm. R. Roach, Pickering, Ont.
D. A. Richards, Brighton, Mich.

THE CHURCHES VS. LODGERY.

The following denominations are committed by vote of their legislative assemblies or by constitution to a separation from secret lodge worship:

Adventists (Seventh-day.)

Baptists—Primitive, Seventh-day and Scandinavian.

Brethren (Dunkers or German Baptists.)

Christian Reformed Church.

Church of God (Northern Indiana Eldership.)

Congregational—The State Associations of Illinois and Iowa have adopted resolutions against the lodge.

Disciples (in part.)

Friends.

Lutherans—Norwegian, Danish, Swedish and Synodical Conferences.

Mennonites.

Methodists—Free and Wesleyan.

Methodist Protestant (Minnesota Conference.)

Moravians.

Plymouth Brethren.

Presbyterian—Associate, Reformed and United.

Reformed Church (Holland Branch.)

United Brethren in Christ.

Individual churches in some of these denominations should be excepted, in part of them even a considerable portion.

The following local churches have, as a pledge to disfellowship and oppose lodge worship, given their names to the following list as

THE ASSOCIATED CHURCHES OF CHRIST.

New Ruhamah Cong. Hamilton, Miss.
Pleasant Ridge Cong. Saudford Co. Ala.
New Hope Methodist, Lowndes Co., Miss.
Congregational, College Springs, Iowa.
College Church of Christ, Wheaton, Ill.
First Congregational, Leland, Mich.
Sugar Grove Church, Green county, Pa.
Military Chapel, M. E., Lowndes county, Miss.
Hopewell Missionary Baptist, Lowndes Co., Miss.
Cedar Grove Miss. Baptist, Lowndes Co., Miss.
Simon's Chapel, M. E., Lowndes Co., Miss.
Pleasant Ridge Miss. Baptist, Lowndes Co., Miss.
Brownlee Church, Caledonia, Miss.
Salem Church, Lowndes Co., Miss.
West Preston Baptist Church, Wayne Co., Pa.

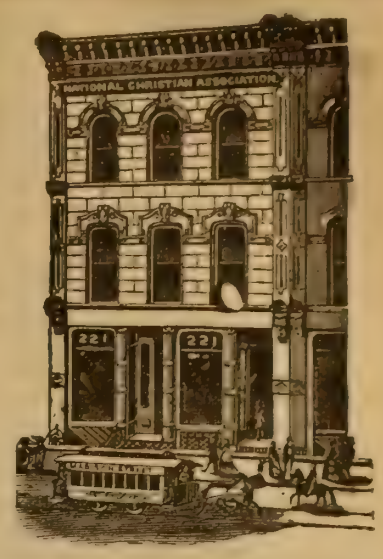
OTHER LOCAL CHURCHES

adopting the same principle are—

Baptist churches: N. Abington, Pa.; Menomonie, Mondovi, Waubeck and Spring Prairie, Wis.; Wheaton, Ill.; Perry, N. Y.; Spring Creek, near Burlington, Iowa; Lima, Ind.; Constableville, N. Y. The "Good Will Association" of Mobile, Ala., comprising some twenty-five colored Baptist churches; Bridgewater Baptist Association, Pa.; Old Tebo Baptist, near Leesville, Henry Co., Mo.; Hoopeston, Ill; Esmen, Ill.; Strykersville, N. Y.

Congregational churches: 1st of Oberlin, O.; Tonica, Crystal Lake, Union and Big Woods, Ill.; Solsbury, Ind.; Congregational Methodist Maplewood, Mass.

Independent churches in Lowell, Countryman school house near Lindenwood, Marengo and Streator, Ill.; Berea and Camp Nelson, Ky; Ustick, Ill.; Clarksburg, Kansas; State Association of Ministers and Churches of Christ in Kentucky.



N. C. A. BUILDING AND OFFICE OF THE CHRISTIAN CYNOSURE, 221 WEST MADISON STREET, CHICAGO.

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Cor. Sec'y and General Agent.—J P. Stoddard, 221 W. Madison st., Chicago.

Rec. Sec'y. and Treasurer.—W. I. Phillips, 221 W. Madison St., Chicago.

Directors.—Alexander Thomson, M. R. Britten, John Gardner, J. L. Barlow, L. N. Stratton, Thos. H. Gault, C. A. Blanchard, J. E. Roy, E. R. Worrell, H. A. Fischer, W. R. Hench.

The object of this Association is:

"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved, to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform.

Form of Bequest.—I give and bequeath to the National Christian Association, incorporated and existing under the laws of the State of Illinois, the sum of —— dollars for the purposes of said Association, and for which the receipt of its Treasurer for the time being shall be sufficient discharge.

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Secretary.—Rev. R. N. Countee, Memphis, Tenn.

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The Christian Cynosure.

EDITORS.

J. BLANCHARD. HENRY L. KELLOGG.

CHICAGO, THURSDAY, APRIL 26, 1888.

We lately wrote an able, honest, and eloquent member of Congress asking him these questions: Will the Government at Washington go on through the forms of legislation, and look on with indifference while the people of the United States are being sworn to obey secret laws and unknown superiors constituting an "*Imperium in imperio*"? And, if so, is not our Republic doomed to speedy dismemberment? The Congressman replies, in a letter just received:

"The questions presented in your letter are such as to fill one's mind with deep sadness. How these things are to be remedied I don't see. But somehow, and at some time, I trust the consummation will be reached." This Congressman is not alone in his sadness. If only half a million votes are consolidated in an American Prohibition party next November the consummation will begin to appear.

THE LOUISIANA STATE ELECTION went Democratic on Tuesday of last week by some 60,000, though there is a very large majority of Republicans in the State, known and confessed of all men there. McEnery, the present Governor, is said to be an intemperate man on whom liquor is gaining. Nichols, the Governor elect, ran as a reformer and split the Democratic ranks. Warmoth, the carpet-bag Governor of twenty years ago, bought the bonds of the State at forty cents and made a fortune by selling them at eighty cents. He is now twenty years a Southerner. His sugar last year sold for $100,000, and he appealed to the whites, in his letter accepting the nomination, justified their refusal to be governed by their ignorant ex-slaves, and told of the Democrats he had appointed to office. Meanwhile, both parties are courting colored votes. Colored men sit on juries, and Democrats appoint them to small offices. We rode in cars with them into New Orleans; and colored voters vote for Democrats in steadily increasing numbers.

But though the Negroes are in a social and political paradise to what they were twenty-five years ago, and their state is improving steadily, the lodge and liquor are millstones tied to the neck of their progress. In passing through Main street in New Iberia you will often see an hundred idle, drinking, swearing Negroes, lounging on whatever they can lean or sit, with now and then a sprinkling of whites in squads by themselves. A very large proportion of the cases in the courts, police and criminal, are cases of petty larceny furnished by drinking blacks. The lodges seek to shut out these for non-payment of dues; but lodge morals soon land their members in the saloons, and the saloons turn them over to the mayor's court and police prison. And these debased classes, seen in the streets, courts and jails, are cited to the detriment of the industrious and thriving who are at home.

PRESBYTERIAN REUNION.

"The General Assembly of the Presbyterian Church in the United States" was formed by the Synod of New York and Philadelphia in 1784. This body is a supreme appellate "Court of Jesus Christ," consisting of above 600 judges called "commissioners," meeting once a year. A fortnight is an ordinary and three weeks a long session of this great ecclesiastical "court," of which Robert J. Breckenridge said in the General Assembly of 1837, "Nobody pretends there is any divine warrant for this Assembly contained in the Bible."

We lately asked the editor of a leading Presbyterian paper, "How can an appellate court of 600 members, meeting a fortnight once a year, properly hear and determine the appealed cases coming up from the whole United States?"

The editor, who had been a leader in the General Assembly, answered, "If the Assembly should sit continuously the year round, it could not properly try such cases. When I was Chairman of the Committee of Bills and Overtures, we had four cases come to us. Knowing the Assembly could not and would not hear them, we found a flaw in two of them, pronounced them 'irregular' and threw them out. The other two we recommended to be tried by a commission."

Another editor of a larger Presbyterian paper still answered the same question about this "Supreme Court," having the religious standing of all the Presbyterians in the United States under its jurisdiction, thus:

"SUCH A COURT IS A HUMBUG!"

Yet this Assembly is the supreme court of a denomination of Christians which is not excelled, if even equalled, by any other body of Christians on earth for sound learning, sound doctrine and scriptural piety. Its standards of doctrine once enacted into law by the British Parliament were written by the light of the flames which burned their confessors. And David Hume, though himself a skeptic, attributes all the principles of liberty in the British Constitution to the teachings of the Puritans, who were the disciples of the Presbyterians.

But the General Assembly, true to its worldly origin, has been a stumbling-block and hindrance in the way of piety and progress. Soon after its formation, a hundred years or so ago, it quarreled, split, remained apart some dozen years, united, split again in 1837, and continued split a little over thirty years, when the Old School and New reunited; and now the reunion with the slavery-secession or Church South seems likely to furnish business for another generation and keep its really wise and pious membership from concerning themselves with public morals and those needed reforms which are to remove the stumbling-blocks and bring in the kingdom of God on earth.

While the lodge was assailed for the murder of Morgan, this General Assembly for years discussed the "right to marry a deceased wife's sister," a question, said George W. Prentice of the Louisville *Journal*, which "belonged properly to the deceased wife's sister herself." When the slave question was brought up for decision the Assembly occupied its leading minds on Old and New Schoolism. This last contention and split was about points which were totally ignored when the schools united after slavery had fallen; and the reunion took place without a confession or retraction of an error by either party! It is amazing that bright, sensible, Christian men as they are do not see that Satan has kept that Assembly busy about trifles, so that the minds, the piety, and above all the prayers of their devoted people might be occupied with an excellent appearance about doing something religious, while slavery was filling eighty-two Southern graveyards with Northern dead. Even after slavery had fallen the Assembly voted down a resolution "to thank God for the fall of slavery and the preservation of free government."

And now, last week, Chicago Presbytery, "representing ninety-one Presbyterian clergymen, 280 elders and 12,109" members of Presbyterian churches in and around Chicago, after straining itself up to urging the Common Council of Chicago to "*restrict*" (not *prohibit*) the saloons of the city, took up from its General Assembly the reunion of the North and South Assemblies, about which earnest speeches were made to very little purpose. Not one principle of caste was condemned, but black and white presbyteries and synods are to be allowed on the same ground, while the Roman Catholic churches on the same Southern soil allow their black and white members to kneel side by side at the same communion that Christ may not be divided.

In that Chicago Presbytery are some of the finest minds and the best men in the United States; and those men know that false altars dot and false worships darken this whole country. They know, too, that the lodge is organized deism. Dr. Gray, the editor of the leading Presbyterian paper in the United States, holds and declares lodge-worship to be "devil-worship," and Drs. Marquis and Herrick Johnson (one of them from experience) know that the doctrine of the editor of the *Interior* is the truth, standing out on the pages of the Bible. Yet these learned and powerful men are busying their students about the reunion of Assemblies which have no warrant in the Word of God, while they never explain to their pupils "the unfruitful works of darkness," which Paul commanded to disfellowship, or "the cup of devils," which he forbade the disciples to drink. And this while thousands of young Presbyterian men of business are being drawn into secret lodges in self-defence, and sworn to life-long concealment, husbands from wives, parents from children and children from parents, thus trampling on the example of Him who "in secret said nothing," and who commanded his disciples to "follow," not despise, his example. What Albert Barnes said in his book on slavery is equally true of the lodge altars: "There is no power on earth, out of the church, which could sustain slavery an hour if it was not sustained in it."

—Our English correspondent, Rev. John Boyes, has kindly sent a copy of London *Tit-Bits* of the 17th ult., containing what purports to be an account of Freemasonry as practiced in England, which we judge to be fairly correct. The article is written altogether in favor of the order, gives portions of the oaths, describes the greater part of the initiation and praises the ritual for its "beauty and sublimity of sentiment," claiming that it will "bear comparison with the liturgy of the Church of England." The writer must have a singularly developed taste to write such sentiments.

NOT PROHIBITIONISTS YET.

Elsewhere we print an able discussion of the rejection of saloon-keepers by the Masonic order, contributed to the *Voice of Masonry* by an official of the Grand Lodge of Louisiana. We call attention to this article as it confirms the general argument we have heretofore made on this movement. Please turn back and read in the last half of the fourth paragraph, and also the third paragraph from the end of the article. The principle here very carefully maintained is that the Mason's law is his obligation. That law is not against liquor-selling or drinking and to make it so is imposing a new oath, so that Masons in one State are sworn against what is permitted in others.

The second principle is stated by the writer thus: "No act can be a Masonic crime unless such act is made a crime or misdemeanor by the statute laws of the State or country." This law is not drawn from the obligation but from the lodge lectures, and if true indicates a low condition of morality for a "handmaid of religion." But on this point we wish to present a higher authority than the writer in the *Voice*, namely the Grand Lodges of Virginia and Missouri. The following remarkable sentiments originated with the former and are quoted with approval in the records of the Missouri lodge meeting in October, 1867. Read carefully as this is an answer to the question of Masonic good citizenship:

"Once a Mason, always a Mason—once a Mason, everywhere a Mason. However independent, either as individuals or as lodges, whether Grand or subordinate—and we are each and all truly free and uncontrolled by anything save our ancient laws and constitution—yet no Mason can be a foreigner to another Mason. We are all equal citizens of one common government, having equal rights, equal privileges and equal duties; and in which government, thank God, the majority does not govern. For our Order, in its very constitution, strikes at the root of that which is the very basis of popular government. It proclaims and practices, not that the will of the masses is wise and good, and as such to be obeyed—not that the majority shall govern—but that the law shall govern. Our tenet is not only that no single man, but that no body of men (however wise or however numerous), can change in any degree one single landmark of our ancient institution. Our law is strictly organic; it cannot be changed without being destroyed. You may take a man to pieces, and you may take a watch to pieces, but you cannot alter his organs and put him together again as you do the time-keeper. Masonry is the living man, and all other forms of government mere convenient machines, made by clever mechanics, for regulating the affairs of a state. Not only do we know no North, no South, no East, and no West, but we know no government save our own. To every government, save that of Masonry, and to each and all alike, we are foreigners; and this form of government is neither pontifical, autocratic, monarchical, republican, democratic or despotic; it is a government *per se*, and that government is Masonic. We have nothing to do with forms of government, forms of religion, or forms of social life. We are a nation of men only, bound to each other by Masonic ties, as such citizens of the world, and that world the world of Masonry; brethren to each other all the earth over, foreigners to all the world beside."

AMERICAN PRINCIPLES IN PRACTICE.

When Knight Templar Masons, Odd-fellows, Grand Army, Orangemen, and other lodges take possession of our churches dedicated to Christian worship on the Lord's day; when the Kentucky legislature orders a salute to be fired on St. Patrick's day; when the flags on the New York City Hall are at half-mast because a pope is dead; when public schools are closed for Good Friday; when our Government sends a vessel to escort a Romish priest, and our President sends gifts and homage to the pope, we wonder what the end shall be. But the Democratic Mayor Hewitt of New York neither wonders nor winks at these alien invasions. When his Board of Aldermen vote to close the departments on Good Friday, or to raise the Irish flag on St. Patrick's day, or to half-mast the flag for the German Emperor; or the G. A. R. votes him a censure because he opposes them in the legislature; or the Irish societies rage because he will not review their parades, he brushes aside their complaints and tells them emphatically that Americans must rule America and that one flag is enough for so good a country. His veto of the ordinance transferring the flag-hoisting power to the New York aldermen, a few days since,

has the vigor of 1776 about it. His argument has been a tonic in the debilitated system of our public life, which seems to be full of strange and dangerous foreign diseases. We have a heritage worth guarding and preserving from the corruptions of foreign lodges, and foreign despotisms. Let Mayor Hewitt's patriotism be contagious.

The Senate has before it the proposition to establish a public park in Colorado which it is proposed to smut with the name "Royal Arch Park." Mr. Henry M. Teller, who is supposed to represent Colorado in the Senate, evidently intends the country shall furnish a pleasure ground for his clique of Sovereign Grand Inspectors General and the Sublime Princes of the Royal Secret over whom Albert Pike presides. Mr. Teller, being of their number, seems to find his place as tool of the lodge to effect a scheme so dishonorable and fraudulent.

—Through the care of Prof. A. R. Cervine of Augustana College, Rock Island, Ill., a file of the *Cynosure* is kept in the Royal Library at Stockholm, Sweden.

—Please note a correction in the article from the *Christian Instructor* on the G. A. R., published last week. The author writes us that the General Assembly dates quoted should be 1873 and 1874 instead of 1883–4.

—The *Argument*, Prohibition organ in Indianapolis, is in favor of a renomination of St. John for the Presidential campaign. Wait till you are reasonably sure of electing him. He has borne his share of abuse unrequited.

—Secretary Stoddard left this office for Washington Thursday evening intending to stop on business in Ohio on the way. He started thus early for the capital because of word that the N. C. A. building would be vacated of most of its various tenants May 1st.

—Dr. A. H. Hiatt of this city and Wheaton was attacked about two weeks since with inflammatory disease and for a time his recovery was doubtful. His son, Rev. C. W. Hiatt of Columbus, O., was by his side during last week. He is now, we are glad to say, rapidly recovering.

—An item respecting the sermon of Elder Clifford of Dundee, Ill., at the funeral a Mr. Hill, appeared in our April 5th number, which we wish to correct. While it is understood that Mr. Hill had spoken severely of the lodge, yet the funeral services were conducted according to his last wish, and Elder Clifford was justified in speaking as he did of his Masonic life.

—Captain John Brown, Jr., whose visit to the *Cynosure* office lately we noted at the time, aroused much enthusiasm among the colored men of Topeka, Kansas. Their meeting presented him $10 and "Resolved that to-day we are happy to honor the son of the man who shook the United States from shore to shore that we might have our rights and freedom in the land of our birth."

—To an inquirer for his opinion on Masonry, Editor Gray of the *Interior* replies in his last number: "We do not believe in secret organizations of any kind. Christ said of himself that 'In secret have I said nothing.' He expected his followers, when they had a candle to light, to place it on a candlestick. Our principle objection to Masonry is that while it is a system of religion, teaching morals (and very good morals, too), it ignores Christ and offers salvation as a reward of good works."

—Our artist friend in Europe, whose letters from Munich and Switzerland our readers have had the privilege of reading, is now spending a time in Rome, from whence she writes an entertaining letter, which we hope to print next week. She expects to return to Bavaria about May 1st to take the position of private instructor in drawing and English to the children of the Duke Karl Theodore, to which she was recommended, without her knowledge, by her Munich teacher.

—The *Religious Telescope* criticises Secretary Stoddard's letter of March 22d as "A strange admixture" (that is, of truth and falsehood). In that letter Bro. Stoddard tells of a conversation had with a Freemason who lives neighbor to Bishop Kephart in Toledo, Iowa, who regards the Bishop as a friend of the lodge. Bro. Stoddard recalls in connection the Anti-masonic address given in lower Farwell Hall in 1868 by Rev. E. B. Kephart, now Bishop. The *Telescope* editor says, "We are surprised that Brother Stoddard should make such statements." "Bishop Kephart," he continues, "never was in Farwell Hall and never made a speech there on any subject." This is a very flat denial of what has been supposed to be a fact since 1869, when a gentleman, believed at the time to be Rev. E. B. Kephart, addressed the National Convention opposed to secret societies, meeting June 8 to 10. "Bishop Kephart does not attend Masonic meetings as Bro. Stoddard intimates." Bro. Stoddard only wrote what the Bishop's Masonic friend says of him. The *Telescope* must settle the lie with the Masons. If they spread false reports of him, it is no more than is done of many other good men.

CALL FOR A POLITICAL CONFERENCE.

The publication of Chairman Capwell's call below has been unavoidably delayed till the time is almost here. A mass meeting is not contemplated, but simply a "conference." Let all who possibly can, attend and consult.

By request of L. N. Stratton, J. P. Stoddard, and others, I hereby call a meeting for deliberation and action against liquor and the lodge, in Carpenter Hall, National Christian Association building, Chicago, Saturday, April 28th inst., for the objects specified above.

All citizens, *irrespective of party*, who are the friends of labor and laborers, and who wish them to be emancipated from secret, sworn fealty to unknown superiors;

All believers in Christ and Christianity as against false priests, false prophets and false worships;

All who believe persons who are under secret, sworn obligations to a portion of the community are unfit to govern the whole, and who will vote against such persons;

All who believe the liquor traffic to be the nursing mother of all our social, and most of our national evils, and will vote for its prohibition and suppression;—

All who hold these principles are requested to meet for conference on Saturday at 9 o'clock A. M., April 28th inst., as above. F. W. Capwell, *Chairman.*

NOTES FOR SATURDAY NEXT.

The campaign comes on apace and it is time Americans had some designs on the trestleboard. The Prohibition party is pushing forward for recognition. No one expects it to define its position on the lodge question. It is farther from it than when it hissed American delegates from the convention floor. The lodge question, however, is more prominently before the country than at any previous time since the Morgan agitation. The American party, for various reasons, is in poor shape for the campaign. The last four years have shown that concert of action and harmony of opinion is largely impractical. Many have fully identified themselves with the Prohibition party; others, and a large number at that, will not support platforms or candidates not committed against the lodge system. They do not care to work and vote for non-lodge men, simply because they are non-lodge men, working shoulder to shoulder with zealous secretists. "How can two walk together except they be agreed?" All the lodge wants is to be let alone. "A silent revolution" won't hurt oath-bound secrecy, and a "Holy Ghost religion" that leaves a man fellowshiping Masonic sun-worshipers in church communion will hardly exterminate the lodge. A lodge-excluding Christianity and a lodge affiliating politics may be in harmony, but it would take some solid logic and a long time to convince some men of its advisibility.—"American," *Darlington, Mo.*

The only party that I know of at present that is safe is the American party. If the principles inculcated in it cannot save us we are gone, as I view it. As I see things there never was a time in our history when the thinking people would be more apt to vote those principles. The American platform I have shown to men of all parties and there has never been one objection raised against it. I think it is high time that we had a party. I also believe with the good brother, W. F. Davis, now in prison for preaching the everlasting Gospel (a burning shame on our professed free nation). This good brother says "to vote for Freemasons to hold the offices of government at the bidding of the Prohibition or Republican or Democratic or any other party is Judas Iscariotism." My humble prayer is that God may increase our faith and lead to victory.—John Leeper, *Senecaville, O.*

If the Prohibition party will adopt our anti-secret resolution, we say amen to fusing with them, and show the two old rum-soaked parties and the powers of darkness as bold a front as possible in bringing in a reign of political righteousness to the nation. Now does it not seem strange that men of such learning and talent as Rev. Mr. Leonard and Professor Dickie, and hundreds of others, seem to know so little about the enemies' stronghold? They do not seem to know that liquor is intrenched and fortified in the secret lodges of the land, and the Prohibition party has got to storm the fort before they can reach the enemy.—John Thompson, *Sabetha, Kansas.*

OUR WASHINGTON LETTER.

Washington, April 20th, 1888.

The great event of the week at the Capitol was the opening of the tariff debate in the House of Representatives. It began on Tuesday with great dignity and decorum. Nearly every member was in his seat, many distinguished visitors were in the crowded galleries, and much interest was manifested in the beginning of the battle which the Congressional war horses had so long been sniffing from afar. The first speech, which presented the revenue reform side of the question, was made by Mr. Mills, of Texas, as Chairman of the Ways and Means Committee. The reply came from Judge Kelly, the acknowledged leader and exponent of protection. The discussion promises to be long continued and exhaustive. It will not be strange if it wears upon the public patience to some extent before a vote is reached. Senator Stewart, of Nevada, has introduced a bill granting a pension of $5,000 a year to the widow of the late Chief Justice Waite. He stated that the responsibility for the proposition was solely in himself, he believing the widows of Chief Justices should be provided for in the same manner as the widows of ex-Presidents.

Some of the delegates to the recent International Council of Women remained in Washington to assist in temperance work. Among them was Mrs. Chant of England, who gave several temperance talks to large audiences in different parts of the city. In one of them she said, "There is no middle course; no second ground in this fight with alcohol. The saloon must be closed, its manufacture must be stopped. It must be banished from our homes, from our tables, from the communion itself, before man and woman can grow into the full stature of health and purity." Mrs. Chant is a grand neice of Edmund Burke.

Col. Donn Piatt, who used to say such sarcastic and bitterly brilliant things in the "Capitol," and Librarian Spofford, who can instantly place his hand on any book in the Congressional Library, appeared lately before the Senate Committee on Post Offices, to advocate the passage of the bill to prohibit the transmission of cheap literature by mail at one cent a pound. Col. Piatt said they appeared in behalf of three separate interests; first, the postoffices of the United States, which complain of being overburdened with mercantile matter; second, the authors and honest publishers of the country, who complain of unjust freight discrimination; and third, the outraged conscience of the country. He said it was an insult to intelligence to call the *Seaside Library* publications, for instance, periodicals, and yet it was by the misuse of this word "periodical" that the mails had become crowded with this matter to such an extent that our postal cars would have to be changed to freight cars if it goes farther. All that appealed to the lowest passions of the lowest classes was being distributed by the Government in partnership with the publishers, and that under the plea of disseminating knowledge. He mentioned the novels of Mrs. Braddon, Ouida, the younger Dumas and Zola as being especially poisonous to uncultured minds, from the fact that these writers possessed genius.

The American Alliance will hold a National Conference in this city on the 23rd of May, to which at least one delegate will be sent from every Congressional District in the country where the organization has established councils. The object of the conference is to consider what policy is most expedient to pursue with reference to the approaching Presidential campaign, and its actions may have some effect in shaping the platforms of the two great party conventions to be held in June. The Alliance believes in the restriction of immigration to the extent of excluding its undesirable elements and in requiring of foreign-born citizens a residence in this country of twenty-one years as precedent to the exercise of the elective franchise, but it prescribes no religious tests and makes war upon no church.

—Last Sabbath evening Dr. E. P. Goodwin of this city drew some excellent lessons from the history of Eli. The disastrous end of his life might be ascribed to the disobedience of his children, and parents were admonished to avoid such calamities by using the rod if necessary. Such stout orthodoxy is so rare in these days that it is refreshing.

Daily Reports. General Assembly Journal.—The *Assembly Daily Journal* will give full *verbatim* reports of the Proceedings, Addresses and Debates of the Presbyterian Centennial General Assembly Meetings at Philadelphia, commencing May 17th, 1888. Terms: 75cts. per set; or 2 sets, to one address, for $1, postpaid. Send your order at once. Address Presbyterian Publishing Company, 1510 Chestnut St., Philadelphia.

The Home

MY TIMES ARE IN THY HAND.

(Psalms 31:15.)

Father, I know that all my life
Is portioned out for me;
And the changes that are sure to come
I do not fear to see;
But I ask thee for a present mind,
Intent on pleasing thee.

I ask thee for a thankful love,
Through constant watching wise,
To meet the glad with joyful smiles,
And to wipe the weeping eyes,
And a heart at leisure from itself,
To soothe and sympathize.

I would not have the restless will
That hurries to and fro,
Seeking for some great thing to do,
Or secret thing to know;
I would be dealt with as a child,
And guided where to go.

Wherever in the world I am,
In whatso'er estate,
I have a fellowship with hearts
To keep and cultivate;
And a work of holy love to do,
For the Lord on whom I wait.

—*Selected.*

WHICH WAS THE FOOL?

SUCCESS AND FAILURE.

"Dolly, I think that husband of yours is a fool."

"I've heard you say something of this kind before, brother; but out with it, what is the nature of his latest offense?"

"I suppose it's none of my business if he wants to go to the poor house and drag his family along with him; it's a free country, and a man can do what he will with his own."

"You are very mysterious. I hope Sam has not suddenly taken to drinking,nor anything of that nature?"

"Sam is a good fellow, in some respects a capital fellow; but no man in business can afford to give away all his money. Five dollars here, ten dollars there, and one hundred dollars to-morrow. I tell you what it is, Dolly, Sam has only what he has saved by hard work,and now he's giving it all away. In a few years he will not have a cent to his name, then he will come to those who have saved their money to borrow a loaf of bread for his family."

"Are you not a little mistaken, John? I know Sam is quite liberal,but I never supposed he wasted his money."

"Waste? I'd like to know what waste means? He gave that Jim Summers who broke his leg five dollars, and no one else gave over one. He would have been thought just as much of if he had given what others did, and saved four dollars by the operation. He subscribed for our church this year—I know, I saw the paper—one hundred dollars! That is double as much as anyone else gave. So it goes; when he hasn't a dollar left he will have only himself to thank."

"Did you know, John, that Jim Summer's wife has a young babe, and that only last week Jim paid the last dollar he had on the debt he owed for that house that burned down?"

"Well,what if Jim is an honest, needy fellow,Sam don't have to support him, does he? And then,what right has Sam to give a hundred dollars to the church when he has a family to support?"

"Our duty,John, should be done,regardless of what the world may say. Sam does not give a second thought to what anyone says, so long as his own conscience approves. And I most sincerely wish that every man was as thoughtful concerning his family as Sam is."

"Oh, well, as I said, it's none of my business, but I tell you plainly it will be useless for you to come begging around me. I shall never have more than enough for myself,"and with this parting shot John took himself off.

Samuel Grand had established himself in business in a small Western town. He married Dolly Whiting, a sweet girl of strong common sense, who had unbounded faith in her husband, and when he told her his plans and gave his reasons for what he did, she,believing him right, like a sensible woman gave him her earnest support. Nor could the lugubrious prophecies of her only brother shake her confidence in the least. At the same time, she stored all these sayings in her heart and watched and waited.

Ten years flew swiftly by. The Western town had grown to a be city and Samuel Grand was a successful man. He was interested in every enterprise calculated to be of use to his neighbors, and though he lived plainly, his home was a delightful spot to which he joyfully turned after the toils of the day were ended. Here, too, the needy were always sure of sympathy and assistance, and it was the wonder of many how one family could do so much for others without becoming impoverished thereby.

John Whiting, on the other hand, was little, if any, better off than when ten years before he complained to his sister that Sam was on the road to the poor-house. In fact, John's rapidly increasing family taxed his resources to the utmost, and one day he was forced to call on Sam for a small loan, though it cost him an effort to do so.

"Oh, certainly," said Sam, "I have a little fund which I keep for just such purposes. Here is the money,and when you are in need call again."

John was considerably overcome, but finally he said,—

"Sam, I don't know what to make of you."

"Why so, John?"

"Well, when you were first married you and I were worth just about the same. You were always spending your money freely—even worse,I thought, giving it away—while I saved every dollar, and yet you have plenty and to spare, and I am not as well off as I was then. I cannot account for it, for we both had an equal start, and you have worked no harder than I have."

"John, let me give you a little bit of history. You remember when I commenced business here I bought wheat and stored it to ship in the spring. It so happened I had about all of a certain kind of wheat the farmers at that time used for seed. When they had done their spring sowing a long rain came on and the seed rotted in the ground. Now, I reasoned, I can get double price for every bushel of wheat I have. The Sabbath day came,and while sitting at home I could not refrain from congratulating myself on my good luck to Dolly. I noticed she did not say much, and presently she took up the Bible, as she frequently did,and read aloud the eleventh chapter of Proverbs, closed the book, and said never a word. I could not tell, nor do I know to this day, if she intended to read me a lesson, but I took up my hat and went out for a walk. I thought of the thousand bushels of grain, really worth about one dollar,which I could sell for two if I should demand that price, and then, ringing in my ears, were the words Dolly had just read: 'He that withholdeth corn, the people shall curse him.'

"You see whatit says,'The people shall curse him.' I interpreted this to mean, it was not only their right but their religious duty to do so, because of the iniquity of the action. Was I, then, committing a crime? The next day I commenced selling my wheat at a dollar a bushel, which gave me a fair margin of profit. Men called me a fool. Dolly and my own conscience told me I had done right. About that time, you may remember, came up for discussion the question how much we ought to give to objects of charity and for the public good generally. I had long talks with Dolly about it, and she advised that we lay aside one-tenth of each year's income, to be devoted to such purposes as the occasion might warrant. The plan was adopted, and we have never missed the amounts thus expended. In fact it has seemed like good seed sown on good ground, or like bread cast upon the waters. Leaving out of the question our duty to God,which should be the ruling principle of our lives, there is sound wisdom from a business standpoint in the twenty-fourth and twenty-fifth verses of that same chapter, which, you will remember, says: 'There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty. The liberal soul shall be made fat; and he that watereth shall be watered also himself.'

"Such is the history of my success, for in the eyes of men I have been successful. I have merely followed my guide, the blessed Word, and my good wife has helped me to do so. I have been blessed beyond my most sanguine expectations, and I have realized that it is surely more blessed to give than to receive."

"Sam, ten years ago I told Dolly you were a fool, and on the way to the poor-house. I have had my eyes opened, and I am now convinced that yours is the right path, even though my predictions had been verified. My children shall be taught to give as they have opportunity,and to remember that we are only stewards of God's bounty."—*Oscar Bliss in N. Y. Observer.*

A notable lesson in temperance was given the other day at Honolulu by the Consul-General of Japan, Mr. Ando, who is a native Japanese. He had received as a present from some friends two casks of liquor; but for the purpose of warning his fellow-countrymen in Hawaii against drinking habits, and to show them that he meant what he said on the subject of temperance, he took the casks into his yard, had holes bored into them, and poured out the contents upon the ground. Would that all consuls were like this Japanese official at the Sandwich Islands!—*Union Signal.*

IN THE SUNSHINE.

You will find me in the sunshine
Where the path is bright and clear;
There are rifted clouds above me
But the sunshine falleth here;
And I walk,at peace and quiet,
With no "darkness" on my way,
If I follow close my Master,
And can hear what he doth say.

You will find me in the sunshine,
And my earthly cares seem light;
They are here but Christ is lifting
Every veil that dims my sight,
As I follow where he leadeth,
Close within his footprints tread,
While my happy soul he feedeth,
And there's sunlight overhead.

Do you ask how I have found it—
Such a path of peace and rest?
It is just by simply trusting
That my Saviour knoweth best;
Singing, "Thy will and thine only,
Blessed Lord, my God, be done,"—
Just by walking in the sunlight
As he gently leadeth on.

Come and try it! 'Tis so precious,
As He bears life's load of care,
Like a little child to follow,
Feeling Christ my Lord is there;
For this path leads on in sunshine
To the regions of the blest,
Where the Lord himself will guide us
Into everlasting rest. —*A. B. Troth.*

ELECTRIC LIGHT.

Electricity, like gravitation, light, and life, is not understood. That there is such a substance as electricity, is well known, and has been throughout all human history. It is diffused throughout all matter and space, and it may be collected and concentrated for local effect in producing power or illumination. The God of nature has methods of bringing it into localized operation in producing lightning and the aurora borealis. These operations lie in a region which "no fowl knoweth, and which the vulture's eye hath not seen." Man can only stand off and conjecture. Yes, human ingenuity has done wonders in lassooing, controlling, and directing in lines of utility, this wild horse of the universe.

Agencies for collecting it have long been known, but the agencies for controlling and directing it are of recent origin. Rubbing a cat's back or two sticks together are simple forms of exciting the electric fluid. It belongs to Edward Weston to invent the "dynamo electric machine" which is now used in producing power and light. The Voltaic battery has long been employed to collect electricity for medical and telegraphic purposes. The dynamo electric machine, such as is used in our electric light companies, is a much more complex machine. It consists of magnets—of horse-shoe shape—with similar poles, placed end to end, and of an iron cylinder covered with wire and situated between those two poles. This cylinder is placed on a shaft driven by a pully which may be belted to any source of power. Speedy revolution of this shaft produces electricity in sufficient quantities for practical use. This cylinder is covered with wire, and the electricity is collected from the wire by copper brushes. Edison and Brush have both constructed generators of electricity; somewhat different, but they involve the essential elements of the principles found in Weston's dynamo electric machine.

In producing illumination from generated electricity two kinds of lamps are used, viz: "The arc lamp" and the "incandescent burner." The arc lamp is chiefly used for lighthouses and street lamps. It is peculiarly constructed. Two pieces of carbon are brought into proximity, one of which is connected to the wire that is attached to the generator. The electricity leaps from this piece of carbon to the other so rapidly that intense heat is generated, and this produces light. The current of electricity in passing from one piece of carbon to the other does not go in straight lines, but describes an arc. The reason of this is not well understood. For this reason it is denominated "the arc lamp." Its light is unsteady, and ceases, of course, on the consumption of the pieces of carbon.

The incandescent burner produces a more steady

and useful light. Its construction is much more simple. A thin carbon loop enclosed in an air-tight glass globe, and connected to a wire, from which the electricity is transmitted, and around which the globe is hermetically sealed, are its parts. A key connected to the wire in the glass neck of the globe is so constructed as to enable it to turn off the current of electricity, and thus extinguish the light. The electric current is forced through the carbon loop, which offers such resistance to its passage that it becomes white with heat. Both the carbon and the globe are useless when they burn. They are manufactured and placed in the market. One of them will last about 1,000 hours, and it costs about $1. It requires greater electrical power to operate the incandescent burners, and the current can only be conveyed about a half a mile from the generator. Its light is steady and not hurtful to the eye.

This whole science of producing and managing electric power and light is yet in its infancy, notwithstanding we are all well on the way, and we expect at no distant day to have our machinery in shop and locomotive driven by its power, and our homes lighted and heated by its mysterious and inexhaustible agency.—*Christian Advocate.*

A LAWYER BEATEN BY A CATECHISM.

The following story is told of an amusing scene in a court-room in Chicago: A little boy about eight years old was put on the stand as a witness, when the opposing counsel objected on the ground that the child did not understand the nature of an oath.

"Do you know what an oath is, Charley?" asked the judge.

"Yes, sir," answered Charley; "it is to ask God to help you to tell the truth."

"Where did you learn all this?" frowned the opposing counsel.

"In the catechism," said Charley, not to be frowned down by the biggest lawyer in the business.

"In the catechism? What catechism?"

"In the ten-cent catechism, sir."

"Who told you to look in the catechism for the definition of an oath?"

"My sister. She told me last night, and I got it, and studied it."

"Have you got your catechism with you?"

"Yes, sir, here it is," taking a well-thumbed little book from his trousers' pocket.

"You see the boy has his documents," interrupted the judge, with a smile; and a quiet titter went round the court-room as it became evident that the lawyer was being beaten by the child.

"H'm! Let me see the book. I wonder if you know anything more that's in it. Who made you?"

"Why, God, of course," was the reply, as if the lad pooh-poohed the idea of being asked such a simple question, and wanted "something hard."

Several questions were asked, and elicited ready replies. The lawyer saw that he was in for it, and accepted the defeat as gracefully as possible. Turning to the judge, he said:

"Your honor, I guess we will accept this witness; and as for this little book, I would submit it to my learned friend, the counsel for the other side, and recommend its careful perusal by him. It will do him good."—*Sel.*

TEMPERANCE.

WHAT THE SMOKER SUFFERS.

Dear Reader:—Hast thou ever considered how often the high-toned smoker's blood is made to boil in view of the slights and disgraces so publicly put upon men, boys, and even women, who love their cigar or cigarette?

No matter how exquisite the curl of one's moustache, or the twirl of his cane; no matter how elegant the broadcloth on one's back, the silk hat on his head, the calf-skin on his feet, or the kid-skin on his hands; all his fine clothes seem to go for nothing, and every day the smoker's finest feelings are outraged by innumerable affronts.

Look at the signs, hateful to every lover of "plug" and "fine-cut," which are conspicuously posted in many public places,—

NO SMOKING!

Smoking Positively Prohibited Here.

And most pointed and cutting of all:

Gentlemen will not, Others must not *smoke* Here!

"What!" exclaims the walking advertisement of the tobacconist, "has a smoker no rights? If I like to smoke a cigar, I like it to *smoke*. And if I am to smoke it, I must smoke *where I am*, and I am here. If that is not logic I never smoked tobacco."

But all this logic avails no more than the fine clothes to grace the victims of the weed.

Other considerations, influential in their place, are powerless to extricate the smoker from the most disgraceful associations.

Though a man be as rich as the Rothschilds, as caustic as Mark Twain or Robert Ingersoll, as courtly as the Prince of Wales, or as popular a pulpit orator as preacher Duryea, Storrs, or Spurgeon, on many a railroad train he cannot enjoy his cigar without being bundled off into the smoking-car with saloonists, gamblers, black-legs and common drunkards.

One may smoke only the choicest brands of tobacco, and occupy the highest social, political, or official positions in the land, yet he is not secure from attack even in his own house, and by guests or members of his own family.

Smarting under the strokes of the stinging castigation received under his own roof, the wretched smoker sneaks out into the street to finish his cigar and forget his troubles by mingling with a crowd of strangers, among whom he fondly fancies he can be alone and unnoticed.

Vain hope! Idiotic delusion! A customer passes, to whom he was just planning to sell a large bill of goods on the morrow, swallows a mouthful of his smoke, and bends a searching and reproachful look upon the offender, who realizes, too late, what a costly cigar he is smoking.

Throwing it down he steps into a mission hall opening off the street, to be soothed with the consolations of religion, and hears the missionary read, "If any man worship the beast and his image, and receive his mark in his forehead or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels and in the presence of the Lamb; and the smoke of their torment ascendeth up forever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name." Rev. 14: 9–11.

W. F. Davis.

TEMPERANCE WORK IN EUROPE.

The leading article in a recent issue of *La Petit Journal*, in Paris, is devoted to an account of the need and success of temperance work in Europe. Mrs. M. B. Willard translates the following extracts.

"There is at this time," says the srticle, "in all Europe, a real crusade against alcoholism. We hear it repeated in nearly all parliaments, as well as in the assemblies of *savants*—medical and benevolent—alcohol is the foe. But how shall we fight it? By what means has experience shown that we may conquer, or at least check, the inroads of an enemy that depraves and kills the people? It is proposed to increase the tax upon alcohol. That is excellent from the fiscal point of view. Nothing is better then imposing duties on articles of luxury and of doubtful good. But will heavy taxes alone lessen the consumption? Experience shows that the most frightful imposts, those now upon tobacco, for instance, have no great effect, the sale having already reached four hundred million francs annually. Some propose to give the government a monopoly of the sale of alcohol. It would seem that we have now enough government monopolies—tobacco, matches, *et al.* In a small country like Norway or Switzerland, where large cities are rare, where the people do not change their residences, where the affairs of all are known to all, a government monopoly of the sale of alcohol presents fewer difficulties and affords some advantages. But in France, with a Venetian police and the penalties of Draco, the monopoly could not prevent the laboring men in city and field from getting and drinking that worst of alcohols, called 'industrial,' or extracting the desired spirits from molasses, potatoes or corn.

"The best methods of changing the morals and manners of a people, is to persuade them to direct appetite to some other means of gratification—something not harmful, but useful. This has been accomplished in Sweden, where the consumption of alcohol had reached a higher figure than anywhere else in Europe, but where it has been reduced during the last few years to less than four litres per inhabitant yearly. And this is due to two influences. First, temperance societies for prevention, and education by means of books, pamphlets, conventions, etc., all to show people the deplorable effects of alcoholism. Second, the encouragement of a healthful drink—stimulating and nourishing—coffee. The King of Sweden has banished brandy from his table, and coffee has become the fashion. Peasants, men and women, have adopted the new drink, and the consumption of coffee, unknown in Sweden fifty years ago, has risen to six pounds per head yearly. An amusing incident is reported from that country, which illustrates the victory of coffee over alcohol. A peasant came to the governor of a certain province, saying: 'My wife, who used to love brandy inordinately, has been converted by the pastor and the temperance women. She has taken to drinking coffee, and that has become so dear to her that she drinks ten cups a day, and I don't know how to stop her. It is ruin to the household. What shall I do? I have come to your Excellency for advice.'

"The governor replied that the husband must convince her of the evils of too much coffee-drinking, and warn her of its effect upon the nerves.

"'I have done that,' returned the man, 'and I have supported my arguments by several smart whippings.'

"'That is too much,' said the advisor. 'Bring her to me, and see if she will listen to my counsel.'

"So the woman was brought in, and the magistrate succeeded in convincing her of her error, and restored moderation to the household. Thirty years ago, France attempted a lessening of the duty on coffee and sugar, but it was not carried on because of the war necessities. It will hardly be told us to-day that the exchequer has too much need of silver to allow much thought for the public health."—*Union Signal.*

The consumption of beer is largely on the increase both in this country and in England, nearly a thousand million gallons of beer having been consumed in 1887 in the mother country.

Emperor Francis Joseph of Austria, who has been a great drinker of beer for the last ten years, has recently received a present of a thousand dozen of various bottled ales from an English brewing company.

The largest single list of signatures to the world's petition yet received comes from Miss M.W. Leitch, Vice-president of the World's W. C. T. U. for Ceylon. It comprises the names of 26,643 men and 7,154 women, a total of 33,797.

The Prohibitionists have called conventions, and will put tickets in the field in the following States: Oregon, California, Kentucky, Indiana, Texas, Alabama, Illinois, Michigan, Pennsylvania, Maine, North Carolina, Tennessee, Wisconsin, Ohio, Kansas, New York and Missouri.

Three times a week Jean Ingelow gives a dinner to the sick poor and the discharged convalescents from hospitals who either are unable to work or have not yet found employment. She is also the founder and supporter of a flourishing temperance and reading room in her native town.

The leading article in a late issue of *La Petit Journal*, of Paris, is an account of the need and success of temperance work in Europe. There is at this time in all Europe a real crusade against alcoholism. Nearly all the parliaments, as well as all the assemblies of savants, medical and benevolent, declare alcohol to be the foe.

At the late County Prohibition Convention in Chicago, Dr. Herrick Johnson's remarks were rich and spicy. He said that when you can array the conscience of the community against the curse of the community, the curse must go to the wall. The stomach and the pocket cannot then control, for it has come to be a matter above dollars and cents. Did you ever see a dog chasing its own tail? Round and round and round he goes, faster and faster, but does not get ahead any. Well, that is high license "after" prohibition, eternally chasing it, but never reaching the goal. Here in Chicago I have interviewed the mayor, the license department, the policemen, and from all the information they give I am convinced that high license has not decreased drinking one iota. It has not closed one saloon in the heart of the city, only a few in the outlying districts, and the closing of these has not decreased drunkenness and resultant crime.

Saloons for their existence need drinking; drinking demands drunkards; drunkards commit crime; crime demands courts; courts cost money, hence tax saloons to raise the money to pay the expenses of the courts, made necessary by the crimes committed by drunkards who drink in the saloons, licensed to raise revenue. So the circuit is complete, the dog is chasing his tail. Stamp out the saloon and there will be no need of license money to run the city government. But license is not the way to stamp it out. Would you allow small-pox to fester in our city if only you could sell vaccine matter enough to pay the physician's bill?—*Union Signal.*

RELIGIOUS NEWS.

ANNOUNCEMENT.—The Chicago Evangelization Society will hold an Institute for Christian students and workers, men and women, in this city, commencing May 1st.

There will be: 1st. Lectures on practical Christian subjects. 2d. A three weeks' carefully arranged plan of teaching and study.

The course of instruction will comprehend: 1st. Christian Doctrine. 2d. Elementary Church History. 3d. Sermons and Sermonizing.

The Institute will be under the care of Rev. Prof. W. G. Moorehead, D. D., of Xenia, Ohio. He will be assisted by Evangelist E. W. Bliss, Rev. E. P. Goodwin, D. D., Rev. C. F. Goss, and other ministers and teachers.

It is the purpose of this Society to train young men and women for Christian work, and to employ able Christian workers to teach the Gospel in Chicago and its suburbs. Inquiries may be addressed to Mr. F. G. Ensign, or to Miss E. Dryer, Bible-work Institute, 150 Madison St., Chicago, Ill.

WELLS STREET MISSION, CHICAGO.

The fifth anniversary and closing services of this mission were held on the evening of April 12. After listening to the soul-inspiring songs of praise a holy influence settled down on the place which increased during the reading of the Scriptures by Bro. T. B. Arnold, and the two prayers, one before and one following the reading.

Sister Bradley, in a short talk, gave a history of her call to the home missionary work twelve years ago, and of her indentification with Wells Street Mission. She spoke of the manifest power of God in the meetings, of the souls saved, of those sanctified, of how the financial necessities had been providentially met; and concluded by alluding to the fact that this night the mission was to be closed; and with an earnest appeal to sinners to come to Jesus before the door of mercy should be forever closed.

After singing testimonies were called for. A brother testified for himself and in behalf of the mission band: "The Chicago Avenue Church is our home; but here is where we were baptized [alluding to the enduement of the Spirit]." Here they had been taught to work. Another said: "In three days it will be two years since I was saved in Wells Street Mission. It is the dearest spot on earth to me. God led me here. I know I am saved to-night. We have always had the Spirit here." Sister Bradley explained that when she found this brother sin had separated him from his wife, but grace had united them, and they were now a saved, happy family. Another convert was on his feet in a moment exhorting sinners to "get on board the car of salvation," and telling with deep feeling what God had done for him. Another, "I thank God for this little mission. It is four years since I came in here and God saved me." Brother Evans: "I praise God for this little mission. I was a miserable drunkard, but God has raised me up where I can call myself a man." A worker: "I have seen souls saved in this mission." Brother Anderson: "I thank God for this mission for here was where the Lord found me. On March 12, 1882, the Spirit met me here and said, 'Where are you going to spend eternity?' In one week I was saved, and I have been kept to this time." I might fill a large space with these testimonies, but enough has been repeated to show a little of the character of the work. A part of the time a holiness meeting has been held Sabbath afternoons. In these meetings souls have been gloriously sanctified. The writer can testify that here the Holy Ghost has fallen on seeking souls, as he does on saints in other places, and as I believe he fell on the worshipers in Jerusalem.

Brother Arnold spoke of the number who had been saved during the five years that this mission had been maintained, and said, "If they were all gathered here tonight this room would not hold them." Brother Nickle sang "The Trundle-bed Song" with marked effect, and other testimonies followed, until ten o'clock. Sister Bradley again invited sinners to come and be saved, a collection was taken, prayer offered, and the last service in Wells Street Mission was ended.

A new mission will be opened, although the location is not yet determined; but as soon as means can be collected to pay a month's rent and a man can be found who will sign a lease, and thus back sister Bradley in this work, the place will be chosen. The rent will be the chief expense. Perhaps some of the Lord's children who read this may feel led to help found the new mission. A few $10 bills would probably be the means in God's hands of inaugurating the work at an early day. Dear reader, "Whatsoever he saith unto you, do it;" and what you give will be so much treasure laid up where moth and rust will not corrupt nor thieves break through and steal. In response to this appeal address sister Bradley at the *Free Methodist* office, 104 Franklin street, Chicago.

Yours for the salvation of the people,

MARY C. BAKER.

—Dr. L. W. Munhall began revival meetings in St. Paul on the 15th, to continue four weeks, the first week to be held in Plymouth Church. He is to be assisted by a choir of 200 voices, and part of the time by Mr. Towner.

—Ex-Senator Harrison will represent the Indianapolis Presbytery at the coming centennial meeting of the General Assembly in Philadelphia.

—The Evangelical Association Conference of Illinois, meeting at Elgin, passed resolutions declaring the liquor license system a failure so far as concerns the extermination of the traffic, and expressing gratification at the Supreme Court's decision regarding prohibition in the States.

—The New England Methodist Conference unanimously adopted the report of the special committee expressing indignation at the pending action by Congress forbidding the landing of any Chinese except officials and public men. The conference ordered that the report be signed by its officers and forwarded to the New England Congressmen.

—Indirect information has been received to the effect that the Russian government has forbidden the American Bible Society and the British and Foreign Bible Society to distribute Bibles in Russia. Rev. Alexander McLean, one of the secretaries of the American Bible Society, is reported to say that he believed the trouble was only at Reval, where the local authorities, incited, as he supposed, by malicious publications against the society, might have forbidden the distribution of Bibles. He did not anticipate any such severe order would be issued as that which has been hinted at, expelling the agents of the American and British societies from Russia. All the work of the American society in Russia, Dr. McLean said, was done through the Russian Bible Society.

—Among the passengers arriving in New York on the steamer Umbria Saturday was Bishop Taylor, of the Methodist Episcopal Church, missionary bishop to Africa. The bishop has been absent four years, and has been doing hard work in Africa in that time. He has established mission stations at intervals of 100 miles. There are now thirty-six mission stations established among thirty-five tribes. The bishop returns here to attend the conference of the Methodist Church and to make his report.

—The First Church, Pasadena, California, Rev. M. N. Cornelius, pastor, welcomed at the last communion one hundred new members, most of them by letter. Within a radius of five miles three churches have been organized in less than a year by one man, a retired foreign missionary, with congregations ranging from fifty to one hundred persons.

—The meetings held in Indianapolis, Ind., by Rev. B. Fay Mills are arousing a great religious interest. The churches are gathering in new members. On Sabbath, April 1, thirty-two persons were added to the Second Presbyterian church, forty-eight to the Memorial church, thirty-three to the Olive Street and thirty-nine to the East Washington Street church.

—The one hundredth General Assembly of the Presbyterian Church in the United States of America will meet in the First Presbyterian church, Philadelphia, Pa., Thursday, May 17, 1888, and will be opened with a sermon by Rev. Joseph T. Smith, D. D., moderator of the last Assembly.

The Chicago Presbytery, at its meeting last week, was called upon to adopt the following resolution, which they did manfully, and appointed Dr. J. L. Withrow of the Third Church to present it to Mayor Roche and the City Council:

The Presbytery of Chicago believes the traffic in intoxicating beverages to be the prolific source of an overwhelming proportion of all the crime, poverty and misery that dishonors and degrades our fair land and city. We, therefore, rejoice in the rapidly rising power of public sentiment against the further extension of the liquor traffic and in favor of its restriction; and, therefore, be it

Resolved, That this Presbytery, representing ninety-one Presbyterian clergymen, and 280 elders and 12,109 members of our churches in the city of Chicago and its suburbs, urges on the Aldermen of Chicago to establish by an ordinance the measures for restricting the sale of liquor, which City Collector Onahan has submitted, and which the daily press of the city are unanimous in favoring.

BIBLE LESSON.

STUDIES IN THE NEW TESTAMENT.

LESSON VI, Second Quarter.—May 6.

SUBJECT.—The Judgment.—Matt. 25: 31-46.

GOLDEN TEXT.—And these shall go away into everlasting punishment; but the righteous into life eternal.—Matt. 25: 46.

[*Open the Bible and read the lesson.*]

[Dr. Geo. F. Pentecost in Words and Weapons.]

THE JUDGMENT OF THE NATIONS.—The description of this judgment is prophecy, though it has some of the elements of parabolic teaching; with this qualification, we may look upon the great event here portrayed as actually coming to pass. It is a mischievous habit which has led the Christian world to speak of the judgment as one great event, taking place at the end of the world. Nothing could be more wide of the teaching of the Scriptures. The second coming of the Lord and the judgment may be studied as one great event, taking place in sections, with intervals of time between each act. Concerning the second coming, see 1 Thess. 4:13, 18; 2 Thess. 1.7, 10. In like manner the resurrection is accomplished not at one moment, but in three "cohorts." (Compare 1 Cor. 15: 22, 26, with Rev. 20: 5.) It is so in respect to the judgment. There are three distinct judgments mentioned in the Scriptures: First, the judgment of the saints—not for their life, but upon their works—of which the last parable teaches (see also 2 Cor. 5: 10); second, the judgment of the living nations, which is the one under discussion at this time; and third, the judgment of the great white throne—the final judgment upon the wicked, who shall be raised to life at the close of the millennial period and after the living nations have been dealt with. (Read carefully Rev 19.) To set the matter a little more clearly before our readers, even at the risk of repetition, we will cast some of the details already mentioned under distinct heads. 1. The time of this judgment. At the close of the great tribulation and just before the opening of the millennial reign, when Christ comes with all his saints. (See 2 Thess. 1: 10; Dan. 7: 13, 14; 9: 24; Matt. 26: 64; Jude 14; Rev. 19: 8, 9; Psa 1.) 2. The Judge. Jesus himself, in the character of "King of kings and Lord of lords, sitting on the throne of his glory." Hitherto he has been seated on his Father's throne. This is the first and only time in which he speaks of himself as king, except at his trial before the crucifixion. 3. The subjects. The living nations upon the earth at the time of Christ's appearing. (See Scriptures already cited.) 4. The reality of this judgment. It takes account of real difference between the character of those who are judged and that of those who are welcomed into the kingdom, separating them, not by gradations, but absolutely and finally, from the righteous.

THE ISSUES OF THIS JUDGMENT.—If the issue of the judgment upon the living nations at the coming of Christ is so clearly marked, it cannot be less certain concerning those who live and decide as to Christ during this dispensation of the preaching of the Gospel. 1. As to the righteous. (*a*) They are saluted with Christ's blessed word, "come." Not as his disciples, but as "the blessed of his Father." This differs essentially from the commendation—"Well done, good and faithful servant!" which applies to his personal disciples. While I think there is a real difference here, as there will be a difference between the place and standing of those saved of the nations and that of those believers who make up the church, I have no doubt that their blessedness will be, in its way, quite as great. (*b*) They are appointed an inheritance, perhaps with the saints. Their salvation was planned from the beginning, even as our election was provided for in Christ from the foundation of the world. God's salvation, whether for Christian believers or for righteous heathen, is an eternal one, based, no doubt, upon the "redemption which is in Christ Jesus." 2. As to the wicked. (*a*) A sentence of banishment from the King in his glory (2 Thess. 1:9, 10). There is no hint of future probation here. Their separation from Christ is final. Christ, the glorious King, is the center and substance of heaven. To be with him is salvation; to be banished from his presence is to be lost. (*b*) An appointment to everlasting fire, prepared for the devil and his angels. This is in antithesis to the blessing of the righteous. The latter are appointed to the kingdom prepared by God from the foundation of the world, while these go to the company and torment of the devil and his angels, whom they followed in the last great apostasy (Rev. 19: 7, 10). 3. The sentence is final. "These shall go away into everlasting punishment, but the righteous into life eternal." No ingenuity of reasoning, no torturing of the Scripture, can break the plain and terrible force of these words of our Lord. It is as foolish as it is wicked for any one, be he "saint" or "sinner," to attempt to wrest these words.

[From the Christian.]

Then shall he say unto them on his left hand, "Depart, ye cursed, into everlasting fire, prepared for the devil and his angels. The word everlasting is the same as eternal. The phrase "everlasting fire" is used in Jude 7. "Even as Sodom and Gomorrah and the cities about them.... are set forth as an example, suffering the vengeance of eternal fire." The eternal fire was no figure of speech, no fancy, no unmeaning phrase, no mere guilty conscience, which grows less and less severe as men are hardened in sin. "On the wicked, God shall reign snares, fire and brimstone and an horrible tempest. This shall be the portion of their cup." Psa. 11: 6. Over and over again this cry of fire is heard throughout the Scriptures. "A fire is kindled in mine anger; it shall burn unto the lowest hell." Deut. 33: 22. And the last solemn warn-

ing of God's Word is that the fearful and unbelieving "shall have their part in the lake which burneth with fire and brimstone, which is the second death."

Depart into eternal fire, into fire like that which destroyed Sodom and Gomorrah. And why? Is it on account of differences of opinion, mistaken views, or even manifest errors? By no means. They are to go into a fire which was prepared, not for man, but for the devil and his angels, because "I was an hungered and ye gave me no meat, I was thirsty and ye gave me no drink, I was a stranger and ye took me not in, naked and ye clothed me not, sick and in prison and ye visited me not." They are as unconscious of their demerit as the others were of their merit. The righteous say, When have we done these good things? The wicked say, When have we done these evil things? "Inasmuch as ye did it not unto one of the least of these my brethren, ye did it not to me. These shall go away into eternal punishment, but the righteous into eternal life."

The words are solemn beyond expression. The same adjective, eternal, or everlasting, is used in both instances, but how different are the nouns which the words qualify. One is eternal life, the boundless, measureless gift of the eternal God; the other is the eternal fire, such as fell on the cities of the plain, consuming and destroying; eternal punishment, from which this passage offers no hope of deliverance, no way of escape. It will be safer to lay hold on eternal life than it will be to risk the terrors of eternal fire. Men who spend their time discussing the prospects of future probation will act more wisely and more prudently in improving the present probation which God has given them. "Behold, to-day is the accepted time, behold, to-day is the day of salvation."

Lodge Notes.

The employes of the Edgar Thomson steel works, near Pittsburgh, took a private ballot to decide finally upon Andrew Carnegie's proposition, to pay on a sliding scale. So far only the non union men have voted, the Knights of Labor holding aloof. The result was favorable and the works open again this week.

At a meeting of the locked-out brewers in Cooper Union, New York, Thursday night, the boss brewers were denounced, and President Cleveland was threatened that if the boss brewers, who were pillars of the Democratic party, did not accede to the demands of the men, that party would not fare well in the next election.

The Galena *Gazette* makes a strong speech for the nomination of Grand Master John C. Smith for Governor of Illinois, because he has a "larger acquaintance" and can call more voters by name than any other man in the State. No doubt he has made a profound study of lodge rolls during the past ten years, but that is his best recommendation.

The Bald Knobber chief, David Walker, is to be hung. His trial closed at Ozark, Mo., April 11th, the jury returning a verdict of guilty of murder in the first degree. The Court will probably sentence the defendent to be hung on the 18th of May, the day fixed for the execution of the three other convicted Bald Knobbers, John and Wiley Mathews, and Chief Walker's son William.

The Masons have issued the following in the secret society notices in the daily papers:

"Warning to Craft Masons.—An attempt is being made to organize a clandestine body to be called a Consistory of Scottish Rite Freemasonry. No legitimate body can be formed in Illinois without the indorsement and approval of the Deputy and the present existing bodies. Full information can be obtained from John C Smith, Deputy for Illinois; George R. McClellan, Commander-in-Chief Oriental Consistory, or Gil W. Barnard, Grand Secretary."

Considerable interest is manifested in secret society circles in Milwaukee over the reported secession of Hecker Council from the order of the American Legion of Honor. The council will unite with the Northern Legion of Honor, which was organized at St. Paul a few years ago by members of the American Legion of Honor who had become dissatisfied with the manner in which the affairs of the order were being conducted. The American Legion of Honor is an insurance organization, having a total membership of 67,000. It is said that other councils will shortly follow the example of Hecker Council, as the feeling of discontent is quite general.

At a meeting of the Central Labor Union at New York on Saturday it was resolved to organize a vigilance committee in each of the twenty four assembly districts of the city to carry on the boycott against pool beer. The arbitration committee moved that the credentials of the brewery engineers who did not go out with the journeymen brewers be burned and the engineers expelled. The motion was carried. Upon motion of the building trade's section, the secretary was instructed to ask President Cleveland to dismiss Collector Magone for permitting eighteen marble workers, who were imported under contract from Italy, to land at Castle Garden.

DONATIONS

To Cynosure Ministers' Fund:	
James F. Brooks	$ 5.00
E. F. Waring	15.00
F. Britain	3.00
J. C. McFeeters	2.00
Before reported	$1023.41
Total,	$1048.41
To N. C. A. General Fund:	
Wm. H. Randall	$5.00

SUBSCRIPTION LETTERS.

The following have made remittances of money to the *Cynosure* from April 16 to 21 inclusive:

A Acker, B Fuller, A Fletcher, H Fry, D D Miller, E S Eyerly, F R McNamer, G Brokaw, R Hammond, Mrs H Parsons, A S Hamlin, S H Moore, N B Shearer, A Gleason, F R Tobias, Rev J A Richards, J G Smith, M R Britten, J Bell, Mrs E A Tozier, G Byrd, W Hallowell, J N Norris, Mrs M Neubauer, Mrs L B Streeter.

MARKET REPORTS.

CHICAGO.

Wheat—No. 2			81¾
No. 3	73½@		76
Winter No 2	83¾@		87
Corn—No. 2			54
Oats—No. 2	31½@		34½
Rye—No. 2			65½
Bran per ton		15	25
Hay—Timothy	12 00	@15	50
Butter, medium to best	15	@	23½
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FARM NOTES.

PLANTING GRAPEVINES.

How shall we plant grapevines in order to secure the best results in the quickest time?

Let the soil be rich and friable, and if there should be six inches of well-rotted compost thoroughly incorporated with it, it [the compost] will do no harm. Even three inches will answer the purpose, and if you have not that quantity to spare or you plead a want of time, then the virgin soil is all that is necessary. If the vine is to be planted in the garden, let the ground be prepared by using the spade and the rake. Spade deep and break every clod; make the ground as mellow as possible. If the open field is selected and the plow is the implement of culture to be used, then plow deep and break the clods with a harrow or rake. Let the work always be done well.

The trellises of the vineyard should run north and south, so that the vines will have an equal exposure to the morning and afternoon sun. In garden planting, where space is valuable, a good rule as to distance is, rows six feet apart and the vines six feet in the row. For field culture I would be a little more liberal in the space occupied, planting the rows eight feet apart and the vines seven feet in the row. When the vines are procured (one or two years old) first dig the holes, not less than four feet in diameter and eight or nine inches deep, leaving a little conical hill in the center. The vines should be heeled in singly in some convenient spot near by, and the roots should not be exposed to the sun and wind for a minute. After the holes are all dug, take the vines out of the ground one at a time planting them according to the following directions: Place the cane upright on the conical hill in the hole, straighten out every root into its natural position, not bending or curving under any circumstances, nor letting one root cross another; then cover with fine earth to the depth of about four or five inches; then turn on a pail of water, and when this has soaked away fill the hole and the work is done.

Many grapevines are ruined by bad treatment at the time of planting. It is easy to ruin the most vigorous vine in a short time. Unnecessary exposure to wind and sun should be avoided. I never allow vines in my hands to suffer. I protect them with a covering of earth before planting and sometimes I immerse them in a tub of water. In this matter, as in everything else, we ought not to expect great and grand results from poor and indifferent work.—*Prairie Farmer.*

LARGE OR SMALL TREES, WHICH?

Small trees planted on the street, mostly without any protection, and the ground covered with thick sod, will not do well. Besides the multiplicity of danger to life and limb from contact with (often) roaming animals, mischievous boys and the like, it is also a struggle between the young sapling and the luxuriant grass as to which shall obtain the most moisture and fertility from the soil. By slow degrees the young tree, if it lives, will surely obtain the mastery, but in its immature stages it is considerably set back by these causes. A street tree, whether nursery grown or taken from the wood, should be of a goodly size when planted.

Now the advantage of a nursery-grown tree, if in its best condition, is that having been several times transplanted its roots are more fibrous, and nearer to the boll of the tree, than those on one taken from the woods, where it has never been removed, or its tap roots severed. If, then, a nursery-grown tree, of the requisite size, can be obtained, it is always to be preferred. This, however, presupposes that the young tree has not been allowed to stand almost from its seed-bed in the one position; if it has, it is but little better than its fellow of the forest.

Under ordinary circumstances, a well-grown nursery tree, of say four-inch boll, is fully equal to one of double that size taken from the woods. The reason for this is that in the former case the roots and tops being in an equable condition when removed, there is but little check to a continuous growth, while those from the woods, for reasons already given, have the roots so spread out or deep in the ground that the main feeders are cut, and have to be renewed before much new growth takes place, so that the smaller tree very shortly overtakes the larger by reason of its more balanced condition. Ordinarily, too, the nursery tree has its branches in a more favorable position to make an effective tree; this, however, depends of course entirely on the kind of selection from the woods.

Many very handsome trees came originally from the forest—bolls straight and clean, and branches at uniform distances, and tops evenly shaped all around. The best results from trees taken from the woods are obtained by judicious pruning of the tops at the time of planting. Only so much of the branches should be left as will make a uniform, neat head, not more than a quarter of its original limbs remaining. This, with a large boll of earth, in size proportionate to the tree, will generally insure the life, and ultimately the free growth of the forest tree.

For the yard or garden, except in extremely rare cases where immediate effect is desirable, we should certainly select nursery-grown trees, and smaller ones than have been recommended for street planting. Indeed, for fruit trees, we doubt very much the propriety of planting beyond a three-year old, and for quantity even a two-year is better. Of course, if this planting is from very near by, where the greatest care can be taken, and the roots carefully kept from exposure, even several-years old trees can thus be used. But when obtaining stock from a distance, select younger trees every time. They are cheaper, bear carriage much better without injury, and will, in ordinary cases, fruit about as early as the larger trees that take some time to recuperate from the injury received by transplanting. The principal points in tree planting are to obtain all the roots possible, the more of the fine ones the better, allowing no drying of them at all, and in planting fill in the soil carefully about the roots, firm the ground thoroughly and steady, so the wind cannot move the roots when set.—*Prairie Farmer.*

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Judge Foster, of the Maine Supreme Court, who lives in Bethel, Me., was awakened by a large crash in his kitchen the other night. He hastily and scantily dressed and ran into the kitchen, to find the dishes and other things disarranged, and some broken. He looked around to ascertain the cause of the trouble, and saw the dog in one corner of the room trembling with fear. Judge Foster immediately seized him, administered a severe thrashing and then retired to bed again. The next day when the judge went down street every one he met asked him if he felt or heard the earthquake last night; and on comparing time he found it was precisely the time the dog was whacked for up-setting things.

Some white men were steaming up the Itimbiri river, one of the northern tributaries of the Congo, and made a very unpleasant discovery a while ago. They found that the banks of the river had just been ravaged by armed Negroes who had been sent by the Arabs from the north on a slave hunt. Heretofore it has been the Arabs from Zanzibar who have brought sorrow to the Congo tribes, but this time it is the Arabs from Khartoum, whom Gordon nearly drove out of business, but who have now resumed their raids. This invasion of the northern slave-stealers is an attack on the flank the Congo state authorities had not expected. The state is now confronted by unfriendly Arabs both in its eastern ter ritory and on its northern frontier.

There is a regular stampede of Georgia Negroes in the direction of Athens, Atlanta, and other cities where the free-school system prevails. Many farmers are being deserted by every hand, and one farmer in Oglethorpe county, who runs forty plows, has not a Negro to-day on his farm, the last one having left for Athens. Whole neighborhoods have been deserted by the blacks, and every shanty in the corporate limits of Athens swarms with half starved Negroes. There is nothing in Athens for them to do, there being more men than there is work or room for. The farmers say that they would not listen to propositions looking to contracts for another year, but intend all to move to towns where their children can be sent to school the year round without any money.

A miraculous surgical experiment has been performed at Buffalo by Dr. George E Fell, Professor of Physiology at the University of Niagara. Dr. Fell is an enthusiastic vivisectionist, and has made a number of experiments whereby he claims he has discovered a means of saving human life after the patient has taken poison. Several weeks ago a man named Patrick Burns, who had been on a debauch, took a large dose of morpia and was given up as dead. After Burns had been unconscious for five hours Dr. Fell was called in. It had occurred to him that if he had an artificial respiratory apparatus he would be able to bring back the patient to life. He had often applied artificial respiration to dogs and cats at college during his lectures to show the action of their hearts and lungs. Burns was a poor patient, and the physician had very little hope of being successful. There was no pulse, and only a slight flutter around the region of the heart, which showed that it had not ceased to beat. There were a number of physicians present, and the experiment was considered a chimerical one as far as success was concerned. An incision was made in the throat and a respiratory tube was placed in the trachea. The blood which oozed from the wound was a dark coffee color. The lungs of the patient were useless, and when air was blown into them they were so stiff that they could not contract. Artificial means was used, pressure on the chest to expel the air and cause the expirations. This was kept up for fifteen minutes before any change was noticed. The blood soon became more arterial in color as it came from the wound, and the face assumed a life-like expression. The muscles of the eyes twitched when pressed by the finger. After a time the eyes opened and the legs and arms began to move. Water was placed to the patient's lips and he drank greedily. For two hours the artificial breathing was kept up. The tube was removed and the wound was closed with antiseptic dressing. The patient, an hour after breathing was restored, had an attack of delirium tremens, the result of drinking. It took five men to hold him, and the wound commenced to bleed afresh. This was stopped, and when the poison passed from the system, after three days the respiration increased, and it was evident that the patient would re cover. In two weeks he was able to go out and attend to his business.—*Demorest's Magazine.*

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News of The Week.

WASHINGTON.

Friday was the one-hundreth day of the present session of the House. The House has passed 425 bills and the Senate 831. Altogether 209 bills have passed both Houses and gone to the President for his signature. Up to date 12,568 bills and resolutions have been introduced in the fiftieth Congress—the largest number on record.

Secretary Fairchild has given notice that on April 23 and daily thereafter until further notice he will receive proposals for the sale to the government of the United States bonds of the acts of July 14, 1870, and January 20, 1871. The right is reserved to reject any and all proposals if it is thought to be for the interests of the government to do so.

Senator Spooner will deliver the oration at the exercises on the field of Gettysburg, June 30, at the unveiling of the monument to the Wisconsin soldiers who sacrificed their lives there.

Mrs. Belva A. Lockwood is in the field again as a candidate for the Presidency. She opened her campaign Tuesday night with a reception at her residence, to which she invited the advocates of her cause.

A new dynamite crusier gun-boat, the Yorktown, built for the United States by a Philadelphia company, will be launched Saturday, April 28, in the presence of Secretary Whitney. It carries four pneumatic guns for the hurling of dynamite projectiles, and is claimed to be the most formidable engine of war ever invented. The guns are loaded by steam and the shells, containing 600 pounds of explosive gelatine, can be fired twice a minute.

Senator Blackburn of Kentucky is making an effort to get passed by the Senate, before the spring races begin at the Washington race course, a bill passed by the House to prohibit pool selling and book making in the District.

The Senate Committee on Foreign Relations have decided by a party vote that the Fisheries Treaty ought not to be ratified.

The House of Representatives has passed a pension-appropriation bill covering the enormous sum of $80,280,000. There are, besides, "service" pension bills and others on the calendar.

CHICAGO.

Judges Tuley, Horton, and Jamison were kept quite busy Saturday disposing of applications for divorce. Judge Tuley descanted on the public love for scandal, and decreed that henceforth minors will be denied admittance to the divorce courts.

John A. Rice, the well-known proprietor of the Tremont House, died Saturday. He was one of the proprietors of the Sherman House before the great fire.

The bakers' union have ordered a strike for better pay, and 1,700 men are on the streets.

The National Tube Works of McKeesport, Pa., has completed its contract for forty miles of 8-inch pipe for the Standard Oil Company's new line from the Lima field to Chicago. The line, which is to be 208 miles long and will cost $7,000 per mile, is expected to be in operation early in the coming summer.

The new cable street-car line on the North Side does its work unsatisfactorily as yet. The West Side lines, owned by the same syndicate, talk of substituting electricity for the cable, being less expensive. The elevated-road projects for the West and South sides are taking shape. A charter has been granted the latter, and many impatient citizens are hoping their work will be hastened.

COUNTRY.

Ex-Senator Roscoe Conkling died early Tuesday morning in his room in the Hoffman House, New York. His funeral took place Friday, and his body was taken to Utica for interment.

Since the Ohio Legislature adjourned it has been discovered that, by a mistake in a bill changing the Aldermanic districts of Cincinnati, the Board of Aldermen of Cleveland was abolished and no provision made for electing a new board, thus leaving the city without a municipal government.

A government officer has reported that an expenditure of over three hundred thousand dollars would be necessary to protect Sioux City, Iowa, from the rapid encroachments of the Missouri river.

Fire in a rag-sorting factory at New York Thursday morning penned in forty-five women and six men, many of whom were forced to jump from the windows, but, falling in the fire-nets, escaped without serious injury. One young woman perished in the flames.

A jury at St. Louis Thursday granted David S. Fotheringham $20,000 damages against the Adams Express Company. Fotheringham, express messenger at the time, had been arrested for complicity in a robbery on the San Francisco road, in which the desperadoes secured $53,000.

Five intoxicated Indians were drowned Tuesday at Trempealeau, Wis., while attempting to drag their canoes across a raft of logs.

A woman, arrested for poisoning her neighbor's chickens, was discharged Wednesday at Milwaukee by Judge Mallory, who decided that the hen is not a domestic animal, and that the law provides no penalty for the alleged offense.

Isaac Kirkpatrick and his wife, both colored, living near Gallatin, Tenn., were taken from their house Wednesday night by a mob. The woman was first hanged in her nightdress, and the man was then shot to death. The woman was suspected of arson, but there was no charge against her husband.

An entire family named Lathrop, father, mother, and three children, occupants of a hovel near Wolf river, at Embarrass, Wis., were swept away by the floods Thursday night and drowned.

Just before 10 o'clock Wednesday night a fire started in the Bethel Home, a five-story building in St. Louis, and soon spread to all parts of the building. The home was used as a Bethel church and a cheap lodging and boarding house, and is said to have contained from forty to seventy people. In the ruins three bodies were found Friday morning, making four dead victims. Four others are in the hospital, badly injured.

About two hundred girls and women employed as machine hands in a clothing manufactory in Minneapolis, Minnesota, struck for the old rate of pay for piece-work, which was cut about 20 per cent net on Jan. 1. At the present rates they say they cannot make living wages.

Monday night at St. Joseph, Mo., two non union engineers were beaten by strikers, and injured in a serious manner. It is feared that one of the victims cannot recover.

An engineer employed in place of a striker at Nebraska City was attacked late at night by three unknown men with clubs, fracturing his skull in several places and breaking his jaw bones. His injuries will prove fatal.

Hotel men at Springfield, Ohio, were fined and imprisoned for passing off oleomargerine as pure butter.

An explosion on a tug at New York caused the death of the engineer and cook, many other persons being seriously injured.

Mrs. Lottie A. James and her newborn babe died from the results of Christian Science malpractice at Boston, Mass.

At midnight last Tuesday night the depot building of the Cincinnati, Wabash and Michigan railway at Urbana, Ind., was blown up by dynamite. The shock of the explosion was terrific, and portions of the building were scattered for a long distance. It is thought that some of the best-known people in the place were connected with the outrage, as the old depot was not adequate to the needs of the place.

FOREIGN.

The illness of the German Emperor was alarming all the week, and at any hour a bulletin announcing his death was expected. He revived on Sunday, and favorable symptoms gave his physicians hope that he would rally and be able again to partially resume business.

The Russian government, taking the view that Emperor Frederick's recovery is hopeless, has enjoined the press of the empire to abstain, under pain of severe punishment, from publishing a word in disparagement of the German Crown Prince.

The French General Boulanger receivd an undeniable ovation on his way to the Chamber of Deputies in Paris Thursday. In the Rue Rivoli ladies threw flowers into the General's carriage. There were isolated cries of "Down with the Dictator!" On his return from the Chamber of Deputies General Boulanger was the subject of a similar demonstration. In the Chamber a group of deputies and reporters hissed and cheered for the republic.

While on a train near Wiesbaden, Germany, Thursday evening, Mr. Pendleton, the American Minister was stricken with apoplexy. He is said to be paralyzed in one side, but is in no immediate danger.

Owing to the proclamation of General Marin, in Cuba, declaring certain provinces in a state of siege, the greatest excitement prevails. It is said that the General wants it to appear that a revolt is impending, but the Liberals, whose newspapers have been suppressed, enter a denial. Marin states that his action is due to the increase of brigandage, arson, kidnapping and other crimes.

Seven counties in Ontaria province, Canada, gave large majorities Thursday for the repeal of the Scott temperance law.

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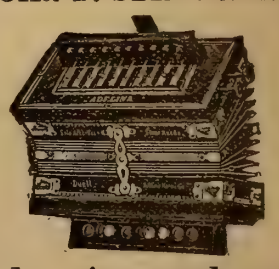
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In the same dispatch we are told of the improved condition of the German Emperor Frederick, the absence of fever, that he begins to eat beef again, and that he has abandoned beer, which disagrees with him. This is more than a coincidence. There are many men of whom it could be said that health improves, and they can begin to eat beef, and their families also, so soon as they quit beer. Let the Emperor's case be for an example to the thousands of his German countrymen in America.

The selection of Melville W. Fuller, a distinguished and experienced Chicago lawyer, to be the successor of Chief Justice Waite was made on Monday. The news was heard in Chicago with general congratulation of both Democrats and Republicans. Mr. Fuller has been identified with the growth and interests of Chicago since 1856. He has been more or less closely identified with party interests, but is regarded as a Democrat of the old school, who will be as true to the national interests as during the war. As we write little has been said of Mr. Fuller except in respect to his politics. He is regarded as an able speaker and has a decided taste for literature. Like most Chicago Democrats, he will probably be on the wrong side of any case that may involve the prohibition issue, but we do not wish to judge him before the time. If confirmed he will not take his seat till October, and the election occurring soon after may help settle some points of this great question.

The flag issue is provoking a breeze of war in New York, and Mayor Hewitt finds himself the leader of a host. The board of aldermen passed over the Mayor's veto, 20 to 3, the resolution taking out of his control the raising of flags on the city buildings; and in the legislature, when the son of Dr. Crosby introduced an act making it an unlawful act to display any foreign flag on any public building, the politicians of that body said no 104 to 4. But these gentlemen, who are not only spoiling the foreigners who come to us, but subverting the nation also, in their anxiety to get votes, are not to have it all their own way. A mass meeting has been called at Cooper Union Friday evening to support Mayor Hewitt, and to protest against the "impudent bigotry that would fasten upon our nation sectarian holidays, invade our schools, and denationalize this asylum for the oppressed of all nations." Seventeen thousand signatures are on the call. The Catholic press denounces the Mayor and fires the Irish heart, but their work is useful in arousing the dormant American spirit and love for the Stars and Stripes.

PROF. H. WOODSMALL.

Among the Republicans, Judge Gresham, of the United States District Court in this city, is daily growing in favor as a Presidential candidate. His wide experience in public life, and freedom from scandal are much in his favor. He will be also strong with every one in "distress," in "debt," or "discontented," as was David, for reasons given by himself in the Indianapolis *Journal:* "My experience with criminals when I was on a district bench taught me that there was no man devoid of manhood. Place anybody, however depraved, on his manhood, and you will observe his eye brighten up. I have taken men who have been convicted of serious offenses, and, after sentencing them to the penitentiary, have said: 'Now, I intend to place you on your manhood, for I believe you have manhood in you. I will give you a mittimus, and the marshal will provide you with money to go home and bid your family good-bye. After you have stayed there a day or two I want you to report at the door of the penitentiary named in the papers you will receive, and serve out your sentence like a man. And when you are through I want you to return to me, and I want to see what can be done to restore you to the confidence of your fellow men in society.' I never was disappointed in a man I thus trusted, and those convicts whom I have helped on their return from prison have always been faithful to the trusts imposed upon them."

For two months and more the Prohibition press has been agitated by an effort to throw out the woman suffrage plank from their platform. As we are informed, the opposition began among the Wisconsin Good Templars, who were worsted in their efforts to secure a successor to J. B. Finch and to change the arrangement of delegations to the National Convention. T. C. Richmond, who failed of the chairmanship, is leading the fight against female suffrage, and using lodge methods. He is sending circulars abroad attacking woman suffrage, and hopes especially in the South to unsettle the mind, fire prejudice and create division in his party, instead of giving such reasons as should convince the uninformed. The *Union Signal* devotes large space to the discussion and last week a supplement is filled with opinions from party leaders, warmly defending the present position of the party. The argument for the change is the prejudice at the South against woman's vote, the objection of Presbyterians, and the loss of party vote because of the plank. Like reasons could be urged against every other Prohibition plank. The Presbyterians of the Presbyterians, the Covenanters and United Presbyterians, are generally for the ballot for women. The South needs instruction, not strife. And the fact that the W. C. T. U. has made the Prohibition party possible makes the attempt seem like the act of an ungrateful wretch who should kick his mother out doors. The plank has been in every platform from the first, and the excuse that votes will be lost shows that the movement is an attempt to shift the party from its rock foundation of principle, to the low and quaking ground of expediency. Such an attempt might be expected to issue from a secret lodge which is the training school in such philosophy.

REV. H. WOODSMALL.

BY REV. H. H. HINMAN.

'Know ye not that a prince and a great man is fallen this day in Israel.—2 Sam. 3: 38. Measured as the world measures greatness, our departed brother had no aspirations for, and received few, of its honors. Measured by the example of Him who "took upon him the form of a servant and became obedient unto death, even the death of the cross," he was truly great; for few men have in our times exhibited so much of the mind and spirit of Christ. His great work was to labor for the poor. Like his Divine Master, he "made himself of no reputation."

He came South to complete his theological education in order that he might be among and have greater opportunities to teach the colored people. He spared no effort for the accomplishment of this work. He encountered prejudice, ingratitude and obloquy; and met them without complaint and in most perfect patience. He surrendered positions, to which he was entitled and for which he was eminently fitted, to men of inferior qualifications, for the sake of peace and to avoid the giving of offence. He espoused unpopular reforms and was willing "to stand in the gap and make up the hedge" for the sake of the people of God. As a teacher he was thorough, strict in discipline, yet ever kind and forgiving to those who were penitent. He was not a natural orator, but was always plain, logical and convincing. His marked characteristics were his eminent conscientiousness, humility, intense industry and practical benevolence. Though suffering for years he worked up to the last minute and died at his post.

I first met Bro. Woodsmall at Selma, Alabama, January 6th, 1881. I remember how kindly he received me, introduced me to his school, invited me to address them, and enforced what I said from the testimony of personal experience. I remember, too, how kindly he and his excellent wife received me to their house, and for weeks gave me the hospitalities of their pleasant home. Should this Christian sister and her children read these words, I wish to express to them my warmest sympathy in their *deep* affliction.

Because our Divine Lord had thus humbled himself, it is written that "God hath highly exalted him, and given him a name that is above every name; that at the name of Jesus every knee should bow of things in heaven and things in the earth, and things under the earth, and every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." So, too, our brother; just as he partook of the humiliation and suffering of Christ, he is now exalted in honor and will partake of the glorious triumph of his Lord.

CHRISTIAN TOLERATION AND POSITIVE CONVICTION.

BY A. B. CURTIS.

"At all times," says Carlyle, "a man who will do faithfully, needs to believe firmly." Just as soon as a man's belief waxes uncertain, his practice becomes unsound. Man's deeds are first man's convictions. Error prevails where faith is weak. Strife prevails where faith is narrow.

As I think upon this question of Christian toleration, straightway two important texts take their places over against each other, and crave my careful attention. One pleads for positive conviction: "It is good to be zealously affected always is a good thing." The other text pleads just as forcibly for sympathy with men whose opinions differ from our own. "Refrain from these men, and let them alone; for if this counsel or this work be of men, it will come to naught."

These two texts do not contradict each other. That positive conviction which is purest and noblest is most tolerant, most sympathetic. It has the most heart-felt sympathy for those who are unable to accept its truth. That toleration and Christian sympathy, on the other hand, are most wholesome and effective which are positive and firm in the conviction that toleration is not sanction. Toleration is a negative virtue. It does not prevent argument; it prevents quarrels. Toleration itself is neither good nor bad, it is simply the meeting place of opposing factions. Positive conviction is decidedly good or decidedly bad with no intermediate ground. Toleration often leads to inactivity and lack of interest in the great questions of the day. It must constantly guard against the temptation to lethargy. Its motto is too often, "Let alone;" when the moral aspect of the question is by no means doubtful. Positive conviction easily leads to fanaticism. The less a man knows the more certain he is, usually, that he alone is right. Fanaticism leads to irrational acts that bring a reproach upon a good cause. Positive conviction must guard against the temptation of laying undue stress upon questions of minor importance. It often makes mountains out of mole hills. It builds too large an edifice upon one small pillar of principle, and to the looker-on the whole affair seems like a castle in the air. Toleration never does anything. It simply puts up with what it has. Its virtue consists in making the best of what cannot be helped. Positive conviction is always doing, and that, too, with a full soul. But its convictions are after founded upon intolerance.

Positive conviction resting upon Christian toleration seems to be the only correct and abiding principle of action. Is such a thing possible? Is it possible for a church that is out-and-out anti-secret to enjoy association with churches that are confessedly pro-secret? May not tolerant churches justly fear that such a positive-conviction church shall cast a reproach upon their name?

The life and spirit of Congregationalism as a whole must be maintained. Congregationalism is more than any individual church, and sometimes it must maintain its life as a whole at the expense of the individual church. Positive conviction prevails over toleration. But there is another side. Congregationalism without individual churches is nothing. The life of each individual church goes to make its life. Congregationalism cares for itself only in so far as it spreads its protecting wing over each individual church that seeks its care. Toleration prevails over positive conviction by frankly admitting that there are more issues than one in our day over which men can justly and honorably be enthusiastic and positive. Positive conviction is frankness and firmness. Toleration is unselfishness. Frankness and unselfishness easily blend. These are the elements of Congregationalism. No church having them is denied admittance. No church without them ought to claim the name of "church."

But the question arises, How positive can one's convictions be and he still be tolerant? The reply would seem to be, Just as positive as one can make them by argument from Bible, fact or experience. Positive convictions can denounce a certain thing as sin, but at the same time refrain from saying or implying that all who do that thing are sinners. A church may found its very fundamental doctrines upon principles that would seem to imply that all other churches were aside from the faith, without once accusing other churches of being heretical. Differences of belief are necessary to all existence of the intellectual and religious life. Narrow-mindedness or intolerance is due not to positive conviction, but to lack of knowledge. Ignorance is sometimes a vice, but it is not always so. Better to have thought, though wrongly, than never to have thought. Positive conviction is sometimes a fault, but it is a fault that leans to virtue's side. Conviction may be too positive but it cannot be too earnest. Toleration may be too careless, but it cannot be too unselfish.

I will close with a quotation from the Greek Bible (Prov. 10: 10), a passage which is not in our version though many learned commentators think it ought to be,—"He that reproves with boldness is a peace-maker." Is not this good Congregationalism? It is frankness and unselfishness combined.

New Haven, Conn.

ANCIENT GUILDS AND MODERN TRADE UNIONS.

The report of the Bureau of Labor Statistics of New York for the years 1885 and 1886 are replete with information on the labor question, relating to the ancient guilds as well as to the modern trade unions. As some of it may prove of interest to the readers of the *Cynosure* it is briefly noted below.

The old guilds have been likened to the modern trade unions, but they were also for other purposes. They not only united to regulate trade and settle wages, but they banded together in defense of the common interest against princes, nobles and oppressors. The following indicates the manner of their descent to modern times and their present state.

The guilds, otherwise called trade companies of Great Britain, once had, like the continental guilds, important uses, but with the changes in business and the altered conditions of society and the factory system, they fell away from their first estate as trade associations and have become largely associations with immense property, the income of which is expended in ways never dreamed of by the original founders and donors. Those of London had become little more than charitable societies with sinecure office-holders, the only duties being the distribution of surplus funds, after extravagant personal and official allowances had been disbursed, and were a scandal when parliamentary inquiries were instigated. Changes resulted and the charitable purposes were retained, but a large portion of the funds were directed to public education of the most practical kind. It was a reversion to the original plan of the guilds, with an adaptation to modern conditions. It is said that eight hours constituted a day's work in the fifteenth century.

The guilds of Germany are associations of master tradesmen. They are suryivals of earlier ages and, after having passed through a long season of inactivity and indifference, have been revived and occupy a position of growing importance. They were reincorporated in 1869, but have no longer the right to exclude non-members from carrying on trade, as formerly. There are fifty-nine, new and old, in Berlin, including every trade, the most numerous of which is that of the shoemakers, that numbers 1,600 members, and dates back six hundred years.

The modern trade unions copied several regulations from the ancient guilds: as, provisions against systematic overtime, instructing outsiders or working with them, blacklisting and limiting apprentices. In England they are thoroughly organized, and the different callings unite in holding councils to which employers and others have frequently sent emissaries as delegates to mislead and defeat them. In this country socialists endeavor to disrupt trade unions and establish organizations of their own upon the ruins. In Germany trade unionism was obstructed in the same manner. The Brotherhood of Carpenters and Joiners profess not to be a secret organization, and, therefore, may be taken as an instance of a trade union as described above. The Knights of Labor, on the other hand, are pronounced to be a secret society. In their platform of principles they say that they are not a mere labor union, benefit society or political party; that they have a secret work, consisting of passwords, signs and a grip, for the protection of the meetings against outsiders and suspended and expelled members; sometimes an open trade union changes in a body to this secret organization, as the Musical Mutual Protective Union to the Carl Salm Club, an assembly.

The United American Mechanics and others, Mr. Peck, the commissioner, adds, were based upon narrow, protestent, nativistic principles, and accomplished little; but the secrecy and ceremoniousness of the Knights of Labor, as well as their generous treatment of foreign laborers and organized trade bodies, may have enhanced the growth of the order as much as the general convictions of American citizens, that political results can be obtained solely by movements in large masses. The officials of the order speak of 2,500,000 members, but of course it is most likely that large numbers are derelict.

The members of the Knights of Labor are subjected to a secret, absolute power that demands obedience even to self-injury. Moreover, the strike committees are often composed of small tradesmen, and similar persons, who are reckless ignoramuses, and order strikes for insufficient reasons, and then defeat them by incompetency, pretending to do a great deal of secret work as a cover to doing nothing. As instances: strikes were begun because the employer worked and because he did not belong to the Bosses' Association, which required an initiation fee of $500. One strike was precipitated because a boy spinner was promoted when there was an unemployed journeyman, which is a common cause of strikes among all labor bodies. Employers were sometimes subjected to fines of considerable amounts, under penalty of a boycott. One with his son were fined ten dollars each for ordering off a walking delegate. An order from a walking delegate to change shop to union was accompanied with a fine of $200 without cause. Theiss was fined ten or twelve hundred dollars. Employers are accused of organizing unions and strikes to injure rivals. (Freemasonry makes a similar use of them.) Different organizations sometimes wage war upon one another, as the Cigar-makers' International Union, the Knights of Labor, and the Progressive Union, a socialistic body, and strikes, boycotts and the most perplexing complications ensue. The Knights of Labor sometimes pose as an order of charity, and intermeddle when employes are contented, under pretense that one of the fundamental principles of the organization requires the protection of females, but with the prerequisite of initiation into Joan d'Arc assemblies; like Freemasonry, which courts popularity by pretended zeal for widows and orphans—laudable, but refuted by fact—to solicit money from outsiders for females is not chivalry, but beggary to spare personal sacrifice. Nor is it chivalry to make females instrumental in extortion from enemies, but battling behind women and bidding for popular sympathy, *i. e.*, public opinion, which may be as false as when it supported popery in persecuting Galileo for asserting that the earth moved.

The Commissioner adds that positions of trust and responsibility in mechanical departments of establishments, such as foremen and superintendents, are in the hands of foreigners, which will confirm the now very generally expressed opinion that most of the labor troubles of the last few years have been precipitated, not by whole trades, but by sections of them, and that these sections are largely controlled by foreigners, or natives who had by association imbibed foreign ideas on the labor question.

It appears from the above that the modern trade union has not descended from, but has copied certain features of the ancient guilds which still exist. Freemasonry was formed by veiling pagan religion in the symbolism of stone masonry in 1777; and the Knights of Labor by engrafting it upon a labor union, converting it into an auxiliary secret society.

The restriction of apprentices is recommended by Mills and Malthus and adopted by labor unions; but after trades are full there must remain a surplus of laborers, so that a curtailment of population may be with equal reason ultimately advanced as a remedy, and as this is among the many bad uses to which Freemasonry, by its control of the law, may be applied, as seen in the Whitney, Carpenter, Michigan, and other cases that have appeared from time to time in the columns of the *Cynosure*. This order may be entitled to the extravagant praise which it is wont to bestow upon itself as a beneficent institution. More of this feature of Freemasonry, of its real character, of its antagonism to Christianity and government, of its false claims to charity, chivalry, and other virtues, and of its connection with the labor question, may be learned by a reference to "My Experiences with Secret Societies by a Traveler," advertised in the *Cynosure*. It is a new book containing new light on the subject of secrecy from extended personal experience in which corruption and murder are continually encountered. *

A GOOD FIGHT.

The man who stands up for the truth of God in opposition to the atheism, agnosticism, infidelity and anarchy of the present day; who stands up for an open Bible for all the people, in opposition to the priestcraft and superstition which prevails; who stands for the name and Word of Christ alone in opposition to the sectarianism and division which dishonors his cause and distracts his people; who stands for a vital and personal regeneration, religion, and righteousness, instead of the dead formal-

ity and worldliness which wraps the pall of death over so many who have named the name of Christ, and who have a form of godliness but deny the power thereof, will need to strengthen his heart in God, and put on the armor of righteousness on the right hand and on the left.

His enemies will be many, and his friends will be few; and while his enemies will be subtle and fierce, his friends are liable to be lukewarm and indifferent. His enemies know what he is doing; his friends will perhaps find it out in season to erect a monument to him when he has been dead half a century. Of old, God's professing people stoned the live prophets and honored the dead ones, and history often repeats itself.

It is no light thing for a man to set the battle in array against such a host of foes, but the battle is the Lord's, and those that fight for him are on the winning side. Many a man has suffered fines, imprisonment and death itself for the truth of Christ. Many a man has entered the conflict well aware that there were men who thought it no sin to shed his blood.

The power that "made war with the saints and prevailed against them till the Ancient of Days came," has not yet finished its work; nor has the scarlet-robed woman, who was drunken with the blood of saints, yet lost her blood-thirstiness nor met her doom. Those who fight in this warfare must expect to encounter opposition, danger, and perhaps death itself. Who then will join in such a warfare? Who will, by hand and voice and purse, by sympathy, by encouragement, and by prayer, strengthen the hearts of those who are in the battle's van? And who will leave such men to fight the battle alone in the midst of discouragements, embarrassments, privations and dangers?—*The Christian.*

NO PLACE FOR A CHRISTIAN.

Rev. Dr. William Johnston of College Springs, Iowa, writes a kind word of remonstrance to the members of Grand Army lodges in the *Christian Instructor:* "I wish to say for the information of any member of the G. A. R. who may read this, that I got my clearest ideas of the order from one who had been there, and knew what he was talking about. I lodged with him a week, and had good opportunities to know the man. He was an elder in the United Presbyterian church, and a brother to one of our honored and useful ministers. He is recognized as a man of God by those who know him, and his word will be considered as good as his bond. He was a captian in the army, and did not turn back in the day of battle. He went into the G. A. R. but soon found it was a mistake. I asked him if it was oath-bound, and he said it could hardly be called oath-bound, yet the promise had all the force of an oath. But he said his great objection was, it was no place for him, it was no place for a Christian. Now to me there is a great deal in this expression, coming from one whom I believe to be a man of God—"It is no place for me, it is no place for a Christian." I don't entertain the thought for a moment that there are no Christians there, but I do believe there are many Christians where they ought not to be. For many members of the G. A. R. I have a high personal regard, and am sorry that they have felt it necessary to enter into an organization, that throws their influence in favor of the whole lodge system. Though it were one whom I loved as my own soul, yet my love for him would not withold me from testifying against any thing in his course I felt to be wrong.

"And now to some of our Grand Army friends allow me a parting word. I have not a particle of hesitation in saying that those ministers in the United Presbyterian church who are now most decided in their opposition to all secret orders were the men most decided in their loyalty to the country twenty-five years and more ago; they were the best friends the soldiers had on God's green earth; they prayed for them as the mother prayed for her darling boy who had gone down into the valley of fire; they plead their cause with all the eloquence that patriotism and religion could inspire; in many cases they gave them 'the Book' as they started for camp, and charged them to keep it as a '*Vade Mecum*' wherever the call of duty led them; they cared for their helpless ones as if they had been bone of their bone and flesh of their flesh; they welcomed them with words of benediction when they returned to their homes, and used their influence to advance them to positions of honor: and in view of all the past it does seem to me there is sometimes a want of manliness and magnanimity in treatment they receive, even from old soldiers, over their adherence to a principle which is a part of their moral being."

FROM MUNICH TO ROME.

Our artist correspondent has some experiences of Italian travel—And behaves like a good American in a Bavarian ducal palace.

MUNICH, Bavaria.

Last year I wrote you of the carnival season, and again for six weeks I heard nothing but "ball," "ball," until I was tired of it. Half the school gave their whole time to it for five weeks. I was invited to two Christmas trees at holidays, in German families, where they gave useful things to poor little children and to the guests candy and nuts. I think there were 40,000 trees in the city. Even some Jews had them. We have on exhibition here a panorama of Jerusalem similar to the one you saw in Chicago, painted by Pigelheim. He paints the best ones.

Of course you have heard of the death of the Emperor. There is not half the excitement about it that there was when King Otto died. The Munich people get much more excited if the price of beer is raised a quarter of a cent!

MAR. 19.—We left Munich at 11 o'clock A. M., on Monday, May 11th, for Verona. Had very bad weather in the mountains and came Tuesday evening to Verona, where we staid till Thursday noon. It is a very picturesque city, but mostly new except the amphitheatre and some old gates. We went to the amphitheatre and into the cells where the wild beasts and the prisoners were once kept, and all round the whole length of the arena under the seats where the 20,000 people used to sit. We reached Venice Thursday afternoon and have been busy seeing the sights.

VIA PALESTRO, ROME, MARCH 24.—After a very tiresome journey from Venice I arrived at Rome last Tuesday evening. The trains between here and Venice connect very badly and run very slowly, at least according to American ideas of railroad speed. The only train which seemed a good one for me to take from Venice left the station there at 5 A. M. I had to get up at 3:30, so as to leave the house at 4 in the gondola which was waiting for me at the door.

It was of course still quite dark and the canals were narrow and lighted only at long distances. The gondolier "whooped" before we turned each corner in anything but a musical manner. We saw twice a person passing over one of the arched bridges under which we passed. It was very cold and damp, but the worst was, the tide was coming in so fast that the gondolier was not able to make the distance in the time he expected and I missed the train, after which I had to sit in the dirty Cafi until 7 and take a slow train to Bologna where I wished to see the galleries and churches. In Venice it had rained every day except one half-day of the four days I was there. Perhaps that is one reason I was not as much pleased with the city as I had expected.

St. Mark's is quite different from anything I ever saw, but it is no use trying to describe it. It is of the most beautiful colored marbles imaginable and the interior is filled with mosaics, a great part of which are gold. Of course it makes it almost dazzling. There is little stained glass, and in the windows none. It was probably necessary to have white glass as the windows are small and few, and with colored windows little light could have entered. The whole immense structure stands on piles and the mosaic pavement is warped so that it looks like waves. We heard one service there. The ragged, miserable-looking people who are always in and about the church and square make an exceedingly unpleasant contrast to the grandeur of the buildings.

Next to St. Mark's is the palace of the Doges, also an immense building, which figures largely in Venetian history. We first ascended the "Giant's stairway" and then a second stair, up which no one was formerly allowed to go except those whose names were written in the book of the nobility. We saw the opening through which secret information used to be conveyed, which is called the "Lion's mouth;" it may be because the person putting his head into it was in as much danger as if he had literally placed it in the mouth of a savage beast.

The different council chambers are filled with wood carving and paintings by several great masters—several by Leonardo di Vinci, Giotto, Tintaulto and Titian. It is very hard work to look at the pictures, as they are all either on the ceiling or very high on the walls. In nearly every picture is a "Doge," kneeling usually, in the most magnificent attire. I doubt if Solomon was grander in all his glory than some of these are represented, but I hope he was not quite so conscious of his fine appearance as they appear to have been. Some of them kneel there as if they were doing the Lord a great favor, and I do not doubt they thought they were.

The largest picture in the world is in the library of this palace. It is a most confusing mass of figures that seem unable to extricate themselves from one another, and it is called "Paradise." Some of the heads are beautiful, but as a whole it makes one dizzy. In the Venetian academy are many very old and some great pictures, also by the same masters I found in the palace. Titian's masterpiece, "The Assumption," is there, and many other like subjects. One room has a frieze around its whole length of 148 Doges.

Of sculpture there is little of consequence. The monument of Titian is in one of the churches, and exactly opposite the monument of Canova, said to have been designed by him as a memorial to Titian, but which was afterwards executed by his pupils and used as his (Canova's) own monument. It is a wonderfully beautiful and original conception and perfectly carried out.

I reached Bologna about 3 P. M., after the gallery was closed. The porter understood nothing except Italian and a little French, but I managed to make him understand that I came from America and wanted to see Raphael's picture of "St. Cecilia" with the harp, and he at last admitted me. "St. Cecilia" is very fairly reproduced in the photographs and the color is still quite fresh. I did not admire it as much as a picture of John the Baptist, by Guido Rani, in the same gallery. The porter told me that he was himself an artist, and showed me his studio in which he had several good water colors and a copy of St. Cecilia which he valued at a thousand francs. But what he particularly wished me to notice was an original painting of "Potiphar's wife," that he showed me without the slightest embarrassment. There are two leaning towers in Bologna which stand quite near each other and look quite insecure. I believe they were built so. Most of the large buildings have very broad piazzas, reaching entirely over the sidewalk and making it possible to go over a great part of the city under cover from sun or rain.

I did not try the Bologna sausages, having tasted enough variety in that line in Munich. But something was for sale in several little shops which I took to be baked apples and ventured to try eating, when I soon discovered that, instead of being baked, the apples were boiled or fried in olive oil. The flavor they had was indescribable.

I took the train again that evening at six, and after staying over night at Pistoia reached Pisa about 9 A.M. Between Bologna and Pistoia there had been an accident two weeks before, and we were obliged to walk and ride by omnibus quite a distance in the evening. It will probably be a month before that place will be repaired. The Italians never hurry about anything. From Pistoia to Pisa the scenery was mountainous and very picturesque. The mountains were covered with snow, but the level land appeared to be drenched and often was quite covered with standing water through which the grass was growing, of that pale blue-green color so often seen in French landscapes. Occasionally an almond tree was in bloom, and we passed several banks yellow with wild jonquils. They say they have never had so late a spring in Italy or so much rain. The Tiber has overflowed several times, and the Pantheon stands so deep in water that there is no possibility of visiting it unless it were in boats.

At Pisa I saw the "Leaning Tower" of which we have read so much. It looks quite new and modern, when I had expected to see almost a ruin. The cathedral is immense and has the first stained glass windows I have yet seen in Italy. In the "Baptistry," an octagonal building with vaulted roof, were also fine stained windows and some mosaics. An old beggar sung inside the door and every note seemed to be repeated in harmonious chords from the roof. Old beggar expected liberal pay for his services. Every one expects pay here if they so much as open a door for one. I have seen little children not two years old already following their family occupation of begging. There is a burial ground at Pisa in which all the earth was brought from Jerusalem. Whether the dead are any more comfortable there I cannot say, but the soil seems very fertile.

A few days before I was coming to Italy my teacher, Mr. Herterich, sent word to me that he had had an application from the court-marshal (if that is not the English of it, I don't know what word to use) of Duke Karl Theodore for a teacher of drawing and English to the two little princesses, Elisebeth and Sophie. Mr. H. had already recommended me, and I was telegraphed to come to Tegernsee, where the Duke's castle is, at once. So the Saturday before I left Munich I took the train there; was met by one of the court ladies, Countess Geldern; and, after being instructed that I must always say, "Your Royal Highness," must ask no questions and make

numerous bows, the Countess conducted me through what seemed to me endless marble halls to the door of the Chamberlain, who, in his turn, took us to the Duchess. I expected to see a very stately person in velvet and jewels, of course. Instead, a very pleasant-looking young lady, dressed in a very simple brown cloth dress and with no ornaments whatever, came into the room, said, "Adieu," with a little motion of her hand to the Countess, who was obliged instantly to disappear, and then began to talk in very good English to me. I believe I did manage to say, "Your Royal Highness,"*once*, and I *think* I bowed once; but I am perfectly sure I did neither a second time. It was a shocking breach of etiquette in the German ideas, but I think the first attempt must have lamed my tongue as it would that of almost any of our republican Americans.

Well, the Duchess had looked at my drawings and had arranged a "still life" which she asked me to draw for her. She gave me a sheet of glazed paper and an uncommonly bad pencil, seated herself at my elbow and said I was to begin. So I begun drawing and she asked me all manner of questions in the meanwhile, which certainly did not help the sketching. The two little princesses came in later with a few snowdrops they had found on the mountain side, and I wished some of our American women could have seen how they were dressed. Perfectly plain gray felt hats and jackets, round plaid skirts, and such thick shoes as we never see; no ruffles or ribbons, feathers or gold chains; and, notwithstanding they are learning their languages and have already four governesses to torment them, they look as healthy as the peasants' children. They are not little children, either, but are about twelve and fourteen years old.

I had no idea the place would be offered me, but it was, and in such a way that I could hardly refuse to take it for the summer. I thought it was only a fancy of "Her Royal Highness" and she would recall it, but I have since heard from the Countess Geldern, who says "Her Royal Highness" is depending on my coming May 1st.

By the way, the Countess telephoned the train to wait for me, and sent me to the depot in the Duke's carriage; whereupon, every one along the road supposed I was "somebody," and bowed in the most reverential manner possible to the American girl in the Grand Duke's carriage! R.

THE POLITICAL CONFERENCE.

In response to the call from Mr. F. W. Capwell, chairman of the National American committee, for a conference in regard to political action by voters of whatever party, a meeting was convened in Carpenter Hall, N. C. A. building, Saturday morning. Pres. L. N. Stratton was electad to the chair and W. I. Phillips, secretary. Rev. B. T. Roberts, editor of the *Free Methodist*, offered prayer, the call was read and a statement made of the conference held last fall during the meeting of the Prohibition Convention of Nov. 30 and Dec. 1, 1887, and copies of the appeal prepared for that Convention were distributed. This was introductory to the presentation of a paper by W. I. Phillips,which recommended the plan of an anti-lodge league, to secure pledges from those who will not vote for secret society members, and generally influence the action of all parties against the lodge.

Rev. B. T. Roberts moved that this conference recommend to the Board of Directors to organize, on the plan outlined, a department of the N. C. A. work under its constitution, with the name, the American Anti-secrecy League. The suggestion was discussed freely before adoption. A new organization was objected to,and some thought the N. C. A. should appoint a superintendent of a department to make our influence felt against the lodge in the conventions of every political party. A committee was also proposed to prepare and present an appeal against the nomination of lodge members at the Prohibition Convention at Indianapolis, May 30th. Copies of an appeal prepared for the Prohibition Conference, Dec. 1, 1887, were in the hands of most present, and Rev. B. T. Roberts spoke in approval of the document, moving that it be adopted as an expression of the present meeting. But it seemed advisable to make a general memorial to be sent to all political conventions, and it was voted that B. T. Roberts, J. Blanchard and E. R. Worrell be a committee with power to prepare such a memorial. It was also voted to request the N. C. A. to send a representative to the Prohibition, Democratic and Republican National conventions to present the memorial. To the State conventions it was thought unnecessary to send delegations as generally some one could be found to present the protest. Two of the brethren present, Rev. Christie and W. I. Phillips, are delegates to the Prohibition convention at Springfield, Ill. It was also recommended that if a superintendent for such a department of N. C. A. work against the lodge in politics be appointed, that he make Washington City his headquarters.

Space being given for short speeches Rev. J. A. Mackelvey, Prohibition organizer and lecturer, was called upon. He said he had been raised a Covenanter, but left that church because he wanted to vote against the saloon. He was in perfect sympathy with the work represented by the conference and believed that voting on the lodge would be a question soon to come to the front. His work for the Prohibition cause had been somewhat scattering and to little pecuniary advantage, and he had not fully understood why it should be so. But a proposition now in his pocket explained some things. It offered him a permanent engagement in Minnesota until after the fall election if he would join the Good Templars and Sons of Temperance. It is always and in every respect thus with the lodge. Neither ability nor principle, but lodge membership that secures its favor. Secret society students in the Covenanter (Geneva) College, were always a torment, conspiring and plotting. The lodge is growing on every hand like the liquor power, and the more it is hammered the more it seems to grow, but its day will come and God will overthrow both in his time.

Dr. Strouble of Humboldt Park, Chicago, said he used to be a Prohibitionist, but was now working in the interest of the laborers. Had just returned from the State convention of the Union Labor party. He found all this effort for reform in politics was an uphill business; no political business seemed to prosper but Republicanism, Democracy and boodlerism. He had come to see that the money question was the leading one before the people. Farmers are losing their farms by mortgages, and the grasping of wealthy and great corporations is more and more severely felt by workingmen. But when an effort is made to help them in politics it seems to be a failure. He came home from Decatur heartily disgusted with the Union Labor party. He did not see how he could work with them longer, but he was in favor of the effort to clear up politics and get rid of the secret societies.

The meeting was in good humor for another speech, and Rev. B. T. Roberts was called for; but the committee on memorial wished to finish their work and adjournment was had after prayer by Rev. T. B. Arnold.

There was a good representation present from four political parties,four States and six religious denominations; and all gave their names to the secretary to be recorded on the roll of the anti-lodge league as follows:

L. N. Stratton, W. I. Phillips, J. Blanchard, B. T. Roberts,(Judge) Zearing,E. R. Worrell,C. A. Blanchard, T. B. Arnold, J. A. Mackelvey, Henry L. Kellogg, John Strouble, Thomas Hodge, E. A. Cook, B. B. Blachly, C. Hillegonds, George W. Clark.

MEMORIAL TO POLITICAL NOMINATING CONVENTIONS.

GENTLEMEN:—The undersigned are a committee appointed at a conference of those opposed to secret societies held in the city of Chicago, April 29th, 1888.

We are instructed to lay before you a few facts and to request that, in your nominations, you present to the American people for their suffrages those who are not under obligations to secret organizations.

1. The administration of justice requires that those to whom it is intrusted be free from all obligation to favor any parties upon whose interests they may be called to decide.

2. The object of secret societies is to secure for their members advantages to which, in the natural order of things, they are not entitled. Though, in general, they disavow political purposes, yet their members secure offices of public trust, and handle public funds to an extent that their numbers, in proportion to the rest of the community, do not entitle them.

3. The history of the French Revolution, and the communistic war in Paris, more recently, show how dangerous these societies are when they obtain a controlling influence in the administration of the government of a country.

4. George Washington in his Farewell Address to his fellow countrymen uttered these words of warning to which our people at the present day would do well to take heed:

"However combinations or associations of the above description may now and then answer popular ends, they are likely, in the course of time and things, to become potent engines, by which cunning, ambitious and unprincipled men will be enabled to subvert the power of the people, and to usurp for themselves the reins of Government; destroying afterwards the very engines which have lifted them to unjust dominion."

Able statesmen since his day, as Millard Fillmore, Alexander Hamilton, Wm. H. Seward, Charles Sumner, S. P. Chase, Charles F. Adams, Richard Rush, Wendell Phillips, Chief Justice Marshall, Thaddeus Stevens, Daniel Webster, and a host of other patriots have declared secret societies hostile to free government.

5. The derangement of the business of the country; the stopping of the wheels of commerce; the general spoliation of the farmers; the notorious perversions of justice by our courts, through the influence of secret societies,ought to awaken every well disposed citizen of this country to the necessity of suppressing their influence, instead of giving them any additional political power by elevating to office their sworn adherents.

An examination of the obligations of Freemasonry will show what appears to be an elaborate provision for the perversion of justice where Freemasons are concerned. The Mason swears to keep the secrets committed to him by a brother Mason, to obey his signs, to warn him of approaching danger, etc. All these obligations we deem inconsistent with the oath taken by a public officer. Still further, the secret signs and tokens of these orders afford means of communication between the bench, the jury-box, the witness-stand, and opposite sides of the halls of legislation; which we believe to be entirely inconsistent with honest dealing between the citizens of a free government.

Religious denominations, aggregating more than seven hundred thousand members, for various reasons oppose them, and a large and increasing number of our journals antagonize them.

We therefore request that in your nominations you will present for our suffrages men, who, being under no secret obligations to a portion of their fellow citizens, will be able equitably to administer their trust for all.

B. T. ROBERTS.
J. BLANCHARD.
E. R. WORRELL.

REFORM NEWS.

FROM THE WASHINGTON HEADQUARTERS.

WASHINGTON, April 26th, 1888.

I reached this city on Tuesday morning last. I was met with cordial greetings at anti-secrecy headquarters, but as Bros. Bailey and Johnston were packing, preparatory to removal, I did not intrude upon their hospitality and took lodgings with our Prohibition friend, Mr. Wheelock, at 207 Pennsylvania Avenue. Bros. Bailey and Johnston are both occupied in Government employment from 9 A. M. to 4 P. M., and for that reason the transit to East Capitol street is rather slow. Both families, however, occupy their new domicile to-night and expect to gather up the fragments to-morrow. I hope to have one room in order Saturday and to open the N. C. A. office some time next week. I have found and conferred with some of those who were very friendly and helpful when we began the work here and find their interest unabated. Senator S.C. Pomeroy seems as youthful and active as five years ago, and Milton Ford assures me that he was never in better health or more in sympathy with our work than now.

For two days the papers have been heralding the coming of the I. O. O. Fs. from several neighboring cities to celebrate the anniversary of the founding of their order in America. They came, and marched and counter-marched with music and banners through several of the principal streets. At 3:30 P. M. they marched through the carriage drive in front of the White House and were reviewed by President Cleveland. Standing within a few feet of the President on the broad marble step I made a careful count as they filed between the marble columns, and found there were just *one hundred and forty* in the procession! The President simply stepped out of the door unattended as the first in line came under the archway, and stood with his hat on his head and both hands behind his back, with an expression of perfect indifference on his face,and when the last in line were opposite, he turned on his heel and entered the door, which closed behind him. It was the tamest affair I ever witnessed, and yet, no doubt, it will be heralded over the country as a glorious epoch in the history of Odd-fellowship in America. When I last saw the "Fellows" they were standing on the south approach to the Treasury building, having their picture taken. The published program includes a ball to-night. The morning papers announce meetings of seventeen different secret lodges in this city to-night, and this is prayer-meeting night in most of the evangelical churches. The effect of these lodge meetings upon the meetings

for prayer will be to diminish both the attendance and the spirituality of the churches.

Last evening I attended the Central Union Mission and was blessed in the exercises. There were about 100 persons present and in the testimony service several spoke of the great depth of sin from which they had been rescued by the Gospel of Christ. To-day I met Mr. White and another friend from Worcester, Mass., on the Avenue, and hope that this will be only the first in a series of meetings at N. C. A. headquarters, where all friends visiting the city will find a hearty welcome.

J. P. STODDARD.

AT WORK IN THE OLD DOMINION.

BLOODLESS VICTORIES ABOUT THE OLD SEAT OF WAR.

RICHMOND, Va., April 24th, 1888.

DEAR CYNOSURE:—From Abbyville across to Boydton, the county-seat of Mechlinburg county, Virginia, is a rolling country near the north side of the Roanoke river, on whose banks are raised nearly all the cotton which Virginia produces. Boydton is but a small village and probably has not grown for the last fifty years. Its one hotel and few stores are strictly first-class—in prices, but not in any other respect. The colored population are a large majority in this part of the State and will probably elect J. M. Langston to Congress.

Boydton Institute is the excellent school started and sustained by Dr. Cullis of Boston. It occupies the fine old building formerly the Randolph Macon College. It has good buildings, is fairly equipped and is doing an excellent work. But as there are three similar institutions in the county it has not so large attendance as some farther south. They enrolled about 150, ranging from primary to classical. The present principal is Rev. Mr. McArm, an M. E. minister from Vermont. He received me very kindly, said he had never joined any secret order, but had been often much hindered in his work by Masonic influence. He arranged for me to lecture in the evening, where I met more than 100 in the College chapel who listened with attention and mostly with hearty sympathy. Dr. Cullis recently visited the school,and, I believe, expects to start a new one in Alabama.

From Boydton I went to Chase City in the north part of the county. Thyne Institute, under the care of Rev. J. H. Veazey, has had a prosperous year. They have enrolled 250 students and have a flourishing church and Sabbath-school. An able corps of teachers are doing an excellent work. They are putting up new buildings. Pres. Veazey is not only an excellent preacher and instructor, but an earnest reformer, and feels a deep interest in the anti-secrecy and temperance work. I was most kindly entertained at his pleasant home and aided in many ways in my work. By his request I spoke on Saturday night on prohibition and the need of a Prohibition party.

On Sabbath I preached once,gave a lecture on Africa and the mission work, and at night preached again in the First Presbyterian church in the town. The attendance during the day was large. On Monday morning I addressed the students on the secret lodge system. This made twenty-six lectures and sermons in twenty-three days. At noon I left for Richmond, leaving behind some of the kindest friends and the most interesting field I have found in the State.

No city of the South except Birmingham, Ala., or Atlanta, Ga.,shows such marks of growth, thrift and enterprise as Richmond,Va.; and there are probably few cities in the nation that have so great natural advantges. A sea-port, with deep water navigation, a vast unused water power, a fertile country and a most pleasant and healthful location, it would be strange indeed if Richmond did not prosper. That her people failed in making her the permanent capital of a Southern confederacy was to them a mysterious providence, but in reality a most beneficent one.

After reaching the city I went to the Baptist Theological Seminary at 1900 Main St. I was most kindly received by the president, Rev. C. H. Cory, D. D. He said that previous to my former visit he had never seen the *Cynosure* and knew little of our movement. Since then he had learned to appreciate our paper and our work. He would be glad to have me address the students and would give me as much time as I wished. It seemed best to make it from 11 to 12 A. M. The school is strictly a theological seminary. The course of study is thorough and the examinations are rigid. They confer a degree on their graduates, and there are but two in the graduating class, though the attendance is over sixty, several being pastors in this and neighboring cities. Some of them are Masons and nearly all have had experience in secret societies. I spoke about an hour and was for some time kept busy in answering questions. Dr. Cory said to them that he thought I had successfully sustained all my points and he commended the subject to their careful consideration.

I also visited Hartshorn Memorial Seminary, where I found ninety young ladies in attendance, and under the care of Rev. Dr. Taft. I was asked to conduct the morning exercises and address them, which I did, occupying half an hour in my remarks on the lodge system. All seemed intelligent and interested; and with many there was no evidence, in their appearance, that they had a trace of African blood. This is one of the excellent schools sustained by the Baptist Home Missionary Society.

I should fail to do justice to Richmond if I did not speak of its new electric street railway. This is said to be the longest electric street railway in the world—over twelve miles. I was greatly surprised at the rapidity and smoothness with which they ran up the steep grades, of which there are a number. Mysterious power! The emancipator of the long-suffering car-horse.

Among the church enterprises in this city is the new structure just completed for the congregation of Rev. A. P. Dunbar (colored Baptist). It is a fine, fire-proof building, with a seating capacity of nearly 1,000. It has cost $16,000 and $10,000 remain to be paid. The church has about 500 working members, and is in a part of the city where a large majority of the people are colored. They are poor, and have $3,000 to raise in a year. The church is doing a good work. Bro. Dunbar is in sympathy with the anti-secrecy reform, and doing what he can to bring up his people to a just idea of Christian living. Any help given them will be a good and needful bestowment.

H. H. HINMAN.

PENNSYLVANIA PROGRESS.

YORK, Pa.

EDITOR CYNOSURE:—It will encourage our Pennsylvania anti-secret friends if I again report progress. Rev. Nathan Callender, of Brown Hollow, Lackawanna Co., will act as our president; W. B. Bertels, of Wilkesbarre, Luzerne Co., will be our Eastern District vice-president; J. C. Young, of Custer City, McKean Co., treasurer; Edward J. Chalfant, of York, York Co., will act as corresponding secretary,at least until a reorganization is completed. The remaining offices will soon be filled and reported in *Cynosure*. Lecturers are preparing to go out; and a list of those prepared to answer calls will be reported in due time.

An effort is being made to induce our friends in the sixty-seven counties of the State to organize county anti-secret associations, to support and invigorate the State Association. Many of our most wide-awake men now see that this will be a bundle of straws that will break the back of the lodge camel.

The importance of obtaining as many readers and subscribers for the *Cynosure* as an aid in State work as we can, has been impressed upon many of our workers; and much is expected from this method of giving "more light," both to insiders and outsiders.

Many matters of importance are being considered; and there is a strong desire to do all that can be done to rescue the old commonwealth from the sly and cunning conspirators who are using all our public offices "for the good of the order." I am glad so many Pennsylvanians are up and doing. Forward, friends! Yours truly,

EDWARD J CHALFANT.

CORRESPONDENCE.

THE NATIONAL REFORM CONFERENCE.

EDITOR CHRISTIAN CYNOSURE:—On last Sabbath night I preached in the Presbyterian church on Pacific Avenue, Rev. Samuel P. Halsey, D. D., pastor. We had a very interesting and attentive audience. Dr. Halsey was pastor of the Franklyn Avenue Presbyterian church for fifteen years. He is a very successful pastor. On Tuesday evening I addressed the Brooklyn Prohibition Club. Through their president, Mr. Williams, they extended an invitation to speak to them on National Reform. They have over 1,300 members. Their president is getting them in line for the coming Presidential campaign. At the same hour a National Reform meeting was held in the Puritan Congregational church. It is not often that two National Reform meetings are held the same evening in one city.

The National Conference on the Christian Principles of Civil Government in Philadelphia Tuesday, Wednesday and Thursday, was a success. Association Hall was crowded the second evening to hear Miss Willard on "Woman's Work for Christ." Dr. Crafts gave an excellent talk on "National Sabbath Reform." The argument he gave in the current number of *Our Day*. Rev. Terret gave a masterly argument for "the kingly office of Christ," and Dr. Greir thrilled the audience with the thought that Christianity would heal all sectional animosities. A profound paper was prepared by Dr. Harper on "Romanism and American Institutions." Rev. McFall showed the absurdity and danger of the secular theory of education. Dr. Baldwin discussed the Chinese question; Dr. Herrick Johnson, divorce; Dr. Pierson, the press; Dr. Morris, the liquor traffic; Dr. Barr, foreign missions. The following contains the items in my report as District Secretary from April 1, 1887, to April 1, 1888:

The first five months were spent in Cincinnati and vicinity; the remaining seven in New York State. I have preached on National Reformation in twenty of the Brooklyn churches. Lectures were delivered in Newburgh, Walton, Rochester, Oswego, New York. We addressed the students of Syracuse University, Hamilton College and Union Theological Seminary. Invitations to address the Teachers' Association of Ohio, and Eastman's Business College of Poughkeepsie, could not be accepted. We have obtained a hearing in the county, State, and metropolitan press, and in various religious journals. The Prohibition platform has furnished many opportunities to speak for Christ as King. We have reported to the treasurer over twelve hundred dollars. Our reception has been everywhere hearty; in many cases most cordial and enthusiastic. The door is wide open. The Mediatorial Dominion of Christ over the nations is the most acceptable theme of all.

J. M. FOSTER.

RALLY AROUND THE "CYNOSURE!"

YORK, Pa., April 23, 1888.

All the great city newspapers are sold by newsboys on the streets and in various places of resort. Why shall we not thus sell the *Cynosure?*

I regard the *Cynosure* as one of the best powers of the anti-secret reform movement. No man or woman can read a single number of the paper without gaining much valuable information in relation to secretism and secret societies. It seems to me every anti-secret worker should strive to scatter as many copies of the paper as he or she possibly can, in his or her own town or county, in self-defense, to gain friends and sympathizers.

I have been canvassing for subscribers in the city of York, and these ideas have been deeply impressed upon my mind by my experience. I have observed that many men and women who take a York daily, and also a weekly church organ, but who say they cannot afford to take the *Cynosure* regularly, are very glad to get a number of the paper occasionally, to see what the sly and cunning craftsmen are doing.

I have asked some of these persons if they would buy a number occasionally; and in all cases the answer was in the affirmative. And I believe we can introduce the *Cynosure* and the reform to thousands all over the United States by this plan.

Now, I suggest that every six weeks, or on certain occasions, as the Fourth of July, the 22d of February, etc., the editors make up a number, for the occasion, expressly for sale to these anxious friends who are groaning for facts giving "more light." Notice being given to us in time, each worker can send an order and money order for the number of papers required on each occasion. This will enable us to obtain subscribers for six months or one year, very readily; for many would in time feel the need of a weekly drink from the great fountain of anti-secrecy, just as the moderate liquor drinker soon feels the need of a regular dram.

I hope to hear that this plan will take with anti-secret workers everywhere. I am sure it will inaugurate a new era in the great anti-secret crusade.

To make a good beginning, I suggest that a number of the *Cynosure* be prepared to expose the great lodge circus-performances which are to come off on Decoration Day. In York it is to be a great secret society parade of a number of secret orders, invited from other towns and cities, to join with our local secret orders. I will take forty copies of the Decoration Day *Cynosure*. Will all the readers of the paper take a hand in this effort to give the hoodwinked "more light?"

EDWARD J. CHALFANT.

—The *Religious Herald* states that 28,000 of the 35,000 members added to the Baptist churches in New York, came from the Sabbath-schools.

TEXAS BAPTISTS READY FOR REFORM.

ROCKDALE, Texas.

MR. EDITOR:—I am truly sorry to say that my life has been stained with connection or membership in secret societies. I was somewhat like Eve. I desired to be wise. But, thanks be unto God, I learned that there was too much evil practiced there for a Christian, so with shame of face and guilty conscience I stepped out.

For two years I have been traveling in the interest of the Baptist State Convention. I have a very good opportunity of seeing the evil of secretism, which is kept up by the ministers and members of our churches. It is strange that I never speak to a minister about the evil of the societies, who does not see as great wrong in the lodge as I can show, yet they have not the Christian manhood to come out. In the last two weeks I have spoken to several brethren who all admit that the lodge is a fraud; yet they are holding onto their false oath. These brethren all preach in different cities and communities in the State, which shows that the lodge is a deception everywhere.

I don't think it will be hard to bring the colored Baptists of Texas to a reform, because the majority have not been hood-winked and the rest are tired of their heavy taxations and no profits.

I am negotiating with Messrs. E. C. Cook & Bro., Chicago, for a tent,to hold a camp-meeting in,to commence the first of June. Will some one help me buy the tent? The tent will cost $154. The success of our Master's cause depends upon reaching the masses. At this writing I am holding a revival at Hillsboro. I go from here to Corsicana, Fort Worth and Sherman. The opposing army is well organized; if we would win we must be up and doing. "United we stand, divided we fall."

J. TOLIVER.

"FRIENDSHIP, MORALITY AND BROTHERLY LOVE."

When, conformably to the appointment of conference, I moved into this city, the craft declared that they, the members of these "charitable and religious institutions," would "starve him out in less than two months!" Just think of the official members of one of our churches waiting on a senior or junior warden of one of the numerous lodges of our country to inform him that, as a result of the teachings of their religion and the deliberations of their conference, synod or council, they proposed to "starve out" the newly appointed worshipful master of the lodge! Depraved, indeed, would be the moral nature which could not rise to the moral dignity necessary to declare such a religion to be begotten of the devil and well worthy of its sire.

When small-pox was in town and the people of the surrounding country were so alarmed that quarantine was declared against this city, it looked, from a mere human standpoint, that the declaration of Baal's prophets in reference to your humble correspondent would surely come to pass. To add to the perplexity of the situation, I had filled two appointments in a blizzard and caught cold in my vaccinated arm, which swelled enormously. Dr. W. S. Hoyt, an old and experienced physician, said he had "not seen such an arm in forty years!" But we have faith in God, and "know in whom we have believed, "and our experience teaches us that God still has his "barrel of meal," his "cruse of oil," his "widows," and his "Obadiahs." He did use ravens once, and has them yet, but they are so full of carrion now that they can only sit around and croak about what their "ancient brethren" did "on the highest hills and in the lowest valleys;" and one peculiarity of the ancient fowl has descended to the modern bird, so that he can smell a dead Hiramite just as quickly as his ancestor, and loves the odor fully as much.

We had about reached the bread and sweetened-water stage, when the Lord sent a white-winged messenger of his providence from a staunch reformer in Lyons, our county seat. The money did not croak much, but it worked wonders for our fare. The supplies thus obtained were just about exhausted, when there came a box, "charges paid." I thought it thought might be a Masonic box, but seeing that it was shipped from Lyons I took it home, and found groceries enough in it to keep us supplied for two weeks, with a nice ham for a foundation under them. You can depend upon it that the sender reads the *Cynosure* and *American*, if not the *Wesleyan* and *Free Methodist*, which all true reformers, if able, should read.

I have five appointments on this work; at four of them I have preached, according to previous announcement, on the "Anti-Christian Character of Freemasonry and Kindred Societies," once in each place. Never before have such crowds attended services in these places. True to their character, the craft are *mad—mad* is just the word.

Rev. J. A. Richards struck Hiram right between the eyes in a sermon on the camp-ground here and he has been walking around in a dazed condition ever since. Hiram (Masonry) rallied sufficiently to be so far conscious that if the truth so driven home should produce conviction it might prove the destruction of their temple. Therefore, on the sulphurous aphorism that "a lie well adhered to is nearly as good as the truth," the Hiramites have adopted as their line of defense,—"What does Mr. Richards know about it? He never was a Mason." They also proceed to prop it up with any number of hypothetical statements which in their judgment will prevail over sound reason and common sense.

They could take some fancied comfort in the thought that Bro. Richards had never gone to any degree of degradation in Masonry; but to have a *seceder* come here as pastor of the Wesleyan church and confirm the truth of what Rev. J. A. Richards uttered from personal experience in the lodge, is too much.

Rev. J. W. Lane comes from Illinois, where he claims to have been made a Mason. In a very sulphurous atmosphere he cracked the "good man" chestnut for my palate, and showed by his defense the nature of the craft. "You preachers," he said, "never preach about anything else. Every sermon you've preached since coming here,you have preached on secret orders."

This of course can have but little force with those who come to hear me, but it is calculated to reach and influence people at a distance.

Another grave charge he laid at my door was that during one of my many sermons on Freemasonry, I averred that no Mason dares to utter some syllables which he uttered aloud, and, if my memory does me justice, were, "Mizzer, izzer, aizim."

To the first my reply was that we do not have to consult the craft as to what we shall preach, nor when we shall preach it; that we leave such consultation to those who choose to be governed by such dictation and direction. Further, that I have preached but once in four of the five places on this work on the subject since conference and am announced to speak at the fifth. Next, that I did not say that Masons did not dare to utter aloud the words he used, but that I did say and now say that no Mason dares to say aloud, "Mah-hah-bone." "Now," said I, "*you say it.*"

"Oh! That is quite a different thing," he responded.

"Say it," I insisted.

"Oh! That is quite a different thing. They said that you said—"

"Hold a minute," said I, "just say, 'Mah-hah-bone.'"

He dodged it as before and did not say it, and to this moment keeps his "jewel." He finally said, "When you argue with me you must remember I argue for victory," and then turned and acknowledged that "Freemasonry is all exposed,"that he had not been in a lodge for years and did not know as he ever would enter one again. But if a snake is in your cellar and does not bite it is because he is either cold or you are not to his taste. Just you warm him up and he's all snake, and if he can't bite, his fangs being gone, he will hiss. These "haven't been in a lodge for years" secretists are like the snake.

The ranks of reform here have lost one veteran in Eleazer Crandall, a seceder from Freemasonry.

G. T. DISSETTE.

PITH AND POINT.

SOWING THE SEED.

I am interested in this movement more than I can tell, and shall make it a life work. I have scattered those tracts and the two bound volumes to all whom I have had an opportunity, and who would take the least interest in them. I keep the *Cynosure* loaned out all the time. The "Sons of Veterans" leaflet is good. I let the son of a neighboring veteran read it, and he too thought it only too true. Those orders, most assuredly, do our country more harm than good.—M. M. BURNAP, *Prairie Creek, Oregon.*

DECORATION DAY PERFORMANCE.

Concerning the celebration of decoration day by a reunion of the "Gray" and "Blue" soldiers, I desire to say a word or two. With all due charity and Christian toleration for the South, truth must not be unheeded or ignored. Admitting there were many good meaning men of the South who were misled into the rebellion, yet the fact is all the same that the rebellion was a wicked attempt to perpetuate the barbarous crime of human slavery. It was more than a "difference of opinion" that brought on the carnage of war; it was a solemn necessity on the part of the boys in blue to save their beloved country. * * * Let the South by its actions of loyalty, prove its earnestness, and the Christian hand of fellowship and forgiveness will not be withheld, and the penitent boys in gray will be cordially greeted by the patriotic "boys in blue." But to prove their loyalty and gain such brotherly feeling the South must desist from waving the Confederate flag of treason and boosting Jeff. Davis as they did not long since at Mason, Georgia; and above all, let the colored man exercise his right of citizenship. Let him vote and then count his vote.—J. M. STANTON, *Quakerton, Ind.*

It is announced that for financial reasons the Royal Niger Company, which to a large extent controls the traffic of the Lower Niger and of Central Africa, has adopted the policy of prohibiting the traffic in intoxicating liquors in its commercial territory. It has become obvious that if the native races are destroyed it must also involve the destruction of legitimate commerce.

LITERATURE.

JUDAISM ON THE SOCIAL QUESTION. By Rabbi H. Berkowitz. Pp. 130. Price 50 cents. John B. Alden, New York.

No thorough discussion of social or economic questions can proceed far without going back to the Mosaic record, and learning there how Jehovah made laws for a homeless, landless nation, and provided such legal checks for the greed of wealth and provision for the sustenance of the poorest and meanest, that the Solons of every age have confessed the divine origin of such regulations. The young Rabbi Berkowitz devotes one of the series of brief discourses comprising this volume to the question, "Did Moses solve the Social Problem?" His work would have been perhaps more satisfactory had he given twice the space to the discussion of the spirit and methods of the Mosaic laws, especially had he more devoutly acknowledged the source from whence Moses drew his wisdom for the regulation of social order. He rather exalts Moses instead of God. The author in every part manifests a sincere sympathy with toiling, underpaid and suffering men, and denounces "the social agitator of to-day, who poses as the champion of labor," as the real enemy of labor, guilty of the frenzy of the poor against the rich, and the propagator of the false and pernicious doctrine that the poor are growing poorer and the rich richer. The remedy for the social ills of the day he does not seek in the philosophies of such modern Jews as La Salle and Karl Marx, whose fundamental doctrine that physical labor is the creator of all wealth he repudiates. Theirs were doctrines of discontent and despair. From the standpoint of Judaism, he says, "The socialism of to-day, worshiping as it does at the shrine of pagan justice and immorality, can never be admitted as the true solution of the social question." This little volume is eloquently written, and ably presents, though somewhat briefly, the objections to socialism, communism and anarchy in their boasts that by them shall the world have her millennium. We heartily commend it to all who wish honestly to investigate this great subject.

Scribner's Magazine for May will open of itself to every lover of English literature at Austin Dobson's article on Alexander Pope. The two hundredth anniversary of the poet is appropriately recognized, and the essayist, with his rare knowledge and appreciation of the writers of Queen Anne's reign, has sympathetically described Pope's works and friendships. He appends a fine critical estimate in verse, written, in the manner of Pope, in the rhymed pentameters which he brought to such perfection. A number of rare portraits accompany the article. "In the Steamers' Track," by William Perry Northrup, is the true stroy of an exciting cruise on the New York pilot boat, *David Carll*, during which a daring attempt was made to tow into port an abandoned bark. The illustrations are marine sketches of great spirit. Professor James Baldwin's second paper on "The Center of the Republic" is a surprising review of the intellectual activity in the West. It clearly shows that many of the great reforms in educational methods, which have been adopted with enthusiasm by the East, were originated and developed by sturdy Western pioneers, and that the great Northwest Territory covered by the Ordinance of 1787 is the true center of our Union. "Modern Explosives," by Charles E. Munroe, Chemist of the U. S. Torpedo Corps, explains clearly the composition and action of the various explosive agents now used in war and peace. The illustrations show the results of many elaborate tests which have been made by the government.

Our Day again presents a welcome number, without a dull or unprofitable page. Rev. Cyrus Hamlin, the late missionary and college president, shows that his hand has not lost its cunning. He writes on "The First Principles of Protection," and if all who maintain the necessity of a protective tariff would argue their case as clearly, simply and kindly, there would hardly be such division of sentiment on this great question of public policy. We commend this article to readers of every shade of opinion. Miss F. E. Willard writes of "Woman

as Preacher" and pleads for the breaking down of every barrier to the pulpit. We doubt if her argument will convince every reader either of the expediency or the Scriptural authority of her demand. C. K. Ober on Prof. Drummond's work among our American students is a feeble indication against such objections to the learned Scotchman's theology as Dr. J. F. Brookes makes in the *Truth*. "Co-operation in Church Work" by Dr. Josiah Strong, "National Sabbath Reform" by Wilbur F. Crafts, a poem by Dr. Rankin, and Mr. Cook's third lecture of this year's Boston course fill up the number.

Vick's Magazine for May has a peculiar value for its article on the care and adornment of cemetery grounds, which are too often controlled by miserly corporations, and are a shame to a community in spite of the efforts of individuals. Raisin grapes and ornamental vines and "arbor day" have also a place in the number.

Cora L. Stockham and Emily A. Kellogg are editors of a new magazine for parents and children—the *Kindergarten*—which will be the exponent of the best that the justly popular Kindergarten system can teach us. It will be a useful assistant in home and school, and especially will aim to be an aid to the inexperienced mother or teacher. This first number is very handsomely printed and illustrated, and the enterprise is in the hands of publishers who know how to make it a success. Price $2 a year. Alice B. Stockham & Co., publishers.

The second number of the *Map Graphic*, published by Rufus Blanchard, 143 Wabash Ave., Chicago, is out. The student will find abundant instruction, and the curious satisfaction in its pages. The main feature is a sectional map of the district of which Chicago is the center, comprising a tract 25 miles long by 17 broad, showing all the suburbs for several miles in either direction. All the street names in this great district are distinctly shown, the railway lines, streams, and thousand points of interest are located. Historical maps of Chicago in 1812, before there was any Chicago, and again in 1851 when the city numbered some 28,000. with another of northern Illinois in 1835 are finely printed. The letter press includes an account of the city, published in London in 1833, with chapters 4 and 5 of the account of early discoveries in this country. Few libraries in the country, public or private, are so well stocked as Mr. Blanchard's with rare and curious books upon the early history of the country, and especially of the Northwest which is now having its centennial, and which Prof. James Baldwin in *Scribner's* shows is the true center of commercial industry and national strength of the Union of which Chicago is the metropolis.

OBITUARY.

MRS. SALLIE WILLIAMS, one of the pioneer settlers of Galesburg, Ill., died March 12, of pneumonia, aged 80 years, at the home of her daughter, Mrs. Hunter.

She was a native of Brookfield, Madison county, N. Y., but lived more than half a century in Illinois, much of the time confined to her bed by illness, but gentle and patient under it all, giving evidence that she was a sincere and earnest Christian. She impressed her character on all around her, having rare qualities of mind and heart. Two sons and three daughters survive her. How high their honor, "a mother passed in to the skies." May each of the surviving follow Christ as did our dear sister, and like her meet a welcome in the better land when life ends, and earth vanishes away.

M. A. B.

DEACON H. P. CHAMBERLAIN, died at his home in Morrison, Ill., April 7th, 1888, of cancer of the stomach, aged nearly 84 years.

Another of the veteran readers of the *Cynosure* has gone to his rest, like a shock of corn fully ripe. He was born at Newport, N. H., May 4, 1804. At the age of nine he moved with his parents to Plainfield, Vt., where he lived till 1873. When 22 years of age, both his parents died in one week, which devolved on him the care of the family. Of the six members of that family he has been the sole survivor for forty-seven years. His first wife died in 1876, and he was subsequently married to Mrs. Elizabeth Russell, who survives him. Of his six children only two are living—a daughter, Mrs. Quackenbush, in Morrison, and a son on the old Vermont homestead.

Mr. Chamberlain was converted at 18 and joined the Baptist church at Plainfield, Vt., in which he held the office of deacon for forty years. During his residence of fifteen years in Morrison, he showed an untiring zeal in the work of the Baptist church, of which he was a deacon the last five years. The temperance cause found in him a staunch friend; for the sick and sorrowing he always had a word of sympathy, and when necessary something more substantial than words; and he was one of the firmest friends of the anti-secret society reform. He was so positive in his convictions on this subject, and so faithful in teaching his views, that he earned the reputation of being a peculiar man. Would that all Christians had the same peculiarity of standing up for their convictions.

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For many years the manufacturers of Dr. Sage's Catarrh Remedy, who are abundantly responsible financially, as any one can easily ascertain by enquiry, have offered, in good faith, a standing reward of $500 for a case of nasal catarrh, no matter how bad or of how long standing, which they cannot cure. The Remedy is sold by druggists at 50 cents.

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THE CHURCHES VS. LODGERY.

The following denominations are committed by vote of their legislative assemblies or by constitution to a separation from secret lodge worship:

Adventists (Seventh-day.)

Baptists—Primitive, Seventh-day and Scandinavian.

Brethren (Dunkers or German Baptists.)

Christian Reformed Church.

Church of God (Northern Indiana Eldership.)

Congregational—The State Associations of Illinois and Iowa have adopted resolutions against the lodge.

Disciples (in part.)

Friends.

Lutherans—Norwegian, Danish, Swedish and Synodical Conferences.

Mennonites.

Methodists—Free and Wesleyan.

Methodist Protestant (Minnesota Conference.)

Moravians.

Plymouth Brethren.

Presbyterian—Associate, Reformed and United.

Reformed Church (Holland Branch.)

United Brethren in Christ.

Individual churches in some of these denominations should be excepted, in part of them even a considerable portion.

The following local churches have, as a pledge to disfellowship and oppose lodge worship, given their names to the following list as

THE ASSOCIATED CHURCHES OF CHRIST.

New Ruhamah Cong. Hamilton, Miss.
Pleasant Ridge Cong. Sandford Co. Ala.
New Hope Methodist, Lowndes Co., Miss.
Congregational, College Springs, Iowa.
College Church of Christ, Wheaton, Ill.
First Congregational, Leland, Mich.
Sugar Grove Church, Green county, Pa.
Military Chapel, M. E., Lowndes county, Miss.
Hopewell Missionary Baptist, Lowndes Co., Miss.
Cedar Grove Miss. Baptist, Lowndes Co., Miss.
Simon's Chapel, M. E., Lowndes Co., Miss.
Pleasant Ridge Miss. Baptist, Lowndes Co., Miss.
Brownlee Church, Caledonia, Miss.
Salem Church, Lowndes Co., Miss.
West Preston Baptist Church, Wayne Co., Pa.

OTHER LOCAL CHURCHES

adopting the same principle are—

Baptist churches: N. Abington, Pa.; Menomonie, Mondovi, Waubeck and Spring Prairie, Wis.; Wheaton, Ill.; Perry, N. Y.; Spring Creek, near Burlington, Iowa; Lima, Ind.; Constableville, N. Y. The "Good Will Association" of Mobile, Ala., comprising some twenty-five colored Baptist churches; Bridgewater Baptist Association, Pa.; Old Tebo Baptist, near Leesville, Henry Co., Mo.; Hoopeston, Ill; Esmen, Ill.; Strykersville, N. Y.

Congregational churches: 1st of Oberlin, O.; Tonica, Crystal Lake, Union and Big Woods, Ill.; Solsbury, Ind.; Congregational Methodist Maplewood, Mass.

Independent churches in Lowell, Countryman school house near Lindenwood, Marengo and Streator, Ill.; Berea and Camp Nelson, Ky; Ustick, Ill.; Clarksburg, Kansas; State Association of Ministers and Churches of Christ in Kentucky.

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The object of this Association is:

"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved, to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform.

FORM OF BEQUEST.—I give and bequeath to the National Christian Association, incorporated and existing under the laws of the State of Illinois, the sum of —— dollars for the purposes of said Association, and for which the receipt of its Treasurer for the time being shall be sufficient discharge.

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The Christian Cynosure.

EDITORS.

J. BLANCHARD. HENRY L. KELLOGG.

CHICAGO, THURSDAY, MAY 3, 1888

Have you read the action of the Conference in this number memorializing the national political conventions to place in nomination for our suffrages free men? Shall we go farther and form a league pledging ourselves not to vote for any other than those free from secret lodge obligations? Let every friend of the *Cynosure* send in his answer at once, and if favorable to such a movement the *Cynosure* will give all the information which it can obtain as to the standing of candidates, if the friends on their part will push the subscription list for the campaign, and so help educate the voters of each party. The petition to the delegates of the national convention is good, but to be effective the *Cynosure* must reach the voters. Who will canvass for the campaign edition?

FRANK S. GRAY, late publisher of the *Interior*, and son of its editor, goes to New York as publisher of the *Mail and Express*. Dr. Gray, evidently pleased with his son's promotion, gives the good part of a column of agreeable witticism on the occasion.

THE *Southwestern Presbyterian* (New Orleans) is down on Chicago Presbytery for favoring reunion of the Southern General Assembly with the North. We were told, at Natchez and elsewhere, that if Dr. Palmer, the high priest of the rebellion, were converted, the Assemblies would be united in six months.

MUGWUMP (a word not found in Webster's Dictionary) is a name of an Indian powwow or conjurer, given to dissenters from a political party. Sam Jones, who is pushing the third or Prohibition party in Georgia, says the opponeuts of prohibition are "jugwumps." The *Cynosure* goes steadily for a third or American party. But it rejoices when even Masons and Odd-fellows vote for Mugwumps instead of Jugwumps.

A NEW CHICAGO PAPER, a sixteen page quarto, weekly, issued its first number April 7th ult. Its name is simply *America*, without even the article "The" before it. It claims to represent a capital of $100,000 with an august corps of contributors, among whom we notice the gifted review writer, Mrs. Ruth McEnery Stuart of New Orleans. It is altogether a brilliant paper in ability and style of execution, and, by attacking at once the most difficult problems of American politics, seems resolved to justify its title, "*America.*"

THE daily Chicago press often gives three or four solid columns to "Secret Societies," including "Temples, Commanderies, Fantasuja (the festival of the Gyptian Venus), Consistories," etc., etc., illustrated by double-headed eagles and strange gewgaws, fit to adorn a mock auction at Bunyan's "Vanity Fair," and sprinkled with Latin mottoes which the lodge-members and even their leaders often understand as pigs understand algebra. Every one who buys a copy of such a print pays to support jugglers, swindlers and sleight-of-hand men, who, in a sound community, would be taken up by the police.

The *Times-Democrat* of New Orleans prints from the *Madison Times* of Tellulah, Louisiana, of March 29th, last, the following letter:

DEAR SIR:—To prevent violence and bloodshed in Madison Parish, we hereby withdraw our names as candidates for the Legislature from the parish of Madison, and most respectfully ask our friends to "stop the advocacy of our names for the House." In order that the public may be placed in full possession of our withdrawal, we ask that you publish this card in your paper.

Very respectfully, W. W. JOHNSON.
GEO. HAWKINS.

Two men armed with revolvers called on the men named above, and ordered them to leave Louisiana, their home, where they were candidates for office, at once, and not to return until after election, at the risk of their lives. They then took refuge in Vicksburg, Mississippi, and sent out their call, as above.

PHILANTHROPY APPRECIATED.—The new Iberia *Democrat* speaks warmly of the educational work in that place which has been so ably promoted by Mr. Howe:—"A few days ago we had the pleasure to receive a much appreciated visit from Mr. Peter Howe, of Wenona, Illinois, the liberal philanthropist who contributed so much towards the establishment of a high school in our town for the colored people. He was accompanied by Rev. Byron Gunner, who certainly ranks at the head of our colored citizens, for his true spirit of enlightened progress in behalf of his race. Liberal in our opinions, priding ourselves of our 'True Democracy,' we hope that the generous gifts of Mr. Howe will be fruitful in every way, tending to instruct, moralize and improve the present and future generations of the race he has thought proper (right too) to thus materially help towards the goal it is meet it should attain."

PROFESSOR WOODSMALL.

It is seldom so extraordinary a person appears in the stream of human events, as the man whose likeness appears in this paper. He was a student, lawyer, captain, major, missionary, theologian, divine and saint. As a soldier he fought for the Union, was wounded, came home and returned South when but imperfectly recovered. And as Thomas Clarkson, while a Cambridge student, was so overwhelmed with the miseries of the Negroes, while preparing a Latin essay on slavery, that he consecrated his life to the overthrow of the slave trade; so Mr. Woodsmall was so overwhelmed by what he saw of the slaves and slavery in the South during the war, that he gave up the practice of the law, and other openings to distinguished success in life, and devoted himself to the temporal and eternal welfare of the ex-slaves with the zeal of an apostle and the spirit of a martyr.

His success was equal to his devotion. Indeed, his is no ordinary obituary but a journey of life, where the milestones were schools and institutions of learning, which sprung up at the touch of the wand of his genius in Georgia, Alabama, Tennessee, Mississippi and Arkansas, and which now stand like electric lamps along the dark tunnel of a railroad to guide the future thousands, not merely by the lights of human science, but by the stars of eternity, to bring them safely "through the valley of the shadow of death," to that land where "the Lord God giveth them light and where the Lamb is the light thereof."

Prof. H. Woodsmall was born in Owen county, three miles from Gosport, Ind., June 9, 1842. The Baptist Encyclopedia gives the leading facts of his life. Born three miles from town, he was, of course, a farmer's boy, who, like thousands of others, learned to *think* while working under the open heavens; to "endure hardness" by toil; and learned the fear of God and the love of man in the atmosphere of a farmer's home. While a student in Bloomington, Ind., he enlisted and went as captain in the 115th Indiana regiment, July 7th, 1863. In a month he was promoted to be major, and was wounded in the bloody battle of Antietam in Virginia, and went home in February, 1864, where he soon united with a Baptist church. After the war he entered the law school at Ann Arbor, Mich.

He practiced law in Indiana, and later in Minnesota, and while attending a Baptist convention at Mankato he became convinced he ought to give up law for the ministry. He returned from the convention to his law office in Minneapolis but could not work. He shut himself up in his office, and spent an entire day in prayer that God would show him the path of duty; and consecrated himself entirely and without reserve to the service of God, a consecration from which he never went back.

While engaged in law practice, he was devoted to the cause of instruction and education; was engaged in Sabbath-school labors, and was a trustee of Franklin College. But as an American citizen and Christian he was overwhelmed with the sight of four millions of people, one million more than were here at the Revolution, turned from things into men, unable as citizens to read a ballot, or as Christians to spell the name of Christ. And in 1873–4 he attended the Southern Theological Seminary at Greenville, South Carolina, near the home and head center of the great Rebellion, where his room-mate was an ex-confederate officer. They had fought each other in the war. They now became fast friends, united in the plan of Mr. Woodsmall to kindle the fires of Christian civilization at the bottom of the grate to burn up the dangerous mass of ex-slave illiteracy by letters and the fire of God from heaven.

He began his work by visiting associations and conventions to make the acquaintance of leading white brethren and the work among the colored people. The same year (1874) he married Miss Mary E. Howes of Macon, Georgia, with whom he returned to Greenville, where they continued, united in the study of his great mission till April, 1875, when he entered on work for the colored people under appointment of the Sabbath-school Board of the Georgia Baptist Convention. Later he was employed by the Baptist Publication Society for six months; then the Home Missionary Society commissioned him to hold institutes for colored teachers and preachers in Georgia, Alabama, Tennessee, Mississippi and Arkansas. These institutes were traveling theological seminaries, like Moody's colleges for Christian work.

While engaged in this great enterprise for Christ and the country he went to work like the good Moravian missionaries who first found access to the hearts of the slaves of the West Indies. Other missionaries had pitied and attempted, as agents of the masters, the conversion of those slaves, but they made no converts. But the Moravians put on the coarse slave garment slung about the neck, and thus habited they went out with them to the sugar fields, and then the slaves were converted by thousands. So Mr. Woodsmall went among the Negroes as if they were human beings and he their brother and friend. This offended his white brethren. They accused him of "associating with niggers," and his agency was dropped by them; *but his work went on* all the same. Two or three years he went North in behalf of his work and his employers found he could do without them better than they could do without him. As these traveling institutes were transient and temporary, he began to plant and endow permanent schools. He founded thus a school at Selma, Alabama, in 1878; and Miss Emma Jordan, now Mrs. McLain and Miss Heustis, both of Indiana, became teachers in it, and the colored ministers and leaders co-operated with him in it. As this was the first school founded without the aid of the "Home Mission" or any other white association, failure was predicted; but the grand success and wisdom of his plan has been fully proved by the colored teachers who have gone out from Selma Normal and Theological School.

In 1883 he gave the school up to a colored president qualified to run it, and he went back to Atlanta, Ga., to hold institutes in that and adjoining States till the fall of 1884 when he went to New Orleans and took charge of the theological class in Leland University. In the fall of 1885 he organized the Baptist Normal and Theological College in Arkansas, and continued to hold institutes in Alabama, Tennessee, Mississippi, Louisiana and Arkansas, besides acting as general friend and adviser of pastors, teachers and missionaries.

During these great and arduous toils Prof. Woodsmall saw the secret societies, into which the colored people had been engulfed, thwarting every effort for their temporal and eternal salvation, putting them under the lead of the worst men among them; devouring their time and money for gaudy regalia and picnic night parties in which thousands of girls as they came to womanhood were ensnared and broken by villains with pompous titles on the wheels of promiscuous prostitution. Becoming acquainted with the work of the N. C. A. he wrote us pleading to have the colored clergy of the South supplied with the *Christian Cynosure*. He urged that the people would follow their pastors, and that one dollar now used to enlighten the pastors would do more than a hundred dollars in a few years. In 1886, he came North by the request and at the expense of the N. C. A. Directors, spoke at Wheaton College and in Chicago. In this trip he was accompanied by Rev. R. N. Countee, whose struggles are familiar to our readers as household words.

While in Illinois he visited Mr. Peter Howe and secured the benefit of his standing offer of $10,000 to begin a Baptist school in the South which should be modeled after Wheaton College. Pursuing this plan he procured a meeting of delegates (60 or 70) from eight Baptist Associations at Memphis, Tenn. Almost every delegate was a member of secret societies—Masons, Odd-fellows, Knights of Pythias, etc. But, enlightened by Prof. Woodsmall, whom they all knew and loved, and inspired by the eloquence of Countee and the benevolent offer of Mr. Howe, after an earnest debate in which the lodge leaders were on hand and did their utmost, all but four of the delegates of the eight associations voted to accept Mr. Howe's offer and shut and seal the school at Memphis forever against secret societies.

Prof. Woodsmall was holding a three-months institute in this school, with a large attendance of ministers, hoping with this institute to close his labors at Memphis. He had planned already to go to the Indian Territory in April, 1888, to hold an institute for the colored people there; but God had higher work for him. Two days before his death the deed for the school lot was executed. On Friday he taught his usual classes, and attended church on Sabbath. When told he could not go to his family, as he had planned, he meekly said: "Only the good Father can do me good now;" and in a few minutes he passed quietly away, his head, like a tired child's, resting on the hand of Prof. Steele, principal of the

Congregational Lemoyne Institute, who, with Miss Kinney, the matron, had tenderly taken him to their Teachers' Home, and cared for him in his last moments. Prof. Steele had his body embalmed in his own room.

These memoranda are furnished us by his beloved wife, who closes her sketches with these words, after mention of the kindness of the Congregational faculty with whom her husband died:

"I deeply sympathize with the colored people in the loss of their best leader and friend. I have often told Mr. Woodsmall I considered it a mistake not to have some younger, stronger man working with him on whom his mantle might fall. His influence over the colored people was wonderful, persuading them to give up whisky, tobacco and secret societies."

Thus for thirteen years this eminent patriot and saint has "trodden the winepress alone," aided and guided by the Spirit of God; and he has literally laid the foundations of many generations. The colored people and their friends will see to it that his devoted and interesting companion and their children have all needed care and sympathy, and that the memory of the just is blessed.

THE WASHINGTON BUILDING AND WORK.

The editors of the *Cynosure* not being members of the National Board of Directors and seldom attending their meetings, we have read with interest the exhaustive report adopted by the Directors published in the *Cynosure* week before last, April 19th, the sum of which is seen in the action of the Board, June 21st, 1883, where it is stated that "the Washington property" was "purchased for the use of the National Christian Association." (See report.) And the *charter* of our National Association, of which the *Cynosure* is the organ, states its "business and object" to be, "To save the churches of Christ from being depraved," and "Redeem the administration of justice from perversion, *and our republican government from corruption.*" The preamble to our platform states our "political position" thus: "The National Christian Association does not ignore politics but seeks to elevate and purify it by all honorable methods."

We are happy to perceive, by the full historic report published week before last, that the N. C. A. has strictly followed and carried out the object and design set forth in its constitution, and that the *Cynosure* has steadily and scrupulously sustained it.

The growth and spread of every reform, from that of Luther to the abolition of American slavery, has been attended with diversity of sentiment and opinion; and the anti-secret reform, so deep and wide-spreading, cannot be expected to prove an exception to this rule. The *Cynosure* proposes to sustain the action of the N. C. A. and its Board so far as its action seems to us just, and to avoid weakening our cause by division by replying to criticisms, however erroneous or ill-natured, if such criticisms come from those who are sincerely opposing the secret lodge system, which is corrupting our churches and menacing our national existence.

But one thing the N. C. A. and its Board has insisted on and must insist on or the reform attempted must prove a blank failure, which is this: a complete divorce and disfellowship of the lodge-worshipers. Those who practice, take and administer the oaths and secret ceremonies of lodges must be either reclaimed or cast out of the church of Christ. One glance at Bible history will show that this was the divine method. The lamb on Abel's altar was "the Lamb of God." It maintained the unity of God, though with occasional apostasies, and kept up the law of God and the Hebrew Commonwealth for fifteen solid centuries; during which other nations, Assyria, Chaldea, Egypt, Greece, Carthage, crumbled and went down, and their gods sank with them.

Moody, Sankey, Jones, Small and the other evangelists, burn over the surface of society, but leave the lodges standing; and though Mr. Moody insists on Christians separating from the lodge worships, no such separation is effected as by Nehemiah, Elijah and the Jewish reformer kings, and the lodge-tares speedily choke the wheat. The College Church in Wheaton questions candidates, and if they belong to secret orders they are required, under Christ's law, to leave them. Other denominations and associations thus enforce their testimony by discipline; and the National Christian Association from its formation in Pittsburgh in 1886, by Covenanters, United Presbyterians, etc., etc., has taken and held the same ground. Its Washington property was purchased for the purpose of planting, at our seat of government, a lodge-excluding religion. But at this day and hour, no such religion is planted there. There is neither church, society nor prayer meeting in our National metropolis where faithful testimony is or can be given against the lodge worships, without danger of disturbance; and that after these years of labor.

The National Christian Association, by its constitution and charter, is also required to rescue American politics from the grip of the lodge. But the *American*, which was established only by large assistance from the Association to promote this end, has ceased to be the organ of the American party, as its editor tells us.

But this is to be said: the *American* is an interesting paper, and its editor writes and admits able articles against the lodges. But if the Washington building is used to support a lodge-excluding Christianity and anti-secret politics at our national seat of government, sending out lecturers and colporteurs, then the *American* will answer a great and valuable purpose by aiding our national reform work. All that Mr. Bailey then writes against the lodge will come to a good market and aid mightily the cause which at heart he loves. But he cannot get time and strength to lecture and lead in the movement against the secret lodge system, and at the same time run a government clerkship week-days and his mission on Sabbath and publish three other papers beside the *American*.

The National Board of Directors is, therefore, doing wisely and well. Indeed, it could do no otherwise without failing to fulfill its trust. Nor should it grieve Prof. Bailey to be treated by the Board of Directors as they would be bound to treat Mr. Moody himself. Much as they love Mr. Moody, rejoice in his school and tracts against the lodges, they would be guilty of malfeasance if they should allow the Washington building to be turned into a headquarters of evangelism; or, as Mr. Bailey proposed to do, turn it into a publishing house; while in four years and a half he has delivered no lectures, as we are aware, in Washington and regions adjacent, in behalf of the reform for which the Washington building was bought, and formally dedicated.

But with the *American* and other papers, and the Central Union Mission work, with the friends Bro. Bailey has made by his urbane and courteous manners, with friendly relations at the Washington building as a lecture headquarters, and its rents devoted to the support of lecturers in the opening and widening fields about, and especially backed by the *Cynosure* subscribers who are sending him money and moral support, and the blessing of God in answer to constant, earnest prayer, the change now being made by the Directors will resemble the overflow of the Nile, which feeds nations by the fertility which it produces along the banks. There may be two channels, but there will be but one mighty river.

—Bro. Davidson's report from the New Orleans work came in too late for this issue. We regret always to lay aside such letters. The closer our readers come to the brethren who are in the front, the warmer is their sympathy and more earnest their prayers.

—George W. Clark returned from his Southern trip last week, and spent a few days in this city with his daughters. He is in good health, though somewhat wearied with an arduous campaign in Louisiana and Texas. The Dallas and Galveston papers print very complementary notices of his visit to those cities.

—Mr. A. G. Laird of this city, who has for years been identified in our reform in Chicago, part of the time on the National Board, has helped to enrich the N. C. A. reference library. He has turned over his valuable collection of works on secret societies, donating part of the price. As he is expecting ere long to make a visit to Australia and possiby settle there, he wished to put these volumes where they would do most good.

—Among the visitors at the N. C. A. office last week were Elder J. L. Barlow on his return to Guthrie Center, Iowa; Rev. T. P. Robb, Linton, Iowa; Rev. J. P. Richards of Kansas; Rev. J. A. Richards of Lee Center, Ill.; Rev. A. Ethridge and Rev. W. L. Ferris of this State. Every friend of our reform should plan to visit us while passing through Chicago. The office is not far west of the Union depot, the terminus of the Burlington, Alton, Fort Wayne, Milwaukee and St. Paul and Pan-Handle railroads.

—The little note of Secretary Stoddard's mother, whose remarkable age and activity were mentioned lately in these columns, brings us word of another instance of equal celebrity. This old lady, whose name we have not learned, died in 1859 at the age of 92, and among her descendants are Pres. H. H. George of Geneva College, and Rev. T. P. Robb of Iowa. She was grandmother to the latter. She was for forty years a widow and had fourteen children. Her oldest child at the time of her death was 75, and of her children at that time 10 were living, with 87 grandchildren, 134 great-grandchildren and 4 of the fifth generation—in all a company of 235.

MICHIGAN SOLDIERS, ATTENTION!

To the Grand Army of this Republic:

GREETING:—As soldiers of the cross of Christ, enlisted to strive against all sin, we propose to hold an Anti-Secret Convention at Salem, Washtenaw Co, Mich., beginning May 22, in the evening, at 7:30 oclock.

Let there be a grand rally, with every soldier at his post.

A more extended call soon. Let all interested watch for it. Remember the date, May 22, 23, 24, 1888.

D. A. RICHARDS, *Pres.*
H. A. DAY, *Sec'y.*

OUR WASHINGTON LETTER.

WASHINGTON, April 27th, 1888.

The House of Representatives has given exclusive attention during the week to the great work of the session—the consideration of the Mills tariff bill. In that end of the Capitol one tariff-speech has followed another at the rate of five a day and two at night, evening sessions having been decided upon for the sake of hastening action on the measure. An agreement has finally been reached after much trouble, that the general debate is to continue two weeks longer, with three night sessions each week, and an equal division of time among the Democratic and Republican speakers.

An unusual scene was witnessed in the Senate Chamber on Tuesday last when Rev. Dr. Mendez, rabbi of the Spanish and Portuguese congregation of New York, opened the Senate with prayer. He rayed with his hat on, according to the Jewish custom. This is the second instance in the history of the Government when a Jew has offered prayer in the Senate.

The sudden passage by the Senate on Tuesday of the bill prohibiting book-making and pool-selling in the cities of Washington and Georgetown, was well timed. It was in view of the approaching races that Senator Blackburn, of Kentucky, was anxious to press the bill to passage. Of course the bill passed does not correct the evil, but it gives the pool-sellers a good deal of inconvenience in compelling them to move their room out of the city. "The horse-pool business," said a police official, "is one of the greatest evils that we have to contend with here. It is similar to a game of policy or lottery. It has been the cause of the downfall of many a promising young man. They become infatuated with pool-gambling, and put up their money from day to day until their last dollar is gone. By that time he is in such a frame of mind that he will do anything to raise money, or is tempted to take money that does not belong to him, and the next thing he finds himself behind the bars. Oh, we receive letter after letter from parents concerning their sons' habits of hanging "about and spending all their money in these places."

A cigarette bill was introduced in the Senate on Tuesday by Senator Chace, of Rhode Island, and furnished the occasion for quite a little impromptu discussion. Petitions were presented signed by eighty-six pastors of churches, 554 superintendents, officers and teachers of public schools, and 257 physicians of the District of Columbia, asking legislation to prohibit the sale of cigars, cigarettes, or tobacco to boys under sixteen years of age. In his remarks upon the subject, Senator Stewart, of Nevada, stated that the use of cigarettes was destroying the rising generation and effecting injuriously the prosperity of the country.

The Chief Justiceship is still an unsettled question. The party of Congressmen who called upon the President a few days ago to advise against the appointment of Minister Phelps to that office, could not make sure what Mr. Cleveland intended to do about it. Indeed, they said they were unable to form any idea from their interview with the President whether the latter ever had any intention of appointing Mr. Phelps. "I would like to see the man who could go to the White House on such an errand as ours," said Representative Campbell, of New York, "and come back with any knowledge of what the President intended to do." One thing he noticed that surprised him, however, and that was that Mr. Cleveland has a wonderful knowledge of the men in this country. At that interview he said the names of a great many good lawyers were mentioned to him, and in every instance the President seemed to know more about the man than was known by the one who suggested the name.

THE HOME.

"GOD KNOWETH BEST."

Sometime, when all life's lessons have been learned,
And sun and stars forever more have set,
The things which our weak judgments here have spurned.
The things o'er which we grieved with lashes wet,
Will flash before us out of life's dark night,
As stars shine most in deeper tints of blue,
And we shall see how all God's plans were right,
And how what seemed reproof was love most true.

And we shall see how, while we frown and sigh,
God's plans go on as best for you and me;
How, when we called, he heeded not our cry
Because his wisdom to the end could see;
And, even as prudent parents disallow
To much of sweet to craving babyhood,
So God, perhaps, is keeping from us now
Life's sweetest things, because it seemeth good.

And if sometimes commingled with life's wine
We find the wormwood, and rebel and shrink,
Be sure a wiser hand than yours or mine
Pours out this portion for our lips to drink.
And if some friend we love is lying low,
Where human kisses cannot reach his face,
Oh, do not blame the loving Father so,
But wear your sorrow with obedient grace.

And you shall shortly know that lengthened breath
Is not the sweetest gift God sends his friend;
And that sometimes the sable pall of death
Conceals the fairest boon his love can send.
If we could push ajar the gates of life
And stand within, and all God's workings see,
We could interpret all this doubt and strife,
And for each mystery could find the key.

But not to-day. Then be content, poor heart!
God's plans, like lilies, pure and white unfold.
We must not tear the close-shut leaves apart;
Time will reveal the calyxes of gold.
And if through patient toil we reach the land
Where tired feet with sandals loose may rest,
Where we shall clearly know and understand—
I think that we shall say, God knew the best! —*Anon.*

AMONG THE POTS.

"Though ye have lien among the pots, yet ye shall be as the wings of a dove covered with silver, and her feathers with yellow gold."—Ps. 68:13

This text has been a sealed passage for ages. Bishop Lowth declared it "unintelligible." In the latest work on the Psalms, "The Treasury of David," Mr. Spurgeon calls it "a hard passage, a difficult nut to crack." But new light is constantly breaking out of the Scriptures. Miss Whately, traveling in the East, observed a fact which gives us the lost key to this text and unlocks its beautiful imagery. In her work entitled, "Ragged Life in Egypt," she thus speaks concerning the flat roofs of the houses:

"They are usually in a state of great litter; were it not that an occasional clearance is made, they would assuredly give way under the accumulation of rubbish. One thing seems never cleared away, however, and that is the heap of old broken pitchers, sherds and pots that are piled up in some corner. A little before sunset numberless pigeons (or doves) suddenly emerge from behind the pitchers and pots and other rubbish where they have been sleeping in the heat of the day or pecking about to find food. They dart upward and career through the air in large circles—their outspread wings catching the glow of the sun's slanting rays, so that they really resemble yellow 'gold glow;' then, as they wheel round and are seen against the light, they appear as if turned into molten silver, most of them being pure white or else very light colored. This may seem fanciful, but the effect of light in these regions can scarcely be described to those who have not seen it. Evening after evening we watched the circling flight of doves, and always observed the same appearance." "Though ye have lien among the pots, yet shall ye be as the wings of a dove covered with silver, and her feathers with yellow gold."

This beautiful passage is thus illuminated for the first time in modern days. It is a precious, comforting truth to the children of God. The doctrine unfolded is the promise of God that a holy character may be maintained in this sinful world, despite unfavorable surroundings. From among the pots, covered with dust and dirt, these beautiful doves rise clean and unsoiled, to soar into the heavens, flashing their wings covered with silver and their feathers glistening like yellow gold.

Many Christians find their lot cast amid the dust and grime of the pots, but they need not be soiled thereby. Out of such conditions they may soar unsoiled, on wings of faith gleaming like silver and clothed in beatitudes shining like burnished gold.

No honorable business will grime the soul. The machinist, mechanic, artisan and laborer may have grimy work to do, but he can be clean as a dove in character. Your character is not cheapened because your work is in the kitchen or at the forge, nor is it ennobled because you handle diamonds, write poems, thrill breathless audiences, or sit behind mahogany office desks. There are men in coal mines with souls like the wings of a dove; and there are men in decorated mansions with souls sooty and black with sin as the miner's face with coal dust. One has the soot on his face, the other on his soul.—*Dr. J. O. Peck, in Homiletic.*

"WHAT MUST I GIVE UP?"

"Where," it is asked, "does this common ground end, and the realm of the world begin?" We may be helped to answer if we look first at the opposite boundary, and ask where the common ground ends and the domain of the church begins. What is the gate through which every one passes who enters the church? Is it not the confession of subjection to Christ? Within that enclosure Christ is recognized as supreme. His word is law. His authority is paramount. His sovereignty is undisputed. The man who enters there pledges himself to honor Christ everywhere; and so long as he is where he can be recognized and understood as being loyal to Christ, everything is well. Now, with that thought in mind, pass to the other side, and where now do you find the world begins? It commences at the point where another than Christ is recognized and acknowledged as ruler. Call it fashion, or pleasure, or whatever else.

The moment you pass into a place where, not Jesus, but another is recognized and reputed as the sovereign, you are guilty of conforming to the world. Wherever the world is acknowledged as ruler, there, even though in the abstract he might think the place indifferent, the Christian should not enter. Gesler's cap in the abstract was nothing at all—a mere thing of cloth and feathers; and, in the abstract, it was a small matter to bow to it; but bowing to that cap meant acknowledging allegiance to Austria, and William Tell showed his patriotism by refusing so to honor it. The question, therefore, is not whether in other circumstances the things done in the world's inclosure might not be done by the Christian without sin, but whether he should do them there, where his doing of them is recognized as homage to the world. Whose flag is over a place of amusement? Whose image and superscription are on a custom or practice? Christ's? or the world's? These are the testing questions. That which a Christian renounces when he makes confession of Christ is the supremacy of the world, and every time he goes where he is understood as acknowledging that, he is guilty of treason against the royalty of Christ.—*Wm. M. Taylor, D. D.*

"MORE THAN THEY ALL."

A very humble but God-fearing Scotch couple had a son—their only child. From his birth, they devoted him to the Lord, and sought, as his mind opened, to teach him the way of truth, and to impress his heart with the love of Jesus.

To their great delight, he yielded in early youth to the call of the Gospel; and at length he offered himself for mission work among the natives of the west coast of Africa. While studying for this purpose, his parents labored hard, and denied themselves not a little, in order to support him at college; and when he left for the foreign field, his old mother spun harder than ever, so that, by the sale of her thread, she might help her son in his noble work for Jesus.

By-and-by her husband was taken home to the Father's house above; and though she well knew where he had gone, nature would have its tears. But a few weeks had passed, when a heavier grief had to be endured. Tidings came to hand of the drowning of her son when he was crossing an African river in the discharge of his missionary duties.

Soon, however, did she dry her weeping eyes, and with humble cheerfulness remarked, "My son is nearer to me now in heaven than he was in Africa." For a considerable period she had managed, by great diligence and economy, to send him £10 a year to assist him in his work; and when he died she did not cease her labor for Jesus. "Now my dear son is gone," said the noble old woman, "my £10 a year shall go to some other servant of Christ."

This beautiful example of consecration recalls the case of the poor widow, whose two mites, cast into the temple treasury, were more precious in the Saviour's eyes than all the gifts of the wealthy. "This poor widow," said he, "hath cast in *more than they all.*" Love to her God impelled the sacrifice; and with what emotion did the Lord Jesus behold the act!—*Presbyterian Messenger.*

WATCHING FOR THE COMING LORD.

The Christian is to watch for the coming of the Lord. This includes not only the negative side of guarding against evil, but diligence in the discharge of Christian duty, together with a lively expectation of the Lord's return. This latter is graphically described by Peter as not only "looking for" but "hasting unto the coming of the day of God." Whether this means, "hastening to get ready for the day," or "eagerly reaching out toward it," we have the same idea of a living faith in its approach, and activity in Christian life inspired by the nearness and certainty of its coming.

It may seem strange that the early Christians should have been required to take this attitude toward a day that was then confessedly so very far away. They were destined never to see it, and yet they were to be constantly on the lookout for it. Several reasons may be given in explanation of this. (a.) *The distance of the event had not been indicated to them.* They knew just what we now know, no more, no less,—that the day was coming, that its appearance would be sudden and take many unawares, but that time though definitely fixed was not revealed. .... (c.) *The feeling of the godly in reaching out toward that day is the same whether the time be long or short.* It was therefore proper that it should be enjoined on all, and maintained by all; and even if thousands of generations should be kept watching for it when it comes, its awful grandeur will show it to be well worth waiting long and patiently for its appearing.—*Rev. David M'Fall.*

OLD TIME AND TOMMY.

In the morning it was "Hurry, Tommy, or you'll not be in time for school;" at noon, "I think you'll have time to do that errand after dinner;" and at night, "Now, Tommy, the clock has just struck bedtime;" while at school he was rushed through one class to prepare for another. Now and then he had a playtime—five minutes long, so it seemed to Tommy.

One evening it was very cold and stormy outside, but bright and warm in the house. Tommy was looking at pictures, and his mother was busy with her sewing. Suddenly Tommy exclaimed: "There! I knew the old fellow was lean and tall; for I, with my short legs, can never get away from him. I think Old Time must love to drive little boys."

"Oh!" said mamma, laughing, "I have just found out who 'the old fellow' is, to whom you have taken such a dislike. What does he seem to be doing in the picture?"

"He is resting on a scythe like a farmer, and in one hand has a—a—"

"An hour glass," finished mamma.

"Is that what he keeps the hours in?" asked Tommy.

"No; that is an imaginary picture, and the hour glass stands for the clocks and other time-keepers."

"What can keep time but clocks and watches?"

"Before clocks were invented people sometimes told the time by the shadow on the sun-dial; then they had hour glasses and half-hour glasses, putting in enough sand, water or mercury to run through the little opening from the upper part of the glass to the lower in just an hour or half an hour, then turning it over."

"I read once," said Tommy, "that people, somewhere, burned candles an hour long. I'm glad we have clocks. But what does the scythe mean?"

"That as time goes on, many people, young as well as old, die."

"I don't like to think of that."

"Do you not think," answered his mother, "that if we used the time we have given us in the right way, and really trusted in our Father, we should not think it so dreadful to go from one life to another that is better?".

Then she said, "Keep your eyes and ears open tomorrow, and learn all you can about time, and in the evening we will have another talk."

Tommy was up early next day, intent on getting ahead of time, if possible. He spent five minutes in the clock-keeper's store, and listened to the ticking of the many clocks, each intent on telling all it knew of time.

Tommy tried hard to be diligent in school, and though a little absent-minded in the reading-class, succeeded pretty well.

When his mother was ready, he began: "O mamma! I thought about those clocks all day; and when the scholars were all talking together at recess, I

couldn't help laughing. There were the little clocks that talked so fast, and those that talked so loud and made every word so big. When the teacher called them to order, I thought of the regulator ticking so quietly and steadily and always right.

"Can you think of any one who is the only true regulator of all our thoughts, words and actions?" asked Tommy's mother.

"Jesus Christ," he answered softly.

"Wasn't it strange," he continued after a pause, "our lesson in arithmetic to-day was about 'sixty seconds make one minute, sixty minutes make one hour?'" and Tommy proudly recited the time-table up to "one hundred years make a century."

"But, mamma, I don't see how any one can take care of all these months and years; it makes me dizzy to think of them."

"When you ate your dinner to-day, did you take all the meat and potato at one mouthful, and your pudding at one swallow?"

"Why, no! I couldn't," and Tommy laughed and blushed, for he had been reproved for eating so fast and taking such big mouthfuls.

After thinking it over, he said, "But I can't remember every little minute, either."

"No; though, if you try to do each little duty at the right time and faithfully, and be gentle and unselfish in your play, you will find at the close of the day that the minutes have been rightly used, and that the hours have taken care of themselves. There is a story that the devil went fishing for men, suiting the bait to each person; but he caught the idlers the easiest, for they swallowed the hook without any bait on it."

Tommy understood that, for he knew that if he had a fit of idleness, he was quite sure to do some mischief that he would not have thought of otherwise.

"Do you think God notices how we use every hour and minute?" asked Tommy.

"Certainly he does. Some one says, 'Hours have wings, fly up to the Author of time and carry news of their usage. All our prayers cannot entreat one of them either to return or slacken his pace.'

"Now look at the picture again. Old Time does not look so very unkind, does he? He is very just, for he brings each person the same number of minutes in a day. If we will put our hand in his, and walk patiently by his side, he will lead us safely through the years, until God bids him put our hand in that of eternity; for God gives us time that we may prepare for eternity. Now, my child—"

"Yes, I know, it is bedtime. I'll go right off. I'll not call the old gentleman mean any more;" then in a lower tone, "and I'll ask God to help me use the time he sends me in the best way."

"That is right," said mamma, bidding him goodnight.—*S. S. Times.*

THE GRUMBLER.

HIS YOUTH.

His cap was too thick, and his coat was too thin;
He couldn't be quiet; he hated a din;
He hated to write, and he hated to read;
He was certainly very much injured indeed!
He must study and toil over work he detested;
His parents were strict, and he never was rested;
He knew he was wretched as wretched could be,
There was no one so wretchedly wretched as he.

HIS MANHOOD.

His farm was too small, his taxes too big;
He was selfish and lazy, and cross as a pig;
His wife was too silly, his children too rude,
And just because he was uncommonly good!
He hadn't got money enough to spare;
He had nothing at all fit to eat or to wear;
He knew he was wretched as wretched could be,
There was no one so wretchedly wretched as he.

HIS OLD AGE.

He finds he has sorrows more deep than his fears;
He grumbles to think he has grumbled for years;
He grumbles to think he has grumbled away
His home and his children, his life's little day;
But alas! 'tis too late! it is no use to say
That his eyes are too dim and his hair is too gray;
He knows he is wretched as wretched can be,
There is no one so wretchedly wretched as he.

—*Western Plowman.*

SLAVERY IN BRAZIL.

With the year 1887 slavery became extinct in three Brazilian provinces, although the gradual emancipation will not be completed throughout the empire until all the slaves born before September, 1871, are dead. These three provinces, Ceara, Alto Amazonas and Rio Grande do Sul, have, by a spontaneous and voluntary movement among the slaveowners, and by private philanthropy, anticipated the general emancipation. In September, 1871, a law was passed in Brazil that after that date every child born should be free. The same law provided an emancipation fund to be annually applied to the ransom of a certain number of slaves.

The Roman Catholic clergy of Rio Grande do Sul, which contains a large percentage of black people, have led an anti-slavery movement, and formed a plan to celebrate the jubilee of Pope Leo XIII.—the fiftieth anniversary of the pope's ordination as a priest—by the extinction of slavery in the provinces. They believed that no better way could be found to make the pope's name memorable among the Negroes of that region, who are nearly all devout Catholics. In 1884 there were set free in Rio Grande do Sul 40,000 slaves, and only 9,000 remained to emancipate. These were all liberated at the end of last year.

Brazil is the only American state in which slavery exists, and there, as we have seen, it will exist not many years longer. It is an interesting circumstance that, with the abolition of this barbarous system, which the slaveholders not many years ago regarded as necessary to the prosperity of the country, the Brazilian Empire is rapidly advancing, both in wealth and in education.

The certainty of the extinction of slavery has attracted immigration from Europe, mostly of German, Swiss, English and Italians, who go to the southern provinces of the empire, where the climate is coolest and most settled. One southern province alone, Sao Paulo, during the year 1887, received more than thirty thousand immigrants from Europe. The whole country has felt an economic growth, and the Brazilians begin to hope for the development of their manufactures. Heretofore the country has been almost wholly an agricultural one. The climate of the southern part of the empire is not unfavorable to manufactures. A state of slavery, however, seems always to have been unfavorable, wherever it has prevailed, to any other industry than the tilling of the soil, and is not even favorable to the highest development of that one industry. It is not strange, therefore, that the Brazilians throughout the empire should be inclined to hasten the emancipation of their slaves.—*Youth's Companion.*

TEMPERANCE.

LINCOLN ON TEMPERANCE.

When the committee of the nominating convention came to Abraham Lincoln at Springfield, Ill., to inform him of his nomination, some of his neighbors, acquainted with his temperate habits and consequently unprepared to give a political committee the usual treats, sent to his house some bottles of champagne, but he said: "It won't do here," and ordered it back where the committee might be assembled. When offered wine at Cincinnati on his way to take the reins of government, he said: "For thirty years I have been a temperance man, and I am too old to change;" again, when asked by a friend, after his inauguration, "if he was not overawed in addressing that immense audience of intellectual men?" "Not half so much," he replied, "as he had been in addressing a temperance meeting."

Afterward during the war the Sons of Temperance were holding a meeting in Washington, a delegation was sent to President Lincoln asking that drunken officers might be discharged from the service, and that facilities might be extended to organize divisions and hold temperance meetings in the departments and hospitals about the city. From Mr. Lincoln's reply, a report of which follows, it will be seen that, while favoring the effort for temperance, he gave no favorable answer to the request to start a lodge propaganda among the troops. His reply to the delegation was as follows:

"As a matter of course, it will not be possible for me to make a response co-extensive with the address which you have presented to me. If I were better known than I am, you would not need to be told that in the advocacy of the cause of temperance you have a friend and sympathizer in me.

"When I was a young man—long ago—before the Sons of Temperance, as an organization, had an existence, I, in an humble way, made temperance speeches, and I think I may say that to this day I have never, by my example, belied what I then said.

"In regard to the suggestions which you make for the purpose of the advancement of the cause of temperance in the army, I cannot make particular response to them at this time. To prevent intemperance in the army is even a part of the articles of war. It is a part of the law of the land, and was so, I presume, long ago, to dismiss officers for drunkenness. I am not sure that, consistent with the public service, more can be done than has been done. All, therefore, that I can promise you is (if you will be pleased to furnish me with a copy of your address) to have it submitted to the proper department, and have it considered whether it contains any suggestions which will improve the cause of temperance and repress the cause of drunkenness in the army any better than it is already done. I can promise no more than that.

"I think that the reasonable men of the world have long since agreed that intemperance is one of the greatest, if not the very greatest, of all the evils amongst mankind. That is not a matter of dispute, I believe. That the disease exists, and that it is a very great one, is agreed upon by all.

"The mode of cure is one about which there may be differences of opinion. You have suggested that in an army—our army—drunkenness is a great evil, and one which, while it exists to a very great extent, we cannot expect to overcome so entirely as to have such successes in our arms as we might have without it. This, undoubtedly, is true, and while it is, perhaps, rather a bad source to derive comfort from, nevertheless, in a hard struggle, I don't know but that it is some consolation to be aware that there is some intemperance on the other side, too; and that they have no right to beat us in physical combat on that ground."

NATIONAL ANTI-NUISANCE LEAGUE.

"No Legislature can bargain away the public health or the public morals. The people themselves cannot do it, much less their servants. Government is organized with a view to their preservation and cannot divest itself of the power to provide for them."—*U. S. Supreme Court.*

This League has been formed to give practical expression to the logic of the recent decision of the United States Supreme Court in the "Kansas Cases," in which decision this court cites and reaffirms the doctrine it laid down in the "Mississippi Lottery Cases," in 1879.

If it is unconstitutional to jeopardize the morals of a community by the maintenance of a gambling scheme, it is insisted that it is equally unconstitutional to jeopardize and impair both the morals and health of a community by the maintenance of the liquor traffic, one of the most demoralizing agencies, financially, socially, morally, physically, and politically, the world knows. By incorporating it in this recent decision, the Supreme Court has settled any controversy as to whether the doctrine applies to the liquor traffic. The evidence to substantiate the demoralization caused by the rum curse is overwhelmingly abundant, is all of it available, and is in black and white. Indeed, no stronger testimony against it can be produced than is found in this very decision.

Under this and numerous other judicial declarations, it is proposed to institute suits in several States and Territories, seeking the abatement, by summary proceedings, of the saloon as a PUBLIC NUISANCE The success of this movement will practically annihilate the liquor traffic.

To perform this work in part; to advise, counsel, direct, and co-operate in like action at all possible points; to everywhere agitate the doctrine herein upheld, and thus to educate the public mind up to the point of demanding and compelling judicial decisions in harmony with this sublime teaching, is the purpose and work of this League.

The hearty co-operation of all persons of like mind and heart is asked, irrespective of social or political differences. Any service that can be rendered individuals or communities along the lines herein indicated will be cheerfully and freely given. Frank C. Smith of No. 10 East 14th St., New York, is the secretary of the society.

DON'T BE AFRAID

to express yourself about the whisky question. The highest court of these United States has decided the liquor business a nuisance, and such being the case, are you not doing wrong—yes, committing a sin—by keeping your mouth shut on the subject of prohibition? It is your duty, as a Christian, to give publicity to the facts. Unfortunately, the lovers of drink need arguments to tell them it is wrong to sell the accursed stuff, called whisky, and wrong to drink it. The Christian people must array themselves against the infernal traffic, if they want to do the cause of Christ the most good, for the saloon is the greatest enemy of God.

At the present time there is more respect shown to Christians and God-fearing people by every and all classes of sinners than is shown by the saloon-owners and its devotees. If you want to save drinkers, remove temptations from their path, and, when

they are from under the influence of the appetite for drink, you can argue with them and not before. Thousands of men sign a pledge to stop drinking, and mean it when they do so. But the appetite has a hold on them, and they pass so many dens of vice on their way about the city that it is impossible for them to withstand the temptation without the power of the Saviour to assist them, and they not asking him for help, from the fact that their reasoning faculties are warped and twisted in such a way as to lead them nearer the saloon and farther and farther from Him who has the power to save, even a poor, weak, fallen drunkard.—*Southern Journal.*

BIBLE LESSON.

STUDIES IN THE NEW TESTAMENT.

LESSON VII, Second Quarter.—May 13.

SUBJECT.—The Lord's Supper.—Matt. 26: 17-30.

GOLDEN TEXT.—For even Christ, our passover, is sacrificed for us.—1 Cor. 5: 7.

[*Open the Bible and read the lesson.*]

THE SACRAMENTAL BREAD. V. 26. (1) The element. *Jesus took bread*—literally, "the loaf," one of the thin cakes left from the passover. (2) The actions. *Blessed*—made it a means of blessing by asking a blessing on it; thanksgiving was mingled with supplication (1 Cor. 11: 24). *Brake*—as a sign that his body was to be broken. *And gave*—so Christ offers himself to all who would be nourished. (3) The significance. *This is my body*—Paul adds, "broken for you" (2 Cor. 11: 24); Luke, "given for you" (Luke 22: 19). The bread represents the nourishment provided for the soul by the bruising of his body. The bread remains bread; but the benefits of Christ's redemption are present with it for all who have faith to receive them.

Observe, Jesus took *bread*—not the flesh of the paschal lamb—in selecting an emblem of his broken body. He chose nothing that could leave room to suppose that his expiation was not complete, as the flesh of the lamb would have done. On the other hand, bread represents that which is wholly ready to be received for nourishment. The reaping and threshing are over; the grains have been crushed beneath the millstone; the bread itself has been baked in the oven. Everything has been made for appropriation. So is it with the Lord Jesus Christ as our propitiation. For our sakes he was made flesh. For our sakes he endured a life of poverty and trial. For our sakes he was bruised beneath the upper and nether millstones of Jehovah's wrath. And now the Gospel message is, "All things are ready; come ye to the supper!"

THE SACRAMENTAL CUP. (1) The element. V. 27. *He took the cup*—containing wine, called in v. 29, "This fruit of the vine." Wine is not mentioned in the Old Testament accounts of the passover, but it had long been used by the Jews (Mishna).

(2) The actions. *Gave thanks*—offering a second prayer of thanksgiving. If Jesus gave thanks when he knew that the ordinance he was instituting pointed to the suffering he was to endure that very night, how much more should we? He gave thanks because he was providing for the redemption of perishing souls. We should give thanks that he has made such provision and is freely offering it to all who will accept *Gave it to them*—so is he offering the cleansing virtue of his blood to all who will receive it. *Drink ye*—representing our need of personally receiving Jesus. *All of it*—All of you drink some of it.

(3) The significance. V. 29. *This is my blood*—representing the benefits purchased by the shedding of his blood. *Blood of the new testament*—Revision, "blood of the covenant"—the covenant of grace. The covenant with Abraham was made in connection with sacrifice (Gen. 15). So also was it with the covenant made on Sinai (Ex. 24: 8). *Shed for many*—Christ did not die in vain. Many shall be saved (Rev. 7). *For the remission*—that their sins may be (1) pardoned; (2) put away.

ITS NAMES AND THEIR SIGNIFICANCE. "The Lord's Supper is called a *Sacrament*, that is, a sign and an oath. An outward and visible sign of an inward and spiritual grace; an oath by which we bind our souls with a bond unto the Lord. It is called the *Lord's Supper*, because it was first instituted in the evening, and at the close of the Passover Supper, and because the Lord instituted it, and in it we feed upon him. It is called the *Communion*, because we therein commune with Christ and his people. It is called the *Eucharist*, a thanksgiving, because Christ in the institution of it gave thanks, and because we, in partaking of it, must give thanks also."—*Buck.*

THE NEED OF PREPARATION TO OBSERVE IT. "Let a man examine himself, and so let him eat of that bread, and drink of that cup" (1 Cor. 11: 28).

"It is required of them that would worthily partake of the Lord's Supper, that they examine themselves of their knowledge to discern the Lord's body, of their faith to feed upon him, of their repentance, love, and new obedience: lest, coming unworthily, they eat and drink judgment to themselves."

"For he that eateth and drinketh unworthily, eateth and drinketh damnation (Rev. Ver., "judgment") unto himself."

Shall we, therefore, remain away from the Lord's table through fear of eating and drinking judgment? Nay, to do so would be to take our place with the world; and is it not better even to receive judgment—fatherly chastisement—from the Lord, than to "be condemned with the world"? And "when we are judged, we are chastened of the Lord, that we should not be condemned with the world."

And there is something better still: "For if we would judge ourselves, we should not be judged" (1 Cor. 11: 29-32).

AN ANNOUNCEMENT. V. 29. *I will not drink hence forth*—This was the last sacramental occasion he would observe with them in the flesh. *When I drink it new*—A new kind of feast, that of which the Lord's Supper is only a foretaste.

THE CLOSING HYMN. V. 30. Commentators generally agree that this was probably some part of the Great Hallel (Psalms 113-118), which was usually sung at passovers. "It was customary to commence the Passover service with singing or chanting Psalms 113 and 114, and to conclude with the 115th to the 118th from the Scripture, in which not only the events of the exodus are commemorated, but there is a direct reference to the sorrows of the Messiah and his resurrection."—*Jacobus.*

After referring to the same Jewish custom, as proven by the Talmud, Dr. Broadus adds: "It is interesting to read these psalms in this connection, remembering that Jesus himself took part in the singing. The term hymn must not here be taken in our common sense as differing from a psalm, nor is there any real distinction between the two in Col. 3: 16; Eph. 5: 19."

PRACTICAL POINTS. 1. The Lord's Supper is our Saviour's keepsake, reminding us of his death, and assuring us of his return.

2 We are liable to forget him, notwithstanding his great loving kindness.

3. We must feed upon Jesus's broken body and shed blood, if we would inherit eternal life.

4. We should thankfully observe his dying command. Even he gave thanks when instituting it, although about to suffer.—*United Presbyterian Bible Teacher.*

RELIGIOUS NEWS.

—The young people of the church in Bartlett, Ill., Rev. Alexander Thomson, pastor, are supporting a scholarship in one of the Utah mission schools.

—Rev. Thomas L. Johnson, an African missionary, recently addressed a large and rather distinguished audience in the big dining room of a Chicago restaurant, where several years before he was head waiter. He spoke on invitation of his former employer, and made an effective appeal for aid in sending colored missionaries to Africa.

—Mrs. Prindle, so long and successfully connected with the Anchorage Mission for unfortunate women in this city, was obliged to resign last fall on account of ill health. Now that she is recovered she goes this week to Columbus, Ohio, under engagement to take charge of a mission in that city. Mrs. Prindle has been, under God, a blessing to multitudes as a teacher of the Word, who has herself been taught of the Holy Spirit.

—The Reformed Presbyterian congregation of Morning Sun, Iowa, held their communion services on Sabbath, April 15th, Rev. Isaiah Faris assisting the pastor, Rev. C. D. Trumbull. There was an accession of ten to the membership of the church.

—A meeting of the Woman's Missionary Society of the Reformed Presbyterian church was lately held at Beaver Falls, Pa. The principal aim of the Society is the establishment of a mission among the Indians. Prof. W. A. Coleman having been appointed to investigate the relations existing between Indian missions of other churches and the Government, placed the results of his inquiries before the convention in an interesting paper, showing that the conditions placed upon Indian missions by the Government did in no way interfere with the principles of the church and placed no obstacle in the way of establishing such a mission. Prof. Coleman received the hearty thanks of the ladies, and was appointed to represent the Society at Synod and urge the opening of an Indian mission.

—There was an attendance of over seven hundred ladies, four hundred from out of town, at the opening of the seventeenth annual session of the Woman's Presbyterian Board of Missions for the Northwest, at Freeport, Ill., Wednesday.

—The *Churchman* will publish in its next issue a letter to the pope from the Right Rev. Monsignor Leon Bouland, of New York, withdrawing from the Catholic church. Monsignor Bouland asserts that he cannot subscribe to the teachings and doctrines proclaimed by the Vatican Council, nor can he admit the pretensions of ultramontanism, because it claims absolute authority in scientific, philosophical, social and political matters, as well as in religious affairs.

—The Presbytery of Louisville has adopted the following concerning the union of the Northern and Southern churches: "In reference to the question of union between the Presbyterian church in the United States of America, and the Presbyterian church in the United States, commonly designated as the Northern and Southern Presbyterian churches, the Presbytery of Louisville, now in session, expresses the following judgment, viz: Until our Northern brethren can see their way clear to adopt the policy of organizing the colored people of the Northern States into separate churches, presbyteries and synods of their own; and until there shall be a clearer and fuller understanding brought to bear upon the minds of many of our people in reference to their interpretation and application of those points of our common ecclesiastical doctrines that now deal with secular and political questions, we judge that the quiet, peace, and prosperity of both churches will be best secured by ceasing to agitate or prosecute the question of organizing a union, at least for the present."

—The mission house of the French Protestant churches was recently opened in Paris. This beautiful building, which has cost 242,000 francs, is more than the centre of the administrative machinery of French Protestant Missions.

—One of the German papers states that "at Vienna last year no less than 363 Jews became Christians," and another paper tells us that "at no period since the first century have conversions from Judaism to Christianity been so frequent as they are at the present."

—Mr. Christie, of the Central Turkey Mission, reports his attendance at communion services at three places within a week, eighteen new members, in all, confessing their faith in Jesus Christ. One of the places was Tarsus of Cilicia, no mean city, one of whose ancient citizens, when he found Christ, went out to testify, both to the Jews and Greeks, the Gospel of the grace of God.

—Notable spiritual results of special labor for souls are reported in a number of churches in Northeastern Connecticut. Marked mention is made of the churches of Danielsonville, Windham and Putnam. Among other churches which have felt revivifying presence those of Plainfield and Brooklyn are spoken of. There has been no revivalist among the churches. Early in the year at the ministerial association great hungering for spiritual blessing was felt, and pastors made plans for rendering assistance to each other. Special services were arranged for one or two weeks in each place. Souls were almost daily brought to a decision, and the work is still quietly progressing.

—The United Presbyterian churches of Allegheny, Pa., have been remarkably blessed during the past winter. In some of them services have been held almost continuously. On a recent Sabbath the Second United Presbyterian church of that city received sixty-six on confession of faith, making an addition of one hundred and fifty-nine since December.

—The Salvation Army of London have established a cheap food depot at the East End, to relieve the distress which prevails there. For one penny an adult receives refreshment and a night's lodging, soup and bread. For a halfpenny he gets either bread or soup.

—Mr. Spurgeon recently stated during a Tabernacle evening meeting, that he was completely inundated with letters of sympathy with him in the present controversy, many of them containing enclosures of money for his training college and other enterprises.

We often use the word charity while failing to catch and appreciate the fullness and beauty of its meaning. We use it as a synonym for beneficence when its meaning arises higher and has a far wider sweep. Acts of a noble and praiseworthy beneficence may not be acts of charity. One may feed the hungry and clothe the naked; he may build and endow hospitals and institutions of learning, and may largely relieve human suffering and yet know nothing of the scriptural charity. Charity means love. It is the word used by the Master in the days of his incarnation and suffering to express his redeeming love for man; it is the word used by inspiration to express the love of the redeemed for their Redeemer—the love that prompts the song of thanksgiving on earth and the eternal ascriptions of heavenly praise. We illustrate the true meaning of scriptural charity only when we feed the hungry, clothe the naked, minister to the wants of the suffering, and do good unto all men as we have opportunity, because we love them with the same kind of love felt for us by the exalted Master when he died for our redemption and salvation. As the charity, or love, felt by him for us covers our many sins, so our charity for others should cover theirs.—*Interior.*

LODGE NOTES.

The Mormon establishment or church in this country comprises 162,383 persons.

An "Order of Mutual Protection" is one of the latest developments in lodgery in this city.

Rev. Myron Reed, of Denver, is talked of for the Democratic nomination for Governor of Colorado. Mr. Reed is pastor of the 1st Congregational church and a Freemason.

The committee of five appointed by the anti-administration Knights of Labor at Chicago last October, Wednesday night issued a circular to the order, declaring that the membership has dwindled from 702,000 to 240,000; that Powderly's special call for funds for lecturers was really to keep the order out of bankruptcy, and calling on the knights to join the opposition.

General J. C. Smith, Grand Scribe of Odd-fellows, Grand Master of Masons, Past Grand Commander of Knights Templar (also Grand ex-Treasurer of the State of Illinois, Grand Lieut. Governor, and would-be Grand Governor) is to institute a new encampment of Odd-fellows in Chicago. This will be quite an event in Patriarchal Odd-fellowship in this city, the papers say, as over 125 candidates will be admitted, advanced and exalted.

The G. A. R. has adopted a new button of copper bronze with a star-shaped opening under which is shown the color indicating the branch of service of wearer—blue for infantry, red for artillery, yellow for cavalry, etc. The star is five-pointed, and is said to be a distinctive badge of the order. It has also in like manner been held as a distinctive badge of Masonry. To which does it belong; or do both badge and G. A. R. belong to the older lodge?

The two orders of railway conductors and railway section foremen are strongly and firmly opposed to all strikes, and firm believers that no good grows out of them. They believe that there should be a better understanding between the railroad companies and their employes; that they should have greater regard for each other; that no such actions as those which brought about the great strike on the Chicago, Burlington and Quincy should be countenanced, as they only serve to lower, in the estimation of the public, both parties; that mutual esteem should be the supreme law and common welfare the only aim.

Masonry is losing its character as a "very benevolent institution" about Chicago, and extraordinary measures are needed to keep up a fair show. A meeting to organize a Masonic Board of Relief for Cook county was held lately in the armory of Apollo Commandery, of Chicago. Twenty-two lodges were represented Mr. D. C. Cregier presided in the absence of Grand Master John C Smith. Chairman Warvelle presented the report of the committee, which organized the Board of Relief on the plan common to all Eastern cities where it has been established. Each subordinate Masonic body which becomes a member of the board is entitled to elect one representative, who shall take part in its councils and procedure. Aid will be given to "temporary sojourners" in the county, and not to residents.

BUSINESS.

Read the Chalfant plan on page 5 of this number, and write what you think of it. Decoration Day will soon be here. Shall we have a special number for that time? How many copies will you take?

SPIKE THEIR GUNS.

A few dollars expended in purchasing tracts and scattering them about through the community will perhaps do more to spike the guns of noisy secretists than anything else that could be suggested. Men have heard the lodges praised so often and so boldly, that they have come to believe that they are what they profess to be. It is high time that the war is carried into Africa itself. This is the work which the N. C. A. has in view, and would be glad to push forward in every quarter of the land. Who will help to do it?

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To Cynosure Ministers' Fund:

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SUBSCRIPTION LETTERS.

The following have made remittances of money to the *Cynosure* from April 23 to 28 inclusive:

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No. 3	74	@	77
Winter No 2	84½	@	85
Corn—No. 2			55¾
Oats—No. 2			34½
Rye—No. 2			65
Branper ton		15	00
Hay—Timothy	12 00	@16	50
Butter, medium to best	15	@	23½
Cheese	05	@	13
Beans	1 25	@ 2	75
Eggs			13½
Seeds—Timothy	2 15	2	75
Flax	1 38	1	45
Broom corn	02½	@	07
Potatoes per bus	60	@	85
Hides—Green to dry flint	05½	@	13
Lumber—Common	11 00	@18	00
Wool	13	@	37
Cattle—Choice to extra	4 85	@ 5	40
Common to good	2 40	4	80
Hogs	4 90	@ 5	60
Sheep	4 62	@ 7	00

NEW YORK.

Flour	3 20	@ 5	60
Wheat—Winter	94½	@	95
Spring			94½
Corn	66	@	67¼
Oats	36	@	45
Eggs			13¼
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Wool	09		34

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HOME AND HEALTH.

PURIFYING WATER.

Alum as a purifier is so grossly misunderstood by most people, says the *Sanitary Era*, not excepting always the learned, that there is no wonder in the prejudice that prevails against the very name of it. In Richmond, Va., where alum has been a customary palliative for the muddiness of the James River water, the intemperate use of it has made the remedy seem nearly as bad as the disease; a lump of alum in the pitcher being in many families as usual as a lump of ice, or more. It not only clarifies the water, but leaves a plentiful solution of alum to spare for flavoring it. No wonder it is offensive and unwholesome. Only the other day we chronicled, with a note of "admiration," the advice of a Philadelphia physician, to purify the offensive Schuylkill water by means of "a few ounces (!) of alum to the gallon;" that is, a few thousands of times the necessary and proper proportion of the coagulant, as taken by rain water from the clay in the soil, in passing through on its way to Nature's subterranean filter beds, or as infused by the artificial process adopted from Nature, as a preparation for effective filtering.

It is hard to make people believe that half a grain or 1-960 of an ounce, is enough to entangle the microscopic and even the soluble impurities of a gallon of water in exfilterable masses. With our crude natural notion of power, as according to mass, it may not be possible to conceive how a pin's head of alum in solution instantly diffuses itself and acts throughout a gallon of water. But the fact is beyond dispute. It is proved by daily experience in a multitude of Hyatt filters, where this imperceptible constituent insures perfect water, or demonstrates its necessity equally well by the change if omitted.

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FARM NOTES.

GRAPE VINES.

1. Plant always on well-drained soil-clay subsoil, rows running north and south if possible. Buy two-year old vines, and be careful to get of a reliable man. You will find they will unitedly praise the Worden, the Brighton, and a few more. Go in for such sorts freely. Of new sorts believe next to nothing. When a grape has been planted for five or six years you can get at the truth. When your vines come bury them in the ground until ready to plant, but better be ready to plant at once.

2. To prepare the soil plow deeply, and manure richly from the barnyard with old manure. I do not like half-decayed manure about the roots of anything. It breeds fungus that attacks the roots. It kills pears, and diseases grapes. If you have ashes use them very freely; and if the soil is heavy, cart on and plow in all the anthracite coal ashes you can get.

3. Plant vines in rows that stand eight feet apart, and vines eight feet apart in the rows. See that the holes are large and the roots well spread, and the dirt firmed down tight. Don't dig holes any faster than you plant, and don't carry a large lot of vines about loose to be dried up. Keep what you do carry wrapped in a wet carpet or sacking. Fill the holes with rich soil but not with manure. Old bones? Yes, if you choose; but there is a deal of nonsense about such doings. When the hole is nearly full pour in a pailful of water, unless it be a wet day. If possible, don't set on a wet day, when the soil is sticky.

4. When you set, cut back the vine to two buds. When these start one will be weaker than the other. After they have grown till you can judge which is best, cut off the weakest. Tie the strongest to a cedar post. Tie frequently as growth continues. In the fall cut off, leaving four buds or about that, and cover for winter. The first year no matter how hardy the variety the vines should be covered; as they are small it will make little trouble. In the spring uncover and this year let two of the four buds grow. In the fall cut off one of these to two or three buds for next year's growth and leave the other four to six feet long to bear. The general rule is to increase the number of bearing canes as the vines grow older.

5. It is on young wood that fruit appears; the object of trimming is to remove as far as possible old wood and keep wood renewed each year. Now we come to what is called systems of grape-pruning. A brief article would not cover this matter. Better do one of two or three things. (1) Buy a good treatise on grape culture and work out the problem under its advice, or (2) go to a good vineyard and study the plan adopted, or (3) hire a vineyardist to come and teach you his system.

6. For a trellis a cheap and simple plan is to set a strong cedar post—the large end of a hop pole will do—at each vine. Run two wires one foot and a half and three feet and a half to four feet from the ground. Fasten them to the stakes with small staples. Brace the end posts strongly. Train the vines to the wires. Heavier posts may be set at a later date and cross-arms fastened on top with wires that carry canes high up. The lower canes will bear, but the buds of the canes most remote from the root will ripen best and earliest. The simple trellis of two wires should have posts set very strongly, and be about five feet high.

7. There will be harm done by growing one row of currents, gooseberries or annual crops between rows or trellises. Cultivate with a plow the first year; with cultivator thereafter. It will not do to tear the roots of vines that grow near the surface. Keep the surface scarified.

8. Shall we enrich the vines? To be sure, always. All vines need it to be profitable. Use ashes and yard manure. Of course bone manure is good. I cover the surface heavily after laying down vines in the fall. Grape-vines are heavy eaters and exhaust soil.

9 Lay down the vines in November and cover choice sorts that are not hardy. The Iona and Duchess are so good I would not be without them at any cost. But most vines need only be cut loose and pressed down to the soil. I have my own fastened down a little closer with stakes set across.

10. If your vineyard is exposed to north and southwest blasts, better set evergreen hedges or tight board fences. Those exposed to thawing in the winter are also in danger. There are specially warm spots that thaw out easily; better throw on snow on a warm day. Vines growing on the south side of a barn or other building are more liable to have buds spoiled than those that get less sun. Thawing and freezing are worse than steady cold.

11. If you desire to cover fences, or buildings, or arbors, or well houses, let the vines run much as they will, only occasionally cutting back thoroughly the old wood. The grape-vine is one of the best of all vines for neatness and beauty, as well as profit. Millions of dollars of grapes might be grown on the bad-looking buildings of our towns and country.

12. If a vineyard or a vine has been run down by neglect cut out the old wood, leave a few new canes to grow; see that these ripen their wood well; look out to rub away the hundreds of new canes that push, and then feed up the soil on the general principles above stated.

13. For mildew use sulphur; for black rot I dare not say any remedy is certain, but the best is probably the application of arsenical mixtures such as is recommended by the Agricultural Department at Washington. As preventives, have perfect drainage and the vines open to air and sun. I dig up and burn a vine affected.

14. For sparrows, wage war. I drove them out of my vineyard last fall with Paris green in meal wet and hung on the trellises in shallow pails. They are cute enough to recognize danger.

15. As to bagging grapes it is a vast trouble, but has all the advantages claimed for it—including one more, that you can then let hens run in your vineyard to keep it clear of insects. However, go slow and experiment.—*E. P. Powell, in Independent.*

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NEWS OF THE WEEK.

WASHINGTON.

The Democratic papers announce that a part of their campaign this year will be directed to the capture of the Senate. As the case stands now with Barbour, of Virginia, elected to succeed Riddleberger, and supposing that there are no other changes, the next Senate will be a tie, and with a Democratic Vice President that party would control the upper house of Congress.

It is reported that the leading Republican Senators are considering the expediency of adding the direct tax bill lately put off after a ten days' dead lock, to some one of the appropriation bills as an amendment and of sending the appropriation bill to the House in that form.

Secretary Whitney took two train loads of personal guests, Saturday, to the launching of the Government vessels at Cramp's Ship Yards in Philadelphia. The party, numbering upward of three hundred, was composed of Senators, Representatives, army and navy officers, Government officials and newspaper correspondents. The vessels launched were a dynamite cruiser and the new gun-boat Yorktown.

CHICAGO.

General Crook has been assigned to the command of the Division of the Missouri, with headquarters at Chicago. It was generally expected that the command of this division, which is the largest in the army, would be given to General O. O. Howard, who is very anxious to come to Chicago. It is understood that the present arrangement is temporary and General Grook will soon go to San Francisco and Howard will come here.

Captain John Trotter and members of the Salvation Army were locked up at the East Chicago Avenue station for parading the streets without a permit.

A warrant for the arrest of Henry Hoeper, a Thirty-fifth street saloonkeeper, was sworn out by Mrs. Susan Rance, who recently attempted suicide, she alleging that the trouble was caused by Hoeper's supplying her infuriated and drunken husband with liquor.

Matthias Busch, the wife murderer, was found guilty of murder in the first degree and sentenced to life imprison ment. Busch was a drunken employe in a brewery. He quarreled with his wife about her property and her interference with his lodge relations. The murder was most ferocious and cold-blooded.

A horrible double crime was committed by a drunken brute of a father on Law Street in the West Division. The unnatural man was making a criminal assault upon a 13-year-old daughter when the mother interfered and was beaten to death.

There are four different companies asking for permission from the city council to build elevated railways in the West Division. The Yerkes syndicate which owns the horse car lines and their valuable franchises is considering electricity as a motor instead of a cable line.

COUNTRY.

A bill making it a misdemeanor to raise any foreign flag upon any building owned by the State or by any village or city was defeated Thursday in the New York Assembly, 104 to 4. The high license liquor bill passed and now goes to the Governor.

In the platform adopted Thursday by the Maine Republicans Mr. Blaine is not put forward for the Presidency, but is set down as deserving of the thanks of the country for his answer to Mr. Cleveland's free-trade message.

The Democrats of Indiana, in State convention at Indianapolis Thursday, nominated Courtland C. Matson for Governor, William R Myers for Lieutenant Governor, W. E Niblack, George V. Howk, and Allen Zollars for Judges of the Supreme Court, and Senators Voorhees and Turpie and John J. Shanklin and John H. Bass as delegates to the National convention. The latter were instructed to support Gray for Vice President. The resolutions demand reduction of the tariff, oppose prohibition, approve the State administration, indorse Cleveland, and express belief in a civil service that will place in office persons who would harmonize in principles and policy with the National administration.

Another result of woman suffrage in municipal affairs is the action of the Council at Delphos, Kansas, in prohibiting billiard halls or pool tables in this place for the next year.

A cyclone struck the town of Pratt, Kansas, late Thursday afternoon, demolishing several houses, and Mrs. William Fisher was fatally injured and others bruised by flying timbers.

The bursting of a water pipe Wednesday caused a sewer ditch at Yonkers, N. Y., to cave in on the workmen, six of whom lost their lives.

A bridge on the Burlington and Missouri River Road near Alma, Neb., gave way Friday morning, its supports having been weakened by rains, as a through passenger train was passing, and the mail and express cars went down with it, and all passengers coaches except one left the track. One passenger was killed, and several were injured.

No improvement in the condition of the winter wheat crop, says the *Inter Ocean* is reported. Fears are expressed that the crops will prove a failure in Illinois, while in Ohio, Michigan, and the Pacific slope the plant looks unhealthy. In regard to the spring wheat situation, the weather is backward, and seeding is about two weeks late. Reports from Sauk county and other parts of Wisconsin indicate that the chinch bugs survived the winter in great numbers and vigor, and farmers are discouraged.

It is reported from New Orleans, La., that news was received there Wednesday of the assassination of William Adams in Monroe, Onachita Parish, Sunday, April 22. Adams had been active in distributing Republican tickets during the recent election, and so incurred the enmity of the political bosses of that district.

Recently at Nelsonville, Ohio, Edward H. Davis, Assistant Marshal, arrested Samuel Dow, a young married man, for fast driving. Tuesday night Dow met Davis and shot him dead. The murderer then walked a block, and putting the revolver to his own head, fired and fell a corpse.

Thomas Allen, an inmate of the Soldiers' Home at Dayton, Ohio, was brutally murdered in a low saloon in that city Thursday night. The old soldiers threatened to raid the place, but officers interfered.

The street cleaners of Newport, Ky., struck Tuesday because the boss of the department put a colored man to work.

At Licking, Mo., Tuesday, James Smalley, who had become possessed of an insane idea that his family would go to the poor house, though he was well off, killed his two young children and cut his own throat.

At Bassemer, Ala., Monday night, Hardy Posey, colored, was lynched for an attempted criminal assault on a young white girl, and it is reported that the town is surrounded by armed Negroes who threaten to burn the houses and kill the citizens to avenge this lynching.

The Governors of the thirteen original States, except Massachusetts, met at Philadelphia to consider plans for the establishment of a lasting memorial commemorating the first century of the Constitution of the United States

Judge T. P. Makibben, of Campbell county, Ky., was found dead in bed Tuesday afternoon in his boarding-house, in Newport, Ky., with a half-empty bottle of chloral by his bedside. He was a hard drinker.

Recent rains have encouraged the farmers of Iowa, who have already begun planting corn, the season being about ten days earlier than last year.

The Michigan Agricultural College, at Lansing, has closed until May 23 on account of the breaking out of scarlet fever.

The Toledo, Peoria and Western Railway Company has now settled all claims for damages caused by the bridge horror at Chatsworth, Ill, last Summer. The total amount of claims allowed was about $500,000.

Rushsylvania, a village nine miles from Bellefontaine, Ohio, was the scene of a terrible accident Friday night. A school exhibition was in progress in the second story of a brick building. The hall seats about 400 people, and was crowded to its utmost capacity. Suddenly, without the slightest warning, the floor gave way, and the entire audience went down about fifteen feet. The killed are Mrs. J. E. Alexander, wife of the minister, and Miss Garwood, of Bellefontaine. Many were injured.

FOREIGN.

The Russian Government has decided to expel all Jews from Hessingjors except those who have served in the army. General Ignatieff has been elected President of the Slavonic Benevolent Society of St. Petersburg in place of General Durnovo. His election has produced a bad impression in Vienna, and is considered to bode ill to Europe.

The German emperor is recovering from his last attack and another is not expected for six weeks.

Queen Victoria has returned to England. She had a consultation with Bismarck while in Berlin, but nothing was said of the love-match between her grand-daughter and Prince Alexander.

The steamer City of New York, from China, brings details of an earthquake at Yunnan. The official report says: From the second day of the twelfth month of the last year till the third day of this year there were over ten shocks of earthquake, accompanied with a noise like thunder. Yamens in the cities of Shih Ping and Kien Shui were either knocked down or split right down, and temples likewise; in Shih Ping eight or nine-tenths of the houses in the south are falling down, and half of those in the east; in the northwest 1,000 being cracked or bent out of the perpendicular; 200 people, men and women, old and young, being crushed to death, wounded and injured over 300. At Tung Hiang over 800 were crushed to death and about 700 or 800 wounded. At Nan Hiang there were over 200 dead and over 400 injured. At Si Hang there are over 200 dead and over 500 injured. At Peh Hiang about 100 were killed and the same number injured. In the town and suburbs over 4,000 people are either killed or wounded, eight or nine-tenths of the houses fallen down, and the rest cracked and leaning over.

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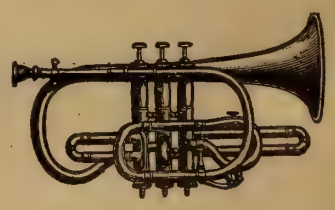
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THE N. C. A. FOREIGN FUND.

W. J. Gladwin, Bombay, India, writes: "Thank God for the aid you are giving to our great mission work in India." He has received books and tracts through the National Christian Association Foreign Fund. The thanks of the Association are extended also to those who have by their timely gifts helped in the foreign work.

SIGN THE PLEDGE.—The plan adopted by the National Board is before the readers of the *Cynosure*. Now let every man and woman in the land, who is opposed to lodge men in office and is willing to make it the rule not to vote for them, send in their names. Let those who are willing to secure names in their several localities signify that they will do so. Write names and postoffices distinctly, voters and non voters in separate lists.

THE LISTS OF ALABAMA PASTORS received from the president of the State Baptist Convention suggest a cheerful word for our Southern Ministers' Fund, which the report of this week swells to $1073 40. We do not need any editorial appeals when brethren at the South can themselves urge this matter with such eloquence as does Bro. Davidson in his letter this week. Be sure to read it; and reading, let it move you to help. Remember that there are no percentages taken from this fund for office expenses, and the paper is sent hardly at cost of publication.

The Illinois Republican convention last week had fairly to face a resolution favoring a popular vote on a prohibitory amendment. A bold member from Rockford, where license lately was throttled, brought it in. There was a long wrangle and finally the convention agreed to endorse the past record of the party. The Anti-Saloon Convention in New York Wednesday proves that Mr. Griffin is not dead; and if his efforts have no other effect they act as a goad to a fagged steed. In Washington the convention was much in debate. Senator Palmer of Michigan repeated his bold advice of a few months since that the party should take a bold course. He says the thing to do is to cut loose at once and forever from the saloon element and clasp hands with its inveterate enemy. A Prohibition plank in the national platform this year is his prescription.

The Chicago anarchists are interested in the next governor of Illinois. Fielden, Schwab and Neebe had hardly got fitted to their prison garb before petitions were circulating for their release. There is no hope of Oglesby, but the next governor may be susceptible to "influence," and make the life term of these men an affair of a few months only. Here in Chicago the anarchist party does not prosper. The *Alarm*, Parson's paper, was kept alive by Dyer D. Lum. It lately suspended, reprinting defiantly the famous circular of May 4th, 1886. A saloonist who has fallen under the curse of the anarchists says there are several groups meeting regularly, but like Bunyan's Diabolonians they hide very close.

The four hundred and fifty-six delegates to the Methodist General Conference meeting in New York, after several days' debate decided Monday not to admit Miss F. E. Willard and her lady friends who had been sent up as delegates. The ablest men in the conference took part in the discussion, and the result was a sort of compromise, or shifting of the responsibility, the Conference referring the whole matter to the annual conferences. If now the right of the annual conferences be questioned, as it may be on the same grounds, the matter will come back to the churches, and the vocation of the General Conference will be much limited. It is a step toward congregational rule in the church which we are not sorry to note.

The arrangement perfected by Mr. Finch at Saratoga last year by which the color line should be drawn in the Good Templar order is not happily received in England. It will be remembered that these lodges were divided into two bands by the color line, the half which Finch headed being afflicted with negro-phobia. The plan adopted with great demonstrations of pious joy gives the negroes separate lodges. The English Grand Lodge met lately in London, and the Finch settlement was met with a protest from Rev. Mr. Boyd, and a resolution of regret from the "Grand Councillor," that the law of the order was now for race separation, and pledging the lodge to seek a repeal of the color line act. But the love of the lodge prevailed over justice and truth and the Saratoga plan was confirmed five to one.

The saloon-keepers of St. Louis and Cincinnati are in bitter perplexity. The Supreme Court of Missouri decided Monday that the St. Louis city ordinance of 1857, under which the saloons were permitted to sell seven days in the week, was never legally adopted. The Downing law of 1883 forbids the Sabbath traffic, but the dealers fought it on the ground that the old law was not repealed and won. But now that the old law is no more they have no relief. In Ohio, the new owen law against Sunday saloons is well carried out except in Cincinnati. Some hundred and fifty saloonists were arrested Monday and they are promised next Sabbath an immediate arrest if they disobey. Thus the good work goes on. The strong grip of the law is tightening upon the throat of this evil, and its life must go out.

But Chicago is not so favored. The history of New York shows that most efforts for reform in the city come from the State. Cincinnati and St. Louis have this help, but Chicago has it not in so full measure. Efforts have been made again and again to check the saloon power, but with little success. The latest attempt was to keep saloons 200 feet away from churches and schools, and off residence blocks when a majority of the owners were against them. The churches showed they were in earnest by sending numerous and eminent representatives to the meeting of the Council. Drs. Johnson, Goodwin, Stryker, Little, Withrow, etc., with members of their churches, were present. But they had the mortification to see the measure defeated 30 to 17, by the new Republican aldermen themselves had probably voted for. Among these aldermen were five saloon-keepers whom Mayor Roche did not dare offend by ruling out their vote.

There have been three great strikes in the United States of late which have ended in the total defeat of the labor lodges and tend to their dissolution and overthrow: (1) The Martin Irons strike in the southwest in 1886 in which he threatened to stop every freight train between the oceans, unless the Knights of Labor were recognized in three weeks; (2) the great Reading strike in Pennsylvania last winter; and (3) the Engineers' strike on the C. B. and Q. road, which has just been declared off. Our striking laborers were living like kings and princes in this country compared with the state of the English laboring population in 1843; and they have sunk money enough in the loss of wages to have given one half of them a snug property free of debt. And if to this is added what has been lost by liquor, figures would turn pale at the amounts sunk by our strikers, sworn to secrecy and obedience to invisible dictators.

CHRISTIANITY AND BENEVOLENCE

BY REV. B. W. WILLIAMS.

Christianity teaches the fatherhood of God and the brotherhood of man. It assumes that every man is, to some extent, his brother's keeper. It declares that "no man liveth unto himself, and no man dieth unto himself." Its moral code is supreme love to God and universal love to man. Vitalized by this principle, the Christian religion has ever been the world's great teacher of benevolence. It has set on foot and executed many philanthropic and reformatory schemes for the good of mankind. It has given to the world a class of human and charitable institutions scarcely known in heathen lands, and never thought of by skepticism and infidelity. It has built asylums for the deaf, the dumb, the blind and the insane. It has established hospitals for the sick, the aged, and the helpless. It has provided homes for the fatherless, the destitute, and the unfortunate. Where, I ask, has infidelity ever given birth to such institutions of mercy and blessing for the relief of suffering humanity. History may be searched in vain for a legible record of any such commiseration for the unfortunate classes. The Encyclopedia Brittanica says: "The silent revolution which Christianity wrought in social morality cannot be measured by legislation. It is to be traced in a purer literature, a higher moral life, a better public spirit, and, above all, in the establishment of buildings for the reception of strangers, almshouses for the poor, hospitals and orphan houses for the sick and the forsaken, and houses of refuge for the support of helpless old men and women. All these were due to the church, and the bishops vied with each other in the proper exercise of a munificent charity." Vol. V., p. 697.

The great movements of modern times for the suppression of existing evils, and for the relief of oppressed and down-trodden humanity, have been chiefly the work of Christian believers. Take, for instance, the temperance reform. Dr. Rush, the true instaurator, was a "devout Christian." (Dorchester's Liquor Problem in All Ages, p. 170.) The earliest utterances against intemperance, in the inception of the movement, were from religious men, such as Franklin, Putnam, Adams, Sherman, Wesley, Coke, Asbury, Porter, and Prime. The first temperance society was organized with the advice and assistance of a preacher. The first temperance paper in this country, we are told, was edited and published by a clergyman. The leading temperance lecturers and reformers, almost without exception, have been devout Christians, and many of

them ministers of the Gospel. Who were Lyman Beecher, Justin Edwards, Heman Humphrey, Colvin Chapin, and Mason L. Weems? All clergymen. Who are Dow, Fisk, Cook, Farrar, Talmage, St. John, Miss Willard, Miss West, Mrs. Foster, and Mrs. Woodbridge? Sincere and practical Christians. Not one of them an infidel.

The anti-slavery reform likewise came through the impulse and effort of men who were fervent Christians. Henry Wilson says: "Anti-slavery was the child of Christian faith. Its early and persistent defenders and supporters were men who feared God and called upon his name." (Rise and Fall of the Slave Power in America, Vol. III., p. 718.) Horace Greeley also says that the "pioneers of modern Abolitionism were almost uniformly devout, pious, church-nurtured men" (American Conflict, Vol. I., p. 121.) To Christianity, then, is due the credit for the abolition of slavery. How small, indeed, would be the extent of modern reforms, leaving out the work of Christian believers.

Weatherford, Texas.

THE ANGLO-CHINESE COLLEGE, FOOCHOW, CHINA.

BY REV. M. C. WILCOX, PH., B. B. D.

Knowing that the readers of the *Cynosure* are interested in God's work irrespective of denomination or place, I take pleasure in writing you concerning this institution of which I was appointed to take charge on my return to China in March, 1887. The spring term began ten days ago with over eighty students and the outlook is very favorable. During last year this college was blessed with prosperity, favored with a good attendance, and, best of all, the religious influence has broadened and deepened. Special attention has been devoted to the spiritual interests of the students who, in addition to being present at chapel services, are required to pursue certain religious studies and to attend church Sabbaths. All these requirements are, of course, gladly met by Christian students, and it is also pleasant to state that no opposition has been met in any direction. So there is evidently no ground for fear that too much Christian instruction might repel some of the students and alienate the more wealthy and influential of the Chinese. Our great desire is that while these young men and boys are gaining secular knowledge, they may also "grow in grace and in the knowledge of our Lord and Saviour Jesus Christ," so in whatever business or profession they may engage they may glorify God and benefit their fellow men. In addition to the full time given to the college by Mrs. Wilcox and myself, Dr. Corey kindly assisted by teaching anatomy and physiology part of the spring term. Besides the classics and thorough drill in English, the college classes have this year been studying algebra, geometry, trigonometry, chemistry, general history, etc. It is now nearly seven years since this school was founded, and as four years are devoted to preparatory work and four years to the college course, the advanced class is expected to graduate in June, 1889.

Our greatly needed reinforcements, Rev. and Mrs. W. H. Lacy, reached Foochow last November, just in time to be assigned to this department of our work. Their arrival was opportune, as circumstances made it necessary for me to take charge of the Kucheng district as presiding elder, in place of the native preacher, appointed to that office by Bishop Warren. Consequently I shall not be able to devote as much time as usual to the college. Our gratitude is due to the missionary society for means to build a dormitory, which was completed just in time for occupancy at the beginning of the present term.

None who are acquainted with the character and aims of this institution can fail to appreciate its importance as a department of our mission work. Eternity will show that through this instrumentality much good has already been accomplished in the salvation and nurture of precious souls, some of whom might never have learned to know the "true God, and Jesus Christ whom he hath sent." One of the greatest needs of China is natives, "not slothful in business, fervent in spirit, serving the Lord." This, also, is one of the lacks of the native church. It is hoped that the Anglo-Chinese college will in some degree supply this want. Already a number of students, who for lack of means were obliged to leave before finishing the college course, have entered the arena of business life. One of these has passed the customs' examination, and belongs to the staff at Canton. Another is a writer at the Foochow United States consulate. Another has entered the imperial telegraph service, and a fourth is with one of the mercantile houses of Foochow. Applications have been made for the services of others, but it is hoped that most will be able to remain till they finish the entire course of study. So far as is known, those who went from us as Christians are still maintaining that character.

The great empire is beginning to arouse from the lethargy of ages. The steam-engine, the telegraph, the telephone, and other western inventions are already in China, and, sooner than we can believe, railroads will span her rivers, tunnel her mountains, and traverse her valleys. Surely we must not be backward in training Christian young men, that they may help control these new forces of civilization for building up the kingdom of our Lord and of his Christ in the land of Sinim.

Foochow, China, March 10, 1888.

MASONIC SUN-WORSHIP.

BY M. N. BUTLER.

In our discussion of the "Religion of Freemasonry" we learn that Masonic religion is "Pure Theism," or natural religion, *i. e.*, nature worship. Now let us analyze the system still further. And as Freemasonry is an English import we will begin with Dr. Oliver, the greatest Masonic author in Great Britain, and finish up with American authors.

Dr. Oliver says: "One important question, which appears to have been almost wholly neglected by Masonic writers, is, whether Freemasonry be a servile imitation of certain ceremonies in the ancient idolatrous mysteries, as is asserted by some writers; or whether it be the great original from which the mysteries themselves were derived."—*Oliver's Signs and Symbols of Freemasonry, p. 2.*

That gives us a point of beginning. Is Freemasonry a reproduction of the ancient mysteries, or is it the parent of all those old heathen mysteries so denounced by Paul and the Apostles?

Albert G. Mackey, the Masonic Past General Grand High Priest, declares: "The fact is, that the philosophic system of Freemasonry is exceedingly comprehensive in its character, and bears a close connection with the general literature of all preceding ages. The history of the origin of the institution, and of its rites and ceremonies, will bring the student into a profound investigation of the manners and customs, and the astronomy, the theology and the mythology of antiquity. The ancient mysteries present a fertile field for inquiry, and without a very intimate acquaintance with their history and character, it is impossible profitably to value the legendary instructions of Freemasonry."—*Mackey's Mystic Tie of Freemasonry, p. 43.*

Later in his work Dr. Oliver jumps at a conclusion, to-wit: "It is an extraordinary fact, that there is scarcely a single ceremony in Freemasonry, but we find its corresponding rite in one or other of the idolatrous mysteries; and the coincidence can only be accounted for by supposing that these mysteries were derived from Masonry."—*Oliver's Signs and Symbols of Freemasonry, p. 76.*

Then Freemasonry is the mother of the ancient idolatrous mysteries, and without a very intimate acquaintance with those heathen institutions it is impossible to appreciate the beauties of Masonry. What we want is to learn what Freemasonry truly is. Let every one note carefully these testimonies and evidences from the highest authorities in the order.

"Learned Masons have been, therefore, always disposed to go beyond the mere technicalities and stereotyped phrases of the lectures, and to look in the history and the philosophy of the ancient religions, and the organization of the ancient mysteries, for a true explanation of most of the symbols of Masonry; and there they have always been enabled to find this true interpretation."—*Mackey's Masonic Ritualist, p. 41 and 42. See Mackey's Manual of the Lodge, p. 37.*

We will follow these learned Masons and see what the rites, symbols and ceremonies of the lodge represent and propose to teach. To do this, we must make the system a profound study.

"Accepting the symbol, have we lost its sense? Our rites will be of little value to us if this be the case. It is our duty, then, to make Freemasonry the object of a profound study. We must consult the past. We must stand by the sarcophagus of the murdered, but restored, Osiris in Egypt; enter the caverns of Phrygia, and hold communion with the Cabiri; penetrate the "Collegia Fabrorum" of ancient Rome, and work in the mystic circles of Sidon."—*Sickels's General Ahiman Rezon or Freemasons' Guide, p. 56.* This takes us back to the palmiest days of heathen idolatry.

Speaking of the heathen philosophers and sages, Grand High Priest Mackey says: "They, therefore, taught in secret what they were afraid to inculcate in public, and established for this purpose the Ancient Mysteries, those truly Masonic institutions, which by a series of solemn and imposing ceremonies prepared the mind of the initiate for the reception of those unpopular dogmas; while, by the caution exercised in the selection of candidates and the obligations of secrecy imposed upon them, the teachers were secured from all danger of popular bigotry and fanaticism."—*Mackey's Lexicon of Freemasonry, p. 35.*

Those *truly* Masonic institutions! To protect the teachers! Wonder how long men with beard on their faces could safely operate a Masonic lodge in open daylight?

The present Grand Secretary of the Masonic Grand Lodge of Minnesota, a Masonic Past Grand High Priest, A. T. C. Pierson, affirms: "The identity of the Masonic Institution with the Ancient Mysteries is obvious from the striking coincidences found to exist between them."—*Pierson's Traditions of Freemasonry, p. 13 and 14.*

Yes, the identity will be plainly apparent as we proceed. Grand High Priest Mackey declares emphatically: "These Mysteries were all religious institutions; but they were Masonic, also. Their members were initiated by a solemn ceremonial; they had various progressive degrees, in which the light and truth were gradually diffused; and the recipients were in possession of certain modes of recognition, known only to themselves."—*Mackey's Mystic Tie, p. 99.*

These false religious systems were Masonic in every sense of the term.

TWELVE THESES.

BY REV. JAS. W. RAYNOR.

1. Any system or institution requiring organized, oath-bound, life-long *secrecy*, "loves darkness rather than light," is hostile to free, popular, government, and opposed to the teachings of God's Word.

2. Complete and perpetual secrecy, as an individual virtue, an essential element of Freemasonry, is a cause of suspicion, and highly injurious to social order and confidence.

3. Strict and habitual secrecy enjoined upon and practiced by the members of large organizations, cultivates a false principle of conduct, robs the individual of personal liberty, and prepares the orders to prey upon the outside public at the dictation of crafty leaders.

4. Wherever the principles and workings of organized societies will not bear inquiry and discussion, there is, or surely will be, corruption and wrong as the root and foundation of such bodies.

5. Societies claiming to do good as their chief aim and end, and yet hiding behind grips, and mystic words and doors guarded by threats, and penalties and "deadly weapons," "put their light under a bushel," rather than lead men to glorify God.

6. Freemasonry and kindred orders are masked batteries of Satan and wielded by the "Grand Master of the pit," to propagate error in doctrine and practice, and thereby to obstruct and oppose the pure principles of Christianity.

7. Every man who heartily and intelligently fellowships any order that rejects the Divine Redeemer, most urgently needs (but has no right to) fellowship with Christ.

8. Whoever joins in religious worship in the lodges with infidels, deists, and other skeptics and idolaters, be he preacher or layman, is disowned of the Divine Head of the church. 2 Cor. 6: 14–16.

9. All acceptable worship of God must recognize and adore him as revealed in the volume of inspiration.

10. The ritualistic formalism of secret societies is not a worship of God in spirit and in truth; for lodge religion is ceremonial, usually led by worldlings, often by errorists; sincerity and humility of heart are wanting, and part of the so-called lodge worship is a travesty of sacred themes, and engaged in with mocking levity by the members.

11. Freemasonry, in its quotations of Scripture, omits or perverts the name of Christ, and in its prayers, deliberately and designedly rejects the mediatorship of Jesus; and this is done to propitiate the motley membership of pagans, Jews, infidels and worldlings in these fraternities. Thus contempt is poured upon the Lord of glory by the haters and rejecters and unbelievers of his atonement and priesthood.

12. Hence any professed Christian, who fraternizes with such orders and worships, denies the Lord who bought him, and will be denied and rejected of the Lord unless he repent and come out from among them.

WHY I JOINED THE LODGE AND WHY I LEFT IT.

ADDRESS OF REV. R. N. COUNTEE BEFORE THE NEW ORLEANS CONVENTION.

When I read the letter requesting me to be here and talk to you on this subject, I said, "Well, what was I doing in the lodge?" You will please look at me and take a casual observation of my proportions, and I have no doubt your conclusion will be void. Well, I was in there learning what it cost a man to be made a fool. After sixteen years of lodge service among Masons, Odd-fellows, Pythians, Tabernacles, Immaculates, and I can't remember how many more, I am called on to tell why I did two things: "JOINED and LEFT." I consented to do so only for three reasons: first, I believe that every man owes something to his God; secondly, something to his fellow man; and thirdly, something to his country. I accept of this opportunity perchance to cancel some of that indebtedness.

In the year 1847 and on the 2nd day of November it pleased God to send me into the world. My parents were fugitive slaves, yet they gave me every advantage their limited means would allow. During the years of my youth I can remember that a number of men used to visit my father's house and discuss the benefits of Freemasonry. They would tell of men who had traveled in remote countries, away from civilization, and be befriended among the uncivilized because of Masonry. At length my father joined them, and our house at once became a kind of rendezvous for the Mystic Krew. When I was only eight years of age, every two or three nights in the week I had to listen to the laudations of secret societies. I then made up my mind that so soon as I became of age I should cast my lot with the Masonic gentlemen.

In the winter of 1855 I had the end of the third finger of my left hand cut off with an axe, and in less than two hours over ten men came to see me, and nearly every one of them expressed their sympathy by saying they hoped the joint was not gone, for if it was I could never be a Mason; you see the whole town seemed crazed on the subject of Masonry. Day after day they came and enquired about the joint. When at last the doctor said no joint was gone, I was glad. I was not to be hindered in that way from being a Mason. I shall never forget what was to me the grandest and happiest day of my boyhood.

A little society called "Juvenile Blues" was organized in our town, and I became a member of it. We were left to ourselves to make of it just what we could. Every boy was provided with a Bible and a regalia, consisting of a blue cambric collar and a white muslin apron, which, after the Masonic order, we called a lamb-skin. We had our poles and gavels and other society paraphernalia. On the tenth of August we had a grand time. It was during vacation, and it was the crowning day, it seemed to me, of all days. I remember my black hat and feather, my blue collar and white apron and my Bible, and how I started from home to our schoolhouse, and from thence two squares to the village church. How I did strut, and how I admired myself!

In December following this turnout of our Juvenile Blues, a man by the name of Hemsley came along, and all the fingers on his left hand were cut off. He was and had been an intimate friend of our family for many years, and I had heard the Masons tell father that John, as he was familiarly called, could never be a Mason. Yet John had now, by some kind of a hook or crook, got into the ring, and it was discussed and rediscussed whether or not John had been legally made. The lodge in which he was manufactured proved to be all right, and so he was allowed to turn out on St. John's day, Dec. 24, and it was a talk among all, how did John get into the lodge. This threw a little cold water on the meetings of the folks at our house for a month; but in February a Master Mason died, and I remember distinctly the bustle and excitement of the first Masonic funeral I had ever witnessed.

It was a piercing cold day, the ground was covered with snow, and it was impossible for the body to be interred, and so all of the service was conducted in the church. I gazed at the performance with my eyes and mouth both open. I saw the sprig of Acacia placed on the coffin; and the whole service filled my soul with renewed determination to be a Mason.

An incident occurred. A peculiar noise was heard, like the falling of a large stone, during the Masonic service, and a lady said she saw a ball of fire come down through the church and fall on the coffin. This furnished gossip for our little town for a long time. Many said the devil had come into the house; but I argued if the devil was a Mason he would make it easy for all of the Masons who went to the grand lodge below; and those who went to the grand lodge above would have a good time anyhow.

Our Juvenile Blues did not survive. Our first demonstration was our last. Finally the war came on, and like the majority of my race I loved a uniform, and thought it a grand thing to become a soldier. I went to the armory every night, and for hours I would stand and look at the men being drilled; and I mustered about fifteen boys and every evening after school I would put them through the facings and wheels; and ultimately we procured wooden guns, and I had in a few months as fine a drilled company as could be found in our neighborhood. I was at this time fifteen years old. Passing along the street one summer day I saw a company of men (white) with baldricks and swords and chapeaus, and I wondered what they were. I knew they were not soldiers, yet our town was full of cavalry men. I sped my way home, and asked my older brother what they were. He could not tell me. At last night came and two or three of the old Masons came in to talk war with my father. I asked about the procession I had seen, and learned that they were Knight Templar Masons. I than wanted to know if colored men got that high, and said "that beats a soldier's uniform all hollow." My father remarked, "That boy is crazy on the subject of uniforms." My inquiry concerning the Knights Templar changed the subject from war to Masonry, and I was determined to be manufactnred into a Mason at the earliest day.

At length colored men were taken into the army; and in 1864 I ran away from home and presented myself at the recruiting office, to enlist and help save my country. At seventeen years of age I weighed only eighty pounds and was but four feet high. I begged to be taken as a drummer boy; and as I stood begging my father came in with a friend, who was going away to the front, and sent me home. I then said, Well, perhaps I am, or will be, too small to be a Mason when I become old enough. It troubled me not a little,—too small to be a Mason, and hence I could never be a Mason. For I had often heard it remarked, that one was no man until he was manufactured into a Master Mason. I kept this to myself and sought to counsel of no one. At last Tom Thumb came to our town; and after his exhibition at night he visited the Masonic Hall and my fears were allayed. Tom Thumb was a Mason, and I was larger than he, and if he could go through the transformation process and come out at the other end of the machine a Mason, I could, too. From henceforth my mind was settled and my heart fixed to have "a little piece of white beneath my bosom." I was a Christian, however; had been baptized into the church at the age of fourteen and was a regular attendant at all meetings. Yet I had only a meager idea of Christianity, and a lofty idea of the lodge which was to develop me into a full-fledged man and a full-fledged Christian; for I had learned that no man could understand the Bible until he had gone through the lodge; then all of his powers of heart and mind would be enlarged on account of the hidden things that would there be revealed to him. I treasured these things up in my heart and impatiently bided the time. But during my wait of three years a man by the name of Long got up a society called the "Enterprising Sons." For a year we had regular meetings every two weeks, and finally it was determined to have this organization initiated into the mysteries of Odd-fellowship; and in solid phalanx the "Enterprising Sons" marched to the hall of the Odd-fellows, and there, amid the chitter-chatters and the ranga-rangers, I was pulled and hauled, and my new black trousers were torn across both knees, and I was made an Odd-fellow and dubbed P. S., and my name soon appeared,

R. N. COUNTEE, P. S., OF THE ENTERPRISING SONS LODGE, G. U. O. OF O. F.

I looked at my name as it appeared upon the bills of an entertainment given shortly after. Those final initials, were to me simply grand; D. D. or L. L. D. passed into insignificance when compared with R. N. Countee, P. S. Well might Shakespere say, "What fools we mortals be." The tinsel and gaudy-trimmed regalia of the order, and the hidden mysteries as they unfolded to me, appeared very simple and childlike, I could not see where the mystery came in.

On and on I went, from one degree to another, hunting for the mysteries of the order, and to my disgust they were only more and more simple and childlike. "It was this to that and that to this," and a continual make-believe from beginning to end, —a farce. I was soon told that it could not hold a light to Freemasonry. I talked with several on the subject and not one man did I ever find who would speak a word concerning the matter.

I was now nearing twenty summers, and an incident occurred which furnished gossip for a long time, and was the means of a ladies' department being opened in our village. A Mr. Ballard told his wife all about his transformation, how he was made a Mason, and she in like manner told her best friend, and so the story went. I remember how the Masonic crew met at our house and organized upstairs a ladies' court, "styled "Heroines of Jericho." My mother was made "most ancient;" and of course I was now bound to be a Mason, for mother and father were Masons. I was now an Odd-fellow, and I thought it was a kind of stepping-stone to the lodge of ancient York Masons.

Passing down town one day I stopped at a second-hand book store, and saw two books, Webb's Masonic Ritual and Morgan's Freemasonry Exposed. Ah! said I to myself, I wonder if I can by those books. I felt a little timid at first about even making an inquiry concerning them. At last I took courage, and when the vender said, For this illustrated one 50 cents, and for Morgan's 25 cents, I did not hesitate, but purchased both of them. I read them over and over. I called in three of my young Odd-fellow friends and together we studied them. Finally each of us decided to become Masons, and on the first Monday in September we sent in our petitions desiring to be passed and raised the same night. We paid $2 each extra to the Grand Master for a dispensation, thus making the three degrees cost us $12 each, outside of our supper.

The petition was accepted. The thing for which I had so long waited was about to be a reality, for in sixty days I would be a Master Mason. The interval was spent in a careful perusal of the books I had purchased. Especial attention was paid to Morgan's exposition, and I waited in feverish anxiety the coming of the happy event. An old man with whom I worked whispered to me the night I was to be made a Mason, and as I was on my way to the lodge, "Be sure you do not write any." I wended my way to the lodge room, and my heart went pit-a-pat, for grave fears had laid hold upon me. I was determined to go through, no matter how hard the ordeal. The nearer I came to the lodge hall, the more rapid became the beatings of my heart.

Finally I reached the steps and the other boys were there. We were escorted into the ante-room, divested of our clothing,—and I need not tell you what took place, for you know. I will say, however, I did not write, but I helped the Master, who had forgotten the obligation of the third degree, to go through with it. I noticed he was leaving out some part and I called his attention to the fact. I observed all they told me was just what I had read in Morgan's, and I knew it better than any man in the lodge. So great was my knowledge of Masonry that I was chosen master in less then three months. There were a few unwritten things I had no knowledge of, but on the whole I was better versed in what they called the "mystic secrets" of Masonry than anyone in our neighborhood; even the Grand Master could not lecture the lodge as I could. Strange as it may appear to some, holding the key to all of Masonry in my hand, I stopped not to think, but on I went, from one degree to another, until I had traveled over a rugged road to the Red or Royal Arch house, and then I remember of saying to an aged friend of mine, "God says, Swear not at all," and he quieted my conscience by saying "that was intended for the Jews, who swore for everything, and does not have any reference to Masonry, as you see Christ and John the Baptist and John the Evangelist were all Masons." My conscience was stilled and I went on to Templarism.

Having clearly defined why I joined, I must now relate, if you will be patient, why I left it.

The African race, as you are all aware, has a vast amount of native fire, and it often burns out in eloquence from them, though they be endowed with a meager store of literary attainment. They often achieve great results and captivate the most learned audiences. The African possesses a considerable amount of human nature, and, like his Anglo-Saxon brother, it sticks out prominently in and around the organ of approbativeness.

I had some of this myself in my younger days, and it is not all gone yet, but in the days gone by it was more prominent, and I was lauded and sought out by the men of the lodge. On all great occasions I was brought forth as the hero and orator of the occasion; so I would make as many as a dozen speeches a year for as many different organizations at home (Memphis) and in different parts of the Mississippi Valley.

In course of time I became a pastor of a large, but not a flourishing church. Gradually I withdrew my time from the lodge and applied it to study and the church. Finally I saw that on lodge nights the church was deserted, and the people were the devotees of the lodge and not of the redeemed church of Christ our Saviour. I became considerably alarmed at this state of affairs, and for my life I could see no remedy. Finally the church split, and I, with a large number of the best-thinking members of the same, went away from the old home and began to erect a new house of worship elsewhere, and the rapidity with which the building went up was astonishing to all in the city. I determined there and then to inaugurate in the new house a new method of attending to the Lord's business, especially the financial part of it.

In my first sermon in our new building I spoke as follows: "If you think you cannot pay me as your pastor, pay your sexton, and your other incidental expenses, without resorting to the ungodly, unchristian way of turning this house into a hall for revelry, bazars, fairs, festivals, and making this place a place of merchandise, you may count me out now, and get yourselves a preacher that can stoop to these unholy practices. God being with me, I resolved, while these walls were in course of erection, to never, never, allow the enemy of souls to use me any more." Many, very many, were the amens that greeted these remarks; and we here, in the midst of the sermon, sang, "All hail the power of Jesus's name."

Shortly after this my eyes began slowly to open to the vicious and immoral status of many of our organizations, known as secret societies. I determined to use my influence to get all of the redeemed of the Lord out of them. I saw the only way by which the church of Christ could arise and shine was to come out of the darkness. I said that these societies were moral blights, eye-sores and a scab on the moral escutcheon of respectable society. They sweep the country, and to swell their numbers they have in them people whose reputation is so black that the man in the moon, if he was to happen to be out, would be compelled to hold his nose as the immoral creatures would pass by. These so-called benevolent organizations are filled with thieves, robbers, cut-throats, and men and women of the lowest moral type. We meet men and women in these halls on the plane of brotherhood that we would no sooner invite into our homes than we would open a case of rattlesnakes among our loved ones. We march in public procession with the thief, the horse-jockey, the professional gambler and the "sanctified preacher."

This was my indictment of the lodge; and upon this indictment I said to the Christians, "Come ye out from among them." The next week I was appointed by the Missionary Baptist Association of West Tennessee to hold an institute for ministers and deacons at an interior town. While at the depot awaiting the train, walking up and down the platform with one of our white Baptist pastors, I suddenly heard my name called. Turning around I saw approaching me a man full of the lodge and over-loaded with liquor. He staggered up, and before I could think he had laid hold of me and said, "Don't you know me (hic)? Is'e a member o' Tennessee Union Lodge (hic). That's your lodge." I tried to shake him off, but could not. I said to him, "Let go of me;" but he would not. He said, (hic), "I just want to see you—goin' on the train—eh." I said to him, "Go away;" but he would not. He was like Mead's mule. I saw there was no sense in losing my temper, so I just stood still. The white preacher left me, and finally I broke loose from my captor and rushed into the car. The preacher said, "You are surely mixed up with some queer brethren. That is not a sample of your colored people's lodge timber, is it?"

I answered, "Yes, sir. They are just like your white lodges. Like begets like, and things that are equal to the same things are kin to each other."

The year 1885 was the consummation year of my lodge interest. I began the year by preaching a series of sermons

AGAINST SPIRITUOUS LIQUORS AND TOBACCO.

I succeeded in getting such a spirit of antipathy against liquor that a resolution was passed making it a church offense for any member to be seen in a grocery or saloon purchasing liquors. The picnic season was drawing near, and I commenced to warn the people against them, and took the position that they were immoral gatherings of the basest hue, and no man could expect to retain his reputation as a follower of the blessed Christ, who visited the places of amusement resorted to by the secret and ical societies of our city. Furthermore, I declared that any Christian who gave his money, his presence and his support to any organization that gave balls, was a party to the transaction, and was as mean a sinner, if not more so, than the sinner who danced at the ball; and that the word picnic was only a cute way the devil had to whitewash his balls, but the thing was about washed off, and now all could see it just as it was, a rum-selling, beer-guzzling, card-playing, dance garden of infamy and sin; as deeply immoral as the most miserable groggery in our city. It was simply gilded immorality. I prayed to God earnestly that the day would come when the church of the living God would rise up above the dust and ashes of worldliness, and put on her beautiful garments, pure and clean, and stand up in this world as a monument of the sovereign grace of God through our Lord Jesus Christ.

The church was not prepared to receive this tirade against the picnic business. I could observe that my remarks were very unsavory to many of whom I had hoped to be with me, and I was not slow to see that a crisis was pending. I looked up to Him from whence my strength came, and I was satisfied that He would be with me. Some of the officers talked with me and advised best to let the subject alone; but in the meantime W. A. Brinkley had begun open hostilities in his church on the same subject.

On Sunday, June 7, I preached from the text, "Woe be unto you when all men shall speak well of you." I laid much stress on the class of Christians who were popular with the world, and showed how careless they were in all their duties to the cause of Christ and his church. This talk was not devoid of effect but laid a foundation for the future strong and deep.

The night service was an exegetical discourse from the first Psalm, and I took especial pains here to denounce the pic-nic business again, and advised the members not to attend the pic-nic on the next Wednesday night. As this pic-nic was that of the Odd-fellows, all of them who were members of the same became furiously mad, and some of them quit their work next day and joined with the ungodly, discussing the sermons, and partially denouncing the preacher. They were a little timid in their denunciatory remarks, but gradually grew louder. The following Sunday morning, June 14, I selected my theme from the Sunday-school lesson, viz: "The Priesthood of Christ vs. The Priesthood of Man." After sermon, I announced that all who were willing to leave their ungodly organizations, composed of Christians and sinners, to meet me at the church house to-morrow, Monday evening, at 7:30 P. M., and we should then and there organize a Relief Fund. Each member would be requested to give $1.00 per year, and pay 25 cents per month. This should be placed in a sinking fund for the care of the sick and the burial of the dead.

I was pleased beyond expression when I entered the building Monday evening, for it was well filled, and they were singing and praying and making a joyful noise unto the Lord in song. I read one verse, "For whosoever shall give you a cup of water to drink in my name, because you belong to Christ, verily I say unto you, he shall not lose his reward." From this I argued that those Christians who belonged to worldly organizations did all their pretended benevolence because they belonged to the society, and not because of Christ, and hence received from him no reward. True benevolence could be only dispensed in the name of the Lord Jesus Christ, and was in reality giving without hope of recompense or reward. Such benevolence God gave unto us in the boon of human redemption. And after considerable exhortation in this strain, I asked all who were willing to come forward and enroll their names as those who for Christ were willing to leave the world and be numbered only as among the people of God. Something like 180 came. Thirty-five came out of one society, and they nearly broke the thing up. There were Odd-fellows, Masons, Immaculates, Pythians, Zions, Hams, Benevolents, Friendships, all left their ungodly organizations, and enrolled with church Relief Fund. We sang, we prayed, and a general speaking meeting was the result. Those who remained in allegiance to the societies sat still, and they were loud in their denunciations of such a movement. They said the church would fail; no such work as we were contemplating could be done by the church, and that such a movement was only dividing the church. All of the officials of the church, deacons and trustees, were with me.

Week after week I continued to preach the gospel of separation. The lodge folks attended our services, and finally after I had in public debate severed my connection from them, I was visited at my house on the night of August 3rd, between 2 and 3 A. M., by a yelling mob of infuriated demons in human shape, supposed to be some sixty in number, who riddled my house with bullets, but I escaped them and got away. This mob was composed of Odd-fellows, who are taught to clasp their hands and place them over their heart and say, "*With purity of heart*," as a password, denoting their hearts to be pure; and Masons, who believe in tearing out hearts, or at least so obligate themselves, and asserting with a brazenness born in the bottomless pit that they are founded on the Bible, and teach the principles contained therein. This demonstration threw the church into great fear; every one in the entire community was aroused, and by sunrise the next morning hundreds of people were at the house, and members of the church and non-members, and they who were in the mob were also on hand to see how we took the matter, but, to their dismay, they found us jubilant. We had committed our way unto the Lord, and he was caring for us. I did not return home from the place to which I had fled until 7 A. M., and the most intense excitement was prevailing.

The devotion of the church was here shown in a prominent degree. Such love, such care, such sympathy, I had never seen. Men and women left their homes, came to the house, and there they remained night after night waiting for the bloody brutes return. Our home being in the suburbs of the city, we were away from proper police protection. Many advised me to leave town. At first I thought favorably of such a course, and finally said, No! Memphis was good enough for me to die in, and heaven was just as near from Memphis as any other point.

The Sunday papers came out saying, Mr. Countee is warned not to preach in his pulpit this day; if he does he will be killed. I had intended to remain at home, but when I read that paragraph, my very soul was inflamed with righteous indignation, and I determined to accept this challenge of the devil. I left home in company with five or six persons, and along the route I was accosted by friends asking, "Mr. Countee, are you going to preach to-day?" I gave all a decided, "Yes!" Having reached the church, the members gathered around me with tears in their eyes saying, "Don't preach, brother!" "Elder, don't preach; if you do, don't say anything about those miserable societies." I asked them not to hamper me, not to prescribe any course for me to pursue in the preaching of the Gospel of Christ, to let me be perfectly free to be used by the Spirit as seemeth best in his sight. It was indeed painful to me to see so many with swollen eyes. Some said, "I have been crying and trying to pray all week; my poor soul is almost broke." Some would come and take me by the hand and break down; others would come to the door of my office or study-room, look in my face and weep like children. I was always easily affected and sympathetic; but on this occasion I was filled with a different spirit, in fact, I was not myself, and I had a word of comfort and a smile of joy to all that gathered around me. I entered the church and preached from the text, "Who is on the Lord's side?" And as I was always uncompromising, I did not fail to be so on this occasion. I related in the course of my remarks the story of David and Goliah, asking "Who is he that dare defy the army of the living God?" And I said more, denouncing the influence of secret societies than I had ever done in my life. The church received it with joy. There was weeping and shouts of hallelujah and glory to God from all parts of the church; the timid ones were made to rejoice, and in the joy of the Lord they found strength.

I left the lodge, first on account of the immoral status of its membership and because I earnestly believed it was not fit for the association of Christian men and women. On this ground I raised my voice like a trumpet, and spoke out. Being undaunted by the mob, the secret society empire intended to do away with me; so on the night of October 18th, (Sunday) while I, in company with several of the members of my church, was returning home, I was shot by an assassin; but God kept me and I am here with a ball in my head, as a souvenir of the religion of Masonry. I left the lodge because it harbors criminals, thwarts the ends of justice, swindles and robs those who are gulled into its clutches. I left the lodge because I am a Christian, and I have the Lord Jesus Christ as my Saviour, who declared that in secret he had said nothing.

There is nothing plainer in God's Word than his command to "Come out of her my people." God will not have his redeemed ones mixed up in all manner of uncleanness. Worldly associations and worldly amusements can by no means furnish the means for spiritual growth or spiritual development. I continue to urge complete separation as the only means to attain holiness before God.

REFORM NEWS.

FROM THE WASHINGTON HEADQUARTERS.

WASHINGTON, D. C., May 3rd, 1888.

Repairs are progressing on our building here as rapidly as seems consistent with economy. There is much more to be done than I at first anticipated. The first man I tried to employ was a painter. His price was $3 per day. I said, "You furnish brushes at that price, I suppose." His reply was, "No, the union don't allow me to do that." He was a poor man and very anxious for work, and I felt sorry for him; but not knowing what other conditions this "high star commission" might impose, I concluded that if I must buy brushes I would use them, and so have done the painting for myself.

I next applied to a plumber who was recommended by Bro. Ford, and as the work was imperatively necessary and charges reasonable, I did not raise the question of "unions." Omitting wall-scraper and floor-scrubbers, who are, I am told, in "unions," I learned more of the beauty of the union system from my paper-hanger. After looking over the job and naming his price, I asked, "Am I to deal with you or with some 'union' in your line?" He replied promptly, "With me. I used to belong to the union but found it an injury rather than a help to my business. They have a rule that no man shall have more than two apprentices. My son became old enough and I set him at work and the 'union' objected, and I told them I would run my own business in future and have nothing more to do with them, and I have got along better ever since." Thus the oppression of these despotic orders is making "wise men mad," and they are leaving them to the timid, time-serving element who kneel and kiss the hand that rules and robs them.

A pleasant incident of to-day was a brief call from Bro. Wm. Dillon, wife and son, who were spending a day or two in the city. I was sorry that I had not the guest chamber in order so as to furnish a Christian home and save an expensive hotel bill to these fellow laborers. I hope that a week will suffice to have things in readiness so we can give comfortable lodgings to friends passing this way. Bro. Dillon, like the rest of us, shows the effect of time and toil, but was cheerful and hopeful. I hope to have a room ready and start a pray-meeting on the anti-lodge gospel line early next week.

J. P. STODDARD.

FROM RICHMOND TO WASHINGTON.

WASHINGTON, April 28, 1888.

"The mother of States and of Presidents" was greatly benefited by the death of slavery and the new orders which came with it. Her people have yet much to unlearn as well as to learn, but there is manifest growth in all the elements of Christian civilization. A trip down the James River is through a historic region, replete with the memories of more than 250 years. It is a noble river, and the agricultural facilities of the adjacent country are beginning to be appreciated.

At Claremont a colony of Northern people have recently been established, about midway between Fort Monroe and Richmond, and there seems to be a large influx of people. The proposed business is raising and canning fruits and vegetables. Hampton Roads is perhaps the finest harbor on the American coast, and its connections by water and rail will make it one of the most important shipping ports of the South. Already the cotton crop comes largely here for exportation.

We reached Norfolk at 7 P. M. After a night's rest, I went out to the Mission College, the excellent school of the United Presbyterians. I was sorry to find Pres. Wallace in bad health, and with small expectations of entire recovery. The institution is prospering. Over 500 students are on the list, and one-fourth of that number are in the High School grade. Because of the inadequate and inefficient public school system of the State and city, there is a constant pressure on the primary department of this school, and makes it possible to give Christian instruction to this great number. Seventeen young men and women will graduate from the High School grade. This is their first graduating class. All of the officers and teachers of this school are in sympathy with our reform, and I was invited to address the school at the opening exercises. I spoke for forty minutes and was endorsed by Prof. Groves, who acts as principal. I was told that my remarks of last year had made a strong impression on the minds of the students, and had led to much discussion.

After leaving these excellent friends, I called on Rev. W. D. Cook, the pastor of the largest colored church in the city. He has read the *Cynosure* for a year and highly appreciates it. He says he is in hearty sympathy with its principles, and does what he can for their promotion. Nevertheless the corner-stone of their new house of worship has just been laid by the Masonic Grand Master, and with a great flourish of trumpets, which goes to prove that ministers are largely under the despotism of the lodge and must obey as the price of peace. But the good seed sown in this old Masonic city has not been in vain. A ride across the bay in the steamer brought me to Hampton Institute, with its multiplied activities and its 600 students. About 125 are Indians and the remainder of African descent. In looking them over it is often difficult to know in which of the three races to place them. The fact that it costs $97,000 to carry on the work here proves that it ought to be, and I am sure is, of great practical value. Unlike the other schools of the South it is mainly an industrial school, *i. e.*, the industrial part of education is made especially prominent. About 600 acres of land are cultivated, and almost all kinds of mechanical industries are carried on. Including officers and teachers nearly 700 persons here live together in a little world by themselves. I have nowhere seen a finer or better supplied library and reading room.

Gen. Armstrong received me most kindly and entertained me during my stay. By invitation of Rev. Frizell, the pastor of the Congregational church, and who has charge of the morning exercises, I was accorded twenty minutes, during which I presented a condensed indictment of the lodge system. Mr. Frizell, in introducing me, commended my work, and Gen. Armstrong, who came in while I was speaking, added some new and forcible ideas. He said that the class who were about to recite in Mental Philosophy were learning to oppose secret societies; though the book said nothing about them, it taught principles which were opposed to them. "Secret associations," said he, "are an abnormal condition of society, and a taste for them is only acquired in the same way we acquire an abnormal appetite. Such appetites may be very strong, but they are a perversion of nature. Secret societies are a perverted order of the social constitution."

At 5:30 P. M. I embarked for Washington and reached here this morning at 8 o'clock, grateful for spared life, and for reunion with my family.

H. H. HINMAN.

A KINDLY WELCOME IN CHURCHES OF VARIOUS NAMES.

DEAR CYNOSURE:—After finishing my work among the United Presbyterians and Covenanters south of Clarinda, I called upon a minister of the Mennonite church, Rev. Andrew Good. I found that he and his people are opposed to the lodge. He gave a donation to the Iowa Association and took the *Cynosure*.

I also visited a minister of the German Lutheran church of the Missouri Synod. He declared himself opposed to the lodge and said that no members of secret societies would be admitted to membership in the church of the Synod.

I also visited the North Page United Presbyterian church. The pastor, Rev. Mr. Dodds, received me cordially, and by invitation I preached for him in the morning at North Page, and at Hepburn in the evening. I spent some time in canvassing for aid to the State work, and in introducing the *Cynosure*. Mr. Dodds and his people were so generally disposed to aid the Iowa reform work that I spent several days very pleasantly among them. I also visited Rev. N. Forsander, a Swedish Lutheran minister, and secretary of the Augustana Synod, who readily subscribed for the *Cynosure*. Several years ago, he said, they had had some trouble with the grange, and more recently with the Knights of Labor, but throughout the Synod they had succeeded in freeing their churches from all secret society entanglements.

I have engaged to preach for the United Brethren next Sabbath morning at the Copley church, and in the evening I will preach again for Rev. Mr. Dodds at Hepburn. The following Tuesday night I am expected to lecture at the North Page United Presbyterian church.

I find on counting up that I have secured twenty-nine new subscribers to the *Cynosure* since my last writing, all for a year. By preaching, by lecturing, by family visitation, and by the distribution of literature, we are striving to pull down Satan's stronghold, the lodge, and build up Christ's kingdom, the church. We appeal to you, friends in Iowa, as lovers of Christ and his church, to help financially, to help personally. We ask you, as American freemen, to consider that equality before the law cannot be realized until the secret lodge despotism is broken up. We appeal to you, therefore, as the conservators of American liberty, to help in this reform. We beg of you further to consider that individual manhood is crushed, and the right of private judgment, even in the every day business affairs of life, taken away, by the lords of the lodge. Should we barter our birthright, as American citizens, for such a vile mess of pottage?

Answer, we pray you, by united and persevering effort to withstand and remove the lodge curse from our State and nation. Christian women, while you unite in the declaration that the "saloon must go," do not shut your eyes to the fact that the lodge is an organized conspiracy of Satan against the Christ of God, whom you love.

Rally, then, with Christ, against the lodge, as you would work with him against the saloon.

C. F. HAWLEY.

WAKING UP OHIO.

COLUMBUS, May 4, 1888.

DEAR CYNOSURE:—I have just read with interest of the action of those who met in Carpenter Hall, Chicago, to discuss what should be our attitude as reformers on the political line. The suggestions made seem to me to be opportune and wise. I am in favor of organizing a department of the N. C. A. (call it a league if you like) that shall pledge its members to vote only for men free from oath-bound secret associtions. Who is there having our cause at heart that would not be willing to assist in such a noble enterprise, regardless of party lines? The lodge works in the caucus; why should we not meet it there? Say to our fellow citizens, as long as you give us straight-forward men on a straight-forward platform we will work and vote with you. But when you endeavor to nominate men sworn to unknown superiors we can't vote for them if they do stand on an otherwise sound platform, for they must either forsake the lodge or betray their trust. Let pledges be circulated among voters to this effect, and what a watchfulness of the men nominated there would be! How careful politicians would be to secure its favor in communities where it became strong!

In regard to State work, I have been encouraged all along the line. Though the voice of spring has called farmers to their arduous work, I have everywhere found an attentive ear. I have spoken ten times since my last writing to good audiences. Time and space admit of only a few items of interest.

Bro. McClanahan, pastor of the U. P. church, Sycamore, made me very welcome. I addressed his congregation three times. The last lecture was the best attended. I worshiped with the Friends in their monthly meeting at Waynesville by invitation of friend Amos Cook, though a Masonic trustee had previously refused the house for a lecture.

The excitement was intense at Harveysburgh. Secretists made their defence with usual arguments and usual results. The meeting at Chester was well

(*Continued on 9th page.*)

CORRESPONDENCE.

THE SALVATION ARMY IN CHICAGO.

The American martyrs and sufferers for preaching the Gospel, and the developing power of Romanism in our body politic, has had recent proof in the cases of the several preachers in Boston who have been fined, and in the case of the Rev. Mr. Davis now enduring the penalty of a year in Boston jail for preaching on Boston Common without a permit. Boston was the cradle of our liberties; what is she now? She is the cradle of such despotism as made the Pilgrim Fathers leave old England for a New England only a few generations ago, but from which has sprung our great country, now free from slavery of color, but not from that which enslaves the higher manhood of our people.

The same Jezebel over freedom of conscience in the exercise of the religion of Jesus as taught in the Holy Scriptures, whilst ever ready to cry out for liberty and to permit theaters and Sunday violation during the hours of public worship and its other hours, and in other ways fosters the saloon and congenial enjoyments, has just discovered that she can aid the Boston policy by fining the Salvation Army workers for their way of trying to draw to their religious services such characters as attend saloons, theaters, etc., etc. These Salvationists preach on vacant lots or wherever hearers can be induced to listen. But the City Council fines them for doing so without its permit! This Council, like its sister

of Boston, is largely influenced, no doubt, by the devotees of Rome and lodgery—both being natural foes of the simple "truth as it is in Jesus," whose "kingdom is not of this world."

Americans may close their eyes for a time to Romanism in their politics as they did to slavery, but Romanism and her allies will assuredly quickly develop in like manner until the freedom of our country is endangered so as to cause great convulsion and bloodshed, if not another civil war, for its preservation. Such events have often occurred in Europe, caused by Romish power insidiously usurping the civil powers of state. Even to-day we see the Pope and advisers publishing their popish views on the political topics of Ireland!—a practice always claimed as a right by that power—plausible but false, for Christ gave no such instructions to his apostles, nor to his church. The Sovereign Ruler of mankind exercises his wisdom in his providence through persons and civil governments, Christian or otherwise, but he rules in his church and people only though Christ the Son, their Supreme Lawgiver and King. T. H.

WE CAN SELL ONE MILLION!

YORK, Pa., April 30, 1888.

EDITOR CYNOSURE:—I believe that "Stories of the Gods" is the most important pamphlet that has yet been published in the present anti-secret crusade. No Christian, or other friend of civil and religious liberty, can read it without becoming convinced that all secret organizations are anti-Christian and anti-Republican.

I am sure that our anti-secret workers can easily sell one million copies in the United States, if they will try to do it. Secret society men buy it as eagerly as Christians; and all read it with much astonishment. I have sold one hundred and six copies, and expect to sell more. To sell it, I turn over the pages, explaining the pictures and the main facts stated in the pamphlet. One man told me that he would read it and pick out a god to suit his own notions. He says that he can't go Vitzliputzli; and I expect he will decide that the Christian religion will suit him best. No pamphlet under the sun gives so much light; and no Freemason should need "more light" than it gives in order to see his way out of all the secret lodge rooms "in the known world."

I sincerely hope every reader of the *Cynosure* will aid in giving this powerful pamphlet a wide circulation amongst both insiders and outsiders. We can put one million copies on the lodge camel's back, very easily; and that will break his back so it can never be used again "for the good of the order." Yours, etc., EDWARD J. CHALFANT.

TEMPERANCE AND WOMAN SUFFRAGE.

WARE, Mass.

Not long since I attended a temperance meeting in an adjoining town. Many good things were said, and to those who were not posted in temperance statistics interesting statements were given, that will no doubt be beneficial to all who listened. No truer statement can be made than this: that no person of good moral character ever kept a drinking saloon. The mighty dollar is all they are seeking for, and they care not for their dupes. As regards the misery they cause, they seem deaf to the cries and entreaties of suffering wives, mothers, sisters and daughters, and would spurn them from their presence should they plead that their loved ones be not given the intoxicating cup.

Yet some of these so-called temperance workers would rather have the saloonkeeper go to the ballot-box and cast his vote for license, than let one of these wives or mothers cast a vote against license! "No," one said, "it would be doing wrong that right might be accomplished." I say such temperance workers might as well keep silent, for the time has come when not only by States, but as a nation, this "woman suffrage question" is being agitated. May God grant that the time may come when the women of America may have the privilege of reaching out their hands to save loved ones from a drunkard's grave. If all believed as did the one above referred to, it is my opinion that the women would not be allowed a place to labor in the temperance cause. If I believed as he argued, I would institute some plan to stop the "Woman's Temperance Union" from working, for if they have no business to vote on this momentous question, why encourage them in any part of the work?

It reminds me of a little boy I once knew. He had been chasing a squirrel for a long time, but could not capture him. He called to a sister, younger than himself, to come and help. She carefully watched the movements of the squirrel, and when he would try to hide in the tall grass, she noticed the movements in the grass, and reached out a long stick, pressed it firmly upon his back, and said to the brother, "Now I have him, and will hold him until you kill him." This she did, and in great glee the boy went to the house and in an excited tone said, "Mother! mother! see what I have done all myself. I killed him, I did." The mother had watched the whole affair from the window, and wishing justice to be done, replied, "My son, give your sister credit for catching and holding the game while you killed it, and not show such a selfish spirit."

Now this man that wished to keep the women from the ballot-box, no doubt would like to have the ladies work in the temperance cause, and thus render great assistance in this work, but when the victory is gained, he would arise in his dignity and say, "See what we temperance men have done." "Give honor to whom honor is due." If women do their part of the work, let them also share their part of honor in the victory.

Go to the heathen nations, and there we find the spirit of oppression and servitude reigns supreme, as far as the women are concerned. But where enlightenment and civilization progress, so far this spirit of oppression is done away.

Some claim that women have no right to occupy official positions, they are not capable of doing this. To such I would say, Show me a better or more devoted Christian ruler of any nation than Queen Victoria. If time and space did not forbid I might speak of others. In the evangelistic work, some of our American women have accomplished a work that men might envy. In this temperance work we might name scores whose ability dare not be questioned.

Then why close the doors against them as coworkers in this great work, and refuse to grant to them equal privileges with the "sterner sex"? The idea that "the only place a woman is fitted for is the kitchen and nursery," is fast passing away. Thinking minds are open to investigation, and in my opinion the time is not very far in the future when equal rights will be guaranteed to all. It is no disgrace, but an honor, for a woman to go into the kitchen and nursery and perform her part well there; but why keep her there and extend to her no other privileges? It would be just as consistent to say to the business or official man, because he knew how to groom his horse, or cultivate his garden, why always keep him there? This would be doing him injustice. Let this overbearing spirit be done away. Educate the rising generation to shun this evil monster, and put forth every laudable effort to close the doors of the saloon, and force the inebriate to a life of sobriety and industry. May God grant that the time may speedily come when this curse of intemperance shall be driven from our land. Yours for the right, MRS. L. M. HOYT.

NOTES OF BRO. CLARK'S WORK.

Many good and encouraging words come to Bro. George W. Clark, since his return from the South. One is from New Orleans:—"We have been very anxious to hear from you and are glad to learn you are well and still on the battlefield. Your visit did us much good; as if our own father had visited us." —S. B.

From St. Louis:—"You will be interested to know that a very promising and intelligent young German book-keeper, who heard your address last Sabbath evening, has thrown away both his pipe and beer, and on the next day came in and confessed to conviction; and while we prayed he was gloriously converted. He has gone to work at once among his class of people and took with him a quanity of tracts for distribution. May God bless you. Amen!" —G. W. S.

The editors of the *Prohibition Advocate* of Dallas, Texas, write:—"You will be glad to learn that since hearing your lectures we have both signed an *anti-tobacco pledge never to use the vile stuff again.*" Bless the Lord for this good news. Editors should be clean and exemplary men! The *Vanguard* of St. Louis writes this of Bro. Clark and his work:—"Geo. W. Clark.—This venerable champion of freedom and reform spent a few days with us on his return from a tour through the South. His visit will be remembered as a very pleasant and profitable one. Among the earliest memories of our childhood was learning to sing the songs of freedom and read heart-stirring appeals in behalf of the slave in the 'Liberty Minstrel' by Geo. W. Clark. He was one of the leading anti-slavery agitators, and the firm friend of that oppressed people in whose interest he has been recently speaking at the South. He is a noble and rare specimen of a genuine Puritan. Through all his long years of life-and-death encounter with dominant wrong he has preserved the tender and genial grace of a true Christian gentleman. May God bless him. Amen."

PITH AND POINT.

FROM A ST. PAUL MISSION.

Your card inquiring into the nature of our St. Paul mission work at hand. Our mission consists of twelve workers; our work is the promulgation of Bible truth. We hold Bible readings, distribute religious reading matter, visit the people, etc., etc. We nearly all read your paper and are glad to see the effort you are putting forth to enlighten the public on the evils of secret societies. Of course there are some things that your paper advocates that we cannot endorse. We are not able to pay for the paper, as our salaries are a mere pittance, but if you can afford to send it to us for the good it may do we shall all take pleasure in reading it.—E. HILLIARD.

THE VETERANS.

I am one of the veteran subscribers, having taken it from the first. I was a subscriber to the old *American Baptist*, and received a sample copy I think through it. When the *Cynosure* went down in the great fire the list of subscribers was lost and I lost a number or two before I learned it was being published again. Wife and I think 'tis the *best* paper in existence.—J. N. LLOYD.

THE BEAST AND HIS IMAGE.

To prove that Freemasonry is a religion we need only to know that they have temples, altars and priests. According to their titles, they worship the master of the lodge instead of some deified man. This is the only difference between the worship of the lodge and ancient idolatry. The master is called, the Most Worshipful, making him their god. Pagan Rome, the first beast; papal Rome, the second; and Masonry the image of the beast, as recorded in Revelation 13th chapter. Where did it arise from? It arose from the earth by the authority of the second beast (verse 14th) who had power to give life to the image. What is this image doing now? Running the government of these United States and preventing those from buying, selling or working for an honest living who have "not the mark of the beast or of his image."—W. X.

RUM OR BAD MANAGEMENT.

I was reading this morning the sad story in the *Cynosure* of "Rum's Ruinous Reign," and my heart went out in pity and indignation to think of a woman with ten children to provide for and all her trouble laid to rum. Just as if the woman with near a dozen children must sit in the house and expect one man to take care and support all of them, as she certainly did, or she would not have been out chopping wood herself. Now look at the picture: with eleven children the oldest could not have been less than 15, and what kind of woman would allow her children at that age to sit in the house and squeal, while she cut wood. If there was any spunk or management in her during the two weeks her husband was having his "spree," she certainly need not have let her wood get so low. Remember that ten children are not all babies at once. They ought to have been able and willing to have gone to a neighbor and worked.

Not for the world would I do or say anything in favor of the rum traffic, for I am prohibition to the ends of my fingers, but in that case there was certainly something wrong on the other side of the house, and I think such inconsistencies harm the cause.—MAGGIE WOOLMAN THOMAS.

LITERATURE.

The May number of the *Century* begins a new volume. The opening article is the first paper of the series by George Kennan on Siberia and the Russian convict system. His preliminary papers on the prisons of Russia have been interesting and vastly instructive, but the future articles promise more intense interest, in which are to be recorded the results of the *Century* expedition into Siberia and examination of the exile system. The frontispiece of this number is a touching scene at the Siberian boundary post. In the "Author's Preface," Mr Kennan relates the circumstances under which he undertook his Siberian mission. The illustrations are numerous and there is a full page map of the route pursued by the travelers on their extraordinary journey. Theodore Roosevelt, in his series of Ranch articles, describes (and Remington illustrates) his adventurous and amusing pursuit and capture of three boat thieves, a short account of which appeared not long ago in the newspapers. The Lincoln Life deals especially with the efforts made to keep the Border States from secession, and Mr. Lincoln appears not only in this historical setting, but also as a character of fiction in Dr. Eggleston's Western novel, "The Graysons," which is now approaching its most interesting point. Dr. Eggleston publishes also an important chapter in his colonial series, namely, his original account of "The Church of England in the Colonies," with a number of illustrations of churches, etc., and a portrait of Bishop Berkeley. Matthew Arnold's recent address on Milton is here printed for the first time; there is an engraving of Lenbach's portrait of the Pope, with a brief study of his personality by the poet Maurice F. Egan, which is very flattering to the aged pontiff; Professor Atwater gives a chapter in his series in which he deals with various foods and beverages, including gelatine, meat extract, tea, coffee, alcohol, etc., and Mr. Cheney has another chapter on "Bird Music."

In the May number of the *American Garden* is a continuation of the Open Letters, On the Planting of a Small Place, and there are numerous, carefully illustrated descriptive articles on making flower beds, arrangement of shrubbery, etc. There is a finely illustrated article on the Japan Loquat, a new Southern fruit and beautiful ornamental tree combined in one. The apples, pears, plums, and other fruits are effectively treated by practical hands, and proper vegetable culture is ably handled. Use of fertilizers, etc., contain all that market-gardener or amateur could desire. The page on orchids has an illustration and account of a new pure white orchid that seems destined to become popular with those who can afford to pay for such luxuries. 751 Broadway, New York, $1.00 a year.

Miss Frances E Willard's denunciation of the "wretched, heathenish" doll as fostering the love of dress in little children has given rise to an interesting discussion in the current number of *Babyhood*. Most of the writers, who relate personal experiences, protest against Miss Willard's extreme views; but not a few mothers admit at least the partial truth of her strictures, judging from the effects dolls have had on their own children. Altogether, the question "Is the Doll Doomed?" is sure to attract general attention. Among the medical articles in the same number are: "Night Nursing," setting forth the bad effects of that practice on both mother and child; "The Need of Stimulants during the Nursing Period," etc. The editorial replies to the various "Nursery Problems" cover a wide range of subjects.

In the May number of *St. Nicholas*, Thomas Nelson Page begins "Two Little Confederates," a serial story of Southern boy life during the war, and full of amusing and stirring incidents. An account of Girard College by Alice Maude Fenn, fully illustrated by Harry Fenn, gives an interesting sketch of the founder, and a clear idea of life at the college. John Burroughs contributes "Ginseng Hunting." Celia Thaxter has a delicious story of the experiences of a spider, entitled, "Madame Arachne," and it is finely illustrated by A. B. Davies. Noah Brooks tells us how a little boy "Ran Away to Home" fifty years ago, and the story has quaint illustrations by H.W.Hall. There are, also, two articles on "Little Josef Hofmann," with a portrait, the first being by Mary Lang and telling of his piano-playing in England and the second by Emily L. Price treats of the boy as a boy and of a personal acquaintance with him on shipboard.

IN BRIEF.

The largest block of granite ever quarried in this country was recently quarried at Auburn, Me. It is seventy feet long, thirty-five wide, and twenty feet thick, and contains 49,000 cubic feet, and will weigh about 4,900 tons.

Four fishermen at Knoxville, Tenn., report that while crossing the Tennessee in a small boat a fish like a serpent and fully ten feet long capsized the boat and broke it into pieces, the men barely getting ashore with their lives.

Decrease of the United States debt last month, $15 387.320. Decrease since 30th June last, $69,217,655 Net U. S debt due 1st February, 1888, $1,210,211,081. Canadian net debt due 1st February, 1888, $230,028,616. Less than one twelfth the United States people, with more than one-sixth of the United States debt. Nothing but the greatness of the Canadian resources could enable us to stand this.—*The Critic.*

A significant circumstance in the march of events was the vote lately taken in the House of Commons in Great Britain on the motion of Mr. Labouchere for the abolition of hereditary peerages. The vote stood 163 for, 223 against, a majority of only sixty in a moderate house. The Tory majority since the beginning of the session has averaged ninety. The time would seem not long in England when the hereditary aristocracy must go. Great Britain is really Republican in sentiment.

It is stated to have taken 1,900 suits in the State of New York to convince the makers and venders of oleomargarine and other imitations of butter that the law relating thereto is constitutional. In New York the stuff is now said to be sold in most cases for just what it is. It would seem that the West and the South are now the field grounds for the sale of imitation butter as butter, and probably will be until legislators there make laws as stringent as those of New York, and include in the enactment perfect means for carrying them into effect.

The International Company's steamers *City of New York* and *City of Paris*, the former of which is launched, are the largest passenger steamers yet constructed, except the *Great Eastern*. Their tonnage is 10,500, length, 560 ft., beam, 63 ft., depth, 44 ft. They are to be fitted with twin screws, and two sets of triple expansion engines, each set being capable of four-fifths of the maximum speed. Each ship has fifteen water tight compartments, which can only be entered by descent from the upper deck. Accommodation is provided for over 2,000 passengers. A still further shortening of the passage is looked for from these boats.

The city of Chicago receives an average of 10,000 cans of milk per day, eight gallons per can. This is 320,000 quarts, or a little less than one pint per head of population or 27,200,000 gallons yearly. This is exclusive of the cream used. New York city, according to the *Milk Reporter*, receives about 55,804,880 gallons of milk yearly. In the State of New York milk must contain not less than twelve per cent of solids, of which not less than twenty-five per cent must be fat. Average milk should exceed the lowest legal standard in both solids not fat and in fat to be good merchantable milk. If the average cow gives two gallons per day the year round, this would require 40,000 cows for Chicago's milk, and 76,500 for New York. Denver, Col., is reported to require 3,000 cows to supply the city with its daily milk.

The man who wrote a letter in the New York *Sun* a few days ago, asking everybody in the country to send him one cent in order that he may thus acquire a fortune of half a million dollars, recalls to that paper an incident in the life of the original John Jacob Astor, millionaire. A ragged beggar called upon Mr. Astor one day at his office in Prince street and asked for alms. Mr. Astor refused to give him anything. The beggar persisted in his appeal; the millionaire was firm in his refusal. The beggar became pertinacious, and spoke of his hunger as he stood in his rags. Mr. Astor appeared to be unmoved. Finally the beggar, in turning to leave the office, put in what he regarded as a clincher by saying: "Remember, Mr. Astor, that though you are a millionaire and I am a beggar, you are driving out a brother, for we are brothers all the same, as children of Adam and the Almighty." "Ay! ay! Hold a minute," cried Mr. Astor, as he pricked up his ears, put his hand in his pocket, and took out a cent. "That is so; we are all brothers. Now, my brother, I give you this cent, and if you get all your other brothers and sisters to give you as much you will be a richer man than I am." The beggar slowly departed with the money in his palm and a thought in his head. Mr. Astor had told the truth, though his millions numbered over twelve at the time.

"WHAT'S IN A NAME?"

Shakspeare said there was nothing, but there is. Would Cæsar have had such notoriety if his name had been Caleb W. Pickersgill? Think of Patti drawing $7,000 a night if the bill-boards announced her as Jane Brown! The idea is absurd. Dr. Pierce's Pleasant Purgative Pellets is a name that has made a record. These tiny, sugar-coated pills cure sick and bilious headache, bowel complaints, internal fever and costiveness.

CATARRH CURED.

A clergyman, after years of suffering from that loathsome disease, catarrh, and vainly trying every known remedy, at last found a prescription which completely cured and saved him from death. Any sufferer from this dreadful disease sending a self-addressed stamped envelope to Prof. J. A. Lawrence, 212 East 9th St., New York, will receive the recipe free of charge.

Minnesota Leads the World

With her stock, dairy and grain products. 2,000,000 acres fine timber, farming and grazing lands, adjacent to railroad, for sale cheap on easy terms. For maps, prices, rates, etc., address, J. Bookwalter, Land Commissioner, or C. H. Warren, General Passenger Agent, St. Paul, Minn.
Ask for Book H.

ST. PAUL MINNEAPOLIS MANITOBA RAILWAY

SECRET SOCIETIES Condemned

BY THE PRESS.

United Presbyterian, Pittsburg:—Secret societies are not suited to American society, nor indeed to any society.

The Armory:—Surely the presence of a multitude of secret combinations bodes little good to the church of Christ.

Wesleyan Methodist:—Never say again that Freemasonry has no secrets. It has secrets, dark as ever reveled in the midnight caves of professional banditti, or stalked the deck of a pirate craft.

The Watchman, Boston:—Garrison fought the battle of free speech in behalf of Abolition; Pierpont waged it on the question of temperance; Colver fought it against secret societies.

Christian Standard, Cincinnati:—We know of no good work for God or humanity to the success of which secrecy is essential; and we see dangers in secret associations which every Christian should avoid.

Catholic Review, New York:—It is becoming apparent that secret, oath-bound societies are, in principle, un-American; are contrary to the whole spirit and meaning of our institutions, and are therefore dangerous to the Republic.

Baptist Weekly, New York:—There is no union which men can form, making an inner circle of self-interest and tyrannically dictating to those without it, which is not the grossest violation of every true principle of human brotherhood.

Evangelical Repository:—We charge against these organizations: first, that they contain a system of religion; and, secondly, they are devised and built up after the traditions of men, after the rudiments of this world, and not after Christ.

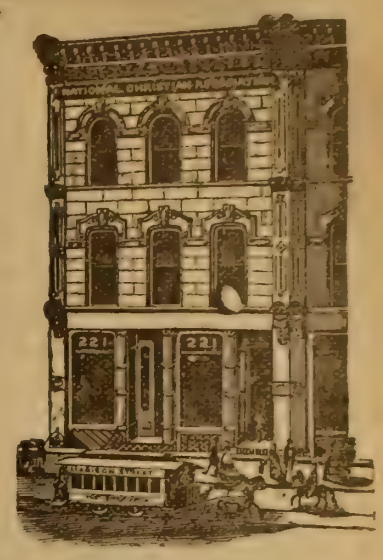
The New York Witness:—Any society which demands from its members a loyalty superior to their loyalty to the general interests and well-being of the community in which they live, such as the church of Rome, the Nihilists, the Mormons and the Freemasons, is dangerous to the well being of the state and should be shunned by all good men.

Journal, Indianapolis, 1880:—The Democrats are attempting to carry this State by secret societies. They hope to overcome a popular uprising by midnight meetings and by grips and passwords. . . . .The loyal men of Indiana will spurn their midnight methods. A State which numbers two millions of people cannot be governed by grips and passwords.

Times, Chicago, Aug. 22, 1880:—Secret societies are dangerous because young men, and others who are not for the moment fully mindful of their public duties, may be led by persuasion, under the peculiar solemnity and impressiveness of an initiation which unseats their judgment, to take oaths which are inconsistent with their duties toward the state and society, and which they may regret, in moments of reflection, that they have taken.

Public Ledger, Philadelphia:—Notwithstanding the presence of thousands of otherwise innocent men in the Masonic lodge, it is well understood that a ring within a ring runs the order, and the order in turn runs such innocent societies as the Good Templars, Red Men and nearly or quite all the so-called secret beneficiary societies. . . . .The danger arising from such conspiracies is not imaginary but real. If the truth were known we are suffering from nothing so much as from this evil. And the worst of all is that good men who have gone into the various secret lodges are being used for ends of which they little dream.

The Advance, Chicago:—A Masonic writer in the New York *Herald* is quoted as saying that Masonry is "an effort to bring all mankind to a common religion; to harmonize the mysteries of Christianity, Judaism and paganism; for the most scholarly Masons hold that there is only one religion, and that religion is the worship of deity under the image of the sun." If the above is a correct enunciation of Masonic doctrine, the less Christians have to do with it the better. Indeed, it would seem to be equally inconsistent for the honest Jew to be identified with these sun-worshipers. . . . .The inference is fair that Masonry and Christianity do not harmonize.



N. C. A. BUILDING AND OFFICE OF THE CHRISTIAN CYNOSURE, 221 WEST MADISON STREET, CHICAGO.

NATIONAL CHRISTIAN ASSOCIATION

PRESIDENT.—H. H. George, D. D., Geneva College, Pa.

VICE-PRESIDENT—Rev. M. A. Gault, Blanchard, Iowa.

COR. SEC'Y and GENERAL AGENT.—J P. Stoddard, 221 W. Madison st., Chicago.

REC. SEC'Y. AND TREASURER.—W. I. Phillips, 221 W. Madison St., Chicago.

DIRECTORS.—Alexander Thomson, M R. Britten, John Gardner, J. L. Barlow, L. N. Stratton, Thos. H. Gault, C. A. Blanchard, J. E. Roy, E. R. Worrell, H. A. Fischer, W. R. Hench.

The object of this Association is:

"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved, to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform.

FORM OF BEQUEST.—I give and bequeath to the National Christian Association, incorporated and existing under the laws of the State of Illinois, the sum of —— dollars for the purposes of said Association, and for which the receipt of its Treasurer for the time being shall be sufficient discharge.

THE NATIONAL CONVENTION.

PRESIDENT.—Rev. J. S. T. Milligan, Denison, Kans.

SECRETARY.—Rev. R.N.Countee, Memphis, Tenn.

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ILLINOIS.—Pres., J. P. Stoddard; Sec., M. N. Butler; Treas., W. I. Phillips all at *Cynosure* office.

INDIANA.—Pres., William H. Figg, Reno Sec., S. L. Cook, Albion; Treas., Benj. Ulsh Silver Lake.

IOWA.—Pres., Wm. Johnston, College Springs; Cor Sec., C. D. Trumbull, Morning Sun; Treas., James Harvey, Pleasant Plain, Jefferson Co.; Lecturer, C. F. Hawley, Wheaton, Ill.

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The Christian Cynosure.

EDITORS.

J. BLANCHARD. HENRY L. KELLOGG.

CHICAGO, THURSDAY, MAY 10, 1888.

THE AMERICAN ANTI-SECRECY LEAGUE is not a step backward. It is "*moving on their works*," as Grant proposed to do when asked for terms at Forts Henry and Donnelson. We ask the nominating conventions at Chicago, St. Louis, and Indianapolis, to exclude secret lodgemen from their national nominations, and thus in the words of Edmund Burke, "bolt them out of their holes." If the Prohibition convention grants our request, they become *Americans*, for the rest of their platform was ours before it was theirs.

POPE LEO XIII., the present reigning pontiff, has issued a letter against boycotting and strikes in Ireland, though an infallible priest would seem to be little else than a universal boycott and strike against both employers and employed, capital and labor, if they dare think for themselves. Our Saviour said, "*The truth* shall make you free." But if there is a man in Rome whose dicta are infallible, what have the rest of mankind to do but submit to him, or be boycotted,—withdrawn from, and punished for disobedience if they dare think and act for themselves? No two persons ever walked on earth so completely opposite in character, nature and condition as the pope of Rome and Jesus Christ. The pope lives in a palace with a salary of five million a year. The Saviour had no place to lay his head, yet his ideas are emancipating the world.

The senior editor of the *Cynosure* happened to be in London in 1843, now forty-five years ago. That year the bread of the United Kingdom (England, Ireland, Scotland and Wales) cost fifty millions sterling; and the liquor drunk cost fifty-one millions. Every eleventh person in the United Kingdom was at that time an absolute recognized pauper on the parish list; and Victoria and Prince Albert went in state, from Buckingham Palace to the Italian opera, two miles, and the streets were crowded thick on both sides shouting, "God save the Queen." Yet at that time Cobden and Bright were overturning the Corn laws; and they showed by facts that the increase in the price of bread one penny in the loaf would put nearly another million people on the poor rates. Farm laborers at that time were earning thirty-six cents and a quart of beer a day in the early mowings.

CASTE.—"No church will prosper that has not room and sympathy for the humblest of people." The Protestant church in our own South land verifies this adage. Blessed as she is with a pure faith drawn from the open Word of God and an earnest, holy life and light pointing to the Lamb of God who taketh away the sin of the world, yet shutting out the least of his dear brethren from their communion, small scattered audiences testify to the blighting effect of caste prejudice on prospects for doing good. But we pass along to a Roman Catholic church or cathedral. The whites and the blacks are entering the same door, and together bow in the worship of the God who of one blood made all who dwell on the face of the whole earth, and here we find crowds assembled. Instead of a serious, thoughtful pastor, we may find an easy-going, jocund priest, who loves his liquor, cards and horse race; and though free from caste prejudice we sigh as we think how poorly he is fitted to point a waiting congregation in the narrow way to heaven.

THE NORTH AMERICAN REVIEW, fifty years ago, was the mother of American reviews, even at that early day; and at times in its review life has been conducted with a vigor and earnestness of purpose worthy of the name, "*North American.*" Again, it has sunk to the low level of non-committalism in morals, religion and politics, and become a dead sea of political literature. The present editor and owner, Allen Thorndike Rice, has fallen into the unmanly method of popularity practiced by Byron and Voltaire, and satirized by Cowper in his memorable words:

"One leg by truth supported; one by lies;"

for the single purpose of being read.

The last expedient of Mr. Rice is to pit Gladstone to defend Christianity and Ingersoll to assail it: giving the infidel assailant of Christ and the Bible the benefit of the sun and wind in the duel. In the same way George Q. Cannon has been lifted by this *Review* into North American literature from his harem at Salt Lake whose only literary merit is his Mormonism, and the detestable ideas of these men are thus introduced into good society.

TERENCE POWDERLY, who appears, by a New York paper, April 25th, to have sunk his Knights of Labor from 702,000 to 240,000 members, now declares that he has never been in favor of strikes. Indeed! What, then, has he been doing all this time with his sworn "*secrecy*," "*obedience*," and $5,000 a year? Was his whole administration a farce, then?

But he has now discovered, and proclaims a cure for all the ills of labor and laborers. This is a Lecture Bureau to educate laborers so that they will be able to understand their interests and vote for men who will protect them; and this all the while that secret labor unions are not political! The Knights must not plunge into party politics; not they!

But what need is there of his sworn "secrecy and obedience" to get up a lecture bureau, and a course of political teaching?

"Doubtless the pleasure is as great,
In being cheated is as great,"

or the humbuggery, swindling and fraud of secret labor unions would work their own cure. But the whole system of chicanery and imposture begins in an oath of secrecy and ends in a worship which blinds while it bewilders. And liquor not more surely addles the brain than a secret worship stupefies the reason and conscience of those who embark in it. The mission of Christ was "to open the eyes of the blind;" the worship of Satan "blinds the minds of them that believe not." The two are antagonisms; and while the worshipers of Satan are tolerated in the churches of Christ, their "salt has lost its savor, and is thenceforth good for nothing but to be trodden under foot of men."

THE GRAND ARMY RECEIVING EX-REBELS.

"Heroes are much the same—the points agreed;
From Macedonia's madman to the Swede."

Gen. Joseph E. Johnston, the highest surviving name on the military roll of the late confederacy, has sent $10 to the Edward Baker Post of the G. A. R. at Philadelphia, with his application for a "contributing" membership. Two hundred members of the Post were present and hurrahed loudly when the letters were read, and the newspapers print (the *Cynosure* included) and the people of the United States will read, or have already read, the press notice of the incident, as they read of the fall of Colonel Baker, for whom the Post was named, who fell at Antietam—where the dead lay, seven corpses deep, in a sharp gully or ravine, opening into Antietam creek, through which a battalion were threading their way, when an enfilading fire swept them from the hillside and tumbled them upon each other into the bottom of the gulch.

This Gen. Joseph E. Johnston was a Virginian, graduated at West Point in 1829, three years before Gen. Albert Sidney Johnston, who fell at the battle of Shiloh.

Both these Generals held commands in Utah and made friends with Brigham Young and his Mormons, every one of whom was a rebel, and every one still hates the United States flag. John B. Floyd was Secretary of War of the United States; and Holliday's first line of stages was run by mustangs and mules condemned by Floyd, and sold to raise money for the incipient rebellion. The Johnstons acted with and under Floyd in preparing the way to divide the Union by the Ohio and Mississippi, create a confederacy, which was to absorb the states of Central America, and northern portions; and, eventually, perhaps, the whole of the South American continent; forming "an empire whose corner-stone," according to Alexander H. Stevens, the Vice President of the Confederacy, was to be "human slavery". Gen. Johnston is now 81 years old, and a fit hero to belong to the sham G. A. R.

—Secretary Stoddard has been chosen vice-president for Illinois by the Prohibition Union of Washington City.

—Rev. W. W. Satterlee, who co-operated with Secretary Stoddard and others in the last State Anti-masonic convention in Minnesota, is one of the Prohibition delegates to the Indianapolis convention.

—The Beltionian Literary Association of Wheaton College invited the public to attend their meeting last Friday and provided a fine program for the entertainment of their friends. Several of the speakers showed abilities of fine promise, and their freedom from conventionality in discussing reform questions was very encouraging.

—At the meeting of Elgin Congregational Association at Batavia, Ill., this week, Rev. Alexander Thomson, of the N. C. A. Board, and Pres. C. A. Blanchard have appointments. The result of this meeting is awaited with some interest in Wheaton on account of the recommendation of the late council that the College church be received to membership.

—Elder J. L. Barlow has returned from Iowa to Wheaton, where he expects to remain for a season. He is proposing to publish a work refuting the theory of annihilation of the wicked dead, which has for some time been in preparation. He will meanwhile be happy to receive calls from churches which need an occasional supply. He can be addressed at Wheaton, Ill.

—The *Republican Register* of Galesburg, Ill., published lately the report of a district Good Templar meeting in that city. Mr. E. P. Chambers, an old and well-known citizen of Galesburg, now residing in Omaha, replies to the report in a long and very able contribution, which the editor of the *Register* does his paper an honor and confers a great benefit upon his readers by publishing.

—The Illinois Republicans nominated Joseph Fifer of Bloomington for Governor last Wednesday on the fourth ballot, 424 being necessary for a choice. The Grand Lodge candidate, John C. Smith, got but 48 votes on first ballot. Fifer is a Grand Army pet, but his canvass has some force in fact that he has merit, while Smith can show little but his Masonic and Odd-fellow record. We are thankful to see how gracefully the lodge pretensions were shelved.

—Rev. W. R. Pettiford, president of the Baptist State Convention of Alabama, sends a good list of some ninety Baptist pastors, to whom he wishes the *Cynosure* sent, to aid in the effort to rid the Baptist churches of that State from the lodge evil. He will send others soon. On Sabbath next he has announced a sermon on secret societies, and has been making careful preparation to discuss the orders and overcome them with the Word of God. He has invited all the lodges to be present. Let all our readers pray for this brother that he may be led of the Holy Spirit and gain for Christ a renowned victory.

—Bro. I. R. B. Arnold is again, with his interesting family, beginning his summer tour with his calcium light and splendid collection of views. They are well prepared to win their way in any community with their varied entertainments, musical, illustrative and instructive. They begin at Bartlett, Ill., and go west to Kingston, where their tents are stored in Bro. M. L. Worcester's big barn. Bro. Arnold has just returned from a few weeks' visit to Nebraska, and his efforts, he believes, will be blessed of God in entirely checking a serious and unhappy lapse into lodge sympathy, on the part of a small portion of the Wesleyan conference of that State. May the angel of the Lord encamp with this household on their errand of sowing broadcast the precious truth of the Gospel.

—To see the great painting "Christ before Pilate," by the Hungarian Munkacsy, is the opportunity of a life-time. It is now on exhibition at Central Music Hall in this city, and we take this opportunity of commending all our readers who may be in Chicago within the next few weeks to fail not in giving an hour or two to this most remarkable work of modern art. It is not the place to attempt a description of the great painting, which many have appropriately compared to Niagara in the power of the work to grow upon the visitor with every view of it; but it may be said that for originality of conception and power of execution this will stand as one of the great paintings of the world. The artist's conception of Christ is most noble and truthful. The "man of sorrows," "acquainted with grief"—the Christ of the Gospel, bearing on his shoulders the sufferings and moral debt of mankind, is the central figure. The consciousness of his divine mission, the foregleams of the "joy that was set before him," the marks of his garden agony are all strongly and with almost miraculous power depicted in his countenance. We see the whole story which Thomas Hughes has grandly told in his "Manliness of Christ;" and more, we see Isaiah's prophecy fulfilled. The Pilate and Caiaphas of the painting are also characterizations of remarkable strength. There are forty life-size figures in the twenty-four feet of canvass, and each is a study. In the same hall another grand painting "The Wise and Foolish Virgins," by Piloty is on exhibition. The American public is much indebted to Mr. Wanamaker for this rare exhibition.

N. C. A. BOARD MEETING.

A meeting of the National Board was called by the chairman on Saturday morning, to consider especially the recommendation of the political conference of the week before. There were present brethren Hench, Arnold, Pritchard, Fischer, Britten and C. A. Blanchard; also Geo. W. Clark, A. J. Chittenden, W. I. Phillips and H. L. Kellogg. W. R. Hench presided and W. I. Phillips was made secretary.

Rev. T. B. Arnold opened with prayer and brethren Chittenden and Clark were invited to sit as corresponding members. The discussion of the proposed league in political action proceeded. It was voted that the N. C. A. open a department for this work as follows:

Whereas, A recommendation to this Board has been received, asking that a department of the N. C. A. work be organized under the name of the American Anti-secret League; and,

Whereas, Such a department would be in perfect accord with our constitution; therefore,

RESOLVED, That we organize a department of the National Christian Association to be known as the American Anti secrecy League.

RESOLVED, That the purposes of this League shall be:

1. To furnish information to the people concerning the effect of secret societies upon civil government.

2. To secure the nomination and election of men, without regard to party, who, being under no secret obligations to a portion of their fellow citizens, will be able to equitably administer their trust to all.

3. To secure an enrollment of all persons of legal age, without regard to party, who endorse the objects of this League.

4. To furnish information as to the relation of public men to secret organizations.

The formation of local organizations was discussed and referred to brethren Phillips and Fischer as a committee with power to prepare a form of constitution and bylaws.

For the general work of the League W. I. Phillips was appointed superintendent and was authorized to purchase necessary books and employ clerical help to carry out the measures already adopted.

The Board then gave attention to other business. A letter from the General Agent was read and his recommendation was adopted for the settlement of a claim upon the estate of the late Elder John Finney of Ohio.

Secretary Stoddard having last winter been empowered to arrange with Miss E. E. Flagg for an engagement in New England, a letter announcing her recovery was voted to be sent to Washington.

Some uncollectable accounts for books and subscriptions that have accumulated during four years amounting to some $51 were ordered to profit and loss account.

A very interesting letter from Rev. Dr. M. E. Strieby, secretary of the American Missionary Association, was read as an unofficial response to the communication from the Board through its special committee appointed at last meeting.

Bro. T. B. Arnold, publisher of the *Free Methodist*, explained that the pressing nature of his business engagements was such that he could not do conscientious and satisfactory work as a member of the Board. He had therefore sent in his resignation, he having been lately appointed to fill a vacancy. As the annual meeting approaches the Board preferred not to accept his resignation, hoping he would be able to give his counsel and prayers with them until the end of the year.

REFORM NEWS (*Continued from 5th page*).

attended. As far as I could learn no secretists were present. At Centre I made the acquaintance of lawyer Doan of Wilmington, who had come out to defend the craft. He is a tonguey fellow, who has had a great deal of crookedness in business affairs. He asked fifteen minutes to tell why he was an Odd-fellow, and why he thought all present (of course only those who could) should be. He used much more than this time in appealing to the people's sympathies. How his father and mother were buried in the grave-yard near by; how sacred that place was to him, etc. His main plea for the order was its charity. Said he, "It has alleviated more sorrow and suffering than any other institution." I showed the friends the facts, quoting from the constitution and a grand lodge report which I had.

As near as I could tell, half of my audience at Grassey Run were Masons. Some denials were attempted. John Sears, a member for thirteen years of Sabina lodge (Sabina is a town near by), assisted me with his testimony. He testified that what I had said in reference to the initiation was true, and that I might have said much more with equal truth; that he assisted in unclothing and preparing Reuben Peelle, one of the most zealous advocates of Masonry here, for initiation.

In Bowersville the preacher of the M. E. church, in which I spoke, was an Odd-fellow. He announced my lecture, and added, "I don't believe in Bob Ingersoll, but like to hear what he has to say." The church was crowded Sabbath evening, many standing at the windows out side. There was a larger attendance on Monday evening than could have been expected under the circumstances. An interesting discussion concluded the meeting, during which a number of young men who made enquiries received light, that will, I trust, keep them from joining the lodge.

A friend has sent me a copy of the Jamestown *Tribune* dated April 20th. A lengthy article appears on the front page headed, "Humbugs." It opens as follows:

"Our people during the past week have demonstrated Barnum's favorite maxim, that 'the American people delight to be humbugged.' On last Sunday and Monday evenings the Friends' church of this place was filled to overflowing to hear a Mr. Stoddard lecture upon a subject of which he admits, and his lecture showed, he knew nothing about," etc.

"Suppose some ignoramus who had never learned to read should announce that he would deliver a lecture upon the subject of English Literature, Astronomy, Geology, or some other abstruse science, would the people flock out to hear him? Yes. But let some prominent lecturer, who has devoted his whole life to some important subject, announce that he will lecture upon that subject here, and a baker's dozen of our people can be coaxed out to greet him if it is a fine evening."

This editor appears to have a poor opinion of his fellow citizens. I do not know how long he has been endeavoring to enlighten them, but would suggest in the future if he desires anyone to believe him that he should not begin with a bold lie, as in this case.

Those who have given pledges or who can help in our work will confer a great favor by sending their contributions to Rev. C. W. Hiatt, State Treasurer, in this city. Collections of late have been light and more funds are needed for spring work.

W. B. STODDARD.

FROM THE NEW ORLEANS WATCHTOWER.

ANOTHER MOVING APPEAL FOR HELP.

NEW ORLEANS, La., April 28th, 1888.

DEAR CYNOSURE:—The Louisiana State election passed off quietly on the 17th inst. It had been prophesied that if the ringsters lost their hold they might resort to violence, but the Young Men's Democracy was well organized and prepared to meet the ward bosses and political bummers on any issue. The good citizens of New Orleans seem to be rejoicing over the result of the election, and now anticipate having clean streets and a better system of government in the city. We trust to be able to put an Anti-mason Prohibition ticket in the field in 1892.

I preached at Mount Moriah Baptist church Sabbath afternoon from Jer. 12:5. The larger part of the congregation very strongly endorsed what I said against secrecy, although a few lodgites belong to the church. The secret Tabernacles of Plaquemine gave an excursion to this city last Saturday. They invited Rev. George Holmes, pastor of St. Peter's Baptist church, to accompany them and preach in the Old Baptist church of this city. The church was open to receive the excursionists and Mr. Holmes stepped into the pulpit and chose a text from Acts 2:12: "What meaneth all this?" And to the delight of the anti-secretists the reverend unveiled secrecy in such a way it made our hearts leap up for joy, and we thought surely God is good. He said, among other words of truth: Brethren, we, as ministers and elders and Christians, should not join hands with the wicked: yea, God requires us to be separate from every wicked vice. If we would be ministers for God we must separate ourselves from all sin and sinners.

I learned from Bro. Holmes that he has been a reader of the *Cynosure* from the Minister's Fund since I preached for him last year. Although he thought my course wrong last year, he now believes it right, and says, although he has had little to say, he has been convinced of the evil of secrecy ever since I preached at his church in January, 1887; and has not been in a secret lodge hall since. Thank God for this!

Dear Northern friends, can't you see how God is blessing this good work? Now won't some liberal reformer swell the N. C. A. treasury to at least $3,000 and send free

TWO THOUSAND "CYNOSURES" SOUTH?

Bro. Holmes likes the *Cynosure* and is sure our course is right, but he is not able to subscribe for it. We need tracts by the thousand for distribution.

I attended services at Orleans Street Baptist church at 7:30 P. M. Sabbath. Rev. Landry preached an interesting sermon. Bro. Landry reads the *Cynosure* and thinks a minister should be separate from all worldlings.

While at the T. & P. R. R. depot Saturday, awaiting the arrival of the train, a lady said to me, "Didn't you speak at Elder Davis's church in Carrollton Thursday night?" I said, "Yes."

"Well, I got mad with you, brother, for I belong to a secret order, and you ought not talk that way. I had just persuaded my husband to send in his application to join, and now he has changed and never will join: and I have had to come out, too!"

Thank God for the saving of that man from the secret pit!

I met a lady from Amite City. She was glad to see me and tried to persuade me not to return to Amite City. She says the Odd-fellows are red-hot, and have declared if I come back there I'll never get away alive. She thinks secret lodges wrong, but thinks people must be careful in speaking against them for fear of violence.

A member of Pilgrim Tabernacle No. 4, G. G. A. O. B. and S. of L. and C. F. L. C., was buried Wednesday at 11 A. M. Rev. John Marks officiated. It was somewhat surprising to see these secret "Tabs" get Bro. Marks to bury one of their deceased. However, this proves their weakness. Bro. Marks made some pointed remarks. There were about sixteen "Tabs" in uniform. This shows an unusual decline in secret Tabernacle circles.

I preached at the LaHarpe Street M.E. church, Rev. H. Taylor, pastor, Thursday at 7:30 P. M. There was a fair and attentive audience, although this church, like most of the Methodist churches, is sore afflicted with lodgery. However, Bro. Taylor is a cultured, and an anti lodge man. My sermon was very heartily endorsed by the pastor, deacon and a number of the congregation. This is one of the leading M. E. churches. I have promised, D. V., to preach Sabbath at 3 P. M. at Mount Olive Baptist church, Rev. L. Taylor, pastor; and at St. Mark's Fourth Baptist, Rev. W. W. Davis, pastor, at 7:30 P. M.

I offered the following resolution to the St. Mark's Fourth Baptist church last night:

"Dear brethren and sisters: after a prayerful consideration of the secret lodge system, we are convinced that the whole system of secret lodges is wrong and anti-Christian; therefore,

"*Resolved*, That we, the St. Mark's Fourth Baptist church of New Orleans, do hereby advise our members to 'have no fellowship with the unfruitful works of darkness, but rather reprove them.' Eph. 5: 11.

"*Resolved*, That it is the duty of a church of Christ to take care of its own sick and bury its own dead, and thereby keep itself separate from the world.

"*Resolved*, That this church establish a treasury to be known as a poor treasury, for the purpose of sustaining our crippled, sick and destitute members, and bury our dead.

"*Resolved*, That we advise all of our members to pay to the aforesaid treasury the sum of twenty-five cents per capita each month for the aforesaid purpose, and thereby obey the teaching of the New Testament Scriptures.

"*Resolved*, That we advise our members to visit one another and assist each other in times of want."

The above would have no doubt been unanimously adopted had it not been for brother John H. Brandon, an Odd-fellow, who desired to have Eph. 5:11 read; after which he desired to be informed when and what hour the Son of Man would appear. After several uncalled-for remarks, the speaker desired a special meeting to be called to debate the question. Then Bro. Andrew Walker, who chanced to be a secret Tabernacler, grew uneasy and declared that "Dis here church can't never take care of its sick members. We's got a load on us now and if we goes to pay two bits er month to this church to take care of its sick we can't pay for this church." However, Bro. Walker pays 50 cents per month to his Tab., and $2.50 tomb tax, and all assessments when required to do so, and thinks it all right; but to drop the lodge and pay the church only 25 cents per month seems to him too extravagant. Rev. J. A. Cox, although a secretist, favored the resolution. After much unnecessary argument the resolution lay over until the deacons meet the second Friday night in May. We trust to get it through the official board, as the pastor and four of the deacons are Anti-masons. Pray for our triumphant success.

FRANCIS J. DAVIDSON.

—Statistical tables in the Baptist Year-Book show the total number of members in the 31,891 Baptist churches to be 2,917,315, indicating a gain of 184,745 members during the year. The number of baptisms reported is 158,373, which is 2,995 more than were reported a year before.

THE HOME.

AN EMPTY NEST.

A grave old man and a maiden fair
  Walked together at early morn;
The thrushes up in the clear, cool air
  Sang to the farmer planting his corn.
And, oh, how sweet was the fresh-turned mould!
  And, oh, how fair were the budding trees!
For daisy's silver and daffodil's gold
  Were full of the happy honey-bees.

"Ah, look! there's an empty nest," she said;
  "And I wonder where sing the last year's birds!"
Then the old man quickly raised his head,
  Though scarcely he noted her musing words;
He tore the nest from the swaying tree;
  He flung to the winds its moss and hay,
And said, "When an empty nest you see,
  Be sure that you throw it far away."

"But why?" she asked, with a sorrowing face—
  "Why may not the pretty home abide?"
"Because," he answered, "'twill be a place
  In which the worm and the slug will hide.
Last year 'twas fair enough in its way—
  It was full of love, and merry with song;
But days that are gone must not spoil to-day,
  Nor dead joys do the living joys wrong."

The maiden heard with a thoughtful face—
  Her first false love had gone far away—
And she thought, Is my heart become a place
  For anger and grief and hate to stay?
Down, heart, with thy sad, forsaken nest!
  Fling far thy selfish and idle pain;
The love that is ours is always the best;
  And she went with a smile to her work again.

—*By Mary A. Barr, in February Harper's.*

HARD TIMES.

"I've got a job, mother!"

"True, Bob?"

"Yes, a whole cord of wood to saw. Got in ahead of everyone else. Followed a load on the street till it got to the place where they'd bought it, and got the promise of it."

Bob straightened up his thin, awkward, overgrown figure with great pride, and then began poking the fire.

"Take care, Bob," cautioned his mother, "the wood's most gone."

"But there'll be an extra dollar to-morrow, don't you see? Fifteen cents I'm to pay Jim Johnson for the loan of his saw and buck. I'm going to buy fifteen cents worth of wood, and going to get a pane of glass for the window; and then, Kitty," bending over a little girl who lay on a miserable bed, "something'll be left for you. I'm going to get you some of those nice white rolls you saw at the baker's one day—yes I am, Kitty! and something else, I shan't tell you till you see. Just wait till I come home to-morrow! The first job I've had for all my trying! I wish the hard times were over."

Bob mused a few moments on all the weary miles he had walked in search of work through cold, storm and snow, since the day when, a few weeks ago, the daily newspaper had lengthened its routes and discharged some of its carrier boys, him among the number.

"Who's hard times, anyway, that they all talk about?" said Kitty, pressing a cold little hand to her feverish cheek, as she turned her restless eyes towards him.

"Why, it ain't anybody, Kitty; it's only that it's hard to get work, and hard to get money, and hard for poor folks to live."

"Yes,"—mother shook her head with an expression of woful realization on her face. "The glass works are closed, so there are boys and men out there; and they're sending the girls out of the shops; and people that gave out their sewing before do it themselves now—that's how it is I get so little—and mills and factories shut up."

"I should think," said Bob, looking gravely into the fire he had stirred into a feeble blaze, "that rich folks would try all the more to give poor folks work; such times."

"They say they can't, somehow," said his mother.

"P'r'aps," said Kitty, "they wouldn't have enough money themselves to last till hard times was gone, if they did."

"P'r'aps so," said Bob. "Never mind," he added briskly, "the lady I'm to saw for gets lots of wood, and may be she'll hire me again, and may be you'll get more sewing, mother, and then we'll get the mattress from the pawnshop, and buy some stuff to make Kitty well; and then it won't be hard times any longer, will it?"

* * * * * *

"It'll take an hour to thaw it out," said Bob, as in the dim light of the following morn he broke into pieces with a hatchet the corn-bread, frozen to the solidity of a stone.

"There'll be warm water soon, and then I can soak it, Bobby."

"I guess I'd better not wait, though," he said, crunching between his teeth some of the flinty morsels. "You see, it's most a day's work, and I want to show 'em that I'm equal to it, so I'll be the surer of gettin' more. Now, I'll move your machine by the stove, mother—it's queer how the poor thing seems to be like folks, and wants to be warmed up before it'll go. Too bad, Kitty, to have to take my coat off you, but the stove's gettin' nicely warmed up now, and I've got an iron on it for mother to put to your feet." He took the coat which had been over her, but stopped to carefully tuck about her the bit of bedding before putting it on. Then, with a caressing pat and a cheery good-by, he went out into the bitter, bitter, stinging cold.

It seemed to enfold his thinly-clad frame in a clasp which might well seem worse than the grasp of death to any but a boy still bearing, through hardship and privation, the blessed spirit of youthful hope, braced by loving solicitude for still feebler ones. The heavy sticks of wood appeared almost to greet him with a friendly look as he went at his work with hearty good will.

But as the hours wore away the boy began to realize that something besides mere energy and will-purpose is necessary to carry one through a day of hard work in the atmosphere of a Northern winter. All his resolutions could not keep off the frequently recurring dizziness and faintness which seemed at times almost to overwhelm him with an impulse to fling himself down upon the pitiless snow beside him. He tried to laugh it off and fight it out, yielding to it once or twice only far enough to sit down for a moment on his sawbuck and rest his head on his trembling hand, springing up suddenly with a fear that some one might see him and think him unfit for hard work.

Finished at last it was, and piled with extra care and neatness to the last stick, each one of which had grown heavier and heavier. Then Bob stood in the comfortable kitchen and waited for the mistress to come and pay him.

"Eighty cents?" she said, offering him some change.

"I—thought—ma'am, a dollar was the regular price."

"Yes, but you're a boy. You don't expect man's wages, do you?"

"It's a full cord, ma'am, isn't it?" said Bob, meekly, driven to say more than he otherwise would have ventured by the strength of his desire to fulfill his promise to poor little Kitty.

"Yes, I know. But it's very hard times, and people can't expect what they used to get. There's plenty ready to do all I want for that."

Bob knew it. More than one sawyer had come into the yard that day, looking with hungry eyes at his job and speculating on the chances of any more work to be had there. As the lady turned away he walked slowly out.

"It must be the warmth of the kitchen," he said to himself as he was forced by the sick feeling in his head and the weakness in his knees to sit down on the step outside.

Mrs. Brainard had no thought of being unkind or unjust. Months before, when her husband had informed her of the pressure which was tightening upon his business affairs, she had dutifully and practically accepted his suggestion of retrenchment in expenses. She had cut down on her charities, worn her last year's cloak, made over for the children dresses and flannels which she had been in the habit of giving away, and industriously labored through the plain sewing she had heretofore given out. Naturally inclined to be generous, and full of sympathy for suffering which really came under her notice, she had made up her mind that liberal giving must be deferred to a more convenient season, and had closed her ears to the cry of the destitute which arose on every side.

She had been dressing to go out, and, having returned to her room, was leisurely brushing her cloak, when she saw the boy she had just paid coming out of her back yard. He essayed to cross the street, and her attention was drawn to his singular manner. She watched for a moment his stumbling, apparently careless steps, and then with an expression of dismay, hastily threw on her wraps, ran down stairs and out into the street. It had not been at all crowded; but she had seen the boy, when directly in its middle, look first one way and then the other with a dazed, confused expression, putting his hand to his head. Whether he had then fallen or been thrown down by passing horses, she had not been able to perceive, but she saw him quickly raised, placed upon a sleigh, and driven around a corner. Hurrying after, she could see men carrying him into a tenement house at the distance of about two blocks. She followed, and opening the door quietly, entered and stood inside, unnoticed by those who were anxiously occupied with him.

"He ain't hurt, is he?" asked a woman's appealing voice.

"No, I think not," said a gentleman with a professional air, pushing back a ragged gingham shirt from a bony arm, in search of a pulse. "What has he eaten to-day?"

"Well, about nothing, I guess. His breakfast was all frozen up, and he wouldn't wait for fear of not getting more work."

"Any lunch?"

"Likely not. It's thawed now, Bobby," she said wistfully, offering it as he opened his eyes. "You'll eat some now, won't you?"

Bob raised himself and took a staggering step or two toward the child.

"I ain't got it for you, Kitty," he said with a half sob. "'Twas only eighty cents, and it was a glass of red jelly I was goin' to bring you—and the white rolls—"

"Never mind talking now, my boy," said the doctor, kindly, holding to his lips something he had poured into a cup. "Clear case of starvation," he said, whispering to a Mrs. Brainard as he came to offer her a chair. "Plenty of such cases, this winter, you know. God only knows how these poor bear so much in the way of hunger and cold. And when the hard work is added, nature is strained to her last point of endurance—sometimes beyond it?"

"And what then?" asked Mrs. Brainard, with her face turning a little pale.

"Death." He laid a coin on the sewing-machine, and hurried away, after saying to the mother—

"Give him something nourishing—in small quantities at first."

"Stop!" said Mrs. Brainard, laying her hand on the woman's arm, as she again pressed upon Bob the uninviting looking corn-bread. "Oh! is it you, Mrs. Finley?"—recognizing with a further sinking at the heart the face of the woman whom she had told some time before that she could give out no more sewing until better times came. The hollow eyes and sunken cheeks—poverty-marks worn deep during dreadful months lived through since then—had prevented her knowing her at first.

"Wait a few moments," she went on. "Let me bring him something."

She hurried home with but one pressing thought, and gave quick orders to her girl, while she herself gathered from pantry and store-room such things as could be most readily utilized. And the two were at Bob's side with hot coffee and tempting food, by the time he had succeeded in making Kitty understand that eighty cents would only buy the wood, and mend the window, and pay the rent of the saw, and not one cent over.

"If that boy had died I should have been his murderer," said Mrs. Brainard, her eyes now opened to the extent of dealing fairly and mercilessly with her own short-comings.

"Ah me! how I have missed the blessings promised to those who consider the poor!"

She was returning from a second visit to Bob's home, undertaken for the purpose of carrying there some of the made-over flannels. She felt as she looked upon them as though a voice whispered to her: "The spoil of the poor is in your houses." And it was with a fully awakened heart that she that night read: "If there be among you a poor man of one of thy brethren within any of thy gates in the land which the Lord thy God giveth thee, thou shalt not harden thine heart, nor shut thine hand from thy poor brother; but thou shall open thine hand wide unto him, and shalt surely lend him sufficient for his need."

Mrs. Brainard will hereafter practice her economies upon herself instead of upon the poor, whom the Master has left to be always with us. She will cut off luxuries with an unsparing hand, but will aim to give more work, rather than less, during hard seasons, and will have an eye quickened by the spirit of loving care for others; for she can never forget that a starving boy worked all day in the bitter cold, within the sound of her voice and the sight of her eye and the reach of her comforts, and she had not made it her business to know or care.—*Church and Home.*

One having precious stones may flash a moment's admiration upon spectators, but good nature brings happiness to scores and hundreds, and the best of it is, that it takes nothing from the possessor.

THE FRIEND OF THE ANIMALS.

In the year 1823 a boy was born in the city of New York.

When he grew old enough to go to school he saw many cruel sights as he passed to and fro through the streets of the city. Often he saw poor, mangy, half-starved dogs that had no homes; he saw cruel boys throwing stones at them, and kicking or beating them, and the kind boy's heart ached to see the beasts suffer so, and he wished he were big enough to thrash all those cowardly boys.

Sometimes he saw forlorn cats that looked hungry and wretched, and the boys would tie tin cans to their tails, and chase them with stones and clubs, and try to kill them.

"Don't do that," said Henry Bergh sometimes; "it is mean and cruel."

"Hold your tongue! None of your goody-good for us! We are bound to have our fun," cried the other boys.

He saw horses which were so old or sick that they had no strength, or so ill fed that you could count all their ribs, and yet these poor horses were harnessed to heavy loads, and the drivers would beat the beasts with clubs to make them go.

"Why do you beat your poor horse so?" he once asked an angry driver.

"To make him attend to his own business, and I'll try a touch of the same treatment to you if you don't attend to yours," said the driver, fiercely cracking his whip. "He is my horse, and I shall do as I choose with him."

As Henry Bergh grew older he saw many other ways in which domestic animals were made to suf fer He found out about the cruel dog-fights and cock-fights. He saw that often when horses had grown too old to work, they were turned out to starve along the roadsides; or when they became lame or injured so that they could not walk, they were dragged through the streets with broken legs or mortal wounds, instead of being shot and put out of their misery. He saw that poultry while yet alive were plucked of their feathers, and that calves and sheep that were being carried to market suffered unnecessary pain. Each one of the poor little beasties had his four legs tied together; then they were all piled in the wagon or car, one on top the other, any way they happened to come, and so they all jolted off to market, crying with pain all the way.

When Henry Bergh became a man he found out that many good men and women like himself did not want the animals to suffer; so he and other men started a society to stop cruelty to animals. The society set to work and had some good laws passed which forbid cruelty to animals, and which punish those who are cruel. Many thousand men have been fined or otherwise punished for beating their horses, or for not feeding them enough, or for overloading them. Boys and men are also punished for maltreating dogs and cats. The Society for the Prevention of Cruelty to Animals has its agents in nearly every place. Sometimes these are ladies, and very active agents they are. I knew a very nice lady who owned beautiful horses, of which she was very fond. She not only looked after the comfort of her own fine animals, but took a genuine interest in all the hard-worked hack horses of the small city where she lived. She could never see a set of horse ribs staring at her but she stopped her own carriage to inquire of the driver what kept his horses so thin. She had a right to do this—indeed, it was her duty—for she was the agent of Mr. Bergh's society, and was empowered to prosecute those who ill-treated animals. I never heard of her doing this, however. She had a very pleasant way of saying what she had to say, and so nobody took offence at her criticisms.

Did you ever see a train of cars loaded with cattle or sheep for the city market? How mournful is the lowing of the beasts when the train stops! It seems as if the sad creatures knew that they would never again gambol and frisk in the fields, but that the very next day they are to be killed and hung up in the butcher stalls. But these animals are not uncomfortable. Each one has plenty of good air to breathe, and can stand up on his own feet in the cage, and when he is hungry an attendant gives him food and drink. Henry Bergh's society looks after all the great cattle trains than come thundering over our western prairies to bring meat to our great cities.

On the morning of March 12th, a day that will be memorable to the inhabitants of New York for a generation to come as the day on which the great blizzard began, Henry Bergh passed quietly away at the age of sixty-five. His was a life that was not in vain, for the world was the better for his having lived in it.

Sometimes boys and girls have a society to promote kindness to animals, and the members promise not to rob bird's nests, or to shoot animals. Do you belong to such a society? Or are you such a society all by yourself and are you helping to bring in the good time promised in the Bible, "when they shall not hurt or destroy in all my holy mountain"? —*Harper's Young People.*

SATAN'S SERVANTS.

The devil's four chief servants. Here are their names:

"There's no danger." That is one.

"Only this once." That is another.

"Everybody does so." This is the third.

"By and by." That is the fourth.

When tempted from the path of strict rectitude, and "There is no danger" urges you on, say, "Get thee behind me, Satan!"

When tempted to give the Sabbath up to pleasure, or to do a little labor in the workshop or counting-room, and "Only this once" or "Everybody does so" whispers at your elbow, do not listen for a moment to the dangerous counsel.

All four are cheats and liars. They mean to deceive and cheat you out of heaven. "Behold," says God, "now is the accepted time, now is the day of salvation." He has no promise for "By and by."—*Christian at Work.*

TEMPERANCE.

REFORM IN CONGRESS.

Congress is no longer a gathering of drinking, fighting politicians. It has not, of course, thoroughly reformed, and anybody who knows the feelings of some of its members will be inclined to disagree with Congressman Dingley when he says that for seven years he has not seen an intoxicated member on the floor of the House. Such a statement is as extreme as would be the assertion that every Congressman is a total abstainer. Drunkenness in the House is, however, exceedingly rare. Only one flagrant public instance has occurred this session, and that occasioned such a farce as to fail entirely in pointing a moral. National legislatures are becoming more temperate, or at least are not so public in exhibitions of their shortcomings. The present Congress actually contains more avowed Prohibitionists than any of its predecessors. Should a temperance debate be started at least a dozen members could be relied upon to picture the beauties of total abstinence, and nearly all of them are good talkers. They allied themselves to the prohibition element through various causes. One Congressman, at least, would to-day be a wealthy owner of large estates but for his father's partiality for wine, and this taught him a lesson he has heeded. —*Washington Letter.*

CLOSING SALOONS ON SUNDAYS.

The Owens Sunday closing bill, which is now a law of Ohio, takes from the council of municipal corporations the power to decide whether intoxicating liquors shall be sold or not on Sunday, and leaves the law prohibiting all sales of liquor on Sunday. Hasty interviews with a number of saloon-keepers disclose a wide difference of opinion among them as to the propriety of the law and as to its effect. Several of the leading saloon-keepers say they like the law; that they want to have a day's rest like other people; that New York and other large cities close saloons on Sunday and we can endure the deprivation as well as they; that it will be promotive of better order on Sundays and give to all classes better enjoyment of the day. Others claim that it will be disastrous to their business, as the best receipts of the week are those of Sunday, especially in the summer. It is openly predicted that one result will be to make every Republican saloon-keeper a Democrat, though that view is not shared by all. The measure had but two negative votes in the Senate—both Democrats, but Democrats voted for it. The most bitter opponents of it were the Republican Senators from Cincinnati, who abstained from voting.

HER CHILD SAVED HER.

Continued drinking and abuse from her husband caused Mrs. Susan Rance, who lives at the corner of Thirty-first and La Salle streets, Chicago, to leave her home lately at night with the intention of jumping into Lake Michigan. Her little 13 year-old boy thinking that some such determination had taken possession of her, followed and remained with her, refusing to turn back. They wandered down town together, and were found sitting near the Illinois Central Railway tracks at the foot of Peck court, at 8:20 o'clock, by an officer. Both were crying bitterly, and the mother was endeavoring to persuade the boy to return home without her. The officer asked a few questions and then took both to the Harrison Street Station. The little boy was soon released and sent home, but the mother was retained until her son called for her at midnight. She had often spoken at home of killing herself if her husband, who is a blacksmith employed at the Illinois Central shops, would not cease drinking.

THE INDIANA DEMOCRATS.

The longest plank in the platform of the late Indiana State convention is against prohibition, and reads thus: "It is provided by the Constitution of this State that the liberty of the people should be protected, and that their private property should not be taken without just compensation; and we are opposed to any change in the Constitution tending to weaken these safeguards, or to any legislation which asserts the power to take or destroy the private property of any portion of the people of this State without compensation, or which unjustly interferes with their personal liberty as to what they shall eat or drink, or as to the kind of clothing they shall wear; believing that the Government should be administered in the way best calculated to confer the greatest good upon the greatest number, without sacrificing the rights of persons or of property, and leaving the innocent creeds, habits, customs, and business of the people unfettered by sumptuary laws, class legislation or extortionate monopolies. While standing faithfully by the rights of property and personal liberty guaranteed to the people by the Constitution, we distinctly declare that we are in favor of sobriety and temperance, and all proper means for the promotion of these virtues; but we believe that a well-regulated license system, and reasonable and just laws upon the subject faithfully enforced, would be better than extreme measures, which, in conflict with public sentiment, would never be effectively executed, thus bringing law into disrepute and tending to make sneaks and hypocrites of our people."

Albert Griffin, chairman of the Anti-saloon Republican National Committee, reports that numerous letters have already been received from Senators, Congressmen, Governors, and other leaders, including several whose names are being considered in connection with the Presidency, strongly indorsing the movement to commit the party openly against the saloon. The Anti-saloon Republican National Conference, assembled in New York May 2 to continue in session two days.

In her address before the international Council of Women, Dr. Mary Weeks Burnett, of the National Temperance Hospital, Chicago, stated that about seven hundred cases in all have been treated in the hospital during the two years since it was founded. These are from all classes of people, and include all general conditions of disease. There have been no deaths. Experience proves that in the most critical stages the patients are better without alcohol than with it. The requirement of the constitution of the hospital, that all medicines used in the hospital must be prepared without alcohol, has been complied with.

The open saloon is the devil's trap for our boys and he catches them by playing on the social instinct in their natures. The gilded saloons of the city, and the cross-road groceries of the country are the recruiting officers for the poor house, for the jail, for vagabondage, for disgrace and for hell. In the name of God, shut them up! They say that if you close the saloon the drinking of whisky will go on in private; that is too true to some extent. But it will be a great moral victory over the evil thing to hide its ugly head in the dark. The old topers may follow it to its den but we will save our boys. Prevention is better than cure and we all know it is easier.—*The Living Way.*

A local paper out in Iowa, the *Pine Tree Press*, says: "Wayne county has just cause to be proud of its position among its neighboring counties as regards court expenses. During the past three years there has never been a court to our knowledge that lasted over one week, and most of them could be gotten through within three days. At this term it is very questionable if there will be a criminal case." It is needless to add that Wayne county is a prohibition county. Such court records were never heard of in counties that have saloons. Nor is this an exceptional case. We personally know of many counties in that State that can show as good a record.

THE STATE MEETINGS.

MICHIGAN SOLDIERS, ATTENTION!

To the Grand Army of this Republic:

GREETING:—As soldiers of the cross of Christ, enlisted to strive against all sin, we propose to hold an Anti-Secret Convention at Salem, Washtenaw Co, Mich., beginning May 22, in the evening, at 7:30 oclock.

Let there be a grand rally, with every soldier at his post.

A more extended call soon. Let all interested watch for it. Remember the date, May 22, 23, 24, 1888.

D. A. RICHARDS, *Pres.*
H. A. DAY, *Sec'y.*

MICHIGAN MEETING.

It has been some time since we have undertaken a meeting in Michigan, and we feel especially solicitous for the convention now being arranged for, to be held in Salem, Washtenaw county, commencing May 22, 1888. The convention is to be held in the Baptist church. Rev. D. A. Richards, president of the association, will deliver the opening address. Pres. C. A. Blanchard of Wheaton College is expecting to be present and speak Wednesday evening. Such workers as C. C. Foote, A. H. Springstein, B. Hampe, A. E. Burt, Esq., and others will doubtless be present to add to the interest of the meeting. We await with prayerful interest the results. Sessions will be held morning, afternoon and evening. The convention will close Thursday evening.

We are especially anxious to see the Board of Trustees all present, so that some necessary business can be attended to without hindrance.

An earnest and interesting letter from Rev. Beatty, Baptist minister in Salem, requests a large attendance and earnest effort on the part of all, to save his church and vicinity from the grip of lodgery. Brethren, do your best. H. A. DAY, *Sec. M. C. A.*

WHAT PENNSYLVANIANS SAY.

YORK, Pa., April 30, 1888.

EDITORS CYNOSURE:—I think the Pennsylvania readers of the *Cynosure* will be much interested in the following extracts from letters, which I have received lately in regard to the reorganization of the Pennsylvania Christian Anti-Secret Association.

Mr. J. G. Stauffer, of Quakertown, Bucks Co., sends me names and addresses of ministers who are opposed to secret societies, and says: "I am yet interested in the anti-secret work, and some more in this place take interest in the same." He reports that many refuse to hear or pay lodge ministers; and that some have tried to advocate secret societies from the pulpit. Mr. Stauffer is a model reformer; for he takes the *Cynosure*, reads it through, and then sends it to some one needing "more light." He also distributes much anti-secret literature besides.

Elder S. E. Miller, of Clifford, Susquehanna Co., says: "I am inclined to think your movement is from the Lord; for I have felt deeply that something of the kind is very much needed. I have felt to call upon God to move his people in this matter." He is unwell, but is ready to do all he can to arouse those in his locality.

Mr. C. W. Dana, of Tunkhannock, Wyoming Co., says: "I do not like secret societies and have never wished to become a member of any." Mr. Dana is a genuine Prohibitionist, who has reported for the *Voice;* and he has aided the temperance reform much in York county. He suggests organizing young men to oppose liquor traffic and secretism.

Mr. E. C. Spencer, of Wysox, Bradford Co., says: "I am glad to hear you are going to reorganize the anti-secret association in this State. I am very much interested in the cause of anti-secrecy, and I have been doing what I could." He takes the *Cynosure* and the *American;* and has had lectures by Levington, Rathbone, and Raynor and others. He also promises to aid the State work all he can.

Rev. J. T. McCrory, of Pittsburg, who seems to be the busiest gentleman in Pennsylvania, having temperance work, Law and Order duties, and plenty of religious work of all sorts, says he is "heartily opposed to all forms of secretism." And he adds: "I wish success to every legitimate movement against this new form of tyranny."

Rev. W. B. Musselman, a Mennonite minister, of Bethlehem, Northampton Co., says: "I positively agree with the movement against secrecy. I preach salvation; and every one who gets converted leaves the lodge, etc., for they come out from among them. Even in my preaching I make continual mention of secrecy as being one of the vilest devices of Satan."

Rev. William J. Reid, editor of the *United Presbyterian*, of Pittsburg, "will be glad to publish articles on anti-secrecy, if they are carefully written and of suitable length for a weekly paper."

Rev. H. H. George, President of Geneva College, Beaver Falls, Beaver Co., says: "I do rejoice in the wide extended success of the anti-secret reform."

This is certainly very encouraging to me; and I sincerely hope every citizen of Pennsylvania who reads this cheering report from so many of our thinking and working reformers, will immediately resolve to do all that can be done to arouse the better class of our citizens, so they will aid us to overthrow the grand kings and priests of the secret empire. Yours, etc., EDWARD J. CHALFANT.

RELIGIOUS NEWS.

—Rev. J. Augustus Cole has just left England for Africa. He writes to the *Wesleyan Methodist* from Liverpool, England, April, 14: "I returned here from London on the 12th, but hope to be there again on the 23d, at the invitation and expense of Dr. J. G. Jones, to attend the Congregational annual meeting. I am sailing for Africa on the 5th of May, in the steamship Niger. I have several letters inviting me home, especially from St. John's church. I am taking with me a young Afrio-Englishman to assist me in my work. His mother, an English lady, pays his passage of $112 out to Sierra Leone. He is a very intelligent lad, and just what I need."

—Dr. G. F. Pentecost lately closed a series of very successful meetings at Schenectady, New York, and has gone to Atlanta, Ga. At Schenectady the whole city was moved; the opera house, holding 2,000, was crowded daily, and hundreds were converted.

—Rev. J. M. Hervey, who removed from Los Angeles to Boston last fall, has been preaching during a series of meetings in the United Presbyterian church, Boston. Religious interest has greatly increased in the church, and twenty-seven were added to the membership.

—The evangelist B. F. Mills has been laboring in a union meeting at Providence, Rhode Island. Some 1,400 cards have been returned, from all parts of the city, of persons desirous of leading the Christian life. Of this number, some fifty have preferred the United Presbyterian congregation, whose pastor, Rev. M. S. McCord, is a well-known helper in reform work in Rhode Island.

—It is proposed to erect a monument to the memory of John Eliot, the "Apostle to the Indians," in Eliot square, Roxbury, Mass., and unveil it at the two hundredth anniversary of his death, which occurs in about two years.

—The late Rev. Asa Bullard, who died a few weeks ago at a good old age, was eminently useful in Sabbath-school work in New England especially and throughout the country. A memorial was proposed soon after his death and received with great favor. The Congregational Sunday-school people of Boston have decided to raise $100,000, to be invested, and the income expended in the support of Sunday-school missionary work in this country.

—At a missionary meeting held by the College church, Sabbath evening, Miss Hulbert, the lady principal, spoke on the recent opening of Corea, the "Hermit nation," to the Gospel. There are but five missionaries for the twelve million people of Corea, and their efforts are so urgently required at Sole, the capital, that they are unable to answer the pressing calls for help in various outlying districts. A native church of twenty-five members has been formed after four year's labor. The religion of Corea is ancestor-worship, and there seems to be a general turning of the people toward something more divine. Miss Hulbert has a brother in Corea and her account was intensely interesting. Prof. E. Whipple also spoke with no less interest of the work among the Indians, in which he has taken part as principal of the Romona Indian school at Santa Fe.

—The Presbyterian church, North, resolved to signalize this one hundredth year of the organic life of Presbyterianism in the United States, by raising a million of dollars for foreign missions, besides doing other excellent deeds. The Treasurer of the Foreign Board reports that he has received $865,000, and a strong plea is made for gifts during the ten remaining days of the year to make up the shortage of $135,000. The last General Assembly also urged the raising of $800,000 for the Board of Home Missions, and *The Evangelist* says that amount has been almost collected "within a mere fraction."

BIBLE LESSON.

STUDIES IN THE NEW TESTAMENT.

LESSON VIII. Second Quarter.—May 20.

SUBJECT.—Jesus in Gethsemane.—Matt. 26: 36-46.

GOLDEN TEXT.—Though he were a son, yet learned he obedience by the things which he suffered.—Heb. 5: 8.

[*Open the Bible and read the lesson.*]

From Peloubet's Notes.

"And he took with him Peter and the two sons of Zebadee:" John and James. These three constituted the innermost of the concentric circles of the discipleshood. Our Lord felt for them a love of peculiar interest and complacency, because, as we may presume, he perceived in them some peculiar features of moral strength and nobleness on the one hand, or of moral sensitiveness, receptivity and loveliness on the other.—*Morison.*

Not having a closet for prayer, Jesus had to make one on mountain top or in leafy shade. He had a secret place to which he habitually repaired. Have some spot sacred to communion with God. In the familiar place there is less distraction; only where we can be thoroughly alone with God, can we feel free to utter our deepest needs.—*R. Glover.*

Prayer and commuion with his Father was Jesus's refuge in the hour of trouble.

Jesus was intensely human, as well as divine. And while he must "tread the winepress alone," it was a comfort to know that human friends and sympathy were near at hand.

Those who live nearest to Jesus, and learn most of him, and imbibe most of his spirit, can be nearest him in his hours of conflict and victory, and on the mount of transfiguration.

"And began to be sorrowful and very heavy:" or, as the Rev. Ver., "sore troubled." So great was his sorrow now, that all which he had previously endured was as nothing; now, as for the first time, he began to experience sorrow. Mark says that he was "sore amazed;" and the original, which is aptly rendered, implies that the disclosure of the sorrow came upon him, if not literally as a surprise, at least with new and unexpected force. Luke (22: 44) says he was "in an agony."—*Abbott.*

THE REASONS FOR CHRIST'S GREAT AGONY. Why was Christ so sorrowful, when many a martyr has gone triumphantly to his cross; and to many a hero death has been "welcome as the sight of sky and stars to prisoned men?" It was "something far deadlier than death" that weighed upon his soul. He bore his trial and reproaches and crucifixion more bravely than any hero. What bitter portion was in his Gethsemane cup? "The right understanding of the whole of this narrative," observes Alford, "must be acquired by bearing in mind the reality of the manhood of our Lord."

"The sorrows of the garden were a part of the atoning passion of Jesus. He was our Substitute, and was bearing alone the burden of the sin of humanity. This, above and beyond everything else, must be the sting of this absolute grief of his soul."—*Meredith.* The unrighteousnesses of the world were, in some peculiar way, accumulated on his soul, and piled up to heaven like mountains upon mountains. He was "bearing the sin of the world" (John 1: 29). "The Lord had laid on him the iniquity of us all." Thus he was being "wounded for our transgressions and bruised for our iniquities" (Isa. 53: 5, 6).—*Morison.*

I cannot help feeling that part of Christ's state of mind in the garden was owing to the deep, awful sense of responsibility, the conception of the supreme importance to man of his standing firm at this crisis. There never was so great a crisis, and he was aware of its length and breadth.—*President Woolsey.*

"Sorrowful, even unto death:" so burdened with sorrow that it seemed as if human nature could not live under it. Doubtless it would have crushed him to death had not the angels come and strengthened him (Luke 22: 43).

"Let this cup pass from me." The ingredients of the cup were certainly "not the mere present feebleness and prostration of the bodily frame; not any mere section of his sufferings, but the whole,—the betrayal, the trial, the mocking, the scourging, the cross, and all besides which our thoughts cannot reach."—*Alford.*

"Nevertheless, not as I will, but as thou wilt." Underneath that awful agony there lay, millions of fathoms deep, unmoved and unmovable, the intense desire that his Father's wish and will should be done. That wish and will were in reality his own. And thus he both desired, and he did not desire, that the cup should pass from him. In the surface element of his feelings he desired that the cup should pass. In the ocean of feeling that lay beneath his desire was that it should not pass. And there was the divinest harmony between the two desires. In both there was a longing for what was good. But the good that was longed for in the undermost and deepest emotions was immeasurably the greater, and hence the Father willed that the cup should not pass altogether away, and the Son's will was entirely the same. —*Morison.*

"And findeth them asleep:" not sound asleep, as we may infer from ver. 43, but in a dozing, drowsy state.—*Schaff.* Sleeping for sorrow, says Luke. No other evangelist mentions the cause of their drowsiness; but Luke was a physician, and was prepared to speak on this point. —*Jacobus.* It is frequently supposed that this was proof of wonderful stupidity, and indifference to their Lord's sufferings. The truth is, however, that it was just the reverse: it was proof of their great attachment, and their deep sympathy in his sorrows.—*Barnes.* There is another symptom of grief, which is not often noticed, and that is profound sleep. I have often witnessed it

even in mothers, immediately after the death of a child. Criminals, we are told by Dr. Akerman, the keeper of Newgate, in London, often sleep soundly the night before their execution.—*Dr. Rush's "Diseases of the Mind," p 319.*

Observe, they forgot sorrow in sleep; Christ conquers it by prayer. Compare with the world's forgetfulness of sorrow the Christian's victory over it (Rom. 5: 3; 8: 35-39).—*Abbott.*

THE ANSWER TO CHRIST'S PRAYER. Was Christ's prayer answered? and how? At the first glance it would seem to be our only example of unanswered prayer, for the cup did not pass from him, but he drank it all, even to its bitterest dregs. But the Epistle to the Hebrews (5: 7) says it was answered. And a closer examination shows that it was answered in the best, the divinest way. It was answered in the three ways in which God answers our prayers: 1. By drawing us into closer communion and sympathy and submission to him. The man in a little boat trying to draw by a rope the large ship to himself, really comes nearer the ship, though most of the motion is of himself to the large vessel, not of the vessel toward himself. Jesus came in his human nature into the perfect peace and calmness of a submissive will, so that every desire and feeling and choice was in harmony with his Father. This is shown by the variation in the prayer the second and third time he prayed. 2, There was a direct and definite answer to his prayer. (1) An angel came and strengthened (Luke 22: 43). There are two ways of answering a prayer for the removal of a burden. In one, the burden is taken away, and we remain the same; in the other, we are made so strong that the burden is no longer a burden to us; as what would crush a child, is but sport to a man. This latter is by far the best way of receiving an answer. So Paul kept the thorn in his flesh, but God's grace was made sufficient for him. (2) "He was delivered from that which he feared, which was, lest by impatience and distrust, he should offend and disable himself to go on with his undertaking" —*M. Henry* 3. The third answer to prayer is the giving, not that which we ask for in the form we ask it, but the soul of our prayer, the thing we in our deepest hearts want, and would ask for if we saw all things as God sees them. If clearly before the vision of Jesus there had appeared two choices, the one of escape from the cross, but with that also the failure of his mission, the triumph of evil, the loss of unnumbered souls, no crown, no glory, no abiding on the right hand of God; and the other choice, that of the cross and its agony, but with it also the redemption of the world, the ineffable glory of God, the joys of millions of the saved, the crown of triumph over evil,—who doubts which would have been his real innermost prayer. His prayer was answered, for the cross was changed to a crown, Gethsemane into paradise, death into immortal glory.

VIEWING THE PROMISED LAND.

SQUATTERS ON THE GROUND AWAITING THE OPENING OF AN INDIAN RESERVATION.

GREAT FALLS, Mont.—News of the opening of the Black Feet Reservation is awaited impatiently here and throughout Northern Montana. A large number of persons have gone to the reservation to locate ranches, mines and town sites. The desirable valleys are fairly covered with tents, the greatest rush apparently being to the Big Sandy, the famous hay grounds. Soldiers as well as civilians are on the grounds, and when news comes that the bill is signed there is likely to be a rush. Bullhock Valley, beyond Fort Assiniboine, is all staked off, and the tents of the squatter may be seen all along the valley of the Milk river. There is a silver lode in the Bear Paw mountains that was located several years ago. It is understood that several parties are on hand watching to locate this mine as well as to prospect for others.—*Chicago Tribune*

[The President has now signed the Bill throwing open for settlement the Indian Reservation in Montana]

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Never wear cotton in the ears if they are discharging pus.

Never attempt to apply a poultice to the inside of the canal of the ear.

Never drop anything into the ear unless it has been previously warmed.

Never use anything but a syringe and warm water for cleaning the ears from pus.

Never strike or box a child's ears; this has been known to rupture the drumhead and cause incurable deafness.

Never wet the hair if you have any tendency to deafness; wear an oiled silk cap when bathing, and refrain from diving.

Never scratch the ears with anything but the finger if they itch. Do not use the head of a pin, hair pins, pencil tips or anything of that nature.

Never let the feet become cold and damp, or sit with the back towards the window, as these things tend to aggravate any existing hardness of hearing.

Never put milk, fat or any oily substance into the ear for the relief of pain, for they soon become rancid and tend to excite inflammation. Simple warm water will answer the purpose better than anything else.

Never be alarmed if a living insect enters the ear. Pouring warm water into the canal will drown it, when it will generally come to the surface and can easily be removed by the fingers. A few puffs of tobacco smoke blown into the ear will stupefy the insect.

Never meddle with the ear if a foreign body, such as a bead, button or seed enters it; leave it absolutely alone, but have a physician attend to it. More damage has been done by injudicious attempts at the extraction of a foreign body than could ever come from its presence in the ear.—*Health and Home.*

THE BEST BED.

Of the eight pounds which a man eats and drinks in a day, it is thought that not less than five pounds leave his body through the skin. And of these five pounds considerable percentage escapes during the night. This, being in great part gaseous in form, permeates every part of the bed. Thus all parts of the bed, mattress, blankets, as well as sheets, soon become foul and need purification. The mattress needs this renovation quite as much as the sheets.

To allow the sheets to be used without washing or changing three or six months would be regarded as bad housekeeping; but I insist if a thin sheet can absorb enough of the poisonous excretions of the body to make it unfit for use in a few days, a thick mattress, which can absorb and retain a thousand times as much of these poisonous excretions, needs to be purified as often certainly as once in three months. A sheet can be washed. A mattress cannot be renovated in this way. Indeed, there is no other way of cleansing a mattress but by steaming it, or picking it to pieces, and thus in fragments exposing it to the direct rays of the sun. As these processes are hardly practicable with any of the ordinary mattresses, I am decidedly of the opinion that the good, old fashioned straw bed, which can every three months be exchanged for fresh straw, and the tick washed, is the sweetest of beds.

If in the winter season the porousness of the straw bed makes it a little uncomfortable, spread over it two woolen blankets, which should be washed. With this arrangement, if you wash all the bedcovering often, you will have a sweet, healthful bed.

Now, if you have the bed to air, with open windows during the day, and not make it up for the night before evening, you will have added greatly to the sweetness of your rest, and in consequence, to the tone of your health.

I heartily wish this good change could be everywhere introduced. Only those who have thus attended to this important matter can judge of its influence on the general health and spirits.—*Health and Habit.*

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Which is not akin to pain,
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FARM NOTES.

PARASITES ON LIVE STOCK.

At the end of the winter colts, calves, and older stock are very apt to be crowded with these objectionable parasites. They thrive best upon poor animals, and are supposed to be bred by old, worn out, and miserable creatures. However this may be there is no doubt that they find a suitable home in the dirty, matted hair in the late winter or early spring months, and on a sunny day may be seen literally in millions, every hair having nits upon it. One reason of so much rubbish accompanying them is that in the course of their development from the egg to the mature louse the skin is cast several times.

To get rid of them is not always easy, as the length of coat and accumulation of dandruff or scurf makes a waterproof covering that resists many remedies which in themselves are certain destroyers if only brought into contact with the parasites.

A sunny day should be chosen, and the early part of it, when a bountiful washing with soft soap and hot water should be undertaken, so as to clear the skin of grease and dirt before applying the remedy. Staves-acre is an effectual destroyer of lice if prepared by boiling a half pound with a gallon of water and brushing well into the coat with a hard brush.

Tobacco juice is also much in request for the purpose, and can be procured from druggists at a very low rate as it is imported now free of duty, or only a nominal duty, and the old expensive plan of boiling or infusing good shag tobacco is not necessary. By the way, very few people avail themselves of the governmental privileges of growing sufficient tobacco for this and fumigating purposes though they might easily do so.

Paraffin is sometimes used but is a very dangerous remedy, occasionally being absorbed and causing the death of the animal, and not unfrequently causing a blister and much unnecessary pain and subsequent blemish.

There is another kind of louse from which horses suffer, which, if once seen, can never be forgotten—we refer to poultry lousiness. It will sometimes happen that a horse stabled with fowls will become affected and literally tear himself to pieces with them unless promptly treated with one of the foregoing remedies, either of which is as effectual against these as against the ordinary louse.

In washing or applying any remedy, it should always be commenced near the eyes and worked backward, as, if any other plan is adopted, the besieged retreat into the mane and ears, and many escape altogether, like the rats that are left just to keep up the breed after the rat catcher has gone.

It is always well to repeat the dressing and keep the animals moving about till dry, or they may lick off more lotion than is good for them, or stand about and get chilled.—*Chemist and Druggist.*

DEPTH OF POTATO SETS.—There is a difference in variety as to the depth at which the young potatoes will form, says an experienced cultivator, and it is not entirely due to the way in which they are planted. The Early Rose class of potatoes set near the surface. The white varieties, such as White Star, Burbank and St. Patrick, are deeper in the soil. This makes the white potatoes rather less liable to rot, as the fungus which causes the disease first forms on the leaves and then is washed down to the tubers. Thus, hilling potatoes is a partial protection from rot, and is absolutely necessary for Early Rose and other kinds which naturally set near the surface, and unless artificially covered are very likely to become sunburnt.

HEN MANURE IN COMPOST.—The best way to prepare the hens' manure is to mix it thoroughly with fine loam in the proportion of ten bushels of the manure to thirty of loam. If you first mix two or three parts of hen manure to one of land plaster, it will make a still better compost for use in the hill. Do not use quick lime; it will set the ammonia free, though if you immediately mix it with earth this will take up and hold it. Land plaster will take up and fix the ammonia but earth should also be used. In this way all possible waste is saved.

DRAINED LAND BEST.—A farmer who has had much experience with drains tells the *Farmer's Review* that the land is looser and more friable; it plows more easily in the wheat stubble, and is not so cloddy as where it is undrained. The corn has a better color and has eared better right over the drains than at a good distance from them. Where the land is drained, he finds that it takes less rain in a dry time to penetrate the soil and do good than where it is not drained as it does not "bake" so badly, and the rain can soak down into the soil; whereas, where it is not drained the water lies on top, and the sun evaporates it and it does not penetrate the roots unless it is a very heavy and continuous rain.

OIL MEAL FOR COLTS.—An Ohio stock farmer states that he has been using oil meal some for two or three years, and thinks it excellent for cows giving milk, mixed with ship-stuff, and for colts that have just been weaned. Last fall he weaned three colts and began to feed some oats, and when cold weather came on added some oil meal. He has got up to one bushel of oats and a half-gallon of oil-meal per day, which is as high as he will go as long as they look as well as they do now. They run to hay at their pleasure, being out of doors all the time. He has a Clyde mare three years old last May that weighed 1,980 pounds in October, that was raised out of doors.

CHESTNUT TREES PROFITABLE.— In localities where land is not too dear, observes a New England farmer, chestnut trees may be planted with a greater certainty of profit than almost any other kind of crop. They will begin to bear nuts in ten or twelve years, and for the nuts alone will pay a good profit. Chestnut wood is valuable for many purposes. It makes excellent railroad ties, and if the trees are cut when of the right size for this use they sprout readily, and the second growth reaches cutting size in half the time required for seedlings. Three or more crops of trees from one stump may be obtained.

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Last May a large carbuncle broke out on my arm. The usual remedies had no effect and I was confined to my bed for eight weeks. A friend induced me to try Ayer's Sarsaparilla. Less than three bottles healed the sore. In all my experience with medicine, I never saw more

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NEWS OF THE WEEK.

WASHINGTON.

When the Mills tariff bill shall have been reported back to the House of Representatives from the committee of the whole, it is understood a substitute will be introduced by the Republicans, providing for a reduction of $94,000,000 in revenue, of which $3,000,000 would be on tobacco and $6,000,000 on alcohol, besides $58,000,000 from repeal of the duty on sugar.

On Wednesday the Senate passed in sixty-five minutes 105 private pension bills, forty-five of which had already been passed by the House of Representatives. With almost as much rapidity the following public building bills were passed: Indianapolis, Ind., $150,000; Atchison, Kansas, $100,000; Wilmington, Del., increase to $250,000; Woonsocket, R I., $75 000; Fort Dodge, Iowa, $100,000; Sterling, Illinois, $50,000; Dover, N. H., $75 000; Asheville, N. C., $100,000; Duluth, Minn., $150,000. The Senate last week discussed the bill for the establishment of a bureau of animal industry, the bill to extirpate pleuro-pneumonia, the railroad land forfeiture bill, the international Copyright bill, and, in secret session, the Chinese Treaty, and the accumulated nominations by the President, among them that of Mr. Fuller to be Chief Justice of the United States. The latter nomination has been most favorably received by both parties in Congress.

CHICAGO.

Navigation opened with a large fleet of grain-laden vessels leaving Friday night just after midnight.

General Crook, the new commander of the military division of the Missouri, has arrived at headquarters in Chicago and assumed his new duties.

Bids for the construction of the heaviest portion of the Eiffel iron tower were opened in Paris Friday, and the contract was given to a Chicago firm. There were competitors from various parts of the world. This is the 1,000 foot tower to be used during the next world's exposition.

COUNTRY.

At Winona, Minn., the Mississippi on Friday reached the highest point ever known. Fears are entertained that the water will carry away the wagon bridge crossing the river to Wisconsin. It reached the structure and dashed against it with tremendous force. The ferry suspended operations, as the cable was not long enough to span the breadth of the water, which is three miles wide.

A Scandinavian female evangelist has been exhorting in the vicinity of Menominee, Mich., for a month past to people of her nationality, and during that time eight persons have become insane. Unless the authorities take some action it is feared that the county will be obliged to erect an insane asylum of its own.

Late Thursday afternoon several buildings in the town of Berring, Mo., were blown down in a storm, and James Myers of Memphis, Mo., was killed.

Friday morning a fire was seen on the farm of Widow Freeze, near Arlington, Neb, which was supposed to be the barn of her son-in-law and family, who lived with her. A party of citizens went out to see if all was well, and were horrified at finding the charred remains of seven human beings, identified as old Mrs. Freeze, Fred Grateluschen, his wife and three children, and Fred's brother Louis, scattered in different parts of the barn among the horses and cows, some fifteen of which were also burned. One theory is foul play; another is that each one of the family tried to save an animal and all failed and were suffocated suddenly. A daughter, who is away visiting, is the only survivor of the family. It is reported that the hired man cannot be found.

There was an enthusiastic meeting at Cooper Union, New York, Friday evening, May 4th, at a mass-meeting called to express approval of Mayor Hewitt's refusal to permit a foreign flag to be raised over the City Hall. Strong speeches were made and a set of resolutions adopted. The audience cheered itself hoarse at every reference to the American flag or the American eagle.

Judge Pugh of Columbus, Ohio, May 4, granted the petition of the Law and Order League for a peremptory writ of mandamus to compel the mayor and commissioners to enforce the Sunday saloon-closing act. The authorities, who had previously flatly refused to execute the law, held a meeting Friday night, and, being advised by the city solicitor that there was no way of evading the writ, unanimously voted to instruct the police to enforce the law, beginning with Sunday, May, 6.

Fines were imposed Friday on liquor dealers of Concord, N. H., aggregating $8,000.

A collision of two sections of a long train on the Philadelphia and Reading railway near Mount Carmel, Pennsylvania, caused the explosion of a car load of blasting-powder, by which seventeen workingmen's cottages were wrecked, a woman and five children killed outright, and a number of other people seriously injured. A number of cars were also demolished.

FOREIGN.

Sir William Ritchie, Chief Justice of the Canadian Supreme Court, came to the senate Friday endowed with power as deputy governor-general and assented to the act to ratify the fisheries treaty, which thus becomes a statute of the dominion.

Alarm has again taken possession of the Austrian cabinet owing to the mobilization of the Russian troops. The revolt in Roumania has at length assumed proportions of a menacing character to the peace of the empire. In Wallachia and Moldavia intrigues have been disclosed of a decidedly pro-Russian tendency, and the passage of a Russian army through Roumania would be welcomed by the people and could not be seriously resisted by the Roumanian army. Bulgarian refugees are daily arriving in the Danubian villages, and everything now seems to portend some imminent and decisive action on the part of Russia relative to the future of Bulgaria.

An explosion occurred Friday in a tunnel in course of construction near Messina, Italy. Six workmen were killed and many more fatally injured, several of whom were rescued in a dying condition. At the time of the accident 350 workmen were in the tunnel.

Emperor Frederick Friday evening dined with the crown prince and princess, the empress and his three daughters. The present favorable symptoms give ground to hope that he will soon recover from the weakness remaining from the recent crisis. The weakness especially affects his legs. The emperor makes himself understood better than formerly by whispers and signs, but he uses no phonetic system.

Dispatches from India announce that Delloi and Moradahad had been visited by disastrous hail storms, about 150 persons having been killed. The hail stones were flat and oval in shape and some of them weighed as much as two pounds. At Racebatti, in Bengal, twenty persons were killed, 200 severely injured and 2,000 houses were destroyed by hail stones.

The resurrection of the Panslavist party in Russia has alarmed German official circles, and the Czar's reinstatement of General Bogdanovitch is not an isolated proof that the open adoption of an offensive policy approaches. The avowed aim of the Slav associations, whose revival has been obtained with the Czar's assent, is to incite insurrections among the Slav people until Russia comes into possession of Constantinople. It is believed in Germany that the war party has convinced the Czar that the French elections will return a war ministry, and that Russia ought to be ready to co-operate with France.

The Spanish committee, having in charge the Christopher Columbus celebration, offers a prize of $10,000 for the best book, in any language, on the geographical discoveries of Portuguese explorers prior to the time of Magellan. About the end of this month the Queen Regent will unveil a monument of Columbus at Palos, Spain.

WANTED.

The *Christian Cynosure* of Nov. 10, 1887, whole number 915. If this number can be furnished it will complete the *Cynosure* file for one year. This copy is wanted for a library in Sweden. There are none of that number in the *Cynosure* office.

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THE ONLY COLORED DELEGATE

to the Indianapolis Convention from Texas gives a free, hearty and happy commendation of the *Cynosure* in the South this week that will make all souls rejoice. Water froze Saturday night in the vicinity of Chicago, but our friends do not mean the stream of light and love to the Southern churches shall freeze. They keep the spigot running, and add a half dozen to the number of pastors who are blessed by their gifts.

Carl Schurz, editor of the New York *Evening Post*, has just been feted and honored in Berlin, by an eminent company, Count Herbert Bismarck among them. Soon after he was received by Prince Bismarck and given a very friendly interview. He bore his honors well, as "an American citizen of German birth." But he doubtless remembered vividly that it was not so long ago when it would have been worth his life to set foot on German soil; for he took part in an insurrection in 1849 and in later attacks on German imperialism. But having been with us a foreign minister, general, Senator, and Cabinet officer, his misdemeanors are forgiven, and he can take his proper place among the noblest and best of his fatherland.

Robert Ingersoll was selected by the Senate and House of the New York Assembly to pronounce an eulogy to the memory of the late Roscoe Conkling, and made the oration last Wednesday. There was much in the selection to add to the grief of the surviving relatives, for no glory of eloquent words could atone for the character of the speaker, nor blot out the fact that the same voice has been raised in the most infamous of causes—to destroy the Christian religion and to prevent the throttling of the immoral press. Conkling died as he lived with no public recognition of his Maker, nor do we remember that he ever made any direct effort for public morality. Yet it may be said that his long and brilliant public career was stained by no such attacks upon religion as Ingersoll's; nor was his hand soiled with bribes. He years ago publicly trained with the Knight Templar Freemasons, but there was no appearance of lodge regalia about his funeral.

The Greek-letter lodge folly has struck the college girls. The other day was held the fifth general convention of the Delta Gamma society at Evanston, Ill. Very appropriately the Odd-fellows opened their lodge for the meeting. The order was begun in 1872 at Oxford, Miss., and has now thirteen chapters, with headquarters at Evanston, and a quarterly organ at Minneapolis. President Cummings and his faculty, we regret to note, entertained and encouraged this secret society among girls, giving them receptions, banquets, and various honors, just as if this imitation of the young men's college societies had not the same tendency to destroy moral character, promote falsehood and error, and choke Christian conviction. It is not an encouraging thought that our educated young women, who are to purify the ballot for America, are led astray by the cunning of Satan as easily as the rougher, if not sterner, sex.

The Boston *Daily Advertiser* of last Friday describes what must have been, to the esthetic imagination of that city, an imposing spectacle. Boston has been esteemed a first-class city for mobs ever since the days of Garrison. Some of us knew it to be in March, 1880, round about Tremont Street and Music Hall. And the experience of those who wish to speak to men of Christ in the open air on the old liberty ground of the Common, is that Boston can lead America in religious persecution. But with all her desire to be foremost, Boston has never had a Knight Templar religious performance in a Christian church and in public until now, if we may believe the *Advertiser*. But Thursday evening the lodge broke through all conventional or traditional prejudices and celebrated their "Ascension" day. They chose an Episcopal church, as if less likely of refusal; but they were bold enough to ask the best that denomination could give—no less than Trinity Church and Phillips Brooks. And this great man bowed to them, without even the excuse we make for Naaman the Syrian. He read prayer for this lodge mob (what else could it be in such a place) and was assisted by a number of Rev. D.Ds, one of whom preached a sermon, adopting the old Knights Templar of the Crusades, virtues, vices and all. Can brethren Davis and Hastings hope for relief in Boston?

Among the Chicago pastors who spoke most emphatically on the Sabbath upon the danger of the saloon in politics, the sermons of Drs. Henson, Little, Withrow and Barrows were published next morning. They read as though the spirit of Elijah were coming in other John the Baptists to foretell a new advent—even of the Lord of Zion against her rum foes. They are righteously and reasonably indignant. They asked not that the number of the saloons be made one less; not that one drop less of accursed liquor be sold; but only that the saloon be set off a little further from the churches and schools and not elbow itself into a residence block among homes where women and children are sheltered. But the aldermen and their saloon friends saw more than appeared on the face of this request. It meant an I-am-holier-than-thou rule. If the church and school set up for the Pharisee, the saloon was not quite ready to be the publican. It loves good company—loves it amazingly—and respectability. When it kicks a specimen of its work upon the street, corrupted, filthy, bloated, besotted, full of contamination, it says to decent people, Please close your eyes and hold your breath till you get by; but you must suffer me and my work as close to your churches and the schools where your innocent children gather as I can get. Now, if these good brethren will preach on the axe at the root of the tree, and keep the chips flying, they, and we all, shall soon rejoice in their victories.

We of Chicago, after six years, of Carter Harrison, congratulate Gloucester, Massachusetts. Mayor Robinson of that city is not a mollusk. He has back-bone—and a conscience. The city council voted ninety-nine licenses to fifty-one saloon-keepers. The mayor vetoes the whole in a lump, and tells the aldermen they have voted contrary to their convictions, because of the pressure of a popular vote for the saloon. He closes with these words which should be cast in bronze for his monument for a hundred generations to read:

"Finally, to legalize a traffic which is an acknowledged evil and a curse, is simply to take a backward step in the cause of reform, and undo the work of former years; to again re-establish upon a firm footing a business which must surely go to decay, without the sanction of law. And when I see the immorality, crime, misery and poverty produced by the business, whether legalized or not, and when I call to mind the fact that I have been placed here by the people, with a full knowledge of my convictions upon the license question, and when I review the valid and lawful objections against granting many if not all of the licenses covered by the order, and when I see the business undermining everything that is good, and true, and noble, I can not, I will not approve the order. With my convictions of duty, and recognizing the fact that there is a law higher than man, a divine law, which says, 'Woe to him that giveth his neighbor drink,' I am unwilling to place my name to a contract which binds the city to protect a man in a business upon which the curse of Heaven rests."

THE POWER OF CHARACTER.

BY REV. J. M. FOSTER.

In the presence of one man you are unhappy and awkward. Another presence makes you happy and you excell yourself. One man comes into a company and it is like a wet blanket. Another comes and it is like sunshine. We read that a certain woman touched the hem of Christ's garments and was cured, and the shadow of the apostles falling upon sick folk healed them. So every man's character is exerting an influence for good or evil. "One man is morose, gloomy, bigoted; his presence is lik an acid, souring the milk of human kindness and innocence. Another is strict with Pharisaic severity, exalting the letter above the spirit, making sad the hearts which God has not made sad, and teaching that ceremonial observances are more important than true human impulses. A third is morbid, troubled with little fidgety trials and cares, imagining that God requires sacrifice and not mercy."

On the other hand there are Christians whose hearts are full of joy, whose spirits are radiant as the sunbeam, who breathe an atmosphere as pure and exhilarating as the air of the mountain top and whose presence is a blessing to all. It is of unspeakable moment what we are. It means life or death, eternal happiness or endless woe to those about us.

1. The power of character is truthful. A dog will allow one person to take privileges which it resents in another. A child goes to one and shuns another. In both cases the judgment is based upon intuition. The one knows instinctively who is worthy to be its master, and the other who is its friend at heart, and the judgment is generally correct. Two sets of influences are exerted. Two currents of power issue from every soul, one the conscious influence of what we intentionally say or do, the other the unconscious influence of what we are. In the former we may act a part. In the latter the real self is

discovered. A species of animalcule lives in mosses called the rotifera. Its body is transparent. The internal processes of life may be seen just as the movements of the wheels of a watch under a glass case. We live in glass tabernacles. Our characters are known and read of all men. I may not be able to tell why I do not think a certain man's character is genuine, but there is something that tells me that he is not what he pretends to be. And so it comes to pass that every man gets about what he deserves. The fittest survive.

2. The power of character is constant. The sun pours forth a constant stream of light. The flower sends out its fragrance every moment. The river flows on forever. So the influence of character is unceasing. We cannot always speak or act. We must have rest. But character works on unconsciously, without our knowing or intending it. I cannot always *speak* for Christ; I can *live* for him. I cannot always *do* good; I can always *be* good. Bushnell said, "Simply to be in the world is to exert an influence, compared with which words and acts are feeble."

3. The power of character is a trust for which we are responsible. All admit our responsibility for what we say and do. We are responsible for what we are. Character is the sum and result of our thoughts, feelings, and experiences: a temple built up by what we have thought, said and done. We are responsible for the erection of that temple. We are also responsible for its influence. We are so knit and connected in the framework of society "that no man liveth to himself." A pebble is dropped into the sea, and wave after wave circles out and goes on until it strikes the farthest shore. Your character is the pebble thrown into the waters of human society, and wave after wave of influence goes out and ceases not until broken on the shores of eternity.

We are members of the social body. And if one member suffer,all the members suffer with it; and if one member be honored all the members rejoice with it. "I ask the mountain why it is overcast with gloom. And the mountain answers, ask the sky which sends now sunshine, now gloom, now fair weather and now stormy wind. Again I ask the sky, why it is overcast, and it answers, ask the valleys of the earth. They send up these vapors to me, they are not mine." I see a culprit standing in the court of justice. He is not alone in the fault. Bad companions, bad counsel, bad home influence, all are represented there. In spring time a gunshot or even the human voice will start the avalanche in the Alps, so evenly are they poised. Some characters are trembling in the balance, and a single contact with you turns them permanently for weal or woe. "If thou didst know," says Richter, "that every dark thought of thine and every noble independent one separates itself from thee, and for ages on ages pushes and bears its poisonous roots and fruits, oh, how piously wouldst thou think and feel." The touch of a feather or the least sound will cause the binoxide of hydrogen to decompose. The scratch of a pin will change the binoxide of mercury from yellow to bright red. The least contact with your spirit will change certain sensitive souls for good or evil. "Keep thy heart with all diligence, for out of it are the issues of life."

Brooklyn, N. Y.

INDIA NEEDS MEN.

BY WALLACE J. GLADWIN.

I wonder how many of God's people are obeying the command to pray that more laborers may be sent into the harvest. Are there not two reasons why this command is neglected?

1. Many are afraid to pray much in that direction, lest they should realize the call to answer their own prayers by going into the harvest field for direct work.

2. Many more shrink from praying for others to go,as it would involve the duty of contributing more liberally for the support of such workers.

I have already mentioned two wants, *i. e.*, colporteur evangelists, to go out from station to station, preaching the Gospel and selling books, and of rescue workers to go into the highways and hedges of Bombay and other cities to seek and save a class of persons who are not reached by any ordinary Gospel workers. Besides these, we need a thoroughly wide-awake, hard-working, spiritually-minded, soul-saving city missionary for Bombay. This is the second city in the British Empire. Much work is done by pastors, Bible readers, etc., but there is room for four-fold more. If I had the right sort of men and women I could set them at work at once.

As to the method of support, our Mission is independent and inter-denominational, that is, it works for and with all who love the Lord. We receive monthly contributions from a few who appreciate this part of the Lord's work. Some send occasional contributions. We have a small business by which we manage to pay a part of our expenses. We are a combination of "Faith Mission" and "Self-supporting Mission," or briefly,

A FAITH-AND-WORKS MISSION.

Those who come to work with us should have both of these qualifications. They must be willing to carry out practically the good old proverb,"Trust as though the work was all the Lord's, and work as though it were all your own." We go upon this principle that as many workers as the Lord himself sends us, he will provide for. We expect him to send only those whose ability and success will add so much to our work in its power and fruits as to add correspondingly to its sustenance.

Why should not some workers come at their own expense, or at that of their family or friends. During the American war scores went out to work among the soldiers in the Christian Commission and the Sanitary Commission at their own expense. It is a matter of great praise and glory to God that this style of work is increasing. There are many in foreign mission fields who are working at their own expense. The Lord wants this number largely increased. We shall be glad to correspond with any who desire thus to work,and can point them to work in connection with our mission or other mission labors as they may prefer. Allied to this line of support is that of support by family or friends. There are well-to-do parents or kinsmen who could well afford to send out a daughter, son, brother, or sister, to foreign mission fields and support them.

Right here let me call attention again to our plain and cheap style of mission living. The above would seem impracticable except to a few of the richest families of earth, if we were counting on support at the usual mission rates of $1,000 a year. But, in the style in which we are living as plain, working-people, comfortably housed, well-fed, clad plainly and neatly, but strictly eschewing all extravagance, a European can live comfortably at one-fourth or one-fifth of $1,000. I can attest these figures, because my mission salary was $1,000, and I have tried the other system for years, keeping careful accounts of our expenses.

I may also suggest another method of support. Let communities or circles combine together for supporting foreign workers at these rates. How easy it would be in many communities throughout your great and rich America for some earnest man or woman to say, for Christ's sake, "I will raise means to support a missionary in India upon that simple plan. With prayerful zeal, $20 a month could surely be raised.

STOP RIGHT HERE,

Christian sister or brother, and ask, "Lord, what wilt thou have me to do?" Among a thousand readers of this paper, surely there will be found a few who will undertake this very simple thing and who will report to the office of its editor what they are doing. I am sure the editor and his worthy associates will gladly assist (I might say "grand worthy" associates, for I think them a grand set of men). Without any formal arrangement of machinerywe will undertake this spontaneous and blessed work of God. Let workers offer. Let others offer means. The editors of the paper will do their part of correspondence gladly, and I and my co-workers here in India will be delighted to act as God's agents in helping workers to the front. I do not see why this work should not grow largely, and yet if my correspondence succeeds in getting only a very few into this very large and needy field of work, it will be a joy to eternity that we have done what we could. I have more to say about openings for work in India, but the above seems sufficient for this letter.

Pray for us that the Word of the Lord may have free course and be glorified.

Bombay, India.

The *Christian Instructor* (Presbyterian) believes that special services for Easter, which are now more or less common with various Protestant denominations, are a step Rome-ward; that "in this way the minds of the people are trained for accepting the doctrines and commandments of men instead of those of Christ, the distinctions between Protestantism and Catholicism are being broken down, and Romanism is encouraged to believe that the day of its final triumph is not far distant." The editor considers that Easter as usually celebrated is made a "sensual holiday," and he adds: "May the Spirit of the Lord lift up a standard against the enemy that comes in like a flood."—*Southern Evangelist.*

THE TWO SKIES.

BY REV. A. SMITH,
Blind Publisher of the Faith Mission Tracts.

"He that followeth me shall not walk in darkness, but shall have the light of life."—Matt. 8: 12.

Thou mighty sea of unknown hight,
Whose azure tides float bright and free
Among the isles of pearly light,
Calm in their own eternity:
Whose archipelagoes of stars
That skirt the shore and light the way
Across nights' gloom to golden bars,
The harbor of unending day,

Oh, thou vast ocean of the skies,
Reflecting aye thy Maker's praise,
In vain to thee my sightless eyes
I lift as in my favored days,
To read thy changeful poet lays
Of clouds and blue and sunshine gold;
Thy midnight frowns, thy smiling days
With all the glories they unfold.

True, in my fancies and my dreams
I try to see as long ago
Thy purple dawns and sunset gleams;
Thy painted rainbows bending low:
Thy cruising storm-clouds, dark and bold,
Light summer clouds, pure, white and free,
Their peaceful sails hemmed round with gold
Trailing their shadows o'er the lea.

Farewell, fond scenes, I'll not forget.
The dazzling suns and harvest moons,
Eclipsed in blackness, all have set.
Alike all midnights and all noons;
Alike to me—for I am blind—
Never again on earth to see,
Except in dreamings of the mind,
Sleeping or waking it may be.

But stay, I've something sweet to tell;
My spirit long was blind in sin;
I loved its selfish darkness well.
I prayed: the "Light of Life" came in,
And scattered all my night away,
And opened in my inmost soul
A fairer sky, a purer day.
By faith, the Christ, he made me whole.

The pearl gates of thy smiling east
Open to free the incense light
Of holy truth and love and peace—
The Morning Star, so pure and bright.
Bright world within, creation new,
Temple and palace of the king,
When I thy sacred splendors view,
My heart adores, for joy I sing.

Syracuse.

PERSONAL OBSERVATIONS ON SECRET SOCIETIES.

[The *Watchman* (Baptist) of Boston has been publishing a few articles on the lodge as lately noted in these columns, but the following able and interesting article was refused, to find a welcome in the *Cynosure.*—ED]

I have been much interested in the recent articles in the *Watchman* on this subject, for observation has forced upon me the conviction that it has not received due attention from the friends of true religion.

About ten years ago, when invited to become a charter member of a secret lodge, I replied that I had as much as I could do to faithfully sustain my relations to the church, and when I found any organization that was better I would make a change. Two organizers, both leading Universalists, one a preacher,came and held forth in the public hall and made such odious comparisons between the lodge and the church that the local members of the order deemed it necessary to apologize for their utterances. In spite of protest most of the resident male members of the little Baptist church were carried away by this delusion and I am not aware of any conversions since.

As a radical I had become impressed with the idea that the chances of a young man's conversion were very small after becoming a member of a secret lodge, and this opinion has been reinforced by that of the most thoughtfully conservative men of my acquaintance.

A few years ago I found myself seated in the cars with a gentleman whom I knew as prominent in business, politics, church and temperance interests, and when, in the course of conversation I happened to remark that Masonry covered up a good many things, I found he was equally prominent in that direction. Among other things he told me that when his lodge entertained another lodge at a watering place at an expense of $1,200, he was called up at midnight to quell a drunken revelry led by a Doctor of Divinity. From other incidents related and my

own observation, I judge that drunkenness is not a rare exception on such occasions.

After the capture of Charleston, the first Union Collector of that port was a prominent Freemason, whom I had met in the office of a mutual friend engaged in cramming him with secretism for the purpose of conveying information to the authorities at Washington. When, two or three months after, I took the steamer from Nassau to New York I was surprised to find this friend going the same way, and amused to see how confidential were his relations with the Masonic Confederates on board. This was a kind of secret service that, it is to be feared, was used more frequently against the Union than for it.

When recently cited into court on a malicious charge, I found that my opponent was a Mason, as was his counsel, my counsel, my principal witness, and not unlikely the judge,—all bound by a solemn oath to uphold the plaintiff, "murder and treason excepted." As the charge was withdrawn I do not know what the result might have been.

Two years ago I stood beside the open grave of a member of the same church and listened to the burial service of his order, and noted the sneering look and words of a lodge member, a prominent rumseller, as, referring to the religious part, he said, "What does that amount to?" This lodge, started by Christian men, celebrated its first anniversary with a dance and a lottery.

With pain I recall the case of an infatuated Christian man, who, as he rose in the lodge to be a *Noble Grand*, fell religiously and morally almost as low as a man could fall—even into an untimely grave. This man told me that at an entertainment of a neighboring lodge he spent fifteen dollars for lottery tickets.

The above statements have reference to the two leading orders of the long and increasing list of secret societies. As a temperance man it has long been a source of grief to me that temperance men should defile their own ointment with the corrupt fly of secretism. I had almost forgotten that I was once a Cadet of Temperance, as my father was a Son of Temperance, but both organizations soon parted like a rope of sand, and nothing was lost but the outlay and the flummery.

About 1882 the National Temperance Society held a very notable anniversary at Saratoga, followed on the third day by a National Jubilee of the Sons of Temperance. On the morning of that third day, at one of the little breakfast tables at Congress Hall, there met two strangers, whom conversation disclosed to have been temperance candidates for the highest office in two northeast States at the previous election. Their experience had been precisely the same. Natives in the soil of temperance, able to speak its language intelligently, they had found the leading secret men like foreigners, with a different set of ideas, expressed in different language. With the two, it was the cause; with the others, the order—that was uppermost. And they found themselves as effectually barred from the meetings of the third day as if they had been the boss rumsellers of their respective States. A late pastor of the writer, a man of conservative nature and long experience, after having held the positions of G. W. P. and G–R–A–N–D Chaplain of the State order, expressed himself in disapproval of its secret features and in ignorance of its benefits.

Referring to the first named orders, I have observed that secretism, like politics, makes strange bed fellows, and that the really good men seem to act the part of decoy ducks, and are like salt to prevent the mass from perishing by its own corruption. With a free press and free speech slavery would have been abolished without bloodshed, as the saloon will be, whenever free speech prevails. But secretism aims a deadly blow at freedom of utterance. Three or four years ago, a few miles away, a public meeting held by two Christian ministers was broken up by a mob, because they dared express their conscientious convictions in regard to secretism. In an essay before a Sabbath-school Convention, in which a comparison was made between the simplicity of the Sabbath-school and the lodge, with its "stock in trade of secret grips and passwords and its bombastic official titles," the reader was interrupted by a savage growl from one in the audience, who appeared to be a minister of the Gospel; and was afterwards privately congratulated by another, who thanked God for one man who dared express such truth. That congratulation spoke volumes as to the attitude of secretism toward free speech. If slavery, rum and secretism are not birds of the same feather, why do they all use the same weapons of defence? as the writer can testify from personal experience.

It is a pity that every Christian man cannot realize that this world is a battle-field on which the forces of good and evil are engaged in deadly combat for the immortal souls of men. And that Satan is a skilled strategist, always seeking to mask his batteries. Slavery was a "Bible institution;" Alcohol, the "long-sought *aqua vitæ*," then a medicine, and, as a last device, a thing to be regulated by license—High License. The secret lodge is a religious, moral, benevolent institution, even presenting features of superiority to the Church.

Let us imagine Christ and his apostles as organizing secret lodges. No, it is impossible to imagine any such thing! "In secret have I said nothing." "Every plant that my Father hath not planted shall be rooted up." God has planted the church, the family, and human government; but never a secret lodge—that, I believe, Satan has planted as his rival to the church. In the circle of my acquaintance I cannot recall a single instance where a lodge member has afterward made a public profession of religion. "If the light that is in thee be darkness, how great is that darkness." "Do good unto all men, especially to those who are of the household of faith." "Be not unequally yoked with uubelievers." "Come out and be ye separate."

How many Freemasons of to-day are aware of the historical fact that, as a consequence of the agitation which followed the abduction and murder of Morgan, forty-five of the fifty thousand Masons in this country openly renounced their allegiance to the order? Alas! it is too true that error, like hope, springs eternal in the human breast, and that eternal vigilance is the price of liberty.

Hampton Falls, N. H.

MASONIC IDOLATRY: PRACTICAL THEISM.

BY M. N. BUTLER.

Why do Masonic lodges always work at night?

"In this selection of the hours of night and darkness for initiation, the usual coincidence will be found between the ceremonies of Freemasonry and those of the Ancient Mysteries, showing their evident derivation from a common origin. The reason given by the ancients for this selection of night as the time for initiation, is equally applicable to the system of Freemasonry. Death and the resurrection were the doctrines taught in the ancient mysteries; and night and darkness were necessary to add to the sacred awe and reverence which these doctrines ought always to inspire in the rational and contemplative mind. The same doctrines form the very ground-work ef Freemasonry, and as the Master Mason, to use the language of Hutchinson, 'represents a man saved from the grave of iniquity and raised to the faith of salvation,' darkness and night are the appropriate accompaniments to the solemn ceremonies which demonstrate this profession."—*Mackey's Lexicon of Freemasonry, pages 204 and 205.*

Again this same Grand High Priest makes it still plainer: "And hence again, darkness, like death, is the symbol of initiation. It was for this reason that all the ancient initiations were performed at night. The celebration of the mysteries was always nocturnal. The same custom prevails in Freemasonry, and the explanation is the same. Death and the resurrection were taught in the mysteries, as they are in Freemasonry. The initiation was the lesson of death. The full fruition or autopsy, the reception of light, was the lesson of regeneration or resurrection."—*Mackey's Symbolism of Freemasonry, pages 157 and 158.*

Is not Revelation and the Gospel enough to teach all that?

Why meet up stairs?

"Lodge meetings, at the present day, are usually held in upper chambers—probably for the better security which such places afford."—*Sickel's Freemason's Monitor, page 40.*

"The reason assigned in the lecture for this assembling on high places, is the modern, but not the true one. The fact is, that mountains and other high places were almost always considered holy," etc.—*See Mackey's Manual of the Lodge, page 44.*

"Hills and mountains were always considered the peculiar abode of Deity; and hence the Masonic tradition, that our ancient brethren held their lodges most frequently on the highest of hills. The veneration for hills or secret caverns induce the construction of temples of divine worship in such situations."—*Sickel's Ahiman Rezon, page 75.*

The "true reason" than for meeting up-stairs is a religious one.

But why are lodge-rooms built east and west?

The learned Dr. Mackey explains: "The orientation of lodges, or their position due east and west, is derived from the universal custom of antiquity. 'The heathen temples,' says Dudley, 'were so constructed that their length was directed toward the east, and the entrance was by a portico at the western front, where the altar stood, so that the votaries, approaching for the performance of religious rites, directed their faces toward the east, the quarter of sunrise.' The primitive reason of this custom undoubtedly is to be found in the early prevalence of sun-worship, and hence, the spot where that luminary first made his appearance in the heavens was consecrated, in the minds of his worshipers, as a place entitled to peculiar reverence."

"Freemasonry, retaining in its symbolism the typical reference of the lodge to the world, and constantly alluding to the sun in his apparent diurnal revolution, imperatively requires, when it can be done, that the lodge be situated due east and west, so that every ceremony shall remind the Mason of the progress of that luminary."—*Mackey's Masonic Ritualist, pages 60 and 61.*

But, says some ignorant Masonic preacher, "Is not a Masonic lodge a representation of King Solomon's Temple at Jerusalem?" Well, hardly. Hear the Masonic Grand High Priest once more:

"It is not pretended, that because Masonry has adopted the Temple of Jerusalem as the groundwork or elementary form of all its symbols, a lodge is therefore ever expected, except in a symbolic sense, to be a representative of the Temple. On the contrary, the very situation of a lodge is the exact reverse of that of the Temple. The entrance of the former is at the west; that of the latter was at the east. The most holy place in a lodge is its eastern end; that of the Temple was at its western extremity."—*Mackey's Manual of the Lodge, page 26.*

Masonic symbolism, rites and worship, then, is exactly the reverse of that of the Temple at Jerusalem. The almost universal system of idolatry of antiquity was Sabiaism or sun worship.

THE MEN FOR THE TIMES.

The first Scripture lesson of the year [1888—Matt. 14: 1–12] records the tragic close of the illustrious life of one of the most magnificent men that ever figured in the pages of history. He died because he dared to preach unpalatable truth. Had he contented himself with proclaiming simply what some politic people call "the Gospel," meaning thereby the sweet persuasions, and tender entreaties, and precious promises of the Gospel, he might have been the court-preacher in the palace of Herod, while in his prime, and then been retired on a pension when declining years made such retirement seem to be desirable. But John the Baptist had broader and higher conceptions of preaching than that which obtains in many fashionable modern pulpits. He regarded the law as a part of the Gospel; for by the law is the knowledge of sin, and a knowledge of sin is essential to any intelligent appreciation of salvation; and so the law is our schoolmaster to lead us to Christ.

Apart from all that, John, as a servant of God, and thoroughly in sympathy with God's government, could not fail to have his righteous indignation roused by any act of disloyalty to God, even as a patriot ought to have his spirit stirred by the outrages of an anarchist. And so, among men, John flamed and thundered like Sinai. He did not count the cost of ministerial fidelity, nor fear any being in the universe but God. No matter though his life was in Herod's hands—Herod was living in adulterous relations with his brother Philip's wife—and this was an infamous infraction of the law of God, whose ambassador John was; and in the presence of such indignity his silence would have been criminal. He did not wink at royal criminality, nor quiet his conscience by persuading himself that he had enough to do to conduct himself aright in his own domestic relations, and that there was no occasion for him to concern himself with those of other men.

The "mind your own business" maxim, supposed by many to be a quotation from Scripture, is one of the meanest and most mischievous apothegms that the devil ever invented. The whole trend of Scripture is directly against it. "Look not every man on his own things, but every man also on the things of others." And that direction relates not merely to their burdens, that we are generously to help them bear, and their sorrows, with which we are fraternally to sympathize, but their sins, which we are faithfully to rebuke, and their perils, which, with no uncertain sound, we are bound to proclaim.

This may not, for a Christian teacher, be the road to earthly popularity; but it is the only safe road to heaven. It is not as much traveled in our time as one could wish. Men of the rugged type of Elijah the Tishbite, or of John the Baptist, are only too rare in our easy-going, pleasure-loving age. We have come to think that plain speaking is impolitic; that men, to be caught, must be coddled; that such

heroic treatment as Paul gave Felix, and John gave Herod, and Elijah gave Ahab, and Peter gave the Jews on the Day of Pentecost, is not the wisest way to deal with men, at least in the nineteenth century of the Christian era.

It would empty many of our high-priced pews; it would stir many of our churches as with the breath of a tempest; it would rouse whole communities to such a pitch of furious indignation that, instead of the church enjoying great peace and popularity, as it does at present, its members would be hooted and hounded, and the earth again would shudderingly drink the blood of martyrs.

Then be it so; for the blood of the martyrs is the seed of the church; and the church has never so prospered as when it has been persecuted because of its fidelity in rebuking sin.

We believe, indeed, in speaking the truth in love; but, nevertheless, in speaking the truth, even though it cut to the heart, and make men for a while gnash their teeth in ungodly rage. Let us not be oversensitive to the suspicion of being accounted "busybodies in other men's matters." Whenever we are confronted by moral evil, though it be in another, it is our Master's matter, and, therefore, our matter. He has sent us forth to make war against it. Our mission is that of a soldier, and our business is not to dodge, but to fight.

We may carry the olive branch in one hand; but we must stoutly grasp a sword with the other. If sin surrender, hold out the olive branch; if it resist, then thrust with the sword.

Oh, for a loyal legion of men like John the Baptist, to wake the world with trumpet tongue, and to prepare the way for the coming of our King.—*Dr. P. S. Henson in the Baptist Teacher.*

WHAT HINDERS EMIGRATION SOUTH?

In recent travels in the South earnest calls were made upon us for emigrants from the northern and western States to come and buy homes and settle where land is so cheap and the climate is so mild and fine. Read carefully the article below, signed with the writer's name, and you can guess, or "reckon," why a wonderful boom was not the immediate response to the calls. "If the foundations be destroyed what can the righteous do?" When the laborers there can have simple justice done them in regard to wages for their work, and their other civil rights, good men will then be glad to go South.

M. A. B.

"The plain facts are that the hands on our sugar plantations are not much, if any, better paid and cared for than the pauper labor of Europe. To illustrate. First class laborers on sugar plantations are paid from January to grinding season (about the 1st of November) at the rate of sixty five cents per day, subject to deductions for all days or parts of days lost for any cause. They are furnished a cabin or room 12x15, in which themselves and families may reside. Out of these wages the laborer has to 'feed' and clothe himself and family. I am reliably informed by experienced overseers that after all deductions for lost time are made, the average laborer makes about twenty days per month provided he does not fall sick; he, therefore, receives in pasteboard tickets an average of $13 per month. These tickets are not transferable, and can only be negotiated at the plantation store, where they are exchanged for meat, bread, etc., at the prices fixed by the storekeeper, who generally represents the planter. These prices are usually fixed at about 100 per cent over the wholesale cost of the goods; therefore the planter gets back through his plantation store, in profits on his goods, about one-half of the wages which he pays the laborer, which makes the actual wages paid by the planter about $6 50 per month.

"This rate and mode of payment generally prevail until sugar-making commences, when the wages are increased to seventy-five cents and one dollar per day, and fifty cents for an extra six hours' work at night, which is called 'a watch.'

"The laborer continues to receive his pay in tickets, but continues to buy his meat, bread and other necessaries at the plantation store. At the end of the year he is as "poor as a church mouse," and the demands of his stomach are such that he is compelled to enter into a new contract for another year .....

"I leave the question of 'does the tariff on sugar protect the laborer' who, by the sweat of his brow, makes it, to gentlemen who are better posted on the subject than I am, leaving them to apply the facts stated, and sustained by the average overseer's time-book, to the whole question at issue, and then reach their own conclusions on the subject.

"In order that the plantation store profit may be fairly averaged, I suggest the following question to any live country dealer, viz.: Suppose you had absolute control of the trade of one hundred men whose credit outside of your store was entirely worthless, and from whom no one could make a cent by process of law, and your trade was to be exclusively with those one hundred people, what rate of profit would you charge them on the goods you sold them, considering their gross trade to be worth $1,300 per month? W. B. MERCHANT."

THE SECRET EMPIRE.

THE NATIONAL ORDER OF VIDETTES.

Some weeks since the *Daily Evening Mail* of this city published an account of a secret oath-bound society whose chief object was the election of Judge Gresham as President. That gentleman repudiated all such assistance, and knew nothing of it, and the story was regarded as without foundation. The *Mail*, therefore, printed the following account of the "Videttes," declaring that until this publication no one who had not been previously sworn to secrecy knew the name of an organization which now covers every State and Territory in the Union; has councils, or "companies," as they are called, in three-fourths of the important towns; has twelve branches of the organization in Chicago, and more than a hundred in the State of Illinois—the National Order of Videttes. The election of Judge Gresham is not the object for which the order was founded, but may be an event which many members personally desire. The following extract from the constitution outlines the principles of the organization:

To maintain the Declaration of Independence as the foundation of our principles.

The preservation of our country from foreign interference in our systems of finance and land.

No membership with those who hold allegiance to any foreign power—claiming citizenship, but aliens at heart.

Opposition to contract pauper immigration for the purpose of destroying American workmen.

Our own industries first, last and always.

Our public school system shall be maintained and improved — no sectarian interference from any source.

No division of public funds for sectarian schools.

No special privileges for any class, but just and equitable laws for all.

The cultivation of the home principle by the ownership of homes—homes for the homeless, land for the landless.

A complete and perfect union. One government, one flag, and equal rights for all.

Equality, liberty, fraternity, the climax of our hopes, the end sought to be obtained.

The system of organization is on a military plan, the State organizations being known as "brigades," which are divided into "regiments" and "companies." The greatest care is exercised in the selection of members of the organization. No one may become a member by application, because outsiders have not hitherto known that such an organization existed, and even now will not know to whom to apply should they wish to join the order. The method of obtaining members is this: In the "company" meeting some "officer" or "private" suggests the name of some one who would, in his opinion, make a good "enlisted man." A committee is then appointed to investigate the recruit's reputation, social and political affiliations and inclinations. Should the report of this committee be satisfactory the desired member is elected "on probation" and another committee is appointed, whose duty it is to interview the unconscious candidate, and learn his views and opinions on the principles of the order. Should his expressions be in harmony with the objects of the order, the advisability of having some organization of men of his views is suggested, and if he confesses to a desire to help organize such a body he is partially paralyzed by being informed that such an organization is already in existence, with a membership of 500,000 picked men, and that he has been elected to comradeship in it. The obligation is very strict, and the recruit binds himself to submit to the penalty provided for treason, should he be disloyal to his oath.

PRESS COMMENT.

An Irish political society in Dublin, Ireland, has passed resolutions censuring Mayor Hewitt for not allowing the Irish flag to be raised over the city hall in New York on St. Patrick's day, and says, "This insult to Ireland will be remembered." The people are willing to believe that New York has been ruled by the Irish, but until now it was supposed that it was confined to the Irish in the United States; it seems not, however. As we have said before, "Home Rule for Ireland" means the governing of the United States.—*American Citizen, Boston.*

United States Commissioner Carroll D. Wright, has made a careful report of the strikes for the past six years. The loss to the laborers was $51,816,165. They received from the lodge assistance to the amount of $4,430,595. The loss to the employers was $30,732,261. Thus it appears that this enforced idleness caused by the secret lodge has resulted in a total loss of over $80,000,000. This immense loss has injuriously affected every individual in the country. It has borne especially hard upon the poorer classes. Here is another proof that the secret lodge is a most inefficient agency for the accomplishment of any good purpose. It degrades amusement into sin, politics into treason, temperance into excess, benevolence into selfishness, brotherly love into a conspiracy, and the spiritual worship of God into vain ceremonies avowedly borrowed from the effete paganism of Asia and Africa.—*Witness.*

The churches throughout the land were crowded on last Easter Sunday with what the papers called "throngs of eager worshipers." It is a question in our mind whether these eager throngs did not worship the flowers and special musical programmes rather than the risen Christ. We are not opposed to the commemoration of the great events in the life of our Lord; but when the commemoration takes the place of the Lord, then it is time to cast the commemorative service aside and learn to worship him, in spirit and truth, in whose name the thing is done. Our Puritan fathers did well to enter their protest against these formalities in their day. It may be necessary for their children to again purge the temples of these ceremonies when they become hollow forms.—*Words and Weapons.*

The Freemasons of Virginia have secured a charter for the erection, in Fredricksburg, of a Masonic Temple, as a memorial of George Washington, who was made a Mason in lodge four, in Richmond, on the 4th of August, 1753. When Washington was just old enough to be admitted to the lodge, he was initiated. When he became older, and had more wisdom, he ceased to attend the lodge and to have any connection with the order. He has stated this fact himself in a letter which has been often published. The order must need propping up very much when it claims George Washington, Solomon, John the Baptist and John the Apostle as members; but the trouble is that their claim needs propping very badly, also. Anti-masons would be far more consistent in building a monument to George Washington in memory of his testimony against the whole lodge system.—*The Midland.*

The Pittsburgh *Post* had an article following "Good Friday" under the title "Cast their Creeds Aside." It related to a meeting held in an Episcopal church. In the course of its remarks it said. "It (the meeting) was remarkable first from the fact that seated within the chancel of an Episcopal church (St. Andrew's) were eleven ministers, five of whom were rectors of the five leading central parishes of the Episcopal church, and the other six represented six different denominations, and each was a representative man in his own church. It was remarkable, also, that Baptist, Presbyterian and United Presbyterian Christians should unite in keeping Good Friday." Yes, that *was* remarkable, but we do not suppose these intended to "keep" the day. We note in this connection that a United Presbyterian minister in one of our western towns was present and assisted in the observance of Easter on Sabbath by a Commandery of the Knights Templar, an order of the Masonic society. It is not the only instance where secret orders, as well as a pagan day, have received marked attention by United Presbyterian ministers.—*Christian Instructor.*

Trades unions, Knights of Labor, and similar associations have asserted their right to exercise a tyranny wholly foreign to the spirit of American institutions and utterly subversive of human liberty. Under the American idea, every man is free to work or to hire others to work upon the best terms he can make. That liberty the labor organizations have sought to take away by violence. They assume not only to compel their own members to work or to quit work at the behest of their little bosses, but to lay like commands upon free men who owe no allegiance to them, and to compel the doing of their will by physical force, by social ostracism, and by the ingenious cruelty of the boycott. We have seen almost the entire trade of the country brought to a halt for weeks at a time by command of one man of bad character and low intelligence, who openly declared that he gave the order merely to "show his power." We have seen the business of a poor widow ruined by a boycott because she employed bakers who did not belong to a particular secret society. Even trades unions endeavor to compel employers to discharge faithful and capable workmen and workwomen because they do not choose or are not permitted to become members of that union; to establish the right of a voluntary association arbitrarily to say who shall and who shall not be allowed to earn a living by labor.—*George Cary Eggleston in New Princeton Review.*

REFORM NEWS.

OUR NEW ORLEANS LETTER.

THE NUMBER OF TESTIFYING CHURCHES GROWING.

NEW ORLEANS, La., May 5, 1888.

DEAR CYNOSURE:—Praise the Lord, the reform is steadily growing. The Butler Lodge, G. U. O. of O. F., about sixteen in number, and the secret Tabernacle, No. 14, had their anniversary sermon preached at the St. Mark's Fourth Baptist church Sabbath at 3 P. M. These two secret lodges had been canvassing their members for some time in order to make a grand display at the church; but their efforts were vain, as the Odd-fellows could only present about sixteen in uniform and the "Tabs" about twenty-five, male and female.

Rev. W. W. Davis, pastor of the church, preached, but I am informed that his sermon was so Anti-masonic that the secretists seemed to quake. Bro. E. J. Steptoe, worthy superior of the Tabernacles, and also a member of Butler Lodge, G. U. O. of O. F., reminded his secret brethren and sisters (after making signs with his sword) that they must not pay attention to what the devil is stirring up and saying. He said he intended to die in his lodge, no matter what the devil says, and he expects to go to heaven out of his lodge.

I preached at Mount Olive Baptist church at 3 P. M. This church is entirely cleansed from lodgery. The congregation, under direction of Rev. L. Taylor, though small, have bought their lot and builded their house of worship, since last September, and have every dollar paid saving $30, and have had no worldly festival or secret lodge to help them get out of debt and build. I preached at St. Mark's Fourth Baptist church at 7:30 P. M. And although some of the secretists and their sympathizers thought to persuade some not to come and hear my Anti-masonic sermon, and although the weather was very threatening, yet there was a large and enthusiastic congregation of anxious hearers who were not ashamed nor afraid to cry out "amen" to the truth. Mr. A. E. Johnson, the colored artist of the city and also a prominent Odd-fellow, came up to me and said, "Bro. Davidson, I am pleased with your sermon. You have told the truth and quoted Scriptures to justify your argument. We trust to be able to clean lodgery out of this church."

I met Rev. E. Richardson, of Pattersonville, La., an M. E. pastor. He had never seen the *Cynosure* and will be glad to have it sent to him. I met him in 1886, when I first opened fire on the secret forts of lodgery, and he encouraged me then.

I called on a family Monday evening and we had a debate on secrecy. A sister produced evidences to prove that Masonry was anti-Christian, and she was responded to on behalf of the lodge by a sister who chanced to be a member of Eastern Star, and Heroines of Jericho, who finally acknowledged that Masonry is anti-Christian. A minister was next called on to speak who chanced to be a 32-degree Mason. He desired to be neutral, until a sister reminded him of his moral cowardice and hypocrisy, because he said to her and others that all secret lodges were anti-Christian. He then rallied and said, "Well, yes; they are all wrong." I was then called on to speak. I got the secretists to agree that Entered Apprentice, Fellowcraft and Master Mason were the only universal and genuine degrees in Masonry, and these degrees reject Christ; hence Masonry is a Christ-rejecting, and, therefore, is an anti-Christian system. Anything that fails to recognize Christ's name in its religious ceremonies is anti-Christian.

I attended services at the Evangelist Baptist church, Rev. J. G. Wracks, pastor, Wednesday at 7:30 P. M. The pastor preached an interesting sermon. Although he did not tell his people to give up their lodges, yet he spoke plainly enough for anybody to understand. This congregation is at present worshiping in a private residence. They have bought a lot and anticipate building a house of worship as soon as they get enough cash on hand. Bro. Wracks don't want to put his people in debt to build. I am invited to preach for his people Wednesday, and for Rev. H. Davis, Thursday next.

The St. Mark's Fourth Baptist church had a pound meeting Wednesday for its sick and afflicted members, and made a handsome collection of various articles, such as grits, rice, sugar, meat, etc. Each member was requested to bring something.

I preached Thursday at 7:30 P. M., at Thompson's chapel M. E. church, Rev. E. Lyons, pastor. This is the leading church of the third district (colored). Bro. Lyons is doing a good work, both spiritual and temporal. His custom is on Thursday nights to take up collection for the poor. My sermon was enthusiastically received by the congregation, and heartily endorsed by Bro. Lyons and his deacons. I expect to preach at Shiloh Baptist church, Rev. H. C. Green, pastor, Sabbath at 7:30 P. M.

The Odd-fellows have put up their placards announcing their annual parade and all-night picnics, for Thursday, the 10th. They will no doubt try to make as grand a display as possible, with new uniforms, etc., in order to make other proselytes. When these secret lodges make mock baptism by sprinkling their candidates in the degree of P. L. C. it is time time for Zion to awake.

FRANCIS J. DAVIDSON.

LODGE AND SALOON MUST GO DOWN.

NATCHEZ, Miss., May 9, 1888.

DEAR CYNOSURE:—At this writing I am here doing what I can for God and his cause. I spent a part of last week in Baton Rouge, La., and lectured two nights. I found Bro. Hannibal Williams, pastor of the First Baptist church, in the midst of a great fight. He praises God for Bro. Hinman's visit some time ago. He is working to free his church of the lodge influences, and it is giving him some trouble; but he hopes to overcome by God's grace, and asks the earnest prayers of the National Association.

I met Bro. Robert Brooks, pastor of another church, who was getting ready to join the Masonic lodge, but after a talk and showing what God says, he says he will never join.

This place being the headquarters of what is known as "The Universal Brotherhood," and many other societies, it is a little hard to reach the people. Rev. Shurlock of Texas came here some time ago to organize the S. S. of O. (Seven Stars of Consolidation), and went into the largest church, taking pastor and all. But God had one deacon who stood his ground and caused a division, which still remains to some extent. If he had been posted or had any friends, a great work would have been done for Jesus in this city.

I have visited the Natchez College and find Profs. Wordlaw and Owens strong opponents of the lodge; also Prof. Meekins, principal of the public school. He says, "Masonry is an imposition. Any man who has ever joined can go into the lodges, though he may not have paid a cent for years, and defraud those who keep up their dues. Masonry teaches discrimination. When a man enters the higher degrees he is shown preferences over his brothers—the Blue Lodge. I have quit."

Thus our work goes on, and we are made to say, "How great are His signs and how mighty are His wonders! His kingdom is an everlasting kingdom, and His dominion is from generation to generation."

PROHIBITION.

The State Convention of Texas was largely attended and was a success. I am among the delegates to Indianapolis, and the only colored man from our State. I attended the State Convention of the W. C. T. U. of Mississippi in this city yesterday. One thing very noticeable was, many of the delegates, in making their reports, spoke of how hard it was to reach the "colored people." They seem to forget that the masses of us are not readers, and that more than two hundred years have passed in the process of degradation, and how can they expect us to undo in twenty years what they have done in two centuries.

The Prohibitionists, to use the Negro, must quit abusing him. Some of them get angry and talk as though they would take his vote away if they could, because he don't use it as they think he should. Out of the great number of free prohibition papers sent out, I don't know of a half-dozen among colored people. The *Cynosure*

IS REACHING MORE COLORED HOMES

than any other reform paper of any kind. The Negro, like others, cannot and will not go right, unless some man guide him. I find in this State some of them are looking at that slaughtering at Jackson as the result of Prohibition, when, in fact, as a party question, Prohibition is not known in Mississippi. It is more noticeable when they read and hear that Mr. Martin, the editor of the *New Mississippian*, was the author of the "Red circular," and remember Prof. Dickie's reference to that circular. In talking with one of the ablest colored men of this place yesterday and answering his objections to the cause, he then said, "Well, in Mississippi it is a white man's fight."

Now, we can see if this idea is not removed by lecturing and literature they are left to our enemies. Some of our friends seem willing to go on and leave the Negro. If that is done, the liquor men and other roughs will aim to ride into power on the Negro vote and the results will be bad. It is cheaper to educate him than to reap the results of neglecting him.

I hope to be at the National Convention to say and do what I can to help a people who have claims upon the Christian people of America. I met Mrs. Buell here, who seems greatly interested in the work among my people; also Mrs. Chapin. They were here attending the W. C. T. U. convention.

I read with interest Bro. Isaac Toliver's appeal from Rockdale. No man in Texas or in all the South has a better opportunity, or more vim and courage to speak and press his subject than Rev. Toliver. It will greatly repay our friends to help him. He can do untold good as a reformer. His trouble is, he never finds room for the crowds that flock to hear him. Our people do not own halls and in many cases cannot rent them even if they have the money. Yours for reform, L. G. JORDAN.

OHIO NOTES.

THE LODGE IN COLUMBUS SETS A TRAP FOR THE PASTORS.

COLUMBUS, Ohio, May 11, 1888.

As spring advances and nature is again arrayed in festive garb, the blood quickens in the veins and a general restlessness pervades this city. The parks, beer-gardens and places of public resort are thronged with a stirring humanity. Picnics, parades and balls are the order of the day with the thoughtless, pleasure-loving, butterfly class. The secretists are not slow to take advantage of this occasion to show their feathers and drum up new recruits. Columns of our daily papers are devoted to accounts of their convivial occasions. I copy the following from the I. O. O. F. reports in the *Daily Times:*

"The soul of Capitol Lodge was made glad Friday night by the receipt of a box of cigars from Bro. J. D. Hagerty. The occasion of the brother's gift was the arrival of a new boy. This habit of setting up the cigars on such occasions is a time-honored custom of Capitol Lodge."

"The National Lodge entertainment club had a net gain of $240 at their recent ball. This fund will go toward the purchase of new paraphernalia."

It is not difficult for sensible people to guess what is behind the screen when these are the outward manifestations. The effort to capture and control the churches is being pushed, and I am sorry to have to report, with a large degree of success. The following from the *Times* explains itself:

"Dennison Lodge has adopted a law of attending the various churches of the city every two weeks. The various pastors of the numerous churches have been asked to deliver a sermon appropriate to the occasion. This invitation was very gladly complied with by every minister in the city, with the exception of Rev. C. W. Hiatt of the High Street Congregational church. Rev. Hiatt is an Oberlin graduate, and as a matter of course he is opposed to secret societies. With the exception of Oberlin College, no school in Ohio of any note is opposed to these orders. The new departure of Dennison Lodge will undoubtedly result in much good. One week from to-day Rev. Grannis of the Good Shepherd church will address the lodge at his church."

Should we attempt to answer all the lies published for the "benefit of the order" we should undertake a vast work. There are at least three in this paragraph. Should the *Times* reporter desire, I can give him the names of at least ten pastors of Protestant churches in this city who will not preach for the lodge, or at least favorably to it.

Oberlin College is not the only school of any note in Ohio that is opposed to secret societies. Capital University of this city, having, I am told, over a hundred students, is opposed to them. The editor must think his Democratic readers are very ignorant or foolish that they do not know this.

Rev. C. W. Hiatt told the committee that visited him, requesting that he preach for the order, that he would do so if they desired to hear him express his sentiments publicly, but that he was not favorable to them, and should not want them to come expecting a commendation of their society.

Rev. McConnell of the Third Avenue M. E. church preached commendatory to the I. O. O. F. last Sabbath morning. He is reported in the papers, and otherwise, as speaking of this order as the "foundation of Christianity."

I have lectured but once since my last. This was at Africa, Delaware county, in the Wesleyan church. Another lecture was postponed because of a severe storm. Bro. Richey, former anti secret State lecturer, is stationed here. I scarcely need say I received a cordial welcome. I expect to start, D. V., in a few days for the northwestern portion of the State, from whence you may expect to hear from me.

W. B. STODDARD.

CORRESPONDENCE.

THE IMAGE OF THE BEAST.

LUESCO, Pa., May, 5, 1888.

EDITOR CYNOSURE:—I have looked in vain among the books advertised in your columns for the most powerful work on secret societies it has ever been my lot to read, "The Image of the Beast a Secret Empire, or Freemasonry a Subject of Prophecy, by Rev. Richard Horton, Wesleyan Print, Syracuse, N. Y." Price, 50 cents. The text is Revelation thirteenth chapter. The author, while agreeing with all Protestant commentators as to the meaning of the "Dragon," "First Beast" and "Second Beast," proves that the "Image of the Beast" there set forth is Freemasonry. His method of proof is plain and clear. His arguments are easily followed and conclusive.

I think every student of God's Word should have a copy of this book. I am forced to believe that its power for good, if carefully and prayerfully read and widely circulated, would be incalculable. Dear brother Blanchard, will you not examine this book thoroughly, and through the *Cynosure* give such a notice of it that it may be widely circulated. God will bless you for it.

God be praised for the work done in New Orleans. Praises to God come to my lips whenever I think of the grand work going on in the Southern churches. More and more clearly the proofs are coming to light that the slaveholders' rebellion (in helping to crush which I almost lost my life) was brought about by secret societies. Let the *Cynosure* turn on the light and may the good work go on. Gladly would I send money to send the paper to the Southern ministers, but the privilege is denied me. I do not belong to any secret society and the government cannot afford to give me a pension *according to proven disability* from my wound and its results. God will right all wrongs at last. Let us stand firmly for truth and right, and God will give us victory. J. W. SNIVELY.

NOTE.—The *Cynosure*, in years past, frequently and with warmest commendation noticed this work. If it is in print it can be ordered from this office by any friend.

A PLEA FOR HOME TRAINING.

LISBON, Iowa, May 3, 1888.

According to my view, after much thought and observation, there is scarcely any question before the Christian world of more importance, to the welfare of mankind, than this which relates to the work and duty of parents properly taking care of their children at home, while quite young, in wisely teaching them, and effectively controlling them. Why not have a Normal department in every Christian college in the land, with a professorship, to give well-matured weekly lectures, on the importance, and best methods of conducting family government. Why not bring the matter before the Christian public, and wake up some good hearts, and wise heads, to write text-books on the subject of home training; something like Rev. J. S. C. Abbott's "Mother at Home," only much more full, and more at length in detail.

There are seminaries to qualify young men to preach the Gospel. There are Normal schools and Normal departments to teach young men and women how to become effective teachers, both in common day schools, and also in Sabbath-schools. So also in almost every line of business, and human learning, interest and duty; and in recent years, many States are introducing into the common schools temperance instruction, to assist in forwarding the great temperance reform. Seeing that the intelligent world is so wide awake on every other means of improvement, why should this powerful instrumentality for good, which lies at the foundation of both church and state, be so greatly neglected?

I have endeavored to drop a few seed thoughts, with the hope that more able men will take up the subject, and continue at it with "line upon line, precept upon precept," until the Christian conscience is waked up and a public sentiment created that will bring about a much needed reform in society.

I. L. BUCHWALTER.

A WORD ON REUNIONS.

Your Quakertown, Ind., correspondent, in speaking last week of the "reunion of the Blue and Gray," must have been abroad during the campaign of '84. Some "charity" and "Christian toleration" is needed near that section of the country where workingmen were discharged, shops closed, voters intimidated and disfranchised by being threatened (and in many cases the threat carried into execution) with the loss of their position; patriots hanged and burned in effigy, slandered, ostracised.

Three classes of men to-day, as in '84, are vigorously fighting the war of the '60s. Some politicians, the man in the South who never owned a slave or a foot of land, the man in the North with a huge appetite for a postoffice, or a very clever digestive imagination for the memories and horrors of war as he stood in the bloody ranks of a home guard; rebel flags and Jeff., that old relic of disfranchised devilishness—these have no place in the reunion of the patriots of our country. The Southern man thinks no more highly of them to-day than we do of the honor of being counted with effigy-burners or of being sandwiched with hoodlum votes at $1 apiece. Freedom and Justice weep while we gorge ourselves with sectional shame, as true and as outrageous in the North as in the South.

The solid North has too many saloons, with their ever increasing salable vote, to claim more than half of the "actions of loyalty" toward God, home, or native land. Commerce, charity, Christianity have already done their work, opening industries, general co-partnership, the inquiry into church agreements rather than sectional differences will and must sweep from before our own door as well as that of our neighbor all exaggerated righteousness as well as exaggerated iniquity. Patriots of the North and South are trying to devise means of instilling into the mind of the colored man of the South and the hoodlum of the North the worth and responsibility of citizenship.

I feel like saying as Grant did, when across the river from where he stood a rebel general bowed and asked after his health, "I'll never allow a rebel to outdo me in patriotism." The story goes that he bowed even more gracefully than the Johnnie.

MAC.

DRUG STORES THAT ARE MOST DANGEROUS.

SHARON, Wis.

BRO. REFORMERS:—Since April 13th, as a family, we have been on the front line in the great battlefield of general reform. Have only time now to relate one item of interest. We have always treated drug men, who sell the same as saloon men, just like saloon men. After closing the saloons in one county, and seeing that drug stores continued to sell to the poor drunkards, I, of course, felt it my duty to preach in front of those stores, the same as I had done in the same town in front of saloons! I warned them just the same. Dear reader, what do you think they wanted to do with me? Why, they would like to muzzle me. No saloon man ever named a muzzle to me, not even in a war of fifty years! I understand now more than ever my duty to these drug men, and will open their eyes on the unreasonableness of muzzling the faithful shepherd who keeps the wolves off from the sheep; and the impossibility of muzzling God's watchman whom God has commanded "to *cry aloud*, and *spare not*."

Many ministers, priests and editors are muzzled by the love of money, of party, and of sin. All the powers of hell combined are not able to make a muzzle to fit God's watchman; and if able to make one, not able to put one on. More from time to time as the work progresses. R. SMITH.

PITH AND POINT.

FOR LIFE.

I shall expect to take the *Cynosure* while its faith and works remain what they now are, and I can get the means to pay for it.—C. M. CANDEE.

MONARCHY HUMBLING ITSELF.

In your last issue I find noted, that the German Emperor is somewhat recovering and may live for a time as yet. You know that his father, Emperor William, was a pious Christian, having promised his God in youth, when confirmed, to hold to his ways, seek his advice, and give to him the glory of all things through his life. And thus he did. Now the son seems to be of the same mind, having justly ordered a change of the official prayers. Thus, instead of we pray for "His Majesty, Emperor Frederick," it is to be "We pray for thy servant Frederick." It seems it were time that other monarchs ordered the same change. Such a change was made a few years ago by the King of Sweden. Instead of, "To His Royal Majesty," etc., or "Grand-mightiest, Uppermost gracious King," we now write only, "To the King of Sweden."—A. R. CERVINE.

THAT MEMORIAL.

In the *Cynosure* of May 3d you ask, "Have you read the action of the conference in this number memorializing the National conventions to place in nomination for our suffrages free men?" and then ask, "Shall we go farther and form a league, pledging ourselves not to vote for any other than those free from secret lodge obligations?" You want every friend of the *Cynosure* to send in his answer at once. I am such a friend and I am for such a league, and have been since the Anti masonic party of Morgan times; and for over fifty years have never, to my knowledge, voted for an adhering Mason for any responsible office. And as long as I live you shall have my name to any memorial of the kind. By all means let the political parties know what they can depend on; and if they want our votes, let them respect our conscientious principles. I am a Prohibitionist, both for the liquor traffic and secretism, and shall vote with the Prohibition party as far as they nominate men who do not consider themselves bound by lodge oaths, and I shall look to the *Cynosure* for information in regard to that.—ANTI-LODGE PROHIBITIONIST.

I have read the action of the conference in the *Cynosure* memoralizing the political conventions. The way, as I see it, is to step back to the old American party, and then we can vote with both hands, and ask God's blessing on our act. We have no hope of success while we mix with these political, secret, oath bound parties. My humble advice is to climb onto the American platform and look to God for victory.—JOHN LEEPER, *Senecaville, Ohio.*

A WINE RECIPE.

I once had the following recipe for communion wine: Raisins, 1 lb.; boiling water, 1 qt. Let stand an hour Strain, and beat in the white of an egg. I hereby declare the above recipe to be a fraud, and would like to have it made known through the dear *Cynosure* before I die. Everlasting thanks to Mr. John Cassidy for the *Cynosure*. Old veteran, let us stand fast for the cause of Christ. Pray on.—JACOB HOFFNER, *Donnellson, Iowa.*

LITERATURE.

A SHEAF OF SONG. By Benj. F. Leggett. Pp. 154. John B. Alden, New York.

Without pretending to great originality, the author of this neat little volume of poems has given the world a very agreeable collection which comprises a happy variety of topics and of poetical measures. It is a book often to be taken up about the fireside for a brief reading, and there are no heavy or sombre pieces to dim the glow of the firelight of home joys burning in the heart.

"*A Tramp Through Switzerland*," by the same author and publisher, is just the book for the tourist's satchel. Type large, size handy, and story of Alpine tramps and experiences with enough of excitement to hold the attention, and no attempt at historic embellishment to weary the thought. The writer is sometimes prosy with too much rhetoric, but gives us on the whole a pleasant idea of his ability as an entertaining reporter of daily and interesting experiences in a wonderful part of the world. Both volumes are sold at the usual low rate of this publisher.

Words and Weapons is developing more interest in the general evangelical work month by month. Dr. Pentecost's brief notes and other contributions are a treasury of gracious words for the believer, stimulating his zeal and encouraging his faith. The Sabbath school lesson notes in this magazine are of especial value for teachers.

The May *English Illustrated Magazine* shows its loyalty by a leading article on the late German Emperor by G. M. Rhodes. The writer enjoyed unusual advantages of personal acquaintance at the German court, and his review of the great work of William in the unification of the German Empire is well prepared. Of the three great lieutenants, Bismarck, Moltke and Non Roon, by whose aid he was able to succeed, there are fine portraits of the first two as well as of the Emperor. Prof. Minto's story of the Wat Tyler rebellion goes on through several interesting chapters. Of the old English homes "Hinchingbrooke" is selected for illustration by pen and pencil. A chief attraction to American readers is the fact that this old estate and hall belonged to the Cromwell family, and copies of the portraits of the great Oliver and his mother adorn the article, which is beside made interesting by sketches of the Protector's early days.

The May number of *Woman* contains a paper of especial merit, a tribute to the late Louisa May Alcott, by Cecil Hampden Howard, a valued *Cynosure* contributor, in which is embodied the most comprehensive biographical sketch of that lamented writer that we have yet seen published. It is accompanied with an excellent likeness of Miss Alcott. Other illustrated articles in this May number are: the first paper of the series by Helen Campbell, entitled, "Prisoners of Poverty Abroad," relating to the wretched condition of the working women of London. This series will be one of great interest, and will portray the miseries of the poverty-stricken workers of Berlin, Paris and Rome. Julia Ward Howe has a thoughtful paper on "How to Extend the Sympathies of Women," in which she shows how true education enlarges the natural limits of feminine character, and urges women to emancipate themselves from intellectual narrowness. The first paper on Woman's Clubs, by Olive Thorne Miller, is finely illustrated with engravings of the prominent members of Sorosis and the Meridian Clubs, which form the subject of this article.

Maurice Thompson's papers on the "Sixth Sense in Literature," now appearing in *Literature*, Alden's new literary weekly magazine, are deserving all their popularity as a defense of, and tribute to, literary genius.

Science (weekly) gives each week a *resume* of the progress in those branches of science most nearly affecting man's health and general welfare. The news from the government scientific bureaus is well presented.

The *Young People's Weekly* is so full of good and instructive reading for the boys and girls that we are inclined to forgive the poor portrait of Henry Bergh, the friend of animals, which forms the frontispiece. Parents will avoid trash and find wholesome lessons in life in this number. *T. B. Arnold, Chicago.*

The last *London Illustrated News* has several pages from its round-the world artist, who has reached California and finds ample scope for his art, but makes an error in his geography by locating the Faralone Islands in San Francisco bay. The two-page picture of the public exhibition of the Pope's Jubilee gifts has an unhappy interest to Protestant Americans.

The *Swiss Cross*, the popular science monthly which contains the reports of the Agassiz Association, contains in the May number an illustrated article on the remarkable journey in Central Asia made by H. E M. James, Lieutenant Younghusband, and H. Fulford. The article is illustrated. An interesting article with portrait relates the story of Helen Keller, who, though deaf and blind, is making rapid progress in education.

IN BRIEF.

There are but fu horses that will stand without tieing—and there are less men. —*Josh Billings.*

China and Japan buy our dried apples freely. Thus does American industry help to swell the population of the Orient.

If ten of the richest men in this country, says the New York *World*, should withdraw their capital from railroads, mines and factories, more than 800,000 men would be thrown out of work, and more than one million people would suffer by it.

The barb-wire industry is in a fair way of being overdone. According to the *Iron Age* there are forty-four manufacturers in this country who own 2,191 machines. It is estimated that in 200 working days, running single turns, they will make 300,000 tons of barb wire, while the consumption ranges from 130,000 to 150,000 tons a year.

The following incident is vouched for by scientific persons: An English gentleman was presented with a cask of Malmsey sweet wine, which he ordered to be placed in an inner room in his wine-cellar. He was absent from home for a long time, and on his return directed his butler to open the wine for his guests. His astonishment may be imagined when he was informed that the entrance to the room was closed by an enormous fungus growth. An entrance was effected with difficulty by chipping the fungus with an ax. The cask was found empty, pressed against the ceiling, supported upon and surrounded by this vegetable matter, which almost entirely filled up the remaining space in the apartment.—*Boston Post.*

Ferdinand de Lesseps has spent $4,000,000 annually for pushing his schemes by means of printer's ink, principally on the press of Paris. Of this the *Figaro* is said to have received yearly $100,000; the *Gaulois*, $100,000; the *Matin*, $40,000; the *Intransigeant*, $10,000; the *Justice*, $5,000: the *Petit Journal*, $200,000, and other papers according to their estimated value. All the influential Paris journals have been paid by the Casino of Monte Carlo, though not so lavishly. When de Lesseps began with the canal at Panama he thought his name was going to carry everything before it. The newspapers violently attacked his project and he was obliged to yield. Since then he has paid them what they asked.

An American manufacturer of sugar-coated pills added to the attractions of an exhibit of his product in London an ingenious piece of mechanism, which might have been intended to represent the pharmacist of the future. It was in the form of a cabinet provided with a series of knobs or buttons, each inscribed with the name of some malady for which a remedy might be asked. The customer puts a coin into a slit and presses the button calling for the remedy he requires, when immediately a drawer flies out containing the article sought. This automatic dispenser of course makes no mistakes. If the customer accidentally presses the wrong button, he alone is responsible for the errror. Is this really what we are coming to?—*Scientific American.*

Some remarkable figures of more than national interest from an economic standpoint are given in the thirteenth annual report of the National Penny bank of England, of which the duke of Westminster, Earl Beaumont, and the Rt. Hon. Mr. Childers are trustees. Since the institution was opened 674,574 people have become depositors. The number of deposits has been 5 202,608, amounting to $13,000,000. Of the present depositors, all of whom are of the working class, 22 000 have amounts of 25 cents and less to their credit, 2,783 have balances of between $25 and $50; 3,059, $50 to $125; 1,752, $150 to $250; 1,096, $300 to $500, and 1,046, over $500. An interesting statement of the report is that a good proportion of the depositors are of German birth or parentage.

"All other goods by fortune's hand is given,
A wife is the peculiar gift of heaven."

Is your wife changed and your home unhappy? Does she go about with gloom on her face, and do you see no more the smile that won you? It is because she is bilious. Bile causes half the misery of the world. Her system is clogged up, her head aches. Get her a vial of Dr. Pierce's Pleasant Pellets and they will give her relief, and the atmosphere of home will grow bright again. One tiny, sugar-coated Granule a dose.

There is no danger to human life more to be dreaded than that which arises from vitiated blood. Dyspepsia, rheumatism, headache and general debility, all result from it, and are cured by the use of Ayer's Sarsaparilla. Take it this month. Six bottles, $5.

CONSUMPTION SURELY CURED.

To the Editor:—Please inform your readers that I have a positive remedy for the above named disease. By its timely use thousands of hopeless cases have been permanently cured. I shall be glad to send two bottles of my remedy FREE to any of your readers who have consumption if they will send me their Express and P. O. address. Respectfully, T. A. SLOCUM, M. C., 181 Pearl St., New York.

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SECRET SOCIETIES CONDEMNED

BY GREAT MEN IN THE CHURCH.

REV. WM. M. BROOKS, *Pres. Tabor College.*—Our faculty is a unit in opposition to secret societies, not excepting those formed for literary culture.

PRES. L. H. HAMMOND, *Lebanon Valley College.*—My conviction is firm that the influence of Freemasonry is baneful in whole and in part; that, religiously, it is a stumbling block; and that, socially and politically, the benefaction it offers to one is a robbery of others.

PRES. E. K. HILL, *Washington University.*—I have long regarded the secret conclaves as unnecessary to any good cause, and dangerous from their irresponsibility. Especially do I think that Freemasonry, from its nature, record and prevalence, is an enemy to the political purity and social morality of our country.

PRES. H. H. GEORGE, D. D., *Geneva College.*—No man can, at the same time, be a lover of Christ or a Christian, and a sworn member of a Christ-dishonoring and disowning fraternity, provided he know the true character of that fraternity. No man can be innocent in going into such a fraternity without knowing its true character.

PRESIDENT J. H. FAIRCHILD, *Oberlin:*—The tendency to organize in secret bodies, political, social, religious and literary, seems to indicate distrust of the ordinary institutions of society, and will surely generate the distrust from which it seems to spring. The very idea of a secret combination implies a barbarous age, or a state of social anarchy in which such arrangements are necessary for safety. There is no place for it in a Christian civilization.

REV. JOSIAH BRADLEY, *Principal of Rock Spring Seminary, Illinois, 1829:*—Masonry is a human, and cunningly formed system of deception. Is it not rightly named "Speculative Freemasonry?" Millions have been drawn within its veil, and led away captive by its false pretensions and exhibitions of morality, charity and brotherly love. And many may still rejoice for a season in their delusions, despise reproof, and perish without remedy.

PRES. L. N. STRATTON, D. D.—One other fact worth naming is, that the oaths and secret workings of Freemasonry are out and well-known to the world. They are published in the reports of several State legislatures, and in Wendell's Supreme Court Reports of the State of New York, Vol. XIII, pp. 9-26. Their oaths are no less murderous than those taken by the Mollie Maguires, for obedience to which latter twenty-one have been tried and hung in the State of Pennsylvania.

LEONARD WOODS, D.D., *Professor in Andover, 1829:*—Now I have never seen or heard of any evidence, of any kind or degree, in support of the pretended antiquity of Freemasonry; and I suppose the same is true of all others. What then can we do, consistently with reason and common sense, but to withhold our belief. As to *probable* evidence; it would be very proper to inquire, whether it can be reconciled to the acknowledged character of Solomon, and of the twelve apostles to suppose, that they belonged to a society, established on the *principles* and practicing the *rites* of Freemasonry. If these principles and rites are what the community at large understand them to be, and what *Freemasons themselves* understand them to be, an answer to this inquiry would be no very difficult thing.

PRES. TIMOTHY DWIGHT, D. D., *in a Fast Day Sermon, Yale College.*—These [the doctrines of Illuminism] were: that God is nothing; that government is a curse, and authority an usurpation; that civil society is the only apostasy of man; that the possession of property is robbery; that chastity and natural affection are mere prejudices, and that adultery, assassination, poisoning and other crimes of a similar nature are lawful and even virtuous. A large branch of the *Masonic Societies* in Germany and France had already adopted the same objects, as the great and controlling ones of all their personal and united labors. Here secrecy furnished the most advantageous opportunities for the formation of every design and the most advantageous opportunities for its successful execution.

N. C. A. BUILDING AND OFFICE OF THE CHRISTIAN CYNOSURE, 221 WEST MADISON STREET, CHICAGO

NATIONAL CHRISTIAN ASSOCIATION

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The object of this Association is:

"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved, to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform.

FORM OF BEQUEST.—I give and bequeath to the National Christian Association, incorporated and existing under the laws of the State of Illinois, the sum of —— dollars for the purposes of said Association, and for which the receipt of its Treasurer for the time being shall be sufficient discharge.

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The Christian Cynosure.

EDITORS.

J. BLANCHARD HENRY L. KELLOGG.

CHICAGO THURSDAY, MAY 17, 1888

THE ELGIN ASSOCIATION of Congregational churches met last week at Batavia, Ill., and received the College Church of Wheaton into their body. This action, since the church separates itself from all secret societies, bears decidedly against the lodge. The large council, by whose advice the church acted, decided by a unanimous vote that a church has the right to exclude Freemasons and other secretists from their Christian fellowship, which all churches of Christ should do.

COMMENCEMENT AT WHEATON.—This institution which has been doing educational work in Northern Illinois for the last twenty-eight years holds its annual commencement on June 20th. A class of seven graduate this year. The attendance for the year has been some two hundred and twenty-five. The subscription toward the new building fund is now seven thousand five hundred dollars. The faculty and students will be glad to see all those who have been students in former days, together with all others who are interested in Christian education, on this occasion.

PRESIDENT CLEVELAND'S nomination of Melville W. Fuller, Chief Justice of the United States, seems to give general satisfaction. Some of the strongest Republican presses approve of the appointment. He was a war Democrat, is fifty-five years of age, and has practiced law in Chicago some thirty years. His appointment makes three Democrats to six Republicans now on the Supreme Bench, Justices Field and Lamar being the other two. The security of the tenure by which these judges hold office, and the almost entire absence of motive to induce them to re embark in the troubled sea of party politics, and, above all, the triviality of the difference between the Republican and Democratic parties, makes the former political relations of the nine judges of small account.

THE AMERICAN ANTI-SECRECY LEAGUE.

We are pleased to see that the lately-formed political league meets with favor by the laborers in the lecture field, and we hope our treasurer, Mr. W. I. Phillips, who is appointed superintendent, will not let the matter sleep, especially till after election next November. The senior editor happened to visit the Anti-Corn-law League headquarters in Manchester, England, just at the close of a campaign in which it had sent out twenty tons of publications explaining the reform.

The thing which chiefly struck us was that two individual men in private life sat down before an oppressive bread-tax, and resolved on, and accomplished its repeal.

Mr. Cobden was a small, pale-faced Englishman; and Mr. Bright, a Quaker, unused to politics. Neither of them were, or ever became, what would have been called eloquent men in the days of Pitt, Fox and Sheridan. They armed themselves with all the facts, stood up, and convinced the people of what they believed themselves. Cobden refused a baronetcy when offered him. Bright was religiously opposed to titles. Sir Robert Peel, the Tory minister of the day, was a titled aristocrat, and the Corn laws were sustained by the owners of every acre of British soil, and by dukedoms, earldoms, and all the titles which the land sustained. By unwearied toil, honesty, and integrity, those two untitled, unpretending men convinced as many people as the United States then held, and Peel abolished the Corn laws which his party upheld, to avoid being left in the minority in Parliament and defeated in an appeal to the country.

Now the argument against the secret lodge system in this country is in every sense stronger than that by which Cobden and Bright overthrew the Corn laws. The secret orders of the United States are of foreign origin. They are against the United States Constitution which forbids titles of nobility, State or national. Even the anarchists are the spawn of privileged class legislation; and the cost of secret orders would buy bread for the paupers of all Europe. And while every Freemason is an alien by his oath to a secret empire, and thus owes another allegiance than that to the United States, he professes a religion unknown to Christ and the Bible, and he ought not to be allowed his oath in our courts, unless he disavows and casts off his Masonic obligations. Masons cover and conceal their position as aliens, by pretending they are forbidden to defend the lodge; which, yet, they do not hesitate to attempt, whenever they have the least hope of success. But the argument is all against sworn aliens to the government and religion of a country claiming civil rights in that country. If their oaths are not binding they are blasphemy; if they are binding they are treason; and in either case they are idolatry.

Who is now ascertaining whether Bain of Kentucky still adheres to Good Templary, and whether Cranfil of Texas is a secretist? No time should be lost. Secretary Stoddard has by this time started a work in the National building at Washington. Let there be counsel every week; and let us hear from Bain and Cranfil. Gen. Fiske has declared himself out of the Good Templars. He will doubtless be nominated for President at Indianapolis.

VERMONT.

Some correspondence has already been had about a summer campaign in the churches of Vermont, the State whose political star never sunk below the horizon. Judge Harrington voiced the sentiment of his State on slavery when he said, nothing but "a bill of sale from the Almighty," would take a man out of his court as a slave. The State opposed the annexation of Texas, the Mexican war for the extension of slavery, and gave her whole electoral vote for Wirt and Ellmaker, the Anti-masonic candidates for President and Vice President of the United States in 1832. It has been proposed to hold a convention at Saxton's River, Vt., in the month of June next. Will every reader of the *Cynosure* and *Christian Witness* of New Hampshire write at once to Prof. S. C. Kimball of New Market, N. H., and, after due inquiry, answer the following questions:

1. How many persons do you know who would attend a three days' convention for prayer and counsel at Saxton's River in the town of Rockingham, Vt., if one is called after the middle of June next?

2. Are you in favor of and would you sign the American Anti-Secrecy League, lately formed at Chicago, to refuse to support lodge members for public office?

3. Are you in favor of a series of meetings for prayer and counsel for the overthrow of secret lodges in the churches of Vermont the coming summer, to be addressed by two ministers of the Gospel? And how many churches of all denominations do you know of where such meetings could be held?

The town of Rockingham was the birth-place of the senior editor of the *Cynosure*, and the Baptist church in Saxton's River village was the first pulpit he ever spoke in for the temperance cause. We have many friends and many happy memories in that town. Gates Perry, Esq, Esquire Smith, all the village magnates, held a meeting in the old Baptist church, and exhibited the lodge initiation to a crowded house, galleries and all. And the children of the village fathers still inhabit those hills. If we can hold a meeting in that interesting village over Saturday, Sabbath and Monday, the State of Vermont will be effectually opened and take prominent part in relieving the country of the lodge. Are you in favor of the convention?

GOOD TEMPLARISM.

Dr. Emory Potter of Elmwood Hall, Saratoga Springs, writes us expressing strong hopes that the candidates nominated at the Indianapolis Convention will be acceptable to the American party. He is opposed to Masonry and Odd-fellowship, but though, like Henry Wilson, he wishes the Good Templars would drop their secrecy, as their prayers are offered through Christ, he dislikes to divide the the Prohibition party by breaking with those who cling to the secret ritual. If an adhering Good Templar should be nominated for Vice President at Indianapolis, the *Cynosure* could not support the ticket; but could support Gen. Fisk, because,

1. Gen. Fisk, though once a Good Templar, neither gives time nor money to practice their ritual or contribute to their funds.

2. The Good Templar ritual was formed by Masons and Odd-fellows, Grosch, Kelley and others.

3. Though they use the name of Christ in their printed prayers they are ruled by those who reject him, and they trample on his example. Gen. Fisk does neither of these.

If, therefore, the Indianapolis Convention should put an adhering secret lodgeman on its ticket, we have no way left us but to call a convention at once and nominate a new ticket, and raise money and canvass for voters. Neither the Republicans nor Democrats would object to colored voters supporting our American ticket. The Negroes would have their right to vote for President recognized, and neither Republicans or Democrats would object. Both these parties wish to allow the Negroes to vote when they can do so without fatally injuring themselves. The Negroes would not, of course, vote for a Good Templar, if nominated at Indianapolis; because the Good Templars drew the color line against them at Saratoga. But if the Prohibitionists nominate a ticket clean of the lodge the Negroes will vote for it, because they know the *Americans* are their friends. The Democrats will be pleased to see the colored people forsake the Republicans, their old enemies. In brief, the secret lodge is a universal marplot; and if the Prohibitionists give us a clean ticket at Indianapolis, everybody will be pleased with it. Cleveland is likely to be re-elected, as the Republicans see and know. Any attempt to endanger Cleveland's election by getting the Negroes to vote for a Republican would enrage the Democrats and do no good. But if Cleveland is quietly elected next fall the Prohibitionists will cast a large vote by harmony among themselves; the hamper of secrecy will quietly fall off; the cause of reform will move steadily onward; and whoever lives to see 1892 will see a reform President in the White House. The evil genius of labor will then be cast off; the laborer will have his Sabbath, the school its Bible; God will be recognized, and the nation blessed.

SUMMUM JUS, SUMMA INJURIA.

The papers have informed the readers of the *Cynosure* that Judge M. F. Tuley of Chicago has decided that children of persons born in slavery are illegitimate and so incapable of inheriting and devising property. The case in which this monstrous ruling was made, by a Democratic judge said to be "of eminent respectability," concerned a piece of real estate in Chicago owned by a descendant of a slave of Tom Marshall of Kentucky, who, in 1820, sixty-eight years ago, married, by slave custom, a slave woman. A descendant of this slave marriage acquired and devised property in Chicago. The judge ruled that slaves in Kentucky being, in law, held to be "real estate," were incapable of marriage or any other contract, and so their children were illegitimate, born out of wedlock and could not acquire or convey property, having, by the decision of Chief Justice Taney, in the celebrated Dred Scott case, "no rights which white men were bound to respect." And this Chicago judge observed that slaves in Kentucky being in law real estate, marriage between two pieces of real estate was an absurdity. This is but another case where our motto ("*Summum jus*," etc.) applies. "The extreme of law is the extreme of wrong." Slavery itself was an absurdity, being "*contra naturam*," against nature and reason. There are no principles in wrong, as there are no rays in darkness. Nothing can sustain it but mere force; and force is blind and deaf. And when on Jan. 1st, 1863, the United States by force abolished slavery, it not only abolished the slave-power of the master, but the slave's incapacity and illegitimacy; not only the institution, but its consequences. Slaves in Kentucky were "real estate." In other States they were "held and taken in law," "*pro nullis, pro mortuis, pro quadrupedibus*," for nobodies, for dead persons, for quadrupeds. But by Lincoln's proclamation and Grant's sword these foul legal slanders on "God's image carved in ebony" were wiped out, and the slave became a man.

But Judge Tuley's revolting decision fails, not only in the forum of reason and conscience, but in the courts of law. In the world-known Somerset case, 1772, Lord Mansfield held, and the courts of England have followed his decision ever since, that the essence of slavery clings to a man no longer than the local laws hold it there; that his slavery falls off from and out of him the moment he sets foot on free soil. But incapacity for owning and conveying property is of the essence of slavery, and therefore, the children of parents born in slavery, themselves being free, never had any such incapacity. Their parents lost the incapacity when they lost their slavery. Their hands acquired the ability to hold and convey property when the manacles fell off. In the beginning of the Abolition agitation we had some three million slaves; and their descendants are some seven millions now. By the ruling of Judge Tuley those four millions, the offspring of parents born in slavery in one or two generations did not own the property their parents left them, because slaves owned no property and could give none. Thus this Democratic judge immortalizes slavery in the poverty which it entails! The institution is dead but its poverty survives!

But this not all, nor the worst. The illegitimacy

of slavery must go hand in hand with its penury, down the ages. For if the children of parents born in slavery could not inherit property rights, neither could they inherit marital rights, and the brand of bastardy, which of old excluded from "the Congregation of the Lord," must, in this Christian age and country, cling to the unoffending children of unoffending parents, while the United States Constitution (Art. III., Sec. 3) forbids that even the treason of traitors shall work corruption of blood in their children: and by the civil and canon law, subsequent marriage of the parents has always legitimated their children.

"Slavery was never anything else than "mischief framed by law." And so jealous has the English law been of the purity of its ermine, that in the case of a vile statute, like that which created slavery, Lord Chief Justice Holt, against the general rule that the common law must be silent where the statute has spoken, exclaimed, "The common law doth control acts of Parliament and adjudges them void, when made contrary to fundamental equity."

But this merciless ruling in a Chicago court, is not an "ill wind to blow nobody good." Thousands of our colored citizens will see in it, "the hole of the pit from whence they and their children have been digged," and as they are now learning that the ten Masonic lodges at our national seat of government, all went for secession and immortalizing slavery, and that Republicans and Democrats are alike "brothers" in those lodges, they will learn how hollow are the pretensions of mere politicians who opposed slavery only from mercenary motives after the Abolitionists had made it unpopular, and opposing it led to power.

TO THE CORPORATE MEMBERS OF THE NATIONAL CHRISTIAN ASSOCIATION.—Secretary Stoddard writes asking that you please remember that the time of the annual meeting is the third Thursday in June, and that important business demands your presence at that meeting and your prayers for Divine guidance in all its deliberations and actions. The year has not been wanting in tokens of the Divine favor on our work, and ripening fields are opening on every hand, inviting the sower and the reaper alike. Let us consecrate ourselves anew to the work, and so much of time and means as is necessary to make this the fullest and grandest gathering in all the history of the moral conflict we wage against Satan's secret empire of darkness and death.

—Remember the Michigan meeting at Salem, Washtenaw county, Mich., May 22.

—Bro. Stoddard writes nothing for publication this week, but his letters show him to have been so busy that we can forgive him.

—Rev. C. C. Harrah of Galva, Ill., preached the opening sermon of the Central West Congregational Association in the First Church of Christ, Galesburg. His subject was "Christianity, the only, the Universal Religion."

—Rev. George Warrington, editor of the *Psalm-Singer* and Birmingham *Free Press*, called on his way home from the sad duty of laying the body of a beloved mother in its last resting-place. Bro. Warrington, with his church and papers, has an arduous but influential and ever-growing work. May he have strength for the day.

—The Masons of Winona county, Minnesota, having plotted to secure the laying of the corner-stone of a new court house, the citizens who have no political allegiance but to the United States government are protesting against the usurpation of a public honor by secretly sworn adherents of the lodge empire. May their effort be successful.

—The attention of all readers is urgently asked to the article on the "Home School" in the Home department by Bro. Buchwalter. This matter is of the first importance, and lies at the right hand of all who have taken the momentous responsibility of bringing children into the world. Read and ponder well the suggestions of the article. The subject is so urgent that we take the liberty of printing also from a private letter from Bro. Buchwalter.

—It is an evidence that the Chicago churches are waking up to the power of the saloon ring in city affairs when five of the pastors of leading churches, Baptist, Presbyterian, Congregational and Methodist, announced Saturday that they would preach on the saloon crime in Chicago. If these good brethren were not so afraid of hobby-riding, they would not stop at one sermon or two or twenty, until they had seen some permanent results of their work.

—Such buncombe as Grand Master Smith indulged in at the Odd-fellow celebration in this city, reported in "Lodge Notes," is not a good recommendation for an aspirant for gubernatorial honors. He knows well enough that the Odd-fellow fund was used only for members of the order, who were all able-bodied men, and generally in position to take care of themselves. To the churches and the general public were left the care of the really poor and needy. The Masons could not find needy members enough to help, and so spent a large part of their relief fund in gorgeously refitting their lodge rooms.

PERSONAL MENTION.

—Rev. J. M. Foster, whose letters from New York and Brooklyn have for some time kept our readers informed of prominent ecclesiastical movements in those cities, has returned to Cincinnati, just in time to note the struggle of the saloons against the operation of the Owen Sunday-closing law.

—Rev. C. Bender of Dover, Ill., called at the *Cynosure* office last week on his way home from a visit to the churches in his district, during which he was much encouraged by their faith. At Sycamore, Ill., he saw at the farm of James Wiman, hay that was put up thirty-eight years ago, and which appears still to be in fine condition.

—Prof. W. M. Sloane, whose fine biography of his father, Prof. J. R. W. Sloane, is on sale at this office, has just been elected Professor of Latin in Columbia College. He now occupies the chair of History in Princeton College, and was a popular candidate as successor to the venerable Dr. McCosh. He is now traveling in Europe.

—Miss F. E. Willard, president of the National W. C. T. U., writes to the *Union Signal* of her late visit to Gettysburg, Pa., which she characterizes as "the home of that noble pair, Rev. and Mrs. Swartz." Our readers will be glad to know that Dr. Swartz, whose valuable articles they read from time to time in our columns, is a no less valued contributor to several other religious and reform papers, and that his work for the temperance cause is not lightly esteemed all through the land.

—Pres. L. N. Stratton of Wheaton Theological Seminary was summoned last week by telegram to Berrien Centre, Mich., to attend the funeral of Mrs. Delilah Crall, wife of J. B. Crall. She died in the triumphs of a Christian faith, and was sadly mourned by her family and the great concourse of neighbors who crowded the church at her funeral. J. B. Crall, her honored husband, was faithful in her death in allowing no funeral badges on the pall bearers; the entire eight were Christian men. Brother Crall said, before he would have had an officiating minister who was a worshiper at a secret altar, he would not have had a funeral discourse at all. The obituary will appear next week.

—During a recent visit of Mr. Howe of Wenona, Ill., to this city he informed us of the engagement of Prof. Davis, a pious and experienced educator, to take the place of the beloved Professor Woodsmall in the Memphis school. Prof. Davis has had some experience in the work, having been for a time connected with Leland University, New Orleans. He comes back to Memphis from San Diego, California, where he has been laboring for a few years. He is in full sympathy with Prof. Woodsmall's work among the colored people, and is opposed to the lodge, liquor and tobacco. Mrs. Davis will assist in teaching, and the Memphis brethren are hopeful that their great loss will largely be made good.

—Among the friends whom it was our pleasure to greet at the office last week, we must not forget to mention Bro. A. W. Parry, whose agency for the seminary at Evansville, Wisconsin, has been quite successful and is now closed. We were happy to greet also Rev. Herbert C. Nash of Iowa, an old student friend at Wheaton, who was on his way to the great Baptist meetings at Washington. He reports that in his acquaintance in Iowa, there are very few Baptist pastors in the lodge, and the general effort and advice of the churches of that denomination is to keep their members out. Some churches are so well established in the faith that they will not receive or maintain a pastor who belongs to the orders.

—Elder Rufus Smith, having driven the devil out of Maryville and DeKalb county, Missouri, so far as the saloons are concerned, seeks for other fields to conquer for the Lord. Journeying eastward with his family, Chicago must be one stopping place. During the week he has been here the *Cynosure* office was headquarters. He gave grand assistance to Bro. Alexander Kirkland of the Adelphi, and to Col. Clark of the Pacific Garden Missions. The former has just moved from No. 118 West Madison street to 111 South Halsted, where he has leased a building formerly run as a dance hall. It was closed by order of the Mayor, and now, instead of the slugging match or low dance, the converts of this mission will tell the story of the cross within its walls.

OUR BOSTON LETTER.

A CATHOLIC PRIEST DENIES A DEFINITION AND HAS A CHALLENGE.

IN spite of the charge of the Romish papers that the great anti-Catholic movement now in progress in this city, and New England, is a spasmodic revival of the old Know-Nothing aggression, both the Catholic clergy and editors are fast finding out that it is just the opposite, i. e., a *Know Something* reformation. I say, fast finding out; nay, Rome knows it already, and is therefore fighting the public school system. The church of Rome herself is the greatest Know-Nothing party in existence. It is her policy to keep her minions in grossest ignorance.

In the morning edition of the Boston *Herald* (9th inst.) there appeared a copy of a complaint made by Rev. Theodore A. Metcalf, rector of the "Gate of Heaven church" (Catholic) against Mr. Charles B. Travis, a teacher in the English High school, for erroneously defining in a prejudicial manner, as he claims, the word "indulgence". The following is his letter to the committee:

"MR. CHAIRMAN—Sir: It is both my duty and my right as a clergyman and a citizen to submit the following statement to the school committee; and, at the same time that I protest against the injustice, I demand a remedy in the name of every Catholic in Boston against any repetition of similar insults. Twice within the past two weeks Mr. Charles B. Travis of the English high school, in his capacity of teacher of history, has trespassed on the forbidden ground of religion, and made statements which were an outrage to Catholics, in his endeavor to explain a question of Catholic doctrine. On the first occasion, in the second class, when asked by a pupil, 'What is an indulgence?' he replied, 'A permission to commit sin;' also adding, by way of illustration, after further inquiries, 'Should a murderer be brought before a judge, he would only have to put his hand in his pocket and produce his indulgence papers to be pardoned.

"On the second occasion, in the second class, room 13, second division, about a month after the above remarks, Mr. Travis was again asked, 'What is an indulgence?' and replied, 'A permission to commit sin;' also, 'You pay so much money in advance for leave to commit certain sins.' A Catholic pupil again objected, giving the definition of indulgences as taught by his church.

"I submit that such treatment of history is an encroachment into the domain of theology which the non-sectarian school cannot justifiably permit. It is an insult to Catholics."....

In the evening edition of the same paper there appeared the following reply and challenge from Rev. William Kellaway, editor of the *Free Press:*

"Please permit a brief reply to Mr. Metcalf's letter.

"1. It is certainly within a teacher's right to give the meaning of any word that may be used in class, when desired by a scholar for his information; and no outsider ought to call that right in question.

"2. A teacher can only give as the sense of a word the meaning that passes current as its sense—the sense which it is generally understood to convey, which he has himself learned, and which he has verified by study of literature and history.

"3. It is manifestly unjust for an outsider to put down to bigotry or antipathy to any sect that sense so given, in good faith of its correctness. It should not be treated on the ground of personal prejudice, but on the basis of the true meaning of words.

"Now, with respect to indulgences, Protestant though I am—'heretic' is what Mr. Metcalf would call me—I am ready not only to affirm, but also to prove, that the word 'indulgences,' as used by the Roman Catholic church in the 16th century, and at other periods, meant not only what it is modified into in the catechisms now in use, namely, remission of part of the punishment due to sin, but also permission, or license, to commit sin. The fact is that indulgences may be classified under two heads—'remission' indulgences and 'permission,' or 'license' indulgences. I do not assert that at the present time a man can obtain permission to kill his fellow man for seven shillings and sixpence, as he could centuries ago; nor to commit sodomy in the hot part of the summer; but he can be indulged—that is, can obtain a permission or license indulgence to eat meat on fast days, work on holy days and the like. The viler features of the license indulgence may possibly be held in abeyance; probably are. The very term 'indulgence' means to gratify, permit, allow. Mr. Metcalf should know that it was this that procured, in the time of Tetzel and the reformers, such odium for indulgences.

"The Boston English high-school teacher could do no other than define the term according to its concrete meaning as embodied in history, and if Rome is now ashamed of its 'license' indulgences that is her matter, not that of the teacher. W. KELLAWAY."

These two letters are items of intense interest to both Catholics and Protestants; and the question is, will the priest meet the minister. Of course not. He dare not. D. P. MATHEWS.

THE HOME.

MY UNINVITED GUEST.

One day there entered at my chamber door
A presence whose light footfall on the floor
No token gave; and, ere I could withstand,
Within her clasp she drew my trembling hand.

"Intrusive guest," I cried, "my palm I lend
But to the gracious pressure of a friend.
Why comest thou unbidden and in gloom
Trailing thy cold gray garments in my room?

"I know thee, pain! Thou art the sullen foe
Of every sweet enjoyment here below;
Thou art the comrade and ally of death,
And timid mortals shrink from thy cold breath.

"No fragrant balms grow in thy garden beds,
Nor slumbrous poppies droop their crimson heads;
And well I know thou comest to me now
To bind thy burning chains upon my brow."

And though my puny will stood straightly up,
From that day forth I drank her pungent cup,
And ate her bitter bread—with leaves of rue
Which in her sunless gardens rankly grew.

And now, so long it is, I scarce can tell
When pain within my chamber came to dwell;
And though she is not fair of mien or face,
She hath attracted to my humble place

A company most gracious and refined,
Whose touches are like balm, whose voices kind:
Sweet sympathy with box of ointment rare;
Courage, who sings while she sits weaving there.

Brave patience, whom my heart esteemeth much,
And who hath wondrous virtue in her touch;
Such is the chaste and sweet society
Which pain, my faithful foe, hath brought to me.

And now upon my threshold there she stands,
Reaching to me her rough yet kindly hands
In silent truce. Thus for a time we part,
And a great gladness overflows my heart;

For she is so ungentle in her way,
That no host welcomes her, or bids her stay;
Yet, though they bolt and bar their house from thee,
To every door, O pain, thou hast a key!

—*Cosmopolitan.*

THE FAMILY SCHOOL.

BY REV. I. L. BUCHWALTER.

Much has been said and written in regard to Sabbath-school work. It truly involves very important Gospel machinery for the salvation and moral elevation of mankind; and wonderful progress has been made in the last score of years in bringing this line of Christian work to its present state of perfection. Upon this work are brought to bear Sabbath-school assemblies, conventions, Sabbath-school journals, teachers' meetings, and a critical examination of the Scripture lessons, etc.

All this is right, and just as it should be. But may I not make the suggestion that there is another school, another institution divinely ordained, that,if rightly managed, is of much more force and power for the good of our race than the Sabbath-school. I mean the family school. This precedes every other means of instruction. Some very good and thoughtful men have given it as their judgment that more can be done by parents at home in the proper care, control, and teaching of their children from the first to the seventh or eighth year, to shape their future moral and religious character than by all other means combined; and from careful observation during my thirty-seven years of life in the ministry,I believe this is about correct.

Something, indeed, is said on this important subject by the pulpit and press, but how very little in comparison with what is said and done concerning Sabbath-schools and the best methods of conducting them. Would it not be well enough also to have family school assemblies and conventions? Why not at least have at all our general Sabbath-school assemblies a day or two devoted exclusively to the discussion, by the best talent that could be secured, of the importance of this subject, and the best and most effective methods of conducting family government? In my opinion the importance of this matter cannot be overestimated. May not the lack of wholesome discipline in churches, the slack enforcement of law in the state, the bold violation of the Sabbath day, the great number of divorces, the frequent outbursts of anarchy into which our country is so fearfully drifting and the alarming state of morals in the large cities, be largely traced back to the general and increasing slackness of family teaching and control? In many so-called Christian families there is no altar of worship, no daily family prayer, and the children are allowed to have about all they want, and do pretty much as they please, without any wholesome check being placed upon their selfish and depraved desires by parental authority. We have departed entirely too far from the good old Puritan manners, and from the strict home rule and piety of our Saxon fathers.

Allow me to suggest that our religious papers should occasionally print a well-matured article on this very important matter, giving the manner and best methods for the home training of children;also, securing able contributions on the subject, and recommend the same as topics for conventions,sermons, and lectures. Surely the alarming liberalism of the times,with its degenerating influences, should enlist the careful attention of all the religious journals in the land. Thus the churches would be waked up, and the minds of the parents would be more intensely directed to the great duty of looking more carefully after the principles and lives of their children, and a rebuke given to the false, goodish spirit that has obtained such a hold in Christian society, which almost entirely ignores the Bible principle of control, given by inspiration of God,which says: "Chasten thy son while there is hope, and let not thy soul spare for his crying." "Foolishness is bound in the heart of a child; but the rod of correction shall drive it far from him. A child left to himself bringeth his mother to shame."

A public sentiment would be created in the Christian world that would gradually work up to a great and much needed reform, and a wonderful improvement in home rule, and the manners and habits of society, both among the young and old, bringing a great blessing upon the church and state and the world at large.

"'Tis education forms the common mind:
Just as a twig is bent, the tree's inclined."

God has said, "Train up a child in the way he should go,and when he is old he will not depart from it." Of Abraham he said: "I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment,that the Lord may bring upon Abraham that which he hath spoken of him." He has "commanded a blessing upon all the families of the earth that call upon the name of the Lord," and history shows that in consequence of Abraham's faithfulness in the religious instruction and government of his own household, that God's blessing did especially follow the patriarchal line down to Moses, who, at Mount Sinai, received directly from God the law in a more perfect and systematic form; and the result was that the Jewish people became the most righteous and enlightened and law-abiding nation on earth, and became the honored family or channel through which the Lord Jesus Christ and his great salvation came to the world. And, on the other hand, God said to the high priest,Eli,and his house: "Because his sons made themselves vile and he restrained them not, therefore have I sworn unto the house of Eli * * * behold the days come that I will cut off the arm of thy father's house, that there shall not be an old man in thy house forever," which prophecy, according to history, was sadly fulfilled. Thus the slackness of Eli in his family government was severely rebuked.

Lisbon, Iowa.

LEAVING CHRIST OUT.

In the village of W——was the home of a man who was honest in his dealings, but who took no interest in religious things. His business was absorbing; and as the Sabbaths came, he was disinclined for public service, preferring ease and quiet at home, and rather enjoying than otherwise his reputation as an unbeliever. In the midst of external prosperity and apparent health, a fatal disease suddenly appeared. One of his first movements was to send for the minister. "Now, Mr. F——, if you can help me, I will be glad; for I am all uncertain as to the future; but I don't want to hear about Jesus Christ."

The faithful servant of God quailed at first; but undertook the service upon the basis proposed. "Well," he said, "I will talk with you to-night about the *greatness* of God." His watchful hearer agreed to it, and listened attentively while the minister spoke of the wonders of creation; the beauties of nature; the telescope and the microscope. The sick man was profoundly interested throughout the interview; and urged the minister to come on the following evening. As the good man entered the chamber on the next evening, he said, "I will talk to you to-night about the *goodness* of God." His hearer listened attentively; and as the unnumbered mercies and blessings were made to pass before him, his mind was moved, and he exclaimed, "It is all true." And yet the name of Christ had not been alluded to.

At the next interview the minister said, "We will talk to-night of the *justice* of God." The sick man trembled with new and strange emotions as the awfulness of this attribute of Jehovah took possession of his mind; and as the skillful doctor drew the net tighter, his conviction of sin had become a power within him hitherto unknown. At the crisis, when the face of the hearer indicated the alarm of his soul, as his sins stood in awful array before him, the minister arose to take his leave. "You are not going now, Mr. F——, and leave me in this distress —can't you give me *some* comfort?"

"No," said the minister, kindly, "I cannot; you have forbidden my doing so."

"What do you mean, sir?" said the distressed man.

"I mean that He, whose name you will not hear, and whose love is so deep, is the only One in heaven or in earth who *can* comfort and save you."

The vail dropped from the eyes of the blinded man; he listened eagerly to the way of salvation through a crucified Redeemer; joyfully accepted the terms of salvation; and lived seven months, testifying continually of God's great mercy in saving the chief of sinners.—*Sel.*

THE QUAIL.

[Translated from the Russian of Turgeueff.]

My father was an ardent sportsman, and whenever he was not engaged in farming, he took his gun, put on his game bag, whistled to old [dog] Treasure and set off to shoot partridges and quails.

He often took me with him—and this was my greatest pleasure. I tucked my trousers into the legs of my boots, slung a small flask across my shoulders, and fancied myself a sportsman! The perspiration poured from me in streams, the little pebbles made their way into my boots; but I was conscious of no weariness, and did not lag behind my father; and when the shot rang out and the bird fell, I jumped up and down where I stood and even screamed I was so delighted. The wounded bird struggled and beat its wings, first on the grass, then in Treasure's teeth—blood dripped from it; nevertheless I was delighted and felt no compassion. What would I not have given to be able to fire a gun myself and kill partridges and quails! But my father announced that I was not to have a gun until I was twelve years old; and then he would give me a single-barreled gun and allow me to shoot larks only.

Once on a time, father and I set out on a hunting expedition, just before St. Peter's Day. At that season the young partridges are still small. Father did not wish to shoot them, and so went among the small oak-shrubs, by the side of a rye-field, where quails were always to be found. It was hard to mow there—the grass had stood undisturbed for a long while. Such a quantity of flowers grew there —vetches and clover and blue-bells, forget-me-nots and wild pinks. When I went thither with my sisters or the maid, I always plucked whole armfuls of them; but when I went with father I plucked no flowers; I consider that occupation as beneath the dignity of a sportsman.

All at once Treasure made a point; my father shouted, "Fetch it!" and from beneath Treasure's very nose a quail leaped up and flew away. But she flew very oddly; she turned somersaults, twisted in a circle, and fell on the ground, exactly as though she were wounded, or as though her wing were broken. Treasure rushed after her at the full speed of his legs; he never did this when the bird flew as it should. Father could not even shoot, because he was afraid that he should hit the dog with the small shot. And, suddenly, I see that Treasure has overtaken her, and—slap! he has caught the quail, has brought it and given it to my father. My father took it and laid it in his palm, with its belly up. I ran to him.

"What is it?" I say. "Was she wounded?"

"No," replies my father; "she was not wounded; but she must have a nest of young ones near by, and she pretended to be wounded on purpose, so that the dog would think that he could catch her easily."

"What did she do that for?" I asked.

"In order to lead the dog away from her little ones. Afterward she would have flown well. Only, on this occasion, she miscalculated. She pretended too well, and Treasure caught her."

"So she is not wounded?" I inquired again.

"No; but she will not live. Treasure must have crushed her with his teeth."

I approached nearer to the quail. She lay motionless in my father's hand, with her little head

hanging, and looking sideways at me with her little brown eyes. And, all at once, I felt so sorry for her! It seemed to me that she was gazing at me and thinking: "Why must I die? For what reason? Surely, I have done my duty; I have tried to save my little ones, to lead the dog as far away as possible—and I am lost! Poor I! Poor creature! This is unjust!—unjust!"

"Papa!" said I, "perhaps she will not die, and I tried to stroke the quail on the head. But my father said to me: "No; look here; she has just stretched out her legs, she is quivering all over, and her eyes are closing."

And so it was. As soon as she closed her eyes, I burst out crying.

"What's the matter with you?" asked my father, and began to laugh.

"I am sorry for her," said I. "She did her duty —and she got killed. That is unjust."

"She tried to be cunning," replied my father. "Only Treasure was more cunning that she was."

"Wicked Treasure," I said to myself; and even my father did not seem good to me on this occasion. What cunning was there about it? It was love for her little children, and not cunning. If she had been commanded to use craft to save her children—then Treasure ought not to have caught her.

My father was on the point of thrusting the quail into his game-bag, but I begged her from him, laid her carefully in both my palms, and breathed upon her—to see whether she would not recover. But she did not stir.

"It is useless, my dear fellow," said father; "you can't bring her back to life. See how her head swings."

I lifted her carefully by the beak; but as soon as I removed my hand, her head fell again.

"Are you still sorry for her?" asked my father.

"And who will feed her little ones?" I inquired in my turn.

My father gazed intently at me. "Don't trouble yourself about that," said he; "the male quail, their father, will feed them. And stand still," he added, "Treasure seems to be making another point. Can it be the nest? And the nest it is."

And sure enough, in the grass, a couple of paces from Treasure's muzzle, lay four tiny birds in a row; they were huddling close to each other, and stretching out their little necks, and all were breathing so rapidly and simultaneously that it seemed as though they were trembling. And they had already got their feathers—there was no down on them—only their little tails were still very short.

"Papa! Papa!" I cried, at the top of my voice; "call off Treasure, or he will kill them too."

My father called to Treasure, and, retiring a little to one side, he sat down to eat his lunch, under a bush. But I remained beside the nest, and did not want to eat any lunch. I took out my clean handkerchief and laid the quail on it.

"Look here, orphans, here is your mother! She sacrificed herself for you!"

The little birds breathed rapidly, as before, with the whole of their bodies. Then I went to my father.

"Will you give me this quail?" I asked him.

"If you like. But what do you want to do with it?"

"I want to bury it."

"Bury it?"

"Yes; beside her little nest. Give me your knife. I will dig her a grave."

My father was amazed.

"So that her little ones can visit the grave?" he asked.

"No," I replied; "but because—I want to. It will be so nice for her to lie there beside her nest!"

My father did not say a word. He took out his knife and gave it to me. I immediately excavated a little hollow; then I kissed the quail on her breast, and laid her in the hole, and covered her with earth. Then, with the same knife, I cut two small branches, stripped the bark from them, placed them in the form of a cross, bound them together with a blade of grass, and stuck them upright in the grave.

My father and I soon moved on; but I kept looking back. The cross was whitish and visible at a distance.

And that night I had a dream. I seemed to be in heaven; and what then? On a small cloud sits my dear little quail, only now she is all white, like that little cross! And around her head is a small gold halo; and it seems that it has been given to her to reward her for her sufferings for the sake of her children.

Five days later, my father and I returned again to the same spot. I found the grave and the cross, which had turned yellow, but had not fallen. Only the little nest was empty, there was no trace of the birds. My father assured me that the old bird, their father, had taken them away; and when an old quail flew out from under the bushes a few paces away, my father did not try to shoot him. And I said to myself: "Yes, papa is good?"

But this is the remarkable point about it: from that day forth my passion for hunting disappeared, and I never even thought of the time when my father would give me a gun. Nevertheless, when I grew up, I did begin to shoot also, but I never became a genuine sportsman. And that is what weaned me from it.

Once my comrade and I were hunting grouse. We found a young brood. The mother rose, we fired and hit her, but she did not fall, and flew away with her young grouse. I wanted to follow them, but my comrade said: "Better sit down here and lure them to us; they will all be here in a few minutes."

My comrade could whistle capitally, just as grouse do. We sat down, and he began to whistle. And, sure enough, first one young one answered the call, then another, and then we heard the mother cooing so tenderly, and very near us. I raised my head and saw her hastening, hastening to us, through the matted grass, and her bosom was all covered with blood. Of course her maternal heart had not been able to resist. And then I seemed such a wicked wretch to myself, I rose and clapped my hands. The grouse immediately flew away and the little ones became silent. My companion was angry; he thought me crazy. "You have spoiled all the sport," said he.

But from that day forth it became ever harder and harder for me to kill and to shed blood.—*Independent.*

HOW RELIGION HELPS CHILDREN.

Religion helps children to study better and do more faithful work. A little girl of twelve was telling in a simple way the evidence that she was a Christian. "I did not like to study, but to play. I was idle at school, and often missed my lessons. Now I try to learn every lesson well to please God. I was mischievous at school when the teachers were not looking at me, making fun for the children to look at. Now I wish to please God by behaving well, and keeping the school laws. I was selfish at home: didn't like to run errands, and was selfish when mother called me from play to help in work. Now it is a real joy to me to help mother in any way, and to show that I love her." Such religion is essential to the best interest and moral growth of youth, and will make life sunny and cheerful.—*Christian at Work.*

TEMPERANCE.

DYNAMITE FIENDS AT WORK.

Close upon the heels of the prosecution of liquor dealers and a gang of burglars at Union City, Erie county, Pa., came an attempt to assassinate the prosecuting attorney, Frank M. McClintock, and his wife and two children. At an early hour on the morning of May 2, some unknown person placed two gas-pipe dynamite bombs beside Mr. McClintock's residence—one under his bed-room window and the other under the front of the building. The one at the front part of the house exploded, but, owing to a defect in its construction, only demolished the house, not killing the inmates. The other bomb had been lighted and placed under the Counsellor's bedroom, and, but for the fact that the fuse only half burned, the McClintock family would have been blown into eternity. The narrow escape of the family and the enormity of the crime, taken with the use of the bombs at the fire a month ago, in which Dr. Biles was maimed for life and several other persons seriously injured, have stirred the people up to the lynching frame of mind. A vigilance committee, headed by an officer, worked all day on a clew, and at evening arrested Frank Kohler, a baker, upon suspicion.

A DAUGHTER'S APPEAL.

People in the court room at Parkersburg, W. Va., April 7, witnessed an exciting scene. The case was an application for a license on the part of a prominent liquor-dealer named Livis. Petitions pro and con, signed by hundreds of citizens, were presented to the court by able lawyers, as the case had excited general attention.

The court had listened to counsel, and the decision granting a license was almost rendered when the daughter of the applicant, a beautiful young woman, was informed of the fact. Rushing into the court room, she raised her hands and demanded an audience. The court granted it. Then the fair complainant sent up such an appeal that the license should not be granted to her father as is seldom heard. Couched in the most elegant language and burning with that eloquence which the "righteousness of her cause inspired," for twenty minutes she held the judges and a vast audience spell-bound. Counsel for the applicant, she said, had alleged that the petition against granting the license was signed principally by women. Rising to her full height, this young woman declared that "the fundamental law of the United States gave the right of petition to all, regardless of sex." Her eloquence caused the judges to reverse their decision and they refused the license.

Henry C. Spaulding, the inventor of "Spaulding's Glue," who was at one time worth $80,000, recently died in an alms-house. Liquor did it.

The Supreme Court in Nebraska has decided that a wife may recover from a saloon-keeper the money that her husband has squandered in his place.

There were ninety-nine breweries in Maine in 1883, and when the Supreme Court decision was rendered there were 14, but now there are none in operation.

It is estimated that $78,200,000 is spent every year for liquor in Pennsylvania, while the output in anthracite coal, their greatest industry, amounts to only $69,995,000.

The *Brewers' Journal* is authority for the statement that the output of the breweries in the United States in 1887 was 24,199,741 barrels, a net increase over 1886 of over 2,287,318 barrels.

The Detroit Central W. C. T. U. is sowing temperance seed broadcast by means of wall-pockets placed in manufactories, car-shops, waiting-rooms and ferry-boats; in fact, every place where a large number of men are employed or many people congregate.

One of the most recent ideas of temperance reformers in Australia is a large milk palace in one of the chief streets of Melbourne. Here in cold weather hot and spiced milk may be obtained; in the summer, frozen milk, iced soda and milk, and milk pure and simple are sold.

A sensation was caused at Sioux City, Iowa, on April 18, by the accidental discovery of a man's dead body in the Arensdorf Brewery. It proved to be Albert Hiltz, one of the watchmen who were on duty the night the Rev. Mr. Haddock was assassinated. By Hiltz side lay the revolver of John Arensdorf, the accused slayer of Haddock. Opinion is divided as to whether it is a case of murder or suicide.

Alexander Shaffer was killed on the street at East Liverpool, Ohio, May 8. William Boyd, who had been drinking all the evening, approached a companion and offered him a drink of liquor from a bottle. The man refused, and upon being pressed knocked the bottle from Boyd's hand to the ground, it being broken. Boyd was enraged, and picking up the fragments, threw them at his friend, the pieces missing him, and the large one striking Shaffer, who was an innocent spectator, in the neck, severing the jugular vein. He bled to death in a few minutes.

W. E. Watts, a well known coal dealer of Cedar Rapids, Iowa, committed suicide at his home by firing a thirty-eight calibre through his head, death resulting instantly. He failed in business two months ago as manager of the Pioneer Coal Company and has been drinking heavily since. On his return three weeks ago from a debauch at St. Paul he was attacked with delirium tremens, and while threatened with a third attack he committed self-murder. Watts was 33 years old, was married into a highly respectable family, and, but for drink, would have been very prosperous.

There's going to be a temple of temperance in Chicago—a big temple, twelve stories high with a tower and a great hall. When completed from the lowest foundation stone to the halo of the bronze Madonna that will stand on the highest point of the tower the building will cost $800,000. Two hundred and fifty thousand dollars has already been subscribed by men whose names go for any amount you can name, and Mrs. Matilda B. Carse is in the East trying to find enough people to supply the other $250,000 that is necessary before work can begin. Miss Frances E. Willard left for New York the other day in the interest of the scheme. The hall, which will hold 2,500 people, will be called Willard Hall, after her, and the entire temple will be controlled by the Woman's Christian Temperance Union. It is expected that the corner stone will be laid on May 1, 1889.

RELIGIOUS NEWS.

—Rev. C. W. Hiatt, pastor of High Street Congregational church, Columbus, O., writes to the *Independent*, concerning the union evangelistic meetings held in that city and conducted by Messrs. Munhall and Towner: "I estimate that one thousand(1,000)accessions were made to the churches of this city from those meetings."

—The Congregational Home Missionary Society has paid off during the year the debt of $75,000, replaced $50,000 borrowed from the Swett Exigency Fund, and met the expenditures of the year. The annual meeting will be held at Saratoga June 5th.

—The eighteenth annual meeting of the Woman's Foreign Missionary Society of the Presbyterian Church was held recently at Asbury Park,N. J. The income for the year amounts to $149,640,an increase of $20,000. The Society supports 135 missionaries besides helpers and Bible women.

—The American Baptist Home Mission Society received the past year $551,596, of which $145,603 was received by contributions, for general purposes; $41,579 for schools and buildings, and $39,629 for church extension. The receipts from legacies were $245,485.

—The Chicago Congregational Ministers' meeting last week adopted a strong protest against the interference with the work of Christian missionaries among the Indians by the Indian Department, and ask that the order requiring the English language to be used in all Indian schools be rescinded.

—The Southern Baptist convention met in annual session in Richmond, Va., Friday, in the First Baptist church. On the call of States it was found that 745 delegates were present.

—The women of the Presbyterian church gave last year $192,000 for mission work among the exceptional peoples in our own land. One of the most significant features of this work is that it has stimulated the regular work of the Board of Home Missions of the church instead of detracting therefrom, the income of the board having steadily increased each year since the women undertook their especial work.

—The American Sunday-school Union last year established 520 new Sunday-schools, of which over sixty have developed into churches already, and some seventy-five more of them have secured regular preaching services. A Chicago business man, who last year supported one of the missionaries, is so well pleased with his investment that he has agreed to support two of them this year.

—Mr. Moody's schools at Northfield and Mount Hermon lately received from the Christian women of Pittsburg a draft for $10,000 and a New York friend sent $5,000.

—The great Sunday-school and Missionary Convention of the Baptist church begins its sessions in Washington this week. It will be the second gathering of the kind held in Washington in the last half century. About 3,000 delegates are expected, who will come from every corner of the United States and Territories.

—Rev. W. R. Laird announced at prayer-meeting in the Reformed Presbyterian church, says a St. Johnsbury, Vt., paper, that he should probably accept the call he recently received from the congregation in New Castle,Pa. He began his work nine years ago and organized the congregation; and in 1882 a handsome and commodious church building was erected, on which no debt rests. The congregation has prospered abundantly, and has received 150 members during Mr. Laird's pastorate. He leaves it in excellent condition, materially and spiritually, and it will continue to do good work. There is general regret in the city as well as the congregation at the change.

—Mr. I. H. Lishniewsky has established a United Presbyterian mission to the Jews in the city of Pittsburg. The mission is in the central part of the city, and promises success. There are nearly 7,000 Jews in the city of Pittsburgh, and nothing whatever has as yet been done for their evangelization.

—The number of pilgrims to the Puri shrine in India this year was only about one-sixth of former years. The Doorga Puga festival was a complete failure. The *Calcutta Englishman* calls attention to a remarkable decline in the popularity of the Festival of Juggernaut at Orissa. This has been going on for some time, but is especially remarkable this year, as there is no longer a wild rush for the car in which the idol is dragged from the temple to a grange and back; on several occasions coolies have had to be hired to do this.

—Rev. B. Fay Mills and Prof. and Mrs. Towner went to Crawfordsville, Ind., on April 15th for a very few days. This is a beautiful little city of ten thousand inhabitants, and is the seat of Wabash college. The largest buildings were more than filled, and plans made for meetings for men only and for women only, so as to accommodate the throngs. Prof. Towner rejoins Dr. Munhall for the remainder of the season, and Mr. Mills goes to Chelsea, Mass., after a few days of rest.

—Dr. Munhall's work at Macon, Ga., was very wonderful and most gracious. The entire city was stirred, 125 members being received into the Mulberry Street church after he left, 40 into the First Presbyterian church, a goodly number into the First Baptist; and other churches have received many accessions. Many more will yet join. Dr. Munhall was only able to be in Macon three weeks, as he could not defer his work at St. Paul longer.

—Rev. C. H. Yatman will hold a series of union young people's meetings in Washington, D. C., the first ten days in June, by invitation of the superintendents of the various Sunday-schools. In Columbia, S. C., where he held meetings the past month, the students in the Columbia College and South Carolina University were reached by the score. Nearly every student in the female college was converted. During July and August he conducts his large daily young people's meeting and Christian workers' training class.

—The Freedmen's Aid Society of the Methodist Episcopal church expended last year $163,271 in its work among the colored and white people. Twenty-two institutions, with 124 teachers and 4,506 students, were maintained among the colored people; and fifteen institutions, with eighty teachers and 1,945 pupils, among the whites received aid. During the twenty years of its life the society has expended $1,921,585, has taught about 100,000 students, and has acquired property in the South worth to-day not less than $1,000,000.

—Eleven years ago Daniel Molife, a heathen living in Natal, became converted. Two years after he went to Fourteen Streams, where he found the people without the Gospel. He began work among them, opening to them the Scriptures, teaching them to read, and finally organizing a church and erecting a house of worship. For six years he labored in this way without receiving the help of a missionary.

—The British and Foreign Bible Society has for the last two years supported a colporteur on the scene of the engineering operations being conducted by M. de Lesseps in the Panama Isthmus. During the first year he sold nearly £40 worth of Bibles, the last year his work was even more important, both Spaniards and Chinese being reached, besides the English-speaking population. There is a Sunday-school, and also a day-school at Panama

—Rev. R. S. McCloy, superintendent of Methodist Japanese missions, advocated a union of the five branches of that denomination in Japan before the weekly meeting of the local Methodist ministers in Chicago. He said the five branches were known as the Methodist Episcopal, Methodist church south, Canadian, Evangelical and Protestant Episcopal. The converts in the Flowery kingdom composed 33,000 Russo-Greeks, 28,000 Roman Catholics, and 29,000 Protestants.

—Arrangements for the national convention of the Societies of Christian Endeavor, which will be held in Chicago from the 5th to the 8th of July, are rapidly maturing. Dr. James H. Brooks of St. Louis will preach the sermon. Addresses will be given by Dr. John H. Barrows, Bishop Fallows, Rev. Arthur Mitchell, Rev. Wayland Hoyt, D. D.,Miss Frances E. Willard and many others. Mrs. G. R. Alden (Pansy) will read an original story, and Prof. William R. Harper will propose a scheme of regular Bible study for young people. Rates on railroads and at hotels will be placed at the lowest figures that are ever granted,and several thousand delegates are expected from all parts of the country.

—Under the direction of the Evangelical Alliance an attempt is to be made in Brooklyn to reach the people outside the churches. The city has been divided into thirteen groups of churches, each group containing fifteen or twenty churches and a population of some 50,000. Each church in a given group appoints one supervisor and ten visitors for each 100 members. Then, when the non-church-going families are discovered—and they may be ascertained by a special visitation or by the examination of the several church records—they are to be divided up in such a way that each visitor will have about ten families to look after, upon whom he or she is to call once a month.

BIBLE LESSON.

STUDIES IN THE NEW TESTAMENT.

LESSON IX. Second Quarter.—May 27.

SUBJECT.—Peter's Denial.—Matt. 26.69-75.

GOLDEN TEXT.—Wherefore, let him that thinketh he standeth, take heed lest he fall.—1 Cor. 10: 12.

[*Open the Bible and read the lesson.*]

[From Dr. Pentecost's notes in Words and Weapons.]

In our last lesson we left our Lord and his disciples turning from the garden to meet Judas and the band of soldiers sent out to arrest him. While the saints had been sleeping the sinners had been working, and now they had come to take him.

We shall consider the incident assigned for our lesson to-day under three heads: Peter's denial, Peter's sin, Peter's repentance.

I. PETER'S DENIAL.—1. It was unpremeditated. Judas betrayed his Lord for a deliberate, set purpose. Peter, on the contrary, really loved his Lord and meant to be his true—yea, his truest—disciple; but he lacked the trained courage to meet the sudden emergency. The story of Peter's weakness should teach us to strengthen our characters at the weak point; for there the enemy will attack us, and at that point we will fall. 2. It is intelligible. We have only to look back over this chapter to see the steps which naturally and logically lead him up to the precipice over which he fell. (*a*) In verse 33 we find him boasting. This is always a sign of weakness. (*b*) In verse 35 we find him self-confident. Here lies the pointedness of the golden text for this lesson. (*c*) In verse 40 we find him asleep. A man who could sleep at such a time would be liable to be taken unawares by sudden temptation. (*d*) In verse 51 we find him fighting. A hasty temper which acts at the first sign of danger does not necessarily indicate a courageous man. (*e*) In verse 58 we find him "following afar off." If ever a friend—one ready "to die" for his Master—was needed to stand close by, this was the time. (*f*) Finally we find him taking his place in bad company. His place, since he had plucked up courage and entered at all, was with John (John 18: 15), as close by the Master as possible. How could he think of his own cold fingers and shivering body when his Master was being falsely accused and cruelly insulted? "Without the palace" and with the servants of his Master's enemies was the very place in which we might look for just such a fall as Peter had. 3. It was a total collapse. Had he denied once and then recovered himself, it would not have been so bad. Cranmer recanted his faith and saved himself from martyrdom; but as soon as he had time to reflect he denied his recantation and went cheerfully to the stake. Unless we instantly turn back upon a false step we are morally sure to take another, even though we loathe the whole matter.

II. PETER'S SIN.—Hitherto we have noticed only the outward fact of the denial and some of the steps which led to it. From any point of view his conduct was most sinful and inexcusable except to that divine grace of Christ which did excuse it and which led him back, by way of repentance, to the side of his Lord. 1. In view of his privileges. Peter was not only a disciple but an apostle, and one of the chosen three whom the Lord called and admitted into the closest relationship as witnesses of his greatest works. To be unfaithful in view of these high privileges made his sin more black. 2. In view of his confessions and professions. Not only had he been the first to confess Christ (Matt. 16: 16), but he had, a few hours before, been first and loudest in his profession of attachment and courage. Had he professed less, his sin would not have been so foul. 3 In view of the warning he had had from Christ. Our Lord had foreseen his weakness and had forewarned him that he would be the only disciple who would formally deny him. For some sins there seems to be partial excuse, but for others there is none. Peter had no excuse for his sin. 4. In view of its repetition. He might have retreated at the first, or second, or third step; although his sin served as a corrector, yet he would not be corrected. 5. In view of sin upon sin. At his first denial he told a lie by prevarication, affecting not to understand his questioners. At his second denial he told a deliberate lie, and perjured himself by swearing to it. At the third he repeated his denial and "began to curse and to swear," adding the sin of the vilest men to that of his apostasy. We cannot stand still on the slippery incline of transgression.

III. PETER'S REPENTANCE.—Just as Peter was uttering his third denial two events took place: The cock crew and our Lord passed out with the mocking rabble about him. Who can tell the unfathomable depths of love and sorrow in those divine human eyes as they looked upon Peter? Alas, how low he had fallen! Thank God—at this point he was to rise! 1. How Peter was led to repentance. Not alone did the Spirit of God work in his conscience; three messengers took him by the hand and led him back to his true self, away from his false and degraded self. (*a*) An incident. The cock crew. Chanticleer was unconscious of his ministry, but he preached a powerful sermon on that early morning. No doubt he awakened, from physical sleep, many about the high priest's palace; but he awakened this man who, in his deep sleep of sin, had been denying his Lord. (*b*) A memory. At the sound of the cock's crowing Peter remembered the words of his Lord, and they struck deep into his heart and conscience and still further brought him to himself. How often a mere memory, suddenly awakened, or a warning or a promise or a long forgotten word has led men to repentance! (*c*) A look. Luke records this: "And the Lord turned and looked upon Peter." That look melted the ice out of his soul and broke up the fountain of his love, which had been frozen

by his denial. 2. The genuineness of his repentance. Now all else was forgotten. Flinging his mantle over his head, he, like Judas, rushed forth into the night. "Into the night," but not, as Judas, into the unsunned outer darkness of miserable self-condemnation, remorse and despair. "Into the night," but, as has been beautifully said, "to meet the morning dawn"—which morning dawn he found when he flung himself into the arms and on the broad, tender breast of mercy.

LODGE NOTES.

Bishop Fallows, who shared with Dr. Thomas the honors of Masonic Grand Chaplain, lectures for a woman's lodge in this city.

The fifty-sixth annual convention of the Alpha Delta Phi, the college secret society, opened May 3 in the Masonic temple, New York. The delegates present were from Yale, Harvard, Columbia, Manhattan, Hamilton University, Kenyon College, Brown University, Bowdoin, Dartmouth, Trinity, Wesleyan, Adelbert, Rochester, Williams and Amherst Colleges. The conference was held with closed doors. The society held a reception in the afternoon at their club rooms, and a meeting at night at the Metropolitan Opera-house at which addresses were made by President J. H. Choate on the "Alpha Delta Phi, the Embodiment of True American Spirit;" by George W. Curtis on "Ideals of the Alpha Delta Phi," and by Rev. Edward E Hale of Boston on "How to Serve the Commonwealth."

A Pittsburgh dispatch of the 21 inst., says of the Knight of Labor strike in the Carnegie Iron works: "Braddock workmen say that the blow at the order is such a direct one that none who would remain true to the Knights of Labor can avoid meeting and defeating it. The people of Braddock generally regard the great strike as virtually a thing of the past. At least 100 old men, including two of the conference committee, returned to work to day, and a large number are expected to go in to-morrow. The company has all the men necessary for a single turn in all departments, and on Monday the converting mill will be started double turn. The new rail was put in operation this afternoon and the first rails made since last December were turned out. The Pinkerton guards are still on duty, but everybody is in good humor and no further disorder is expected. The Knights of Labor, who are still out, are as aggressive as ever. They have inaugurated a boycott on Edgar Thomson steel. Circulars were sent out to all the amalgamated and Knights of Labor lodges requesting the members not to work steel from the Edgar Thomson mill."

Chicago Odd-fellows celebrated the sixty ninth anniversary of the founding, in Baltimore, April 26, 1819, of American Odd fellowship. Grand Master Lieut-Gov. John C Smith said: "This association stands as the representative of sixty-five lodges in this city, and 6,000 business men of this imperial center. In behalf of these 6 000 Odd fellows I welcome you to this anniversary. This association is also the representative of 10,000 organizations, with 600,000 members, and in behalf of the order universal I welcome you. When I first connected myself with this order, thirty-five years ago, it had less than 2 000 lodges. To the uninitiated it may seem strange that there should be so much organization, but the Odd-fellow understands it. When some great calamity befalls, then the organization is at its best. We of Chicago know what Odd fellowship did for us. It did more for the people of this city in the time of its distress than any other organization in the land It poured into the hands of the relief committee $130,000, rendering incalculable aid to the widowed, the orphaned and the homeless. Inside our body we now have the Patriarchs Militant, 25,000 strong"

GO WEST.

No portion of the United States to day offers as many opportunities for making money as can be found at Great Falls, Mont., and on the reservation just opened, in business, mining, stock-raising or farming. Rates, maps and particulars will be furnished by C. H. WARREN, Gen. Pass. Agent, St. P. M. & M. Ry., St. Paul, Minn.

DONATIONS

To Cynosure Ministers' Fund:

Mrs. E. Talcott	$1.50
J. Rutty	1.50
J. S. Smedley	1.50
B. A. Wilson	1.50
Wm. Evans	3.00
Before reported	$1,073.40
Total	$1,082.40

SUBSCRIPTION LETTERS.

The following have made remittances of money to the *Cynosure* from May 7 to 12 inclusive:

J F Rock, C H Watson, G A Paddock, P A Weaver, Mrs M P Morris, Mrs G A Cass, M L Waters, Rev M W Jordan, J Clair, J Markle, J S Smedley, W J Feemster, J Rutty, W Cheetham, J D Vail, J K Glassford, Mrs E Talcott, A G Cutter, J G Johnson, E Dresser, Dr J N Norris, Rev T Hartley, Rev C Bender, Mrs A M Hine, B A Wilson, Rev R G Campbell.

NOTICE.

The *Cynosure* advertised for in last week's paper has been furnished. No more are needed. Thanks are especially due to Roswell Dow, Esq., Miss Faith Fischer, J. C. Young, Esq., Mrs. M. Carnes, Harris Johnson, Geo. Hiner, J. M. Frink and J. A. Bent for responding to the request.

EXCURSION RATES.

A very complete list of tourist round-trip rates and routes to western points for 1888, has just been issued for free distribution by C H. WARREN, Gen. Pass. Agent, St. P. M & M. Ry., St Paul, Minn.

MARKET REPORTS.

CHICAGO.

Wheat—No. 2	86	@	88
No. 3	84	@	85
Winter No 2			91
Corn—No. 2	59¾	@	60
Oats—No. 2	34	@	38
Rye—No. 2			65
Bran per ton			13 75
Hay—Timothy	12 00	@	17 00
Butter, medium to best	15	@	25
Cheese	05	@	13
Beans	1 25	@	2 75
Eggs			13
Seeds—Timothy	2 15		2 80
Flax	1 38		1 45
Broom corn	02½	@	07
Potatoes per bus	60	@	80
Hides—Green to dry flint	05½	@	13
Lumber—Common	11 00	@	18 00
Wool	13	@	37
Cattle—Choice to extra	5 10	@	5 35
Common to good	2 50		5 00
Hogs	4 90	@	5 80
Sheep	3 25	@	6 20

NEW YORK.

Flour	3 20	@	5 60
Wheat—Winter	1 00	@	1 03
Spring			98½
Corn	66½	@	69
Oats	38	@	47
Eggs			14
Butter	15	@	26½
Wool	09		34

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Cattle	1 50	@	4 60
Hogs	2 25	@	5 50
Sheep	2 00	@	5 00

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Freemasonry Illustrated. A complete exposition of the seven degrees of the Blue Lodge and Chapter. Profusely illustrated. A historical sketch of the institution and a critical analysis of the character of each degree, by Prest. J. Blanchard, of Wheaton College. Monitorial quotations and nearly four hundred notes from standard Masonic authorities confirm the truthfulness of this exposition and show the character of Masonic teaching and doctrine. The accuracy of this exposition legally attested by J. O. Doesburg, Past Master Unity □ No. 191, Holland, Mich., and others. This is the latest, most accurate and complete exposition of Blue Lodge and Chapter Masonry. Over one hundred illustrations—several of them full page—give a pictorial representation of the lodge-room, chapter and principal ceremonies of the degrees, with the dress of candidates, signs, grips, etc. Complete work of 640 pages, in cloth, $1.00 Paper covers, 75 cents. First three degrees (376 pages), in cloth, 75 cents. Paper covers, 40 cents. ☞ The Masonic quotations are worth the price of this book.

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Light on Freemasonry. By Elder D. Bernard. To which is appended "A Revelation of the Mysteries of Oddfellowship (old work,) by a Member of the Craft." The whole containing over five hundred pages, lately revised and republished. In cloth, $1.50 each; per dozen, $14.50. The first part of the above work, Light on Freemasonry, 416 pages, 75 cents each; per dozen $7.50.

The Master's Carpet, or Masonry and Baal Worship Identical, explains the true source and meaning of every ceremony and symbol of the lodge, and proves that Modern Masonry is identical with the "Ancient Mysteries" of Paganism. Bound in fine cloth, 420 pp.....75cts.

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Hon. Thurlow Weed on the Morgan Abduction. This is the legally attested statement of this eminent Christian journalist and statesmen concerning the unlawful seizure and confinement of Capt. Morgan in Canandaigua jail, his removal to Fort Niagara and subsequent drowning in Lake Ontario, the discovery of the body a Oak Orchard Creek and the two inquests thereon. Mr. Weed testifies from his own personal knowledge of these thrilling events. This pamphlet also contains an engraving of the monument and statue erected to the memory of the martyred Morgan at Batavia, N. Y., in September, 1882, for which occasion Mr. Weed's statement was originally prepared. 5 cents each; per dozen, 50 cents.

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National Christian Association.
221 W. Madison St., Chicago, Ill.

HOME AND HEALTH.

An ounce of alumn will purify a whole hogshead of foul water.

When sauce boils from the side of the pan, the flour or corn-starch is done.

Always put a little soda in milk that is to be boiled, as an acid is formed by boiling.

Glaze the bottom crust of fruit-pies with the white of an egg, and they will not be soggy.

Keep large squares of pasteboard hung conveniently to slip under pots, kettles, stew dishes and spiders, whenever you set them down.

Too much importance cannot be given the matter of selecting the proper persons to do the milking. As much depends on the milker as on the cow.

Buttermilk is cheap food for the pigs, and they will always do well when buttermilk is made a portion of their food; but it should not be fed exclusively.

Straw matting should be washed with warm salt and water; wring out a soft cloth in it and apply quickly, not wetting the matting much, only enough to take out the dust and stains.

When the burners of kerosene lamps become clogged put them in a basin of hot water, containing washing soda, and let them boil for a few minutes. This will make them perfectly clean and almost as bright as new.

REMEDY FOR BOILS.—It is said on good authority that a slice of fresh tomato bound upon the afflicted part will prevent the formation of a boil. Renew the application frequently with fresh slices.

Copperas dissolved in boiling water will instantly cleanse iron sinks and drains. A few drops of spirits of turpentine mixed with stove blacking, lessens labor and adds polish. Kerosene in cooked starch (a teaspoonful to a quart) will prevent clothes sticking to the irons and gives a gloss; the scent evaporates in the drying. Powdered borax is good, if one decidedly objects to the smell of kerosene.

KEEPS OFF INSECTS.—An Ohio farmer says: "Pour a gallon of spirits of turpentine on a barrel of land plaster; spread over the field broadcast. This is better than lime or ashes, and may be applied to cabbage, vines and plants liable to be damaged by insects at any time when the plants are not wet."

TO CURE WARTS.—Place the thumb upon the wart, and press it against the bone. Move the wart back and forth upon the bone until the roots become irritated or sore, when the wart will disappear. I have had quite a number upon my hands, and have got rid of them in the above manner.—*Cor. Scientific American.*

KILLS BOTS.—Take turpentine, coal oil and vinegar in equal parts, shake well together, and rub on eggs of the bot fly, usually found on the legs of a horse. Two or three applications will kill the eggs, and the fly will not trouble the horse if a little of this liniament is applied under the throat and on the legs. Kill the eggs, and the bots will not kill your horse.—*Farmers' Club Journal.*

MASSACHUSETTS BROWN BREAD.—Three cups of unsifted rye and Indian meal, one-half cup molasses, one teaspoonful of salt, two of soda, one pint sour milk, one of water. If water is used alone, add a little sharp vinegar. To bake this bread, take two flaring lard pails of different size, put boiling water in the larger (not too much), set the smaller one, containing the bread, inside and cover tightly; bake five or six hours in a moderate oven—the longer, the better the bread, if the oven is not too hot. On the baking, more than anything else, depends the success of the bread.

SLEEP OFF A HEADACHE.—A scientific writer says: "Sleep, if taken at the right moment, will prevent a nervous headache. If the subjects of such headaches will watch the symptoms of its coming, they can notice that it begins with a feeling of weariness or heaviness. This is the time that a sleep of an hour, or even two, as nature guides, will effectually prevent the headache. If not taken just then it will be too late, for after the attack is fairly under way it is impossible to get sleep until far into the night, perhaps. It is so common in these days for doctors to forbid having their patients waked to take medicine, if they are asleep when the hour comes round, that the people have learned the lesson pretty well, and they generally know that sleep is better for the sick than medicine. But it is not well known that sleep is a wonderful preventive of disease—better than tonic regulators and stimulants."

That dainty lady tripping by,
How light her step, how bright her eye,
How fresh her cheek with healthful glow,
Like roses that in Maytime blow!
And yet few weeks have passed away
Since she was fading, day by day.
The doctor's skill could naught avail;
Weaker she grew, and thin and pale.
At last, while in a helpless frame,
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FARM NOTES.

GRASS.—No grass, no cattle; no cattle, no manure; no manure, no crops.—*Belgian Proverb.*

A correspondent in Japan says that he has learned how to tie a horse in the streets. He saw a meek-looking steed hitched to a cart standing in front of a shop, and the horse stood, not because he was hitched to a post, but because his forelegs were tied together with a stout cord.

Kerosene is of great help in the proper care of poultry. Their nest-boxes should be oiled with it as a preventive of vermin. A few drops occasionally in the drinking water will hinder colds or roup, and when applied to scaly legs it effects a cure, while it is highly recommended as a cure for cholera.

At a recent convention of bee keepers, one speaker said: "I was in Dakota last season at a place where there were no bees. Pumpkin and squash vines were growing luxuriantly, but there were no pumpkins or squashes. I transferred some of the pollen, and in this way pumpkins and squashes were secured."

Any soil upon which water does not remain during winter, says a writer in *Vick's Magazine*, can be made to grow small fruits; in fact, any soil which will produce weeds will grow them; but as there are few soils which can produce two crops at the same time, it is better not to try to grow a crop of weeds and a crop of strawberries on the same soil together.

Oil, says the *American Agriculturist*, is fatal to every insect it touches, and sulphur is very offensive to them. A mixture of four ounces of lard and one of sulphur, well rubbed together, and with the addition of one ounce of kerosene oil and one drachm of creosote, will be found an excellent remedy against all sorts of insect vermin, while the liberal use of kerosene oil on poultry roosts will free the fowls of their tormentors.

Mr. A. W. Cheever makes in the *New Elgland Farmer* the wise suggestion that in purchasing a windmill for pumping water, sawing wood, or similar kind of farm work, it is not a good plan to select one of small size. A small mill may do what is wanted of it in a high wind, but with a light breeze it would be useless, while a larger size would do the desired work. Small wind-mills, small churns and small stoves are often the dearest, though costing less money than large sizes.

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If the soil is free from stumps, stones, or other nidus under which the roots can run, a complete summer fallow, for one season, the land to be carefully worked over every two weeks to prevent the pests making leaves, will generally eradicate them. If there are stumps or rocks in the field the soil around these must be thoroughly hoed over once in ten days.

ASPARAGUS BEETLE.—We are informed that the common asparagus beetle appeared the past summer in such vast numbers in New Jersey that the owners of some rather extensive plantations of this excellent vegetable have almost concluded to abandon its cultivation in consequence of the depredations of the insect named. It seems almost unaccountable that any cultivator of asparagus should not know how to quickly destroy this well-known pest, inasmuch as it has been published hundreds of times during the past twenty years. The remedy is dry caustic lime scattered over the plants in the morning when wet with dew. The larva of the asparagus beetle is a small, soft, naked, thin-skinned grub, and the least particle of lime coming in contact with this causes almost instant death. If the grubs are killed there will be no beetles.—*American Agriculturist.*

PERMANENT PASTURES.

In this country there are very few pastures that may properly be called permanent. Our extremely variable climate renders it more difficult to maintain them than in older countries. Notwithstanding the advantages of rotation, it is probable that we lose, rather than gain, by having so few permanent pastures. The grass seed is sown with grain, or with very imperfect preparation of the ground. This seems inevitable when such a rotation as ours is practiced; and it is natural that the ground should not have so much preparation when the pasture is to remain only two or three years as when it is to be permanent. This, too, probably explains why the seed is not more carefully selected. Too few varieties are sown; and as the pastures do not remain long enough for other varieties to establish themselves, as they would in time, our pastures are sadly lacking in variety. The greater the variety the more the yield and the better succession of growth.

Sowing every two or three years of course requires much more seed, and we get less grass than would be furnished by permanent pastures. A pasture rarely reaches its maximum production in less than five or six years. Up to that time, and even after, the turf will grow thicker, not only because of the spreading of the grasses sown, but by other grasses coming in. Permanent pastures contain four or more times as many grasses as we commonly sow. Moreover, some grasses do not become well established before three or four years. This is notably the case with *Poa pratensis* (Blue grass in Kentucky and the West, June grass in the East), one of our most valuable pasture grasses. It requires three years to become well set, and it is not at its best as a pasture grass before five or six years. This explains why it is not highly prized in some sections—it is not allowed to grow long enough. No matter how much seed is sown, one grass will not make as dense a sward as a variety. In old pastures there are rarely less than fifteen varieties.—*American Agriculturist.*

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NEWS OF THE WEEK.

WASHINGTON.

The Senate Committee on Education and Labor have ordered a favorable report on the House bill to prohibit the employment of alien labor on public works.

A fine life-size marble bust of Garabaldi, with a marble pedestal about four feet in height, has been received at the Capitol and placed in a hall of the upper lobby of the Senate. It was made in Italy and presented to the Senate by the Garibaldi Monument Association of this city.

It is reported by friends of Mr. Atkins, Commissioner of Indian Affairs, that it is his present purpose to tender to the President his resignation, to take effect June 1. The President has been advised that it is the purpose of Mr. Atkins to resign.

The President and Mrs. Cleveland have taken possession of Oak View as a summer residence. They will take dinner, sleep nights, and eat breakfast in their country home and luncheon at the White House. And then, too, they will celebrate the second anniversary of their marriage day on June 2.

CHICAGO.

Five of the nine boodler gang who were convicted last year have been waiting in the county jail here, having appealed their case to the Supreme Court. The decision of that body was rendered last week against them, and all are now in Joliet penitentiary. Three had gone there before, and one, the Masonic McGarigle, was given the wink and told to run, and the officers sent after him have managed to keep out of his way.

COUNTRY.

The Mississippi flood had reached a dangerous point Friday, nearly as high at some points as in 1880, when the highest record was made The flood at Quincy, Ill., was miles wide. At Rock Island a stone bulkhead was swept away, causing some $100,000 damage, mostly to the government works in connection with the arsenal.

A fire broke out in Hot Springs, Arkansas, and in two hours upwards of $250,000 worth of property had been destroyed. The gas works, the railroad roundhouse, many stores, the gymnasium and between forty and fifty dwellings were laid waste.

Near Ithica Wednesday a freight on the Lehigh Valley road crashed into a passenger train which had been brought to a stop by the brakes getting out of gear, and telescoped two of the cars. Mrs. Case was severely injured, a gentleman from New York badly cut on the head and the engineer of the freight hurt on the head.

The survivors of Quantrell's guerrillas held a reunion Friday at Blue Springs, Mo., Mrs. Caroline Quantrell, mother of the infamous chief, being present. Tales of bloody murders and fiendish crimes were related, the men rivaling each other in their hideous stories. It was stated that Quantrell died in the Sisters' Hospital in Louisville, Ky., June 6, 1885.

At Bloomington, Ind., Friday, while two men were walking together, one becoming suddenly insane, seized the other and threw him from a cliff 125 feet high, killing him instantly.

The high license bill passed by the New York legislature was vetoed by Governor Hill.

The State temperance convention decided to nominate Prohibition candidates in every county in Georgia pledged to vote for statutory prohibition.

The *Inter Ocean* reports that a Negro who was mortally wounded in the riot at Sandy Ridge, Lowndes county, Ala., last Thursday and has since died, revealed an alleged plot, making a statement under oath in the presence of four witnesses. The Negroes, he said, appointed Friday night as the time for the massacre of the whites. Meetings were held and money raised to buy ammunition. Bob Robinson and Neal Maugurn were the leaders of the lodge of which it is claimed there are societies throughout the United States, formed, as they say, to avenge their fallen ones and to protect their color in the future, and they threatened Negroes who did not take part in the proposed killing with death; 48 Negroes engaged in the riot have been arrested, and the Sheriff's posse and State's troops seem to have put an end to the trouble for the present, but another outbreak is expected sooner or later.

FOREIGN.

The official news concerning the health of the Emperor is not trustworthy, as the doctors join in the concealment of the worst phases of his malady, and are making the most of any change for the best. Reliable information, however, leads to the hope that his life will be prolonged beyond the recent expectations. A favorable symptom is his increasing strength. He is now able, with some slight assistance, to take a turn up and down the room. His sleepfulness still continues. The Empress visits his bedside every morning and remains until the doctors assemble for consultation. A deaf mute living in Silesia has written to Dr Mackenzie, offering to sacrifice his larynx if it be possible to transfer it to the Emperor's throat. Dr. Mackenzie replied to the man that the loss of his life would neither help the Emperor nor benefit science.

Lord Salisbury's speech in the British House of Lords caused a sensation in political and military circles.. He attacked Gen. Lord Wolseley for the lack of preparation for war reported in England. The general opinion is that Lord Wolseley will resign after replying to the premier. Liberals are inclined to support Lord Wolseley's position, which is approved by all the military members of the House of Commons.

Boulanger, the troubler of France, is making a kind of triumphant tour. Speaking at a luncheon at Donai, he called the constitution a "ridiculous compromise between a pseudo monarchy and a false republic." At Lille a banquet was given in the General's honor, at which he and M. Laguerre made speeches. The demonstrations at Donai and Lille were enthusiastic.

The pope has charged Cardinal Monace to ascertain if the methods employed by the Irish National League embrace principles or regulations that are contrary to religious or moral laws.

INDIAN RESERVATION OPENED.

The Montana Reservation Bill having now become a law opens for settlement four millions acres rich farming lands in the well-known and long-coveted Milk River Valley, also large areas of excellent grazing country on the surrounding uplands. This portion of Montana, besides its agricultural resources being rich in minerals with an abundance of coal, is attracting wide spread attention as is shown by the number already settling there C. H. WARREN, Gen. Pass. Agent, St. Paul, Minn., has issued, for free distribution, an excellent map, and a pamphlet with other information regarding this country. Low rates are now being made to Great Falls for those desiring to explore this new country.

GOING WEST.

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EVERY VOTER

should sign the League against lodgery. For convenience, the League plan is inserted on the thirteenth page of this number. Cut it out, circulate for signatures and return to W. I. Phillips at this office.

The late conference of the National Reform Association in Philadelphia resolved that it is the "imperative duty of political parties to declare themselves on the moral issues which are now before the nation, and that no party which refuses to do so deserves the suffrages of Christian citizens." That is most true. But political parties in general will spit tobacco all over such a resolution until the pulpits begin a crusade that shall stop church members from casting their votes against their Lord and King.

The decision of Judge Tuley of this city on the legitimacy of children born in slavery has been the subject of much comment in the papers. A letter from Judge A. J. Tourjee of Mayville, N. Y., author of "The Fool's Errand," reviews the decision very ably, and these criticisms have called out an explanitory letter from the offending judge, saying that he shall not regret if his judgment is reversed on appeal; or, if established, that it will be a matter of gratification if it shall lead to a proper discussion and removal of the alleged disability by Congressional enactment.

The fight against the saloon is assuming respectable proportions in Chicago. The effort of the churches two weeks since, to put the breathing holes of the pit at least 200 feet away from churches and schools, was for the time beaten. Next week a petition was unrolled before the Council bearing the names of thousands of the best citizens. The saloon fortress was still impregnable. But when a few days later the Roman Catholics began also to protest and call on their aldermen to resign, and priests read the same gentlemen a lecture, they began to surrender, and the once defeated ordinance is back again on its feet, and will probably carry. The saloon ring thus seems to have a master, before which it is humbled like a beast. The relation does not reflect honor upon either; but Chicago will be thankful if this small favor is granted.

The empire of Brazil has for years been striving to earn the recognition of enlightened states by the abolition of slavery. The old emperor set his heart upon the reform, and gradual abolition was adopted, and after years of waiting has just completed its work. The Brazilian parliament has approved the bill favored by the government completely abolishing the slave system, and it was sanctioned by the regent in the absence of the Emperor in Europe on the 13th inst. The act was received with extraordinary popular manifestations of rejoicing. President Cleveland sent his official congratulations, which the Brazilians may receive with a just pride, as they may chance to contemplate the immense cost of emancipation to the United States, while with them it has come without bloodshed and with the rejoicing of all parties.

Washington is given over to conventions this year. The National Baptist Convention is barely over. This week a National Bar Association gathers, and the corner-stone of the great Catholic university will be laid in the presence of an immense number of persons, 10,000 invitations having been issued. On the same day the Hebrews will open a convention in the city. The Knights of the Golden Eagle have also arranged for a street performance. The object of the lawyers' convention is to form a National Association for the purpose of harmonizing certain matters of law in the different States. Trouble and inconvenience is caused by different laws, for instance, on marriage and divorce, descent of real estate, distribution of personal property, etc. By the formation of this association it is hoped that many of these difficulties can be obviated. But with all due respect to the lawyers, we would prefer that they turn over some of these questions to the ministers now meeting in Washington, Philadelphia and New York; leave others to a committee of solid farmers, and postpone their organization until after the Republicans elect a President.

Our Northern breezes are perfumed with blossoms and bear from State to State the roar of political conventions. State and county meetings absorb the time and money of the people, so that if the churches do not cry out, the business men do. Of the State conventions held by the old parties, the unanimity of the Illinois Republicans for Gresham has given great impetus to the popular movement behind that gentleman. It was expected in New York that something would be done for Mr. Cleveland, but not many anticipated that Governor Hill would be shelved so high—and that just after his friendly act for the liquor dealers in vetoing the Crosby license bill. The fact that the convention needed 2,800 bottles of champagne to secure harmony shows how serious is the break between Governor and President. Belva Lockwood's meeting was held in Mustatine, Iowa, this year, and the Equal Rights party did its work by letter, thus saving the neucleus of a fund for campaign purposes. The Union Labor party at Cincinnati met choppy seas. It refused to touch the whisky question, though next to the lodge that is nearest to labor interests, and rolled over the old lie about the prevalence of general discontent. They could not unite with Dr. McGlynn, whose friends nominated a Chicago druggist. An Industrial party has also nominated candidates, and the Chicago *Journal* asks when the anti-secret society people are to be heard from. They are being heard from, Gov. Shuman—thanks to the *Journal* for not forgetting us—and hope to be not heard in vain.

PRES. C. A. BLANCHARD of Wheaton College, aided by others, contemplates holding Gospel meetings with churches in that neighborhood during the approaching summer, the meetings to hold from Tuesday over the next Sabbath. The first church whose pastor laid the subject before them voted unanimously for such a meeting. Thorough visitation is proposed from house to house, also meetings for testimony and communion in the body and blood of Christ.

The series of revivals which began with the descent of the Holy Ghost and the preaching of Peter at Pentecost spread over the known world in thirty short years. The heathen historian, Tacitus, says, "This deadly superstition has not only infected our large cities but our remote country villages." The converts in these revivals were counted by thousands. Myriads of false altars vanished. The evil spirits which inhabited the shrines and infested the worshipers fled, and the Holy Spirit and those "ministering spirits" which "minister to the heirs of salvation" took their places, and Christendom is the consequence.

SHAMS.

BY ELDER N. CALLENDER.

Shams are man-made hypocrisies. God, who made all things, never made a sham. He could not do it. We respect anything genuine, though ever so small and insignificant in itself. Satan has and runs the most immense shammery in the universe. It turns out every known thing but one, all the way from deities to donkies.

To illustrate: our world has the G. A. R. The subjects of this sham organization were members of the Grand Army of the Republic when we had such an army, twenty-five years ago. A grand army it was, and made of material of which a nation may well be proud. But now there is no such army, and no need of such an army. While the G. A. R. takes in—yes, "takes in"—the masses of our noble men it knocks off fifty per cent from real manhood and adds nothing to the soldier. Was not the United States army dismissed from service, "mustered out," twenty-three years ago? What is this G. A. R.? As the real G. A. R., it does not exist. The only redemption it has from being deception and fraud is in its Masonic cross-breeding. Herein it is no sham, but an "*ego*," an identity.

All this is alleged with profoundest love and gratitude to our noble soldiers who, under God, saved this nation. I feel the more intense disgust for this sham because it splashed Masonic mud on such grand men.

Now we are on the question of shams, let us have another example. From my youth up I have felt a sort of reverence for the aborigines of this wonderful country. "Red man of the forest!" Who is he, and whence came he? The real Indian is a subject of interest for the erudite mind. But I submit to common sense whether sham "Red Men" are not a shame as well as a humbug. Imagine full grown men with costume, toggery and feathers playing "we are Indians!" Well might they blush crimson, but even that is a painted sham. Imagine further a preacher leading the ceremonies! He is the worthy chaplain! What a splendid feather! Does he address the "Great Spirit?" We trow not. But suppose he does, in "lip service." Does he, the Great Spirit, hear the chaplain of shams?

Shams must needs have only sham devotions. Is not this self-evident? It is a hard saying, but the judgment day will establish it. "God is not mocked" with shams. Sow them and you reap the same.

In the small village in Wayne county where the Christian character of Eld. Geo. W. Howe was ruthlessly assassinated there are, I am told, too many lodge nights to admit of much else than "will worships." Lo! here comes the feathered (tattooed?) chaplain of the Red Men—a Baptist minister, too! Save in the matter of lodgery alone he is a man of irreproachable record, I think, and surely had no part in sacrificing our dear brother Howe on the Masonic altar. May God commission some Ananias and take off the scales from his eyes. "Let all the people say Amen."

Fidelity to truth and to God force us to say that lodgery is a counterfeit in all its details. To begin with, its heart and being is a sham. It is a counterfeit religion. "There are but two religions in the world, the false and the true;" and as that is

not, cannot be the true, it is the false. Like all others, it apes at all virtues and fails of all by its own showing. By its very touch it mutilates and distorts every single moral principle it assumes,and in some way it assumes them all. Who would think of committing "Fidelity, Love and Truth" to the care of I. O. O. F.s? No one who knows the principles and also the character of that order. What do they mean by these terms; and what do they know of them? About as much as the "three links"many wear on their jackets. Some exceptions may exist. Then there are the Scripture terms,"Faith,Hope and Charity," claimed alike by Masons and by Good Templars. Would any one think of confiding these celestial principles to such orders for practical demonstration or safe-keeping? Every principle of their being antagonizes this trinity of virtues. How much "faith, hope and charity,"as God means them, is there in the secrecy and machinery of these clans? God knows there is not any. From center to circumference, from its birth to its dotage, the system of lodgery is a most stupendous deception. There is no virtue which it does not ape. It is the *ne plus ultra* of patriotism, of chastity, of gallantry and of temperance. It defends the nation in its G. A. R; defends the church and the Christian religion in its Knight Templars; protects female virtue and innocence,—and what not? It supercedes Christ and sends to "the grand lodge above" all the minions of the lodge who are faithful to the orders. It shams everything from the lowest interest of earth to the highest of eternity. It shams God, religion, regeneration, res urrection and heaven.

TANGLED TALK.

In my pastoral work I have found that I but seldom succeed in leading a Christless man out of a lodge. In fact, we have no common basis, no equal platform, either for argument or appeal. Naturally, I stand upon the "*Word.*" All my reasons for relinquishment and separation are brought from it. As an ex-Mason put it the other day to me, "Why, sir, before I found Christ Masonry was the best thing I had, for I did not understand the Bible. It was my religion. But, thank God, I have found the real and true, and have discarded the false and spurious." Only when the sovereignty of the "*Truth*" is acknowledged can the "Sword" be wielded on this subject.

An evangelist, of great force, full of the truth, and fearless to proclaim it, has recently visited a village near me. From all I can see he turns many sinners both from himself and from the Word by preaching on this subject before his hearers are ready for it. Not knowing the Lord of life, nor holding him as precious, they cleave to the best thing they know of, Masonry, etc.

Here in the Territory Masonry is eminently respectable. Many of its adherents are Christians; some are ministers. It is thus rendered most specious. And at the last Grand Lodge meeting the whole concern was given a white-washing, which has rendered it still more dangerous and plausible. A strong temperance platform was adopted amid a great amount of enthusiasm. The sepulchre so fair, so whited, so brilliant on the outside, is full of dead men's bones within. Masonry is Christless, and thus lifeless. It is powerless to enforce morality. I have not seen it yet attempt this. But every member of the order guilty of an act of drunkenness was to be dealt with by his lodge. Since then I have seen several reeling, several notorious drinkers, but their lodge has failed to utter a word of protest. So hollow and false is this whole thing that near me are two or three Masons who openly and constantly ridicule the religion of Jesus. They are infidels.

There is another noticeable thing about Masons. It is their perpetual boast that Masonry is built upon the Bible. How strange, if true, this is, you may know when I tell you it is a rare thing to see Masons in my church.

Part of my time, thought, work and prayer is given to the Negroes. Recently I heard a very interesting man, now dead, and one who incidentally recalls Mrs. Stowe's "Uncle Tom." His master, a Choctaw citizen, is yet alive and lives not very far from here. "Ole Uncle Isaac" was a very pious Christian; his soul all aglow for God and the salvation of his fellow slaves. It was his custom to go off on Sabbaths to preach in the surrounding settlements. After awhile his master, hearing of it, forbade him, telling him at the same time that if he transgressed this order he would be whipped. Sabbath came, and Isaac went off and preached as usual. On Monday morning, before the hands were sent out to the field, the master called up Isaac and asked him as to where he spent the previous day. Isaac told him that he had to go and preach, whereupon the old man was fastened to a tree and given a severe whipping. This Sabbath preaching and Monday whipping went on for some time, until at length the master fell ill, and before him was the prospect of death. In his extremity, unable to find a white minister, he sent for Uncle Isaac, who coming, very lovingly and fervently prayed for his recovery. The master got well; and on the following Saturday, when the hands had all come in from the field, he called Isaac and said, pointing, "See that black mule?" "Yes, massa." "Well, to-morrow you take that mule and go preaching, and every Sunday you want to." So Isaac preached as long as he lived, and is still preaching, for "he being dead yet speaketh" through his Christian fortitude, holy living, and godly conversation. But time is up and room is occupied, so no more just now from

Lehigh, Ind. Ter. "ORION."

WHAT HAS THE LODGE DONE FOR TEMPERANCE?

A discussion of this question has been lately occupying much space in the daily press of Galesburg, Ill., conducted by the Good Templars on one side, and by Mr.E. B. Chambers, an old and respected resident of that city, now removed to Omaha,on the other. That truth and righteousness have an able defender in Mr. Chambers appears in the following from the *Republican Register* of the 23d ult. Articles from both sides have since appeared:

Perhaps a discussion was necessary to have the fact clearly brought out that their organization does not antagonize the church. If there was any doubt about it a discussion might the most readily evolve the fact. And then by proclaiming it to the world we may all know it is so. But then, how strange that "with the blessed truths of the Gospel, this organization teaches its members to learn at the feet of the Son of God the lessons of Faith, Hope and Charity," it is necessary by discussion to prove it and proclaim it to the public. If such are its methods, and yet such its necessity, why need we be surprised to learn by your next issue that the American Bible Society has been able to clearly show the world that it, too, does not antagonize the church. When "the children" are brought into the lodge one good text to have them "learn at the feet of the Son of God" would be one of his own utterances: "I spake openly to the world, and in secret have I said nothing." And another which has the divine sanction would be: "Have no fellowship with the unfruitful works of darkness, but rather reprove them." And yet another: "Be ye not unequally yoked together with unbelievers; for what communion hath light with darkness?" Yet if by teaching them they would—as I fear they might—produce rebellion in the organization, why, then, I can see no safety for it, except to adopt lodge methods and suppress them. And, gentlemen of the order, as long as both your organization exists in its present form, and these three stems continue to grow in the Bible and humanity feeds upon their fruit, just so long will the temperance forces be divided and weakened in their work, and hindered in their desired results.

Already has this would-be handmaiden of the church put back the temperance reform, if we may credit the statements of those most capable of judging of its effects upon the cause it so loudly professes to champion. Rev. Dr. John Marsh, the late venerable secretary of the American Temperance Union, said, such, in his opinion, had been the effect of organizing the secret temperance societies. We all know the value of our Missionary Secretaries' opinion upon causes that would help or hinder in mission work, because their position and relation to the work enables them to judge more comprehensively and, therefore, more accurately than those out of their position and relation. As the greater portion of Dr. Marsh's public life, at the center and head of the temperance movement in the United States, gave him a point of observation such as no other person had, the value of his opinion also becomes readily apparent. Agreeing with him fully, Dr. Jewitt, another most competent judge, says that the secret temperance societies, by dividing the temperance forces, weakened their combined efforts and put back the temperance reform for twenty-five years. Dr. Jewitt was a field-marshal on duty, a veritable Lannes in the temperance cause; and his opinion is worthy the respect due a general who has fought over the ground and knows what he is talking about. Any one with an average memory, who was old enough to remember, knows that the onward sweep of the Washingtonian movement was stayed at the time these lodges came into existence. John B. Gough, whose portrait on the wall of the lodge room in Galesburg might lead some to think he was their patron saint, said he never felt so humiliated before in his life as when at a secret temperance society's parade he was induced to put on their regalia, and the feeling became so intolerable that, to use his own words, "while the procession was moving I snatched off the yoke, rammed it under the seat of my carriage, and never after had anything to do with the organization." Evidently he thought it was not helping the reform so near to his heart, but rather menaced the cause it professed to help. If the testimony of such men about the relation of these societies to the cause of temperance is worth anything, what, then, must we think of their relation to the church?

Would it not be strange, notwithstanding the presence of many good people in these temperance organizations, if we should be increasingly able to note outcropping the tendencies and innovations which Dr. Patton of Washington was able to distinguish; and of which, speaking of the lodge in general, he says: "However secret societies may differ among themselves, yet they are all anti-Republican in their tendencies, and are all leading to the same results, viz., a substitution of worldly and selfish innovations for moral and religious influences, and, ultimately, to the theoretical and practical neutralization of Christianity." In illustration Mr. Moody says he came very nearly joining the Good Templars, but learning that the lodge he expected to join was getting up a ball, he determined to not become "unequally yoked" with it. He also says that when one of their lodges, in a body, attended a meeting of his in England their conduct so disgusted him that when they left he felt as if he was rid of a cage of unclean birds. Mr. Moody is somewhat capable of judging what worldly innovations are, and what antagonizes and what helps the church. As farther showing the trend of this particular organization, General Consul C. A. Berg of Stockholm, a renowned champion for temperance, has recently withdrawn from the Good Templars, as he cannot pray for an order which, claiming a good purpose,yet denies the divine truth. Listen to whatMr. Wrawrinsky, the head chief of the Swedish branch of the order, says: "If the God of the religious people is the true God, then he is a God-denier." Seeing this drift, the Swedish newspapers, formerly supporting the order, now declare that secretism is only a bait on the hook to entice plain people, and ask, "What is gained if one is turned from alcoholism only to take a ten-fold worse poison?" Owen Lovejoy thought such temperance societies were not decoy ducks for the church, but did think they were for Freemasons and Odd-fellows. Such testimony perhaps shows the necessity, if it does not the wisdom, of the lodge in discussing its own character and its relation to the church before proclaiming them to the world. And it also suggests the thought —of the correctness of which we are quite sure— that many of those now active and controlling in the temperance lodges are also members of other secret fraternities, as, for instance, the Masonic and the Odd-fellow. Jonathan Blanchard predicted, when these temperance lodges first appeared in Galesburg, they would prove forerunners of Masonic and Odd-fellow lodges. Many scouted the idea as preposterous, but most of us who were there at the time know how much sooner than we expected the prediction became an accomplished fact.

If assistance to the church and the good of the temperance cause is really the object of the Good Templars, then why not drop the password and the secrecy, and adopt a method more in accord with Christ's? Miss Willard says they amount to but little, and she would be glad to see them done away I presume most of the Good Templars would say they agree with her. I have heard many of them say as much. But will they do it? They show no indication of it, and if they do not, have we not a right to believe they love their secrecy and the privileges and opportunities the secret conclave affords more than they do the cause they profess to espouse? Another Presidential election is just at hand, and the chances the lodge will give for managing will not be readily abandoned by selfish wire-pullers. Their recent "great" chief Finch so cherished the secret tie that when President Charles A. Blanchard, at the request of representative members of both the Prohibition and American parties at their last Presidental nominating convention, presented and explained, but did not advocate, the American platform, he hissed the latter when he mentioned and commenced to explain the anti-secrecy plank, and created such a disturbance in the convention that Mr. Blanchard was compelled to sit down without finishing his remarks. To many this looked very much as if he cared more for his Good Templarism than he did for either prohibition or free speech. And then, when only a few short months before his

death, he, in behalf of the lodge, assailed with blackguardism some ministers of the Gospel "of the Son of God," it seemed just as evident he cared more for secretism than he did for the church. Thus he taught the lessons of faith, hope and charity! Faith, hope and charity, forsooth! Liberty, equality, fraternity! shouted Robespierre and his compatriots! Such faith is duress; such hope, ostracism; and such charity, boycott.

If your methods of advancing a good cause and redeeming the world are superior to Christ's—who, by the way, is supposed to be the Christian's pattern—why not induce our Galesburg pastors to tyle their church doors, place at them both an outside and an inside sentinel, permit none to pass its portals except those who can give the password and the grip, and in their foresworn, oath-bound seclusion initiate only such of their flocks into those mysteries and processes of religion and sobriety, which will eventually land them in the banqueting hall of the grand lodge above, and thus spread the Saviour's kingdom. How much sooner do you suppose you would in this way bring the world to Christ than by his own chosen, open, and not secret, method when upon earth? When our Galesburg churches have so burlesqued Christianity and the cause of temperance, when they have thus dishonored the wisdom of Christ, when by these methods, if not by their traditions, they have made void the words of the Son of God, then, and not till then, let it be truly said of the church that it does not antagonize Good Templarism. When that day has come, and because of it, let the church then vote itself a good character, to "justify it before men," even though some things which are "highly esteemed among men," do happen to be "abomination in the sight of God."

Whether each are responsible or not for the other's appearance in Galesburg, it is nevertheless a fact that the lodge and the retailing of intoxicating liquors as a beverage came there at about the same time, and the first lodge was a temperance lodge. Previously Galesburg had been free from the lodge and from liquor. And now, while the strife is going on between the saloon and the temperance forces, with how much terror do your lodges inspire the saloons in Galesburg? They understand, whether you do or not, that your work is "unfruitful," and smile while you are indulging yourselves in the lodge with "some mighty fine work," as a Temple of Honor man expressed it to me recently, and dividing the temperance forces. You will never have the confidence of temperance people outside the lodge, such as you would have if there was no lodge. However you may talk or expostulate or vote yourselves a good character, the feeling is as natural as it is in a mirror for face to answer to face. President Fairchild, of Oberlin, says: "The tendency to organize in secret bodies, political, social, religious and literary seems to indicate distrust of the ordinary institutions of society, and will surely generate the distrust from which it seems to spring. The very idea of a secret combination implies a barbarous age, or a state of social anarchy in which such arrangements are necessary for safety. There is no place for it in a Christian civilization." The lodge had not the confidence of the Prohibition voters as a body at the last Presidential election, and it was uncertain and wavering in its course, although it finally decided, as an organization, I think, to not take upon itself political character and work. To what extent the lodge is responsible for the "unfruitful" results at the last city election in Galesburg, God knows. But this much man knows, that the combined results of all your years of lodge work and effort never created a tithe of the alarm and outcry throughout all the ranks of the liquor dealers that the Prohibition vote did at the last Presidential election.

Is it not time to call a halt to these secret organizations and heed the words of Disraeli, who says: "Secret societies are hurrying the civil governments of the world to the brink of a precipice over which law and order will ultimately fall and perish together?"

And also those of Wendell Phillips, who remarks of secret societies: "They are a great evil; entirely out of place in a republic, and no patriot should join or uphold them. Considering the great forces which threaten the welfare of the nation in the next thirty years, and how readily and efficiently they can use any secret organizations, they should not be allowed to exist."

And yet again those of a recent writer who asks: "Is it not a marvel that our colleges, seminaries and churches can see the lodge organizations extending downward from the Jesuits, Masons and Odd-fellows through every occupation and grade of society until it seeks to control the whole country, and at the same time make no protest."

NATIONAL SIN THE CAUSE OF NATIONAL TROUBLE.

A DISCOURSE BY REV. WM. WISHART, D. D.

"And he answered, I have not troubled Israel; but thou and thy father's house, in that ye have forsaken the commandments of the Lord."—1 Kings 18:18.

Our text refers not to personal, but to national trouble—to those terrible judgments and calamities which at that time were inflicted on Israel as a nation. It is not every sin in a nation that is properly the cause of national trouble, or that will incur the infliction of national judgments; because it is not every sin *in a nation* that is properly a sin *of the nation* as such. We shall then:

I. *Submit a few remarks in regard to national sin.*

1. We remark in general, that nations as such are subject to the moral government of God—that his law takes cognizance of their conduct, and that he holds them accountable when they violate his will, whether as made known by the light of nature or of revelation. Some men seem unable to understand this doctrine; they cannot see that there is a national accountability to God, separate and distinct from the accountability of the individual persons of whom the nation is composed. Others, whose intelligence would lead us to expect better things of them, obstinately deny this doctrine; and how many ignore it and practically disregard it! How many will sterely reprobate and denounce an act of injustice or wickedness in an individual, while they will regard the same act as morally indifferent or even praiseworthy in a nation; yea, and in their civil capacity will practically endorse it and promote it! They seem to suppose that the guilt of a wicked act is lost amidst the multiplicity of agencies and influences that have contributed to the production of it, when performed by a nation, or that the agreement of many in an act of rebellion against God takes away the moral obliquity of the act. And such persons usually regard national adversity and national overthrow as the result of bad fortune or of the chances of war, but not as divine judgments or retributions. Such notions are a sad evidence of that natural atheism of the human heart which would banish God from the world which he has made, or which proceeds upon the theory that if the world was not made by chance, it is at least governed by chance.

But let us look at this subject for a moment in the light of reason and of divine revelation. It is evident that nations as well as the individual persons of whom they are composed are creatures of God. They are not mere voluntary associations or financial firms, that may be constituted and dissolved at pleasure, but divine creations formed and preserved in the providence of God for moral and religious as well as secular purposes. God is the author of national as well as personal existence. He has not only created the inhabitants of the various countries and given their lands, and providentially prescribed their territorial boundaries, but through the necessities and dependencies of that social nature which he has given them, he has assimilated and molded them into great social bodies or organisms, called nations. These organisms live through successive generations, while the individuals of whom they are composed, die. Moreover, they are endowed with intelligence and wisdom, with a conscience or moral judgment, and with the power of volition, for there is a national intelligence, a national conscience and a national will, which are all exercised and exhibited in the general conduct of nations. These nations also exercise powers and put forth acts that are distinctively national; acts for which the nations themselves as such can alone be responsible. They form treaties, declare war, enact laws, impose taxes, etc., in all of which they are certainly subject to the moral government of that God who created them, and may do right or may do wrong; may obey the voice of God or may disobey it. And hence nations as such must be responsible to God for the moral rectitude of such acts.

This national accountability is recognized by the nations in their intercourse with one another. All international laws as well as leagues and compacts are founded upon and suppose the moral personality and responsibility of nations. They are binding on the nations as such and not on the individuals of whom they are composed. One nation, for example, will demand of another the fulfillment of a compact hundreds of years after it was formed and after the inhabitants of both nations have passed away; for though the inhabitants die, yet the nations still live and hold one another responsible for their national acts. And there are few persons so ignorant or destitute of patriotism as not to maintain that their own nation has rights, and that others are responsible for the wrongs they may commit against it. But if nations are thus amenable to one another are they not also amenable to that God who has created them and who bestows upon them all their power and greatness?

But what is the testimony of Scripture on this subject? It is perfectly obvious from the Scriptures that God takes cognizance of the character and conduct of nations as such, and that he pronounces them righteous or wicked according as they are conformed or not conformed to his revealed will. "Righteousness exalteth a nation, but sin is a reproach to any people."—Prov. 14:34. "Ah! sinful nation, a people laden with iniquity."—Isa. 1:4. God says of the Assyrian, "I will send against him a hypocritical nation."—Isa. 10:6. He charged the Jewish nation with the sin of robbery: "Ye have robbed me, even this whole nation."—Mal. 3:4. He also promises national prosperity and stability as the result of national righteousness, but threatens national adversity and ruin as the result of national wickedness: "At what instant I shall speak concerning a nation and concerning a kingdom to pluck up and to pull down and to destroy it, if that nation against whom I have pronounced turn from their evil, I will repent of the evil that I thought to do unto them. And at what instant I shall speak concerning a nation and concerning a kingdom to build and to plant it, if it do evil in my sight that it obey not my voice, then I will repent of the good wherewith I said I would benefit them."—Jer. 18:7-10. Here then is the decree of heaven concerning nations: That nation which obeys the voice of God shall enjoy national salvation, while that nation which disobeys his voice shall endure national damnation. All history shows that this has ever been the case, and we know from the relation that God sustains to his creatures that it ever shall be. Infidelity may deny and profanity may mock, but they cannot change established facts, nor prevent the results which necessarily flow from moral causes.

But now we come to the question, What sins are national? or when is sin of such a character as to involve a nation in guilt, and so bring trouble upon it? And in reply we remark:

2. That any open or public violation of the moral law, when committed or practiced with impunity, will render a nation guilty. This law was written upon the heart of man in his first creation, and after being effaced by the fall was again clearly revealed by Jesus Christ upon Mount Sinai. It is of universal and perpetual obligation; for it is founded upon those immutable relations which men sustain to their Creator and to one another; and it is so eminently adapted to the nature of man as a rational and social being that its observance not only tends to the glory of God but also to the happiness and well-being of human society, whilst its violation always has the opposite tendency. Now, God has ordained civil government for the vindication of this law among men. It is "for the punishment of evil doers and for the praise of them that do well."—1 Peter 2:14. And the law of God is certainly the rule by which well-doing and evil-doing are to be determined. The magistrate is "a minister of God, a revenger to execute wrath upon him that doeth evil," that is, upon him that openly violates God's law, and it is in this way that he is a minister of God for good to human society. See Rom. 13:4. Hence, when God's law is openly violated in a nation, and the violation of it is not punished by the government that represents the nation, and through which the nation wills and acts, God holds not only the actual violator of his law accountable, but the nation as well. The non-punishment of public crime in a nation implies such a consent to it or connivance at it on the part of the nation as makes the nation itself a partaker of it. We have a clear illustration of this principle in the reason assigned by Moses for the execution of capital punishment upon the murderer: "Ye shall take no satisfaction for the life of the murderer which is guilty of death .... for blood it defileth the land, and the land can not be cleansed of the blood that is shed therein, but by the blood of him that shed it."—Num. 35:31-33. The meaning of this evidently is that the crime of murder renders the inhabitants of a land or a nation guilty, and there can be no expiation or pardon for a land or nation in which it is committed, except by taking the life of the murderer. When a nation will not vindicate the law and moral government of God by punishing the atrocious crime of murder, God will hold that nation accountable, and will in due time vindicate his own law by inflicting judgments upon the nation itself. And when he does this he is said "to make inquisition for blood" as in Psalm 9:12, and the earth is said to disclose her blood and no more to cover her slain, as in Isaiah 26:21.

But this principle is not to be applied merely to the crime of murder, but also to any other public or gross violation of the law of God. And it is a great principle of the divine government, which is applicable to all nations at all times. Open immorality, when practiced with impunity, will render not only the person committing it, but also the community or nation in which it is committed, guilty, or, in the language of Scripture, "will defile a land." It was not merely murder, but idolatry, incest, adultery and other moral impurities, that rendered the nations of Canaan guilty, so that God in his righteous judgment drove them out before the children of Israel. It was with reference to these open immoralities, which had been practiced with impunity, that God speaks to his people when he says, "Defile not yourselves in any of these things, for in all these the nations are defiled which I cast out before you. And the land is defiled, therefore do I visit the iniquity thereof upon it, and the land itself vomiteth out her inhabitants."—Lev. 19:24, 25.

Nor should we think strange of this principle. It is recognized and acted upon by nations in their intercourse with one another. Let a citizen of one nation invade the territory and violate the laws of another, will not the latter nation demand that he be punished, and regard and treat the former nation as an accomplice in the crime if it should protect and not punish the criminal? On this subject Blackstone says: "It is incumbent upon the nation injured first to demand satisfaction and justice to be done on the offender by the state to which he belongs, and if that be refused or neglected the sovereign then avows himself an accomplice or abettor of his subject's crime and draws upon his community the calamities of foreign war." Now, open immorality is an invasion of the empire of Jehovah, a revolt against the law and authority of the Most High, and has he no rights which nations as such are bound to respect? Nay, that nation which will not vindicate the moral government of God by punishing the open and gross violations of his law, makes itself an accomplice in sin and will be held responsible.

3. But if open immorality when practiced with impunity involves a nation in sin, it is still more eminently the case when this immorality becomes predominant or universal; when it is practiced by the great majority of a nation and there are none or comparatively few who oppose it. When God sent the flood upon the world of the ungodly, it was when "all flesh had corrupted his way upon the earth."—Gen. 6:12. And when he overthrew the cities of Sodom and Gomorrah, it was when ten righteous persons could not be found therein, Gen. 18:32. And so at the time when the words of our text were first spoken iniquity was predominant in the nation of Israel, and the number of those who opposed the prevailing sin of idolatry was so small and they were so destitute of power or influence that they were induced either to conceal themselves or their sentiments and the prophet supposed that he was left alone as the only follower of the true God. "The children of Israel have forsaken thy covenant, thrown down thine altars and slain thy prophets with the edge of the sword, and I, even I only, am left and they seek my life to take it away." —1 Kings 19:10. Hence God was pouring out his judgments upon the land. And when sin becomes universal in a nation, when it pervades and permeates every part of the body politic; then it is not only in the highest sense national, and renders the nation guilty before God, but it has evidently run to its full height, and renders the nation ripe for judgment. God indeed usually holds the hand of justice back and waits a long time with wicked nations. Yea, in his wonderful patience and long-suffering he usually spares them so long as there is a small remnant to appear for him and oppose the prevailing corruption; and indeed he is sometimes represented as looking or seeking for some man to stand up publicly for the vindication of his claims as the sovereign ruler of the world in order that he may have some reason for deferring his act—his strange act of judgment.

4. Again, the sins of civil rulers render a nation guilty before God and bring trouble upon it. "I have not troubled Israel, but thou and thy father's house, in that ye have forsaken the commandments of the Lord." Nor should we think strange of this. If open immorality when practiced with impunity by a private citizen defiles a land or renders a nation guilty, how much more when practiced by the head of the body politic or by a ruler who acts in the name and as the representative of a nation. Even in hereditary governments history shows that kings and princes have not usually been guilty of gross acts of iniquity without some degree of complicity on the part of the people. They have either been reduced into their sin by the evil counsels of a predominant party among their people, or, on the other hand, they have seduced the people, or at least a majority of them, into an approval and support of their wicked conduct and policy. Jeroboam, the son of Nebat, not only sinned himself, but "made Israel to sin."—1 Kings 14:16. Manasseh "made Judah to sin in doing that which was evil in the sight of the Lord."—2 Kings 21:16.

But if nations are responsible for the sins of their rulers in hereditary governments, much more is this the case in a republican form of government like our own. Here the people are the direct source of all political power. They choose their own rulers, and that, usually, with a full knowledge of their personal character and of their sentiments and purposes in relation to State or national policy. And when these rulers prostitute their high position and their official power to the promotion of vice and immorality; when they frame mischief by law and execute it, they are only acting as the representatives of the will of the people. They are only doing what the people have chosen and empowered them to do. And how fearful is our responsibility as a people or nation in this respect.

5. Finally, we observe that sin becomes eminently national when it is established by law.

What are the laws of nations but expressions of the national will prescribing rules for the conduct of her citizens? Hence, when a nation through her representatives frames and sanctions a law which is contrary to the law of God, she sets her will above the will and authority of the Most High. Any law which either authorizes or requires a violation of the revealed will of God is a deliberate national rebellion against the government of him whose kingdom ruleth over all. And yet such laws have not been of rare occurrence, even in enlightened and Christian nations. When ungodly men wish to accomplish some wicked purpose or practice some system of iniquity, they usually endeavor to obtain some legislative enactment in its favor in order that they may practice it under the color of law. Hence the authority of existing laws has been made a pretext for the greatest crimes. "We have a law," said the crucifiers of Jesus, "and by our law he ought to die." —John 19:7.

It is not, however, any extenuation of sin, but rather a great aggravation of it, that it is practiced under the warrant and sanction of human law. It implies deliberation, combination and determination in an act of rebellion against the moral government of God. And such sin is not only a national sin, but a national sin of the most flagrant and aggravated character, on account of which God threatens the most fearful national judgments. See Isaiah 10:1–3.

What was the old slave code of our country but a system of unrighteous decrees to turn aside the needy from judgment and take away the right from the poor of the people. And God only fulfilled his own word when on account of this sin he brought the sword upon our land and laid many parts of it desolate by a cruel, fratricidal war. And what are all those laws which license and authorize the nefarious traffic of intoxicating liquors but unrighteous decrees to turn aside the needy from judgment and to take away the right from the poor of the people? All such laws are in direct conflict with the revealed will of God. They declare that to be lawful which God declares to be unlawful and upon which he pronounces a fearful woe: "Woe unto him that giveth his neighbor drink, that puttest thy bottle to him and makes him drunken also."—Hab. 2:15. And if civil government was instituted for the punishment of evil doers, is it not a perversion of the very design of civil government to throw the shield of legal protection around a class of ungodly men who are willfully and deliberately destroying their fellowmen and subjecting their families to poverty and shame? — men who are mercenary speculators, thriving upon the vices and follies of others; men who relentlessly trade in tears and anguish and blood? The legalized traffic of intoxicating liquors is a great national crime. It defiles the land or renders the nation guilty before God. It cries for vengeance; and nothing but the legal prohibition of this traffic and the appropriate punishment of those who may engage in it can cleanse the land or deliver our nation from national guilt and national judgments.

We may farther observe that when a wicked law is enacted which requires us to violate the revealed will of God, we are in all ordinary cases to submit to the penalty, but never, never, obey the law. When the authority of man comes into conflict with the authority of God the path of duty is perfectly plain: We are always to obey God rather than men. Acts 5:29. Thus did Daniel when he was required by a royal statute to ask a petition of no God or man for thirty days, save of the King. It was for obeying wicked laws that God denounces a fearful judgment upon his people by the mouth of the prophet Micah: "The statutes of Omri are kept and all the works of the house of Ahab, and ye walk in their counsels, that I should make thee a desolation and the inhabitants thereof a hissing."—Micah 6:16.

REFORM NEWS.

—President C. A. Blanchard started on a hasty visit to New York Friday evening. He expects to attend the Michigan State Convention at Salem on his return.

—Rev. A. H. Springstein is engaged to speak at Eagle, Clinton county, Michigan, after the State Convention, on the 28th, 29th and 30th. He would be glad to make other engagements in that part of the State, before going to Sanilac and Tuscola counties. Address him at Eagle.

THE LODGE TRAMPS AND DR. LORIMER JUGGLES.

NOTES FROM THE GENERAL AGENT AT THE WASHINGTON HEADQUARTERS.

WASHINGTON, D. C., May 15, 1888.

Yesterday the colored Knight Templars and Knights of Pythias were on exhibit from "early morn to dewy eve." They were about fifty in number, and the most gaily uniformed companies I have ever seen. Headed by a band of music, they tramped up and down Pennsylvania Avenue, and over the principal streets of the city, passing near our N. C. A. headquarters at least five times. I inquired of several the purpose, and no one could tell, or suggest any good likely to result. It was a weary tramp in the interest of pride, pomp and paganism, at the expense of good morals, and doubtless the comforts of home to the families of some who strutted so grandly in gaudy uniforms.

In the evening I attended a branch of Central Mission, and by request led in the services. The man who started and by the help of God has kept this mission branch alive was himself converted less than three years ago. He was a despiser of the Word, and mocked the church and her living Head, and gave himself up to all manner of wickedness. When the "Gospel Wagon" came to the neighborhood, he, with others, went to see and hear and was soundly converted to God. He secured a small room and opened a Gospel meeting right in the midst of his old associates, and last evening he told us that 196 persons had professed conversion in that little room; that 160 of them are members in evangelical churches, and only one is known to have relapsed into his former life of sin. Before conversion, this brother belonged to the Odd-fellows; but when he saw and accepted Christ he abandoned his lodge and now says to the inquirer and to all, "You can't bring your lodges into this blessed kingdom. There is no room for secret societies here; they are unfruitful works of darkness, and you must give them all up for Christ's sake."

I spoke briefly with him of our mission, and the work upon which we are entering here, and need not add that he was deeply interested. His employers claim his time from 7 A. M. until 6 P. M., but with Bible in hand or in his pocket he finds odd moments to feast his own soul and prepare for the work of the evening. One touching and sad incident of the meeting was the entrance of a fine-looking, middle-aged man under the influence of liquor, accompanied by a little child two or three years old, I should judge. He remained reasonably quiet while I was talking, but seemed to wake up and grow restive when the singing and testimony services began. He finally insisted on leaving, and went out accompanied by the child and a young man. Soon the young man returned and gave his testimony: "Six weeks and four days ago," said he, "I gave my heart to Christ in this room. I was wild, wicked and miserable; but now I love the Lord and the mission, and am happy." Then, turning towards me, he said, "That man that went out from here intoxicated is my father, and I want you to pray for his conversion." A thousand thoughts of high license, low license, Congressional protection to this curse from hell, and of my own dear children, rushed through my mind, and I did pray from the depths of my soul, and reconsecrated my life to the Master and renewed my covenant to pray and work and vote against every man, measure and party that winks at or tolerates this insatiable demon, and for the men, women and party who seek prohibition and will not stay the hand until it is abolished from our

Capitol city, and driven in perpetual exile from our whole land. May God hasten the day.

I am planning work here and finding friends every day. Nearly every one with whom I have talked, including college presidents and pastors as well as city missionaries, male and female, of various nationalities, denominations and complexions, favor an industrial Gospel mission work here, with no compromise with the lodge inscribed upon our banner, and all lines of nationality or color blotted out forever with the precious "blood that cleanseth from all sin." I have told the brethren and sisters who are ready for the work that I shall decide nothing in detail until I hear from the Board and Mrs. Stoddard comes, which I hope will be soon.

BAPTIST MISSION BOARDS.

The religious event of Washington this week is the meeting of the Baptist Mission Boards in convention. The press of the city gives a full program and announces the approach of whole train and boat loads of delegates from all parts of the country. Not knowing who was to preach I went with Bro. Hinman on Sabbath morning to Calvery Baptist church. Dr. Lorimer of Chicago was introduced by Dr. Green, the pastor, to deliver the annual address before the "Woman's Baptist Home Missionary Society." His subject was "The Power of the Cross." He was eloquent, of course, and prepared us to accept the cross as a symbol of Christianity by spending a half hour or more describing the symbolisms of divers peoples and religions in different parts and ages of the world. The circle, he said, represented eternity; the triangle, the Trinity; the square, rectitude among men; the blazing torch, immortality; and so on through an extended list, familiar to all who have read Masonic books. These explanations were accompanied by gestures found in the illustrated expositions of the secret orders, those of the Knight Templar degree, being most conspicuous. In fact, it seemed to me that the Dr. had mistaken the place for an encampment or conclave of "Sir Knights" during the first part of his address, and fancied himself posting up the brethren in the signs and symbolisms of the order.

At 3 o'clock my soul was greatly refreshed while listening to Bro. Hart and worshiping with the Free Methodists; 5:30 I joined the throng that gathered about the "Gospel Wagon" on Market Square and was delighted to hear the Gospel preached in "demonstration of the Spirit and in power," by men who two years and less ago scoffed and derided our holy religion. Some of the appeals to old comrades were very touching, and while the most perfect order prevailed, the response of uplifted hands must have thrilled with joy the hearts of those who have been so long and persistently praying, laboring and watching for tokens of our Lord's coming. The night meeting at the Central station was a time of refreshing; many testified that they had been led to Christ by the missionaries, and quite a number requested to be remembered in prayer. J. P. STODDARD.

LYNCHINGS AT VICKSBURG.

A brave colored pastor—The Negro must be protected—A grand opening for reform.

VICKSBURG, Miss., May 12, 1888.

DEAR CYNOSURE:—From Natchez I came here, and have entered upon a still hunt and find quite a number of friends to our cause. Among them is Rev. A. A. Hamilton, a reader of our *Cynosure*. He is a terror to the lodge power; he has been fighting them for more than a year, but only recently they came down to go up no more. There are revivals in all the colored churches, and more than 300 persons have accepted Christ as a personal Saviour within the past eight weeks.

During this time a sad thing happened. On the night of the 30th ult. an old man more than seventy years old was charged with robbing some white lady and committing an outrage upon her, for which he was brought to the city jail, and about eleven o'clock that night was taken from there to the court-house yard; and, after being drawn up several times to make him confess his crime (which he denied to the last), he was hanged and then his body taken back to the jail where a knife was used.

Responsible citizens (white) say that he said first, last, and all the time, "You're hanging an innocent man." A white man being impressed when he said, "You may hang me, but I am a Christian, and am going to heaven," pleaded for him. Then there was about to be a row among the mobbers because some wanted to hang him and some wanted to release him.

A pastor returning from church says he stood and listened, until he thought they would begin shooting among themselves, and so left for home. He said it was sad to hear that poor old man and his white friend (a prominent lawyer of this city) plead for his life. Some were for sparing his life, but the lawless hanged him.

They arrested another colored man and a white one. When lynching the white man was talked of, he was taken from the jail, given a horse and pistol, set free, and told to defend himself. Then a mob was organized to hang the other colored man, when Bro. Hamilton went to the sheriff and other prominent citizens, and asked that the man be given a trial, or the Negroes would go and be lynched with him. After visiting a goodly number of them, they confessed that it was wrong, and they would stop it, and so they did not hang him. One man could keep any number of persons out of the jail. Its walls are fourteen or fifteen feet high, with only one door.

Now, brother editor, your readers can see that the officers who are sworn to do their duty, in this case, as in many others, willingly gave up to a maddened mob, and allowed a man seventy years of age to be taken and lynched. We see the great need of a reformation in the politics of the country. We need politics with a spark of religion in them, less liquor and less prejudice.

Mr. D. B. Temple, B. L., a former student of Straight University, who practices here, says, "Any party that will give the Negro protection of life can get his support." He is willing to work for a party that will do something to help us. God grant that our Prohibitionists may declare against this great wrong. We don't ask special legislation, but a chance. When crime is committed, the guilty party should suffer for it; but first know that he is guilty after a trial by a jury of his peers, and not by "Judge Lynch."

I am to lecture here on the nights of the 14th and 15th on prohibition and reform. The W. C. T. U. convention at Natchez agreed to begin work anew among the colored people.

Bro. A. A. Hamilton will distribute tracts or any other literature that may be sent him. He has withstood an organized mob in an adjoining county, and succeeded in breaking up their robbing scheme. It is truly wonderful how God is raising up friends for the cause everywhere.

After a conference with a number of preachers and brethren to-day, we were made to say, "The work is the Lord's and it must go on." We shall have another conference with the pastors on Monday and try to put all to work. If some of our *Cynosure* readers will write a word to Bro. Hamilton, he can be so encouraged as to go forward in this conflict. He has the grace and courage to assert his convictions.

This, the hill city of the South, is the birth-place of the Knights of Pythias among the colored people. It was founded some years ago by Dr. Stringer, a leading minister of the A. M. E. church, also G. M. of the Masons of this State, also the founder of other smaller societies. More of the Baptist pastors of this State are Masons than any State I know of. They were, as a rule, "made free of charge," so as to be used to assist in robbing and getting up the other side shows. Therefore, they have been often used to rob their poor people, "On the Square." Bro. H. has called a halt, and all seem to be thoughtfully considering matters. We truly hope our friends will send some literature to Bro. Hamilton. Sister M. A. Bell, formerly Miss M. A. Temple, a student of Oberlin, is willing to help sow the seeds of reform here.

LATER.—I lectured twice yesterday (Sunday) and the subject was "Secrecy an injury to God's church." At each meeting I had a Bible reading, and had crowded houses, and at two different churches. Men shook my hand and said, "God has sent you here." It did seem that new life permeated many hearts. Surely God is in this place. Pray for us. Yours for Jesus, L. G. JORDAN.

OUR NEW ORLEANS LETTER.

OUR AGENT DILIGENT IN HIS BUSINESS—THE COLORED PASTORS HOLDING TO THE TRUTH—LODGE PARADES DWINDLING.

NEW ORLEANS, May 12th, 1888.

DEAR CYNOSURE:—Last Sabbath was a gala day here with the society people. The Knights of Pythias, colored, had their parade in the early part of the day and their sermon was preached at St. James A. M. E. church. Although their would-be grand parade had been announced for some time, they had very few in line. The Young Men's Crescent Benevolent Association, Jrs., paraded the principal back streets and had their banner christened and sermon preached at Pleasant Plain M. E. church. Also an organization of young white men paraded all the principal back streets until after 6 P. M. The Y. M. C. B. A., Jr., had little boys in uniform parading, from six years of age. It is very strange to see children of Christian parents parading and desecrating God's holy Sabbath, while the parents are in church, crying, Hallelujah!

I attended covenant meeting at Tulare Avenue Baptist church, Rev. A. S. Jackson, pastor, at 11 A. M., and preached at Shiloh Baptist church, Rev. H. C. Green, pastor, at 7:30 P. M. Bro. Green seems to be working more earnestly in the interest of our reform than any other pastor in the city. Although the secretists circulated frivolous reports about him after the N. C. A. convention, he has succeeded in breaking the great teeth of the old lion in his church. We have adopted a plan: "Give up your lodge or church."

The annual State convention of the Freewill Baptists met in the First Freewill Baptist church, Rev. Guy Watson, pastor, Friday, May 4th, Rev. Dr. E. S. Manning of Michigan, moderator; Rev. M. L Diggs, secretary. Several resolutions were adopted relative to intemperance, better systems of education, etc. Nine-tenths of the ministers of this convention are opposed to secrecy.

The secretists are not quite so boisterous in their processions as they have been heretofore. The secret Tabernacles had a funeral Tuesday and although there were several lodges represented, and one benevolent association, there were not more than thirty-five women and six men. If our anti-secret brethren will just rally and organize an auxiliary here, and some good Christian who has some of the Lord's money to spare will just send free tracts and the *Cynosure*, we will soon behold Baal's altars tumbling down.

The Normal class of Leland University graduated six young students Tuesday night at Tulane Avenue Baptist church. Drs. Mitchell, Berger, Marsh, Jackson, Hitchcock, and the University Board of Trustees were conspicuous on the platform. The orations and essays were very interesting.

Rev. R. Kendricks besought me not to return to Amite City next Sabbath as he had important business to call him to Natchez. However, he encouraged me much, and is anxious for me to come up as soon as possible after his return. If any of our Louisiana brethren desire to have me come and lecture for their people in hall or church, let them arrange for meetings and write me at No. 152 Clara street, New Orleans.

I called on Rev. J. C. Young, formerly pastor of Melphomene St. Baptist church; but since the death of his wife he has given up pastoral labors, being much afflicted. He had heard nothing of the N. C. A. or the *Cynosure*, but he has always been opposed to the lodge. He very readily subscribed for the *Cynosure* and said it would greatly help him to fight against secret orders.

I preached Wednesday at 7:30 P. M. at the Evangelist Baptist church, Rev. J. G. Wracks, pastor. I spoke of the Odd-fellows' picnic for Thursday and besought the Christians not to patronize such immoral entertainments, neither allow their sons and daughters to patronize them. Both pastor and congregation endorsed my sermon.

The 22nd anniversary of the Grand United Order of Odd-fellows was celebrated Thursday by a long, weary parade during the day and an all-night picnic at the fair ground. The seed of immortality sown at such unseasonable places will bear fruit and bring sorrow to many hearts. The secretists had all the costly uniforms they could afford. Although the Baalamites had predicted this to be the grandest parade of secretists in the city, and the twelve lodges of the city and many others from different parts of this State and Alabama turned out, yet I counted only 178 in all, ranging from white aprons to Great-Grand-Fathers and Patriarchs. Men were heard saying, "Well, yes; I'se a Mason, and Odd-fellow too, but all they want is a man's money. So I've left them." I heard several make this statement.

A lady accosted me very intelligently and said, "Sir, the Butler lodge, the very oldest one in the State, has not got thirty men in the procession." I told her the whole thing was an expensive nuisance. She replied, "Yes, sir, although I am of the Household of Ruth, it is a perfect nuisance, and if they would take money they throw away parading and take care of their poor and sick, they would do better; but they won't do it." Several preachers and a goodly number of professed Christians helped to swell their number to 178. I met a minister on Canal street who said to me, "You will be converted to them again when you see this procession."

Bro. Green and I called on Rev. B. Boezinger. He is very earnest and thinks Bro. Jackson ought to have called the committee appointed at the N. C. A. Convention together and taken some action in our State work.

I preached at the First Free Mission Baptist church of Carrolton, Rev. H. Davis, pastor, Thursday. After services Revs. Acox, Harris, Ellis and Ferguson came up to me and shook hands, saying, "You have preached a noble sermon, and you have hit the nail right on the head." Rev. Ferguson said, "You spoke to the secret society people just right. There are a great many of them in this church. I have been a member of the Odd-fellows, but I have left them."

I distributed tracts to all in the church. The majority of the congregation, which was large and enthusiastic, heartily endorsed my sermon.. Press forward, brethren, the Lord is on our side.

F. J. DAVIDSON.

CORRESPONDENCE.

A LESSON FROM SOLOMON.

KINGSTON, Ill.

DEAR CYNOSURE:—I find in your columns of May 3rd that the matter of the American Prohibition candidates for office are in an unsettled state, which I think should be set in order as soon as possible. Our government without a Solomon type of ruling power is no better than an Absalom government, which the house of Israel was cursed with for a time, and we likewise have the Masonic; and now, since this Masonic or Absalom government is hung up between the heaven and the earth, that is, exposed to the public gaze, the better part of the people say, "Cursed be Masonry." But there is a failure to see who next is to take the reins of power. Roman Catholicism and Odd-fellowship combined will fill the place of Adonijah, the brother of Absalom.

Now, as God has promised the good time so long looked and hoped for, and has brought this nation into existence for this express purpose, why can we not dare to be right and be true to God and his government? Why not show our colors as Solomon's mother (*i. e.*, the church) did? The church in America may enjoy the same blessings she then enjoyed, namely, a government of peace and prosperity, because the righteous rule. Yours for the glory of God,

M. L. WORCESTER.

PENNSYLVANIANS, FORWARD, MARCH!

DEAR FRIENDS:—You have seen our brother Chalfant's plans for a reorganization of this grand old State for *Virtue, Liberty and Independence.* Your hearts respond, Yes, it should be done. Now, what does the Lord Jesus ask of you? Are you ready for the sacrifice? You know the cause is a righteous one; that the infidelity of church and state call for a radical reform, and that at once; for the Lord "shall suddenly come to his temple....But who may abide the day of his coming?" "And behold, I come quickly, and my reward is with me, to give every man as his work shall be." What is our work? "Therefore, all things whatsoever ye would that men should do to you, do ye even so to them." The sword is in the land, and some souls once alive for God are so enveloped by the lodge octopus that they are in danger. Does their position affect you? Then warn them of the error of their way lest you be rebuked in the judgment. You are the Lord's stewards; then dispense freely of *his gifts* in warning *his creatures* (your brothers by nature) of the terrible opiate they have taken, and sound the alarm to those whose minds have been poisoned till they are almost persuaded to take the fatal step.

Come, brethren, "cast your bread upon the waters;" it may return to save your own child or your neighbor. We are not all called of God to go forth and "cry aloud and spare not," to lift up the voice like a trumpet, to "tell the house of Israel their sins," but we are told the laborer is worthy his hire. Two or three cannot find the means to equip the messengers of the Lord, publish tracts and pay incidentals, while others as well or better able, hoard up the Lord's money to their own avarice.

If you would see the Pennsylvania State Anti-secret organization resuscitate and do as the Lord Jesus would have (not start up spasmodically, to settle back into worse darkness than before), pray the Lord with single eye and heart, How much, O Lord, shall I send the treasurer in your name to lift the veil from off my brother's eyes.

I have been appointed treasurer of the State organization. Bro. Chalfant has printed some tracts, and been to other trouble and expense,—for himself? No, sir! but for his neighbor. I do not, neither do you, wish that he should be at his own charges in this matter. Men are ready to go into the field to enlighten the masses, but they must be fed and clothed; they can't live without sustenance for themselves and families; it must be supplied by the Lord's stewards.

Postoffice orders, postoffice notes, or Wells, Fargo & Co.'s notes payable to me at Custer City. American exchange or U. S. exchange notes payable to me at Bradford. To all local checks please add the exchange or they will cost twenty-five cents here. Give us a hearty response and the good Lord will warm your souls. Now, brethren and sisters, remember this homely appeal is for Jesus's sake. Who is the Lord's steward?

J. C. YOUNG, *Treasurer.*

(*Reform papers, please copy.*)

ELDER R. SMITH'S MISSION WORK.

CHICAGO, May 14, 1888.

To all God's Workers:—It is just a month to-day since wife and I left our home by divine appointment to do our part in securing the right of way for our God through this ungodly world. God has national rights; sure he has his way in *his church.* We find the devil is getting very uneasy in cities and in the hearts of men, where he has had his way for so long. "He knows his time is short." He is not going to retire without making all the trouble he can.

In this short month we have worked in three States, preached in eight cities and towns, with extra street meetings. We have preached the funeral sermon of one (a strong man), once a lawyer and preacher, whom the devil damned by strong drink. We preached in the cars on seven lines of railroad, where we received wonderful encouragement from strangers. In this time we helped close three saloons, and made many a drug-store man think of woe; have helped many a fallen one, men and women, to return to God, and let Jesus turn whisky and the devil out of them. I find the devil is so stirred in this city that he don't pretend to sleep day nor night, but works only as a devil can.

In our next letter we will mention a few of the means Satan employs in these last days to curse the world. We hope in the same letter to make plain that, though sin and the devil now abound, God and his grace shall much more abound. We can spend only one week in Chicago, then expect to go on to Ohio. We are having blessed meetings here; we find work for a life-time here, but must move on, as our King's business requires haste. Pray for us that God's Word may have free course, run and be glorified.

R. SMITH.

PITH AND POINT.

LODGES INCREASING.

Last year the M. E. preacher at De Kalb, Ill., went to Sycamore on the first of the week and took some degrees in knighthood, and on the next Sunday night lectured to the Knights Templar, and then had a banquet to close with. The Sycamore Knights hired a railroad train to run to De Kalb and take them there. This looks to me like an outrage on our civil and religious institutions, and a gross violation of the Sabbath. And as the M. E. church takes advanced ground on Sabbath desecration, preachers that join in such anti-Christian flummery and deception ought to be called to an account for unchristian conduct. I learned a short time since that a Free Will Baptist preacher and son were going to join the Masons, and they are making great efforts to rope in all they can, and have some success. The Odd-fellows are making great efforts to fill up their ranks and have succeeded in duping a good number. With all the work of opposition and light given, these societies on the whole are increasing, and from present indications I fear they will capture the Prohibition party, and bring it to the aid of secretism or Romanism, directly or indirectly.

Ventilate the papal question thoroughly, as I think it is the most deadly foe to all our liberties and interests we have to contend with.—(Rev.) M. W. JORDAN, *Cortland, Ill.*

FOR THE LEAGUE.

To all whom it may concern: I, Joseph O. Risheill, pastor of Thomas county circuit or mission Free Methodist church, do depose and say that for fifteen years I have not voted for a lodge-tainted candidate, large or small, knowing them to be such, and propose never to do so. I am an anti-lodge prohibitionist, Anti-mason, anti rum, tobacco, opium, Mormon and all sin. Put my name down as a leaguer.—J. O. RISHIELL, *Colby, Kans.*

KANSAS CLIMATE.

In this part of Kansas we have rain enough, but the temperature is changeable. Some days the degree is 90 or 92, next day drops to 40 and even 30. The last morn of April we had our last ice; 3d of May last frost, though harmless. To-day is rainy and quite cool, 54, wind northerly. But human society throughout the State is far more disturbed; the outlook is bad. I entertain a hope that the *Cynosure* will survive the storm.—S, *Talmage, Kans.*

LITERATURE.

THE STORY OF THE EARTH AND MAN. By Sir John W. Dawson, LL. D., F. R. S. Pp. 195. Price 40 cents. John B. Alden, New York.

Sir John W. Dawson, better known as Principal Dawson of McGill University of Montreal, is one of the ablest of modern geologists, and one of the most attractive of writers on scientific subjects. He belongs to the school of Lyell, Agassiz, and Dana, rather than that of Darwin, Huxley, and Tyndall. In this work he deals with one of the most wonderful problems which have ever been presented to the human mind, and tells the story in a manner worthy of a theme so sublime. He supplies the knowledge which is sought for by the thorough student, and presents it in a manner that is fascinating even to the unscientific reader. This work has, therefore, a popular value not to be found in a college text-book, which the general reader can immediately appreciate. The geological discussions are conducted in a most reverent manner, and the constant superintending power of God is traced in the whole story of creative ages, and especially in the concluding work when man appeared. The writer refutes the evolutionists and maintains the simple statement of Scripture that man was created by God in his own image.

The American Copyright League of New York is endeavoring to educate public opinion on the subject of an international copyright, for which all American authors are besieging Congress. The pamphlet, "*Cheap Books and Good Books,*" by Brander Mathews, is an excellent presentation of the case, and is, moreover, prepared by a writer of ability, for whose use an ample stock of varied and useful information has been supplied.

The recent international convention of women in Washington is the subject of a breezy article in the May *Cosmopolitan*, by Miss Ethel Ingalls, the brilliant daughter of the famous Senator. The portraits of the most celebrated delegates, and the flow of clever personal descriptions combine to form a most readable paper. Another of the journalistic strokes which distinguishes this young magazine from its older companions, is an interesting illustrated article on the New Consolidated Exchange of New York City. Apropos of the late floods which have devastated China, W. H. Gilder, the N. Y. *Herald* correspondent in China in the late Chinese war, contributes a valuable account of the Hoang-Ho and its destructive vagaries, illustrated by a picture of the river and a map of its nine different courses. Some idea may be gained of the enormous calamities indicated by this diagram when we learn that in the last overflow about three million lives were lost. The traveler, Wolf Von Schierbrand, furnishes a pleasing sketch about "Children in Persia," and Joel Benton gives many amusing specimens of "What Our Grandfathers Laughed at Two Hundred Years Ago." The colored pictures of the Faust legend, showing Mephistopheles with Margaret and in the witch's kitchen, and of the Japanese demons and Persian devils are the most finished and attractive color work that has yet appeared in this enterprising magazine. They illustrate Moncure D. Conway's article on the legends of the origin of the devil.

In the *American Magazine* for May, William Eleroy Curtis, a well known correspondent for the Chicago press, begins a series of illustrated articles on "The Oldest of American Cities." The first paper deals largely with Carthagena, which was the first city founded on the continent, although several colonies had previously been established on the nearby islands and a fortress had been built at Panama. The city became the rendezvous of the Spanish galleons that went to South America for treasure, and consequently a most tempting field for pirates. The second and concluding paper on "The Belles of Old Philadelphia," by Charlotte Adams, contains some charming descriptions of the grace and beauty that existed in that favored city about the time of the Revolution. Among them is a portrait and sketch of Mrs. Rush, wife of the celebrated Dr. Benjamin Rush, who old John Adams used to say was next to Washington in Revolutionary times. Her son Richard was the eminent statesman and Anti-masonic writer. A startling article entitled "My Dream of Anarchy and Dynamite" is by a gentleman of whom the editor states that "the author is a well-known writer who stands very high in military, social and political circles, but whose name is withheld at his request." The article itself professes to be an expose of the plottings of the Anarchists, and the avowed object of its publication is to so arouse the public sentiment that has been lulled to sleep by the delusive absence of open demonstrations, that the enactment will immediately be forced of laws for the suppression of both anarchy and dynamite. The utter inadequacy of the present laws, and of the police and military preventive measures, is forcibly shown, and effectual remedies are presented.

The *Library Magazine* for May reproduces George W. Cable's celebrated article on "The Negro Question in the United States" which first appeared in the *Contemporary Review.* It is the latest thought of this celebrated and eloquent writer whose articles, "The Silent South" and others in the *Century* some time since were among the most popular and powerful attacks ever made on the caste system in our Southern States. The second part of Minister Phelps's article on our Constitution also has

a place. "The Chinese in Australia" is timely, since only last week the first official attempt to prevent the landing of Chinamen was made in Australia. Other articles are "Hans Sachs, the Bard of Nuremberg" and of the Lutheran Reformation, "A Model Factory," "The Education of the Emotions" by Frances Power Cobbe, "A Pleading for the Worthless" by Cardinal Manning.

The U. S. Indian Commissioner, Mr. Atkins, finds it necessary to make a strong defense against the popular attacks upon his order to teach the English language only in the Indian schools. He issues from the Indian office, Washington, a pamphlet entitled "Correspondence on the Subject of Teaching the Vernacular in Indian Schools," to answer all objectors and critics.

OBITUARY.

DELILAH CRALL was born in Crawford Co., Ohio, March 10th, 1834, and died at her home near Berrien Center, Mich., April 30th, 1888, aged 54 years, 1 month and 20 days.

She was the daughter of Andrew and Mary Hess, and was married to Jacob B. Crall, October 18th, 1855. To them were born four children, three daughters and one son, all living. The deceased sought and found the Saviour when quite young, and united with the Evangelical Lutheran church, of which her parents were members. In the year 1856, soon after she was married, she with her husband joined the United Brethren church, of which both were members for twenty-five years. During the last seven years of her life she has been a member of the Wesleyan Methodist connection. This church relationship was entered into by her and her husband, and part of the children, because they could endorse more fully the doctrinal views and rulings of this church, especially that part relating to the total exclusion from its pales, of all members of organized secret combinations. She died as she lived, and her life was a living witness that Christ has power on earth to save. Her light was not hid behind tyled doors, but always open to inspection—as a city set upon a hill. Her sun went down surrounded with a halo of glory.

J. B. CRALL.

AGRIPPA DOW, father of Roswell Dow, Sycamore, Ill., and grandfather of Miss Elsie S. Dow, lady principal of Wasioja Seminary, died on the 5th of April, 1888, at the age of 94 years.

He was born in Hanover, N. H., June 27, 1794. He was married on the 7th of January, 1823, to Polly Storrs, daughter of Augustus Storrs, of Hanover, N. H., she dying on the 6th of November, 1885; they living together nearly sixty-three years. They removed from New Hampshire to Sycamore, Ill., in 1847, forty-one years ago. Both retained full possession of their faculties and a happy cheerfulness of spirits to the last day of their lives. They lived to do good to others and "to lend a hand," and all who have ever known them arise and call them blessed.

Mr. Dow was never a strong man physically, but it is believed that he never was confined to his bed a single day by sickness till the second day before his death. Born when Washington was yet the first President of the United States, he has lived during nearly the whole of the first century of the existence of our nation under a constitutional government. Instead of living in the past as is so common with aged people, he has always lived in the present and took an interest in passing events to the last week of his life. Both Mr. and Mrs. Dow died as they had often wished they might die, without a protracted sickness, and both have left behind them none but pleasant recollections.

FARM NOTES.

ONION CULTURE—SEEDS AND SETS.

Even where onions can be readily raised from seeds, many prefer the sets. The crop is more sure, much of the early weeding is avoided, and, above all, the planting may be done in autumn when the work need not be hurried. The soil is made as rich as for seed, and thoroughly fine and mellow by the harrow and rake. Rows 12 inches apart are marked off, and the sets planted at three or four inches apart. They are thrust down into the mellow soil with the thumb and finger, taking care to get them right end up. Finish by passing a light roller or the back of a wooden rake over the rows. Each seventh mark is left unplanted; this leaves an alley from which the weeding may be done. If the sets are not planted in the fall, they should be as early in spring as the ground can be worked.

Onions differ from most other crops in not requiring a rotation. In some places the land has been in onions annually for half a century. If the crop is to be grown for the first time, newly cleared land is best, and next to that, soil which has been in corn or potatoes. A good, deep, rich loam, is essential, as is heavy manuring. Fifty loads of stable manure to the acre are an ordinary manuring, and may be supplemented by ashes, bone flour, or guano, as a top dressing. The seeds should be sown very early; should be of the previous year's growth, and from a reliable raiser. The rows are a foot apart, leaving every seventh for a path, and from three to six pounds of seed are sown to the acre. On land not before in onions, thin sowing is better than thick. After sowing, roll the surface. Some sow an ounce or two of radish seed with every pound of onion seed. The radishes come up in a few days and mark the rows so that a hand-cultivator or push-hoe can be run close to the rows even before the onions are up.—*American Agriculturist.*

IMPROVING OLD CURRANT BUSHES.

Two years ago, writes one of our correspondents from Wisconsin, I secured an old garden. Along one side of it there was a row of stunted currant bushes, the life of which had been nearly choked out by the grass in which they stood. The leaves were covered with worms, and they presented a sorry appearance. At first I thought I would dig them up and plant new ones. An examination of the roots convinced me that they were comparatively healthy, and I concluded to cut the tops back, clean out about them, and see what good cultivation would do towards reclaiming them. I had the ground spaded up, turning the sod under, and gave the soil a good top-dressing of manure, digging in a quantity about each plant. I cut off all the old tops and waited for developments. Very soon sprouts made their appearance from each bunch of roots, and of these I selected four or five of the best, and kept all others pinched off during the season. They made a vigorous growth. I allowed the hens to run among the bushes, and they proved better than hellebore in keeping the worms away. That fall I spread a lot of litter about the plants, and this spring I dug it in about them, and have given the ground among the bushes a liberal coating of chip-dirt from the wood yard. I allow the hens to wallow in it, believing that they will pick up all the larvæ that may be lurking there. The plants have blossomed wonderfully, and every stem was heavily set with fruit. Old bushes can be reclaimed, after years of neglect, by a little care and cultivation.—*American Agriculturist.*

THE TOMATO.—Tomato plants should be set out about the 1st of June; the ground should have been made very rich, and if it is kept free from weeds, no further attention will be required. Just before frost the vine may be taken up with all the earth that can be kept adhering to the root, and transferred to the cellar, where all the full grown tomatoes not already picked will ripen. The essayist has seen perfect ripe tomatoes of most excellent quality on the table at Thanksgiving, which had been ripened in this way. There are so many good varieties of this vegetable that it is hard to make a selection. Three or four dozen plants may be required in order to furnish a good supply all summer; they should be set eight feet apart, and will occupy about two rows such as described.—*Vick's Magazine.*

"Death has so many doors to let out life," sang an old time poet. In those days they had not discovered remedies that shut these doors. How different is Dr. Pierce's Golden Medical Discovery, from the old time doses. Consumption or lung-scrofula, is one *wide* door that it shuts, if taken in time. *Don't waste a moment* then, lest life slip through that open door.

SECRET SOCIETIES CONDEMNED

BY GREAT MEN IN THE CHURCH.

REV. THOMAS H. STOCKTON, D.D.:—Religion is as open as the sky and bright as the sun. As a man, an American, and a Christian, I love true manhood, true Americanism and true Christianity too well to approve of secret institutions of any kind.

L. L. HAMLINE, *Bishop M. E. church, in his diary, 1848:* "North Ohio Conference has progressed very rapidly till this time, but Masonry and Odd-fellowship have arrested us." At another time: "I have enjoyed and suffered much during its session. Masonry and Odd-fellowship, a bane in the midst of us, have done us much evil."—*Life, pp. 323, 4.*

A. M. MILLIGAN, D.D.:—Thus I have shown that Masonic oaths and obligations are not obligatory; that God has no part in them; that they are a profanation of his ordinance of the oath, and a usurpation of the prerogative of government under the wrath of an insulted God and the ban of outraged society: a great sin to make them but no sin to break them.

REV. J. P. LYTLE, D D.:—We could fill a volume with extracts of the same tenor, showing, as these have shown, that Freemasonry is a distinct and positive religion with a promise of salvation; yet rejecting and denying the Lord Jesus; a religion which claims to have borrowed its principles and rites from those heathen institutions so abhorrent to God and corrupting to men.

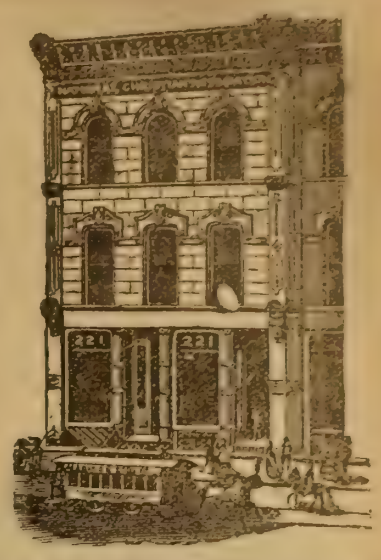
REV. JOSHUA BRADLEY, *a renouncing Mason:*—A lying spirit is abroad, and speaks through all Masonic presses, and this spirit influences all who hate the truth, and will make them wax worse and worse, till sudden destruction shall overwhelm those workers of iniquity, to the astonishment of every beholder. Then Masonry will rise no more to trouble Zion, and spread delusion and death amid civilized nations.

C. B. WARD, *missionary in India:*—When men get saved out here they get out of the lodge of necessity. We are personally acquainted with a barrister, a doctor, a locomotive fireman, a station-master on a railway, a principal of a high school, a commissary officer, a military officer, and others who when saved at once quit the lodge for Christ's sake without any one saying much to them. The evil of the institution is too apparent to need pointing out in India.

JOSEPH S. CHRISTMAS, *Pastor Bowery Presbyterian church, New York, 1830:*—If these remarks should meet the eye of any follower of the Redeemer who still worships at the altar of Masonry, I beg him once more to consider whether, imposed on by the mock solemnities of the lodge and the pompous pretensions of the craft, he is not really attempting to effect a concord between Christ and Belial; and whether he does not owe it to the souls of Masons, to the honor of the church of Christ, and to the good of mankind, to come out and be separate.

DRS. LEONARD WOODS, EBENEZER PORTER AND THOMAS H. SKINNER, *Professors at Andover to the Massachusetts Legislature:*—Praying for a full investigation into the nature, language, ceremonies, and form of rehearsing extra-judicial oaths in Masonic bodies; and if found to be such as the Memorialists describe them, that a law may be passed prohibiting the future administration of Masonic, and such other extra-judicial oaths, as tend to weaken the sanctions of civil oaths in courts of justice; and pray also for the repeal of the charter granted by this Commonwealth to the Grand Lodge of Massachusetts.

REV. MOSES THATCHER:—Our Saviour declared to the Jewish high priest, "I spake openly to the world; and in secret have I said nothing." What now would be thought of the church if she should "tyle" her doors, impose obligations in secret, and place a perpetual seal upon the lips of her members? Would it any longer be believed that her sole object is to promote the religion of the Gospel? Now if the church, which is the purest body on earth, could not and would not be trusted as a secret society, who can blame conscientious and judicious men for drawing the conclusion that any secret society, of whatever description, is altogether unnecessary and cannot exist without becoming an object of suspicion, if not an engine of wickedness.



N. C. A. BUILDING AND OFFICE OF THE CHRISTIAN CYNOSURE, 221 WEST MADISON STREET, CHICAGO

NATIONAL CHRISTIAN ASSOCIATION

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The object of this Association is:

"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved, to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform.

FORM OF BEQUEST.—I give and bequeath to the National Christian Association, incorporated and existing under the laws of the State of Illinois, the sum of —— dollars for the purposes of said Association, and for which the receipt of its Treasurer for the time being shall be sufficient discharge.

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The Christian Cynosure.

EDITORS.

J. BLANCHARD. HENRY L. KELLOGG.

CHICAGO, THURSDAY, MAY 24, 1888

JOSEPH COOK, the Boston lecturer, spoke in the College Chapel, Wheaton, Monday evening of the present week. Our readers who have not had the great pleasure of hearing this wonderful man may expect to see his portrait and read some account of his life in our next number.

SECRETARY STODDARD continues to write thrilling letters of the encouragement he has at Washington, where Mrs. Stoddard is soon to join him; and if prevailing prayer is offered and "the Spirit poured upon us from on high," those stupendous revivals, which Albert Barnes says are what we are to pray for and expect, will sweep away those ancient idolatrous mysteries in their modern forms and names; and Prof. Bailey's "Central Union Mission" and Gospel wagon will be a part of the work at No. 215 4½ street, lit by the same fire from heaven.

REV. A. J. BAILEY of Ogden, Utah, writes that six Christian denominations have held a Christian Convention at Salt Lake and gives a vivid description of the evils of Mormonism and a cheering account of the labors of ministers and churches in Utah for its overthrow. Mr. Bailey was an active and ardent young member of the Aurora (Ill.) convention, Oct. 31st, 1867. We should have been glad if some notice had been taken of the fact that the prophet Joseph Smith was a Freemason in New York, where Mormonism started, and that a Mormon lodge existed at Nauvoo, but its charter was taken away by the Grand Lodge of Illinois, because Smith instituted a stop degree to keep out Masons from Mormon lodges while Mormons could go into theirs; and that the endowment houses are the Masonic temples of Utah. But the late ministerial convention at Salt Lake as reported by Mr. Bailey takes no note of Mormon Masonry. This gives us fear lest some of the Utah ministers are themselves Masons. The first Christian minister who preached at Salt Lake was a Congregationalist, Norman McLeod, a Royal Arch Mason. Of course Mormons despise a minister who preaches against Mormonism and practices Masonry. They are the same thing with different names and forms; and, what is more, God and angels abhor him. Will our good brother Bailey give us some light on this subject?

SOURCE OF FREEMASONRY.

The *Christian Conservator* has an interesting and able letter from Rev. H. J. Becker, who writes from Egypt, March 24th last, and gives the following graphic description of the state of society there, from facts of many years of which he was an eye-witness:

"Polygamy is in practice everywhere in Egypt. Four wives is the limit. When the man becomes tired of one, he casts her off, and buys another. The four favorites are often seen riding together on a two-wheeled cart, and the poor cast off creature, barefooted and but half clad, with head uncovered (chastity no longer protected) walking in the rear to serve the younger wives. "Four," say they, "Mohammed taught is all they can love at one time." The woman has no choice. The man and the father of the woman consummate the contract, and at midnight she is carried to his "harem," not knowing who it is till she enters the den in which every vestige of womanhood is hopelessly destroyed."

Our readers know that all standard Masonic writers derive "the mysteries" from Egypt through Greece and Rome down to the Freemasonry of the present day. Its baptism particularly, the Scottish Rite vaunts, is derived from the religion which existed before the pyramids. The above quotation from Rev. Mr. Becker's letter to the *Conservator* shows how foul the fountain from which Freemasonry flows; and the stream is not clearer than its fountain. The present deluge of secretism now flooding the United States is a moral copy and transcript of the mysteries in the time of our Saviour and his apostles, named Eleusinian from Eleusis, a town some thirty miles from Athens, where was a temple of Ceres. They had spread over the world and constituted most of the worship of their gods, each one of whom had a secret worship known only to the initiated. (*Mackey's Lexicon, p. 315.*) Once a year almost all Greece marched in procession to Eleusis. They marched, they danced, they sung, they initiated; in short, the processions and nightly picnics now covering the South, making night hideous, are exactly copied by the Negroes of the South; and now, as in Paul's day, "it is a shame even to speak of the things which are done of them in secret." And all these abominations and frivolities are pompously practiced in the name of religion. Now when the Pentecost revivals started the apostles met these secret mysteries in open, square antagonism: at Mars Hill, they denounced them; at Lystra, where Barnabas was to be Jupiter and Paul Mercury, they told them to "turn from these vanities." Acts 14: 15. Paul commanded to "have no fellowship with the unfruitful works of darkness." Eph. 5: 11. And in 1 Cor. 10: 20, Paul told the disciples their cups and tables used in their picnics were cups and tables of devils.

Now, at this day, the labors of pastors are being superceded by evangelists who are filling the churches with their converts, who then sit down in fellowship with Masons, Odd-fellows and the rest, who practice these very abominations which are so fearfully forbidden and denounced by the Word of God. And can we suppose that the Holy Spirit sanctifies those communions with his presence. Allowing all we may for ignorance winked at, and God's blessing on the sincere, we cannot but see that as discussion proceeds and light increases the ordinary mixed church communions, where the worshipers of God and Baal sit down together, the communion service grows shallow, mercy pales, and wrath thickens about the mercy-seat. We respectfully urge evangelists to let it be distinctly known by the hearers that when they invite sinners to come to Christ, they expect them to come out from the lodge, as well as from liquor and other sins. Let that once be distinctly understood, and then conversion will mean something, and Pentecost revivals will, like other histories, reproduce themselves. God's ear has not grown heavy nor his arm short. The converts of Pentecost were among the most priest-ridden, superstitious people on earth; yet fourteen years had not elapsed when James could say to Paul, "Thou seest, brother, how many thousands of Jews believe." If by faithfully-declared truth the devils are driven out of churches which worship them, just think what a vast room will be made vacant for the indwelling of the Holy Ghost! Think of the vast amount of time and money that will be rescued from the lodges and devoted to Christ! And three and five thousand converts in revivals may seem no more wonderful now than they did at Pentecost, or than their record seems now. And there has not, since Pentecost, been a more favorable time than the present, or more favorable circumstances than those now existing at our national seat of government, for such stupendous displays of God's power to save souls. We are surely in the last days, and nearing the last question, viz., whether Christ or Satan is to have the worship of this globe. And at Washington an ex-slave has, by invitation of our President, dined with the diplomats of the nations; and other ex-slaves have occupied seats in both houses of Congress, and in the executive departments of the first Republic on earth. And if black men and white must be brothers in Christ before Christ reigns here, now is the time and Washington the place to move for it. *But for all this God must be "inquired of to do it."*

THE POPE AND IRELAND.

The best and the worst men have often united in supporting the freest principles. The good support liberty because they love justice; the bad, either because they hate restraint or have ulterior designs. The last is the manifest motive of the Pope in his late letter against "boycotting" and home rule in Ireland.

The Book of the Apocalypse, Prof. Stuart used to say to his classes, "is a pictorial and pantomime revelation of the fate and fortune of the church down to the close of time and the final judgment of mankind by Christ." In this moving tableaux of religious events, Christ and Satan appear as antagonists and leaders of the opposing forces in the ceaseless struggle between right and wrong, truth and falsehood, in this and other worlds; and "the Dragon," called also "that old serpent, the devil and Satan," appears throughout the whole Bible as the rival and opponent of Christ; and the "woman" distinguished for finery and moral filth, the beasts, a shadowy image of the leading beast, and the false prophet or Mormonism of all ages, are among the *dramatis personæ* in this prophetic drama of the world.

That Rome is the chief seat and source of these moral abominations is plainly declared in two verses of the 17th chapter of this august and wonderful book. The verses are these:

"I will tell the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and ten horns."—*v. 17.* "The woman which thou sawest is that great city which reigneth over the kings of the earth."—*v 18.*

This city can be none other than the city of Rome. None other ever claimed or attempted to "reign over the kings of the earth." Not that Rome and Romanism are, or contain and emit all the moral and religious corruptions on earth: but that Rome is their "mother" and contains specimens of all, and is their head center. And when we consider the vastness of such a symbolic picture of events, the wonder is, not that we can understand so little, but that we can understand anything at all with certainty concerning so stupendous a vision.

One thing is obvious on the face of such a book, viz, that popery is but a fragment of an infinite scheme protracted into and closing the drama of our world's history, in which legions of angels and of devils bear their respective parts; and in which an individual pope is but an insignificant actor compared with the "principalities and powers" with whom we wrestle; that popes should stumble, make and correct mistakes, and do things most inconsistent and opposite to each other, and this is what we see. A pope pensioned and patronized Charles II., who was a concealed apostate, and his brother James II., an open one, and the "simpleton who lost three kingdoms for a mass." Both of these kings damaged the Romish cause. To procure the restoration of these weak and worthless Stuarts, the same pope patronized Chevalier Ramsay, a Presbyterian apostate to Rome under Fenelon; and he, with the Jesuits, invented the present scheme or "Rite" of Freemasonry to restore the Stuarts, which attempt failed. And when Garibaldi, Mazzini and other patriots afterward used the same Masonry to resist the popedom, the reigning pope denounced the system he had patronized in Ramsay and the Stuarts.

In the year 1156 Pope Adrian III., by a bull, gave all Ireland to Henry II. of England; and years after Jesuits, doubtless with the approval of the pope, their master, attempted to blow up the king and Parliament of England with gunpowder. And the present pope, Leo XIII., is now courting the favor of Queen Victoria, the reputed "head of the church" in the leading Protestant kingdom, by his letter against boycotting her Irish landlords; and he has lately turned Democrat and given his official sanction to an Anti masonic League, which pledges those who sign it not to vote for Freemasons or take Masonic papers. Whether Leo succeeds better opposing Gladstone and Home Rule than his predecessor did in his movement to quell Luther, remains to be seen. God often "taketh the wise in their own craftiness;" and we know that a single human priest living at Rome, on a salary of five million dollars a year, paid largely in pence by the poorest and most ignorant of the nominally Christian peoples, will cease to be popular when those people recover sense. As a system of priestcraft, it is doomed and must fall; and its fall is graphically foretold and described.

But Protestantism is now fearfully leaning to Rome in laxity of morals, neglect of the Sabbath, the practice of spurious rites, and keeping Romish festivals, in union with Knight Templar Masons; and, in short, practicing those very abominations which have brought down the wrath of God in Palestine, where Christ walked and taught, and which, unless forsaken, will surely bring wrath upon us.

THE ILLINOIS PROHIBITION CONVENTION.

Of all the State meetings held in preparation for the National convention at Indianapolis next Wednesday, the gathering at Springfield last week surpassed all for numbers and enthusiasm. It was to be expected that many people of radical views would be present, but the crowds, the zeal, the candor, the intelligence, cleanliness and piety, were a revelation and astonishment to the politicians who have been accustomed to look upon such conventions as a cock-pit for wire-pulling, vulgarity and swapping of "influence," under the benign seductions of a cloud of tobacco smoke. The voice of prayer and the singing of Gospel hymns was a happy contrast and augury of a great reform in the nation. The *State Journal* (Republican), in a long and very complimentary editorial, contrasts the meeting with that of other similar bodies held in the same hall, and commends its cleanliness and exceptional appearance and numbers to serious consideration.

Hon. James Lamont, the only Prohibitionist sent to the last State legislature, was made temporary chairman, and was succeeded by Dr. J. G. Evans of Onarga when a permanent officer was chosen. His position was one of extreme difficulty, but he succeeded in keeping the overflowing spirits in check and getting some important business completed.

For the campaign in Illinois some $6,000 were raised; a strong delegation was appointed to Indianapolis; and excellent resolutions adopted condemn license; favor the disfranchisement of illiterates and habitual drunkards, female suffrage, tariff for revenue only, the Sabbath preserved, and arbitration for labor questions. The ideas are good but clumsily expressed. The ticket nominated is: *For Governor*, David H. Harts of Lincoln; *Lieut. Governor*, Joseph L. Whitlock of Chicago; *Secretary of State*, J. Ross Hanna, Monmouth; *Attorney General*, F. E. Andrews, Sterling; *Treasurer*, John W. Hart of Rockford; *Auditor*, Uriah Copp of Loda.

The latter is a lodgite, and has been a bulwark of Good Templarism in Illinois. His secretly pledged friends were anxious to put him forward. They nominated him as "Grand Worthy Chief Templar of the State of Illinois" for delegate to Indianapolis, but the Convention did not want so much dignity taken out of the State. Again he was put up for Secretary of State, and again left far in the rear. The *Cynosure* representative remembers a third nomination and defeat, but is not sure for what honor. Evidently lodge dignity had few worshipers in the Convention. At length Mr. Packard, a Chicago lawyer, who does not belong to the lodge, fearing that Good Templars would lose what devotion they had to prohibition, in their chagrin and love of lodgery, asked that Copp be nominated by acclamation and the chairman neglected to ask for a negative vote.

General Fisk was endorsed as candidate for President, and the Good Templars attempted again to advertise themselves by bringing forward for Vice President the name of John A. Brooks of Missouri, who is one of their order. The matter was tabled.

Much enthusiasm was aroused by the proposition to organize the old soldiers of both sides in a "Blue and Gray" society, whose object should be the burial of the bloody shirt and the saloon in one common grave. The question was raised, Is this to follow the G. A. R., etc., into the swamps of secretism? The reply was explicit: It is to be open as the day.

Treasurer W. I. Phillips of the National Christian Association and the assistant editor of the *Cynosure* were both delegates, but the latter "tarried by the stuff" at home. Mr. Phillips was cordially recognized by many, and the fact of his relation to the N. C. A. and the *Cynosure* was always a sufficient endorsement with strangers. He was elected chairman of the delegation from the 8th district and member of the finance committee. Assisted by brethren Whitcomb of Bloomington, Reber of Wheaton and Parry of Humboldt Park, he put a copy of the memorial adopted at the late political conference in this city in the hands of most of the delegates. It was received eagerly when its character was known, and many were the remarks of approval quietly expressed. Similar remarks were made when Bro. Phillips read and passed to the proper committee a resolution asking for the nomination of men unsworn by the lodge. Rev. Dr. Kennedy of Sandwich, J. W. Haggard, editor of the Bloomington *Lancet*, and others, gave their endorsement to the principles of the American Anti-Secrecy League.

These facts are greatly encouraging. They indicate a quiet recognition of the principles that must ultimately prevail respecting the lodge in politics, and which would have a place in the platform but for the good brethren, some of whom refuse to fellowship the lodge in their churches, who prefer the path of expediency in order to keep the Good Templar votes.

—Bro. F. J. Davidson, our untiring colporteur in New Orleans, wrote Saturday of very poor health during the week, with a threat of fever. We pray God to spare a life so useful to his race.

—Bro. H. H. Hinman, the N. C. A. Southern agent, reached Chicago Saturday morning. He spoke to the College Church on Sabbath evening on progress in the South and the education of the colored race to a deeply interested congregation.

—All our readers who are engaged in Sabbath-school work will greet Miss Flagg with joy, as she resumes her excellent notes in this number. May this proof of her recovery be but the first of many labors in which her consecrated talents shall win great success for the kingdom of Christ among men.

—The *Wesleyan Methodist's* report of the Champlain Conference, New York, shows a rallying to the testimony of the church against the lodge. Rev. U. B. Lathrop, formerly of Illinois, with others, made powerful speeches for the truth. Bro. I. R. B. Arnold in the same number shows, with his usual happy and forcible style, how fatal it must needs be for a church to trim to the world and forsake Christian principle.

—Rev. M. A. Gault, district secretary and lecturer for the National Reform Association, was welcomed at this office last week on his way to the Reformed Presbyterian Synod at Allegheny City. His labors during the past year have been abundant in several States. He promises the *Cynosure* readers a review of his experiences and successes.

—Dr. L. W. Munhall is in St. Paul. Bro. Fenton has been questioning him, and finds his position on the lodge entirely unsatisfactory. "Is it a sin to be a Freemason?" "No," replies Dr. Munhall, "unless they make an idol of it and trust to it for salvation, as many do." We regret exceedingly to learn this of Dr. Munhall and hope that his position is not fairly understood. Otherwise he has need to learn again the "first principles" of the Gospel. "For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God." Heb. 5: 12.

THE VICE PRESIDENT FOR THE PROHIBITION PARTY.

A PROTEST FROM THE REFORM LEADER OF KENTUCKY.

Shall we hunt for a Southern man as a candidate for the place of Vice President in the Prohibition party?

As a Prohibitionist I profess to be wedded to a *principle*—a principle world-wide in its application. As a representive of that principle I should be ashamed to ask *where* is the man from? The rather, is he *fit*—fit in intelligence and moral worth? Are his principles and practices in harmony with acknowledged righteousness and correct civil government?

Also in asking such a question to Prohibitionists, I should fear lest I would offend them—my question implying that they, too, were influenced by such local considerations.

Nor am I concerned about the question, From what old party did he come? Whether Democratic or Republican?

The question is this, Is the man a fair, open exponent of the principle of prohibition, and such other correlative principles and practices as are in harmony with republican and righteous government?

In fidelity to such principles I must protest against the nomination of "General" and Rev. Green Clay Smith. I am informed directly and personally, by his own brother, that Green Clay Smith of Kentucky is a Freemason.

Now when I see a professed minister of the Gospel, in a Republican government, in times of peace, and under cover of night, creeping into a secret lodge; at first less than half clad, and hood-winked; and then under the imprecations of horrid penalties, in the name of God, covenanting never to reveal things he knows not; and then persistently omitting from all official prayer the name of Jesus Christ the Saviour of men, my soul turns away from such. I say to my soul and to my neighbors, such principles and practices are antagonistic to true republicanism, true philanthropy, and true Christianity.

I have seen here in this South the evil fruits of secretism—Ku klux, White Leaguers, Knights of Golden Circle, etc.—spawns of the old mother Freemasonry. I want no more of such. A great national party need not to load itself with men affiliated with such leagues.

The Prohibition convention that met and made nominations four years ago, recognized this fact; and in compliance with the suggestions of God-fearing men and women gave us men of clean hands, ready for "OPEN WORK". I ask for such again. I care not whether the standard-bearers be from North or South. True devotion to principle will bridge over Mason's and Dixon's line. Talk about localities will not.

Once more, if the Prohibition party, for the sake of members, shall deliberately take into its bosom a standard-bearer living in practices known as iniquitous and dangerous, subversive of correct civil government, it will sooner or later die as did the old Whig Party by allying itself with slavery; and as will the Republican party now die by its alliance with whisky.

Let us learn wisdom from the past and pray for divine guidance in the future. JOHN G. FEE.

Berea, Ky., May 16, 1888.

—Rev. Arthur T. Pierson, D.D., editor of the *Missionary Review*, considers the great missionary conference to be held in Exeter Hall, London, June 9 to 19, to be a council "second in importance to none since the Day of Pentecost." Rev. David McFall of Boston is delegate to that meeting.

A GREAT MEETING FOR PROHIBITION.

HOW THE GOOD TEMPLARS SNUBBED THE INFANT PARTY.

BLOOMINGTON, Ill., May 17th, 1888.

EDITOR CYNOSURE:—Thinking you may desire reports from the late State Prohibition convention, and from as many different sources as possible, I venture to send you the impressions of one who was there.

This meeting cannot but be historic; marking as it does the stepping forth of the reform from the home circle, the prayer meeting and the small hall or tent gathering of cranks, fanatics and enthusiasts to a grand out-pouring of the masses, a ground-swell of the coming earthquake which will break up old accretions of wrong and usher in the light of justice and right. Here were a thousand delegates representing other thousands all over our vast State, drawn together by the overwhelming impulse of the justice of their cause. They were no mean spectacle in so pusillanimous and self-seeking an era as ours.

Our great Representative Hall was filled with delegates, and two districts overflowing to the galleries. It formed an inspiring sight indeed. The character of the crowd was in very marked contrast with the usual material of such assemblies. There was no odor of alcohol, no clouds of tobacco smoke and no use for the ubiquitous spittoons. The religious element was a striking feature. A clergyman presided. Pastors and Gospel workers were quite numerous. Gospel songs and prayers opened and closed all exercises, and the fervent "Amens" which ran through the assemblage showed the devotional spirit which animated and united all hearts.

These people came together with nothing cut and dried, in the old party machine fashion. The party boss is unknown among them and each man in his enthusiasm does not fear to tackle anything which can come up. This of course would make an Herculean task for a presiding officer. Our Hercules—moral and physical—was found in the person of Rev. Mr. Evans; who, amid the bubbling enthusiasm and almost boundless undisciplined energy of our young giant, kept him in steady rein.

It was doubtless an oversight, at which we are dissatisfied, that in the very first sentence of the platform the name of God is used simply as the ruler of the universe. He is thus "a consuming fire" (Heb. 12:29), and so acknowledged by the lodge. He is our God in Jesus Christ, his Son, and we regret that the distinctive Christian feature of our reform was not announced. Can we not see that this error is not renewed at Indianapolis?

During the entire deliberations Good Templarism peeped but once. This was in the usual goody-goody strain and passed off as lodge bombast usually does. Their grand muck-a-muck, Mr. Uriah Copp, was nominated for Auditor, but seemed to be in no way aided by his secret affiliation. The poor taste of this order in seeking recognition by the Prohibition party will appear when we know that in 1872 they laughed to scorn the idea of separate political action.

That year the Prohibition leaders appointed their State convention at the same time and place (Wenona, Ill.) as the meeting of the Grand Lodge. The convention was to assemble immediately at the close of the lodge. The lodge members simply jeered at the convention and went home. The convention (of seven) did assemble, however, and chose electors to vote for Messrs. Black and Russel, our candidates, and from that day to this they have kept up the chain of political action.

This I have from one of the seven who met; and I give it to illustrate the sublime cheek of an order which is continually seeking recognition from the party whose uprising they opposed, although the world besides see the incongruity of secret methods in a vast popular movement like this.

This (1872) was the year which gave us the American party, which has always been for separate political action and for unrestricted suffrage.

Which of these two most deserve our respect?

We here greatly rejoice at the inception of an organization in which our soldiers may unite without the puerility of secrecy. I refer to the "Blue and Gray" recruits at our meeting. There is inspiration in the thought of clasping hands across the bloody chasm which the G. A. R. and the U. V. U. can never feel.

The convention separated with the long-meter Doxology and general hand-shaking. The crucial year of our reform is at hand. We approach the main summit of our Hill Difficulty, and believe that one strong, generous effort will place us where easy staging will carry us through. Fraternally,

H. D. WHITCOMB.

THE HOME.

"THE LOVED AND LOST."

The loved and lost! Why do we call them lost?
Because we miss them from our onward road?
God's unseen angel o'er our pathway curst,
Looked on us all, and loving them the most,
Straightway relieved them of its weary load.

And this we call a loss; oh, selfish sorrow
Of selfish hearts! Oh, we of little faith!
Let us look round, some argument to borrow
Why we in patience should await the morrow
That surely must succeed this night of death.

Ay, look upon this dreary, desert path,
The thorns and thistles whersoe'er we turn;
What trials and what tears, what wrongs and wrath,
What struggles and what strife the journey hath!
They have escaped from these, and lo! we mourn.

Ask the poor sailor when the wreck is done,
Who with his treasure strove the shore to reach
While with the raging waves he battled on,
Was it not joy where every joy seemed gone,
To see his loved ones landed on the beach?

A poor wayfarer, leading by the hand
A little child, had halted by the well
To wash from off her feet the clinging sand,
And tell the tired boy of that bright land
Where, this long journey past, they longed to dwell,

When lo! the King who many mansions had
Drew near and looked upon the suffering twain,
Then pitying spake, "Give me the little lad;
In strength renewed and glorious beauty clad,
I'll bring him with me when I come again."

Did she make answer selfishly and wrong:
"Nay, but the woes I feel he too must share!"
Or, rather bursting into joyful song,
Go on her way rejoicing and made strong
To struggle on, since he was freed from care.

We will do likewise; Death has made no breach
In love and sympathy, in hope and trust;
If outward sign or sound our ears ne'er reach,
There is an inward spiritual speech
That greets us still, though mortal tongues be dust.

It bids us do the work that they laid down,
Take up the song where they broke off the strain;
So journeying till we reach the heavenly town,
Where are laid up our treasures and our crown,
And our lost loved ones will be found again.

—*Church of England Magazine.*

THE GRACE OF GIVING.

Rev. Arthur T. Pierson, D. D., has an article in the *Homiletic Review* on "The Grace of Giving." Three things are to be dedicated: our time, in recognition of which we give one-seventh; our property, in acknowledgment of which we give one-tenth, and our hearts, in secret prayer. In the holy of holies in the tabernacle was the golden candlestick with its seven lamps, a symbol of our time; the table of shewbread, the symbol of our substance, and the golden altar, the incense of which symbolized our prayers, all devoted to God. "Shaftsbury speaks with contempt of 'munificent *bequests*,' as though there were any real munificence in giving away what one can no longer keep or use for himself; but emphasizes munificent donations, in which the donor anticipates the ultimate reward by the joy of giving and of blessing others." "Bishop Coxe says he knows a man in western New York who puts five cents in the offering on Sabbath days in the free church which he attends, but pays $800 a season for an opera box; and the *Living Church* matches him with a millionaire of its acquaintance who subscribes $1.00 a Sabbath towards the expenses of his church, but stops payment during his winter excursions in the South, in which he expends thousands of dollars upon himself and family."

Dr. William Kincaid says, "A friend of mine, receiving some money at the hands of a bank officer the other day, noticed depending from one of the bills a little scarlet thread. He tried to pull it out, but found that it was woven into the very texture of the note and could not be withdrawn. 'Ah!' said the banker, 'you will find that all the government bills are made so now. It is an expedient to prevent counterfeiting.' Just so Christ has woven the scarlet thread of his blood into every dollar that the Christian owns. It cannot be withdrawn; it marks it as his. My brother, my sister, when you take out a government note to expend for some needless luxury, notice the scarlet thread therein and reflect that it belongs to Christ. How can we trifle with the price of blood."

Charlotte Maria Tucker, pleading for a new mission station in Punjaub, says, "It has often occurred to me that many true servants of God are not sufficiently ingenious in finding out ways to increase their means of giving. When, in Israel's tabernacle, brass was required for a laver, the women gave their metal mirrors! What a sacrifice of vanity was there! A Mohammedan woman here has lately devoted the jewels which adorned her head (120 rupees in value) to swell the subscription for Turkey. Is there here no example for us? Many a Christian lady could sacrifice the gold chain and the jeweled ring, and so realize the delight of laying her gems at the feet of her Lord. Why should the table of the Christian gentleman be loaded with superfluous plate, when it might afford to him the privilege of laying up treasure in heaven?"

"Franklin's plan was to lend to a poor fellow in need and require payment to be made when the borrower has the ability, to some other person in need. This avoided the humiliation of accepting a charity, while it gave aid when there was most necessity and passed it on to some other needy recipient by and by."—*Rev. J. M. Foster.*

AN ALABASTER BOX.

It was in those dreary days in Kansas when the grasshopper had become a burden in a far heavier sense than that which was in Solomon's thought when he drew his picture of weary old age. Days when even strong, hopeful men grew desperate, and sent out their plea for help to their more blessed brethren, whose farms and gardens and orchards the plague swarms had not visited; days when it fared harder yet with the feeble and the lonely who knew not how to make their voices heard, or where to stretch their hands, save in the sight of heaven. Men's hearts move quickly to the cry of want, in spite of sin and selfishness, and very soon relief came pouring in from every quarter, as church after church presented the matter in the public congregation, and the press everywhere urged speedy and generous giving. From one of these church services a lady went home, eager to contribute her share toward the relief fund, and especially interested at finding among those designated by the governors of the afflicted States to receive and distribute supplies, the name of a personal friend. She said to herself, "I, myself, will pack a special box, and send it to Mrs B. There shall not be one thing in it which I would not be willing myself to use or receive from a friend."

The box was filled in that fashion, and held stores of new, comfortable and valuable things—clothing, books and bedding, and still there was a space for one thing more. Three years before there had been taken from that household a precious mother, one of those gentle saints whom, as Beecher once said, "God sometimes lets linger on through an Indian summer of life just to show us how beautiful his grace can make a human soul." All her clothing had gone to help the destitute except one garment, a wrapper of soft cashmere, handsomely trimmed with silk and warmly lined and wadded, for the comfort of the delicate invalid, to whose shoulders a shawl was a burden. It had been a Christmas present, every stitch set by loving fingers, and had been constantly worn for the few remaining weeks, until laid off by the owner only a day before her death. It was a sacred garment, and the daughter had said: "I can never part with it; it would seem like a desecration for any one else to wear it."

But, looking for one more article for the box, she saw the wrapper, and instantly came the thought: "What if in some home, a mother, equally beloved and cherished, is suffering for the lack of just such a comfortable garment? Would not your saint in heaven be grieved if you withheld it?" She took it and looked at it. There in the pocket were the spectacles through which the sweet eyes were wont to find strength and patience in God's Word, and the soft silk handkerchief, just as the invalid hands had placed them on that last morning when she said: "After all, I believe I am too tired to sit up. If the Lord calls me home to-day, I want you all to be glad."

The daughter took these out, but with a second thought put them back, placing with them a note to say:

"My precious mother laid aside this dress when she went to put on the garments of immortality. I hope it may be a comfort to some other invalid, who, like her, may find God's grace made perfect in weakness."

In a letter to Mrs. B. she told the story of the wrapper, and asked as a special favor that it might, if possible, be given to some one who would appreciate it at its real value. So the box went on its way, and very soon word came back from it through Mrs. B., who wrote:

"You must have been inspired to send that wrapper. The box was here, but not yet opened, when I had a call from a young lady, formerly one of our teachers, who had gone out to live with her mother in a little shanty on some land she was trying to secure under the Homestead Bill. She had to walk a long distance to her school, and finally her mother fell sick, and she was compelled to give it up. There they struggled on all alone, till at the very point of starvation, before either of them could consent to ask for help; but this morning she succeeded in getting a boy to stay with her mother while she walked fourteen miles to town to ask for relief. We shall send them supplies to-morrow, and having sent her within a mile of her home with a basket for their immediate wants, I opened your box, and found *the wrapper*, sent, I am sure, for this very case, for we have only the coarsest clothing left, and these women are refined, cultured, and withal brave, as only Christian women can be. You did well to break your alabaster box, though it was 'exceedingly precious,' and I think you will even catch a little of its sweetness yourself."

But that was not the last. Two weeks afterward came a beautifully-written letter from the little prairie home, telling the rest of the story.

"It was very hard for me to realize that I must actually ask for charity, but I could not see my mother suffer. Her confidence in God had never faltered, and all through that long, weary walk I was asking, with some bitterness in my heart, why she should be forsaken in her old age. My talk with Mrs. B. cheered me up a little, she was so kind and sympathizing, and then I saw what scores and hundreds were as bad off as we, or even worse. But, after all, I could not bring myself to ask for clothing; I thought we could get along in some way as we were, and all the way home I was reproaching myself for my foolish pride that had prevented my asking for what might have made my mother more comfortable. You can never know with what delight the beautiful wrapper was received when we found it among the stores sent us. I cried with joy when I shook it out and spread it before my mother, and witnessed her almost childish pleasure in its warmth and daintiness. I soon had her dressed in it, and sitting up once more without fear of a chill; but when she put her hand in her pocket and drew out the spectacles, then she, too, cried. Her delight and comfort during the long, lonely days when I have been away from her, has been to read, and for some time the rapid failure of her sight has almost wholly deprived her of this resource, but these glasses were exactly fitted to her eyes, and she felt as rich as if she had fallen heir to a fortune, when she opened her Bible and found the pages once more clear and distinct before her. She turned to the verse, 'I have been young, and now am old, yet have I not seen the righteous forsaken, nor his seed begging bread,' and put your little note in for a mark, saying: 'It is true, my dear; it is not begging bread to make known your wants to those who give with love, because we are children of one Father. It is blessed for us and for them.'"

This story is true in all its particulars as nearly as I can recall them after the lapse of years since they came to my knowledge. Perhaps it may move some other Mary to bring out her hoarded box of precious ointment and break it for the refreshing of way-worn feet.—*Emily Huntington Miller.*

HOW A BOY'S SOUL WAS WON.

The farm on which I worked was in the suburbs of a country town; and a beautiful night in June, when a few drops of rain were falling from fleecy clouds, I was overtaken in the streets by a pleasant-faced gentleman, as I was driving two Durham cows from the pasture to the stables. I cast my eye backward. Hearing footsteps, and seeing a cheerful face, my whole soul was delighted, and I felt it meant me. He approached me on the opposite side of the street, but did not hesitate to put his nicely-blacked boots into the mud; coming to my side and kindly holding over my head the umbrella he was carrying.

So cheerfully he asked the natural questions to interest a boy: "Whose cows are they? How much milk do they give? What did they cost? Do you drive them night and morning?" with many others; to which with a real pleasure I answered. Then, with the same pleasant, winning way, he asked if I was a Christian.

"No, sir."

Wonderful, I thought, to talk about cows and being a Christian at the same time, and in the same pleasant and natural way.

"Do you want to be?"

"I always wanted to be, sir."

"Do you pray?"

"I have prayed, sir, night and morning, since I was old enough to understand what it meant."

"Have you a mother?"

"No, sir."

"Where is your mother?"

"She is in heaven, sir."

"When did she go there?"

"Last December, sir."

"Was she a Christian?"

"A Christian, sir! The best mother a boy ever had."

"Tell me about her sickness."

"She had consumption for three years, and was confined to her room for six months."

"Did she talk with you about being a Christian?"

"She was not a talking woman, but she prayed and lived before me, sir."

"Tell me about her dying."

"My father called my brother and myself about two o'clock on a very cold December morning, saying, 'Hasten, boys; your mother is dying.'"

"How did you feel when you were dressing?"

"It was very cold in that unfinished attic where we slept, and I shook from head to foot. Putting on my coat, I got my hand between the lining and the sleeve, and I could scarcely get it back, I shook so."

"What did you think then?"

"Think, sir! What could I think, only that I had no mother to mend it? For it was never like that, no never, when my mother could get about the house."

"When your mother was put down into the grave, how did you feel?"

"Feel, sir! If I was prepared, I felt that I would like to be buried by her side!"

"Do you feel lonely?"

"All the time, sir."

"Why so?"

"Oh, sir! it seems to me no one loves me!"

"Have you a Sunday-school teacher?"

"Yes, sir."

"Don't he love you?"

"I don't know, sir; he never said so."

"How do you expect he would say it?"

"Oh, sir! not to tell it out, but to speak to me on the street, and to feel interested in me."

"Does he never do that?"

"Never, sir; he doesn't seem to know me on the streets, and us boys feel that he doesn't care much for us. Why, sir, he went to sleep in our class a few Sundays since."

The stranger seemed so interested in me, his face glowed with love, as he continued:—

"Can't you tell me something your mother said to you during her sickness?"

"Yes, sir. I used to watch with her occasionally the last few weeks of her sickness, calling my father at midnight or at one o'clock. One morning I stepped to the bedside to kiss my mother good-night before calling my father, and she said, 'Hand me the glass of water, my boy.' Giving it to her, sir, she drank the contents. Handing back the glass, and dropping her thin, bony hand upon the sheet, she said: 'It is very white, but it will be whiter in a few days, and you won't have to sit up and watch with your mother.'"

The stranger's interest in me seemed to overflow as he passed his umbrella from his right to his left hand, seizing my right hand with his,exclaiming:—

"My dear boy, I think you ought to become a Christian now!"

"Yes, sir; I would like to, if I knew how."

At this point in the interview we came to the street corner where the cows turn to go to the stable. Grasping my hand with increased warmth, he said,—

"Do you turn here?"

"Yes, sir."

With a look of tender love that I have no power to describe, he said: "My dear lad, you must become a Christian, and grow up and be useful, doing good in the world."

Then, bending towards me, and drawing down the umbrella that he might be unobserved by passers-by, he offered, in substance, this prayer, still firmly holding my hand: "O God, bless this motherless boy. He says no one loves him; but, dear Lord Jesus, show him how much you love him, and how you will wash away his sins and make him happy here, and give him a home in heaven forever. Hear the prayer his mother offered when on earth, and hear his own prayer, for Jesus's sake. Amen."

When I opened my eyes at the close of that wonderful petition, and looked into the stranger's face, the tears were dropping from his cheeks. He withdrew his hand from mine with a strange reluctance, saying, "Good-by, my lad. The stranger loves you much; your mother loved you more; but Jesus Christ has died that you might live eternally with him."

He followed me with his eyes till his vision was cut off, as he passed behind a fence. Going a few yards, I stopped with amazement to think on what had occurred, and watched the umbrella as it passed along at the top of the high board fence, till it was lost behind a barn.

The stranger's prayer and my mother's were answered, as I can testify this day.—*Christian Inquirer.*

FLOWERS AND SHOWERS.

"Oh dear!" said little Florence, "Oh,
I don't like rainy weather,
We can't go out of doors to play
Nor take a walk together."

Sweet Alice laughed and shook her head;
She always found a reason
To carry sunshine in her face,
However dark the season.

"Let's play we're drooping flowers," she said,
"Just longing for a sprinkle;
Pretend you are a violet,
I'll be a periwinkle.

"I'm such a very thirsty flower,
I love to get a dashing,
And violets are sweetest when
They feel the raindrops splashing."

And so they hung their pretty heads,
Each dainty little flower;
And then they shook their curls and said,
"Oh, what a pretty shower!"

Then they were daisies, buttercups,
And then a bunch of clover,
And while each bloomed a sweet wild rose,
Behold, the rain was over.

As Alice pointed to the sky
With her arms around her sister,
The sun peeped out between the clouds
And a little sunbeam kissed her.

—*Selected,*

TEMPERANCE.

SOUND DOCTRINE.

The report on temperance adopted by the presbytery of Denver at its recent meeting was drawn up by Dr. T. E. Bliss, and reads as follows:

"Your committee on temperance would report that this cause, so intimately connected with the welfare of Zion, is steadily increasing and extending in interest and power all over the land. The conviction is becoming more and more profound, that this subject must have a large place in the prayers and labors of the people of God before any permanent check to the soul-destroying, crime-producing and God-defying evils and curses of intemperance can be secured. The more this subject is considered the more terrible are its influences seen to be against all interests of Christ's kingdom.....

"For generations, both in the old world and the new, various expedients have been tried to check the appalling evils of strong drink. High license and low, fifteen-gallon laws and unadulterated-liquor laws, and a thousand other schemes have been resorted to in vain.

"At length the divinely apppointed plan of dealing with all such mighty sins and crimes is now being adopted, viz: absolute, straight-out prohibition; the same plan and method of the Ten Commandments, and the general economy of God everywhere in his Word. And notwithstanding the dust and smoke raised by the powers of darkness, by the unfaithful officials, politicians and moral cowards, the results make it perfectly plain that no legislation or laws on this subject have ever been worth the paper on which they were printed, as compared with this. To-day, fifty-eight county jails in Iowa are empty in consequence of the faithful enforcement of its prohibitory laws. In Atlanta, Georgia, to-day, statistics show that drunkenness has increased three-fold since that city returned to the licensing of the dram-shops.

"The recent criminal horrors at Fort Collins, under high license, show conclusively that license in any form—given to such atrocious business—is itself a moral monstrosity, a crime, a sin and a shame in any intelligent and professedly Christian community.

"The events of every day make it evident that the church of God, while fighting this great enemy by every moral means at its command, can find no legal ground on which it can stand—except that of absolute prohibition."

HOW LIQUOR RULES AND RUINS NEW YORK.

It strikes us that Morris Deculsky, Vice-president of the Liquor Dealers' Central Association, told a *Herald* reporter more than was wise [for himself]. Last year the Association raised $30,000 for political purposes in this city, and they can raise $100,000 if they wish at the next election. There are over eight thousand liquor dealers in the city, and they can control at least five voters each, he says, which makes forty thousand, enough to decide any election. He thinks it not unlikely that they will go into politics,with their own candidates. He says they use no money in bribery at Albany, but the brewers may. They are solid for David B. Hill, for whatever he may want,but prefer to see him remain governor. They want no more "silk-stocking men," but will vote for their friends regardless of party politics. They don't want any Sunday laws. They oppose the race-track system and the pool-betting system, which spends the money and ruins the character of "ten young clerks to every one that is ruined by liquor." But the most curious part of Mr. Deculsky's testimony is that about beer and the brewers. Being asked if it would not be better for the public and the liquor dealers if there were more beer and less whisky, he replied:

"We claim that most of the crime committed in this city is the result of malt liquors. The police justices will tell you that, too. Our habitual drunkards of the poor class are victims of the growler. Seven cents or fourteen cents worth of beer in a can or pail will help a man and his wife a long way toward a spree. But how much effect would seven or fourteen cents worth of whisky have?

"The brewers are crushing us. Two-thirds of the liquor stores in the city are practically owned by the brewers. They have mortgages on them. The liquor dealers are at the mercy of these brewers. All the money that comes in must go at once to pay for beer. The whisky man and the cigar man has to wait for his money, but the brewer has the saloon in his grip and gets his cash every Monday morning. There is not a liquor store in New York that can pay a profit simply on the sale of beer. Perhaps the Atlantic Garden can, but if so, it is the only place. Yet the brewers control the saloon-keepers."

If that is true the Liquor Dealers' Association will be the creature of the brewers.—*Independent.*

A brewer in Mishima, Japan, is said to have turned his brewery into a church and school-room for girls.

Out of thirty-seven counties in Michigan which voted on local option all but two gave majorities for prohibition.

Meetings are being held throughout Africa to protest against the American and European liquor traffic in that country.

Mrs. Mary Clement Leavitt writes that all the American missions in Burmah have incorporated total abstinence in their work.

The guardians of the poor in one Union district of London have reduced the drink expenditure to £11,000 in seventeen years.

The English Government has passed a law against farmers giving laborers intoxicating drinks as a part of their wages even in harvest time.

Mrs. May Hardin of Iowa, Mich., was lately awarded in the Circuit Court $800 damages against the two saloon-keepers who had made her husband a drunkard.

It is estimated that not fewer than three thousand alcohol-made lunatics are turned loose from the saloons upon the homes of the people once in every twenty-four hours.

Mr. John Jones, a relieving officer of Stepney, London, states that having carefully examined 7,000 cases of application for relief, not more than 1 per cent are total abstainers.

German chemists at Washington have been analyzing samples of beer from various parts of the country and find all contained an alarming amount of dangerous adulterations.

Since the prison gate mission was established in Manchester, England, more than 3,000 prisoners have voluntarily come into the room and upwards of 800 have taken the pledge.

According to the *Rocky Mountain Advocate*, New Mexico has eighteen breweries, forty-five wholesale and 1,726 retail liquor dealers, forty-five Protestant churches, and five school-houses.

It is estimated that if the licensing clauses of the English local government bill are passed it will put £100,000,000 into the pockets of brewers and distillers, besides establishing the liquor traffic.

DR. LORIMER'S WASHINGTON PERFORMANCE.

Last Sabbath (May 13th) Rev. Dr. Lorimer of Chicago preached in the Calvary Baptist church, Washington, D. C., before the Baptist Women's Home Missionary Society. His theme was, "The Cross of Christ, and Why we Should Glory in it." In the hour and a half which it occupied many interesting things were said and many others greatly to be deplored. He spoke of the cross as an emblem alike in heathen and Christian worship. He made lengthy and learned extracts from the ancient mythology and professed to see in all these many symbols and references to Christ. He thought that the Hebrews made the sign of a cross on the sides of their doors when they slew the Passover lamb on the night before they left Egypt because the Tau cross was a universal symbol in Egypt.

He interwove Masonic signs, from the penal sign of an Entered Apprentice Mason, to the sign of a Knight Templar, and made them all to appear either as emblems of Christianity, or as simply the modifications of the cross. He spoke of the "tearing open of the breast" as a symbol of the cross, and in general spoke of Masonic symbolism as all referring to Christ and the crucifixion.

To any one in that great audience who had the slightest knowledge of Freemasony, there could be no doubt that a leading object of that discourse was to defend the system as not only consistent with, but a part of Christianity. It is abundantly evident that the learned Doctor regards his religion as a part of his Freemasonry and his Freemasonry as only another form of his religion. His evident sincerity and devotedness to his lodge makes that quite apparent. Of course, to the uninitiated many of these signs were simply inexplicable. It would have been altogether unmasonic to have given an explanation as he went along. To them they simply signified much learning.

The Masons were doubtless greatly delighted, as was evident from the warm commendations of the discourse in the daily press of the city. But to the thoughtful mind, that holds to Christianity as *the* religion, as not only out of harmony with, but in most positive antagonism with paganism, whether it exists as ancient or as modern Baalism, the whole discourse was most depressing. Practically it would make Christianity, not the only, but the leading religion, as one of the modifications—perhaps the highest—of the universal theism of which Freemasonry is the embodiment.

Such seems to me to be the doctrine of Dr. Lorimer, and I was deeply saddened at hearing it preached from one of the most strictly evangelical and aggressive of all our Washington pulpits.

H. H. HINMAN.

RELIGIOUS NEWS.

—Capt. "Giff" Rowell of Chicago, who has just disposed of his interest in the tug "Bob Tarrant," it is said will at once build a small fore-and-after and enter into competition with Capt. Bundy and the "Glad Tidings," his object being to spread the Gospel and disseminate Christianity among the destitute at the Manitous and other far-away northern regions. Everybody on the Chicago river accords Capt. Rowell the palm, as an evangelist, and his record in this direction is equal to the reputation of Dwight L. Moody on shore.

—Bro. John Todd, the evangelist of Des Moines, Iowa, was recalled to the Holland Patent, New York, some three months ago, where he labored very successfully a year before. This is President Cleveland's old home. As a result of his work in several neighboring communities the churches have been greatly quickened and blessed and many souls brought to Christ.

—Charles Herald, the Chicago revivalist, speaks every Sunday night at Cooper Union, New York, to a large audience. One of the features of these Sunday evening meetings at which Mr. Herald presides is that no collection is taken up, the expenses being defrayed by friends. The amount spent during the last six months has been over four thousand dollars.

—The debt of the Board of Foreign Missions of the Reformed Church in America was reduced from $48,000 to $7,000 during the month of April, largely through the labors of Rev. William Walton Clark.

—It has been discovered that many of the annual meetings of the American Board of Commissioners for Foreign Missions have been illegal, the corporation being chartered under Massachusetts law and required to hold its business meetings within that State unless empowered by special legislation to go elsewhere. Even the original corporators violated the law by going into Connecticut. The recent Massachusetts Legislature amended the charter by permitting the meeting to be held anywhere in the United States and legalized the acts of the board in the past.

—The general assembly of the Southern Presbyterian church met in Baltimore Thursday last. A sermon was preached by Rev. Dr. Strickler of Atlanta, the retiring moderator. At the close of the religious service Rev. Dr. J. J. Bullock of Washington was elected moderator. Prominent members of the assembly say that the probability is very remote that any action will be taken favoring a consolidation with the Northern Presbyterian church.

—An Anti-Sunday Traveling Union has existed in this country for about four years. It has about 6,000 members

—The centennial meeting of the Presbyterian General Assembly, the supreme ecclesiastical court of the Presbyterian church in the United States, began in Philadelphia, Thursday morning. There are over 500 delegates or commissioners in attendance, representing every State and Territory in the Union. The election of a moderator resulted in the choice of Rev. Dr. Charles L. Thompson of Kansas City.

—"Our work" says the *Free Methodist*, "is essentially missionary in its character. Many of our preachers are in reality self-supporting missionaries. But our people are taking an active part in carrying the Gospel to the heathen. Eighteen of our number have already gone to labor for the salvation of Africa. The mortal bodies of two of the number, sisters Mary Carpenter and Eunice Knapp, rest beneath its sands until the resurrection morning. Brother and sister Kelly were compelled to return on account of his steadily failing health. Three have their headquarters at Monrovia, on the west coast, under the charge of brother R. L. Harris. Four are in the southern part, led on by brother Shemeld. Seven are on the eastern coast, where brother Harry Agnew has alone so valiantly held the ground. All are on the self-supporting plan. Their fare over is paid; they are given a good outfit, assisted in making homes, and in obtaining provisions, until they can raise them. They are meeting with encouragement and success. All, so far as we hear, are happy and contented, full of faith and courage."

THE METHODIST GENERAL CONFERENCE meeting in New York, having voted not to receive women as delegates until the annual conferences have voted on the question, have resolved that bishops must have a two-thirds vote to secure election. The largest liberty in respect to new legislation seems to be given, and the humblest members of the church can forward their request and have it sent to some committee. The great event of Saturday the 12th was the report of Bishop William Taylor. Every seat in the hall was taken and standing room was at a premium. On the platform sat the board of bishops, with invited guests from Canada, Ireland and England. Bishop Taylor, with manly form and strong step, took his place on the front of the stage amid great applause and commenced to read his report. He is a large man, with a very heavy full beard, nearly white; speaks with a clear voice that rang out to the farthest gallery. It was difficult to keep from thinking of his adventures and sacrifices, so well known to the church. He made but little reference to his own sacrifices. Indeed, his report was in the main a song of joy that he had been counted worthy to suffer for the spread of the Gospel. He was frequently applauded, specially when answering those who had criticised him. He said that he denied the allegations and denounced the allegators. He gave us a simple account of the planting of his forces at St. Paul de Loanda, and then on to Dondo, 240 miles, a town of 5,000, mostly black; then over rugged mountains, fifty-one miles to Nhanguepepo, where a new congregation can be found daily to whom the Gospel is preached; then on thirty-nine miles farther he reached the capital of a remarkable Negro queen, known to history, her palaces still remaining, Pango Androngo; then on, as if beckoned by a divine hand, sixty miles to Malange. In settling these missionaries along this line he walked to and fro over 600 miles. "This is Episcopal supervision of a different sort from that carried on by means of parlor cars. The hundreds of thousands of slaves sold in Loanda, for 200 years trod this weary way mid tears and blood—poor captives whose fathers had been slain because they dared to defend their homes, and their aged kindred were burnt up in the destruction of their towns. On each side of this patch is a continuous graveyard for 150 miles. Many a dark night on the dreary way I seemed to hear the dead speaking to me, 'O messenger of God, why came you not this way to speak words of comfort to us before we died?' I thought of Sherman's march to the sea and how we sung his praises, but that was only pastime as compared with this sweep into Central Africa. Eternity alone can estimate the harvest that will grow from this Christian heroism."

BIBLE LESSON.

STUDIES IN THE NEW TESTAMENT.

LESSON X. Second Quarter.—June 3.

SUBJECT.—Jesus Crucified.—Matt. 27: 33-50.

GOLDEN TEXT.—He humbled himself, and became obedient unto death, even the death of the cross.—Phil. 2: 8.

[*Open the Bible and read the lesson.*]

COMMENTS ON THE LESSON BY E. E. FLAGG.

1. *The Drink of Vinegar.* Vs. 33, 34. The sour drink proffered our Saviour was a stupefying draught prepared by an association of benevolent women in Jerusalem and given to criminals on their way to execution. This passing glimpse of a charitable organization which antedated the Christian era, shows us that the heart of womanhood even then beat true to its original impulses; and that under all the formality and corruption of Judaism was the germ of that Christian philanthropy which visits prisons and hospitals and spends itself in efforts to ameliorate social ills. We have no hint of any such association in Rome or polished Greece. Such fruit is never the outgrowth of pagan soil, and it is not wonderful when we know that Masonry is only revived heathenism that with all its pretensions to charity it has never founded a single hospital or benevolent institution for the wretched victims of want and vice. The world owes to the church, faulty as it may be in creed and practice, every practical charity which has blessed the human race. Our Lord refused to drink. He would drain the cup his Father had given him even to the dregs. The heroism of Jesus is a trait little dwelt upon. We forget that he came to earth not only to be our example but our inspiration. Pain is not the worst of ills, and in the brave patience of the Son of God, they who suffer may find a strong cordial. The terrible increase in the use of narcotics and the number of those who are wrecked, soul and body, by their use show the necessity of teaching lessons of fortitude early, and nowhere can we find a grander or more inspiring lesson than in this incident on our Saviour's way to Calvary.

2. *The Crucifixion.* Vs. 35-44. One of the most cheering promises in the Bible is that in spite of all the wicked can do God "will make the wrath of man to praise him." The writing on the cross, really an assertion of his kingly claim, was to Pilate only an expression of petty spite to annoy the Jews whose murderous demand he had not had the courage to deny. But amid all the revilings and cruel mockings there streamed from our Saviour's cross the light of this wonderful witness to the truth he was dying for: that he was indeed the King for whom the world waited. Even that most cruel taunt, "he saved others; himself he cannot save," covered the great truth which underlies the atonement. Whoever would save others must sacrifice self; must give up, if not literally life, at least those things which in the eyes of the world make life desirable. He must stand ready to have the finger of scorn pointed at him as one who has trusted God in vain. He who will not stake his *all* for Truth is not worthy of her. He who shrinks from the cross of worldly reproach and reviling can never light the beacon fires of reform. It is of sad significance that the most malignant and unfeeling in this scoffing crowd were the chief priests and elders—the highest dignitaries in the Jewish church. Martyrs in all ages have had to drink this cup—to be misunderstood, not by the ignorant rabble—this they could bear—but by those who represented all the ecclesiastical rank and learning of their times; and the apathy of openly expressed antagonism of the pulpit and the religious press has always been the greatest stumbling block in the way of those who would reform popular evils. But the servant is not greater than his Lord; only in the cup pressed to our Saviour's lips was one ingredient of mysterious anguish that the disciple can never taste. He was forsaken of God—momentarily orphaned as it were that we might never be left orphans. The offence of the cross will not cease. The Christian must bear his testimony against *all* sin whether it be shrined in our nation's high places, like the custom of wine drinking, or like the lodge god is burned incense to in the very church itself. Still the command is, "Be faithful unto death." God never forsakes his faithful ones, and that cry of bitterest anguish was the earnest for all future ages that no child of his should again "tread the winepress alone."

LODGE NOTES.

The Grand Master of South Australia Freemasons is Chief Justice Way of Victoria The Chief Justice has been nominated for re-election as Grand Master. The election takes place in April.

Cardinal Gibbons and thirteen archbishops meet in Baltimore early in June to decide what the attitude of the church shall be toward the Knights of Labor, the American Federation of Labor and the Anti Poverty Society.

The action of Philadelphia Post, of the G. A. R., in electing General Joseph E. Johnston, (ex-Confederate) a "contributing member," has brought an order from the department commander declaring that such election is irregular, and not in accordance with the laws and rules of the order.

Spencer county, Indiana, has been terrorized the past week by a band of "White Caps," who on one night gave Smith Hagan, an old soldier, sixty lashes and ordered him to leave town within twenty-four hours, the reason given being that Hagan was addicted to beating his wife, and ordered several Negro women to leave their settlement near Rockford.

The *Victorian Freemason* says: "The Annual Communication of the Grand Lodge of All Scottish Freemasonry in India was held at Bombay on the 30th of November last; Bro. Sir Henry Morland, G. M., on the Throne. Amongst the Grand Officers we notice a majority of native names, and we see that the Parsees and Mohammedans have a Zend-Avesta Bearer and a Koran Bearer, although we did not notice a Bible Bearer amongst the Grand Officers, a usual officer in Scottish Masonry."

The case of Reading strikers is a hard one. Their places have been filled and they are out of employment and in abject want. They beg for work to do but cannot get it, even if they sever their membership in all labor organizations, and in some cases the men and their families have been compelled to go to the almshouse. They were encouraged to strike in the expectation that they would receive financial support from the Knights of Labor bodies to which they belonged, only to find that men who work are not willing to support men in idleness for any length of time.—*Interior.*

The Ancient Order of Hibernians in its convention in New York adopted the following resolutions with reference to the Irish situation and the Pope's latest position in regard to Irish affairs. Following a preamble the resolution reads: *"Resolved,* That we pledge anew our fealty to the Irish cause and tender to our people at home every possible aid in this, their hour of need, when the head of the church seems opposed to the fulfillment of Ireland's aspirations. *Resolved,* That we regard the Tory appeal to Rome as an evidence of weakness on the part of the English Government and a triumph for the brave bishop whose voice and act will surely convince the Holy Father that England's design, not Ireland's desire, asks his interference in the affairs of Ireland."

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Bran per ton			13 75
Hay—Timothy	12 00	@	17 00
Butter, medium to best	15	@	25
Cheese	05	@	13
Beans	1 25	@	2 75
Eggs			13
Seeds—Timothy	2 15		2 80
Flax	1 38		1 45
Broom corn	02½	@	07
Potatoes per bus	60	@	80
Hides—Green to dry flint	05½	@	13
Lumber—Common	11 00	@	18 00
Wool	13	@	37
Cattle—Choice to extra	5 00	@	5 25
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HOME AND HEALTH.

THE DANGERS OF GASOLINE.

The Michigan State Board of Health, in a circular just published, gives the following succinct rules for the use and care of gasoline. Every person employing or keeping gasoline should keep constantly in mind the following facts and cautions respecting its use:

1. Gasoline is an extremely dangerous, explosive substance. 2. It should be kept in a cool, well ventilated place, if possible out of doors, or in an outbuilding, never in a kitchen, closet, or cellar. 3. A vessel containing gasoline, unless tightly closed, should never be brought within ten feet of a lamp, stove, grate, flame, or fire of any sort. The small flame of a match or even a spark is sufficient to explode the gas when present in sufficient quantity. 4. The vapor of gasoline may be carried by a draught or current of air, and thus be brought in contact with fire at considerable distance, even greater than that mentioned in the preceding paragraph, consequently gasoline should never be opened or poured from one vessel to another in a current of air, unless the current is from the room out of doors. 5. The danger in connection with the use of gasoline stoves is not so much in the stoves themselves as in having the gasoline about, yet, by continued use, the valves of a stove may become worn, so that leaks may occur, and thus a stove may become a source of great danger. 6. If an overflow of gasoline occurs from being turned on too freely, from leakage of valves, or from the blowing out of the generating burner, as sometimes accidentally occurs, the surplus gasoline should be carefully wiped up, and the room should be well aired by the opening of windows and doors before the burner is lighted. 7. If an open vessel containing gasoline has been standing in a room over night, or an overflow has occurred during the night, or if there is found in a room a strong smell of gasoline at any time, the room should be opened and well aired before a match is lighted or a lighted lamp or candle is carried into the room. 8. Gasoline should never be used for lighting a fire. An explosion, which may possibly be fatal in its effects, is almost certain to follow. Persons have been maimed for life in this way. 9. The use of gasoline lamps is, if possible, attended with even greater dangers than the use of gasoline stoves. 10 A wise regard for safety will lead to disuse of gasoline in any form for domestic purposes. 11. Gas or kerosene stoves may be substituted for gasoline stoves, but neither gas, gasoline, nor kerosene stoves are so safe or healthful as the ordinary wood or coal stove. The ordinary stove aids in the ventilation of the room, and carries away the poisonous gases formed by the combustion of the fuel, whereas the other forms of stoves discharge the products of combustion into the air of the room, compelling the occupants to breathe poisonous gases. Neither gas, gasoline, nor kerosene stoves should ever be employed in other than very open or well ventilated rooms, unless provided with a special flue or ventilating duct for the purpose of carrying off the products of combustion.—*Scientific American.*

—A few months ago I referred to an odd and increasing practice in American families, that I have not observed in other lands. I speak of the habit of consuming quantities of patent medicines—nostrums in the worst sense of the word. Specious notices appear in reputable newspapers, and high-sounding certificates are manufactured by the makers of the nostrums, and promise absolute cure for every ill that flesh is heir to. If one thousandth part of these impudent claims were well founded further study of medicine and surgery would be useless and all scientific investigation in biology a delusion. But the repetition of these claims at length impresses itself; we are apt to believe what we constantly see in print, and it is natural to Americans to try experiments, even upon themselves. Nor are doctors altogether blameless There are some in the profession who cannot say no when an adroit drummer besieges them to testify that a medicine or mineral water is good; and down goes another name. I am glad to state, however, that this practice is steadily lessening. But swallowing powerful drugs, recommended by glaring and untruthful advertisements, is not decreasing, and great harm is done thereby. Medicines of all kinds are best let alone. If a person is sick enough to require anything more than home nursing and care in diet, he certainly needs a doctor, who alone should determine what drugs are to be taken.—*American Magazine.*

A FATAL MISTAKE.

A. E. Chase, of Horicon, Wis., accidentally poisoned himself. It seems that Mr. Chase had been at work in his garden, and, feeling faint and weak, stepped into the house and took, as he supposed, a swallow of brandy, but the liquid proved to be carbolic acid. He immediately said to his wife, "Send for the doctor, quick; I have made a mistake and taken carbolic acid." His eldest son ran for the doctor, and his wife, with the help of the youngest boy, immediately gave him milk and raw eggs, and assisted him to bed, but in five minutes he was unconscious, and notwithstanding all the efforts of the physician, he was dead in less than twenty minutes. The two bottles were exactly alike in shape and size, and the contents nearly of the same color and quantity. Each bottle was properly labeled, however.

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The Broken Seal; or Personal Reminiscences of the Abduction and Murder of Capt. Wm. Morgan By Samuel D Greene. One of the most interesting books ever published. In cloth, 75 cents; per dozen, $7.50. Paper covers, 40 cents; per dozen, $3.50

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Finney on Masonry. The character, claims and practical workings of Freemasonry. By Prest. Charles G. Finney, of Oberlin College. President Finney was a "bright Mason," but left the lodge when he became a Christian. This book has opened the eyes of multitudes. In cloth, 75 cents; per dozen, $7.50. Paper cover, 35 cents; per dozen, $3.50.

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Masonry a Work of Darkness, adverse to Christianity, and inimical to republican government. By Rev. Lebbeus Armstrong (Presbyterian), a seceding Mason of 21 degrees. This is a very telling work and no honest man who reads it will think of joining the lodge. 15 cents each; per dozen, $1.25.

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Odd-fellowship Judged by Its Own Utterances; Its Doctrine and Practice Examined in the Light of God's Word. By Rev. J. H. Brockman. This is an exceedingly interesting, clear discussion of the character of Odd-fellowship, in the form of a dialogue. In cloth, 50 cents; per dozen, $4.00. Paper covers, 25 cents; per dozen, $2.00. German edition, entitled "Christian and Ernst," paper covers, 50 cents each. The German edition is published by the author.

Sermon on Odd-fellowship and Other Secret Societies, by Rev. J. Sarver, *pastor Evangelical Lutheran church*, Leechburg, Pa. This is a very clear argument against secretism of all forms and the duty to disfellowship Odd-fellows, Freemasons, Knights of Pythias and Grangers is clearly shown by their confessed character as found in their own publications. 10 cents each; per dozen 75 cents.

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In the Coils; or, the Coming Conflict. By "A Fanatic." A historical sketch, by a United Presbyterian minister, vividly portraying the workings of Secretism in the various relations of everyday life, and showing how individual, domestic, social, religious, professional and public life are trammeled and biased by the baneful workings of the lodge. Being presented in the form of a story, this volume will interest both old and young, and the moral of the story will not have to be searched for. $1.50 each; $15.00 per dozen.

Sermon on Secretism, by Rev. R. Theo Cross, pastor Congregational Church, Hamilton, N. Y. This is a very clear array of the objections to Masonry that are apparent to all. 5 cents each; per dozen, 50 cents.

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Secret Societies. A discussion of their character and claims, by Rev. David McDill, Prest. J. Blanchard and Rev. Edward Beecher. In cloth, 35c. per doz. $3.25. Paper cover. 15c. Per doz. $1.25

College Secret Societies. Their customs, character, and the efforts for their suppression. By H. L. Kellogg. Containing the opinion of many prominent college presidents, and others, and a full account of the murder of Mortimer Leggett. 25 cents each; per dozen, $2.00.

Narratives and Arguments, showing the conflict of secret societies with the Constitution and laws of the Union and of the States. By Francis Semple. The fact that secret societies interfere with the execution and pervert the administration of law is here clearly proved. 15 cents each. per dozen, $1.25.

Eminent Men on Secret Societies. Composed of "Washington Opposed to Secret Societies," "Judge Whitney's Defense," "The Mystic Tie," "Narratives and Arguments," the "Anti-Mason's Scrap-Book" and "Oaths and Penalties of Freemasonry as Proved in the New Berlin Trials." 326 pages; cloth, $1.

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Anti-Lodge Lyrics. By George W. Clark, the Minstrel of Reform. This is one of the most popular books against lodgery. Get this little work and use it for God and home and country. 40 pages, price, postpaid, 10 cents.

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Secret Societies, Ancient and Modern. A book of great interest to officers of the army and navy, the bench and the clergy. TABLE OF CONTENTS: The Antiquity of Secret Societies, The Life of Julian, The Eleusinian Mysteries, The Origin of Masonry, Was Washington a Mason? Fillmore and Webster's Deference to Masonry, A Brief Outline of the Progress of Masonry in the United States The Tammany Ring, Masonic Benevolence, the Uses of Masonry, An Illustration, The Conclusion. 50 cents each; per dozen, $4.75.

General Washington Opposed to SeCRET SOCIETIES. This is a republication of Governor Joseph Ritner's "*Vindication of General Washington from the Stigma of Adherence to Secret Societies*," communicated to the House of Representatives of Pennsylvania, March 8th, 1837, at their special request. To this is added the fact that three high Masons were the only persons who opposed a vote of thanks to Washington on his retirement to private life—undoubtedly because they considered him a seceding Freemason. 10 cents each; per dozen, 75 cents.

A Masonic Conspiracy, Resulting in a fraudulent divorce, and various other outrages upon the rights of a defenseless woman. Also the account of a Masonic murder, by two eye-witnesses, By Mrs. Louisa Walters. This is a thrillingly interesting, true narrative. 20 cents each; per dozen, $2 00

Discussion on Secret Societies. By Elder M S Newcomer and Elder G. W. Wilson, a Royal Arch Mason. This discussion was first published in a series of articles in the *Church Advocate*. 25 cents each; per doz $2.00.

The Christian Cynosure, a 16-page weekly journal, opposed to secret societies, represents the Christian movement against the secret lodge system; discusses fairly and fearlessly the various movements of the lodge as they appear to public view, and reveals the secret machinery of corruption in politics, courts, and social and religious circles. In advance, $1.50 per year.

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NEWS OF THE WEEK.

WASHINGTON.

The Indian Appropriation Bill, which has passed the House and is pending in the Senate, at Washington, has a section providing that in schools sustained wholly or in part by the Government, in which church organizations are assisting in the educational work, the Christian Bible may be taught in the native language of the Indians, if in the judgment of the persons in charge of the schools it shall be deemed conducive to the moral welfare of the pupils.

In the House last week the Mills tariff bill had the right of way, and tariff speeches were heard all the week. On Tuesday the speech of Representative Butterworth, of Ohio, proved to be the feature of the debate. The other speakers were Buckalew, of Pa., Simmons of North Carolina, Stone of Kentucky, Henderson of Illinois, Grout of Vermont, and Seymour of Michigan. On Wednesday Representatives Bayne, Laird, Fitch, Ryan, Weaver, Maish, Allen, Baker, Pound, and Dalzell, spoke. On Thursday Messrs. Breckinridge of Arkansas and Cox of New York, were on the programme with well prepared speeches. Friday Messrs. Randall, McKinley and Breckinridge of Ky., were heard, and Saturday was given to Mr. Reed of Maine and Speaker Carlisle.

The further consideration of the tariff bill was postponed for ten days in order to give both parties a chance to harmonize on the proposition to take a vote upon it as it stands without considering the proposed amendments.

COUNTRY.

With the exception of Arkansas, the rainfall for the season thus far has been greatly in excess in States west of the Mississippi. The official reports to headquarters here also show more rain than usual in New York, Pennsylvania and New Jersey, and the interior of New England. The weather for the past week has been very favorable to growing crops in the central valleys and in Atlantic coast districts.

Among the acts passed by the last Iowa Legislature is one which takes effect on the 4th of July next requiring dealers to mark the weight of flour, corn meal, and like upon sacks containing the goods.

A syndicate has been formed to tunnel the Detroit River. B. Baker, of London, the engineer of the immense Forth bridge, in Scotland, and James Ross, of Quebec, one of the contractors of the Canadian Pacific, have announced that the building of the tunnel can be accomplished with comparative ease. A gigantic syndicate, known as the Michigan and Canada Tunnel Company, and representing more than $100,000,000 of capital, has just been legally formed in Canada and will be properly qualified for transacting business under the Michigan laws at once.

At Trenton, N. J., Wednesday, the bequest of the late Mr. Hutchings in favor of Henry George, for the purpose of aiding in the circulation of his land ideas, was set aside, and the legal heirs will get the money.

At its convention in Cincinnati Wednesday evening the Union Labor party nominated A. J. Streeter, of Illinois, for President, and Samuel Evans, of Texas, for Vice President. No fusion was effected with the United Labor party or the Greenbackers, and the latter decided to hold a National convention at a future date.

The United Labor National Convention adjourned at Cincinnati Thursday, after nominating Robert H. Cowdry, of Illinois, for President, and W. H. T. Wakefield, of Kansas, for Vice President. Mr. Cowdry is a Chicago druggist.

A hailstorm passed over Pratt, Kans., Thursday night, destroying fruit and killing cattle over an area of miles in extent in that county, injuring people caught out, breaking all windows with south or west exposures, and in some cases breaking roofs of houses with the weight of the stones.

The Mississippi flood is slowly abating and it is thought that the worst of the high water is passed. From the northern end of Adams county to the southern end of Pike county the land on the Illinois side of the river was protected by a system of levees, the region embracing 250,000 acres, the soil being the richest in the State. All the region is now one vast lake from six to ten feet in depth. Along the bluffs on the eastern edge of the submerged district hundreds of families are camped, living in tents, huts, and in the open air. Before the flood most of these people were well-to-do, prasperous farmers, but now they have little or nothing. The damage to railroad property is enormous, and it will be three weeks after the water subsides before trains can be running on time. Quincy is cut off from railroad communication north, west, and south. On the west side of the river no attempt is made to run trains on any of the roads. Owing to the great confusion it is impossible to obtain detailed losses, but the aggregate will reach fully $3,000,000 from crops alone. The damage to the levees, houses, and railroads will approximate $600,000.

A Santa Fe passenger train was standing at Fountain, Col., Monday morning, when a caboose and some cars, one being loaded with naphtha, got loose and dashed into it. The naphtha exploded and set fire to the train and also to a car containing powder, the explosion of which killed three persons and wounded fifteen others. Sixteen cars and a locomotive were badly wrecked, and two cars, the depot and a dwelling were burned. A church and other buildings were damaged by the explosion.

The hardest rains for many years fell in Arkansas last week, and the streams are all overflowed. Immense cotton fields and corn bottoms are overflowed, and the country is suffering a general inundation.

The village of Alexandria, Mo., having been completely submerged for several days by the overflow of the Mississippi, was abandoned by all its residents. The foundations of the buildings are giving way and the prospect is that when the flood subsides the village will be in ruins.

The entire business portion of the town of Goldendale, W. T., was swept away by fire Monday last. Eight blocks laid in ashes and over eighty houses and contents were swept away. Very little property was saved owing to the rapid spread of the flames. No lives were lost.

At Janesville, Wis., Tuesday, in the case of Hiddles vs. Chicago & Northwestern Railway Company, the plaintiff, a boy 7 years old, whose legs were cut off by a train on the defendant's road, won a verdict of $30,000.

Near Shenandoah, Pa., Monday morning, a freight train was wrecked, some person unknown having wedged a stone into a frog at Moss Creek. The engine plunged down a twenty-foot embankment and two cars followed. The engineer and fireman perished.

FOREIGN.

The Anglo-French Suez convention has been approved by Turkey. The porte abandons its claim to preside over the international commission, while England concedes Turkey's right to use the canal for the transportation of troops to Arabia.

The Chinese government has decided to erect monuments to General Gordon on the scenes of his victories over the Taiping rebels.

The suit of Frank Hugh O'Donnell against the London *Times*, growing out of a series of articles charging the Irish leaders with guilty knowledge of various crimes perpetrated in the name of Irish liberty, is to be pressed to trial, O'Donnell declining to withdraw it. As the defense proposes to prove its allegations had facts as a basis the trial promises to be a sensational one.

The German Emperor was outside his Palace Saturday for the first time since his critical relapse. Many people came forward and presented him with flowers. He bears marked traces of fever, but his appearance is daily improving. The relations between the Empress and Prince Bismarck are again strained, and the situation is so critical that he will return to Berlin at once. The Russian preparations for war are very ominous. The news of the week is to the effect that Russia has accepted the French syndicate's terms for a loan, and a sum of £44,000,000 has been obtained. Russian activity continues in Southern Russia. Masked batteries are being rapidly constructed along the Black Sea, the Dniester, and Odessa, and immense stores of ammunition are being collected at Odessa.

News has arrived from the west coast of Africa to the effect that there have been some human sacrifices in consequence of the death of a son of the King of Grand Jack. Selected victims were obliged to drink "sass water," a poisonous liquor, and were then pitched into the surf on the sea shore. When the rollers dashed them ashore, men, women and children cut at them with knives until they were dead. The chief of the tribe flies the British flag, but the remonstrances of the captain of a trading vessel were in vain.

The steamer Guthrie arrived at New South Wales, May 15, with 160 Chinese emigrants on board. They attempted to land, but were prevented from doing so by the police. The Premier informed the assembly that he had cabled to the Imperial government that New South Wales had resolved to prevent the landing of Chinese emigrants not provided with naturalization papers, and that the decision had the support of the people and the assembly. The Chinese Ambassador in London has handed to the English Government a note protesting against the action of the Australian colonies in preventing the landing of Chinese immigrants.

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A mob at Santiago, Chili, burned $100,000 worth of street cars, because the company refused to reduce the fare. Set on by the labor lodges, mobs have destroyed property in America by the tens of millions for a less reason, and we are supposed to be neither half-barbarous or semi-heathen either.

There is much to be learned of the character of a movement by observing its representatives when they leave home. Thus the train men who cared for the delegation to the Illinois Republican convention reported the sleeping cars nearly ruined. The same men warmly complimented the Prohibitionists as among the most respectable of travelers. To Indianapolis there is coming a delegation from California, headed by General Bidwell, a man of wealth once engaged in wine-making. He became convinced of the evil of the business and gave it up, turning over his stock to a charitable institution, providing it should be used only for medical purposes. The Republican delegation from the same State is coming to Chicago with a car loaded with fruit and *a thousand bottles of wine!*

A great meeting in Central Music Hall Sabbath afternoon marks a high tide in the enthusiasm of Chicago churches against the saloon. The addresses by Drs. Little, Goodwin, Withrow, Lawrence and others, and their reception, meant more than even the resolution adopted which called on the city council for an ordinance forbidding saloons within 200 feet of church or school and for the closing of these vile places on the Sabbath day, as already required by State law. The saloonists begin to see they have gone too far, and allowed a public sentiment to be roused before which they must bow. God grant that at least so much prohibition as this may soon be enforced in Chicago. Mayor Roche is now experiencing, says one of the daily papers, "the conflicting throes of those who have neither conscience, courage nor consistency." It appears that he assured some of the distillers before election that their business was too important to be meddled with by the city and thus secured a round sum for the Republican campaign fund. His sympathy with the saloon party in the Council secured him some severe rebukes in the Music Hall meeting, and he realizes that on these fine spring days his bed is not one of roses.

JOSEPH COOK.

[See page 8.]

General Rosecrans, who is a zealous Catholic, directed the great Catholic demonstration in Washington Thursday, when the corner-stone of the new Catholic university was laid, during a rain storm The ceremony was as imposing as the Romish church could make it, and beside the columns of priests and lesser ecclesiastics, the bishops and Cardinal Gibbons, the nation was called upon to grace the occasion. President Cleveland has shown his servility to the priest-power that elected him too often to permit a refusal. He was given a place with his Cabinet close by the Cardinal. The day before Mr. and Mrs. Cleveland attended the great Presbyterian meeting in Philadelphia, and he made a speech recalling his early training by Presbyterian parents. The General Assembly must regard the President as a doubtful convert to the creed and catechism, since in a few hours he could put them aside and take his place as part of a system against which that Presbyterian creed and catechism are a protest both in their terms and in their history.

The Mormons dedicated their third temple last week Monday at Manti, in the very center of Utah. Two others, at Logan in the north, and at St. George in the extreme southwest, have been in operation for some years. The ceremonies of initiation or "sealing" are performed in these buildings, and since their completion the old Endowment House in the northwest corner of the Temple enclosure at Salt Lake City has been discontinued, yet the Mormons are very reticent about the old building to visitors. These temples are similar in construction to that nearing completion at Salt Lake City, but of smaller size. There is nothing to attract in the architecture of the buildings but their immense weight and solidity of construction. To Apostle Lorenzo Snow was assigned the duty of making the prayer of dedication for the new temple. He got it ready and had it in type before the occasion. It fills nearly five columns solid small type in the *Deseret News*, nothing less being sufficient for a building to be used for baptisms for the dead and initiations into the Mormon lodge. The five days' jubilee at the dedication gave a fine opportunity for the tricks and jugglery which are always the machinery of priestcraft. The Mormons claim that great signs and wonders attended the dedication ceremonies; angel voices singing songs, hosts of light and glory around the heads of the speakers, and the appearance in the temple of the spirits of Brigham Young, John Taylor and J. M. Grant. Such pretensions could only be made to an ignorant, bigoted and superstitious people, who will follow the leader who can furnish the most entertainment of the kind.

The General Conference on Foreign Missions which opens in London next week Saturday, June 9th, will be one of the most important gatherings of the decade, perhaps of the century. To have participated in a meeting which may be, under God, instrumental in giving a grand impetus to the Christian church in her great work among the nations, will always be remembered as an honor. Among the representatives from American churches are a number of names familiar to our readers. Rev. Dr. McAllister, late of Geneva College, now successor in the pastorate of the lamented A. M. Milligan; Rev. D. McFall, of Chambers St. church, Boston; Dr. A. J. Gordon, of the same city; Bishop Mallalieu, of New Orleans; General Clinton B. Fisk, Revs. B. T. Roberts and T. B. Arnold, of the *Free Methodist*, in this city, and Mr. W. T. Blackstone, of this city, whose appeals for the world's evangelization have thrilled the soul of multitudes and led them to a new consecration to obedience to the Lord's last command—these are among the American delegates to this great meeting.

WHAT SHALL THIS HARVEST BE?

BY E. E. FLAGG.

The time of seed-sowing is beautiful because it is the time of hope. I have a feeling that the days of summer fruition are more beautiful still; but when the spring birds are making a concert of melody on every hand, and trees and grass are showing their first tender green, and every breeze comes loaded with that indefinable sweet scent which is like the voiceless prophecy in a young heart of some unknown bliss yet to come, it is hard to contradict all the poets who have rhymed since the Fall. Easier is it to enjoy, and more profitable to quietly moralize in the midst of this upspringing new creation, this Eden let down to earth for a brief while to show us the possibilities of the heavenly Paradise. The harvests that are to feed a world are slumbering today under the brown ploughed fields which are soon to blossom into seas of emerald, dimpling to every breath of the summer wind.

But are there not other harvests sown which will poison instead of feed, and impoverish instead of enrich our race? I am not speaking metaphorically, nor uttering dark things in parables. I mean that in our own blessed New England there are broad acres given up to the culture of a weed whose use has been interdicted by the moralist and the physician; a weed which, wherever it is planted, always brings forth a plentiful crop of bad manners, ill smelling breath, weak eyes, and disordered nerves; a weed which 86 clergymen, 554 teachers and superintendents of public schools, and 257 doctors in the District of Columbia have desired Congress to prohibit to boys under sixteen years; and why? Because it is a poison; because it stands on the same dark list with alcohol and opium; because it blights every bud of intellectual promise, and lowers and brutalizes the whole moral nature. Is not this indictment fearful enough to prevent any Christian man from planting his goodly acres with such seeds of death, whose bitter harvest can never be fully known till the great reaping time comes? Tobacco using, tobacco selling, and tobacco raising will yet be banished from the respectable ranks of society; but it will be with this evil as it was in the first movement against alcohol: the first step was to make ministers give up their sideboards and deacons their distilleries; and thus, little by little, the rum fiend has

been made to go where the devils went, and where we want the tobacco fiend to go—into the swine of society. If it be true that we can't banish them altogether, we can at least send them where they belong, knowing that the same destruction will finally overtake both devil and swine when that gulf of judgment opens, of which Holy Writ has spoken in these fearful words: "He that is unjust let him be unjust still; and he that is filthy let him be filthy still."

Of course, there is the old argument: "We must make money, and there is the most profit in raising tobacco." I do not choose to go to the devil's arsenal for weapons, and so I let alone the counter argument, that no other crop so wastes and exhausts the vigor of the soil. I prefer instead to ask that solemn question which no earthly arithmetic has ever solved: "What shall it profit a man if he gain the whole world and lose his own soul?" What will it profit *you*, farmers of happy, Christian New England? Shall countless physicians and teachers, and all the good and wise of our land, raise warning voices and you disregard their message? We are familiar with the statistics of the saloon. We have all heard, how, out of its doors, in this country alone, march an army of 60,000 to a drunkard's grave; but the census has never been taken of the great army of tobacco users, poisoned in every nerve and tissue till apoplexy, or heart disease, or the terrible smokers' cancer mows them down; of the dimmed intellects, the debased moral natures, the blunted sensibilities, the weakened wills led captive by the devil through the fetters of the tobacco habit. From every inch of land given up to producing that which can work such dire results goes up Cain's question, "Am I my brother's keeper?" The great difference between the children of God and the children of Satan was then exactly what it is now: the one acknowledges the sacredness of humanity's claim upon him, the other rejects it with a scoff and sneer. On which side will you range yourself? Tobacco raising may bring you in more money; will it bring you in more peace of soul? Can it be used to win you everlasting habitations in that land where enters nothing that defiles? For rest assured, of *that* mammon of unrighteousness you can never make friends. What will it profit you; nay, rather what will it not profit you to quit forever the raising of that, the only effect of which upon others must be hurtful, pernicious, debasing? Shall God's air and sunshine, his dew and rain, be prostituted to such a service? Can you "enter his courts with praise," and lay before him—not the sheaves of golden grain, type of him who is the Life of the world, but the first fruits of a tobacco harvest? Answer as becomes a man and a Christian. Shall your sowing and reaping be unto mammon, or unto God? But, oh! beloved brother, give an answer that will be music to your ears in the great harvest day.

NOT A MISTAKE OF MOSES.

BY REV. J. M. FOSTER.

There is an article in the *Presbyterian Review* for April on "Legislative Restriction of Evils," by Prof. Willis J. Beecher of Auburn, N. Y. After an introduction, in which reference is made to the number and variety of legislative forms, all imperatively demanding our attention, he lays down five propositions which are discussed in order.

1. Testimony to truth and right is an important incidental function of law.

2. But law is mainly not mere testimony, but a rule of conduct to be enforced.

3. For legislation to transcend its own proper limits is a most dangerous evil.

4. No legislation concerning an evil is to be presumed to be a sanction of the evil.

5. Within such limits as have been indicated, the most feasible legislation is also the best.

By these steps he would lead us to the conclusion that it is morally right to license or tax the liquor business. That is a conclusion to which some of us are not ready to be led. Those engaged in the liquor traffic are criminals, and should be punished along with thieves, gamblers, adulterers, and murderers. At which of these five steps does he go astray?

The first proposition is true. Law is public testimony. A good law is a public benefit. A bad law is a great evil. The one tones up the public conscience; the other weakens and demoralizes. The second proposition is equally true. A good law unenforced defeats its own end. A dead-letter law is worse than no law. But the fault is not in the law, but the depraved public sentiment that will not carry it out. The facts abundantly justify the third proposition.

He crosses the danger-line in the fourth proposition. He tells us that Moses legislated respecting polygamy, divorce and slavery, without sanctioning the evils. The statutes of Moses cannot be construed to mean a licensing of these evils. They were prohibitory, and had they been carried out faithfully would have resulted in the complete extermination of these evils. It would be wrong to give a man license to commit adultery with other men's wives; that would be a breach of the seventh commandment. It is an iniquity to be punished by the judges. It would be wrong to license open and public blasphemy; that is a crime to be severely punished. It is wrong to license the liquor traffic. It is a murderous system, and a fraud upon human society. There is only one kind of legislation that is lawful for theft and murder, or any other of these evils, and that is prohibitory. "Thou shalt not," and that is the end of it. All Prof. Beecher's talk about the danger of speaking against the present course of our government does not weaken our determination to bear testimony against immoral legislation. The sentences which he quotes with disapproval we fully endorse. The liquor revenue is "the profits of an unholy partnership; the nation's share for twenty years in the blood money of the liquor crime." "Will any candid man pretend that the State may first impose aud collect a tax on a business, and then proceed to suppress that business as illegal and immoral? The simple taxing of a business is not only a legislative consent to its being carried on, but it is a recognition of its existence without the least suggestion of disapproval."

The fifth proposition is the most dangerous of all. In matters of indifference the most feasible is morally the best; but in morals expediency is not a rule at all. Of two moral evils choose neither. Their damnation is just who do evil that good may come. It is the infamous principle of Jesuitry that the end justifies the means. We need a revival of conscience. The Ten Commandments ought to be republished. Who in America to-day would defend the fugitive slave law? That vile system was once legalized by this government. Some day the liquor traffic will be as odious as slavery is to-day.

Cincinnati.

THE VOICE FROM SUFFOLK JAIL, CHARLES STREET, BOSTON.

EDITOR CHRISTIAN CYNOSURE:—I have just read Bro. Countee's "Why I Joined the Lodge and Why I Left It," as published in the *Cynosure* of the 10th instant. Our brother has witnessed a good confession. To sin is human; to forgive is divine. When a man openly confesses his sins, repents of them, and accepts God's pardon, he becomes a partaker (part-taker, 2 Peter 1: 4) of the divine nature. So great is God's grace. Satan and satanic men dread such a witness as wolves dread the fire. A dollar volume of 300 to 400 pages of these independent testimonies, by faithful witnesses like Bro. Isaac Hyatt of New Hampshire and Bro. Countee, in brief, comprehensive, vivid sketches of the salient facts, would be a useful weapon.

The Roman Catholic Irish rum-faction of Boston seem to be astonished out of measure that their complete control of this city has been questioned by anybody. The protest has, indeed, but just begun, but like a rolling snowball it grows as it goes. Having pretty thoroughly degraded every department of our municipal and State government, they seem to have fancied that they could now perpetrate every species of iniquity unchallenged. Of course the gag by-law prohibiting free public speech is only attempted to be enforced against ministers of Christ, and never against maudlin minstrel hoodlums, rioting Fenians, or lawless prize-fighters, the pets of our mayor and councilmen.

Just as our Jesuit jug-or-naughts were rejoicing that the court had decided the free public preaching of the Gospel on Boston Common to be worthy the severest punishment ever visited upon the violation of any city ordinance, Horace L. Hastings, in the eleventh month of 1887, sent forth an edition of the *Christian Safeguard* which pierced the hearts of the King's enemies like a cloud of sharp arrows. Writhing with pain and raging with fury, the leagued foes of a free Gospel, free public schools, free public speech, and a free civil government, were next arraigned by Wm. Kellaway in a brace of bold pamphlets, written, printed, and freely and widely distributed at his own cost.

Before they could decide how to abate Hastings and Kellaway, Justin D. Fulton appears and kindly, yet very faithfully, informs the great audiences which thronged Music Hall on the Lord's Day afternoons during twenty-three successive weeks, "Why Priests Should Wed." Then followed the sale of thousands of copies of Fulton's book containing in print his expurgated discourses on this subject.

The priests of vat and Vatican now directed their energies toward barricading public halls in other cities against Fulton. But Kellaway and Leyden, the latter a convert from Romanism, went into Music Hall and continued Fulton's work in Boston, ministering more than once to audiences which filled to overflowing, including standing room and 500 extra seats, a hall which regularly seats 3,200 persons.

Such was the case last Lord's Day when ex-priest Chiniquy told of his fifty years' experience as a Romanist. Moreover, Tremont Temple, said to be of equal capacity with Music Hall, has been crowded during many weeks on every afternoon and evening of the fifth day of the week by multitudes who have listened to the testimony of Margaret L. Shepherd, a former Roman Catholic novitiate, who escaped the horrors of a nun's life, and exchanged the Romish prayer book for the Christian's Bible.

Already have the scales dropped from many eyes, and converts to Christ from the Romish apostasy have brought in and laid down at the disposal of Christ's witnesses the broken yokes of papal superstition in the form of beads, gold crosses and images, and charms which have lost their charm for these souls forever. Two eight-page weekly papers, vigorously edited, well printed, and already of no mean extent of circulation, have suddenly sprung into existence. The *Free Press* is edited by Bro. Kellaway, and bears the legend, "For Christ and and against Anti-Christ; for Country and against Rome." The *British-American Citizen*, also an eight-page weekly, printed on sheets double the size of Bro. K.'s paper, is the official organ of local associations, already numerous and rapidly multiplying, of British citizens who are taking out their naturalization papers in great numbers in all our cities, and seem determined to be heard and felt in opposition to the mob methods of priest-ridden, whisky-crazed Irishmen.

The *Evening Transcript* of this city welcomes these new allies, and declares editorially that "the people are ready to use any club that will break up the clanship Mayor Hewitt has so patriotically rebuked." When the people get ready to use the policemen's club against public poisoners and traitorous Jesuits, these pests of state, church and home will be as nimble in fleeing from our cities as John L. Sullivan was in forsaking his training quarters in England on the bare suspicion that the lodger who had taken a room across the way was a detective, interested in preserving the dignity of English laws against prize-fighting. Sincerely thy brother in Christ; still in bonds for the Gospel to be free to all the people in all the world, WM. F. DAVIS.

CHASKA AND MISS FELLOWS.

BY REV. H. H. HINMAN.

The marriage of Miss Cora Fellows of Washington city, late teacher at the Santee agency, Nebraska, to Chaska Campbell, a chief of the Sioux tribe, who is said to be one-fourth Indian and three-fourths French, but respectable in character and habits, and an industrious farmer, has caused more talk than any similar alliance since Hon. Fred Douglass was joined to the excellent white lady that now honors his pleasant home. Mr. and Mrs. Chaska Campbell are made the subject of extensive caricature in the public press, and it is said that she has been disowned by her kindred at Washington.

I cannot but regard the prominence given to this matter as most absurd and mischievous, and as indicating a most perverse state of public sentiment. Almost every day, all over the land, marriages are taking place between pure-minded Christian women and utterly worthless men. Not unfrequent the unworthy and worthless one is the woman, but in either case the practical result is misery and ruin. Such marriages are greatly to be deplored, but they usually excite little attention and are assumed to be a matter of course.

Looking at these relations from a Christian standpoint, we must regard character as of infinitely greater consequence than the mere accident of race or nationality. In the Divine Kingdom in which we all hope to partake, "there is neither Greek nor Jew, circumcision nor uncircumcision, barbarian, Scythian, bond nor free, but Christ is all and in all." Surely God has made of one blood all the children of men, and he is no respecter of persons.

Doubtless, in view of the fact that race prejudice exists, it is most undesirable for one to make himself and his children a victim. But of this matter the individual must judge. If both are of mature age, irreproachable characters, and have means of support; if they have natural and acquired adapta-

tion and genuine conjugal affection, it is *their* business, and the less other people meddle with their matters the better will it be for the well-being of society. It should not be forgotten that some of the "first families of Virginia" have ever been proud of their descent from the Indian girl Pocahontas, and that Patrick Henry, when a member of the legislature, introduced a bill, and, as Governor of Virginia, urged the passage of a law to give a bounty to every white man who would marry an Indian woman. Such legislation is doubtless uncalled for, and so is all other that proposes to control social relations. There is no occasion for inflaming popular prejudices by parading private affairs that are not in themselves criminal.

PRESS COMMENT.

A fresh instance of Papal infallibility is just reported. Lasserre's translation of the Gospels into French was emphatically approved by the Pope in December, 1886, when lo and behold! the very same Pope in December, 1887, put this book in the *Index Expurgatoria* as one proscribed to all the faithful. On which of the two occasions was the Pope infallible?—*Intelligencer.*

The new capitol of the State of Texas, at Austin, was formally opened on Wednesday, and the telegraph reports that, "There was a grand military and Masonic display. The Masonic Grand Lodge and the Grand Commandery of Knights Templar participated." As American citizens, Catholics protest against the participation in public ceremonies of this secret, un-American and dangerous Masonic society. On what ground does it claim recognition, an organization that is a law to itself and a menace to all governments, as well as an enemy to the Christian religion.—*Catholic Review.*

London was again shocked, a few days ago, by another distinguished prelate, Archdeacon Farrar. In a sermon before the Social Purity Alliance, he drew a hideous picture of London morals, declaring that there were in the city 80,000 professional courtesans, 600,000 drunkards, 6,000 public houses and 4,000 clubs which initiated young men into the ways of vice. This club mania is becoming epidemic among us, and many good people fail to see its evil tendency. There *may* be clubs, of course, for praiseworthy purposes, but, as they are now being established in all our cities and some towns, they are generally for the indulgence in those amusements which are by common consent thought unfit for the home. Here father, sons and husbands, free from the restraints of home associations, indulge, under special fascinations, in things of more than doubtful propriety, while mothers and wives are left to the lonesomeness of the long evenings. If these could settle the matter, the whole business would be abolished instantly and almost unanimously. Even if the things done at the club were innocent in themselves, the system is evil, and that continually, because it does not permit those whom business claims during the day to return to the family in the evening; but in most clubs the things done are grossly evil—gambling, drinking, lessons in libertinism, etc. —*Christian Standard.*

ROMISH SCHOOLS.—Joseph Cook, in the prelude to one of his recent lectures, made the following points against Romish parochial schools: "1. It is historically true and notorious that Roman priests, when they had their way, never yet gave in their parochial primary schools sufficient instruction to fit a population for the responsibilities of free government. 2. Roman Catholic parochial schools are avowedly intended to destroy the American public school system. 3. The instruction given in them is always sectarian, generally mutilated, and sometimes thoroughly misleading. Examples were given from one or two Romish text-books. Bismarck declares that the saddest sight he ever saw was that of the mutilated text-books used in the French schools. Mr. Froude found this systematic mutilation both in America and Europe. 4. Roman Catholic authorities wholly deny to the civil government the right to conduct the secular education of the people. 5. The church denies to the parent the right of private judgment in the matter of education. Refusal to send the children to the priest's school is followed by a denial of the rites of the church."

The unrelenting enmity of the Catholic church to the common schools has received a new and striking illustration at West Chester, Pa., where two prominent business men have been refused the sacraments of the church because they persisted in sending their children to the public schools instead of the parochial school. The action of the local priest in this matter has been sustained by Archbishop Ryan.

NATIONAL SIN THE CAUSE OF NATIONAL TROUBLE.

A DISCOURSE BY REV. WM. WISHART, D. D.

"And he answered, I have not troubled Israel; but thou and thy father's house, in that ye have forsaken the commandments of the Lord."—1 Kings 18: 18.

SECOND PART.

II. Let us now turn our attention to the result of national sin, or notice the trouble that it brings upon a nation.

1. We observe that there are various ways in which God troubles or punishes nations on account of their sin, and he sometimes adopts one mode of punishment and sometimes another. One way in which he usually manifests his displeasure against sinful communities or nations, is by judically giving them up to "blindness of mind and hardness of heart." In this respect he deals with nations, just as he does with individuals: when they will not receive the love of the truth, he sends them strong delusion that they should believe a lie. 2 Thess. 2: 11.

This blindness of mind and hardness of heart, when it prevails extensively in a nation, is not only the usual precursor of outward judgments, but is itself a most fearful judgment. What greater calamity can befall a community or nation than the prevalence of atheistic sentiments and depraved habits; removing the restraints of virtue and morality; disrupting every social tie; and overturning the foundations of social order! To such a deplorable state of society, the prophet refers, when he says, "There is no truth, nor mercy, nor knowledge of God in the land. By swearing and lying, killing and stealing and committing adultery, they break out and blood toucheth blood." Hosea 4: 1, 2. And another prophet presents a similar picture, when he says, "Judgment is turned away backward, and justice standeth afar off, for truth is fallen in the street, and equity cannot enter. Yea, truth faileth, and he that departeth from evil maketh himself a prey." Isa. 59: 14, 15.

But a nation thus abandoned to the power of its own corruption, is ripe for outward judgments. And God is at no loss for means to execute the demands of his justice; for all nature, animate, inanimate and rational, is at his command. Fire, hail, snow, vapors and stormy winds fulfill his word. He sometimes makes the raging fires and stormy winds his ministers to subdue the pride of sumptuous cities and to turn vast lands into desolation. And sometimes he musters armies of destructive insects to eat up the fruits of the soil, or smites a land with blasting and mildew, or commands the heavens that they rain no rain upon it—making the heavens above brass and the earth beneath iron and the rain of the land powder and dust—thus giving cleanness of teeth in all cities, and want of bread in all places, Deut. 28: 23; Amos 4: 6. Again he sometimes calls for the pestilence that walketh in darkness and makes it cleave to a wicked people until he has consumed them from off their land, Deut. 28: 21. And again he sometimes gives liberty to the sword to go through a wicked land and devour the inhabitants thereof. He either brings an enemy from afar or raises up one from the midst of a wicked people and "gives him a charge to take the spoil, and to take the prey, and to tread them down like the mire of the streets." Isa. 10: 6.

2. We observe that national trouble is always sent upon the same nation that sinned, but frequently not on the same persons. When God sent Saul to destroy Amalek, it was on account of his sin in waging an insidious and cruel war against the people of Israel when they came out of Egypt four hundred years before the days of Saul. 1 Sam. 15: 2, 3. And when God delivered Juda into captivity, it was on account of the sins of Manasseh which had been committed more than a generation previous to that period. He punished the Jewish nation for the sins of Manasseh long after Manasseh and his cotemporaries were dead. See 2 Kings 24: 3, 4. Hence says the prophet Jeremiah, "Our fathers have sinned, and are not, and we have borne their iniquities." Lam. 5: 7. It is therefore perfectly evident that there is a national accountability to God separate and distinct from the personal accountability of the individuals of whom a nation is composed. A nation, like an individual person, may grow old in sin, and may treasure up wrath against the day of wrath, and God may manifest his divine forbearance and long suffering in sparing it for a long time, notwithstanding its many sins and provocations; but when the day of reckoning comes, he will punish it for the sin of its youth, as well as that of its old age.

3. We observe that national trouble may be averted or deferred by national repentance. God visits the iniquities of the fathers upon the children of the same nation until the third and fourth generation, but it is only when the children "allow the deeds of their fathers" (Luke 11: 48), or make themselves partakers of their father's sins by approving and practicing the same or similar transgressions. See Jer. 3: 25, and 16: 11, 12. But the children shall not bear the iniquity of their fathers when by repentance they free themselves from any participation in them, Jer. 31: 29; Ezek. 18: 19–22.

God never inflicts judgments on a nation, however much they may be deserved and threatened, when that nation is turning from its sin. We have his own word for this: "At what instant I shall speak concerning a nation and concerning a kingdom, to pluck up and to pull down and to destroy it, if that nation against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them." Jer. 18: 7, 8. The language of God by Ezekiel is as applicable to nations as individuals: "As for the wickedness of the wicked he shall not fall thereby, in the day that he turneth from his wickedness." Ezek. 33: 12. We have an illustration and confirmation of this fact in the case of Nineveh. God by his prophet threatened to destroy that great city in forty days, but the nation turned from its sin and "God repented of the evil that he had said he would do unto them," Jonah 3: 10.

This national repentance consists merely in a change of national conduct from evil to good, or an outward turning from sin and transgression to righteousness and obedience by the nation as such. Open immorality must be suppressed; profanity, fraud, oppression and violence must be put away; wicked laws must be abolished, and the government must be so administered as to be for a punishment to evil doers, and for a praise to them that do well And it matters not whether this change of national conduct results from genuine sorrow for sin in the hearts of the people of whom a nation is composed, or merely from legal terror and fear of divine wrath. It is enough that a nation turns from its sin. The prevalence of true and genuine religion among the citizens of a nation, is the most efficacious and permanent foundation of national repentance or of that external turning from sin and that external obedience to the law of God, which may be performed by and predicated of a nation as such. Hence the prevalence of genuine religion in any nation is the surest basis of national tranquility, and the most invincible bulwark of national safety.

III. But now it remains to confirm the truth taught in our text, namely, that national sin must cause national trouble. And this will appear—

1. From a consideration of the character of God, as the moral Governor of the world. He is a God of immaculate holiness. "God is light and in him is no darkness at all." "He is of purer eyes than to behold iniquity." And a being that loves righteousness must necessarily hate unrighteousness; a being that delights in holiness must necessarily abhor sin and manifest his displeasure against it.

Moreover, God is a God of inflexible justice. Vindictive as well as remunerative justice is an essential attribute of the divine nature. The punishment of sin is demanded not merely by the will, but also by the very nature of God and he cannot deny himself. "He will by no means clear the guilty." "Vengeance is mine, saith the Lord, I will repay." He can as soon cease to be God as cease to be just, and to vindicate the claims of vindictive justice by punishing the guilty. And he is a God of infinite power as well as inflexible justice. He is abundantly able to punish the sins of nations; for he is the Lord of Hosts, the Lord strong and mighty, the Lord mighty in battle. He has an arm that is full of power; his hand is great in might. It is vain for a nation to boast of the vastness of its resources, the bravery of its generals, and the strength of its armies, when the Lord is incensed against it and comes against it in battle. "There is no king saved by the multitude of an host; a mighty man is not delivered by much strength," Psa. 33: 16.

God can and will punish sin, whether committed by individuals or associations. But associations of men are punishable only in the present world. Families, churches and nations will not exist in the future state. And there can be no substitutionary atonement for the sins of nations as there is for those of individuals who believe in Christ. Hence, when a nation sins it must itself endure the penalty, and that in the present world.

This is indispensably necessary in order to vindicate and display the true character of God as a God of holiness and justice. When we see an individual prospering in his evil way and not punished in the present life, we are at no loss to reconcile this with the justice of God, because we know that there is a judgment after death, and that the punishment

which justice demands, is reserved to the future state. But if a wicked people or nation should escape without punishment in the present world, knowing, as we do, that it cannot be punished in the world to come, our faith with regard to the righteous character of God must be staggered, and we must exclaim, "Where is the God of judgment?" But on the other hand, when God sends his terrible judgments upon a wicked nation, we have a clear exhibition of his character as a sin-hating and sin-avenging God: for "the Lord is known by the judgment which he executeth," Psa. 9: 16. "So that a man shall say, Verily, there is a reward for the righteous; verily, he is a God that judgeth in the earth," Psa. 58: 11.

2. That sin must cause trouble in a nation, will appear from a consideration of the nature of sin itself. There is a tendency in the very nature of sin to ruin and destroy a community or nation. It sets at naught that law which God has given as the rule of moral order and peace among men. It perverts authority, destroys subordination, removes mutual confidence, dissolves the ties that bind mankind together, renders men selfish and unsocial, "hateful and hating one another." Social well-being and happiness can never long survive the death of morality and virtue among any people.

3. The history of God's dealings with wicked nations is another evidence of the same truth. The nations of antiquity that hold such a prominent place in the pages of history all brought trouble and ruin upon themselves by sin. Read the history of ancient Egypt, of Nineveh, of Babylon, of cultured Greece, of proud Rome, and you will see that they all fell by their iniquity; sin was their ruin. Witness "Sodom and Gomorrah and the cities about them, giving themselves over to fornication and going after strange flesh." And what was the result? Why, they "are set forth for an example, suffering the vengeance of eternal fire," Jude 7. Look at God's own people, the seed of Abraham, and how did one judgment after another overtake them on account of sin; until as the result of their persevering impenitence and incorrigibleness, "wrath came upon them to the uttermost" and "the Romans came and took away both their place and nation."

In conclusion we may learn from this subject both the cause and cure of our national troubles.

1. The cause is sin—national sin. As a nation we have forsaken the commandments of the Lord. As a nation we have been characterized during our whole history by a lamentable disregard of divine authority and a shameful ingratitude for divine goodness. God is the author of national existence. It was his mighty hand that drove out the savage aborigines of this country and planted this nation in their place. It is true that we have had great generals and wise statesmen, who have been prominent in the work of securing and perpetuating our national existence, but they were mere *instruments* in the hand of God for the accomplishment of his kind purpose. They were his "battle axe and weapons of war," Jer. 51: 20. "We have heard with our ears, O God, our fathers have told us, what work thou didst in their days, in the times of old. How thou didst drive out the heathen [savage Indians] with thy hand and plantedst them; how thou didst afflict the people and cast them out. For they got not the land in possession by their own sword, neither did their own arm save them: but thy right hand and thine arm and the light of thy countenance; because thou hadst favor unto them," Psa. 44: 1–4. And is it not strange that this nation, when it at first proclaimed its own existence and its right to a place among the nations of the earth, in a written constitution, should have made no mention, in that document, of its relation to and dependence upon Almighty God, as the author of its being and source of its mercies?

Again, the Scriptures clearly teach that God is the source of all power and authority in a nation, Rom. 13, 1, and reason confirms the same fact; for if all men are by nature equal, how can one man have authority to rule over others, except it be given him from heaven. All civil authority is derived from and limited by the authority of God.

And again, it is equally evident from the Scriptures that God has given to his Son Jesus Christ, as mediator, universal dominion over all men and all nations, John 17: 2; Eph. 1: 22, and that the will of God as revealed by Christ in the sacred Scriptures is the supreme rule of right and wrong, and the moral basis upon which all human laws must be founded in order to be valid. All laws in conflict with the revealed will of God are *violences* and not laws. And is it not strange that this Christian nation in its written Constitution and fundamental law, should recognize no source of civil authority higher than "we the people of the United States," and no law higher than what "we the people" or a majority of us may choose to enact? According to this atheistic document, all authority in this nation is *of itself*, and all its responsibility is *to itself*. And while this fundamental law is at variance with the Christian character of the nation and with its Christian institutions and laws, it has a powerful tendency to transform and mold the nation into its own likeness. It not only fails to throw the shield of legal protection around our Christian institutions, customs, and laws, but fosters and encourages that spirit of political atheism which is so prevalent in our country; I mean that spirit which manifests itself by a practical disregard of the authority of God in all political matters.

And how is it in our country at the present time? Does not iniquity abound? Is not open and gross immorality practiced with impunity? The public desecration of the Lord's day is not only tolerated but sanctioned by law. And murder in numerous cases goes unpunished. Blood defiles the land and cries to God for vengeance. Hence God is judicially giving up many of the inhabitants of our country to blindness of mind and hardness of heart. Nihilism, socialism and secretism are forming their unhallowed combinations in opposition to all law and authority; and the nation is agitated and terrorized by a spirit of lawlessness and anarchy. And is it not just that a nation which disregards and casts off divine authority should itself be troubled by those who disregard national authority?

Moreover, God is troubling our nation by outward judgments. It is not long since he sent a fearful earthquake to destroy one of our Southern cities; and how often does he commission the terrific cyclone to do its work of destruction in various parts of our country. On this, however, we cannot dwell. But what is the cure for our national troubles? We answer:

2. It is national repentance. Let this nation turn to God. Let it recognize his supreme authority in its fundamental law, and let all laws which are in conflict with his revealed will be abolished. Let the legalized violation of the Sabbath, by carrying the United States mail on that day, be abolished, and let its public desecration by railroad companies, wealthy corporations and pleasure-seeking parties, be suppressed. Let the traffic in intoxicating liquors be no longer sanctioned, but prohibited by law. And let the government be so administered as to be a punishment to evil doers. And then we may expect deliverance from national trouble; then "our light shall break forth as the morning, and our health shall spring forth speedily," Isa. 58: 8. But without this national reformation, vain will be all the wisdom of politicians and legislators in regulating tariffs and adjusting differences between capital and labor. Without the moralizing influence of a civil Sabbath and with the demoralizing influence of a legalized saloon, labor will still be more lawless and capital more oppressive. Nor will the triumph of any political party in a contest with respect to mere secular issues be of any avail. The vital issues in this nation are not secular but moral and religious. In order to save this country, we must have the triumph of a party that will have inscribed upon its banner, For God and his law and for the crown rights of King Jesus.

"Take care of the truth," said Dean Stanley, "and the errors will take care of themselves." Not exactly, at least not in the sense the Dean intends. Truth often requires to be stated negatively as well as positively; otherwise error steals its garb and takes its place. Even so good a man as John Newton said, "If I fill the measure with wheat, how vain will it be for anyone else to fill it with chaff." But just that thing was done, and Newton's successor had a fierce contest with all sorts of erroneous views which had crept into the parish. Error will not only take care of itself, but will constantly grow wider and deeper, and therefore needs to be exposed, kindly indeed, but clearly and persistently. Nor is this any loss, for often truth is most plainly set forth when contrasted with its opposite.—*Christian Intelligencer.*

An inmate of the Des Plains St. police station told Bro. Blatchly the other day, that he went home a few days before, found his wife dead drunk on the bed and her seven-months old babe by her side. His pocket-book, containing all that was left of his wages, lay open on the table and the doors of the house were all open. He seized the purse, saying if any more money was spent for liquor, he was going to do it, and went to the saloons. He remembered no more until he awoke in the cell of the station.

There are now nearly three hundred Prohibition party papers in this country.

REFORM NEWS.

THE CAMPAIGN AT THE CAPITOL.

THE BAPTIST ANNIVERSARIES.

WASHINGTON, May 18, 1888.

DEAR CYNOSURE:—I visited the Baptist Conference this afternoon, and in about one hour's time gave out fully 1,000 tracts. They were well received with very rare exceptions. One brother thought I had better be preaching Christ. Another asked if I had authority to do that work. I said, "I am here by permission of the pastor of this church." A third said, "You are a crank. I know you; you came to our town and lectured for my special benefit. You told a story about a goat. I don't want to talk to you," etc. I expressed a desire to talk with him when he was not in so great haste. He replied, "I never want to see you again until we meet in heaven." The ladies were particularly interested in tract No. 4, and some returned to ask "one for a friend." I met several elderly men who knew Nathaniel Colver and David Bernard, and one venerable man said, "I once belonged to a lodge of Know Nothings with Millard Fillmore, but never joined any other order."

Bro. Jackson says he has refrained from writing for the *Cynosure* for good reasons, but added, "You can have no idea of the amount of good that paper is doing in New Orleans and among our people in the South." At the conclusion of our conference he said, "If your society can spend any money in the South I hope you will devote it largely to sending the *Cynosure* to the colored ministers. They need it and will read it, and it will do great good." When I mentioned to him our work here, and that I was talking of an industrial school, with perhaps a meeting for the mothers, I was pleased to learn that he is now at work starting the very same thing in his church at New Orleans. With several other brethren from the South he purposes, before leaving the city, to call at the N. C. A. office for further consultation. This is certainly a center with a vast radius. I have talked with ministers to-day from Maine, Massachusetts, New York, Louisiana, Florida, Texas, Georgia, Alabama, Tennessee, Minnesota, Pennsylvania, and how many more States I know not, but I rest from my labors to-night in the belief that our literature has been started on its way to some point in every State in this Union, and in some States to many points. May "God give the increase."

MAY 23, 1888.—The Baptist missionary convention closed last evening with the graduating exercise of Wayland Seminary, held in the Congregational church. The audience was large, and occupied seats without distinction of "race color or previous condition." Among those conspicuous on the platform was the cheerful, intelligent face of Frederick Douglass. After distributing a few tracts I went to Willard's Hotel to hear Dr. J. T. Fulton on "The Nun and the Convent." The Dr. has been here nearly a week, speaking in hired halls, as he said no church in the city was open to him. He spoke very kindly of his brethren in the ministry, but deeply regretted that they had not the courage to say publicly what they would freely admit to him in private. His arraignment of Rome was severe, and the facts, with names and dates and how he came in possession of them, were appalling. He relies on collections, contributions and the sale of his books for meeting expenses, and reports a generous response hitherto. He was glad to know something of our work here, and bade the cause of anti-secrecy a hearty God-speed, but has his own hands full with his special work. I hope to see his face at No. 215 before he leaves the city.

KNIGHTS OF THE GOLDEN EAGLE.

An article in this morning's *Post* begins with the suggestive statement:

"Clad in plain citizens' attire, over 3,000 delegates to the Baptist Convention came to Washington and mingled with the city's throng, unobserved except for their guide books and their sight-seeing propensities. Yesterday, however, when a few thousand Knights of the Golden Eagle reached Washington to inaugurate the session of the Supreme Castle with a parade, a ball and a banquet, their showy uniforms made their presence conspicuous on the streets." * * * As the parade moved up the Avenue it was viewed by thousands of people who thronged the Avenue nearly to the car tracks. "At the White House, the line passed in review before the President, who acknowledged the salutes of the various companies as they passed by raising his hat."

The number in attendance seems to have been, as given by the papers, a little greater than at the convention, but judged by appearances they were men of very different character and purposes. No special effort was required to ascertain the purpose of

the convention, but I sought in vain for any one who could give me an intelligent account of the K. G. E.s or a reason for its existence. In reply to my interrogations I was repeatedly told that it was a "beneficial order," and that was about all the most intelligent looking member knew, or at least was willing to say. I said, "I see you have swords, and you have the appearance of a military rather than a religious or beneficial order. This looks to an outsider more like a second rebellion in its inception than like a simple association of citizens for lawful and peaceful purposes." I saw that the man was getting nervous, and I turned away, saying, "I fear this Government will yet have to meet and put down a more formidable enemy in the secret lodge empire than it did in the late slave-holders' rebellion."

I went around to "Rifles Armory," hoping to learn something more of this "benefit order," at their dance and banquet, but found the approach guarded by six stalwart policemen, and a notice pasted conspicuously: "Purchase tickets here before entering the hall," and so turned away. The papers say it was a brilliant affair. Commissioner W. B. Webb made a speech of welcome in behalf of the District. The performance, with variations, of excursions, theatrical benefits, and secret sessions of the Supreme Council, is to go on until Friday night.

I look upon this miserable, pompous farce as the devil's invention and agency tor neutralizing so far as possible the good work done and serious impressions made by the band of noble, self-denying, God-fearing men and women who composed the Baptist missionary convention just closed in this city. Let us pray that the devil's purpose may be defeated.

INCIDENTS.

While writing at my desk in the evening, with the blinds open on the street, my attention was attracted by the remark, "Here! this is the place." Looking in through the window, one of the men read the placards exposed on the wall, in a clear and distinct voice: "All secret, oath-bound political parties are dangerous to any nation."—*U. S. Grant.* "Every good citizen should make war on all secret societies."—*Wendell Phillips.* Then they passed on. Whether friends or foes I know not, nor do I care to know. They understand the nature of our work here.

An elderly lady to whom I handed tracts Nos. 4 and 10, at the Baptist Convention said, "I am from Massachusetts. I knew Dr. Pease well. He was once my pastor, and we all esteemed him very highly." She was, of course, an Anti-mason and glad to know of our work.

Dr. Fulton has a special agent at the convention selling his two books on Romanism. In commending them to my notice he remarked, "The Catholic Hierarchy is not a church, it's a great lodge." I replied, "You are probably correct; but it is not the only lodge against which we as Christians have to contend. The Catholic lodge acknowledges Christ and teaches the atonement, while the Masonic lodge rejects both."

There have been some very able addresses delivered during the convention, in which the principles of our reform were clearly set forth. One gentleman from Kentucky closed his plea for a higher Christian education in nearly these words: "Let us embody a character and life in our educational system that needs no caves or caverns of secrecy to hide its deformity; but that can and will walk forth under the glittering stars at night, and stand erect under the meridian blaze of the sun in his zenith, challenging the criticisms of foe and friend alike. Let it be anchored in Christ and rooted in the hearts as well as grounded in the heads of the young men and women we are training for Christ's kingdom on earth and in heaven." An immense audience responded with prolonged applause and hearty amens.

The N. C. A. is indebted to Hon. S. C. Pomeroy for a suitable and substantial office desk for its Washington headquarters. Many thanks for the desk and expressions of continued good will.

Bro. Ford called early this morning. He is just as enthusiastic as ever, and said, "If at any time you should get short of funds, I most always have a little that I could loan you without interest." At our Prohibition Convention last evening we elected Bro. Johnston of the *American* and Mrs. McPherson to go to Indianapolis as alternates.

J. P. STODDARD.

FROM THE SOUTHERN WORK.

NEW ORLEANS, La., May 19, 1888.

DEAR CYNOSURE:—I have been somewhat unwell this week and not able to lecture or preach, but have distributed tracts and done some canvassing. Rev. H. C. Green begun a series of sermons at Shiloh Baptist church last Sabbath on "Human Slavery." He proposes to preach three of the above sermons, in which the secret empire will get all it wants, as Bro. Green is a seceding Odd-fellow.

The principal Republican, Masonic, Odd-fellow journal of New Orleans, said editorially of the parade of the Odd-fellows of the tenth inst.: "The Grand United Order of Odd-fellows celebrated their twenty-second anniversary of the introduction of the order in Louisiana, on last Thursday, the tenth inst., with a grand parade through the main thoroughfares of the city, and a picnic at the fair grounds; the parade was particularly excellent, over 1,500 men being in line. A large number of people, white and black, visited the same." It don't seem strange at all for the lodge to make a small mistake of 1,322. Although there were only 178 men in uniform, both in carriages, horse-back and on foot, the lodge multiplies it to 1,500. I don't see how the *Pelican* can believe its own statement.

A reader of the *Cynosure* said his employer took more care to read his paper than he did himself, although his employer is an Odd-fellow, and says, "That paper is no goot; it talks against the Ott-fellows." Yet he takes care to read it. We trust he may be convinced of the evil of secretism, and renounce it.

I attended services at Winan's Chapel M. E. church, Rev. J. W. Hilton, pastor, Thursday at 8 P. M. This is the third largest M. E. colored church in the city. Bro. Hilton preached an interesting sermon from Gen. 19: 17: "Escape for thy life." The elder spoke very courageously and plainly of Lot's difficulties in Sodom and Gomorrah. He said although Lot had lived there many years his influence as a Christian was not enough to even convince his wife and sons-in-law that God would destroy the city. We trust that elder Hilton will compare Lot as a minister of God in Sodom with J. W. Hilton and other ministers in the secret lodges, and believe that their influence in the lodge will be like unto Lot's in Sodom. F. J. DAVIDSON.

WESTERN OHIO CALLED OUT.

COLD WATER, May 24, 1888.

DEAR CYNOSURE:—For more than a week past I have been getting things in battle array. I have visited a dozen or more towns in this section and have arranged for about that number of meetings. My appointments are as follows: To-night in the College here; to-morrow evening, if arrangements are made, with United Brethren friends at Montezuma; Sabbath I spend with Mennonite brethren at Lightsville; Monday evening I speak at Waterhouse Chapel in the country; Tuesday evening, in the Universalist church, Union City, Ind.; Thursday evening, May 31st, in the United Brethren church, West Mansfield, Logan county; Friday evening, Mt. Pleasant, United Brethren church, or again at West Mansfield. The 2d, 3d and 4th of June I work with the Christians at Raymonds, Union county. Brother Harrington is arranging meetings there. I go next to North Lewisburgh, Champaign county. Brother Wm. J. Thornberry, minister of the Friends at that place, subscribed for the *Cynosure* as I came through, and expressed a willingness to arrange meetings or help in any way he could. I have written him to have meetings prepared for the fifth and thereafter.

I trust all friends in the vicinity of any of the appointments will "take due notice and govern themselves accordingly."

I hope to reach Columbus again by the 8th of June. In the meantime Mrs. Stoddard will be glad to cancel the indebtedness of all those whom I have trusted for their subscriptions to the *Cynosure*, whose payment is due. This general notice I trust will be sufficient without my writing especially to each one. I took ten new subscriptions yesterday.

I found a warm friend of our cause at Versailles, Darke county, in Bro. T. Simpkins. He is a great bother to the secretists in that place. He was living in Vineland, N. J., at the time Pres. Charles A. Blanchard came there, lectured against the lodge, and was mobbed by the same. He was then a great lodger, belonging to the Masons and Knights of Pythias. But since God has graciously forgiven his sins he has cleansed him, as he says, "from secrecy, tobacco and whisky." He is now a happy Christian, belongs to the Wesleyan Methodist church, and run a camp meeting last summer in the woods near his home. He subscribed for the *Cynosure* and will arrange for meetings when I can come that way again.

I filled the United Brethren pulpit at Union City last Sabbath in the absence of the pastor, Rev. Myers, who was called away to preach the funeral sermon of Rev. Long, a former United Brethren preacher who lived near New Madison. Bro. Myers is a "liberal" and Bro. Long was a "radical," as they are termed among the brethren. That is, Bro. Myers is in favor of doing away with the law on secrecy in the church, and takes in secretists accordingly; while Bro. Long was in favor of retaining the rule as it has stood. I was kindly entertained at Bro. Long's over a year ago, and observed him to be a devoted Christian man.

I took six subscriptions to the *Cynosure* among friends at Union City. Bro. Bennett was my right-hand man there. He is one of the old-style United Brethren preachers, who enjoys his religion as he goes along. He kindly accompanied me some fifteen miles around the country. He is to meet me at Lightsville on Sabbath and take charge of me till after the Union City meeting. He is seventy-eight years of age, but quite active. Rev. B. G. Schmogrow, pastor of the Lutheran church in Union City, showed me much kindness, subscribed for our paper and persuaded one of his members to do the same. This community is largely Catholic. The terrible curse of whisky and popery is everywhere manifest. Debauched and degraded humanity may be everywhere seen. Forlorn-looking young men flock around the saloons like hungry hogs around a bucket of swill.

I have been very much interested in reading Bro. Countee's experience in joining and leaving the lodge as published in the *Cynosure* of May 10th. If it was published in tract form and sent broadcast among the colored people I believe it would do a vast amount of good. If it is published in that way you can count on me for two dollars to help in the expense. W. B. STODDARD.

GROWTH AT CAMP NELSON, KY.

CAMP NELSON, Ky., May 18, 1888.

DEAR CYNOSURE:—Leaving Washington on the 14th, the pleasant and fast train of the Chesapeake and Ohio railroad brought me south to Charlottesville, Va., across the Shenandoah Valley, over the mountains, with their magnificent views, down the picturesque Greenbrier, New and Kanaway rivers to the Ohio, and then across to Lexington, Ky. Confessedly no agricultural region in America has so much both of beauty and fertility as this Blue-grass country of Kentucky, and surely there could be no more favorable time to see it than in this beautiful month of May.

From Lexington, after a few hours, I went south to Nicholasville, stopping at the fine Hotel Nicholas, where I remained until noon the next day, and then took the stage seven miles to Camp Nelson. There I was most kindly received by Bro. J. G. and Mrs. Fee, who were on a visit in the interest of Camp Nelson Academy.

Camp Nelson is a village on a horse-shoe bend of the Kentucky river, and made up exclusively of colored people. It is slowly increasing in population, and the citizens are becoming mainly the owners of the homes in which they live. There has been a considerable improvement since I was here in the spring of 1882. There is no dram shop or secret society in the place. A few, within a year past, have joined the Knights of Labor, but I think all have dropped out.

There has been, during the past winter, a marked revival of religion resulting in the hopeful conversion of sixty-eight persons. The church is evangelical, independent and undenominational. It makes the use of intoxicating drinks and connection with the secret lodge system a bar to membership. It has in the past enjoyed the pastoral labors of Elders J. G. Fee, J. F. Browne and several local ministers.

Camp Nelson Academy has a fine new building, not quite finished on the inside, but occupied and under the care of Miss Mary Robe, a devoted Christian worker who, without the promise of reward, devotes her time to evangelical and reform work. The old church building, though in much better condition than six years ago, is going to decay, and must be supplanted by a new one. This, the Christian people of the place have undertaken to do, and, having secured an excellent location, are about to lay the foundations of a house of worship about 40 by 60 feet. They will need aid in so important an undertaking, as they are all poor. I most heartily commend their work to the Christian sympathies of the benevolent.

Camp Nelson Academy has quite recently applied to the legislature of Kentucky to change its constitution so that no trustee or teacher shall have membership in any secret order, or that the tenure of its property shall ever be endangered by mortgage for money borrowed or other debts. This memorial was put into the hands of a Masonic member of the legislature, who, as a member of the committee to

which it was referred, reported against it because of its anti-secrecy feature. The same end, however, has been obtained by the adoption of by-laws. The Academy, besides its building and ample grounds, owns a valuable farm of 120 acres of land, which is, and will be, a source of income.

I was glad to be able to give a lecture and a sermon on the evenings of the 16th and 17th inst. and to know that I had the warm sympathy of these simple-hearted, but faithful Christian people. I went there with the determination of resigning my office as trustee of the Academy. I became convinced that it was both a responsibility and an honor from which I had no right to shrink.

H. H. HINMAN.

CORRESPONDENCE.

BRO. COUNTEE'S HEALTH FAILING.

MEMPHIS, May 18, 1888.

EDITOR CHRISTIAN CYNOSURE:—I enclose to you a few thoughts concerning our work here in Memphis. "We have met the enemy and he is ours," is an apt quotation to the state of affairs here. In every turn of the city it can be plainly seen that secret lodgism is on the decline; materially so. Praise the Lord.

I have not written you lately because of my physical condition. I am completely broken down. I have been for the last three years preaching the Gospel for my Master with all of my soul—a rock of offence to the lodgites. My whole work has been against the natural tendency of the people, who serve principally the gods of this world. I have been, through much opposition, striving to go up hill, the people down; to get my church people from under the influence of worldly associations has been a task of both soul and body. Few are aware of the trials and perplexities of a colored minister in the South.

I am not yet on Pisgah's top, but we have no secretist, as you know, with whom we commune in church fellowship. The caring for the sick and burying of the dead is a very heavy work. I have had all of this to look after, and as a result I am completely broken down in health. For the last two months I have been unable to keep on my feet a whole week, and this week I have been down nearly every other day. I feel sometimes that my work is nearly done. But thanks be to God the lamp is burning. I feel that I would like to go to New Orleans once more; but unless through God's grace I can get some mountain air during the hot months of summer, I fear I shall be on the other side before 1888 rolls away. It is a fact that the lodges regret very much their attack on me, as it has undermined their foundations. I never let up; I preach now just as hard against them as I did in the days when danger was standing thick, and the air was pregnant with threats. I have been able to preach only four times since March 1st. I need rest, but have nothing to rest on. I have been two days writing this much, and now I must close.

May God bless you and all the dear readers of the *Cynosure*. May the good work go on until every secret clan shall be swept out of, and from among the people of the Lord our God, and the church of Christ all over the world shall be free indeed. Amen. Yours for heaven, R. N. COUNTEE.

HOODWINKING UNION SOLDIERS.

YORK, Pa.

EDITORS CYNOSURE:—During the war a large Union hospital was maintained at this city. Many soldiers who died here were buried in the soldiers' lot in Prospect Hill Cemetery, which also contains a very superior soldiers' monument.

For a number of years the G. A. R. and citizens have placed flowers upon the soldiers' graves on Decoration Day. But as the Jesuits make it a rule to advance their projects by degrees, we are now to behold a great improvement, for the G. A. R. tadpole has developed into a regular secret-society bullfrog, and we expect to hear very loud croaking about the brave soldiers who died fighting against Jeff Davis's Royal Arch Confederacy. The *York Dispatch* of May 1 says: "A number of societies and associations have already accepted the invitation of the Decoration Day Committee of Post 37, G. A. R., to take part in the Memorial Day observances, and from present indications the parade to the cemetery on May 30th this year will be the largest and finest ever witnessed in York on a similar occasion." The "societies" here referred to are our local secret orders, and some in other cities and neighboring towns. The day being reconstructed into a great secret society show day, Gen. Phelps gave it the proper designation when he called it "*desecration day.*"

At the close of the war the Jesuits and Masons went into the business of outwitting and hoodwinking Union soldiers and sailors and their sons. How well they are succeeding can be seen by the great lodge circus performances which the American people are now about to behold. Yours truly,

EDWARD J. CHALFANT.

A WORD MORE ON THE "BLUE AND GRAY."

QUAKERTOWN, Ind.

EDITOR CYNOSURE:—"Mac," in your May 17th issue, has, to my mind, more the smack of a party politician than the humble philanthropist, refreshed from the fountains of truth. A reunion of the soldiers of the "Blue and of the Gray" in the personification of the bloody carnage of war, is not a desirable way for a penitent South and a noble North to grasp hands in fraternal friendship. Let the Union be upon the humility of a Christian platform embracing the precious doctrine taught by the Redeemer, "Whosoever shall smite thee on thy right cheek, turn to him the other also."

It is high time that professors of religion and the Bible had ceased to dishonor its teachings of love and forgiveness, by a hostile demonstration of war in its mission of mercy and redemption to a fallen and sin-cursed world.

Let "Mac," as well as your humble correspondent, be willing to bow at the mercy-seat of the Most High and seek that wisdom, not of the earth, earthy, but from above, that will enable us to put off the old man Adam and be clothed in the habiliment of light and knowledge of the great I AM. Imbued with this power the war spirit will be gone, and that "sectional shame" spoken of will vanish, and the way be prepared for the advent of the glorious kingdom of the Lord's Prayer, "on earth as it is in heaven." J. M. STANTON.

FROM A COLORED PASTOR IN IOWA.

EDITOR CHRISTIAN CYNOSURE:—I highly appreciate the attitude of your paper toward secret societies. I have not failed to see the baneful effects which secret societies exert upon my people. I am the pastor of the African M. E. church in the city of Oskaloosa, where there is also a colored Methodist Episcopal church. The colored people number here, all told, between 200 and 300, a very large percentage of whom are members of one or the other of the three different secret lodges. The pastor of the M. E. church and a very large percentage of his members are Freemasons, and there are in my membership of about sixty, Freemasons, Odd-fellows and Good Samaritans.

Notwithstanding, I will raise my voice against secret societies in my pulpit and out of it. I stand almost alone among my people here in this particular. Rev. O. S. Morrow of the U. P. church is a fearless man in the line of denouncing secret societies, while some of the rest of our city pastors set apart a Sabbath to preach to Odd-fellows, Freemasons, Red Men and the Grand Army.

If there ever was a little town cursed with secret societies, it is Oskaloosa. So you may imagine that we who are opposed to the lodge religion do not need to go far from our homes to find an advanced guard of the secret lodge army.

Not long ago the writer was given the following subject to open before the city Ministerial Association: "Why Have We Twice as Many Women as Men in Our Churches?" I said, among other things, that secret societies stood right between the men and the church, from the fact that some of the ministers would go along with them, and preach to them on the excellence of their orders; and the lodge members think their temple just as good as the church of Christ. On the following week one of our newspaper men attacked me about what I had said, as he was a Freemason. I stood to what I said first, and I am right. My own people are displeased because I refuse to read notices on the Sabbath of their society meetings. Pray for me that I may stand fast and cry aloud against secret lodge violence. Yours in Christ, TIMOTHY REEVES.

PITH AND POINT.

THE OHIO COLLEGES.

The *Christian Cynosure* of May 17, page 5, "Ohio Notes" does injustice to Ohio colleges. The *Times*, as quoted, only gives Oberlin as opposed to secrecy and the language of Bro. W. B. Stoddard implies that only two are so disposed. If he had said Capital University and others I would be satisfied, as I think I could name three others that are of note, and I hope there are yet more.—JAMES P. THOMAS, *Scranton, Kan.*

FROM THE THEOLOGICAL PROFESSOR, STRAIGHT UNIVERSITY.

I do like the *Cynosure*, its *principles* and *grit*. It is refreshing to hear things called by their right names.—M. L. BERGER.

THE TRUTH ABROAD IN TEXAS.

I heartily endorse the principles of the *Cynosure* and am endeavoring to instil the same in my people wherever I go. What I like about the *Cynosure*, it sets men and women a-thinking. Wherever it is read it catches the attention and rivets conviction upon the consciences of men. I believe it has done a vast deal of good in and around our town in strengthening opposition to secret societies. There are few if any colored men or women in this community who belong to any secret order, and nearly all express themselves as opposed to them. The Methodist minister of this community is a Mason but does not defend his order. When he is spoken to on the subject he hangs his head and avoids an answer. I visited Sherman, Texas, a few weeks ago. This is, in reality, a city of secret societies. I talked with several of the leading colored citizens there on the subject of secret orders. Some confessed the evils of the lodge, and the hindrance it is to Christian work. But they have not the moral courage to come out and denounce them. I was specially interested in one brother minister who knows of the evils of the lodge system, but is afraid to come out. He needs help and I think a few copies of the *Cynosure* would help him out of the clutches of the lodge.—E. E. SIMS, *Dodd, Texas.*

LITERATURE.

WOMAN. HER POWER AND PRIVILEGES. By Rev. T. DeWitt Talmage. Pp. 200. Price 25 cents. J. S. Ogilvie, New York and Chicago.

This is a republication of a dozen sermons to women by the pastor of the Brooklyn Tabernacle, and are embellished with all the eloquence for which their author is distinguished. And they are not only full of eloquent passages, but of good, sensible, practical advice that mankind needs to hear repeated again and again, from youth to age. Women of all classes and conditions will find something in these sermons suited to their experiences—"Women Who Fight the Battle of Life Alone," "Worldly Marriages," "Dominion of Fashion," "Woman's Happiness—What Can and What Cannot Make a Woman Happy," "The Grand-mother," "Parental Blunders," etc.—these show the variety and scope of the topics. It is well when publishers can turn aside from the demoralizing novel and give the people such books as this in cheap form.

Scribner's Magazine for June aptly illustrates that "peace hath her victories no less renowned than war." When the *Century* began the war series two or three years ago it proved a most popular attraction. It may safely be predicted that the series of articles on the great power of civilization—the modern railway, begun in the present number of *Scribner*, will prove more truly popular. There has never been an exposition in America more wonderful than that of railway appliances several years ago in this city. "The Building of a Railway" is the leading article, written by Thomas Curtis Clarke, one of the most eminent of American bridge builders and a man of the widest experience in railway construction. In addition to his thorough knowledge, he possesses the knack of putting it in a clear, forcible and interesting way. He makes very vivid the idea of the immensity of the American railway system by striking comparisons; he has followed each step in the evolution of it with an acute analysis of the moving causes; he has paid a hearty tribute to American ingenuity and perseverance which have made our railways essentially different from and superior to those in the old world; and he concludes by pointing out the great part played by the railway in changing the whole basis of civilization from military to industrial. The illustrations of this article are some of them remarkably fine. The bright side of "Hospital Life" in a great city as it appears to a patient is described by A. B. Ward, who writes, from full knowledge and sympathy of Bellevue, Roosevelt, St. John's and St. Mary's in New York and Brooklyn. This article should do much toward diminishing the prejudice which still exists toward being taken to a hospital. The humane, kindly and often humorous side of hospital life is described. The many illustrations are drawings from life by skillful artists.

The *Missionary Review* for June opens with the first part of an article by Rev. Dr. Gracey of Buffalo on the "Relative Progress of Christianity," reviewing the claim that the heathen world is more rapidly increasing than are the Christian converts. An editorial by Dr. Pierson, "Africa: A Wonderful Chapter in Modern History," is a most interesting review of the remarkable events that have led up to the present missionary movement on that continent. Other articles are "Mormonism Moribund," "The Insufficiency of Buddhism," "The Speechless Testifying for Christ," and "Rev. George Bowen." The Monthly Bulletin of Missions gives the latest intelligence from nearly every country in the world where missions are in progress. In Statistics of the World's Missions facts and figures are tabulated for quick reference; while Editorial Notes on Current Topics close a number not surpassed by any of the remarkable numbers which have gone before. We are not surprised that the publishers say that "the circulation has doubled in three months," that the *Review* "is becoming immensely popular," and that edition after edition of the earlier numbers of the year have been exhausted.

FARM NOTES.

AN ABUNDANCE OF SWEET CORN.

Every farmer's family should have an abundance of sweet corn, and that means, if they are fond of it, all that each wants twice a day, dinner and supper. Many prefer it, if it can be had but once daily, at the supper or evening meal. A successive sowing or planting every ten days or fortnight will give a plenty until frost comes. This, which is a luxury to most people, can be had by the farmer without cost, as the resulting fodder will more than pay for the seed and labor. At the late plantings give extra fertilizing; it will come back in the fodder. There are still many who do not know the superiority of sweet corn over the "roasting ears" of field kinds. We do not name varieties, but any kind of sweet corn—that with wrinkled kernels—which can be procured is vastly better than field corn. If intending to save seed, plant at a distance from common corn, unless that is quite out of tassel.—*American Agriculturist.*

CORN AND POTATO CROPS CONTRASTED.

The corn crop, next to the potato crop, is the most expensive that the farmer can grow. The excess of expense in the potato crop is altogether in the seed. Plowing, fitting the land, cultivation and harvesting are about as expensive for one as the other. The point that should most impress farmers is that with the corn crop heavy manuring and high culture always secure a profitable return. With potatoes there is a risk from rot if too much manure is applied, or a wet season may cause rot anyway. The little extra labor necessary to assure a full crop of corn is the only part of the farmer's work from which he never gets cheated out of his pay.—*Am. Cultivator.*

NOW FOR A BIG CROP OF CORN.

Practical farmers may well laugh at those who talk about corn being deficient in protein and phosphates. It is the grandest crop in the world. A well-filled corn-crib makes the farmer and his horses, cows, sheep, pigs and chickens happy. Throughout a large area of the United States corn is grown for home use and not for sale. John Johnston, the father of American tile-draining and one of the best and most successful farmers of his time, said to us: "I have never sold corn but once in my life—and that I gave away to be sent to Ireland during the famine." He grew large crops of corn but fed it all out, stalks and all, to sheep and other stock, supplemented with oil-cake when it could be purchased cheap enough. He was a firm believer in oil-cake, but would have laughed at any one who claimed that it was worth more, pound for pound, than good, sound corn

In many sections last year the corn crop suffered from drought. This is unusual. On good land, kept clean by the frequent use of the cultivator, corn will stand drought better than any other crop. Said an experienced farmer: "I believe I could raise a good crop of corn if not a drop of rain fell from the day it was planted till the day it was cut." He looked to the stores of water in the soil, and was careful that no weeds sucked up this moisture and robbed the corn plants. Clover and other deep-rooted plants bring up nitrogen, phosphates, potash and other plant food from the subsoil, and leave them near the surface in the form of vegetable matter; a severe drouth does the same thing. Capillary attraction raises the water charged with plant food, and as it evaporates, leaves it on the surface. The great drought of last year has left our land in good condition. Now for a big corn crop!—*American Agriculturist.*

ROTATION OF FODDER CROPS FOR A SMALL PIECE OF GROUND.

Quite a large quantity of feed can be grown on a small lot. Cut oats when just ripe, bind in small sheaves, allow to stand in small shocks until the straw is cured, then store away in the haymow to be fed out in the bundle during the winter months. They form an agreeable variety, and a horse will eat them, straw and all, with a relish. After the oats, early potatoes and other vegetables are harvested, the ground may be sown to millet, which in a fair season will make a large quantity of green feed. It should all be cut and fed or converted into hay before seed forms. After the millet is harvested the ground may be plowed and sown to rye, which will be ready to cut for green feed in the spring long before anything else. If the land is not needed for other crops, follow the rye with oats and the oats with millet. If the soil is kept moderately rich, a good crop of each is almost a certainty With this rotation an immense quantity of green and dry horse feed can be cheaply grown on a small patch of land, and there will be no chance for weeds. However small the lot some carrots should be grown, to be stored in the cellar for feeding in winter and early spring. For this purpose the Half-long Stump-rooted is best, as it grows to a good size, yields heavily, and is not difficult to harvest. It rarely pays to grow corn for horse feed on a small lot. Immature corn, either green or cured, is not good food for horses.—*American Agriculturist.*

A WONDERFUL OFFER.

For many years the manufacturers of Dr. Sage's Catarrh Remedy have offered, in good faith, $500 reward for a case of Nasal Catarrh which they cannot cure. The Remedy is sold by druggists at only 50 cents. It has fairly attained a world-wide reputation. If you have dull, heavy headache, obstruction of the nasal passages, discharges falling from the head in to the throat, sometimes profuse, watery and acrid, at others, thick, tenacious, mucous, purulent, bloody and putrid; if the eyes are weak, watery and inflamed; if there is ringing in the ears, deafness, hacking or coughing to clear the throat, expectoration of offensive matter, together with scabs from ulcers, the voice being changed and has a nasal twang, the breath offensive, smell and taste impaired, sensation of dizziness with mental depression, a hacking cough and general debility, you are suffering from nasal catarrh. The more complicated your disease, the greater the number and diversity of symptoms. Thousands of cases annually, without manifesting half of the above symptoms, result in consumption and end in the grave. No disease is so common, more deceptive and dangerous, less understood or more unsuccessfully treated by physicians.

Neither mind nor body can act healthfully if the blood is vitiated. Cleanse the vital current from impurities by the use of Ayer's Sarsaparilla. This remedy purifies the blood, recruits the wasted energies, and restores health to the debilitated system.

GOING WEST.

The general interest that has been taken in the opening of the Montana Indian Reservations is shown by the large numbers of people who have already gone to Great Falls to investigate the mineral and agricultural resources of that wonderful country. The low excursion rate announced by C. H. Warren, Gen. Pass. Agent of the St. Paul, Minneapolis & Manitoba Railway, makes the expense of exploring this country merely nominal, and will undoubtedly result in a still larger number following.

CONSUMPTION SURELY CURED.

To the Editor:—Please inform your readers that I have a positive remedy for the above named disease. By its timely use thousands of hopeless cases have been permanently cured. I shall be glad to send two bottles of my remedy FREE to any of your readers who have consumption if they will send me their Express and P. O. address. Respectfully, T. A. SLOCUM, M. C., 181 Pearl St., New York.

CHEAP EXCURSIONS. For the benefit of those looking for new locations or investments, semi-monthly excursions have been arranged, at one fare for the round trip, to all points in Dakota and Minnesota. Tickets first class and good for 30 days. For maps and further particulars address C. H. WARREN, General Passenger Agent, St. Paul, Minn. ST. PAUL MINNEAPOLIS MANITOBA RAILWAY.

THE BROKEN SEAL;

Or Personal Reminiscences of the Abduction and Murder of Capt. Wm. Morgan. By Samuel D. Greene.

One of the most interesting books ever published. In cloth, 75 cents; per dozen, $7.50. Paper covers, 40 cents; per dozen, $3.50.

This deeply interesting narrative shows what Masonry has done and is capable of doing in the Courts, and how bad men control the good men in the lodge and protect their own members when guilty of great crimes. For sale at 221 W. MADISON ST., CHICAGO, by THE NATIONAL CHRISTIAN ASSOCIATION

SECRET SOCIETIES CONDEMNED

BY GREAT MEN IN THE CHURCH.

REV. JOHN TODD, *Pittsfield, Mass.:*—Unhesitatingly I give my decided disapprobation of what I deem secret societies in college and elsewhere. I have never known any good results from them which could not have been attained in some other more appropriate way, and I have known great evils resulting from them.

HOWARD CROSBY, *Chancellor University of New York, 1870:*—We have no hesitation in writing secret societies among the quackeries of the earth.

Idem, 1886:—The secret lodge system belongs to despotisms and not to democracies. Whatever in it is not babyish is dangerous.

REV. MATTHEW L. R. PERRINE, D.D., *Auburn Theological Seminary,* REV. JOEL PARKER and REV. CHAUNCEY EDDY:—Having formerly associated with Freemasons, we deem it our duty, publicly to declare that the system of Freemasonry is in our judgment, of a tendency on the whole pernicious to the moral habits, and dangerous to the civil and religious institutions of our country.

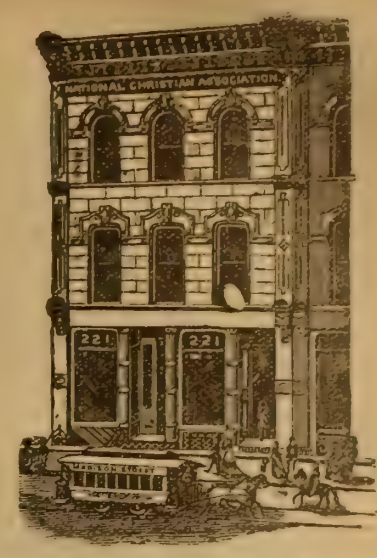
REV. LEVI CHASE, *Fall River, Mass.:*—The question has been asked by Masons, who wish to asperse the characters of those who have renounced Masonry, "Why did not they renounce it before?" For one, I will give them the reason why I did not. The Masonic oaths locked my tongue in silence—death, in all its horrid shapes and frightful forms, stared me in the face—I considered the oaths binding.

REV. C. D. BURLINGHAM, *in history of the Genesee M. E Conference, 1860:*—This new element of discord (Odd fellowship) began to introduce itself in our church, professedly as a mutual insurance company against temporal want, and a newly discovered and remarkably successful Gospel appliance for bringing the world, reformed and saved into the church. But our people very naturally looked upon it with suspicion, dreading its power as a *secret agency* acting through affiliated societies, and doubting its utility as a financial scheme. They feared it would drag the church, debased and corrupted, into the world.

REV. JOEL MANN, *a renouncing Mason:*—Although portions of the Gospel are interwoven with its forms, I conceive that Masonry presents false grounds of hope; leads men to depend on their own defective righteousness;—to expect the favor of God without the interposition of a Redeemer, and even without repentance; and thus has a most injurious influence on their eternal interests. Under the most favorable circumstances, which in any place, have attended Masonry, it has occasioned a great waste of time and money, which might and ought to have been employed for better purposes. And furthermore, it interferes materially with domestic religious duties.

REV. AARON LELAND, *formerly Lieut.-Governor of Vermont and Deputy Grand Master of the Masonic Grand Lodge (to a Baptist association):*—He stated that the first objection which presented itself to his mind was the practice of *praying for the soul of a brother Mason after he had been dead two, three, and sometimes four days*—that he persisted in the practice for a short season to the injury of his conscience—that it was a Romish custom, and he never would preach at the burial of a Mason when Masonic forms and customs were attended to—that he never would preach to a lodge of Masons as *such*, and that he was ashamed that he had ever participated in the principles and practices of the institution.

ELDER DAVID BERNARD:—I solemnly renounce all fealty to Masonry, and do most earnestly beseech my brethren in Christ Jesus, of every name, to come out and bear unequivocal testimony against it. Think, O think, dear Christians, that hundreds and thousands of precious and immortal souls will be lost forever, unless they return and repent, but that the name of the precious Jesus is rejected, your Saviour, your precious and adorable Saviour taken away—the cause of your bleeding Redeemer injured—the hands of the wicked strengthened, and the Almighty God dishonored! And O, let me entreat you in the mercy and bowels of Jesus Christ, to reflect that you have to answer for the blood of those who shall find also, when it shall be forever too late, that Masonry is not a Saviour!



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The object of this Association is:

"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved, to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform.

FORM OF BEQUEST.—I give and bequeath to the National Christian Association, incorporated and existing under the laws of the State of Illinois, the sum of —— dollars for the purposes of said Association, and for which the receipt of its Treasurer for the time being shall be sufficient discharge.

THE NATIONAL CONVENTION.

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The Christian Cynosure.

EDITORS.

J. BLANCHARD. HENRY L. KELLOGG.

CHICAGO, THURSDAY, MAY 31, 1888.

EVERY MAN AND WOMAN of legal age should sign the League against lodgery. Cut it out (see page 14), circulate for signatures, being careful to give post-office, county and State, as well as name, distinctly. Return to W. I. Phillips, 221 West Madison Street, Chicago, Ill.

THE CHRISTIAN WOAKER:—We have taken too little notice of this interesting and useful Friends' paper, a Chicago weekly by C. W. Pritchard, editor and manager. It is true of Bro. Pritchard, as was said of Wilberforce, that the "bitter" of his reproofs is "sweet;" and though capable of keen sarcasm, it is of that sort which leaves no sting where it strikes. Bishop Bowman in the Methodist General Conference was witty on the Friends' admission of pictures and flowers. This is the way Bro. Pritchard replies to him: "Bishop Bowman related to the General Conference a circumstance by which he learned through pictures and flowers in the 'Friend's Bookstore,' Philadelphia, that the 'world moves.' It moves slowly, Bishop. You Methodists, truly, 'have had a large hand in bringing about some of the changes' for the better that we now see. If you move up briskly on the woman question you may, in a few years, reach the point at which Friends stood two hundred years ago. Can we help you in any way?"

LETTERS FROM WASHINGTON cheer and encourage us, as we trust some who have censured the changes lately made there will be cheered and encouraged when they witness the harmony which prevails, and the necessity and importance of having an agent of the N. C. A. in our fine building devoting his whole time to keeping the anti-secrecy cause under the concentrated gaze and scrutiny of the United States in that national and political focus. We hail the return of ex-Senator Pomeroy and Mr. Milton Ford to active co-operation; but most of all the establishment of weekly religious meetings at our headquarters. Now let no Wesleyan, Free Methodist, United or Reformed Presbyterian, United Brethren, or any other of the thousands of Christians who are awakened on this subject, fail to open their windows and pray as Daniel did, toward our national Jerusalem. And let Prof. Bailey's Central Mission count this prayer-meeting at our headquarters as an expansion of their own: and thus "pitch the tune" at Washington, which our nation is to sing out! That day when revival meetings in Washington will be *de facto*, anti-secret meetings, when sinners invited to Christ will see and know they are to come out of Christless lodge-worships as they are to leave saloons, gambling hells, theaters, brothels, etc., and the day of redemption will draw nigh.

JOSEPH COOK.

The western shore of Lake Champlain from Canada to Whitehall, the head of the lake, is eminently historic ground. It was the natural military road for invading armies who wished to reach New York by the Hudson River, and Plattsburgh and Ticonderoga were its battlegrounds and forts. Lake George, not inappropriately named "Lake Sacrament," the purest and clearest of living water, empties itself at Ticonderoga by a small mill-stream into Lake Champlain, out of a long winding stone basin whose marge is mountains.

Four miles back of Ticonderoga village, with Lake George on one side and the Adirondack mountains on the other, just where the road is winding into the highlands, Joseph Cook, who needs no designation but "The Lecturer," was born in 1838, just fifty years ago. His father, who was born on the same farm, was a Baptist deacon: and the son inherited his father's veneration for God and religion; and nature and genius have done the rest. Agassiz was a genius; but his genius led him to deny the Bible account of creation, and to believe that men, like plants and animals, sprung up, one race in one valley and another race in another. But the Baptist denomination dissented from the "standing order" or religion, and dissenters must reason. "The standing order" had blended the church with the "town meeting," and admitted members to the sacrament of the Lord's Supper who did not profess to be regenerated. The Baptists appealed to the Bible, and insisted that it was improper to give spiritual bread to a spiritual corpse. Like all sects which come up after other sects, they were put on their defense. They insisted on experimental religion, and, in their covenant meetings every month, they gave reasons why they considered themselves regenerated.

This produced a set of minds like Nathaniel Colver, who preached among the little islands of Lake Champlain when a youth; and in his manhood and old age, formed churches in cities and taught theology in different States. And when the lodge had seized the nation by the throat, Bernard and Colver and Pease and Stearns, with their compeers, braved slander and assassination, and freed the Baptist denomination from the bandit grip of the lodge.

Young Cook inherited his independence, but his genius and his religion were given him of God. In the district schools of those mountains thought ran clear, as the water from the springs in his father's woods. From those schools he went to Phillips' Academy in Andover, Mass.; from thence to Yale, and from Yale, after two years and a half study, he went to Harvard, and looked at thoughts and things through the minds and eyes of other men.

But there are geniuses which are laws unto themselves, and his was that higher order of genius. Massachusetts orthodoxy was technical, and so tame that it cringed and crouched before the slave power. Unitarianism was vapid; and minds like that of Channing turned from its creed of negations concerning the nature of God to the certainties of the humanity of Christ. Dr. Woods was lauded at Andover as the standard of orthodoxy, and Channing was railed on in the United States Senate by the slaveholders who produced the rebellion. Cook followed neither Woods nor Channing. He boldly undertook to put the whole course of nature on the witness stand and ask her if the Bible is true; and he obtained an affirmative answer. He believed in God and prayed to him. With a strength of memory which made books his familiar friends, and an originality of conception and utterance which made the most recondite truths palpable, he showed that the ground teachings of the Bible were re-affirmed by the whole outward creation of God.

Thus the necessity of the atonement, denied by Parker and his school, Mr. Cook proved from the universality of law; that conscience rules here or at the Pleiades; an act against man is an act against God, and vice versa; and so in the words of Mr. Cook, "The necessity of atonement is an inference from exact science." In short, he undertook, an seemed to multitudes to succeed in the undertaking, to prove that the ground truths of Christianity are "self-evident truths," like axioms in mathematics, which cannot be denied without absurdity, and such absurdity as it would be to say that two halves of any one thing are not equal to the whole of it; or, that the shortest line between two points is not straight.

Filled with these testimonies of science to religion, and the words and teachings of men and of books beyond all ordinary minds, he went into the Meionaon, or lower hall in Tremont Temple, and took the lead of prayer-meetings there. His remarks drew crowds, which forced the meetings into the upper Temple, where he discoursed at noon to multitudes who thronged the sitting and standing room of the place. And this for years; so that to deny, now, the truth and power of his teachings, is to impeach the taste and judgment of the better part of mankind.

Mr. Cook traveled around the globe, and returning, said to the crowd that met him in Farwell Hall, Chicago: "I have been going round the world, not to recruit my health, for I was not sick when I left your shores; not because I was weary, for I was not weary. I went abroad not simply for instruction, usefulness, rest; but I went abroad chiefly because this religion of self-evident truth was in my soul." "I believe all men are drifting into a final permanence of charcter." "I believe in every fiber of my being that the man who loves what God hates cannot be in peace in God's presence."

Just before beginning this tour of the world Mr. Cook gave his emphatic testimony against the lodge to Secretary Stoddard. He was in England at the time of the Boston mob in 1880, but heard with indignation of the disgraceful conduct of Boston Masons. "Had I been conducting a lecture course," said he afterwards, "I should certainly have given a prelude on that subject." He did, during the course of 1887, give such a prelude on the secret labor organizations, and he wrote with approval of the discussion of the lodge in the congress of churches in March of the present year.

A request signed by some hundreds of American pastors was some time last year since presented Mr. Cook, asking that he give a prelude in his lecture course to the general topic of secret societies. The course that year had been already fixed, but Mr. Cook replied that if the movers of the reform would make a wave he would launch a boat in it. There was, indeed, a measure of unfairness in the request that Mr. Cook should be asked to lead where many of these ministers would fear to follow. But this answer shows the terrible danger of the secret orders which can so intimidate our ablest men. Demosthenes could arouse all Greece, and pour them on the legions of Phillip. But when made commander of a battalion he shrank from facing the battle. No country ever needed the aid of a mighty intellect so much as America at this moment needs the power of this great mind.

HELEN M. GOUGAR.

This remarkable woman lectured on woman suffrage in Wheaton College Chapel last week. She is from Indiana, the only State whose constitution forbids women to practice law, while the Supreme Court at Washington has admitted Belva Lockwood to appear and plead in that august tribunal.

Mrs. Gougar is a natural born logician. She stands forward, begins to speak, and till she sits down, argument flows from her lips interrupted only by the facts which sustain it; and the flow is as steady and clear as the pure white flour from the bolt in a flour-mill. There was not in the whole lecture an attempt at rhetorical flight, only facts and arguments based on them; and the stream of facts, both recent and relevant, seemed endless. No reflecting person can listen to her without being convinced of the force of her argument.

But no change in society has ever been effected unattended by two defects: first, the expectation of greater benefits than are to be realized from the change; and second, some loss of temper and good sense in the struggle to attain it, arising from that "persecution which maketh a wise man mad." To be "poked fun at," for seeking to remove actual grievances, by men whose stupidity makes them incapable of seeing truth, or whose depravity makes them oppose it, often provokes replies which seem to the uninformed to proceed from ill temper. Such persons provoked the most scathing retorts from the gentle and forgiving Cowper, who turns upon them thus:

> "Blest, rather curst, with nerves that never feel;
> Kept snug in caskets of close-hammered steel;
> With mouths made only to grin wide and eat."

Such is the picture Cowper draws of men who ridicule those who grieve at grievances, and adds:

> "But to the soul that ever felt the sting
> Of sorrow, sorrow is a sacred thing."

And no one can hear Mrs. Gougar and not share her indignation of "the dog-petting class of ladies," who resent the wrongs of their poodles more than the wrongs of their own sex which society has left yet unredressed. Her replies to Ingalls of Kansas and Reagan of Texas, are clear, conclusive and crushing.

Mrs. Gougar has the intense earnestness of conviction; and along with her other good qualities she has no love for the lodge or the saloon. Masons instigated the infamous attack upon her some years ago, and she knows some of the virtues of that system from bitter experience.

In short, we advise every one who can do so to hear Mrs. Gougar; and we advise that interesting lady to remember that no removal of social abuses will take men to heaven, or make a heaven on earth; and our struggles against wrongs and abuses are only removing stumbling-blocks which are keeping men from Christ.

HOW GOOD TEMPLARISM WORKS.—Vernon, Wisconsin, is a reform community. The two churches are United and Reformed Presbyterian. It is a thorough prohibition town, with no saloon nearer than Waukesha, seven miles away. Some time ago Frank Sibley attempted the formation of a Good Templar lodge there. Sibley is the well-known Good Templar chief of Nebraska, whose attempt in that State to bind the young Samson of Prohibition in the lap of the Delilah of Good Templarism was promptly thwarted by Rev. E B. Graham of Omaha. Sibley found four persons in Vernon who would join him. Chagrined at his failure, he challenged T. C. Richmond of Madison, the Good Templar leader of Wisconsin, to form a lodge there. He tried and failed. Then a lodge missionary named Clark began to hold temperance meetings at Vernon, and with the aid of a lodge crowd from Waukesha to act as claquers, and by deception and hypocrisy he formed a small lodge. Pastors Faris and Galloway withstood him and in a debate with the latter he was so worsted and his falsehoods so exposed that his followers are discouraged and his work already as good as broken up.

We trust Bro. Galloway will not be too modest to report this case for the *Cynosure*. It deserves a wide publication for its revelation of the spirit of the Good Templar lodge—meddlesome, intrusive, lying, hypocritical, dividing temperance workers. If it should get a footing in Vernon, the probabilities are that in a short time a saloon would follow.

THE ANTI-MASONIC PRESS OF MORGAN TIMES

In answering a request from Dr. Joseph E. Roy for the number of papers which took part against the lodge in the early days of Anti-masonry, our files of old papers have been ransacked. The list kept growing beyond our expectation, and will be of interest to readers of to-day. It may be imperfect in the occasional mention of the same paper under different names, and is at best incomplete, since only those names can now be obtained which were quoted in the files in our possession. This is the list:

LIST OF ANTI-MASONIC PAPERS FROM 1827 TO 1834.

Albany Evening Journal, by Thurlow Weed,
Advocate (Batavia), by David C. Miller,
National Observer, by Solomon Southwick,
Ward's Magazine, by Henry Dana Ward,
Morgan Investigator, Batavia, N. Y.,
National Philanthropist and Investigator,
New York Investigator (changed to Pilot),
Freedom's Banner, Chester, Vt.,
Village Register, Dedham, Mass.,
Maine Free Press, Hallowell, Me.,
We, the People, Plymouth, Mass.,
Free Press, Middlebury, Vt.,
Western Freeman, Shelbyville, Tenn.,
Union and Sentinel, Lancaster, Pa.,

Anti-masonic Enquirer,	Independent Republican,
" Herald,	Independent Gazette,
" Republican,	Seneca (N. Y.) Farmer,
" Champion,	Buffalo Patriot,
" Review,	Utica Elucidator,
" Intelligencer,	Livingston Register,
" Beacon,	Chenango Telegraph,
" Free Press (Boston),	Eastern Galaxy,
" Christian Herald (Boston),	Religious Monitor,
Anti Freemason,	Fall River Monitor,
Niagara (N. Y.) Courier,	Censor, Jefferson Co., N.Y.,
" " Gleaner,	Palmyra Freeman,
American, New York,	Pawtucket Herald,
" Providence, R. I.,	Vermont Luminary,
" Indiana, Pa.,	" Statesman,
Boston Patriot,	" North Star,
" Free Press,	Boston Press,
" Recorder,	" Advocate
Baptist Register (NewYork),	Providence Microcosm,
" Herald,	" Free Press,
Ohio Democrat,	Palladium of Liberty,
Ohio Star,	Franklin (N.Y.) Telegraph,
Whig (Woodstock, Vt.,)	Press, Plymouth, Mass.,
Hartford Intelligencer,	Hampshire Gazette,
Rochester Balance,	Franklin Journal,
Rochester Enquirer,	Michigan Emigrant,
Leroy (N. Y.) Gazette,	Lancaster Examiner,
Philadelphia Sun,	Massachusetts Yeoman,
	Pennsylvania Whig,
	Liberator, Boston.

The great meeting of the German Baptists, commonly called Dunkers, was held last week near North Manchester in Wabash county, Indiana. It was their 145th anniversary gathering and was made memorable by at least two important events. The first was the death of the venerable Elder James Quinter, for many years the leader of the denomination. He was offering a public prayer at the close of an afternoon meeting and in the midst of the petition he fell in death, and for him the prayer was ended in praise. His loss is deeply felt through the whole Dunker body. As editor of their paper, the *Gospel Messenger*, founder of their educational institution at Huntington, Pa., and bishop of their church, his influence has been wide and strong. The second important event was the decision of the church against receiving members of the Grand Army of the Republic lodge into their fellowship. This decision marks the firmness with which this quiet, sturdy people resist the sly attacks of the enemy of Christ and the church. Their example is commended to the study of all denominations.

—The *Christian Nation*, the excellent New York advocate of National Reform and weekly newsgatherer for the Covenanter brethren, has adopted a pleasing two-column page along with large new type. Its lines are as agreeable to the eye as its sentiments are valuable to the mind and heart.

—Last winter Knoxville College, Tennessee, was closed because of the prevalence of typhoid fever. We are glad to note that President McCulloch has again gathered his scattered faculty and students, and work is resumed in this interesting institution on the battle-scarred hills of Tennessee. The *Aurora*, the monthly college paper, is one of the most earnest defenders of the principles of the United Presbyterian church.

PERSONAL MENTION.

—Bishop Milton Wright left his home in Dayton, Ohio, Monday for his annual visitation of the churches of the United Brethren on the Pacific coast.

—Pres. C. A. Blanchard kept his appointment with the Michigan brethren at the State Convention at Salem, and then returned to New York State on business for Wheaton College.

—Rev. B. T. Roberts, editor of the *Free Methodist*, left Chicago a few days ago to attend the World's Missionary Conference in London as representative of the Free Methodist church.

—Rev. F. W. Gunsaulus of the Plymouth Congregational church in this city is, we regret to say, a Freemason. He is perhaps the only pastor of that denomination in the city who belongs to the lodge.

—Rev. C. B. Ebey, for some years pastor of the Free Methodist church on Morgan street in this city and secretary of the mission board of the church, has removed to Pasadena with an invalid wife. Rev. W. W. Kelley, the returned African missionary, will attend to the missionary work for the time being.

—Elder Rufus Smith, who lately journeyed east from Chicago, returned unexpectedly Saturday, called home by the illness of his son. He called at this office about the time Rev. Isaiah Faris of Wisconsin stopped on his way to the Reformed Presbyterian Synod at Allegheny, with Bro. Fake of Cherry Valley, Ill., also journeying eastward.

—The Congregationalists of California are rejoicing over the fact that General O. O. Howard is to remain in command on the Pacific coast, and not to be transferred to Chicago, as was rumored. He is very active in all Christian work and lecturing for various benevolent objects. He is on the Executive Committee of the California Home Missionary Society, and has a large Bible-class in San Francisco.

—Mrs. J. P. Stoddard having conducted a county meeting of the W. C. T. U. last week at Wheaton (of which she was president), started for Washington Friday afternoon by the Baltimore and Ohio road. She expected to reach her destination the next day and begin immediately her part of the work in the N. C. A. building as an help-meet for Bro. Stoddard. She spent some time in Washington a few years since and its people will not be altogether strangers to her.

—Mr. Dwight Needham, who introduced the famous red clover cure for cancer, has given $1,000 each to the American Home Missionary Society, the Illinois Missionary Society, the American Missionary Association and the New West Education Commission. Some years ago, Mr. Needham, says the *Advance*, realizing the uncertainties of business, determined to make sure of something for missionary work, and hence in spite of all financial pressure, has persistently set apart a portion of his income until at last he has been able to make this handsome donation.

—Daniel B. Turney, of Lincoln, Ill., says the *Times* of this city, is talked of for candidate for the Vice-Presidency on the Prohibition ticket. If he keeps on saying good things he will get there. He it was who said that "local option was too local and too optional." He has an epigrammatic and apothegmatic way of saying things that fit in very nicely with the spirit of the times, as witness the following remark of the said Turney: "Secrets are unprofitable possessions; if you circulate them you lose them; if you do not circulate them you lose the interest on your investment." Elder Turney was some years since, while residing in Washington and in West Virginia, identified closely with the reform against the lodge.

—At the funeral of the late General A. W. Riley of Rochester, N. Y., after seventy-two years' residence in that city, his pastor paid the following tribute to his memory: "He has stood in four great public relations to the community. First as a business man, marked not only by integrity and uprightness, but, better still, by an unselfishness which did not allow greed for gain to choke out liberality and generous helpfulness toward others. Secondly, as a philanthropist, who in the noblest ways freely, unflinchingly, imperiled his life for others. Thirdly, as a reformer, he was ready with heart, with hand, and with purse to help on every good cause for the benefit of his fellow men. Opposition did not daunt, obliquy did not deter him, and in his work of reform appeared again his intrinsic unselfishness. He did not champion good causes that he might be lifted into public office. Am I wrong in saying that no man in this community has done more to fight the drink demon and to oppose the rum curse than did General Riley? Fourthly, as a Christian he was faithful and true. Though very earnest and resolute in his principles, I never heard from him one bitter word. I never saw him manifest any acerbity of spirit. Until his feet could bear him along our streets no more, he sought regularly the house of God. Well did General Riley's life illustrate the words of the wise man of ancient Scripture, who in Proverbs says of the man who makes wisdom his counselor and guide, that for him, 'In her right hand is length of days, and in her left hand riches and honor.'"

—The *Christian Nation* notices the omission of the acknowledgment of God as revealed in the Christian Scriptures, by an attempt to make up a Prohibition party platform by Walter Thomas Mills, a well-known party speaker. If the *Nation* will call to mind the fact that Walter Thomas Mills has been publicly making a boast of his lodge connections, the wonder will cease that he ignores Christ.

There may be a difference of opinion as to the propriety of the stand which Mr. Spurgeon took in England, against what he considered the inroads of false doctrine, but there can be no difference as to the spirit in which he expressed himself. He abstained from harshness, bitterness and personalities, and simply did what a sense of duty constrained him to do. We consider it a matter of devout thankfulness that this champion for the faith was able to speak with such firmness and love. And now that the Baptist Union has made it possible, in the same spirit of moderation and love he has met them, and the most enthusiastic event of the late anniversary was the healing of the breach which had been so afflictive to all.

AUGUST SPIES' OLD PAPER.—Never has the ameliorating influence of prosperity been better illustrated than in the evolution of the *Arbeiter Zeitung* from a blood-thirsty, anarchist sheet to a conservative money-making concern. While its editors and publishers had nothing to lose, it fairly reeked with abuse of society, capital and law. Day after day it preached the subversion of order and the confiscation of property, until in the Haymarket massacre its teachings bore their legitimate fruit, and in the execution of its editor they received their proper punishment.

Now, however, the *Arbeiter Zeitung* has accumulated a little property. It has become the organ of the conservative, peaceful socialists. It has its subscription list and its advertising patronage, and gradually it has left behind it the rabies of Most and Spies, and has emerged into a decent-spoken and prosperous conservatism. Its divorce from its old follies, furies, and fallacies is not perfect, but the departure is gratifying as showing anew the modifying effect of property-holding on the average anarchist.—*Daily News.*

TESTIMONIALS AND COMMENDATIONS.

I have read the *Cynosure* several months and find it truly interesting. It is the best religious paper I ever read.—RICHARD SHEPHERD.

The *Cynosure* is the best paper I ever read. I want to soon join in your army opposing secret orders.—CHARLES WATSON.

I find the *Cynosure* very interesting. My daughter reads it every evening when she comes home from school. I shall renew my subscription.—MRS. L. ROSS.

The *Cynosure* is a good paper. I will renew. I like its principles. Though I belong to a lodge I believe the paper is right.—P. CHAPMAN.

My husband believes in the *Cynosure*. He takes it on the boat with him every week. I will renew.—MRS. L. RIVERS.

I didn't like the *Cynosure* at first, but I am satisfied now it is right. My husband is very much interested in it. I shall renew.—MRS. C. MCCARTHY.

We are very well pleased with the *Cynosure*. It is a very interesting paper. We will continue.—MRS. S. ROBINSON.

Although the *Cynosure* burlesques secret orders, and I belong to one, yet the paper is interesting. I will renew.—MRS. A. CROSS.

I am in sympathy with the *Cynosure* and believe it is right. Although I have been in a secret order I am not now. I would renew, but circumstances will not permit.—MRS. D. F. BERTRAND.

THE HOME.

A HYMN FOR OUTDOOR PREACHERS.

SUNG AT TREMONT TEMPLE AT JOSEPH COOK'S 198TH BOSTON MONDAY LECTURE, FEB. 27, 1888.

TUNE: "*On Christ the solid Rock I stand.*"

O Thou who in the wilderness	Matt. 15, 32-38.
The sheep unshepherded didst bless,	Matt. 9: 36.
By whom the hungry hosts were fed	Matt. 14: 21.
With heavenly and with earthly bread,	John 6: 32, 33.
Help us beside all streams to sow,	Isa. 32: 20.
And preach Thy Word where'er we go.	Acts 8: 4.
Thou who within the Temple gate	Matt. 26: 55.
Didst cry aloud, midst envious hate;	John 7: 28.
Thou who from human haunts afar	Mark 4: 1, 2.
Didst teach the thousands gathered there;	Matt. 14: 13, 14.
Oh, bless Thy servants who proclaim	Acts 9: 27.
In every place Thy wondrous name.	Acts 4: 12.
May voices in the wilderness	John 1: 23.
Still with glad news the nations bless;	Matt. 28: 19.
And, as of old, in deserts cry,	Matt. 3: 2.
Repent, God's kingdom draweth nigh!	Matt. 10: 7.
And though Thy foes with wrath shall flame,	Acts 19: 28.
Help us the Gospel to proclaim.	2 Tim. 4: 17.
Mid earth's confusion, scoffing, doubt,	2 Peter 3: 3.
Still may thy wisdom cry without,	Prov. 8: 1-6.
And, where the chiefest concourse rolls,	Prov. 1: 21.
Renew her call to dying souls;	Ezek. 18: 31.
Nor fear the prison, nor the chain,	Acts 5: 29, 41.
While sounding loud the Saviour's name.	Rom. 1: 5.
And now behold the threatenings, Lord,	Acts 4: 29.
And boldness grant to speak Thy Word;	Acts 9: 29.
Stretch forth Thy mighty hand divine,	Acts 4: 30.
Bid light through all the nations shine;	Isa. 9: 2.
Grant us Thy power, for help we call;	1 Thess. 1: 5.
May Thy great grace be on us all!	Acts 4: 33.

—*H. L. Hastings.*

HASTY WORDS.

Half the trouble of this world would be saved if people would remember that silence is golden—when they are irritated, vexed or annoyed. To feel provoked or exasperated at a trifle, when the nerves are exhausted, is perhaps natural to us in our imperfectly sanctified state. But why put the annoyance into the shape of speech, which once uttered, is remembered; which may burn like a blistering wound, or rankle like a poisoned arrow? If a child be trying, or a friend capricious, or a servant unreasonable, be careful what you say. Do not speak while you feel the impulse of anger, for you will be almost certain to say too much, to say more than your cooler judgment will approve, and to speak in a way that you will regret. Be silent until the "sweet by-and-by," when you shall be calm, rested, and self-controlled. Above all, never write a letter when you are in a mood of irritation. There is an anger which is justifiable, there are resentments which are righteous; it is sometimes a duty to express indignation. But if you consider the matter, the occasions for putting such feelings on record are comparatively few. They come once in a life-time, perhaps, and to many fortunate beings they never come at all. Upon the whole, people—our friends and neighbors—are trying to do the best they can; and in hours of good temper and health life wears a bright and sunny aspect.

Much of the friction which makes the machinery of living move rough and discordant is caused by things too petty to be noticed if we were in our normal condition. The hasty word spoken in petulance may be explained, forgiven and forgotten. But the letter written in an ebulition of wounded feeling is a fact tangible, not to be condoned. There it lies with a certain permanence about it. You have sent it to a friend, who, reading it half a dozen times, will each time find it more cruel and incisive than before. Letters once written and sent away cannot be recalled. You cannot be sure that your friend (or enemy) will burn them. Hidden in bureau drawers or in compartments of desks, folded up in portfolios, locked in boxes, they will, it may be, flash up again in sudden feud and fire, months after you have ceased to think of the folly which incited them, or the other folly which penned them. Never write an angry letter when you are angry.

All heated feelings seek the superlative as an outlet, and superlatives are apt to be dangerous. So long as we cling to the positive in speech, we are pretty safe.

We all need to be cautioned against undue haste in speech, but mothers most of all. It is so easy to misunderstand a child; so easy to grieve a little person who is forbidden to answer back; so easy to leave a picture of yourself in the plastic memory which will be photographed there for the remainder of life, and of which you would in coming days be ashamed.—*Mastery.*

WHICH IS BEST?

The venerable Leonard Bacon some years since writing to the *Church Union*, said: "If all organized congregations of worshipers would be content with being simply churches of Christ—nothing more, nothing less—each governing itself under the supremacy of Christ alone, and conceding to every other the same right of self-government, and all performing one toward another, as opportunity may require, the duties of comity and Christian fraternity, that would be sufficient church union. Nor, in my judgment, is any other union of churches possible without trenching on the liberty which is, and ever will be, where the Spirit of the Lord is."

This seems quite in harmony with our Saviour's prayer that his people might all be one. But many persons are not content with such a union as this.

In his "Sketches of the Theological History of New England," Dr. Enoch Pond, discussing the question of denominationalism, says:

"What is necessary to constitute a collection of churches a denomination? In the first place they must have a *name* known and acknowledged as such.... Then they must be held together by some common specific principles."

This is truly said; the very first step in dividing and separating those for whose unity the Saviour prayed and died, is to get some new name for them to wear. This is to distinguish, separate and divide them and drive away those who will not consent to take upon them unscriptural names and titles. The work is still going on, and probably will go on until the Master comes. What will he then say to those engaged in this work?—*Armory.*

ARE YOUR CHILDREN SAVED?

A very aged converted Gypsy woman in London used to say to me, "He's my son, Mr. Vanderkiste, though he is sixty years old." Old or young, your children are your children. And are they all converted? Pray on for them until they are. How awful to be the parent of a lost soul! Yet more awful should it prove thus through any neglect or misconduct on your part, in example, or precept, or prayer. Teach by precept continually: "And these words which I command thee this day shall be in thine heart; and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house." Deut. 6. Teach by pious example also; the one will not do without the other.

A prime minister of England, better known for his politics than for his piety, once said: "Whatever good advice you may give your children, if the parents pursue a bad course, depend upon it the children will follow the example instead of the precept. There are few principles of human nature stronger than that of imitation." There must be no crooked and sly ways, which a godless world regards as cleverness and management. Getting children "on" in life, getting daughters "well married," as the phrases run, are sad hindrances to piety in families. No dust blinds the eyes like gold dust. Parents, be warned! There is no real "getting on," and nothing is really well, that wanders from the circle of true piety.

Gracious Lord, thy Holy Word declares that children are given to be "trained up" for glory. Blessed be thy name for the multitude of pious parents who have seen their dear children brought to the ways of true piety by their precept, their example and their prayers. Grant by thy Spirit to every parent increase of faith, that believing prayer for children may abound more and more, for Christ's sake. Amen.—*Rev. R. W. Vanderkiste.*

THE SOUL'S CRY AND THE LORD'S ANSWER.

Lord, be thou my helper. Psa. 30: 10.

Fear not, I will help thee. Isa. 41: 13.

O Lord, I am in trouble. Psa. 31: 9.

Call upon me in the day of trouble and I will deliver thee. Psa. 50: 15.

Wash me thoroughly from mine iniquity, and cleanse me from my sin. Psa. 51: 2.

I will, be thou clean. Matt. 8: 3.

Keep the door of my lips. Psa. 141: 3.

I will be with thy mouth and teach thee what thou shalt say. Ex. 4: 12.

God be merciful to me a sinner. Luke 18: 13.

Jesus Christ came into the world to save sinners. 1 Tim. 1: 15.

What must I do to be saved? Acts 16: 30.

Believe on the Lord Jesus Christ and thou shalt be saved. Acts 16: 31.

O that I knew where I might find him. Job 23: 3.

Ye shall seek me and find me, when ye shall search for me with all your heart. Jer. 29: 13.

Behold I am vile. What shall I answer thee? Job 40: 4.

Though your sins be as scarlet, they shall be as white as snow. Isa. 1: 18.

Create in me a clean heart, O God. Psa. 51: 10.

A new heart also will I give you. Ezek. 36: 26.

I am weary with my groaning. Psa. 6: 6.

Cast thy burden upon the Lord. Psa. 55: 22.

Leave me not, neither forsake me, O God of my salvation. Psa. 27: 9.

I will never leave thee nor forsake thee. Heb. 13: 5.

Who is sufficient for these things? 2 Cor. 2: 16.

My grace is sufficient for thee. 2 Cor. 12: 9.

My soul thirsteth for God, for the living God. Psa. 42: 2.

Thine eyes shall see the King in his beauty. Isa. 33: 17.

My soul waiteth for the Lord more than they that watch for the morning. Psa. 130: 6.

They that wait upon the Lord shall renew their strength. Isa. 40: 31.—*Messiah's Herald.*

IN EMBRYO.

The egg in the shallow brown nest—
How lifeless, how pale to the eye!
How long it is pressed to the mother's warm breast,
And kept from the shafts of the sky!
Yet listen, my sweet,
Oh, listen, my sweet,
And think on the changes that fall,
For a heart is beginning to tremble and beat
Close under the delicate wall!

A bird is astir in the nest—
The creature of sunshine and day;
How little and weak, with its wide yellow beak,
Its body all naked and gray!
Yet listen, my dear,
Oh, listen, my dear,
And think on the chances that fall,
For the carols of summer are joyful to hear,
And hope is the ruler of all.

As magic is wrought in the nest,
The night is pursued by the morn,
And surely at last from the walls of the past
The life of the future is born.
Then listen, my sweet,
Oh, listen, my sweet,
And think on the changes that fall,
For the heart of the morrow will quicken and beat,
And burst into being for all!

—*Harper's Young People.*

MARY'S BIRTHDAY PRESENT.

Mary was nearing her twelfth birthday. She was asked by her father, "What would you like for a birthday present this year?"

She replied, "Papa, there is only one thing I want, but I am afraid you won't give it to me."

"Probably it may cost too much," he answered. He was dependent on his day's work, and from his limited means could not bestow such a gift on the daughter, whom he dearly loved, as his heart prompted. This she knew, and, with a care beyond her years, had always been considerate of their humble circumstances. She responded to her father's remark about cost, "What I want will cost you nothing. Will you promise to let me have it?"

For a moment he hesitated. He little knew what she desired. He promised, however.

She then said: "Papa, my birthday comes on Sabbath, and I want you to go with me to church on that day. This is all I ask. Won't you do it, papa?"

This novel request surprised him. Scarcely anything could have been asked of him he was more unwilling to do. Some years before three children had been taken from him in one week by a contagious disease. That affliction had embittered his mind against God, and even inclined him to infidelity, if not to atheism. And now to be asked to attend church, and to do it as a particular favor to his child, filled him with strange sensations. How could he do it? It seemed impossible; and yet how could he refuse that daughter who looked so appealingly into his face? He might go once to satisfy her. So he said, but not without some emotion, "Mary, I'll promise you."

She was overjoyed, and kissed him again and again.

"When will it be Sabbath?" It seemed so long away. She thought it would never come. The time never moved so slowly to her, but the day came at last.

Mary and her father were together in God's house. She was indeed a happy girl to have him with her where she feared he might never be found. At the close of the service Mary introduced him to the pastor, who expressed his gratification at his pres-

ence and hoped that he would come again. With his eyes filled with tears and a peculiar trembling in his voice, the father said, "I came this morning to please my Mary. I intend to come to-night to please myself."

It was evident that God's Spirit was at work on the man's heart. True to his word, he was there in the evening. It was not long before he, with his wife, was converted, and at Jesus's feet realized the blessings of saving grace. He described his salvation as "Mary's birthday present." Soon after, father, mother, and daughter publicly professed faith in Christ—a suggestive commentary on that Old Testament Scripture, "A little child shall lead them."

Truly, such a birthday present is more precious than rubies. When all other gifts are forgotten it shall shine everlastingly in the crown of her rejoicing. What better presents could Christian children of unconverted parents desire than the conversion of these parents? May God grant to many others Mary's birthday present.—*Christian Inquirer.*

EARLY EXPERIENCE OF A FAMOUS REFORMER.

In a letter written to the Chicago *Lever* on the way to Oregon from Chico, Cal., dated April 9, ex-Governor John P. St. John speaks of the old town of Yreka, in the Sierra Nevadas, as follows:

It was here, when I crossed the plains early in the fifties, I first met civilization(such as it was) in California. The mountains over which, in those times, with pick and shovel, I tramped many a day, hunting for the precious metal, are in plain view.

The town, once the booming metropolis of this end of the State, is now, like the old mining camps around it, nearly deserted.

Under the local mining laws, of what was then called the Yerka Camps, any person was entitled to hold as a "surface claim" all ground that they would mark off by digging little trenches, four feet apart, like corn furrows. I went there to "dig for gold," and of course was very anxious to own a claim. Being a "tender foot," as new comers were called, I had no knowledge of mining; but observing one day a beautiful knoll near the mouth of McBride's gulch, about one mile north of Yerka, and it being nicely shaded by several broad-topped oaks, I concluded it would be a delightful spot upon which to locate a mining claim. So with pick and shovel I proceeded to comply with the law, covering with trenches the entire knoll. I then went to work by the day to earn sufficient money to buy tools and enable me to pay at the rate of $200 per thousand feet for lumber necessary to construct sluices, to be used in working my claim. A rich old man named Hawkins owned a ditch which conveyed the water used in working the surface mines in that vicinity. So when I had everything ready to go to work I agreed to pay him $16 per day for water, and with four hired men my mining operations were commenced in earnest, and vigorously prosecuted for a week, when, according to custom, and with expectations of great results, we proceeded "to clean up," as the miners termed it; but when we had got together the proceeds of the week's work, I discovered that it had cleaned *me up*, having only made enough to pay my hired hands, leaving me without a penny to apply on the water bill. I had never been in debt before without money to pay. So when the old man called for the $96 due him for water I scarcely knew what to say or do. But at last I mustered up courage to tell him the exact situation, and proposed to give him my claim, sluices and tools for the debt, which he promptly accepted; and I at once ceased to be a capitalist and again became a laborer. Mr. Hawkins immediately commenced operating the mine on his own account, and had not worked over two hours when he found a gold nugget worth $1,038, which I, in digging the trenches required to hold the claim, had struck twice with my pick, and the marks were plainly visible. The further development of the mine proved it to be immensely rich; and during the next few weeks many thousands of dollars worth of gold were taken out of a space the surface of which was not more than one hundred feet square.

I was young, sober and industrious, and thought that I deserved success, and could not see the justice of an overruling Providence which seemed to transfer this fortune from a poor boy to an old man, who was already rich.

This incident for a time caused me to almost lose faith in the existence of a God, and stood as a mighty stumbling-block in my way. But it was long ago made clear to me. It taught me the lesson that that which sometimes seems to us to be unjust, harsh and cruel, is only a blessing in disguise. The possession of so large an amount of money then, young and inexperienced as I was, might have led to my ruin. God knew best, and we can always safely trust him.

TEMPERANCE.

COMMON MARTYRS.

"What is your name?" asked the teacher.

"Tommy Brown, ma'am," answered the boy.

He was a pathetic little figure, with a thin face, large hollow eyes, and pale cheeks, that plainly told of insufficient food. He wore a suit of clothes evidently made for some one else. They were patched in places with cloth of different colors. His shoes were old, his hair cut square in the neck in the unpracticed manner that women sometimes cut boys' hair. It was a bitter day, yet he wore no overcoat, and his bare hands were red with the cold.

"How old are you, Tommy?"

"Nine years old, come next April. I've learnt to read at home, and I can cipher a little."

"Well, it is time for you to begin school. Why have you never come before?"

The boy fumbled with a cap in his hands, and did not reply at once. It was a ragged cap with frayed edges, and the original color of the fabric no man could tell.

Presently he said: "I never went to school 'cause —'cause—well, mother takes in washin' an' she couldn't spare me. But Sissy is big enough now to help, an' she minds the baby besides."

It was not quite time for school to begin. All around the teacher and the new scholar stood the boys that belonged in the room. While he was making his confused explanation, some of the boys laughed, and one of them called out: "Miss Brown —Oh, Miss Brown! How much do you charge a dozen for collars and cuffs?" And another said: "You must sleep in the rag-bag at night, by the looks of your clothes." Before the teacher could quiet them, another boy had volunteered the information that the father of the new boy was "old Si Brown, who is always drunk as a fiddler."

The poor child looked around at his tormentors like a hunted thing. Then before the teacher could detain him, with a suppressed cry of misery, he ran out of the room, out of the building, and down the street, and was seen no more.

The teacher went about her duties with a troubled heart. All day long the child's pitiful face haunted her. At night it came to her dreams. She could not rid herself of the memory of it. After a little trouble she found the place where he lived, and two of the W. C. T. U. women went to visit him.

It was a dilapidated house in a street near the river. The family lived in the back part of the house, in a frame addition. The ladies climbed the outside stairs that led up to the room occupied by the Brown family. When they first entered they could scarcely discern objects, the room was so filled with the steam of the soap suds. There were two windows, but a tall brick building shut out the light. It was a gloomy day, too, with gray, lowering clouds that forbade even the memory of sunshine.

A woman stood before a wash-tub. When they entered she wiped her hands on her apron and came forward to meet them. Once she had been pretty. But the color and light had all gone out of her face, leaving only sharpened outlines and haggardness of expression.

She asked them to sit down, in a listless, uninterested manner. Then, taking a chair herself, she said:

"Sissy, give me the baby."

A little girl came forward from a dark corner of the room, carrying a baby that she laid in its mother's lap—a lean and sickly looking baby, with the same hollow eyes that little Tommy had.

"Your baby doesn't look strong," said one of the ladies.

"No, ma'am, she ain't well. I have to work hard, and I expect it affects her," and the woman coughed as she held the child to her breast.

This room was the place where the family ate, slept and lived. There was no carpet on the floor; and an old table, three or four chairs, a broken stove, a bed in one corner, in an opposite corner a trundle-bed—that was all.

"Where is your little boy Tommy?"

"He is there in the trundle-bed," replied the mother.

"Is he sick?"

"Yes'm, and the doctor thinks he ain't going to get well." At this, the mother laid her head on the baby's face, while the tears ran down her thin faded cheeks.

"What is the matter with him?"

"He was never very strong, and he's had to work too hard, carrying water, and helping me to lift the wash-tubs and things like that."

"Is his father dead?"

"No, he ain't dead. He used to be a good workman, and we had a comfortable home. But all he earns now—and that ain't much—goes for drink. If he'd only let me have what little I make over the wash-tub. But half the time he takes that away from me, and then the children go hungry."

She took the child off her shoulder. It was asleep now, and she laid it on her lap.

"Tommy has been crazy to go to school. I never could spare him till this winter. He thought if he could get a little education he'd be able to take care of Sissy and baby and me. He knew he'd never be able to work hard. So I fixed up his clothes as well as I could and so last week he started. I was afraid the boys would laugh at him, but he thought he could stand it if they did. I stood in the door and watched him go. I can't ever forget how the little fellow looked," she continued, the tears streaming down her face. "His patched up clothes, his old shoes, his ragged cap, his poor little anxious look. He turned round to me as he left the yard and said: 'Don't you worry, mother; I ain't going to mind what the boys say.' But he did mind. It wasn't an hour till he was back again. I believe the child's heart was just broke. I thought mine was broke years ago. If it was, it was broke over again that day. I can stand most anything myself, but oh, I can't bear to see my children suffer!" Here she broke down in a fit of convulsive weeping. The little girl came up to her quietly, and stole a thin little arm around her mother's neck. "Don't cry, mother," she whispered, "don't cry."

The woman made an effort to check her tears, and wiped her eyes. As soon as she could speak with any degree of calmness, she continued:

"Poor little Tommy cried all day. I couldn't comfort him. He said it wasn't any use trying to do anything. Folks would only laugh at him for being a drunkard's little boy. I tried to comfort him before my husband came home. I told him his father would be mad if he saw him crying. But it wasn't any use. Seemed like he couldn't stop. His father came and saw him. He wouldn't have done it if he hadn't been drinking. He ain't a bad man when he is sober. I hate to tell it, but he whipped Tommy. And the child fell and struck his head. I suppose he'd a-been sick anyway. But oh, my poor little boy! My sick, suffering child!" she cried, "how can they let men sell a thing that makes the innocent suffer so?"

A little voice spoke from the bed. One of the ladies went to him. There he lay, poor, little, defenseless victim. He lived in a Christian land, in a country that takes great care to pass laws to protect sheep, and diligently legislates over its game. Would that the children were as precious as brutes and birds!

His face was flushed and the hollowed eyes were bright. There was a long, purple mark on his temple. He put up one little, wasted hand to cover it, while he said:

"Father would't have done it if he hadn't been drinking." Then in his queer, piping voice, weak with sickness, he half whispered, "I'm glad I'm going to die. I'm too weak to help mother anyhow. Up in heaven the angels ain't going to call me a drunkard's child, and make fun of me. And maybe if I'm right there where God is I can keep reminding him of mother, and he'll make it easier for her."

He turned his head feebly on his pillow, and then said, in a lower tone: "Some day—they ain't going —to let the saloons—keep open. But I'm afraid—poor father—will be dead—before then." Then he shut his eyes from weariness.

The next morning the sun shone in on the dead face of little Tommy.

He is only one in many. There are hundreds like him in tenement-houses, in slums, and alleys, in town and country. Poor little martyrs, whose tears fall almost unheeded; who are cold and hungry in this Christian land; whose hearts and bodies are bruised with unkindness. And yet "the liquor traffic is a legitimate business and must not be interfered with," so it is said.

Over eighteen hundred years ago it was also said: "Whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck and that he were drowned in the depth of the sea."—*Selected.*

Boston real estate dealers state that in prohibition suburbs property is rising constantly in value, while license always retards growth.

Scotland has 137 postoffices kept in places where intoxicating liquors are sold.

BIBLE LESSON.

STUDIES IN THE NEW TESTAMENT.

LESSON XI. Second Quarter.—June 10.

SUBJECT.—Jesus Risen.—Matt. 28: 1-15.

GOLDEN TEXT.—But now is Christ risen from the dead, and become the first fruits of them that slept. 1 Cor, 15:20.

[*Open the Bible and read the lesson.*]

COMMENTS ON THE LESSON BY E. E. FLAGG.

1. *The Women at the Sepulchre.* vs. 1-8. The open tomb and the risen Lord has made Christianity the religion of the sorrowing. "Because I live ye shall live also," are words that arch with a rainbow hope the grave of every believer. The Resurrection has many precious lessons. (1) That what brings joy to Christ's disciples brings only dismay and terror to his enemies. (2) That the believer has no reason to fear even in the face of supernatural events. It is the heathen, Jeremiah tells us, who are dismayed at signs in the heavens. Jer. 10:2. (3) Our Christ is a living Christ. He is not to be found entombed in dead formalisms and traditions of the past. The sepulchre of a barren creed will not hold him, nor of a life which is spiritual deadness. (4) The mission given to all Christians to preach this living Christ, a Christ who goes before us and meets us on every mountain top of higher experience. (5) The special call to consecrated women. Never has the call been so urgent as now; never so nobly responded to. The W. C. T. U. are showing to the world the Christ of Isaiah's vision, "who will not fail nor be discouraged till he have set judgment in the earth, and the isles shall wait for his law,"—the Seed of the woman under whose heel the serpent of the saloon, of social impurity and evil of every nature shall finally be crushed. (6) As the Resurrection is Christianity's central truth, so all false religions try to counterfeit it. In the ancient mysteries the death and resurrection of the sun-god under the names of Osiris, Adonis or Baal was acted out, and the Masonic lodge of to-day by the testimony of its own writers does identically the same thing when it acts out the murder and raising again of Hiram Abiff. St. Paul tells us (1 Cor. 15:13-22) that the doctrine of the Resurrection contains the promise of our own immortality, and this Masonic travesty of it is Satan's way of mocking Christ and deluding men. Oddfellowship holds out a similar false hope of salvation by assuring them that over their departed, without any reference to moral character "bends a bow bright with immortality." The lodge is a broken cistern that holds no water, while Christianity stands by the wellspring of eternal life, sounding her gracious invitation, "Ho! every one that thirsteth."

2. *The meeting with Jesus.* vs. 9, 10. Jesus meets the feet swift to do his will which do not stop to wonder or doubt. Slow, laggard, faithless disciples will always miss the heavenly vision. "Go, tell my brethren," etc. What Christian heart can read this message without a throb? "He is not ashamed to call them brethren." But how can one who has received such a title from his Lord, allow himself to be called "brother" by men who may be profane swearers, saloon keepers, atheists? Anything more repugnant to the heart of a true disciple can hardly be conceived than such a union with unbelievers; and from this point of view alone, every Christian ought to see how incompatible is such membership with oath-bound fraternities and membership with Christ.

3. *The Falsehood of the Chief Priests.* vs. 11-15. The chief priests were the Jesuits of their time. With them the end always justified the means. We see an instance in the counsel of Caiaphas to destroy Jesus, reasoning that it was better for one man to die than a whole nation. But the murder of an innocent man can never be justified, not even if the destruction of a whole people might be thus averted. Nor can any possible good to be gained justify bribery and falehood. But we have many Jesuit politicians who think it is better that souls and bodies should be murdered by drink than to cut off this source of national revenue by abolishing it altogether. That the soldiers could know what was being done while they slept, or that, knowing that the penalty of sleeping was death, they should all be asleep at once, was absurd; but the credulity which could believe such a story was no worse than that of the present day which rejects Christ and the Resurrection, yet swallows whole all the old wives' fables of spiritualistic mediums.

—It is a curious and interesting fact that over fifty Presbyterian ministers in the United States and Canada were at one time Roman Catholic priests. Quite a number of converted priests are now Methodist ministers and members of the Protestant Episcopal church. In the Baptist ministry also there are converted Roman Catholics.

RELIGIOUS NEWS.

—The Methodist General Conference decided last week on an important change in the pastoral term, increasing it from three to five years. Five new bishops were elected, the balloting continuing through several days. The choice was Dr. Vincent of Chautauqua fame, Dr. Fitzgerald, missionary secretary, Drs. Joyce, Goodsell, and J. P. Newman, who went to California to preach the funeral sermon of Senator Stanford's son. Miss Frances E. Willard was nominated to succeed Dr. Buckley as editor of the *Central Christian Advocate*, but the vote decided that the Dr. should succeed himself.

—The General Assembly of the United Presbyterian church opened last Wednesday in Cedar Rapids, Iowa. There were 253 delegates in attendance. On the second day several memorials against the use of tobacco by ministers were presented. Rev. Dr. Meloy of Chicago was elected moderator.

—There has been a great increase of missionary spirit among the students of Union Seminary, Va., largely ascribed to the recent visit of Dr. Houston. Seven of the young men have decided to go as missionaries, and others are considering the subject. An effort is being made to raise enough money to support a minister in the foreign field. The faculty have given $100, the students of Hampden Sidney College $100, and the young men of the seminary are to give the rest.

—The United Presbyterian Seminary at Allegheny has resolved to send out a missionary to India in October next; the choice has fallen on the Rev. J. H. Martin, just graduated. His salary ($1,200) has been pledged for ten years by the seminary and contiguous colleges of the denomination.

—Xenia Theological Seminary has also started a similar movement, and the students and faculty have pledged $330 annually for ten years toward the support of a missionary. They hope to get the balance needed from certain colleges in the connection.

—The United Presbyterian Women's General Missionary Society met lately in Washington, Pa. During the past year this society has contributed to the missionary work $50,000. It proposes now to build a hospital to be in charge of a lady physician in India.

—Dr. Dougan Clark, an eminent minister among the Friends and professor of Greek in Earlham College, Richmond, Indiana, has resigned his position in that institution, and has been succeeded by Augustus T. Murray.

—The Augustana Synod of the Scandinavian Evangelical Lutheran church holds its annual session at Galesburg, Ill., June 14 to 27.

—Mr. Sankey goes to England in May for a series of meetings to be held through the country.

—One of the results of Mr. Needham's recent revival work in Springfield, Mass., was such a demand for Bibles as the city had never before known.

—St. George's Episcopal church, New York, does an efficient work in sending poor people to the country and seaside, and Dr. Rainsford's appeal for funds to commence this season's work resulted in an immediate contribution of $16,500.

—The Eleventh World's Conference of Young Men's Christian Associations will be held in Stockholm. Arrangements are making for a special party to sail by the *City of Berlin*, July 21.

—The North Michigan United Brethren Conference adopted strong resolutions at a late meeting against the attempt to deliver the denomination over to the lodge.

—The Central Congregational church, Philadelphia, Rev. Dr. J. R. Danforth, pastor, has recently received 140 to membership.

—The Second United Presbyterian church, Allegheny, Pa., has had a gracious revival, adding 169 to its membership.

—The ragged Sunday-schools in London contain 40,000 scholars and 5,000 teachers.

—Three-fourths of the Bibles shipped from New York to Foreign Mission stations go to Mexico and South America.

—George Muller, known throughout the Christian world for his faith and work, is now eighty-two years old, yet he is hale and hearty and as full of zeal and activity as ever. He has just returned to England after a preaching tour of thirty-seven thousand miles, principally in Australia, China and Japan. Upon his arrival at Bristol he was greeted most warmly by two thousand children. Mr. Wright, his son-in-law, had charge of his orphanage during his absence, and conducted it upon the same plan and principles.

—According to a London paper, the New Testament in Arabic is in demand in the land of Moab. In one day a colporteur sold fifty-four copies—flour being the purchasing power.

—Rev. J. W. Youngson, of the Church of Scotland Mission, Sealkote, Punjab, India, reports 451 baptisms of converted heathen from Jan. 1 to Oct. 1 of last year.

—It is stated that a nephew of the late King Cetewayo, after six years in Sweden in theological and other studies, has gone back to carry on mission work in his own native land.

—A member of one of the struggling Protestant churches of Paris said to a friend: "It is a rule in our church that when one brother is converted, he must go and bring another brother; and when a sister is converted, she must go and bring another sister. That is the way 150 of us have been brought from atheism and popery to simple faith in the Lord Jesus Christ."

—The first Malay convert has been baptized in Singapore, in the person of a woman who was led to Christ by Miss Blackmore, of the Woman's Foreign Missionary Society. This woman has had a wonderful career. When a child she was taken prisoner, with her family, by cannibals. The father was killed and eaten, but the daughter was subsequently rescued by a trader, whose wife cared for her and brought her up.

—Rev. J. F. Avery, says the *Christian Enquirer* of New York, feels that there is great cause to thank God respecting the work and outlook at Mariner's Temple. Since January meetings have been held every evening excepting Saturday, and often as many as 200 are present. The Sunday congregations are quite cheering. Two weeks ago an outdoor praise meeting was started on the Temple steps and portico, and last Sunday the street was a mass of people, over 200 attending the service in the church. Often as many as a dozen pledges are taken at the Gospel temperance meetings. Several very gracious and remarkable conversions have recently occurred, and so God is blessing the work in this difficult field.

—President Cleveland and Mrs. Cleveland attended a reception given to the members of the General Presbyterian Assemblies, North and South, at Philadelphia Wednesday. A committee appointed by the Northern assembly, in compliance with the President's request, held a conference with him on the question of schools among the Indians.

—The fiftieth anniversary of the Congregational church at Rockton, Ill., claimed to be the oldest in Northern Illinois, was celebrated Friday.

—The Baptist Year Book, just issued, records a membership of 2,917,315 in the 31,891 churches. During the year 158,373 were added to the membership, and 608 new churches were established. It appears that only 697,081, or less than a third of the aggregate membership, are in what are called the Northern States.

—Dr. Wm. M. Taylor, of the Broadway Tabernacle, has been elected President of the American Missionary Association, to succeed the late ex-Governor Washburn.

—The American Home Missionary Society will hold its sixty-second annual session in Saratoga, June 5-7. Dr. George Leon Walker will preach the annual sermon.

—The late Emperor William of Germany was a liberal subscriber to the funds of the London Society for promoting Christianity among the Jews. The society expended last year $186,720.

—The sad news has reached London that Bishop Parker and the Rev. Joseph Blackburn died on the 26th of March, of sickness in the Unyoro country, to the southeast of the Albert Nyanza. Bishop Parker was the successor of the lamented Bishop Hannington, who was put to death by orders of the King of Uganda. He was the second bishop of Eastern Equatorial Africa. He was a graduate of Trinity College, Cambridge, and was consecrated priest in 1876 and bishop in 1886.

—An American lady in Russia, in a letter to the editor of *The Interior*, writes in confirmation of the statement we gave some time ago as to the persecution of Lutherans in the Baltic provinces. She says: "Between sixty and seventy Lutheran clergymen have been arrested, and a part of this number have already received sentence of banishment to Siberia, while others are held to bail awaiting trial.... If I had the strength I might tell you tales that would make every American's blood boil with indignation; and these things are not done in a corner, nor in the darkness of the Middle Ages, but in the full light of the nineteenth century and in civilized, enlightened Russia."

LODGE NOTES.

Wm. H. Jordan of San Francisco is Supreme Master Workman of the Ancient Order of United Workmen. He is Speaker of the California House of Representatives.

Medinah Temple, Masonic Nobles of the Mystic Shrine, of Chicago, went lately to Grand Rapids, Mich., and conferred degrees for the members of Saladin Temple at the annual meeting of the Grand Lodge of Michigan. Sheriff Matson of McGarigle fame was one of the number.

The Masonic Board of Relief of Chicago was organized last Thursday night at Apollo Hall, No. 78 Monroe street. Thirty lodges were represented at the organization. Grand Master John C. Smith was elected president, George K. Hostell first vice-president, G. W. Warville second vice-president, W. K. Forsyth treasurer, and Joseph H. Dixon, the ex-detective, secretary.

The body of Robert Martin was cremated at St. Louis last week. He was cremated with Masonic honors, conducted by Polar Star Lodge, No. 79. The ritual was changed to conform with the circumstances and say "the retort" where "the grave" is the common form. Otherwise the services did not differ from those usually performed. Nothing is said about the sprig of "acacia" being offered to the *manes* of the dead.

The order of the Knights of the Golden Eagle is a secret benevolent institution founded in Baltimore in 1873. Its membership now approaches 40,000. No person can be admitted who is not "a white male of good moral character, a believer in the existence of a Supreme Being, of the Christian faith, free from any mental or bodily infirmity, competent to support himself and family and having sufficient education to sign his own application for membership."

Although not yet twenty years old the membership of the A. O. U. W. in the United States and Canada is now about 25,000. New York leads in point of strength, with Illinois, Missouri, California, and Pennsylvania following in the order named. The disbursements on account of beneficiaries averages now $10,000 for every day in the year, or $3,650,000 per annum. Lodge expenses, donations, sick benefits, etc., will increase the annual outlay of the order to more than $4,500,000. John Jordan Upchurch was the founder of the order.

The Grand Lodge Ancient Order of United Workmen in Iowa has made some changes. The Grand Master Workman will hereafter appoint the District Grand Masters, who will be paid salaries and mileage. Notices will hereafter be printed by the Grand Lodge, and a member may be in arrears four instead of three months without forfeiting his right to be reinstated without re-examination. The Committee on Revision recommended that the Grand Lodge ritual be abandoned for something more modern. It was left optional with subordinate lodges to attend funerals in regalia, and subordinate lodges may compel attendance of members or not, as they see fit.

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Hangs its dark mantle over thee,
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EXCURSION RATES.

A very complete list of tourist round-trip rates and routes to western points for 1888, has just been issued for free distribution by C. H. WARREN, Gen. Pass Agent, St. P. M. & M. Ry., St. Paul, Minn.

SPIKE THEIR GUNS.

A few dollars expended in purchasing tracts and scattering them about through the community will perhaps do more to spike the guns of noisy secretists than anything else that could be suggested. Men have heard the lodges praised so often and so boldly, that they have come to believe that they are what they profess to be. It is high time that the war is carried into Africa itself. This is the work which the N. C. A. has in view, and would be glad to push forward in every quarter of the land. Who will help to do it?

TO MINISTERS OF THE GOSPEL IN THE SOUTH.

BRETHREN:—Not more than one in twenty of the Southern ministers has probably ever heard of the National Christian Association and its work.

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organ of the Association, will be sent you for a few months without cost to you, providing you ask for it by letter, and give your name, postoffice, county and State plainly. It is hoped that at the end of a few months you will subscribe for the *Cynosure*, but if you do not, the paper will stop. It is not sent, however, to solicit your subscription, more than to place the work of the National Christian Association before you, from week to week, for a few months, for *to know is to be interested.*

Will the ministers of the South who are now receiving the *Cynosure*, mark the above item and send their paper to some pastor whom they have reason to believe has never had the *Cynosure*.

SUBSCRIPTION LETTERS.

The following have made remittances of money to the *Cynosure* from May 21 to 26 inclusive;

Rev M L Berger, Rev R B Gardner, J L Glasgow, G Marcy, Mrs M Rife, S Avery, J Phillips, W Wilson, S T Osgood, J Motter, J H Crall, J R Sharp, Rev W F Davis, E R Atwood, Miss J Stitt, G W Waterbury, J C Telford, T Prall, J A Loggan, W H Layton.

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No. 3	80	@	84
Winter No 2	89	@	92
Corn—No. 2	55½	@	56
Oats—No. 2			36½
Rye—No. 2			67½
Bran per ton	10 00		12 00
Hay—Timothy	12 00	@	18 00
Butter, medium to best	12	@	18½
Cheese	05	@	13
Beans	1 25	@	2 75
Eggs			13
Seeds—Timothy	2 05		2 05
Flax	1 30		1 37
Broom corn	02½	@	07
Potatoes per bus	60	@	80
Hides—Green to dry flint	05½	@	13
Lumber—Common	11 00	@	18 00
Wool	13	@	37
Cattle—Choice to extra	5 05	@	5 25
Common to good	2 50		4 85
Hogs	4 90	@	5 80
Sheep	2 50	@	6 25

NEW YORK.

Flour	3 20	@	5 25
Wheat—Winter	93	@	96½
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Corn	63	@	65½
Oats	36	@	48
Eggs			16
Butter	15	@	22
Wool	09		34

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IN BRIEF.

"I do not want to destroy all the capitalists," said a French Anarchist the other day, "for if there were no capitalists we Anarchists and Communists could get no work to do, for we would have nobody to denounce."

In the saying, "He'll never set the Thames on fire," the river is commonly supposed to be meant. The original proverb referred to a "temse," a miller's sieve with wooden rim, which slid back and forth in a wooden frame. An energetic man sometimes set the temse on fire by friction—a lazy man, never.

A stick of timber seventy-five feet long and thirty-one inches through, and destined for the Panama Canal, was recently loaded on three flat railroad cars at Youngstown, Ohio. There is not much difficulty in transporting such timbers if the curves of the railroad are not very short.

It is said that the big cattle ranches of the far West and Southwest are breaking up. A year ago the Niobrara Land and Cattle Company, which has become bankrupt, refused $1,000,000 for its property. Instead of the big companies swallowing the little ones, it is thought that the tendency is toward the breaking up of the big ranches into smaller ones.

Miss Alice C. Fletcher, whom the President has appointed as agent to allot lands in severalty, under the Dawes bill, to the Winnebago Indians in Nebraska, is thoroughly competent for her share of the work, and has the confidence and love of the Indians. She drafted the bill which permitted the Omahas to take lands in severalty, and supervised the work of allotment, though the task nearly cost her life and left her a cripple.

Mr. Hartley, of Taylor, Ga., went into his stable the other day to see if his horse had been fed, carrying a large pocket book in his hand. Finding that the horse had not been fed he laid his pocket book in one of the feed troughs and went to call the stable boy. When he got to the store he missed his pocket book and went back to look for it. He discovered that the horse had entered the stable and devoured the money, nearly $2,000, leaving only $11 and a few papers untouched.

A pupil in one of the public schools of this city complied recently in the following manner with a request to write a composition on the subject of a physiological lecture to which the school had just listened: "The human body is made up of the head, thorax and the abdomen. The head contains the brains, when there is any. The thorax contains the heart and the lungs. The abdomen contains the bowels, of which there are five, A, E, I, O, U, and sometimes W and Y."—*Philadelphia Item.*

It is estimated that the amount of petroleum produced in Pennsylvania since Drake's well was drilled in 1859 to the year 1887 was 330,000,000 barrels of forty-two gallons each. This amount of oil would be sufficient to make a good-sized river or lake if collected in one body. It would make a stream 10 feet deep, 100 feet wide and about 350 miles long, or a lake or rectangular pond about three miles long, two miles wide and ten feet deep. Still the supply is not exhausted.

A monkey exhibited in a museum established at Tacubaya, Mexico, was condemned to be shot under judicial sentence for having bitten a man and caused his death. The family of the deceased brought complaint before the Judge, who instituted criminal proceedings against the monkey. The manager of the museum succeeded in obtaining a change of the sentence to imprisonment for life. The monkey is now behind the bars of an iron cage at the museum serving his imprisonment.

London papers call attention to the extreme and growing pauperism of the East End Jews. The total number of Jews in the Metropolis is astonishingly small, being estimated at 46,000. Of these no fewer than 14,350 received aid last year. Figures which are accepted by the Jews themselves as authoritative show that last year every third Jew in London was actually in receipt of poor relief, every second Jew belonged to the regular pauper class, and every second Jewish funeral which took place in the metropolitan area was a pauper funeral.

An obelisk was recently erected in Oakwood cemetery, Troy, which can be seen for many miles up and down the Hudson. It is a granite shaft made out of the solid rock of an island off the coast of Maine. The obelisk was towed a distance of 500 miles, whence it was moved on rollers for a distance of two miles. The obelisk is sixty feet long and weighs 100 tons. Owing to novel methods of engineering used in its transportation and erection the entire cost of these two items did not exceed $6,000. The contract price of the obelisk was $50,000, which included its erection.

R. W. Cameron & Co., of New York, have been authorized by the government of New South Wales, of which they are the agents, to offer in behalf of that government a reward of $125,000 for any method or process of exterminating the rabbits, which have become a pest throughout Australia and New Zealand. In the year 1864 a few English rabbits were introduced into New Zealand as family pets and were finally placed in a small warren near the Botanical Garden at Dunedin. In some unaccountable way these rabbits have multiplied in numbers to such an extent as to become public nuisances, and have also increased in size and destroy not only the vegetables, but even the grass to such an extent that the sheep pasturage is seriously affected. The great size of the reward now offered is proof of the urgency of the case, and the fact that the government offers this reward is evidence of its confidence in American ingenuity and cleverness.

"Never morning wore to evening but some heart did break," says Tennyson; and the part that ill-health often plays in heart-wreck is too great for computation. Uterine disorders especially becloud the spirits and sap the springs of vitality and nervous force. For these distressing diseases, functional irregularities, unnatural discharges, constant pains, weak back, lassitude, dullness, sinking sensations, ill temper and all weaknesses and derangements peculiar to females, Dr. Pierce's Favorite Prescription is a perfect specific. Sold by druggists.

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The Broken Seal; or Personal Reminiscences of the Abduction and Murder of Capt Wm Morgan By Samuel D. Greene. One of the most interesting books ever published. In cloth, 75 cents; per dozen, $7.50. Paper covers, 40 cents; per dozen, $3.50

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The Mystic Tie, or Freemasonry a League with the Devil. This is an account of the church trial of Peter Cook and wife, of Elkhart, Indiana, for refusing to support a reverend Freemason; and their very able defense presented by Mrs. Lucia C. Cook, in which she clearly shows that Freemasonry is antagonistic to the Christian Religion. 15 cents each; per dozen, $1.25.

Freemasonry Self-Condemned. By Rev J. W. Bain. A careful and logical statement of reasons why secret orders should not be fellowshiped by the Christian Church, and by the United Presbyterian church in particular. Paper covers: price, 20 cents each; per dozen, $2.00.

Finney on Masonry. The character, claims and practical workings of Freemasonry. By Prest. Charles G. Finney, of Oberlin College. President Finney was a "bright Mason," but left the lodge when he became a Christian. This book has opened the eyes of multitudes. In cloth, 75 cents; per dozen, $7.50. Paper cover, 35 cents; per dozen, $3.50.

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Masonry a Work of Darkness, adverse to Christianity, and inimical to republican government. By Rev. Lebbeus Armstrong (Presbyterian), a seceding Mason of 21 degrees. This is a very telling work and no honest man who reads it will think of joining the lodge. 15 cents each; per dozen, $1.25.

Judge Whitney's Defense before the Grand Lodge of Illinois. Judge Daniel H. Whitney was Master of the lodge when S. L. Keith, a member of his lodge, murdered Ellen Slade. Judge Whitney, by attempting to bring Keith to justice, brought on himself the vengeance of the lodge but he boldly replied to the charges against him, and afterwards renounced Masonry. 15 cents each; per dozen, $1.25.

Masonic Salvation, as taught by its standard authors. This pamphlet is a compilation from standard Masonic works, in proof of the following proposition: Freemasonry claims to be a religion that saves men from all sin, and purifies them for heaven. 111 pages, price, postpaid, 20 cents.

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Sermon on Odd-fellowship and Other Secret Societies, by Rev. J. Sarver, *pastor Evangelical Lutheran church,* Leechburg, Pa. This is a very clear argument against secretism of all forms and the duty to disfellowship Odd-fellows, Freemasons, Knights of Pythias and Grangers is clearly shown by their confessed character as found in their own publications. 10 cents each; per dozen 75 cents.

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In the Coils; or, the Coming Conflict. By "A Fanatic." A historical sketch, by a United Presbyterian minister, vividly portraying the workings of Secretism in the various relations of everyday life, and showing how individual domestic, social, religious, professional and public life are trammeled and biased by the baneful workings of the lodge. Being presented in the form of a story, this volume will interest both old and young, and the moral of the story will not have to be searched for. $1.50 each; $15.00 per dozen.

Sermon on Secretism, by Rev. R. Theo Cross, pastor Congregational Church, Hamilton, N. Y. This is a very clear array of the objections to Masonry that are apparent to all. 5 cents each; per dozen, 50 cents.

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General Washington Opposed to Secret Societies. This is a republication of Governor Joseph Ritner's "*Vindication of General Washington from the Stigma of Adherence to Secret Societies,*" communicated to the House of Representatives of Pennsylvania, March 8th, 1837, at their special request. To this is added the fact that three high Masons were the only persons who opposed a vote of thanks to Washington on his retirement to private life—undoubtedly because they considered him a seceding Freemason. 10 cents each; per dozen, 75 cents.

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The Christian Cynosure, a 16-page weekly journal, opposed to secret societies, represents the Christian movement against the secret lodge system; discusses fairly and fearlessly the various movements of the lodge as they appear to public view, and reveals the secret machinery of corruption in politics, courts, and social and religious circles. In advance, $1.50 per year.

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NEWS OF THE WEEK.

WASHINGTON.

General Sheridan is suffering from disease of the heart and all hope of his recovery is abandoned. The disease showed its dangerous character last week, and has progressed rapidly and unexpectedly.

The Senate Committee on Appropriations has completed the consideration of the Indian appropriation bill. It has made a net reduction of $226.000, making the total appropriation $8,172,000 in round numbers.

CHICAGO.

President Dysart, Secretary Mills, and fourteen other members of the State Board of Agriculture met at the Sherman House to consider the enlargement of the live-stock show into a horse show, a poultry show, a dog show, and every other kind of a show interesting to breeders and feeders of domestic animals.

The workingmen of Chicago are to have a hall of their own. They are about to erect a building at the corner of Monroe and Peoria streets, a block from the *Cynosure* office, which is expected to become the meeting place of all the local labor organizations.

COUNTRY.

Two highway robbers confined in jail at Monticello Thursday evening attacked Sheriff Henderson with an iron bar when he came to lock them in their cells, broke his skull and one arm, perhaps fatally injuring him, and with Edward Chamberlain, the murderer of Ida Wittenberg, escaped. He was afterward captured and troops had to be called out to save him from lynchers.

In Pickens county, Chickasaw Nation, Indian Territory, non-resideats are opposing the collection of the tax on stock, and have organized and armed themselves with Winchesters. The militia is unable to cope with them, and the aid of the United States will be invoked by the tribal authorities. General warfare is feared.

At the Illinois State Democratic Convention Wednesday John M. Palmer was nominated for Governor, A. J. Bell for Lieutenant Governor. Palmer is ex-Governor and Bell is a labor agitator.

At Elgin, Ill., Wednesday, Mrs. Charles Meyer and her child, whom she was trying to save, were killed by a freight train

At 3 o'clock Wednesday morning a freight train on the Rock Island Railroad went through a bridge near Randolph Point, Mo., crashing into a ravine twenty-five feet deep. A short time after a freight on the Hannibal and St. Joseph went through a bridge which adjoined the Rock Island, and which had been weakened by the first wreck. A brakeman, an engineer and two tramps were killed, a fireman fatally injured and two other train men badly hurt.

A cyclone swept over Brownton, Texas, Tuesday. The Methodist, Baptist and Presbyterian churches were demolished, eight dwellings destroyed, one carried across a railroad track and crushed, killing Amanda Willis (colored), who took refuge in it. Other persons were fatally injured, among them the Sheriff and County Recorder. The track of the storm was 300 yards wide, and it was swept clear of crops, fences, barns, outhouses and trees. A terrible rain, hail and lightning storm followed.

The question of woman suffrage in Washington Territory came up Friday before Judge Nash at Spokane Falls on a test case. The Judge delivered a lengthy opinion, in which he decided that the act of the Legislature extending the franchise to women is unconstitutional.

At Cincinnati, Friday, in the case against saloon-keeper Andrew Wetzel, for keeping open on Sunday, several witnesses testified for the prosecution. But notwithstanding that no testimony was presented in Wetzel's behalf the jury returned a verdict of not guilty.

Reports received early last week at Quincy, Ill, record the drowning of Samuel Moore by the floods in the Indian Grave levee district and of two children in the Sny district. Two families living in the Sny district are unaccounted for and no trace of them can be found. It is probable that many fatalities will be recorded when all the facts regarding the flood are fully known. Much sickness prevails among the destitute people from the inundated districts, but the relief committees of Quincy are rendering every possible assistance to those in distress. The authorities are appealing for funds to relieve the sufferers.

Governor Martin of Kansas Tuesday pardoned Charles B. Rotrock, under life sentence for killing his wife while under the influence of liquor, attaching to the pardon a condition unheard of before in this State, that Rotrock forever abstain from the use of intoxicating liquors. If Rotrock should violate the condition he could be reimprisoned on an order from the Governor.

Heavy storms of rain, hail and wind visited large sections of Illinois, Indiana, and Ohio last Sabbath, doing great damage in some localities. At Elgin the windows of churches, hotels and the watch factory were riddled.

FOREIGN.

The Emperor Frederick is still improving. He was fatigued by his attendance at the wedding of his son Henry Thursday, but is expected to go to Potsdam this week, and at the end of July to Hamburg.

Several of the wealthiest merchants of Moscow have been convicted of adulterating tea. One of them was deprived of his civil rights and banished to Siberia for life. The others convicted were sentenced to different terms of imprisonment. The adulteration of tea is being carried on to a great extent in Russia.

Dr Schweinfurth writes from Brussels that there is no reason to be uneasy about Stanley's fate. The government of the Congo State has received advices that Dr. Mangold, of Kielis, is about to start in search of Stanley.

Advices from Tunis say that no rain has fallen in that state for the last seven months, and that the Arabs are making a futile search for pasturage and water They are bringing camels, oxen and horses to the city and selling them for the merest song.

The Pope has issued an encyclical of twenty-seven pages dealing with the slavery question. After referring to the teachings of the Bible, he inculcates the abandonment of slave dealing in Egypt, the Soudan and Zanzibar, and reiterates his condemnation of the practice. He demands protection for missionaries in Africa, and eloquently refers to the labors of Peter Claver. In conclusion he praises Dom Pedro for abolishing slavery in Brazil.

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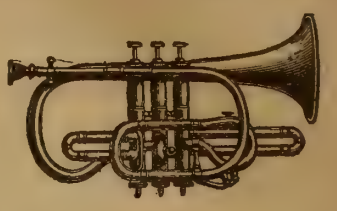
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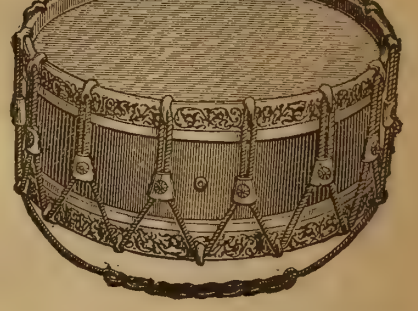
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The election of Mrs. Matilda B. Carse as a member of the County Board of Education, in this city last week is an unmistakable sign of progress. Mrs. Carse is one of the most devoted of our gospel temperance workers. As president of the local W. C. T. U. she has carried forward various missionary enterprises with great success, and her great effort to build a Temperance Temple worth several hundred thousand dollars is fairly and hopefully under way. She is a capable, worthy and pious woman and the County Board did themselves an honor by the selection.

The Synod of the Reformed Presbyterian church, just met in Allegheny, Pennsylvania, has aroused the ire of the editors again, out of all proportion to its numbers. In declaring for the headship of Christ over the nation, and against the lodge and other evils, the Covenanter brethren are assailed by some as fanatics and by others with ridicule at the insignificance of their numbers. But something about this small body creates alarm, yet there is nothing formidable about them but the truth which they hold and can defend. But our editors should not fear the truth. Let them embrace it rather and and be free—especially from lodge vows.

The law providing for license courts in Pennsylvania works a temporary advantage for the temperance cause. Last Thursday there were 6,000 saloons in Philadelphia; next day only 1,340 were open. The license court had like a new broom swept clean the list of disreputable places as established by the police records. Now if the city of Brotherly Love will keep on in this line, in a year or two the license court will prove a prohibition court, and the old town of Penn will doubly deserve its name. In Chicago we have no tradition to help us in the liquor war. The saloons make laws for the saloons in the Council. Mayor Roche has vetoed the emasculated 200-feet ordinance, but at the same time he asked for the resignation of Mr. Onahan, City Collector, through whose efforts largely the present agitation was begun.

The Democratic National Convention is meeting in St. Louis as we go to press. President Cleveland's last message has made their task comparatively easy. No candidate is mentioned to contest the leading place with him, and the tariff will not be this year so vexatious a matter as four years ago. The sole contest is for the candidate for Vice President. Governor Gray of Indiana has been one of the first names for the place, but at last reports old Senator Thurman of Ohio is leading the race, and but one or two ballots will be needed to settle the question. The saloons expect an endorsement, although they were reluctantly compelled by law to close in the face of their visitors last Sabbath.

Carlton College at Northfield, Minnesota, has always been on the list as refusing to allow college secret societies among its students. There seems, however, to have been for years an organization of the Phi Kappa Psi fraternity clandestinely supported by the students contrary to the rule of the college, to which they outwardly professed to conform. A few days since, whether conscience-smitten for the hypocritical position into which their experiment had brought them, or for some other reason, they applied to the faculty for recognition as a legitimate society. They were met with a firm refusal. The faculty maintained its rule and answered that secret societies could not be allowed at Carlton. The foolish young men were yet so besotted and bewitched by secretism that like the Mason who gives up church rather than lodge, they preferred, with one exception, to leave the institution and go elsewhere. Carlton will be much the gainer by this purgation. Young men of so little moral conviction would not probably add to the reputation of the college.

There are more things in heaven and earth, Horatio,
Than are dreamt of in your philosophy.—*Shakspeare.*

Scientists in every year of drought, have attempted to explain the cause of unusual weather. Deforestation, they say, diminishes rainfall. Tile-draining dries the surface, and the dry surface repels rain-clouds. Or, the weather, like circulating decimals, brings the same sort of a year, cold, wet, or dry, once in so long. An extraordinary hail-storm, cyclone, bursting out of volcanoes, etc., on the contrary, provoke prophecy that the end of time is at hand.

Eighty odd years ago Jefferson sent Lewis and Clark to explore the Northwest wilderness, and, in their book of travels, they record a hailstorm which, at a portage, "knocked down one of their men three times, and the whole party were bleeding freely." Last year was dry, and the scientists predicted general drought and desolation. This year, rainstorms are heavy and frequent, and large portions of the South are deluged and people homeless.

The prophets Joel and Amos, and indeed the whole Bible, speak of these phenomena as under the immediate providence of God.

Reports from New York correspondents in which we placed great confidence informed our readers years ago that the late Roscoe Conkling was a Knight Templar Mason. He has since been thus spoken of in these columns. But mention was made of the absence of Masonic ceremony at his funeral, and we are glad to now be able to say that the report was a mistake, and remove the stain of this report from Mr. Conkling's memory. A relative, who is a New York alderman, is reported by the press as saying that the ex-Senator was not a Mason nor a member of any other secret organization. His father, Alfred Conkling, was a public prosecutor in Montgomery county, New York, in the Morgan times, and while prosecuting a murder case the accused man threw him a Masonic sign of distress. Mr. Conkling was so disgusted that he left the Masonic lodge of which he was then a member, and, like the old missionary, Scudder, so effectually instructed his sons and sons' sons that "since that day no Conkling has ever joined the order."

Mr. Blaine, whose public career has been as eminent as Mr. Conkling's, also succeeded in maintaining his place among his fellow citizens without the false support of the lodge. The experience of these two leading citizens of our country gives the lie to the Masonic boast (or threat) that if a man would succeed in public life he must join their order. There is another view of this case in which we cannot give these gentlemen so much honor. Both, at times, were reported to the public as affiliating with the Knight Templar lodge, and thus their influence was used to promote the most despotic and un-American of organizations. Had they been more true to the principles taught them in youth, their convictions would have been understood and they would not for years have been placed in a false light before their fellow-citizens. It is well that our public men remember this, and especially pastors who are believed to be opposed on Christian principles to the un-Christian lodges, who yet are prevailed upon to preach memorial or annual sermons for these orders, and do not dare to speak freely in the name of Christ against the great evil which these orders cherish.

INFIDEL PERVERSIONS OF FACT AND HISTORY.

BY REV. B. W. WILLIAMS.

A good cause can always be defended upon rational grounds, and by fair argument. A bad cause often necessitates false reasoning and unfair treatment in its defense. This truth is plainly visible in the conflict between Christianity and infidelity. Christianity, conscious of its doctrinal and ethical integrity, has nothing to fear from fair discussion; and it aims to meet the doubts and objections of candid skeptics with honest, straight-forward, convincing arguments. Infidelity, knowing its weakness, resorts to dishonest means in discussion; and its attacks consist mainly of groundless objections, spurious arguments, senseless cavils, shallow subterfuges, and contemptible pettifogger's tricks.

No other class of persons on earth, perhaps, are so indifferent to truth, and so unmindful of the laws of debate, as these doughty champions of unbelief. Their extreme ignorance, their want of candor, their gross misrepresentations of Christianity, their bold and reckless assertions and denials, and their supreme insensibility to the force of argument—all evince the inherent weakness of their cause.

My purpose is to notice a few of the most glaring perversions of fact and history of which modern infidel writers and lecturers have been guilty. I shall endeavor to show the falsity of some of their oft-repeated assertions, and the unfairness of the means they employ to disseminate their views. This will be proof of the moral imbecility of those who resort to such trickery for the sake of infidel propagandism.

THE COUNCIL OF NICE AND THE CANON OF THE NEW TESTAMENT.

I shall first notice, as a specimen of these infidel humbugs, their account of the origin of the New Testament. They tell us that the canon of the New Testament Scriptures was defined and settled by the Council of Nice, in the year A. D. 325. They assert that up to that time there was an immense number of so-called Gospels, Acts, Epistles and Revelations; and that the Council, by some vote, or trick, or jugglery, separated the spurious writings from the genuine. This story is often found in infidel books, papers, pamphlets and tracts, and is continually harped upon and reiterated by their lecturers. It is, indeed, a favorite "sugar-stick" with them. I simply state that the story is totally false.

The first general assembly of Christian bishops from all parts of the world was this one, held at Nice, one of the principal cities of Bythinia. There were three hundred and eighteen of these bishops in attendance, beside a large number of subordinate ecclesiastics. They continued in session sixty-seven days, or from the 19th of June to the 25th of August, in the year of our Lord 325. The attention of the Council was given almost exclusively to the discussion of the Arian heresy. The question as to

the inspiration or authenticity of the New Testament never came before them for consideration at all. The truth is, the canon of the Scriptures had been clearly defined, and very generally received, just as we now have it, long before the Council of Nice was ever thought of. And yet infidels continue to repeat this impudent falsehood, and to taunt Christians with their credulity in believing the Bible on such flimsy evidence..

THE EMPEROR CONSTANTINE.

Infidel writers are very fond of reterring to Constantine, the Roman Emperor who reigned in the early part of the fourth century, and who patronized and befriended Christianity. They expatiate upon certain wicked and cruel deeds which he committed during his reign; and they tell us that these were done by a Christian Emperor in the name of religion. The facts in the case are these: Constantine was the son of a good Christian mother, and friendly to the religion so beautifully exemplified in her life, but not himself a real Christian, at the time of the events referred to. He assented to the truth of the Gospel intellectually, protected Christians in their religious worship, and did much to facilitate the progress of the new religion. Yet it appears that he had never been born of the Spirit, or accepted Christ as his personal Saviour. It was not until he was upon his death-bed that he truly repented, fully surrendered his heart, and realized pardon and acceptance with God. It was then that he assembled all the bishops of the neighboring churches in his palace, near the city of Nicomedia, and, with as much publicity as could be exercised without ostentation, confessed his Saviour before men, received the rite of baptism, and the sacrament of the Lord's Supper. From this time until his death, which occurred soon after, he lived a sincere and devoted follower of our Lord Jesus Christ. Let it be remembered, then, that it was before his conversion that he committed those errors and follies which marred the beauty of his reign. After that event, until his death, he conformed strictly to the requirements of the divine law.

THE CASE OF GALILEO.

It is asserted by these doughty champions of unbelief that Christianity has been a foe to the progress of science, and has persecuted those who have ventured to teach scientific truth contrary to the supposed teachings of the Bible. As an example of this, they refer to the case of Galileo, the great Italian astronomer, (1564–1642) who had some trouble with the ecclesiastics of his day on account of his alleged heretical teachings on scientific subjects. They tell us that he was frowned upon, denounced, and proscribed, because he taught that the sun was the center of the solar system, and that the earth moved, contrary to what was then erroneously understood to be the teachings of the Scriptures on the subject; and that he was compelled to abjure the Copernican theory, in order to save his life. I will here state the truth of the matter as recorded in the pages of history.

Galileo was a man of extraordinary genius, and far in advance of the age in which he lived. His grand discoveries and brilliant achievements excited the hatred of his scientific opponents. They made use of the bigotry of churchmen to compel his humiliating retraction. The first time he appeared before the Sacred College at Rome he was acquitted and allowed to return home, after promising not to teach the condemned doctrine any more. Some years afterward he published a book which caused him to be again arraigned, tried, and this time sentenced to incarceration in a dungeon. This sentence, however, was never executed. It was never ratified by the Pope. Galileo suffered no personal pains and penalties. He was himself a Christian believer; and his greatest enemies and persecutors were scientific opponents, and not religious bigots.

CALVIN AND SERVETUS.

Another favorite hobby with these infidel falsifiers of history is the burning of Michael Servetus, at Geneva, in 1553, for blasphemy and heresy. They assert that John Calvin, the great Presbyterian reformer, was the cause of this being done. Here, again, they blunder, as usual. Calvin did not burn Servetus; neither did he consent to his burning by others. The authority that pronounced the sentence upon Servetus was vested in the Senate of Geneva. Servetus left Vienna, in France, under sentence of death for blasphemy. Calvin warned him not to come to Geneva, and refused to pledge himself for his safety in case he should come. (See Calvin to Farel, Feb. 12, 1546.) Disregarding this advice, Servetus went to Geneva, was arrested under a charge of blasphemy, tried, convicted, and sentenced to be burned. Calvin, it is true, appeared against him as prosecuting attorney; but this made him no more responsible for his death than any other prosecuting attorney is responsible for the death of a criminal executed according to law. Calvin himself protested against the burning of Servetus as an "atrocity," and did his best to have the penalty mitigated to some quicker and less painful death. (Calvin to Farel, Aug. 20, 1553) It is true that the burning of Servetus cannot be justified, but must be condemned as wrong. It must be remembered, however, that at that time Christian theologians had not learned the lesson of religious toleration. They believed in punishing incorrigible heretics with death. Servetus himself cherished the same belief. Public opinion sanctioned it. So that Calvin's part in the Servetus affair was only in keeping with the spirit of the age, and should be judged in the light of his surroundings.

INFIDELS AND THE DECLARATION OF INDEPENDENCE.

In a little tract printed by the leading infidel publishing house in the United States, we find the statement that "Infidels gave to mankind the sublime Declaration of American Independence." This oft-repeated assertion is also without foundation in fact. The heroes and patriots who were chiefly instrumental in giving to the world that immortal document were not infidels, but very generally fervent Christians. Many of them were zealous advocates and defenders of Christianity; and a number of them were ministers of the Gospel. The Revolutionary War, by which our independence was established, was carried on and successfully terminated chiefly by men who believed in God and revered his Word.

Many other falsehoods and misrepresentations of like nature might be noticed, but these will suffice. They show the utter unreliability of the teachers of infidelity, and the blind credulity of their ignorant dupes. They seem to rely implicitly upon the most absurd and unreasonable statements by skeptical writers against Christianity. They make wild and reckless assertions, often basing them upon second-hand quotations from unknown persons. Sometimes they do not even give the correct titles of the books from which they profess to copy. They frequently make themselves ridiculous by repeating exploded nonsense, and by attempting to discuss things they know nothing about. The truth requires no such defense; Christianity can be defended by fair argument, and upon rational grounds.

Weatherford, Texas.

CAN A JEW BE A FREEMASON?

Philo Judaeus, who is spoken of by Josephus as one of "the most eminent of his contemporary countrymen," was a philosopher, born at Alexandria about the time of the birth of Christ. He was a man of vast learning, a complete master of the literature of his nation, an advocate for the Jews at Rome, and an author whose numerous works are regarded as among the best examples of philosophical reasoning of ancient time. The following extract, selected by B. B. Blachly, is from Philo's "Treatise on those who offer sacrifice," as found in the translation of his works by C. D. Young, B. A., Vol. 3, p. 242, section XII. It emphatically condemns, on the authority of Moses, the great Lawgiver of the Jews, any participation in such initiations or other secret ceremonies as are practiced in secret lodges. This judgment is the more wonderful when we remember that nearly all Jews in America are Freemasons. Philo says:

"In addition to this the Lawgiver [Moses] also entirely removes out of his sacred code of laws all ordinances respecting initiations and mysteries, and all such trickery and buffoonery; not chosing that men who are brought up in such a constitution as that which he was giving should be busied about such matters, and, placing their dependence on mystic enchantments, should be led to *neglect* the truth, and to pursue those objects which have very naturally received night and darkness for their portion, passing over the things which are worthy of light and of day.

"Let no one, therefore, of the disciples or followers of Moses either be initiated himself into any mysterious rites of worship, or initiate any one else; for both the act of learning and that of teaching such initiations is an impiety of no slight order.

"For if these things are virtuous, and honorable, and profitable, why do ye, O ye men who are initiated, shut yourself up in dense darkness, and limit your benefits to just three or four men, when you might bring down the advantages which you have to bestow into the middle of the market place, and benefit all men; so that everyone might without hindrance partake of a better and more fortunate life? For envy is never found in conjunction with virtue. Let men who do injurious things be put to shame, and seek hiding-places and recesses in the earth, and deep darkness; hide themselves, concealing their lawless iniquity from sight, so that no one may behold it. But to those who do such things as are for the common advantage, let there be freedom of speech, and let them go by day through the middle of the market place where they will meet with the most numerous crowds, to display their own manner of life in the pure sun, and to do good to the assembled multitudes by means of the principal of the outward senses, given them to see those things the sight of which is most delightful and most impressive, and hearing and feasting upon salutary speeches which are accustomed to delight the minds even of those men who are not utterly illiterate.

"Do you not see see that Nature has concealed none of those works which are deservedly celebrated and honorable, but has exhibited openly the stars and the whole of heaven, so as to cause the sight pleasure, and to excite a desire for philosophy; and she also displays her seas, and fountains, and rivers, and the excellencies of the atmosphere, and the beautiful adaptation of the winds to the various seasons of the year, and of plants, and of animals and, moreover, the innumerable species of fruits, for the use and enjoyment of men? Would it not have been right, then, for you, following her example and design, to give to those who are worthy of it all things that are necessary for their advantage? But now it very often happens that no good men at all are initiated by them, but that sometimes robbers, and wreckers, and companies of debauched and polluted women are, when they have given money enough to those who initiate them, and who reveal to them the mysteries which they call sacred. But let all such men be driven away and expelled from the city, and denied all share in that constitution, in which honor and truth are reverenced for their own sake. And this is enough to say on this subject."

IS FREEMASONRY SUN-WORSHIP?

BY M. N. BUTLER.

Can it be possible that in the nineteenth century, under the full blaze of Gospel light and in the United States of America, sun-worship is still practiced? Let eminent Masons answer. "The number twelve was celebrated as a mystical number in the ancient systems of sun-worship, of which it has already been said that Masonry is a philosophical development."—*Mackey's Manual of the Lodge, page 100.*

Masonry, then, is a development of ancient sun-worship, not something like sun-worship. "Grand High Priest" Pierson said: "It is evident that the sun, either as an object of worship or of symbolism, has always formed an important part of both the mysteries and the system of Freemsonry."—*Pierson's Traditions of Freemasonry, page 87.*

Robert Morris, perhaps the most noted Masonic writer and teacher living, says: "The Worshipful Master himself is a representative of the sun."—*Morris's Dictionary of Freemasonry, page 296.* Not of something like the sun, but "a representative of the sun." He is a "Worshipful Master," and that word "worshipful" cannot be spoken without carrying with it the idea of worship. The letter G over his head in the east, with the rays of the sun radiating therefrom, and the emblem of the sun worn by the "Master," all point to the sun-god of Masonry. Remember, Masons do not worship the "Master," but the sun that he represents. Mackey says: "The Master and Wardens are symbols of the sun—the lodge, of the universe or the world; the point, also, is the same sun, and the surrounding circle of the universe; while the two parallel lines really point, not to two saints, but to the two northern and southern limits of the sun's course."—*Mackey's Masonic Ritualist, page 63.*

Every Saint John's day celebration is, in fact, a sun-worshiping occasion. The three principal officers are the Masonic trinity. "The emblematical foundations or supports of a Masonic lodge are the three pillars, denominated Wisdom, Strength and Beauty." "In the ancient mysteries these three pillars represented the great emblematical Triad of Deity, as with us they refer to the three principal officers of the lodge." "The corresponding pillars of the Hindu mysteries were also known by the names of Wisdom, Strength and Beauty, and were placed east, west and south, crowned with three human heads. They were jointly referred to the Creator, who was said to have planned the great work of his infinite wisdom, executed it by his strength,

and to have adorned it with all its beauty and usefulness for the benefit of man. In these mysteries Brahma, Vishnu and Siva were considered as a Triune God, distinguished by the significant appellation, Tri-murti, or any shape or appearance assumed by a celestial being. Brahma was said to be the Creator, Vishnu the preserver, and Siva the judge or destroyer. In the east, as the pillar of wisdom, this deity was called Brahma; in the west, as the pillar of strength, Vishnu; in the South, as the pillar of beauty, Siva; and, hence, in the Indian initiations the representative of Brahma was seated in the east, that of Vishnu in the west, and that of Siva in the south. A very remarkable coincidence with the practice of ancient Freemasonry."—*Pierson's Traditions of Freemasonry, pages 55 and 56.*

And this is practiced also by modern Freemasonry, as every Entered Apprentice knows who ever heard the lodge regularly opened or closed on that degree. Everything about the lodge refers to sun-worship, and is a reproduction of it. "The three lights, like the three principal officers and the three principal supports, refer, undoubtedly, to the three stations of the sun—its rising in the east, its meridian in the south, and its setting in the west—and the symbolism of the lodge, as typical of the world, continues to be preserved."—*Mackey's Manual of the Lodge, page 51.*

THE BETTER PATRIOTISM.

Who serves his country best?
Not he who, for a brief and stormy space,
Leads forth her armies to the fierce affray.
Short is the time of turmoil and unrest,
Long years of peace succeed it and replace;
There is a better way.

Who serves his country best?
Not he who guides her senates in debate,
And makes the laws which are her prop and stay;
Not he who wears the poet's purple vest,
And sings her songs of love and grief and fate;
There is a better way.

He serves his country best,
Who joins the tide that lifts her nobly on;
For speech has myriad tongues for every day,
And song but one; and law within the breast
Is stronger than the graven law on stone;
There is a better way.

He serves his country best,
Who lives pure life, and doeth righteous deed;
And walks straight paths, however others stray,
And leaves his sons, as uttermost bequest,
A stainless record which all men may read;
That is the better way.

—*S. Coolidge, in the Congregationalist.*

LABOR PARTIES.

The organization of political parties in the interest of the working class and composed in the main of members of that class seems likely, for a time at least, to continue in America. Such organization is in no way surprising, in view of the discontent among the working classes and of the tendency, now so common, to invoke the aid of Government for every scheme of social reform or amelioration. The capitalists of this country have not been backward in asking for Government help for all sorts of enterprises, and it is natural that working-men, if they have objects of their own to promote, should pursue a similiar course. But when we come to inquire what objects they are really seeking, we find ourselves somewhat at a loss for an answer. We find in the platforms adopted by the party caucuses strong denunciation of capitalists and corporations, and of Government officers for yielding to their influence; we find also the expression of a desire for higher wages for working men and women and for the removal of poverty, and various minor grievances are sometimes alluded to. But when we ask how the new party proposes to remove the evils it complains of, we get no adequate reply. The principal definite measures we have seen proposed are the confiscation of the rent of land and the purchase and operation of railways by the State. How much support the second of these measures may have among the working people we do not know, though we have seen no evidence of its popularity, but as for the land measure, we doubt if it has any great number of adherents outside of the large cities. In fact, we doubt if the workmen have any clear idea what they would do in case they could get control of the Government in state or nation. Indeed, the want of a definite policy and the disagreement known to exist among working-men in regard to protective tariffs, the ownership of land, and other matters, make it tolerably certain that the attempt to organize a national working-men's party will for the present have no great success. Nevertheless, such a party may be organized on a small scale, and in any case the movement in question cannot fail to have an influence on the older parties and thereby on the politics of the country in general. It is important, therefore, to ascertain as near as possible what the bases of the new movement are, in order that it may be resisted so far as it is wrong, and guided in a better way.

The charge that has been preferred against the new party in some quarters that it is composed of anarchists and organized in the interest of social disorder may be very briefly dismissed. There is no evidence that any considerable number of working-men are in favor of any but peaceful means for the promotion of their interests; indeed, the organization of a working-men's party may be taken as proof of the contrary. Men do not organize political parties in order to abolish government, but in order to get control of the Government; and if the history of trades-unions counts for anything, the tendency of a working-men's government would be rather toward despotism than toward anarchy.

Again, it is apprehended by some that the Labor party is socialistic in character, and aims at the abolition of private property; but this also we believe to be a mistake. There is a tendency to socialism in certain portions of our population; but it is not confined to laboring men, and we suspect that it is not really so powerful as it sometimes appears to be. The vast majority of our people, both native and foreignborn, are either owners of property or desirous of becoming so. The Irish, for instance, are prominent in the ranks of labor parties; but there is no man more eager to possess property of his own than an Irishman, and when he has got it he holds on to it. It is in the cities chiefly that socialism finds adherents; yet even in the cities they are a small minority of the population, while in the country districts they are rarely to be met with. The farmers, especially, are sure to oppose socialism, and no movement among working-men has any chance of success without the support of the farmers.

The truth seems to be that the political labor movement is merely one manifestation of the general discontent of the working people, and of their desire to improve their condition. Working-men are dissatisfied with their present life and earnestly desirous of improving it; but how to improve it and make it nobler and happier, they very imperfectly understand. At present they are intent on gaining material comfort and power, as, indeed, most other men are in our time. Many of their number, especially in the large cities, are in extreme poverty; and so to most working-men the question of improving their life seems to be mainly a question of increasing their income. The wisest of their number seek to effect this object by the sure method of industry, skill and economy; but even the wisest of them, and still more the unwise, think they can effect something in this direction by political and social influence. Hence the policy of strikes and combinations, which, however, have done little toward attaining the end in view; and hence, also, the tendency now visible toward political action.

The political labor movement is not a transient phenomenon, destined to speedily disappear, but a movement of more permanent character, which will continue in some form until its objects, so far as possible, have been attained. For this reason it behooves our statesmen, and the educated and thinking classes generally, to consider what they ought to do in order to guide the movement aright. An exclusively working-men's party is an undesirable thing, even if its aims are right; and no such party can be maintained for any length of time if an honest attempt is made by the educated people to help the working-men improve their lot. That much may be accomplished, if all classes will work together for this end, there can be no reasonable doubt. Moreover, the duty cannot be shirked. The question of improving the life of the toiling masses is the main political and social problem of the age, and will remain so until it is solved—if solution be possible; and it can only be solved by measures that are just to all other portions of society. While American working-men are desirous of attaining their ends by just means, they are liable to be misled by their passions or their supposed interest, or by designing men who pander to both. It is the duty of the best men among us to do all they can to help the working-men in their legitimate aspirations, and at the same time show them their errors and rebuke them when they go wrong. With popular leadership of the right sort, parties made up of laborers mainly would soon cease to exist, and working-men would attain their ends by means of parties composed of all classes and aiming at the good of all.—*The Century.*

SERIOUS CONSIDERATIONS.

But our objections to the lodge are serious. It makes men false, blind, blasphemous; it turns them aside from the worship of God to the worship of devils. What wickeder system can be conceived than that which dresses under the same badge of "brotherhood" the common church member, the skeptic, the preacher, and the blackguard? It is no surprise to us that even in God's sanctuary such a company should have in its number those whose breaths are hot with liquor. But what shall we say of the preacher who will put himself on a moral and religious equality with such "brethren," and who will violate his honor and betray confidence by talking lodgery when invited *as a Christian minister* to make a religious address? Will anybody wonder when we say that such a one can never regain our respect and confidence until he renounces and denounces the lodge?

We say these things not because we want to, but because faithfulness to our principles and to Christ requires the truth to be spoken. Our quarrel is not with men as such, but with the lodge. We know well that men otherwise honest and upright are dishonest and wicked as lodge-men. They must be. The things which we criticise are the legitimate fruits of the system. No one can belong to the lodge and be an honest man. No one can take the lodge into his heart and be a Christian. From beginning to end it is anti-Christ. In its first act it asks its candidate for membership to break one of God's commands—"Swear not at all." Read Matt. 14 : 9 and Lev. 5 : 4, 5.

The lodge claims to be charitable, beneficent. This claim has not the shadow of truth. Christian beneficence runs on this wise: "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith." Lodge beneficence would read, "especially unto lodge-men." Lodge benevolence is the "refinement of selfishness." Its crowning act and principle of wickedness is that it rejects Christ absolutely.

Now we appeal to Christians in the lodge. "Let us not be angry, but honest." If we are right, your position is awfully wicked; if we are wrong, it is your duty to show us the truth.

We believe the lodge to be an institution of the devil, and his best one. All can then understand, whether they agree with us or not, why we so desperately oppose it. We see with alarm the secret system fastening itself upon the church, and we call on all Christians "unequally yoked together with unbelievers" to throw off their yokes, and defend the cross which they now so grievously offend. "I am crucified with Christ."—*The Aurora, Knoxville College, Tenn.*

SALE OF TOBACCO TO MINORS.—A law prohibiting the sale of tobacco to minors was passed at the last session of the Illinois Legislature, and its good effects are already apparent, in Chicago at least. The Chicago *Tribune* having made an investigation of the subject says: It has put an end effectually in this city to the sale of cigarettes to school boys, a traffic from which the proprietors of the petty school stores derived considerable profit. One of the principals who had most reason to complain, says the effect of the law has been so beneficial that there is scarcely a boy in the school of which he has charge who now uses tobacco in any of its forms. The women principals have been specially zealous in securing observance of the law.

The following extract from a paper by Dr. Herrick Johnson shows the glaring inconsistency of Christians voting for license candidates and license measures:

"A pastor of one of our churches advocates the license law and votes for it, and under his influence his members vote for him. A prominent officer in the same church becomes by means of their votes a member of the Legislature that passes the law, and he aids in its passage. Another member of the same church is mayor of the city, or judge of the license court, or excise commissions, and gives 'under his own hand' the formal license to keep a saloon for one year. Pastor and officer and church member thus declare that in the actually existing circumstances, it is right to license. But it happens (why should it not happen? If it is right to license, it is right to be licensed. If it is right to authorize a man to keep a saloon, it is right to keep it)—it happens that the man 'of good moral character' who applies for the license, is also a member of the same church! What happens now? Why, the pastor and officer and church member proceed to expel the saloon keeper from the church. They, as Christians, excommunicate the man for doing what they, as citizens, have distinctly authorized him to do!"

THE NATIONAL CONVENTION AT INDIANAPOLIS.

Could old Peter the Hermit have revisited the earth at Indianapolis last week, he would have found a crowd, an enthusiasm, and a cause as remarkable and as worthy as when he led the hosts of Europe against the Turk. The capital city of Indiana is not unaccustomed to great meetings, but it was fairly taken by surprise, when its hotels overflowed into all the boarding-houses, and the streets resounded with steady tramp of thousands who wore the Prohibition colors. The saloons of the city had put on air of bravado, and banteringly made special preparation for a great increase of patronage; but they soon went into mourning, when they heard

"Them bells, Prohibition bells,"

ringing through the land the knell of the rum traffic. Public opinion given in the daily press of all parties showed marked deference for the vigorous young party that promises a half million votes in November. At least 3,000 people had come together from Maine to Texas and from Florida to Oregon, and 1,029 of them were delegates appointed from Congressional districts, three from each.

The National Committee, meeting on Tuesday, had settled the preliminary business of the convention, and when chairman Dickie rapped for order the great hall of the city building presented a magnificent sight. Flags, banners and inscriptions were tastefully arranged; but some of the latter were very awkwardly expressed. The central banner over the chairman's head was often referred to and always with an enthusiastic response. It bore the legend: "No Sectionalism in Politics. No Sex in Citizenship." Governor St. John was recognized as he entered to take his place with the Kansas delegation and was greeted with hearty cheers.

Prof. Dickie, chairman of the National Committee, rapped for order soon after ten o'clock, Wednesday morning, and called to the platform the members of the National Committee and the executive officers of W. C. T. U. Then he made way for the eight Prohibition candidates, Judge Black, John Russell, Neal Dow, with Dr. H. A. Thompson and finally St. John, the appearance of each calling out an outburst of applause which at the last was overwhelming. If St. John ever imagined that the last campaign damaged his reputation, he no longer had the least occasion to entertain such doubts. The vast audience then joined in the hymn "America" and Samuel W. Small, the Georgia evangelist, offered an earnest prayer for the guidance of God in the proceedings.

Chairman Dickie called attention to the fact that the eight men who had been Prohibition candidates for Presidential offices were all alive, while of the sixteen nominated by the old parties but four remained. As a fitting recognition of this blessing from God he suggested that the convention join in singing, "Praise God from whom all blessings flow," which was done with great fervor. After a short address Mr. Dickie named Rev. H. A. Delano, of Norwich, Conn., as temporary chairman, who responded to an address of welcome by Capt. E. F. Ritter, an Indianapolis lawyer. A number of telegrams were read, one being a cablegram from London, and another a word of cheer from S. A. Kean, the Chicago banker and N. C. A. auditor. The convention seemed to be in no mood for work until they had a speech from St. John and he was obliged to respond to a general demand. Various committees on platform, permanent organization, rules and credentials were appointed.

The afternoon session was short, the early part as well as the evening being taken up with singing and speech-making. Rev. Mr. Gambrell of Mississippi, father of the brave young editor who was shot by the assassin Hamilton, was called upon the platform and responded to his introduction with the brief sentence that he esteemed the cause which the convention represented as worthy the life of any one.

"Walter Thomas Mills," the most aggressive of the lodge and anti-woman suffrage delegates, created a slight disturbance by attempting to read a resolution addressed to the brewers' convention sitting in St. Paul. "No! no!" shouted many voices. "We have nothing to do with them;" and after some minutes wrangling there was a unanimous vote that the chagrined Mr. Mills be allowed to withdraw his motion, which he protested he made for some other person.

The W. C. T. U., by Mrs. Buel, National Corresponding Secretary, presented a memorial in favor of declaring for the Bible in schools, for woman suffrage, and the condemnation of ordinary campaign vilification. Later the W. C. T. U. presented another resolution asking for shorter hours of labor, and the abolition of Sabbath labor.

The committee on credentials reported 1029 delegates present, and the committee on permanent organization handed up the name of John P. St. John for chairman of the convention, and Sam Small for secretary. This report was received with an ovation, and as St. John took his place he was the most popular man in Indianapolis.

A speech from Bishop Turner of the African Methodist Episcopal church closed the afternoon proceedings. He is an able speaker, and seems to deserve the popularity he enjoys among his own people at the South.

The evening of the first day was occupied by a meeting of the "Blue and the Gray," the new soldier's organization for prohibition. Addresses were made by Col. George W. Bain, the eloquent Kentuckian, by Miss F. E. Willard, Mrs. Merriwether of Tennessee, and others. Col. Cleghorn of Wisconsin opened his speech with a recollection of the honor he once enjoyed of speaking for the Good Templars. The rest of his remarks were on a par with this insignificant distinction and their conclusion was the most welcome part. Col. Bain aroused the utmost enthusiasm by his eloquence, and Miss Willard threw the opposers of woman sufferage into consternation by her references to the position of the party upon that question.

There was something grandly inspiring in the request of chairman St. John as business opened promptly the second morning: "Let the convention arise and be led in prayer to God by Rev. A. M. Richardson." W. T. Mills, who seems to have been called "the Little Giant" until his head is sadly turned, began a lively fight on the presentation of the report on rules, which provided for five-minute speeches in discussion of resolutions. He had planned a debate of the suffrage question by four speakers of four mortal hours long, as if the great convention had come together for his especial accommodation and could stay a week if it should please him. He was told that himself and his friends had filled the earth with their arguments and complaints for a year; what the convention wanted was not argument, but to vote. He contrived to squander the better part of an hour, before he was voted down and out of sight, a weak vote from the Wisconsin corner sustaining his conceited proposal.

The remainder of the forenoon was given to raising a campaign fund, which reached the $15,000 mark. Several $2,000 subscriptions were made and there was much good humor and enthusiasm while this business proceeded. An interesting incident was the subscription of $100 from a $500 salary by a young Catholic priest of Minnesota. "Father" Mahoney was called forward and addressed the convention from a reporter's chair.

The afternoon session was opened with prayer and Scripture reading. The vast hall was crowded to doors, aisles and lobbies. It is said to seat 4,000; hundreds more were packed in. It was to be the most exciting portion of the convention. It was the avowed determination of a few to make the hottest possible fight over the suffrage plank in the platform. The platform committee had wrestled for many hours over the difficulty, and every rumor tended to increase the anxiety of both parties. To control the turbulent and the explosive spirits was an overwhelming task, but Gov. St. John proved himself an able chairman, though the effort to keep the convention down to business exhausted him.

After a few items of business had been put out of the way, the platform committee, led by Judge Black and Miss Willard, came in dignified order to the platform. The hearing of their report was immediately taken up. Judge Black in a few words set forth the difficulty of their task, and the practical harmony of their conclusions; but one member refusing to agree with the report. The reading followed and Sam Small's clear tones carried every word to the farthest corner. Various portions were cheered and the suffrage plank was received with a whirlwind of applause. The temper of the convention was hot. No minority report was wanted. But St. John insisted on an orderly proceedure, and John M. Olin, the Wisconsin member of the committee, read an able argument against the suffrage plank. He is a fine speaker, of powerful voice and manly bearing, and met the difficulty of his situation like a brave man. After a point of order was raised that he had made no report but a speech, he produced a resolution turning over woman suffrage to a local option rule. Various conflicting motions were made. W. T. Mills wanted the minority report, and was quickly voted down. T. C. Richmond wanted two hours to consider the suffrage plank, and was ruled out of order.

The majority report was finally taken up in its order. A delegate moved to amend the preamble by adding the words, "believing that all human enactments should be framed in accordance with his law." It was not accepted.

The suffrage plank was at last reached and the debate began, led off by T. C. Richmond of Wisconsin. His main argument and that of Mr. Olin was the loss of votes in the South. The assumption of Northern men to answer for the South was repudiated in an impassioned manner by Mrs. Merriwether of Tennessee and Col. Bain of Kentucky. The latter in an eloquent argument impaled Olin and nailed him to the wall, charging him as a divider and fomenter of strife in the party. "They claim that the South is against suffrage," said Col. Bain; "but every Southern member of the platform committee has signed the majority report and only John M. Olin stands out against it." Mrs. Perkins of Ohio, "Mother" Stewart and Mrs. Matchett of Pennsylvania spoke for the plank, as did Fanning of Michigan, Cranfill of Texas, Evans of Illinois, who recalled the history of the party and claimed it to be bad faith to the Home Protection party of 1882 to leave out woman suffrage. Scomp of Georgia opposed it, also Tate of Tennessee and W. T. Mills, who climbed up to the reporters' stand and then pushing them aside mounted a table. Tate in his speech mentioned other great moral questions, one of which was secret societies, around which public sentiment is centering, and which must find their way into national politics.

Sam. Small made one of the most effective speeches for the majority report. He had come determined to oppose woman suffrage to the last, but after going over the ground inch by inch, that man, he said, would be a poltroon who would ask those women to retract another iota from their position, or concede any more to the minority. Miss Willard made the last speech, and St. John recognized a motion for the previous question. It was carried with a thundering aye, amid yells for a division from Mills and others. They had the satisfaction of counting about sixty votes. They wasted a half hour in dilatory measures before the final vote, when only about twenty cared to support what was now manifestly a mere factious opposition. After the roar of cheers had subsided the utmost confusion prevailed. Mills yelled out his contradictions to the chair so spitefully that some would not have been surprised to have seen him suppressed by a tap of the gavel. Chafin from the Wisconsin corner screamed "privilege" for a minute or two. A score demanded the floor and a multitude cried for order. St. John shamed them to silence and business proceeded. When the previous question was ordered Sam. Small reached across to Miss Willard and clasped her hand. Tumultuous applause broke out from floor and galleries to see the struggle thus ended in friendship. At the same time Mills was calling out to his friends to keep up the fight and carry their measure next time. His conduct was so offensive as to be the remark of numerous delegates. His every step in the convention seemed to lose him votes, influence and friends.

The evening opened with song by the Sky Lark quartette of students from Kansas. The quartette singing formed no inconsiderable part of the proceedings. The far-famed Silver Lake quartette; the Herbert quartette of Illinois; the Harmonia, four young Nebraska ladies; and Jewett's "Jinglers," a popular colored club, waked echoes of memory and tides of enthusiasm in every breast. Prohibition goes as well to music as Abolition, and this reform will go singing on to the forefront of the nation.

The business of the evening began with a sharp trick by the leader of the Pennsylvania delegation who moved an addition to the fifth plank and it was carried before the convention realized its force, and a vote to reconsider failed also. (The addition we put in brackets. The resolution makes a beautiful straddle.) Various resolutions of thanks were given to everybody—even to the railroads!—such was the good humor of the convention.

Nominations were at last reached and with some insignificant speaking Clinton B. Fisk was nominated by acclamation, banners bearing his portrait were run up, and the vast crowd exhausted itself in tremendous cheers for several minutes. A telegram from Mr. Fisk was read by Mr. Dickie explaining his absence on account of the M. E. General Conference. St. John was instructed to send him a dispatch announcing the nomination.

For Vice President Alabama nominated John T. Tanner, a delegate from that State. Georgia nominated George W. Bain of Kentucky in a speech of splendid eloquence, by Sam. W. Small, that found almost as hearty a response as when Fisk was named. Col. Bain after several minutes got the floor to decline

the honor. Missouri nominated John A. Brooks. Kansas named Sam. Small and struck a popular chord for the response was tremendous. Mr. Small declined to allow the use of his name, but North Carolina, Ohio and Col. Moulton for the District of Columbia, seconded the nomination. Michigan supported Brooks, as did Mrs. Hoffman of St. Louis in a noble speech. Pennsylvania was first for Bain then Brooks, so was West Virginia. As Bain and Small insisted on declining, Tanner withdrew in favor of Brooks and Texas called in her nomination of Dahoney and the son of Missouri was nominated by acclamation. He was conducted to the platform, a fine-appearing man, with full beard and hair turning well to gray. He faced the thunder of the crowd with the calmness of a born commander, and responded to the honor conferred upon him in an able address.

The work of the convention was soon over. By 11 o'clock the great hall was empty and only the echoes of a great meeting remained.

PLATFORM.

"The Prohibition party, in national convention assembled, acknowledging Almighty God as the source of all power in government, does hereby declare:

"1. That the manufacture, importation, exportation, transportation, and sale of alcoholic beverages shall be made public crimes and prohibited and punished as such.

"2. That such prohibition must be secured through amendments of our National and State constitutions, enforced by adequate authority, and to this end the Prohibition party is imperatively demanded in State and Nation.

"3. That any form of license taxation or regulation of the liquor traffic is contrary to good government; that any party which supports regulation by license or tax enters into an alliance with such traffic and becomes the actual foe of the State's welfare, and that we arraign the Republican and Democratic parties for their persistent attitude in favor of the licensed iniquity, whereby they oppose the demand of the people for prohibition, and through open complicity with the liquor cause, defeat the enforcement of law.

"4. For the immediate abolition of the internal-revenue system, whereby our national government is deriving support from our greatest national vice.

"5. That an adequate public revenue being necessary, it may properly be raised by impost duties, but import duties should be so reduced that no surplus shall be accumulated in the Treasury, and the burdens of taxation should be removed from foods, clothing, and other comforts and necessaries of life [and imposed upon such articles of import as will give protection both to the manufacturer, employer and producing labor against the competition of the world].

"6. That civil-service appointments for all civil offices, chiefly clerical in their duties, should be based upon moral, intellectual and physical qualifications, and not upon party service or party necessity.

"7. That the right of suffrage rests on no mere circumstance of race, color, sex, or nationality, and that where, from any cause, it has been held from citizens who are of suitable age and mentally and morally qualified for the exercise of an intelligent ballot, it should be restored by the people through the legislatures of the several States on such educational basis as they may deem wise.

"8. For the abolition of polygamy and the establishment of uniform laws governing marriage and divorce.

"9. For prohibiting all combinations of capital to control and to increase the cost of products for popular consumption.

"10. For the preservation and defense of the Sabbath as a civil institution without oppressing any who religiously observe the same on any other day than the first day of the week.

"11. That arbitration is the Christian, wise and economic method of settling national differences, and the same method should, by judicious legislation, be applied to the settlement of disputes between large bodies of employes and employers; that the abolition of the saloon would remove the burdens, moral, physical, pecuniary, and social, which now oppress labor and rob it of its earnings, and would prove to be the wise and successful way of promoting labor reform; and we invite labor and capital to unite with us for the accomplishment thereof.

"12. That monopoly in land is a wrong to the people, and public land should be reserved to actual settlers, and that men and women should receive equal wages for equal work.

"13. That our immigration laws should be so enforced as to prevent the introduction into our country of all convicts, inmates of dependent institutions, and others physically incapacitated for self-support, and that no person shall have the ballot in any State who is not a citizen of the United States.

"Recognizing and declaring that prohibition of the liquor traffic has become the dominant issue in national politics, we invite to full party fellowship all those who, on this one dominant issue, are with us agreed, in the full belief that this party can and will remove sectional differences, promote national unity, and insure the best welfare of our native land."

Try to simpify truth. You can never be sure that truth is truth until it is simple. The doctrines of first importance are all simple; what cannot be simplified is not of first importance; put it to one side.—*George W. Cable.*

REFORM NEWS.

THE SACRED CARPET OF THE NOBLE GRAND.

May 26, 1888.

DEAR CYNOSURE:—From North Page and Hepburn I went to College Springs. I have preached in the Wesleyan, Congregational and United Presbyterian churches of this place. I also spoke at two country places, about five miles each from Coin.

I had an appointment to lecture at Bradyville, but the rain, which is abundant here now, prevented. Dr. Wm. Johnston, pastor of the U. P. church, and president of the Iowa Christian Association, donated $5, as did also A. B. Milner, a lay brother of the M. E. church, I. S. Lavely of the Wesleyan Methodist church, and Geo. Berry of the U. P. church, besides others who gave smaller sums.

Thirty-two new subscriptions to the *Cynosure* have been secured since coming to College Springs, and the canvass is not completed yet. This makes ninety-one new subscriptions to the *Cynosure*, taken since coming to Page county, and *I have not got through yet.* Through tracts and *Cynosures*, we are scattering the salt of reform in Page county.

While canvassing for donors to the Iowa Association and subscribers, Bro. Henry said, "Can't you give us a lecture at Bradyville?" "Why, yes," I replied, "if you can secure a place, and make the announcement." "Oh, I can get the M. E. church," he said, "and I will see that the lecture is announced."

Accordingly he went to Bradyville and applied for the M. E. church, but was informed that the trustees had passed a resolution, sometime before, to admit nothing but temperance lecturers, besides the regular services. He then applied for the school house, but the director, who was an Odd-fellow, refused to have the lecture there, but thought the trustees might have opened the church, as they had been letting every thing in. "But," said he, "if they won't let you have the church, we will let you have the Odd-fellow's hall."

Bro. Henry, whose soul is spiced with Irish wit, replied, "To show that the Odd-fellows are more liberal than the church, I will accept your offer." "But," said the Odd-fellow, "if it should be muddy it would hardly do to have the lecture in our hall, it is so nicely carpeted." Then fearing that he might appear insincere in Mr. Henry's eyes, he said, "I will take you up to the hall and let you see for yourself how nicely it is carpeted, and you shall say whether it would be right to come in with the lecture if it should be muddy."

So they went up to the door of the ante-room and knocked, and after some delay, were admitted. It was lodge night, and part of the members had already gathered; but the door of the lodge-room was opened and Mr. Henry was bid to behold the fine carpet on the floor, and to say whether the hall ought to be opened to a lecture if it was muddy. My friend was so dazzled by the glory of the place that he was constrained to admit that it would be most too bad to come on to such a nice carpet with muddy feet. And so his guide led him out of the hall; and to fix the matter that the lecture against secret societies should not be announced to be in the Odd-fellows hall, for fear it might be muddy, he remarked, "You said yourself, when you saw the hall, that it would not do to open it for the lecture, if it was muddy." "Oh, yes!" said my friend, "I was like the fox, who, when he could not get the grapes, said, 'I don't want them, they are sour.'"

But Mr. Henry persevered and engaged an uncarpeted hall, and but for the fact that there was rain, as well as mud, the merits of secret societies, such as Freemasons and Odd-fellows, would have been discussed in Bradyville.

Having had the privilege of showing the unchristian character of the secret lodge system in M. E. churches, as well as in those of other denominations, I would not have my readers draw the conclusion that the trustees of the M. E. church of Bradyville were following an established precedent in refusing to open the church to the discussion of the relations of Freemasonry and its kindred orders to our holy Christianity.

Surely Satan is working through the secret lodge system to supplant Christ, and subvert Christianity, by educating our young men in a deistical ritual of worship, and building them up in self-righteousness. Will the friends of Christ work with Satan to keep this conspiracy from being exposed? They will not, when the eyes of their understanding are enlightened, and they comprehend the anti-Christian character of Freemasonry and its kindred orders.

C. F. HAWLEY.

A LOUISIANA CAMPAIGN.

NEW ORLEANS, La., May 26, 1888.

DEAR CYNOSURE:—The rumsellers and beer-drinkers are trying to get a sufficient memorial before the General Assembly to repeal the Sunday law. The Sunday law was very generally observed in the early part of 1887, but more recently it is hardly respected. Mr. Sherard, secretary of the Y.M.C.A., sent lists to every church in the city last Sabbath for endorsements praying the legislature not to repeal the Sunday law. I called on Mr. Sherard at the Y. M. C. A. rooms, 15 Camp St., Monday and was pleased to find him with a smile on his pleasant face. He said, "I am satisfied we have sufficient endorsements." This is another act of the lodge rumites to crush out of the statute books one day of rest.

I preached at Mount Moriah Baptist church on Sabbath at 3 P. M., and lectured on "Secrecy as a Hindrance to Christian Progress" at Elder Guy Beck's church at 7:30 P. M. Bro. Beck and the better part of his congregation heartily endorsed my sermon. Several young secretists attempted to raise a loud noise, but Elder Beck and his deacons demanded peace and in a moment all was quiet.

I have been very unwell this week, but praise the Lord I am able to get about and disturb the lodge by distributing tracts. I have in print a tract entitled, "The Colored People and Secret Orders." This tract will be very unsavory for a great many of my race, especially those inclined to immorality and secretism. I had an invitation from Rev. Hiram Wilson to come up to Kennerville, La., and preach for his people Thursday night. I expect to leave here Monday morning to lecture in the following places: New Texas, West Melville, Clinton, Bayou Sara, Baton Rouge, Plaquemine, Bayou Goula, Donaldsonville, Thibodeauxville, Morgan City, Pattersonville, Jeanerette, New Iberia and St. Martinsville. Pray for God to be with me.

The District Grand Tabernacles Lodge meets in Plaquemine the 31st. I am expecting to lecture at Macedonia Baptist church Tuesday, and at Pilgrim Rest Baptist church Thursday at 7:30 P. M. in Plaquemine. Friends can write me until about June 15th at Dorseyville, La.

I met Bro. R. Johnson, clerk of a prominent Baptist church. He has seen the evils of the lodge and thinks they ought to be rooted up. He would like to have the *Cynosure*, but can't subscribe for it. Dear Northern friends, if you want to educate the Southern Negro it will be well to educate him against the lodge that swears its candidates to have their throats cut across and their tongues torn out if they reveal the pretended secrets. If you want to save this poor people teach them temperance and morality. Can any Christian who has the Lord's money to spare do better with it than to swell the N. C. A. ministers' fund to $3,000, and send free 2,000 *Cynosures?* If you will furnish tracts and *Cynosures*, I will leaven Mississippi, Louisiana, and Texas.

The Masons mustered twenty and the Odd-fellows twenty-seven last Saturday to attend the funeral of Mr. R. Hayes. I attended services at a prominent A. M. E. church, and after the sermon the pastor gave about ten minutes' lecture on the benefit of secret orders to the colored people. Among other unfounded statements he said, "Now, brothers and sisters, you jist haster pay $1.00 to jine and 25 cents er month. The society pays $500 to the widow of every member, and we pays that without any trouble. And in five years we can pay without the lodge members paying more than one cent each." Now let the mathematicians get their pencils and begin to reckon this up.

UP THE RIVER.

PLAQUEMINE, MAY 31, 1888.—I preached last Sabbath at the Laharpe St. M. E. church at 11 A. M.; at St. Marks Fourth Baptist church at 3 P. M.; and lectured at Pleasant Plain M. E. church, Rev. T. J. Johnson, pastor, at 8 P. M. The Old Baptist church gave an excursion from New Orleans to this place Monday 28th. I came up here on the excursion and distributed tracts on the train and freely spoke on the secrecy question. Revs. Foster and Williams and others on the train very strongly denounced the lodge system. The Son's and Daughter's of Iberville gave an excursion from here to New Orleans yesterday (Wednesday). The object of this excursion was to bring delegates to the District Grand Lodge meeting of the secret Tabernacles, which meets here on Friday, June 1st. I intended to lay over here until this district meeting adjourned, but my appointment at New Texas for Sunday compels me to leave here to-day via the steamer *Warren.*

I was very hospitably entertained here by brother

(*Continued on 9th page.*)

CORRESPONDENCE.

MASONIC OUTRAGE.

EDITOR CYNOSURE:—The following is gathered from the lips of the person aggrieved, and from documents handed to me by him.

In the year 1867, in the month of April, the following note was given to Alexander Stebbins for money loaned in good faith to the representatives of Adrian Chapter, No. 10, Royal Arch Masons, for the construction of a costly Masonic Temple, which adorns (?) the city of Adrian to-day, and is used for the purpose for which it was erected, and toward the erection of which, and for such purpose, the above money was loaned from Mr. Stebbins.

(No. 378) ADRIAN, April 20, 1867.

Treasurer of Adrian Chapter, No 10:

On the first day of April next (1868) pay to Alexander Stebbins, or order, One Thousand Dollars with interest at ten per cent ($1,000).

A HOWELL, *Secretary.*

Countersigned by W. S. LAWRENCE, *President.*

Upon the above note Mr. Stebbins received a payment of $500 in a manner to be explained hereafter. Mr. Stebbins is now above seventy years of age and is infirm. His companion is also aged and is an invalid. Her infirmity has been greatly increased by the treatment they have both received from the above-named charitable order.

Years since, when the country was new, Mr. Stebbins came into the vicinity of Adrian, purchased 160 acres of land, cleared it up, erected good buildings, and, being too old and infirm to work it himself, sold it, intending from the proceeds to live more at leisure with his companion for the rest of their days. By various means their resources had slipped away until the $1,000 above mentioned was the last payment from his land, upon which he hoped to sustain himself, assisted by what effort he might be able to put forth. The two are now virtually upon the charities of their children, and a cold world.

A neighbor of Mr. Stebbins, E. O. Cammet, by name, was treasurer of the Chapter, and had great confidence in the order. He was an honest man, and when Mr. Stebbins at the expiration of the year had received no money and was pressed, applying to Mr. Cammet, he paid to Mr. Stebbins $500, on his own responsibility, not officially, and the payment was indorsed on the back of the note in a proper manner by Mr. Stebbins.

In January of the following year Mr. Cammet paid $100 to apply as interest which was also properly indorsed. This was also done as a private individual, but with confidence in the order of which he was an officer. In March, 1869, Mr. Stebbins commenced suit against Adrian Chapter, No. 10, in the circuit court of Lenawee county. In May of that same year he procured a judgment for $566.73, being the amount then due. Not one dollar of this amount has he ever been paid, and Mr. Stebbins will probably be allowed to die without what, by common honesty, belongs to him. Mr. Cammet and his wife are both dead. They died in grief and poverty, $6,000 having gone from them into the beautiful Masonic Temple, for which they never recovered one dollar. Their deaths are said to be traceable to this gross dishonesty of the order. Their hard earnings have gone to sustain an institution based on corruption, sacrilege and fraud, and the craft sport themselves with crowns and plumes and various regalia to deceive the simple; meanwhile using the temple constructed in robbery and plunder for the purpose of blaspheming God and belittling manhood, while their plundered victims pine away and die. The judgment first obtained has been renewed at the proper time, but it is a hopeless case. There are evidently a few secrets which the uninitiated do not know.

The daily press of the city frequently refers to the temple as a Masonic Temple where many worthy (?) exploits are done; but the Masons, it seems, disclaim it, and credit it with belonging to some sort of an insurance company. Mr. Stebbins wrote to the agent of said insurance company and received the following reply last January:

GRAND RAPIDS, Jan. 20, 1888.

Alexander Stebbins, Adrian, Mich.,

SIR:—Yours of 19th received. In reply will say I investigated your matter and find that Royal Arch Chapter, No. 10., of Adrian, did not have your money; but a body of men undertook to build a Masonic Temple and claimed to [be] officers of Chapter No. 10 without any authority from said Royal Arch Chapter No. 10, and that the probabilities are your claim is not worth one cent, "as it would be" if the men were officers of Royal Arch Chapter No. 10, your claim would have been paid long before this. Respectfully yours, etc., E. E. WAISOR.

Time fails to add more. When will the world learn to oppose these devilish institutions, and insist that their secret diabolism shall be exposed and banished forever from a free country?

H. A. DAY, *Sec'y. M. C. A.*

BRO. HINMAN'S WORK BEARS FRUIT.

EAST HAMPTON, Mass., May 27, 1888.

DEAR CHRISTIAN CYNOSURE:—On our arrival home from a Southern tour we find lying on our table numbers of the *Christian Cynosure.* We have read their newsy, instructive and wholesome columns with much interest. We imagine we may be indebted to Rev.———, whom we met at Orangeburg, S. C., a few weeks since. If so, this gentleman will please accept our thanks—should this meet his eye. His name we do not recall. He gave the pupils of a colored school, at Orangeburg, in which the writer is interested, a nice little impromptu talk on one occasion. We think the children will remember the points of that talk.

We are in full accord with your sentiments as to secret societies, and we are heartily glad that such a League as the "A. A. L." is in existence. Long life to it in combating secret organizations among *Christian people.*

We have never been able to understand that if a thing was right to be done, why should it not be done openly and above-board? Every feeling in our nature rebels against secret organizations. They seem to us anti-Christian, anti-Government, and anti-common-sense. To the oft repeated question "*Cui-bono*"?—by the writer, no satisfactory answer has ever come yet.

The Master went about teaching in plain language. The Pharisees required a "sign," but he gave them none. Christ put no "tyler" at the doors of the Temple or the synagogues to shut out the uninitiated. No hieroglyphics barred the common people from his presence and his blessed teachings. He warned his disciples to be humble, harmless, to avoid offences; not to despise the little ones; taught how we are to deal with our brethren when they offend us. He reproved the scribes and Pharisees for transgressing God's commandments through their own traditions. He reproved unbelief. When asked who was greatest in the kingdom of heaven, he put the little unsophisticated child in the midst. Christ surrounded his doings and teachings with no mysteries. Strange that we think to improve upon Christ's methods of doing things! MRS. EMELINE R. STERLING.

GEN. JOHNSTON'S TACTICS.

YORK, Pa., May 17, '88.

EDITOR CYNOSURE:—The York *Dispatch* of April 28 says: "Gen. Joseph E. Johnston, the gallant ex Confederate officer, has been elected a contributing member of Gen. E. D. Baker Post, No. 8, of Philadelphia. Gen. Johnston is the only ex-Confederate soldier who has ever been received into the ranks of a Grand Army Post. When comrade John W. Frazier presented Gen. Johnston's petition to become a contributing member of the post at the regular monthly encampment of that body on Thursday evening last, the hall rang again and again with applause."

"The petition was as follows:

"WASHINGTON, April 20, 1888.

"*To General E. D. Baker Post, No. 8, Department Pennsylvania, G. A. R.:*

"For the purpose of enabling me to participate in the noble work of charity performed by the comrades of the Grand Army of the Republic, I hereby make application for contributing membership to your post. Enclosed please find the sum of $10 for one year's dues.

"Very respectfully yours,

"JOSEPH E. JOHNSTON."

"The petition was unaccompanied by any other communication, and when presented to the members of the post for consideration, it went through with a rush amid the cheers of the veterans."

As Gen. Johnston is a Royal Arch Mason, and as the G. A. R. is a Masonic army, it is very proper for the ex-Confederate to join the G. A. R. The Department Commander of Pennsylvania, who sees that everybody is looking at this rather queer blunder of the childish old veterans of Post No. 8, comes to the front and tells the G. A. R. and the public that such foolishness cannot be endured.

If Gen. Johnston desires to participate in a "noble work of charity," he had better keep clear of all secret rings and societies and give all his money to the widows and orphans that he ruined by his foolish treason. Charity should always begin at home,

Gen. Johnston's axe must need grinding very much. Uncle Sam has plenty of good grindstones, and the G. A. R. boys can beat all at turning a good grindstone. This is the truth, and there is no poetry about it. Yours, EDWARD J. CHALFANT.

PITH AND POINT.

A MISSIONARY'S JUDGMENT ON THE WORST ENEMIES OF THE NEGRO.

When a boy on a New England farm I was a constant reader of the *Cynosure. It saved me from secret societies.* I entered upon an examination of them, so far as I was able, and the knowledge I gained saved me from them. Now as a worker under the A. M. A., among the colored people of the South, I am convinced that the two worst enemies of the Negro's progress ARE RUM AND SECRET SOCIETIES. If the *Cynosure* would like it, I should like to contribute something occasionally toward the general knowledge of the evil among theNegroes.—REV. G. S. ROLLINS, *Wilmington, N. C.*

THE WOMAN'S RELIEF CORPS.

Can the ritual of the W. R. C. be had, or have you secured it yet? I do wish you would get it. They have organized a corps here, and many are joining. They are to have the memorial services in the M. E. church by the G. A. R. Sons of Veterans and the W. R. C. Now, in that corps there are infidels who make no hesitancy to tell what they believe or don't believe. I cannot see how Christian women can truly love Jesus and stay in such an order. Am I too radical? I wish to do right, but I cannot think of becoming a member. They say all the "*bon tons*" are coming in; with me there is no greatness only in goodness. To me the *Cynosure* is the best Christian paper I ever read. Do get all their so called secrets and let the world know there is but one true religion. Brother W. B. Stoddard stopped over night with us when here, and I know that he is doing a vast amount of good; more than he realizes now. It does me good to talk with a young man who is opposed to the lodge. We have a few here, and they are our best moral boys. The lodge boys, as a general thing, play cards and visit saloons. This I know to be a fact.—MRS. M. F. CARR, *Greenfield, Ohio.*

TRACTS FOR NEBRASKA.

A few lines of explanation are due from me, as I seem to have been doing so little in the reform work. I have been afflicted with dropsy. For the last two or three years my health has been very poor; but I am now better and able to get around again. I am going up into Nebraska in a few days. Please send me all the tracts you can, as wife and I are going in a buggy, and we can distribute them all along the road. I feel my time is short and I want to do all I can for the honor of Christ while I live. If the way is open I will preach and lecture while in Nebraska, God willing. Pray for me that I may be an humble instrument in God's hands in doing good and glorifying his name.—JOHN THOMPSON, *Sabetha, Kansas.*

LITERATURE.

MARVELS OF THE NEW WEST. Comprising Marvels of Nature, of Race, of Enterprise, of Mining, of Stock-raising, and of Agriculture. Six books in one volume. By William M. Thayer. Henry Bill Publishing Co., Norwich, Conn.

The compiler of this sumptuous volume the boys of twenty-five years ago will remember as the author of the popular juveniles "The Bobbin Boy," "The Pioneer Boy," "The Tanner Boy," etc. They will be pleased to see a work of such artistic perfection, of such immense information and of such absorbing interest from their old friend. Taking up the series of marvels in their order, there is gathered in this work a very thorough and entertaining account of the great Western marvels with a careful and particular description of the various enterprises of mining, stock-raising, etc. The whole is profusely and finely illustrated, and the publishers have spared no pains to make it a reliable and beautiful encyclopedia of the vast and marvelous region it describes.

Our Day, to which multitudes are now turning month by month for their "record and review of current reform," opens its current number with "The Use and Abuse of Creeds," by Rev. Joseph Parker of England. The editorial notes on the paper help us into much clearer light than the article itself. Anthony Comstock, the iconoclast in the devil's workshop of vice, aims a blow at the champion of infidelity, Ingersoll, which Mr. Gladstone will do well to read before he again demeans his great abilities to an encounter with a man whose moral character is on a par with his religion. In the controversy between Rev. C. M. Brown and Ingersoll, the latter is shown to be an audacious falsifier. Mr. Cook's Monday-lecture prelude is on the case of the evangelist Davis and preaching on public grounds. The documents of permanent value which have place, are the report of the committee appointed by Boston pastors on preaching on the Common, and an address by Sir W. W. Hunter, before the Society of Arts, London, on "The Religions of India."

The Report of the Kansas State Board of Agriculture for the quarter ending March 31st last is of special value, because of the report of the special committee appointed by the Board on the subject of "Silos and Ensilage." The papers on various subjects are numerous and valuable, and their wide circulation among farmers must be of great value to Kansas. The report is issued by M. Mohler, secretary of the Board, Topeka.

Vick's Magazine for June remembers the season with a handsome lithograph of a white rose, and suitable articles on the Queen of the flowers. The account of a century-old date palm, still to be seen near the corner of Orleans and Dauphin streets, New Orleans, is full of

curious interest. It is called "Pere Antoine's Palm," after a Spanish priest who died many years ago, lamented by the whole city, and even the Masonic lodges attended his funeral in full regalia and joined the procession—the only occasion, it is said, where this was ever done in this country.

The *London Illustrated News* devotes considerable space in its last issue to the International Exposition at Glasgow in Scotland, which is now fairly under way and promises to be a successful enterprise.

OBITUARY.

SAMUEL HAWTHORNE died in Volga, Iowa, April 21, 1888, from internal injuries, received from the kick of a vicious horse, five days previous to his death.

Mr. Hawthorne was born in County Armagh, Ireland, March 18, 1820, an only son. He was married in 1845 to Mary Anne Henry; they had nine children, six of whom survive him, and five of them were permitted to receive a father's assurance that, "My trust is in Jesus, my Saviour, in Jesus only. He is an all-wise, merciful Father and God." He was a man of few words, but of sterling ability and worth, with sound judgment, guided by an enlightened conscience.

He was a sincere Christian, an upright citizen, and will be missed in the church and Sabbath-school and in his family. The deceased sought and found the Saviour when quite young, and was a teacher in the Sabbath-school before he was eighteen, and kept it up ever since, and was a ruling elder in the United Presbyterian church when he died. He held a great many offices of trust wherever he lived, and in Volga, where he lived for thirty-four years. He was a lover of the *Christian Cynosure* and the principles it inculcates. He was greatly opposed to any secret organization, especially Masonry. He reasoned and talked boldly against it; and gave all his influence in favor of justice and truth.

We realize in our bereavement the great and all-wise plan of our Creator; for he knows the end from the beginning, and knows just what is best for his glory and our good. M. A. H.

HOME AND HEALTH.

DANGER IN THUNDER-STORMS.

The chief danger incurred by human beings and other animals is due to their bodies being better than some objects, although they are bad conductors in the sense that they afford considerable resistance to electrical discharges passing through them, and, therefore, give rise to the development of heat and mechanical, molecular disturbance. A man standing, walking, or riding upon an open plain during a thunder-storm is in a dangerous position, because his body is apt to be made a stepping-stone for the discharge, offering less resistance to it than the air. The danger is increased by the near presence of large masses of metal in the ground. Dry, low-lying positions are safer than such as are elevated and exposed. The close neighborhood of water-courses should always be avoided. It is better to lie flat upon the ground than it is to stand or sit. If shelter is near, the individual should get at once completely under cover. To stand under the lee of a house, wall, hay-stack, or thicket of trees is more dangerous than to remain altogether exposed in the open. The inside of a barn or out-house, well away from the walls, is comparatively safe. A distance of two or three yards away from the trunks and branches of trees is a comparatively safe position; but to lean against the trunk of a tree during prevelance of a thunder-storm is especially dangerous. In the interior of a house not adequately protected by a lightning conductor it is the best to keep to the lower rooms during a thunder-storm, to remain as far as practicable in the middle of the room, to avoid objects hung from metal chains, gilt frames, fire-places, looking-glasses with amalgamated backs, and iron pillars and balustrades.

HOT WATER FOR BLACK EYES.

There is a world-wide superstition that as soon as a man gets a black eye he must use cold applications for hours, and that the best cold application possible is raw beef. I call it a superstition because it is without reason and against reason. Everybody knows that what makes a discoloration of the skin by a bruise is the congestion of the part with the blood that cannot get away again, so that it decomposes and changes its color, and everybody ought to know that the way to prevent such a result is to facilitate and stimulate the circulation in the bruised part.

A cold application retards the circulation, and the best thing to stimulate it is hot applications. Twice in my life I was threatened with a black eye. On the first occasion I applied raw beef and other cold applications and succeeded in producing the blackest eye I ever saw. On the second occasion I got some hot water right away and bathed the eye for about half an hour in it. The result was that there was not the slightest discoloration visible at any time. These hints are well worth pasting in the hats of some people in Chicago.—*Chicago Journal.*

CURE FOR SEA-SICKNESS.

Dr. Wm. F. Hutchinson, in the *American Magazine*, gives a simple prescription which he has often found efficacious in sea-sickness. He declares, however, that for certain persons there is no preventive. They will be sick anyway, and it generally does them good. He says that heavy doses of bromide and also the much-vaunted antipyrine are dangerous, and he would not advocate their use. His prescription is the following:

Into a tumbler of pure water put five grains of bromide of soda, two drops of tincture of nux vomica, and two drops of wine of ipecacuanha. This must be taken in tea-spoonful doses every five minutes—best from the hands of a medical man who will attend to his business and not leave his patient. In half an hour the nausea usually disappears; in another, the headache is gone and sleep comes.

A recipe for improving unruly boys. A young mother once said to me: "When Harry is very naughty I always curl his hair and put on his best clothes, for he seems to put on his good behavior with them."

A young teacher, confiding to a friend her trouble in governing some unruly boys between twelve and fourteen years of age, said: "The only way I get along at all is to wear my best clothes every day; and when I have had a particularly trying time, I always wear something especially pretty the next day, and the boys are sure to behave better. I never could account for it, but just as soon as I wear anything common they are uncommonly troublesome."—*Mrs. Winchett.*

THE MISTAKES OF MOSES

and Ingersoll, are common topics of conversation, but the mistake we wish to comment on here is the great one so many people labor under that consumption (which is really only Scrofula of the Lungs) is an incurable disease, and that there is no hope for one suffering from it. This terrible malady, that yearly fills so many graves, can be surely cured, if not too long neglected. Be wise in time, if you are afflicted with it, and arrest the undermining influence that is sapping your life-blood, and hurrying you to an untimely grave, by using Dr. Pierce's Golden Medical Discovery, a remedy that never fails in its life-giving mission, if taken in time. All druggists.

A sound body and a contented mind are necessary to perfect happiness. If you wish to possess these, cleanse your blood with Ayer's Sarsaparilla. It is perfectly safe to take, and is a thoroughly reliable, highly concentrated, and powerful blood purifier.

EXCURSION RATES.

A very complete list of tourist round-trip rates and routes to western points for 1888, has just been issued for free distribution by C. H. WARREN, Gen. Pass. Agent, St. P. M. & M. Ry., St. Paul, Minn.

CONSUMPTION SURELY CURED.

To the Editor:—Please inform your readers that I have a positive remedy for the above named disease. By its timely use thousands of hopeless cases have been permanently cured. I shall be glad to send two bottles of my remedy FREE to any of your readers who have consumption if they will send me their Express and P. O. address. Respectfully, T. A. SLOCUM, M. C., 181 Pearl St., New York.

SECRET SOCIETIES CONDEMNED

BY GREAT MEN IN THE CHURCH.

PRES. E. F. REID *Ohio Central College.*—We believe secret societies to be anti-republican as well as anti-Christian.

REV. A. L. CHAPIN, D. D., *Beloit.*—It has been the uniform policy of Beloit College to exclude secret socities.

ALBERT BARNES, 1849:—Any good cause, I think, can be promoted openly; any secret association is liable, at least, to abuse and danger.

REV. JUSTIN EDWARDS, D D., *author and head of Andover Seminary:*—Whenever the cause of temperance is veiled in darkness and secrecy, it must lose its hold on the public confidence and sympathy.

REV. M. BENNETT, *long presiding elder M. E. church*—I am pleased to be counted in for the movement which is being inaugurated against tyrannical organizations and factitious distinctions in society.

DR. THOMAS SCOTT, *the great commentator:*—Rash oaths are above all things to be avoided; but if men are entangled by them, they ought rather to infringe the sinful oaths than to add sin to sin and ruin to their own souls.

REV. J. C. K MILLIGAN, *editor of "Our Banner:"*—Through such silence, secret connivance and horrid oaths "ever to conceal and never reveal," the state of our country is rapidly becoming such as to alarm every Christian philanthropist.

REV. B. T. ROBERTS, *editor of the Free Methodist:*—For us to keep silent respecting Masonry, and thus tacitly endorse the idea that a man can both accept Christ and deny him—that is, be a good Mason and a good Christian at the same time, would be treason to Christ.

JOHN G. FEE, *Berea College, 1868*—It is Freemasonry, Odd-fellowship and kindred associations that have spawned and now lend respectability to "Regulators," "Ku Klux Klans," and other bands of midnight assassins now ranging through Kentucky and other portions of the South.

REV. J. P. LYTLE, D. D.:—Masonry has damned all who ever trusted in it for salvation. It is now leading away thousands from the church, and from paths of virtue by association with the intemperate, unclean and profane, and is dragging them down the road which leads to the chambers of eternal death.

REV. EDWARD BEECHER, D.D.:—If on such anti-Christian grounds, prayers are framed, rites established and chaplains appointed, ignoring Christ and his intercession, God regards it as a mockery and an insult to himself and his church. In it is revealed the hatred of Satan to Christ. By it Christ is dethroned and Satan exalted.

REV. W. W. PATTON, D. D., 1869:—However secret societies may differ among themselves, yet they are all anti-republican in their tendencies; and are all leading to the same results, viz., a substitution of worldly and selfish innovations for moral and religious influences, and, ultimately, to the theoretical and practical neutralization of Christianity.

REV. JAMES H. FAIRCHILD, D.D., *Pittsburg address:*—The point is not that the working of a secret organization may be perverted to selfish ends, but that in its very nature it strongly tends to such perversion. A worthy institution may be perverted, but an institution in which the tendency to perversion is inherent and constitutional, is not a good institution.

REV. DR. JAMES. B. WALKER, *author of "Philosophy of the Plan of Salvation."*—There is probably not one in a thousand who enter the lodge, who know, when blindfolded they take the terrible oaths, that Masonry is an anti-Christ and one of the most powerful enemies of Christ that exists. But this is put beyond the possibility of a doubt by the highest Masonic authorities.

REV. NATHAN BROWN, *Editor "Am. Baptist" and missionary to Japan.*—If Freemasonry had existed in the days of Christ, and in the same form that it exists with us, he could not have condemned it more distinctly than he did in his Sermon on the Mount: "If ye do good to them that do good to you, what do ye more than others? Do not even the publicans the same?" The Gospel is at war with every system of clique or clan, caste or combination that seeks to create distinctions in the human family.

N. C. A. BUILDING AND OFFICE OF THE CHRISTIAN CYNOSURE, 221 WEST MADISON STREET, CHICAGO

NATIONAL CHRISTIAN ASSOCIATION

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The object of this Association is:

"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved, to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform.

FORM OF BEQUEST.—I give and bequeath to the National Christian Association, incorporated and existing under the laws of the State of Illinois, the sum of —— dollars for the purposes of said Association, and for which the receipt of its Treasurer for the time being shall be sufficient discharge.

THE NATIONAL CONVENTION.

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The Christian Cynosure.

EDITORS.

J. BLANCHARD. HENRY L. KELLOGG.

CHICAGO, THURSDAY, JUNE 7, 1888.

THE AMERICAN ANTI-SECRECY LEAGUE is meeting with no opposition, but with general and earnest co-operation by friends of American principles and opponents of the secret sworn despotism of the lodge. For information and blank forms for local leagues, write to W. I. Phillips, at the *Cynosure* office. The grand excellence of the league is, that it unites all the foes of lodge-despotism and furnishes something for every one to do. Though there should be but ten members in some remote State, they can begin to question candidates and scratch tickets; and, as soon as, and wherever practicable, nominate candidates, and get up electoral tickets of their own, as the right wing of American prohibition.

FRANCES WILLARD'S MOTHER.—We called on this venerable lady at their home in Evanston last week. She first professed Christ with the Freewill Baptists in the State of New York when that Baptist body were the picket-guard of reform; and her husband and herself felt the shudder of that State when it was found that it had societies which murdered their members for violating their by-laws. With the sainted David Marks and others of the same persuasion the Willards were borne to Oberlin as a grand intellectual center of reform, and they joined the Oberlin church with Finney, Mahan, Morgan, Cowles and their associates. Enlarged by discussion, and finding that the furnace of reform made Christians one in Christ, they have since belonged to and worshiped with Presbyterians, Congregationalists and Methodists, when change of residence made it convenient.

This is the religious history of a wonderful mother of a more wonderful daughter. The religion of Mrs. Willard was rocked in the cradle of reform. In 1832 228,000 votes were cast by the people for Wirt and Ellmaker, the Anti-masonic Federal candidates, and the New England Anti-slavery Society was formed by Mr. Garrison the same year. Immense interests hung on the issue whenever slavery was named in a prayer or sermon, and it was impossible for Christians to become worldly while thus antagonizing the world. Mother Willard must be past the allotted three score and ten; but her mind is clear, her countenance calm, and she reminds one of the sun when approaching the horizon, which grows clearer and brighter as it descends.

THE ILLINOIS GENERAL CONGREGATIONAL ASSOCIATION.—This body met at Evanston, last week. The Evanston church has built a costly and beautiful church edifice, and their committee had made all possible arrangements for the comfort and convenience of ministers and delegates, and the ladies provided a sumptuous repast for 400 people in the church parlors on Tuesday evening. The town of Evanston is built up with elegance, and as it is the seat of the Northwestern Methodist University, and lulled by the roar of the clear pure waters of Lake Michigan, the families of Chicago business men find it a rare and attractive place of residence. It is the home, too, of Frances E. Willard and her mother; and seems likely to become the Mecca of woman's suffrage.

The pastor and delegate from Wheaton College Church were received and enrolled without objection; and earnest discussions were had on Sabbath observance, and the phases of the prohibition question. The members of this Association are mostly young and vigorous, well-educated men. Women delegates were received from Rockford and other churches, and judging from its past records and present membership this body will yet become a leader in the cause of Christian reform. The final resolution on prohibition was a compromise, and therefore weak. It was adopted as follows:

"Recognizing in the traffic in intoxicating liquors one of the most efficient causes of poverty, suffering, and crime, and one of the greatest obstacles to the political, social, moral, and spiritual advancement of our people, we pledge ourselves to labor earnestly to secure the most effectual means for prohibiting and abolishing such traffic in this State. We are earnestly opposed to the sanction of such traffic by National or State legislation, and we will use our most earnest efforts as good citizens to remove this prolific source of evil from among us."

—It is proposed in the *Christian Nation* that contributions be made for a monument or memorial to the memory of Prof. J. R. W. Sloane who died two years ago.

THE IRISH AGAINST THE POPE.

Last week Thursday night a meeting of several thousand well-dressed Irish Catholic men and women assembled in Battery D, Chicago, to protest against the Pope's rescript against boycotting English landlords by Irish peasants. The forty Irish members of the British Parliament have already issued their protest; and the people of Ireland are holding similar meetings all over the island.

Forty-four years ago the Irish people were excited to a similar extent by the eloquence of O'Connell for "The Repeal of the Union," by which, in the year 1800 (eighty-eight years ago), Mr. Pitt abolished the Irish Home Parliament, and joined Ireland to England.

This time it is the Irish against the Pope, and for Home Rule; and the Chicago meeting last week has never been excelled in the importance of its bearings on Irish destiny, or in the wildness of its enthusiasm. The speaking was eloquent and the principle of the speeches one. They professed perfect submission to the Pope in religion, but denounced his interference in politics. Mr. Finerty read English authorities which showed that during the reign of Victoria, 1,225,000 Irish people had died by famine; 4,186,000 had immigrated; and over seventy-five per cent of the whole population had been evicted! He said, "Against these terrible wrongs the peasant had but one recourse, the wild justice of revenge. To avoid this shot-gun revenge, O'Brien, Dillon, and Davitt, had given the people 'the Plan of Campaign,' and the 'Boycott,' which the Pope's rescript inhibits." We give Mr. Finerty's words:

"When we had no papal rescripts in Ireland our nation was a free one. Not until Henry II. came to Ireland with the bull of Pope Adrian IV. did our troubles begin; and from that day to this, we have been tossed from the horns of John Bull to those of the Roman Bull. When one bull got through with us the other began. Now, I say, we have had all we are going to stand of it. (Immense cheers.) God was before the nations; the nations before popes; and God reigns eternally still."

"We stand here to-day to tell Leo XIII. if he wants to reform and save souls, let him send his College of Cardinals to England."...."Let these cardinals see the blackened foundations of the homes of the Irish. Let them look at the graves of our people starved to death; and the emigrant ships carrying away the stream of emigrants."...."While we reverence the faith brought us by Patrick, we cannot surrender our people to be exterminated by a foreign foe."...."No power on earth can sever the love of our people from the cradle of their race. The English could not do it; the Italians cannot do it." (At this point the cheering was so loud and prolonged that the speaker had to pause for some time.) "We tell these Italian gentlemen, if they are so anxious to bring Catholics into the fold, let them begin at home. We do not need their care."

This is a new style of language from Catholics to the Pope. In 1155 Pope Adrian IV. by a bull authorized Henry II. of England to take possession of Ireland on condition of paying an annual tribute, which, of course, was wrung and is still wrung from the Irish. For in England, men die, but taxes are immortal. And Mr. Finerty tells Leo that the Irish were free till they had popes; which is simply historic truth.

What is to be the outcome of this political cyclone? We could easily foretell, if it was not blowing against priestism, which, like thistles, is too supple to break, but will only bend before the blast and scatter and spread its pestilent seeds by the very storm which rends it. The papacy has always, as in this case, collided with the civil interests of men. And, five hundred and eighty years ago, a brave prince, Philip the Fair, defied Pope Boniface, as Finerty now defies Leo XIII. Boniface had issued a bull declaring that "Jesus Christ had granted a two-fold power or sword to the church, a spiritual and temporal, and all who dissented from that doctrine were heretics, and could not be saved." Philip retorted by prosecuting the Pope in his own Curia for "heresy, simony, dishonesty, and other enormities." And when Boniface died, through vexation and anguish, from his rough handling, Philip made a Frenchman pope by the title of Clement V., and removed the seat of the papacy from Rome to Avignon, in France, where it remained seventy years. But popery survived all this and much more: as Mormonism survives the death of Joseph Smith; its conflicting revelations about polygamy; its expulsion from Missouri; and its pilgrimage to Salt Lake.

So this present outburst against the Pope will effect but little while the leaders of the foray acknowledge him as their "spiritual guide." For spirit is more real than matter and will subsist when the material worlds have passed away, and the priest who governs men for eternity will find means to govern them in time. While two hundred and twenty-five thousand Irishmen have been dying of famine, the Pope has drawn a million pounds a year from Ireland in annats and Peter's pence. And the despotism of English landlords, though bad enough, is lighter than down compared with the despotism of priests, aye, of American priests now in our midst. The Romish Bishop held a sort of "spiritual retreat" or institute in Kankakee, Ill., in a school building engaged for that purpose. All the priests of the diocese must attend, except a few left to attend funerals, etc. A young priest who had just returned from that meeting of days told us, among other regulations, that intimate friends were not permitted to speak or exchange greetings as they passed each other in the halls during the sessions of the meeting! In that fearful system the very free agency of inferiors is absorbed into the superior and the subjugation and submission are complete. And those superiors transact the affairs of common concernment in the dense midnight of concealment from all below.

But we know from the Scriptures that this mystic Babylon must fall, and we see by bare inspection that its dissolution is begun. The old Inquisition has lost its teeth; and cases are multiplying, like that of McGlynn, where priests cast off the pope's jurisdiction without loss of life or limb; whereas leaving the Romish communion long endangered both.

The tokens hourly increase of the coming of that hour when the terrific symbols of the fall of the mystic Babylon, the mother of false religions, given in the Apocalypse, shall become realities; when, "in one hour," her "mysteries," "murders" and "sorceries" shall cease. See Rev., chap 18.

While slavery was silently growing, it was silent. But when the Abolitionists, though but a handful of printers in a garret, struck the keynote of its destruction, the ebullition of the whole slave system resembled the tempest which ushered in the fall of ancient Troy, when

> "Through all her summits trembled Ida's woods,
> And from their sources boiled her hundred floods."

Such is this Irish tempest which precedes and presages the fall of popery. The assault made which is awaking this turmoil is the fundamental truth that all worships invented by men in lodges, convents, churches or Mormon temples is Gentile worship, not paid to Christ but to devils. This is the truth which is disturbing devils, producing an overflow of secret worships and public parades in the United States, and everything which promises salvation by ceremonies is astir.

These Irish orators who reverence the Pope as a priest but denounce him as a ruler are putting the people upon a false scent. English aristocracy is bad but popery infinitely worse. The republic of Paraguay in South America, with the finest soil and climate in the world, was founded and held by Jesuits, and the public debt of that republic is now more than the soil of the whole country would sell for! The talk of relieving Ireland while retaining popery is as vain as Mr. Lincoln's project of saving the Union with slavery. But the day of Ireland's deliverance hastens and it is coming from Christ, who wore no priest's tiara, but only a carpenter's frock, till his priestly murderers put on him a king-and-priestly regalia in mockery.

FISK AND BROOKS.

What does their nomination at Indianapolis mean for Americans who vote and pray against the lodge?

Much every way. General Fisk last year in an interview with the *Cynosure* editor expressed himself in substantial agreement with our reform principles. He is a warm friend of John G. Fee, and in writing assures Mr. Fee that he is not a member of any secret society.

Of Mr. Brooks we know little. He was years ago reported as a Good Templar, and when young lectured against temperance under their auspices. So did Col. Bain and others who now believe the order obsolete and useless and are in favor of all open work. We hope to learn as much of Mr. Brooks. He is a man of great power, and his appearance belies him if he has any love for the secret ways of lodgery.

At the convention were a host of Anti-masons—John G. Fee of Kentucky, Dr. H. A. Thompson and C. M. Strickler of Ohio, Wheelock, Johnston, Mrs. McPherson and others from Washington, Gilley and Reed of Iowa, Loveless and Countryman from Illinois, Wylie and scores more from Indiana, Jordan of Texas, etc., etc.

The memorial approved by the National Association Board was circulated by thousands in the convention as was also Mr. Fee's protest against the nomination of Green Clay Smith because he is a Freemason. These were noticed in the daily press of Indianapolis and Chicago as having a marked ef-

fect upon the delegates. Mr. Smith's name was announced withdrawn. These memorials were preserved and read while other bills and circulars littered the floors by the hundred thousand. The speech of Mr. Tate of Tennessee showed the effect of the lodge discussion, and the whole convention felt his words to be true, that this is one of the issues for the nation.

These were some of the encouragements. There were others in a negative way. From the public announcements of Mr. W. T. Mills of his lodge relation; the fact that Mr. Chafin is Grand Chief of the Good Templars of Wisconsin and has written in the Prohibition papers in defense of the lodge against the *Cynosure*; and the further fact that Mr. Richmond is reported a leader of the same order and was its candidate as successor of John B. Finch as chairman of the National committee—for these and other reasons we have been jealous of their influence, and have preferred that the measures they champion should not succeed if in the interest of the lodge. The *Cynosure* has given some reasons why it is to be believed that their opposition to woman suffrage is a lodge measure. The list is not exhausted. Their utter and overwhelming defeat at Indianapolis is, therefore, to us of great significance. We believe it is a promise that the Prohibition party will not be controlled by the secret methods or councils of the lodge; and that more and more the friends who support the secret temperance orders will come to see that the great temperance reform requires no longer any such agency—that the orders are, as old Dr. Jewett long ago said, a clog and an injury rather than an aid to this holy cause.

NOTICE.

The Maine Christian Association will meet in a hall in Journal Block, Lisbon St., Lewiston, Me., June 19th, at 9 A M., to continue in session one day, and to be followed by a two-days' holiness convention. Elder S. C. Kimball, of Newmarket, N. H, and other able speakers are expected to be present and address the convention and preach the Gospel. All New England friends who are interested in holiness and reform work are invited to be present. By order of the Executive Committee.

I. D. HAINES, *Sec'y.*

—To the list of old Anti-masonic papers published last week we may add the *Gazette* of Erie, Pennsylvania. Bro. Albert Taylor of Wauwatosa, Wisconsin, who called at this office a few days since, used to read it when a boy, his father being a subscriber.

—In a business letter Secretary Stoddard presents the matter of a reading room in the Washington building, which is approved by some of the Washington friends. The location he thinks is excellent, and the class of people likely to be attracted would be such as would seek for some permanent benefit rather than for a place to haunt. There is no public reading room in that part of the city.

—It is quite a disappointment that no report of the excellent Michigan State Convention had been received up to the time of going to press. We learn indirectly that the meeting, though small in numbers, was filled with the Holy Ghost and with his power so that it was felt to be one of the best and most profitable of our reform meetings.

PERSONAL MENTION.

—President C. H. Kiracofe of Hartsville College, is the Prohibition candidate for Superintendent of Public Instruction in Indiana.

—Bro. E. R. Worrell of the N. C. A. Board has been assistant pastor at Washington Heights for several months. He has just been invited to undertake the full pastoral work.

—Elder J. L. Barlow, who is for the time being located at Wheaton, preached last Sabbath at Bloomingtor, Wisconsin. The Sabbath before he was with his old church at Bloomingdale, Ill., to which he ministered some eighteen years ago.

—Elder Freeman of Downer's Grove, near this city, returns this week to scenes of his early labors in Jefferson county, New York. Bro. Freeman feels deeply the loss of his beloved wife who passed hence in March. He may spend much of the summer season with Eastern friends.

—Greetings and welcome were given last week in the office to Dr. T. G. Roberts of Washington, Iowa; Rev. John Lee, author of a work on Romanism; Bro. Alexander Thompson of the National Board; and Rev. L. I. Crawford, editor of the Sandy Lake, Pa., *News*, who was just returning home from the United Presbyterian General Assembly at Cedar Rapids, Iowa.

REFORM NEWS (*Continued from 5th page*).

and sister J. A. Porter. It surprised me very much to learn that Bro. Porter had been initiated into the order of Knights of Labor. He says the K. of L. is a good thing, but we fear he will be convinced of their secret follies. I attended an exhibition of the free school, Monday evening, at the Macedonia Baptist church. The exercises were very interesting. I am glad to see my race progressing so rapidly in education, but I am sorry to see so many of the young men and women being deceived into these secret orders. I called on the following pastors: Revs. Geo. Holmes, A. Hubbs, L. H. Williams, Chas. Williams, M. Dunlap, Wm. Ellis, John Brown and Z. T. Gayden. Most of these brethren are opposed to lodgery. Rev. Z. T. Gayden, the M. E. church pastor, thinks the minor lodges an injury to the churches, but he thinks the higher lodges all right. I was invited by Rev. L. H. Williams, principal of the town school, to address his students on the benefit of education. I spoke for fifteen minutes. Bro. Williams endorsed what I said and gave a brief illustration of our work. He is entirely in accord with our reform. I preached at St. Peters Baptist church, Rev. Geo. Holmes, pastor, on Tuesday evening.

Secretism seems to have taken a strong hold here the past six months as some of the preachers have been stumping and canvassing for the old lodge rum parties, but thank God we will try and open fire on the secret forts again. I am invited to preach in four of the colored churches here when I return from Clinton. The *Cynosures* sent here are doing much good, but many more are wanted.

FRANCIS J. DAVIDSON.

NATIONAL REFORM WORK IN THE WEST.

The Association year just closed has been a busy one with lecturers of the National Reform Association. Four of us have given our whole time to the work, and three others have given such time as their other duties would allow. The *Cynosure* readers are so much interested in the progress of this movement, that I send the following report of my last year's work.

After attending the Lake Bluff Convocation of W. C. T. U. and Prohibition workers, I made two extended lecture tours through Wisconsin, and one through Michigan, and attended the joint convention of W. C. T. U. and National Reform workers at Lake Side, Ohio. During the fall and winter, I made a lecture tour in Illinois, and one in Minnesota, three in Iowa, and one in Missouri. Altogether I have lectured and preached 215 times, and on Sabbath evening usually to large audiences at union services. I lectured during the year in nine colleges, and at fourteen conventions and conferences. The voluntary collections taken at these meetings amounted to $597.06. My expenses, including railroad fare, hotel bills and postage, amounted to $253.19, or about $20 a month.

I have written 97 articles for the press, but my strength has been mainly employed in reaching the people through lectures and sermons. Nearly all these were arranged by the W. C. T. U. This great reform organization, with its 10,000 local organizations, and its 200,000 members, is admirably adapted to do all kinds of reform work. They were born of the spirit of prayer and devotion to moral reform, and working for the home versus the saloon, and their freedom from party ambition, and political intrigue, makes them the most reliable and efficient reform organization. In co-operating with them, they arrange for my lectures, provide for my entertainment, and give a collection for the National Reform cause. I allow no fees or tickets of admission, for this shuts out many that I want to reach.

My object has been to stir the public conscience on questions of moral reform. My main theme has been the Prohibition and the Sabbath questions, considered from the standpoint of the divine law. My lectures on "Bible Politics" and "Dangers which threaten the Republic," which I give most frequently, contain warnings against the influence of secret societies. I emphasize the dangerous example of the government in substituting the will of the people for the law of Christ, in ignoring the law of the Sabbath, and in legalizing the liquor traffic. These are the greatest obstacles in the way of moral reform.

What a wonderful experience one gets in this National Reform work, sleeping in so many beds, eating at such a variety of tables, meeting so many new friends, interviewing so many brainy preachers and editors, speaking before so many audiences and visiting so many colleges. But the time is short. These are crucial years. As the waters of Niagara go plunging down the rapids, so events in these years go leaping toward some grand revolution.

"We are living, we are dwelling
In a grand and awful time;
In an age on ages telling,
To be living is sublime"

M. A. GAULT.

OUR WASHINGTON LETTER.

WASHINGTON, D. C., June 1, 1888.

The talk at the capital on Monday was Judge Thurman, of Ohio, and the Vice Presidency. Some few members thought that the sudden prominence given to Mr. Thurman's name meant a cut-and-dried convention. In other words, that the President has said he would like Mr. Thurman on the ticket and that the convention would act accordingly. "The office of Vice President would not confer any additional honor on him," said Representative Campbell, of Ohio, and it does seem that Mr. Thurman's latest famous remark that "all he cared for now was a seat in heaven," would prove that he had gone entirely out of politics.

All is not well with the tariff bill. It will have a hard time if it gets through, and will come out, if it comes at all, in a battered condition. Doubtless the Democrats of the House, however, are tolerably well satisfied with their work as it is. In its main features the bill seems to be an acceptable measure. Naturally amendments are desired to suit particular localities, but even if these do cause delay and controversy, or even if the bill does not pass at the present session, it cannot be denied that the revenue reformers have done more in the direction suggested by the President's message, than has been done in many years.

The latest bill introduced by Senator Blair, regulates the observance of the Sabbath. It prohibits any corporation or person from performing any duty on that day, except works of necessity. It shall not be lawful for any person to receive pay for services rendered on that day; no mails shall be collected or transported except such letters as concern the life, health or peace of some one, and the Postmaster-General shall supply special deliveries for the same. He also proposes to amend the pool-selling bill, to extend its provisions so as to prevent betting of every kind in the whole District of Columbia. The present bill prohibits betting only in the cities of Washington and Georgetown, and of course the people have only to go across the city boundaries to patronize the pool-rooms still.

It must be regretted that the much-needed effort of the New Hampshire Senator is likely to be like seed by the wayside. The men whom the people send here for their lawmakers do not often fairly represent the religious ideas of their constituents, and do not scruple to have their fun at the expense of serious subjects. For instance, the Legislative Appropriation bill proposed to increase the Chaplain's salary from $900 to $1,000. Browne of Indiana inquired if there was increased necessity for prayer. Springer, of Illinois, replied that members had no idea what great power was required to bring salvation to such a body as the House of Representatives. Grosvenor suggested that if the increase be made it should not be a permanent thing, because the next House would not need so much praying as the present one. Another flippant member, Strube, of Iowa, wanted to know if it was necessary to have a very able man for Chaplain. Another equally flippant member from Michigan answered that it always took a high order of ability to deal with an immature mind; therefore he thought the House Chaplain should be a man of considerable ability. Holman, of Indiana, said $10 a day was to much for the House to pay for prayer, and the majority voted with him to this effect.

Washington has always been the political center of the country, but within the last fortnight it became the center religiously. We had all the Baptists in the country here (speaking extravagantly) for about ten days. Then Dr. Bullock was made Moderator of the Southern Presbyterian Assembly. Dr. Leonard of Washington was elected a bishop in the Episcopal church. Dr. Newman, General Grant's former pastor here, was made a bishop in the Methodist church, and the interests of the entire Catholic church of the world were centered in the laying of the corner stone of the Divinity school of their new university here on last Thursday.

The Senate Committee on Agriculture has decided to make a favorable report on the bill introduced by Senator George, of Mississippi, to enlarge the powers and duties of the Department of Agriculture and make the head of that Department a member of the Cabinet. It is the same bill that the Senate passed during the last Congress.

THE HOME.

LABOR IS WORSHIP.

Pause not to dream of the future before us,
Pause not to weep the wild cares that come o'er us,
  Hark! how creation's deep musical chorus,
  Unintermitting goes up into heaven!
Never the ocean wave falters in flowing;
Never the little seed stops in its growing;
More and more richly the rose-heart keeps glowing,
  Till from its nourishing stem it is riven.

"Labor is worship," the robin is singing;
"Labor is worship," the wild bee is ringing.
Listen! that eloquent whisper upspringing,
  Speaks to thy soul from out nature's great heart;
From the dark cloud flows the life-giving shower;
From the rough sod blows the soft-breathing flower;
From the smallest insect, the rich coral bower;
  Only man in the plan shrinks from his part.

Labor is life! 'Tis the still water faileth;
Idleness ever despaireth, bewaileth;
Keep the watch wound, for the dark rust assaileth;
  Flowers droop and die in the stillness of noon.
Labor is glory! The flying cloud lightens;
Only the waving wind changes and brightens;
Idle hearts only the dark future frightens;
  Play the sweet keys wouldst thou keep them in tune!

Labor is rest from the sorrows that greet us;
Rest from the petty vexations that meet us;
Rest from sin promptings that ever entreat us;
  Rest from the world-sirens that lure us to ill.
Work, and pure slumbers shall wait on thy pillow;
Work, thou shalt ride over care's coming billow.
Lie not down wearied 'neath woe's weeping-willow;
  Work with a stout heart and resolute will!

Labor is health! lo, the husbandman reaping;
How through his veins goes the life-current leaping;
How his strong arm in its stalwart pride sweeping,
  True as a sunbeam the swift sickle guides.
Labor is wealth! in the sea the pearl groweth,
Rich the queen's robe from the frail cocoon floweth;
From the fine acorn the strong forest bloweth;
  Temple and statue the marble block hides.

Droop not; though shame, sin and anguish are round thee,
Bravely fling off the cold stain that hath bound thee!
Look to yon pure heaven smiling beyond thee.
  Rest not content in thy darkness--a clod!
Work for some good be it ever so slowly;
Cherish some flower be it ever so lowly;
Labor! for labor is noble and holy;
  Let thy good deeds be prayers to thy God.

—*The Watchman.*

RELIGIOUS RITES IN MEXICO.

BY MRS. H M. BISSELL, MISSIONARY.

Pueblo ceremonies are often quite different from observances in the city and bear quite striking testimony to the charge that those who planted Catholicism here only adapted it to and engrafted it on the former heathen worship of the native Indians.

For examble, during December there is held a feast of the Virgin for a week. Part of the ceremonies consist of a "danza" executed by six or seven men, fantastically attired, with headband stuck full of feathers, etc. They pass along the street, one bearing a flag and all keeping time to a low, weird strain from some sort of a stringed instrument, meanwhile uttering low cries and whirling themselves about in a curious fashion. On the church grounds they continue the exercises. There is a huge old building formerly used as a monastery. Since the laws of the "Reforma" have abolished such institutions, it is kept out of the hands of the government by a nominal occupation. Within it is an image of the Virgin and her gorgeous trosseau—also the Virgin's *cat;* all of which must be tenderly cared for. So a company of five men each year enter an obligation to spend a week at a time in turn, living in the building to care for it and its treasures.

This cat is a real flesh and blood animal—no humbug about her. She has a fine cradle in which she is exhibited on state occasions, decorated with flowers and ribbons. She is daintily fed, and, like the King of England, never dies. In this building chiefly the feast of the Virgin was held.

In January is the celebration of the Three Wise Men. Three men go about the streets wearing masks and tinsel-trimmed garments, apparently half crazy. They represent the Magi, who became insane for joy at seeing the infant Christ.

The week before Lent is crowded with dances and weddings, attended with more or less finery and feasting, according to the resources of the bridegroom (which will include both cash and credit); for it is his task to furnish not only the eatables and drinkables but the outfit of the bride and also of her god-mother, who, dressed like the bride, now officiates as bridesmaid.

Then comes Ash Wednesday, when the devotees go to church and receive in their foreheads the mark of moist ashes, an emblem of penitence, and the feast of Lent is begun. During the forty days that follow, scarcely more than the noonday meal is eaten, and on Thursday and Friday no meat is allowed. During the last part, Holy Week, the scenes of the last days of the Saviour's life are enacted, washing the feet of the disciples (though they wash only *one* foot), the last supper, the arrest, trial, crowning with thorns, and even the crucifixion. In some places a man is actually suspended on the cross. In others a figure with movable limbs serves, and after being taken down is placed in a coffin and remains in the church an object of veneration for a year, surrounded with candles from noon of Friday till 10 o'clock Saturday morning. The "Gloria" is said to be shut up, and in city or pueblo no bell is heard, their place being supplied by a wooden affair which makes a hideous noise, and is jocosely said to be grinding the bones of Judas.

At the hour for letting out the "Gloria" begins a great clamor of bells, and innumerable effigies of Judas are burned. These are rude paper images, large and small, body and limbs made of explosives. They are hung upon lines stretched across the street, and are touched off to the great glee of the crowd of spectators. Shouts and screams greet the whirling figures as they begin to explode. Thus practically ends as a farce what should be a tender, solemn occasion. The glorious Resurrection day has apparently no recognition except as the great market day of the year, an occasion for a brilliant promenade; and this is typical of their religion. The truth they have is perverted to extravagance and superstition so that it has not, nor is it expected to have, any effect in bettering their lives or leading them to the Son of God.

On Easter day began a cock-fight, which was to continue every afternoon for eight days, but had to close Thursday because the poor things were all killed, and they must wait till more could be brought in. Probably there were not less than fifty victims.

Monday morning again began the din of weddings; a troupe of acrobats arrived, and so the days went on as if trying to obliterate every serious impression. Holy Thursday is a great market day for the native ware made in Guadalajara. Sixteen cartloads, besides uncounted loads brought on donkeys and men's backs, filled the market place and made a lively scene. This was repeated on a smaller scale two weeks later on Sabbath. These two are the only times in the year that the ware is sold except in the stores and at an advertised price.

A very high and steep mountain near the pueblo is surmounted by a large wooden cross. In the last week of April it is brought down and lodged in the house opposite ours, whose owner is its patroness. May 3rd it will be decorated with a rosary of flowers; carried to church, where mass will be said; then it will be blessed and returned to its mountain, accompanied by a crowd of the faithful who thus gain an indulgence. Mr. Bissell and I made an ascent of the mountain early one morning. It required one and a half hours hard climbing, including a few breathing spells. Much of the way is as steep as stairs, yet it becomes a cornfield a month hence.

La Junta, Mexico.

MOHAMMEDAN DEVOTION.

The editor of the *Christian Standard* of Cincinnati has been traveling in Europe, Africa and Palestine during the winter and spring, and is writing a series of articles for his paper. In a late one we find these statements about the heroic devotion of the Mohammedan teachers and preachers to their work:

"And this leads us to speak of the Mohammedan University, the Gami el Azhar mosque being used for that purpose. It is claimed that 10,000 students attend here. This is probably an exaggeration; there are, we judge, about 7,000. The students remain from three to six years. They pay no fees, being supported by an annual subsidy from the endowments of the mosque—though it cannot cost much to maintain them in their style of living. The professors receive no salary, but support themselves by outside work. Ye Christian educators who complain of slender support, see what self-sacrifice Mohammedan enthusiasm begets! Go into this building. You will see hundreds of little children busy in copying sentences from the Koran; and youths and grown men squatting in circles on the stone floor, listening to lectures on theology, law, logic, poetry, or studying Arabic grammar; or swaying to and fro as they study their lessons and prepare for recitation. They have no chairs, no desks, no anything but books. When they are through with their studies and are weary, you will find them probably stretched on the stone floor asleep, wrapped in their robes, and their heads resting on a block of wood or stone for a pillow! And their instruction is largely in the Koran, or in a few side studies to enable them to explain and defend and propagate it. And then they go out to preach it, barefooted, moneyless, ill-clad, but fired with an enthusiasm for Islamism which makes it a joy to give their life in its advocacy and defense. And, from this one center hundreds are continually going out to propagate and support the religion of the Prophet. Think of that, ye candidates for the Christian ministry, who are continually mourning over your hard fate! A tithe of the fervent enthusiasm of these disciples of Mohammed would enable the Christian ministry to shake the world with the might of their advocacy."

PATTY'S CABBAGE.

Grandmother Eaton sat in her easy chair knitting. Her old hands were twisted and knotted from years of hard work, and seemed not to belong with her satin dress and lace cap and her luxuriant room. They were busy still from the long habit of work, and were weaving in and out the white wool which was growing into some fleecy covering for the pretty head which nestled caressingly at her side.

"Grandma," said the little girl, presently, "please tell me that nice story of your coming to Colorado, and of the first start you made toward making your fortune."

"Why, dear, you've heard that story time and again," answered grandmamma.

"But I feel just like hearing you tell it again tonight. So please, grandmamma, do."

"Well, well," said grandmamma, "it is a rather good story I think myself. It was long ago before you were born, when your mother was about fourteen years old—just your age. Gold had been found in Colorado, and that same year your grandpa lost everything we had, so we determined to try our fortune out here. We sold our furniture for enough to pay our traveling expenses, and give us a little after we reached here. Everything but our bedding. 'Keep your bedding, Marie,' my mother said. She had rather a mania for collecting sheets and blankets. So I kept two beds and all my sheets and spreads, and Aunt Sarah, good soul, presented me with five new patchwork quilts, which she had been years in making, and mother gave me seven pairs of blankets, and had two pieces of sheeting made up for me. So I may safely say that we had more bedding than any family that came here. Your grandpa was quite horrified at our taking so much, but mother paid the cost of our boxes to Fort Independence.

"Here we bought our wagon and put all the bedding in the bottom, and as we had not much of anything else, we had room for it. 'Don't know what we will ever do with it all,' said grandpa.

"'Dress up in them, when our clothes wear out,' said Patty to mother. 'Can't you fancy me arrayed in one of Aunt Sarah's quilts; the one with the yellow calico orange and the green leaves, for instance?' She could always joke her father into a good humor, and in those days he was very much depressed. He felt troubled at taking us over such a hard journey and to such a rough life.

"Well, we tucked all that bedding in the bottom of our wagon—we had no thought then of what use we really should put it to before we got through with it—and started on our journey. It was three months before we reached Denver, then only a mining camp. Grandpa at once pre-empted his one hundred and sixty acres and put up a little shanty for us to live in. Then he began washing for gold; he found but little, barely making day's wages. 'The thing that would pay best here,' he said one day, 'would be to grow something to eat.'

"They were just finding out that with irrigation the plains were productive. Food was prodigiously high. Nearly everything was carted across the plains, and of course it was worth a great deal of money by the time it reached us. So in one of your grandpa's times of discouragement about gold, he dug some ditches and arranged to supply several acres of our land with water. Then he plowed and harrowed quite a large piece of ground; made it ready for our garden. But we could only get cabbage seed. However, Patty and I were not discouraged. We made a bed and planted these. They came up wonderfully, and we had a fine lot of plants. I don't think any flower garden we ever had afterwards gave us the pleasure those plants did. It was so pleasant to see something that looked like

home growing, in place of buffalo grass and the cactus.

"But how hard we worked over them! Patty and I had it all to do, for grandpa had nothing ahead and felt compelled to make his day's wages. We lifted the plants from the bed and put them in straight rows—then the hoeing and the weeding! I can remember now how tired we used to get over those cabbages. 'Seems to me that all the world is nothing but a cabbage patch,' said Patty. It was the first hard work we had ever done. You cannot understand how fond we became of those cabbages. Every morning before breakfast Patty would run out to see how much they had grown in the night.

"But soon there came rumors of grasshoppers. They were across the range, some said; others that they were hatching in the lower mountains. Not much was known of them, only that they destroyed every green thing they lighted upon. 'O dear, our cabbages!' said Patty. One morning she came running into the house: 'They've come! They're in the next field,' she cried excitedly.

"'What!' I exclaimed in terror, 'the Indians?' for we lived in more or less fear of the Indians all the time in those days.

"'No,' she said, 'not Indians—grasshoppers!' She threw herself down on a low stool, clasping her hands and thinking. Patty had the brightest, bravest spirit I ever knew. It had to be a close corner that she could see no way out of! 'I know what we will do! The patchwork quilts!'

"I caught at her idea, and in a moment we were covering those blessed cabbages with quilts, sheets, spreads, blankets, everything there was in the house. Even grandpa's Sunday hat, and my best bonnet, were turned over cabbage heads, and every old hat of Patty's was used in the same way. We worked until we were out of breath, nor were we a moment too soon. As we stood looking at our garden and regretting that a small portion of it must remain uncovered, we heard a whirr of wings and saw a dark cloud arise from the next field; in a moment more they were settling down upon our land. We watched the great army feed, and the rapidity with which every green thing disappeared before them was something marvelous. We nervously watched them lest they should bite the blankets even, and not until we saw that this was impossible could we laugh heartily over two or three old fat fellows who were trying to eat the yellow oranges and the green leaves of Aunt Sarah's best bed-quilt.

"When grandpa heard that the grasshoppers had come he hurried home to comfort Patty, for he knew how she would feel to lose her cabbages. As he neared the place and saw the array of bedclothes and hats and bonnets and dresses covering the garden, and the discomfited grasshoppers hanging around outside of it, he stopped in amazement. 'Whew!' he said, 'if that little girl of mine hasn't got more wit than a—well, than a grasshopper, I'll give it up.'

"So our cabbages were saved and they were the only green thing saved in that region. Before the winter was over we had realized nearly nine hundred dollars from them. There were so scarce that nobody thought of buying a whole cabbage at a time—they took a half or a quarter of one, and the gold dust was weighed out for it. There was not much money here in circulation those days.

"We took that money, 'Patty's money,' we called it, and bought more land adjoining ours.

"Next year your grandpa gave up washing for gold, and devoted himself to the garden. Your mother and I worked with him, for there was nobody to hire even if we had the money to pay for the labor. So we worked on, holding on to our land, and each year making a little more than a living. The people gave up hunting here for gold, and began to build houses, and Denver became the point from which supplies were drawn for the mountain camp in the mountains. Finally the railroad reached here, and since this city has come into existence."

"And the banks stand where you grew the cabbages?" said Edith.

"Yes; and handsome blocks of houses where your mother used to hoe, and weed, and play."

"And grandpa and father and mother all died before the fortune came," said Edith regretfully.

"Yes; your mother died just after you were born, and your father and grandpa a few months after. None of them knew anything but hard work; but we were happy together when we sat down to rest in the evening with our few books and papers."

"Yes; you all worked hard, grandmamma, and I reap the benefit. I dare say their hands looked as yours do—while, look at mine!" And she placed her soft tapered fingers beside the crippled old ones.

"I am ashamed of mine," she said. "Grandmamma," she added, "when you get to the gates of heaven, just show them your hands and they'll let you in!"

Grandmamma only smiled at her odd conceit.—*Wide Awake.*

TEMPERANCE.

MOODY AS A TEMPERANCE WORKER.

Mr. Moody, in returning recently from an evangelistic tour to his home in Northfield, Mass., found the town in danger of going for license. He went into the campaign with heart and soul, and the no-license majority was chiefly due to him. The Springfield *Republican* says of his efforts:

"After making an earnest appeal to the voters a day or two before town-meeting, he followed up his preaching with practice. Up bright and early election day, he drove about town all day long, tiring out several horses in drumming up the voters. His frank, pushing, business-like way and honesty of purpose, has made him a favorite with the Irishmen of the town, and among the drinking men he was particularly busy in importuning them to so vote that the doors of temptation would not be legally thrown open before them. His zeal and energy were simply irresistible, and he went through the town like a tornado. While the license men were hovering about the town-hall trying to make votes, Moody was driving men in from the highways and hedges, first having sent them on their way with a pleasant chat, a practical appeal, and his cheery 'God bless you,' of course victory was assured. Mr. Moody was not in the hall when the result was declared, but a glib Hibernian, who loves Mr. Moody, and his cider, too, arose and called out: 'Mr. Chairman, I move the thanks of this town to the Honorable Mister Moody,' a motion that, of course, brought down the house."

A SUICIDE'S LAST WORDS.

A man was run over and killed on the Troy and Boston Railroad, near Valley Falls, his body being horribly mutilated; near him was found the following:

"This paper I leave on the road near where my body will be found. I have selected this place because the curve is large, and I cannot be seen until it is too late to stop the engine. Thus I shall go out of the world with a rush! I have fortified myself with some forty-rod whisky, which I got at the Hollow, where may be found some more of the same sort. Whoever finds my dead body and this paper, will know who I am. Send my personal effects to my wife, Gertrude Nutting, Sansingburg. I did this by my own hand. Rum is the cause. I have but one regret; that is my wife; for she has been a wife to me in every sense of the word; but I cannot live any longer. So now, farewell to the world. FRANK NUTTING.

"I write this on the top of the rail. Bury me in my clothes, as I am; I am not worthy of a shroud or coffin. I have twenty-five cents in my vest pocket. Send that and the other things to my wife as before directed. I have a brother at Johnsville. I hope he will shed one tear in my memory, and then let me be forgotten! Father—I wish I could live to fulfill your hopes and wishes, but I cannot! Oh, rum! rum! rum!"—*Sel.*

THE METHODISTS AGAINST THE SALOON.

FROM THE BISHOP'S ADDRESS, 1888.

From the beginning, Methodism has borne testimony against tippling-houses and dram-drinking. At an early day our church took advanced ground in favor of total abstinence, and our preachers were among the first in the field contending for the legal suppression of the liquor traffic. It gives us pleasure to note that indications abound that our people occupy no doubtful position on this subject, and will hold no second place in the pending struggles for constitutional prohibition. The liquor traffic is so pernicious in all its bearings, so inimical to the interests of honest trade, so repugnant to the moral sense, so injurious to the peace and order of society, so hurtful to the homes, to the church and to the body politic, and so utterly antagonistic to all that is precious in life, that the only proper attitude toward it for Christians is that of relentless hostility. It can never be legalized without sin. No temporary device for regulating it can become a substitute for prohibition. License, high or low, is vicious in principle and powerless as a remedy.

THE DISCIPLINE.

The discussion of the report of the committee on temperance in the late General Conference was completed by the passage of the following resolution which was ordered placed in the Discipline of 1888:

"We are unalterably opposed to the enactment of laws that propose, by license taxing, or otherwise, to regulate the drink traffic, because they provide for its continuance and afford no protection against its ravages. We hold that the proper attitude of Christians toward the traffic is one of uncompromising opposition, and while we do not presume to dictate to our people as to their political affiliations, we do express the opinion that they should not permit themselves to be controlled by party organizations that are managed in the interests of the liquor traffic. We advise the members of our church to aid in the enforcement of such laws as do not legalize or indorse the manufacture and sale of intoxicants to be used as beverages; and to this end we must favor the organization of law and order leagues wherever practicable. We proclaim as our motto 'Voluntary total abstinence from all intoxicants' as the true ground of personal temperance; and complete legal prohibition of the traffic in intoxicating drinks as the duty of civil government."

ANTI-SALOON POLITICS.

There are apparently two parties in this country, the one for and the other against the saloon. That the latter is the larger and more respectable one admits of no doubt. Its weakness and inefficiency is due to the fact that its members cannot harmonize upon any general plan of action, and that the factions hate each other worse than they despise the saloon. Prohibition, anti-saloon, local option, high license, and limitation of the number of saloons, each have their advocates and champions. Massachusetts is trying the last idea and a bill has passed the State Senate limiting saloons in Boston to one for each 500 of population, and in the State to one for each 1,000 inhabitants. This project will compel the toper to tramp a little farther for his drink, but it provides ample accommodations for him when he gets there.

There is one plan of license that might be tried probably with success. Why not compel a man to have a license to purchase, as well as the vender one to sell, liquor? There is no patent right in this idea, and any State not yet committed to prohibition, high license, no license, local option, or limitation, is welcome to adopt and try it. It would serve to confuse State politics a little more, but that may be desirable.—*Chicago Daily News.*

SCARE THEM.

All New Hampshire liquor-dealers have had a scare. Some of them have not only smelled the battle afar, but have felt its hard shot crashing into their midst. The legislature passed a "Nuisance Law" last year. Among public nuisances were liquor saloons, or any place for the illegal sale of liquor, also gambling dens and houses of ill-fame. Any twenty legal voters have the right to bring in a petition setting forth specified facts in this law, the county solicitors are enjoined to receive these and prosecute the cases, and the Supreme Court has jurisdiction in equity. This Nuisance Law thus made it possible for any twenty righteous men to make it hot for a rumseller, and in Manchester and Concord the atmosphere has been very warm. New Hampshire is a prohibition State, but public sentiment in some localities has blocked the wheels of the law. As an illustration, in the beautiful old town of Portsmouth, beer and rum have rioted as freely as if there were no special law against saloons within a hundred miles. It looks as if a day of judgment was coming for some folks.—*Intelligencer.*

The liquor traffic is an organized and law-protected nuisance! The Supreme Court of the United States has decided that any State has the constitutional right to declare it a nuisance.

The Grand Jury of Cook county in which Chicago is included, two months ago reported to the honorable Court that of all the cases of murder and manslaughter which they had examined, the leading cause of them all (except one) came directly from the saloons. With the large number of such horrors as there have been lately, the people are sure to lose their last mite of patience with any administration, municipal, State or national, that refuses to grapple with the destroyer, and deliver the imperiled. The dethronement of the demijohn cannot be accomplished in a day. But something toward it needs to be done every day, until it is entirely done away.—*Rev. Dr. Withrow in the Advance.*

BIBLE LESSON.

STUDIES IN THE NEW TESTAMENT.

LESSON XII. Second Quarter.—June 17.

SUBJECT.—The Great Commission.—Matt. 28: 16-20.

GOLDEN TEXT.—The Lord gave the word; great was the company of those who published it.—Psa. 68: 11.

[*Open the Bible and read the lesson.*]

COMMENTS ON THE LESSON BY E. E. FLAGG.

1. *The Meeting with the Disciples.* vs. 16, 17. Among the five hundred who assembled on this mountain-top in Galilee were all shades of temperament, all varieties of spiritual experience. It is not strange that among them should be some doubting Thomases, and this recording of the fact in Matthew's narrative is one of its highest proofs of genuineness. Doubt is not necessarily skepticism, and all "honest doubt" is to be respected. But the people who are fond of quoting Tennyson's famous phrase usually forget the prime essential to honest doubt, —that there should be an honest man behind it—one who will neither deceive himself nor others, who will keep his mind open to the truth and stand ready to welcome her, come in what guise she may. An honest doubter, unlike the mere skeptic, no more thinks of priding himself on his doubts than he would on a physical infirmity. One is humble; conscious of his weakness and ignorance; the other is "is proud, knowing nothing." Our Lord comes to us now, not in bodily form, but in the persons of his poor, to whom we can minister, or of some righteous cause that we can defend. Do not let us be doubting Thomases, letting slip the opportunities which are as the hem of his garment, vanishing forever if we refuse to recognize them by an earnest hold. May we rather join that great host who are battling for truth against every form of wrong and evil and injustice, and at the head of the line we shall always see our Captain.

2. *The Ground of Christian Courage.* vs. 18. Ruskin says than virtue, traced to its Latin derivation, means literally nerve, vital courage, and that "the essential idea of real virtue is that of a vital human strength." Ruskin is right. Virtue is no negative quality; it is a positive one. No man or woman is truly virtuous who is not truly courageous, who would not stand against the world, if need be, rather than give up a principle. But how is poor, weak human nature to get this virtue or this courage? How did the martyrs get it? How did Paul or Luther or any who have dared and sacrificed for Truth's sake? They served an all-powerful Saviour. It is lack of trust that breeds panic. Perfect faith means perfect courage. When we realize that we serve One unto whom all power is given both in heaven and in earth, neither Satan nor the world can do anything to disturb our peace. More backbone is the great need of Christians. It is the mission of the church to reform abuses, to put down wrong, and always and everywhere to lift up her voice against iniquity. Why are her ministers so often "dumb dogs?" Because they believe more in the power of man to hurt than in the power of Christ to defend. For the same reason men are afraid to renounce the lodge after they have been convinced of its anti-Christian tendencies. They fear loss of reputation or injury to their business; whereas, if they fully believed this wonderful declaration they would be willing to leave business, reputation, even life itself, in his hands. This is the trouble with many so-called temperance men who vote for high license, because, they say, entire prohibition is impossible. If they all believed with their hearts in this omnipotent King Christ, they would all unite at our next Presidential election to bring in his reign by electing a man who represents Christian principle, instead of one who represents only political chicanery. They pray, "Thy kingdom come," while this lack of faith is all the while hindering and delaying that kingdom.

3. *The Divine Commission.* vs 19, 20. It is natural that the church which believes this inspiring truth will be a missionary church. She will know neither color-line nor caste-line, nor will she teach the commandments or traditions of men, but the pure, unadulterated Gospel. And in the great conflict between light and darkness, with the promise of our Lord to be with us all the days, why should the weakest Christian fear for the result?

"To doubt would be disloyalty,
To falter would be sin."

—The German Evangelical Lutheran Synod of Ohio, Indiana, Kentucky, Illinois, Wisconsin, Michigan, Minnesota, Iowa, Missouri, Nebraska, Kansas, and Dakota met at Madison, Wis., Thursday in triennial general conference for a week's session.

RELIGIOUS NEWS.

FROM THE CENTER OF ASIA MINOR.

HOPEFUL MISSIONARY WORK.

Bro. G. H. Gregorian, a student at Wheaton and Chicago Theological Seminary, who returned a few months since to his native Armenia as a missionary, writes the following interesting letter:

YOZGAT, Asia Minor, May 1, 1888.

The following lines I desire to address to my many friends in America through the *Christian Cynosure.*

MY DEAR FRIENDS:—To keep up our acquaintance and gain interest and sympathy afresh with our work and with the missionary work at large, I borrow a few minutes from my pressing duties to write you a few lines.

Starting from Boston on Jan. 5th across the Atlantic, through England and France, then sailing from Marseilles to Constantinople, my traveling has been both safe and pleasant. The rest of the journey, though hindered a little on account of winter, was also pleasant. After paying a short visit to my home, I am already at Yozgat at my work.

This work is hopeful, having already signs of progress and promise of greater things for the future. The people received me cordially. They crowd into our meetings to listen to the words of life with almost breathless interest, preaching falling on them like rain on a parched ground. We have two prayer-meetings during the week which meet with sun-rise. The people attend these meetings in great numbers and take part in the services. The interest is such, that not a minute during the whole hour is lost. All run like a continuous flow.

I am much pleased with our friends outside, who sympathize with us, especially in our school enterprise. There are many outside of our church and congregation that know and respect the truth, and glory in its triumph. Of this class, I met the most interesting one last Sabbath. He is an intelligent Turkish teacher, from a noble family. He both has learned the truth respecting Christ and his salvation, and earnestly seeks for further light. As I spoke to him about Christ being our only righteousness, at the conviction his eyes looked brighter, and I felt the thrill of his heart, as he shook my hand warmly.

Our school-work is most encouraging. It is approved by the annual meeting of the ministers and missionaries to have a high school opened at Yozgat, the expenses to be paid half and half from Board and people. We have already the assurance given to us from both sources to supply the necessary needs for starting the school and am now making preparations for the work. The number of students has increased from 30 to 80 since the coming of our new teacher, and we hope for an increase in future even in greater proportions.

The work is hopeful, and the harvest is ripe in all directions, but our enemy is in our own midst. So long neglect of the work, the contentions of some wicked ones in the church has injured the work and its influence to the outsiders. And now I hear that the brother, who tried to bewitch the brethren, is coming this spring. His coming may prove a damage to the work on account of the ignorance of the people in regard to the different denominations; and especially, the disposition of the man and his friends to raise strife and contentions in the church: thus giving a chance to our adversary to have an advantage over us. The wounds that our Lord receives from his own people are often most painful. Brethren, pray for me and for the work of the Master at this place.

It will be refreshing to hear from my friends, sealing their interest and sympathy with their occasional letters. Yours sincerely, G. H. GREGORIAN.

Address Yozgat, Asia Minor, via Constantinople.

—The Methodist General Conference closed its sessions Thursday at New York. The bishops were empowered to appoint any commissions not provided for. Japan was empowered to organize a church of its own, and a resolution appointing a commission to prepare a plan for insurance of church property was passed.

—William Taylor is no longer alone in the enjoyment of the distinction of being a missionary bishop of the Methodist Episcopal church. The General Conference has elected Dr. James Mills Thoburn missionary bishop, for India and Malasia. He was 23 years old when sent to India as a missionary. When elected bishop Dr. Thoburn was a Presiding Elder of the Bengal Conference. He has been in the United States some months busily preaching and preparing for the conference which sends him back to India with an increase of labor and responsibility. One pleasing fact in relation to his election is his long intimacy and co-operation in India with William Taylor, the other missionary bishop.

—Rev. S. P. Halliday, for twenty-two years pastoral helper of Henry Ward Beecher, has resigned. The deacons of Plymouth church will probably pension the superannuated preacher.

—A resolution was unanimously adopted at the meeting yesterday of the Congregationalists' State Association, at Evanston, censuring Secretary Vilas' methods in conducting the Indian office.

—The Reformed Presbyterian Synod meeting at Allegheny City elected Rev. Dr. J. W. Sproull moderator. The forenoon of Thursday was consumed by a discussion of the report of the committee on union with the United Presbyterian church. The decision was unanimous on the point that the church cannot unite with the United Presbyterian church. In the afternoon the regular order of business was the hearing of reports of national reform and secret societies.

—The greatest and most successful revival movement ever known in the Northwest, says the *Independent*, has just been concluded in St. Paul. Minn., after a month's vigorous work. Six Presbyterian, six Methodist, four Baptist, four Congregational and two Evangelical Association churches were united in the movement, under the direction of Messrs. Munhall and Towner. Fully 2,000 persons publicly confessed conversion; of these 1,363 gave in their names and declared their church preferences, 370 were for the Methodist Episcopal; 356, Presbyterian; 176, Baptist; 103, Congregational; 82, Lutheran; 53, Episcopal; 40, Catholic; 58, Evangelical Association; 35, miscellaneous; and 70, none in particular.

—The McAll meetings in Paris have a total attendance of about 43,000. The American McAll Association raised the past year nearly $39,000 for the work.

—There is in China on every hand a growing and marked willingness to hear and to assent to the truth of Christ. This is evidence that the good lesson is pervading the people, and that in due time multitudes of them will accept the Gospel. Although all Japan seems turning toward Christianity, yet it is interesting to see that such is the vastness of the field, and the great number of mission stations and out-stations in the Chinese Empire, that the slow increments of China, still equal or even exceed the rapid ones of Japan, the yearly accessions here being a little in advance of theirs. The whole number of communicants in China is now over 32,000 while those in Japan are over 19,000. In each country over four thousand were added during 1887.

—The American Tract Society, at its last anniversary, reported a year of successful work. A hundred and ninety-four colporteurs were employed.

—Rev. C. Purington, of Irving Park, Ill., has a new plan for Christian union. Denominations, he says, will not give up their organization to unite with other bodies, but it is possible, he thinks, to overcome the difficulty by instituting an organic Christian fellowship. This would interfere with no honorable Christian's privilege. The growth of organic Christian fellowship would ultimately overpower denominational barriers. Mr. Purington has prepared a form of constitution for Christian fellowships.

—Dr. Donald Frazer says there are more Presbyterian congregations in France than in Ireland, and more in Wales than in either. There are 1,500 in the Netherlands, 2,000 in Hungary, while the church is well represented in Belgium, Bohemia, Moravia, Spain, Italy and Switzerland. The principal Dutch church at the Cape of Good Hope is Presbyterian, and in Australia and New Zealand, in Persia, India, China, Japan, and the New Hebrides, there are either Presbyterian churches or Presbyterian missions; while in the United States and Canada there are 13,000 congregations connected with the church.

—The American Bible Society received $557,340 last year and paid out $506,453. In the seventy-two years of its history 49,829,563 issues have been made, and during the last year more than half a million volumes of Scripture were distributed in foreign lands and 427,346 destitute families were supplied. In South America the Society was especially successful last year. Two new Bible centers have been established there. To meet expenses incurred in translating, publishing and distributing the Scriptures in foreign lands $143,570.58 was paid to the Secretary's correspondents and agents, and $39,707 was received from foreign lands.

DONATIONS

To Cynosure Ministers' Fund:

J. Phillips	$ 3.50
W.H. Fischer	5.00
A. Austin	4.50
W. Sutor	1.00
H. Siemiller	1.00
Geo. Clark	5.00
F.W.Capwell	25.00
Previously reported	$1088.40
Total	$1133.40

To N. C. A. Foreign Fund:

A. Austin	$4.00
A friend (Wheaton)	1.00

SUBSCRIPTION LETTERS.

The following have made remittances of money to the *Cynosure* from May 28 to June 2 inclusive:

Rev H A Day, C M Strickler, Mrs R M Kellum, M L Halsted, J B Crall, W Sutor, J Smith, A Austin, W N Wilson, Rev I Faris, S H Fake, W Mosher, H S Curtis, A M Paull, A M Beaty, Mrs N R Weede, H Bosch, G J Nykerk, R W Lyman, J F Breen, D E Walker, E Hubbard, R Day, J D Frick, J A Bogle, Rev J C Chavers, Mrs S McKee, H Siemiller, W F Haughawout, E Barnetson, S C Taylor, D A Kneeland, H M Wagar, S M Swift, J W Rogers, Miss I D Haines.

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No. 3	84	@	84⅛
Winter No 2	86	@	88⅛
Corn—No. 2			55⅛
Oats—No. 2	34	@	38⅛
Rye—No. 2			64
Bran per ton	10 00		12 00
Hay—Timothy	12 00	@	18 50
Butter, medium to best	12	@	17
Cheese	05	@	13
Beans	1 25	@	2 85
Eggs			13
Seeds—Timothy	2 05		2 05
Flax	1 30		1 37
Broom corn	02½	@	07
Potatoes per bus	55	@	75
Hides—Green to dry flint	05½	@	13
Lumber—Common	11 00	@	18 00
Wool	13	@	37
Cattle—Choice to extra	5 30	@	6 00
Common to good	2 50		5 25
Hogs	4 90	@	5 65
Sheep	3 50	@	5 25

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Flour	3 20	@	5 25
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Eggs			16
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FARM NOTES.

CURRANTS AND GOOSEBERRIES.

It is surprising that these fruits are not more generally cultivated for market; the currant, especially, finding ready sale at good prices. They are easily raised, thriving in every kind of soil, even heavy clay, and the only important enemy is the currant worm, which, however, may be easily destroyed. Quite likely their lack of popularity on our fruit farms is partly owing to the method of their cultivation, which is commonly of the "slip-shod" variety. No other fruits will bear snubbing and neglect with more obliging good-nature than these, yet none will respond to proper treatment with greater promptness and generosity. They should be cultivated, pruned, thinned out, enriched, mulched, and cared for generally, to insure the same satisfactory results demanded of other fruits; and thus treated, are found to pay quite as well, often better than they.

The most favorable conditions for their culture are moist, loamy, rich soil, the richer the better, and free exposure to sunlight, although they succeed very well in the partial shade of houses, fences, etc.

One method of propagation is by cuttings, six to ten inches long, taken from wood of the previous season's growth. These should be planted down to the terminal bud, and if the single-stem system of growth is desired, all the buds below this should be removed.

Press the earth firmly around the plants, and apply a mulch of coarse litter. This should be done in the spring, and by fall the plants will be well rooted. Gooseberries, however, are best propagated by layering the young wood just after the young fruit is gathered. By spring this will be sufficiently rooted to transplant.

Bushes trained according to the single-stem or tree system, have the advantage of beauty, of producing large, fine fruit, and are more conveniently managed than when trained by the old "brush" method.

The only objection to this plan is that the grub may get into the single stem and destroy it. On this account some growers prefer to leave two or three stems and thus diminish the chances of loss. But if the plants are carefully watched, and worked around often, and salt and ashes applied near the stem, the grub will not be likely to injure them.

To train bushes into the tree form, the stem should be six or eight inches high, and three of the most favorably located branches selected to form the top—all the others being cut out. These branches are cut back to two or three buds and only one shoot on each branch is permitted to grow if the plant is to be transplanted in the fall; otherwise two may remain.

At the next pruning these branches are cut back to three or four buds and two shoots are allowed to grow from each. This leaves, at the end of the season, six stout shoots situated at equal distances apart. At the third pruning these should be cut off about one-half, to produce lateral branches and fruit spurs. At the fourth pruning the leading shoot is shortened one-third or more.

Of the lateral branches, those not required to make the bush symmetrical should be cut back to three or four buds to form fruit branches It should be remembered that the fruit is produced only on wood two or more years old, and, therefore, the new growth should be cut back in this manner from year to year. Also any old canes that show signs of failing should be promptly removed.

This method of pruning insures large bushes, strong growth in the fruiting part, large berries and rank foliage which is retained till frost, and which prevents the fruit from sun-scalding. The vitality of the bush is thus maintained for many years, and regular bearing may be counted on, unless from too close pruning it has grown too much to wood; in which case pruning may be omitted for a year. However, this method of pruning currants applies only to the red and white varieties, as the black currant is produced on wood of the previous season's growth, thus requiring the young wood to be preserved, and the older branches to be cut back so as to produce new bearing wood.

Pruning may be done in late fall or winter, or even in spring if attended to before growth commences.

Currants and gooseberries are gross feeders and require an annual dressing of well-decomposed manure. This should be three or four inches deep, extend as far as the roots go, and be carefully worked in with a digging fork. The two fruits are closely related, botanically, and in most respects require the same treatment.

The currant worm infests both—appearing first in the middle of the bush—and may be destroyed by mixing a spoonful of powdered white hellebore (a poison) in a pailful of water and showering the bushes with it, or it may be applied dry when the bushes are damp from rain or dew. A spoonful of kerosene in a gallon of soapsuds is another remedy. Wood ashes or soot will also destroy them. Still another method is to mix an ounce of crude carbolic acid in half a pailful of warm soapsuds. Skim milk or brine are also used with good effect; but care should be taken not to apply the salt or carbolic acid mixtures too strong or too often, and not to use poisonous remedies after the fruit begins to ripen or has attained large size. Mildew is very prone to affect gooseberries, especially the foreign kinds; but a mulch of coal ashes tends to prevent this. However, the great point to be observed in avoiding mildew is to keep the plants in a vigorous, healthy condition If the disease does appear the crop can sometimes be saved by sprinkling salt about the roots and slacked lime or sulphur on the bushes. Old currant bushes that have suffered from neglect, may be revived by cutting out much of the old wood and thoroughly digging up and enriching the soil, or, the bushes may be taken up, cut back severely, and the roots divided to transplant in new soil. In both cases, scatter a handful of salt around the bushes and mulch with coal ashes.—*Independent.*

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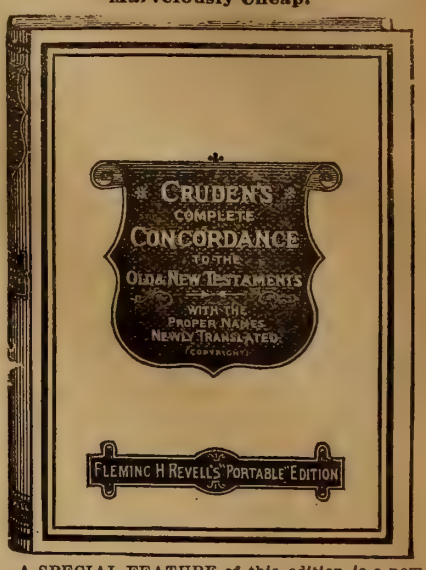

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NEWS OF THE WEEK.

WASHINGTON.

The debate upon the fishery treaty in open session in the Senate begun Tuesday last. It is the announced purpose of the Democrats to postpone the consideration of the treaty until next winter. The Republican policy is to discuss the fishery treaty until it shall be disposed of, and to permit no change or amendment to it whatever. To adopt an amendment would make a postponement necessary.

The House Committee on Military Affairs has ordered a favorable report on the bill appropriating $25,000 to defray the expenses of the Gettysburg anniversary in July.

The illness of General Sheridan, which seemed to be broken at one time last week, has resumed its course, and on Monday all hope was given up, and it was hardly thought he would live till morning.

CHICAGO.

Judge Magruder was re-elected to the State Supreme Court bench Monday, with no opposition worth counting. It was feared that the anarchist element would rally and give its support to a man in sympathy with themselves, and thus secure a footing in the highest court of the State.

A young man named Colbert, two weeks married, shot his young bride through the heart while fooling with a revolver.

There is much dissatisfaction with Chief Arthur among the men who struck on the Burlington road three months ago.

The City Council is still under control of the whisky ring. Last week Monday the anti-saloon forces rallied again and a restrictive ordinance was passed as to the location of saloons. It does not apply to saloons now located, but prohibits the location in the future of saloons within 200 feet of a church or school-house. This will not be satisfactory to the people, but it indicates on the part of the Council some respect for aroused public opinion.

The new auditorium building is nearly ready for the Republican convention. It is fire-proof and will hold 8,000 people.

STORMS.

Fatalities and disasters from rain, wind and hail-storms on the 27th and 28th ult. are reported from various parts of the country. Near New Orleans, La., Sunday evening, a tent in which a dozen people had taken refuge from the rain was struck by lightning and one man killed and ten injured, one of them mortally. Near Beatrice, Neb., two children, who with their mother were trying to escape a threatened rise of the stream on which they lived, fell into a gully while going to higher ground in the dark and were drowned, and three children who were swept away by the swollen flood of Solomon Creek in Kansas were also drowned. Great damage was done by hail and lightning in various parts of Kansas and at Des Moines, Iowa. At Canton, Ohio, buildings were blow down by the high wind, and losses amounting to $70,000 caused. The heavy rains have flooded farm lands and done great damage to crops in many parts of Illinois, Wisconsin and Indiana.

A terrific thunder-storm, accompanied by high winds and hail, passed over Western Pennsylvania Monday evening, doing great damage. Churches, public buildings and dwellings were unroofed, trees uprooted and fences and barns blown down. A number of persons were injured, but so far as could be learned there were no fatalities.

Twenty business blocks were unroofed by a cyclone which struck Wellisville, N. Y., Monday afternoon. The Baptist church, a fine brick struture, was badly injured. The church and several buildings were wrecked at Allentown, N. Y., and many oil derricks in the Alleghany field were blown down.

At Canton, Ohio, one of the big buildings of the Dueber Watch Company, which had just been completed, was blown down. The structure, which was of brick, 230 feet long, 80 feet wide and three stories in height, was completely wrecked, entailing a loss of $50,000. Other buildings were unroofed, fences blown down and trees snapped off like pipe-stems. It was the worst storm ever known in Canton.

COUNTRY.

The Supreme Court of Kansas Tuesday rendered a decision declaring invalid an ordinance passed recently by the City Council of Topeka, forbidding the sale on Sundy of anything besides drugs and medicines. Several cigar-keepers and restaurateurs had been arrested under the ordinance and had appealed the case.

The melter of the Helena mint reports that Montana's output of gold and silver for 1887 was nearly $24,000,000.

The Democratic Nominating Convention meets in St. Louis this week. No opposition is made to Cleveland for first place on the ticket.

The Supreme Court of North Carolina has handed down an opinion declaring that a woman who has murdered her husband is entitled to a widow's share of his property.

Dr. A. L. Chapin, ex-president of Beloit College, aged 73, suffered a paralytic stroke Thursday evening while leading college prayers, which it was at first feared would result fatally, but he regained consciousness Friday and showed signs of recovery.

It has been made plain that some time ago the house of the Hon. James G. Blaine, at Augusta, Me., was entered, and his private papers overhauled, and some of them carried off. It is supposed that the robber expected to find some documents that could, if necessary, be used for the political injury of Mr. Blaine.

At Wyandotte, Mich., early Friday morning, the boiler in the plate mill of the Eureka Iron and Steel Works exploded, wrecking the entire building at a loss of $10,000, killing three employes and seriously injuring a number.

Cut worms are reported by Professor Forbes, State Entomologist, to be more numerous in Illinois this year than for many years, and he also reports the root web worm to be doing an immense amount of damage in certain sections of the State.

Instructions have been issued to all the division superintendents of the Pennsylvania railroad on the lines east of Pittsburgh and Erie to discharge all employes whose services can be dispensed with. About 5,000 men will be discharged.

At Sharon, Pa., Wednesday night, Samuel Clark, waking up at midnight from a drunken sleep, missed his wife and went to the house of his brother, James Clark, broke in the door, and seeing his wife sitting at the fire drew a revolver and shot at her, the bullet hitting Mrs. James Clark instead, killing her almost instantly.

While the Mississippi river steamer Iverness, owned by the McDonald Brothers, of LaCrosse, Wis., was towing a raft to Hannibal, Mo., the two lower flues collapsed, and ten men were blown overboard, or jumped into the water to escape the deluge of steam. Five of them were downed.

Erastus Snow, one of the twelve apostles of the Mormon church, died May 27, aged 70. He was among the earliest converts to Smith, and very soon became one of the leading men.

At Cincinnati, Ohio, Judge Taft, of the Superior Court, decided that boycotting was illegal.

Information from Evansville, Indiana, states that the "White Caps" have made proclamation against certain offenses and offenders, from 50 to 250 lashes being duly fixed as punishment to be inflicted. Editors have been commanded to publish the document.

In Kickapoo, Wis., Mr. and Mrs. Reuben Drake, an old couple, were shot dead in their own house, and the throats of their two little grandchildren were cut from ear to ear. Everything was turned upside down inside the house, and it is supposed that the murder was the result of an attempt at robbery. A young man, owner of a neighboring farm, was arrested and confessed the crime. He was lynched by the exasperated people.

FOREIGN.

A dispatch from Zanzibar states that messengers have arrived there. They reported that Stanley and all his party were well and had a plentiful supply of food.

The city of Samarcand was the scene of great rejoicing last week over the opening of the new railway to the Caspian Sea.

It is understood that a number of Irish priests, who have recently attended league meetings, have been reprimanded by the pope.

The amount expended up to date on the Panama Canal is $177,910,000, and it is estimated that it will require $230,000,000 and four years more labor for its completion.

After signing his name to the quinquennial bill prolonging the term of the Prussian Parliament, the German Emperor, says the *Inter Ocean* report, withdrew his signature. Prince Bismarck and the Ministry, at their sitting, resolved to resign unless the bill was signed and published. As soon as the Emperor was assured of the prolongation of his life the hostile influences to Prince Bismarck have been renewed. The conflict between the liberal tendencies of the Emperor and the Chancellor's policy now threaten to end in open rupture. The Emperor is swayed by the Empress Bismarck had warning of the storm in a recent communication from the Emperor. In two long interviews Bismarck found the Emperor anxious for a reconstruction of the Ministry, and also opposed to the quinquennial bill. Under the advice of Dr. Friedberg the Emperor signed the bill, at the same time informing Bismarck that he hoped the concession would be followed by reform in the Ministry. The Emperor postponed the promulgation of the bill, and on Bismarck and his associate Ministers consulting concerning the crisis, it was rumored that the Emperor had withdrawn his signature. The Progressists rejoice at the advent of a Liberal regime. Until a further consultation between the Emperor and Bismarck the issue is doubtful, but the situation is grave enough to cause profound uneasiness. The Emperor's fever has returned, probably owing to the fatigue incidental to the ministerial crisis.

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COME TO CHICAGO NEXT WEEK.

The occurrence of the National Republican Convention in Chicago June 19, provides an unusual opportunity for every member of the incorporate National Christian Association to be present at the annual meeting next Thursday. The railroads all give half fare or less to the Republican convention. Let all friends of the reform who can take advantage of this low rate make an earnest effort to come to Chicago. They will not be able to get into the Convention hall to see the Republican party nominate its candidate; but what is better they can attend Commencement at Wheaton Wednesday and the N. C. A. annual meeting Thursday, beside seeing a great city full of politicians.

The Iowa State Agricultural College, like many institutions supported by State funds, is a breeding place for college fraternities, and they are so obnoxious to the majority of the students that the latter rebelled and began to fight the devil with fire. Masked they assailed the rooms where three lodge meetings were held and broke them up, and in the row windows were broken, stones and eggs thrown, and clubs and revolvers flourished. The lodge men secured the arrest of five of their opponents, and the college faculty and students are said to be seriously divided between the factions. Such troubles have so often attended the work of secret societies in colleges that they are excluded from the best institutions in America.

The *Catholic Union and Times* prints a letter from Rome describing the visit of Mr. Blaine to the American Catholic College in that city. It is this institution for which President Arthur made a special plea with the Italian government that it be made an exception to the rule of taxation adopted by that government, because American Catholics contributed to its support. Mr. Blaine's visit was expected, and the hall of the college was draped with flags. He made a short address to the students, whom he wished a prosperous career in their great mission in the Catholic church,a church "so profoundly respected by all." Evidently Mr. Blaine expects his two letters declining the Republican nomination to be final, or he would not so boldly challenge Dr. Burchard and the three Rs, who made such havoc for him four years ago.

Dr. J. E. Roy, Western Secretary of the American Missionary Association, has written a letter to the Chicago *Tribune* on the late attempted assassination of Prof. G. W. Lawrence, of Jellico, Tenn., who had charge of the white high school of the A. M. A. in that place. Prof. Lawrence had visited a family from whom tuition was due and was driven away by the woman. Next day the husband came to the school building, and after demanding an apology followed Prof. Lawrence into the school room and fired four shots at him, three of which took effect. "Jellico," says Dr. Roy, "has always been ruled by the saloon element, and there have been sixty-three men shot there within six years. This affair was evidently brought about by the worst part of the saloon element, as a method of taking revenge for the aggressive work of the missionaries there, especially of Rev. A. A. Myers, brother-in-law of Prof. Lawrence." The citizens are aroused and mean that the desperado shall be punished;but with the result of the Haddock and Gambrell trials before us there is little hope of justice. But, at least, we pray that the saloon demon may not have another victim.

The nomination of Cleveland and Thurman by the Democratic convention at St. Louis last week is no surprise to the country. There has been no question about the re-nomination of the former; and the word being given from Washington in favor of the old ex-Senator from Ohio, no other name could be got upon equal footing. The platform threatened to bring up an issue on the tariff plank, but again the administration influence was seen to be overwhelming, and there was no division of opinion worth mention. This document, in laborious sentences, contrives, between the clauses condemning Republicans, to extol the Cleveland administration; it claims, also, the exclusion of Chinese labor by Democratic legislation, and asserts that under Democratic control the interests of the government and the people, at home and abroad, have been guarded and defended. In regard to the tariff, it reaffirms the platform of 1884, and approves the President's recent message; declares that all unnecessary taxation is unjust taxation, and asserts that a "careful revision of the tax laws, with due allowance for the difference of American and foreign labor, must promote and encourage industry."

Arthur and Sargent, who are called "chiefs" of the combinations of railway engineers and firemen, were back in Chicago a few days since to attempt a final settlement of the ruinous strike they began in February. Their present occupation is figuring up the losses of that affair to the lodges they represented. It is said the engineers' brotherhood had when the Burlington strike began $350,000 in its treasury. This was used up and a large amount of voluntary contributions as well. When the funds were exhausted assessments were made of $10, and later $5, upon each of the 22,000 members, but either the members do not pay, or there are bad holes in the treasury bag, for the funds are yet low. While the engineers of other roads gave up the quarrel long since, those of the Burlington system have never owned themselves beaten and in some localities cause much trouble. A striking engineer was lately shot dead in Galesburg by a young fireman whom he assaulted.

The Knights of Labor are hardly in better condition than the engineers. Powderly, in a late number of his *Journal of United Labor*, says over his own signature that nearly $400,000 were paid out by his order last year "in support of strikes and lock-outs that were in the main suicidal and foolish; yes, in some cases criminal." And, "It cost the member of ten years' standing $3.06 to know that workingmen can be wrong in a dispute as well as the employer, and that it is not always the best to act hastily." This is well spoken, and had it been said years ago would have been better. Sad experience now forces it from Powderly, and gains a hearing from once unwilling ears. Just as the Knights of Labor are learning that strikes and boycotts may be ruinous to themselves and a crime toward the community at large, they must also learn that their false oaths of secrecy and despotism are also ruin and crime. And for the trouble that must come upon innocent men and their households before this lesson is learned, we believe the leaders like Powderly should be held responsible. They are not so blind that they may not avoid leading their blind followers into the ditch.

If the Knights of Labor cannot adapt themselves to plans for the improvement of labor in every possible direction they are not friends of labor. It is ominous for the order that they have rejected the plan for profit-sharing offered to the men in Mr. Carnegie's steel works in Braddock, Penn., and as a consequence the thirty-five hundred men have accepted profit-sharing and surrendered their charters. It is of a piece with the refusal of the order to allow the sons of members to learn trades freely as apprentices.—*Independent.*

WHEN SECRECY IS SINFUL.

BY REV. ISAAC HYATT.

They greatly err who think opposition to secret societies involves the sinfulness of secrecy. There are times and circumstances when its superiority is as manifest as its rarity. In business relations, in the neighborhood, in the confidential intercourse of friendship, in the family, in the church, and even in regard to ourselves there is much that is commendable in the highest degree to keep private. To be a tale-bearer shows a malicious disposition, or a lack of good common sense, and sometimes both. The Scriptures plainly teach that secrecy is a virtue of rare excellence, when used in a lawful way. And in considering when it becomes sinful in its unlawful use in secret societies we do not wish to be understood as teaching that it is their chiefest or most dangerous evil.

First, secrecy is sinful when it conceals what ought to be known, or pretends to have a secret that is not a secret. In our day, in this respect, it is an alarming evil. Society is honeycombed with its poisonous work; and secret societies are the guardian parent and nursing mother of this evil that casts a blight upon our fairest hopes and fondest expectations.

Second, secrecy is sinful when it unnecessarily strengthens evil. Whatever is good, as a rule, can be done most successfully in an open way. It is to be admitted that there are times when to conceal our plans helps to accomplish good more successfully; but oftener than otherwise such measures fail. Truth loves the light, and secures her greatest victories in open conflict. Then some secret societies are like the babe just born—weak and powerless. By development the babe becomes a man. In the same way the constituent elements that characterize all secret societies become giant forces for evil.

In the various intoxicating liquors that threaten to ruin our country it is the alcohol in them that does the mischief; so the secrecy in the different secret organizations is the source of their power; and the band of affiliation is so strong between secret societies that what helps one helps the other; hence their secrecy is turned to an evil account and is sinful.

Thirdly, secrecy becomes sinful when there is a liability that it will ensnare us in evil.

"In vain the net is spread in the sight of any bird." Satan is seldom more successful than when

he lures the unwary into ways that appear well, but end in sin; and under the cover of secrecy these doubtful ways double their power to draw us astray. "There is a way that seemeth right unto a man; but the end thereof are the ways of death." The sentiment of these words of Solomon are oftener true in secret than anywhere else. For many an evil way that seems right in secret, in open day would appear in its true light.

Fourthly, secrecy is sinful when it requires the concealment of the unknown.

Usually when we take an oath it is to attest to what we know. Exceptions occur in the oath of office and in the marriage covenant, when what our act involves is unknown to us. Sometimes, as in the case of George Washington's oath of allegiance to King George III., it involves what in conscience we cannot do. As the law of right supercedes all other law, in such instances the obligation ceases; hence, George Washington was justified in drawing his sword against the man he had sworn to defend.

The nature of such covenants plainly teach we should be exceedingly cautious in promising to do what the future alone can reveal as devolving upon us. But as such obligations arise from the natural relations of life they are in accord with the will of God and we are justified in assuming them.

But we are not justified from such considerations in promising to conceal what is unknown to us except in extreme cases, such as transpire in war, or circumstances of a similar nature. Christ often told his disciples to keep his teachings private for a time. But he never entered into a secret conclave with them, saying, you must never reveal anything that is said or done in this meeting. No! Never! In this view of his life and teaching we see the literal truthfulness of his declaration, "*In secret have I said nothing.*"

You may say the society I propose to join assures me I shall not be required to conceal anything that is evil. Do not Freemasonry and Mormonism give the same assurance? Many kinds of religion are like India rubber; they stretch easily; and there is scarcely anything that conflicts with them except the truth. So what may not be inconsistent with them may be with the religion of Christ.

The question to consider is, Are we justified in putting the keeping of our conscience under the control of another? When we do we annul the right of private judgment, which is the key-stone in the arch of liberty. The principle involved is altogether too sacred to be sacrificed in such an unnecessary way; especially the child of God, whose freedom from the condemnation of sin has been purchased by the precious blood of Jesus Christ, should not trifle with it in such a careless manner.

Granting you may walk safely over this bridge and ascend to heaven, your example, like the example of the moderate drinker, may send many others to ruin. Just here we need a conscientious regard for the right, lest the bias of self-interest turn us in the wrong way.

Fortunately in this intricate matter we are not left to the light of our own feeble judgment, as in other moral questions, where a nice discrimination is needed to decide between good and evil to tell us what course to take. For it is written, "If a soul swear, pronouncing with his lips to do evil or to do good, whatsoever it be that a man shall pronounce with an oath, and it be hid from him, when he knoweth it, then shall he be guilty in one of these." Lev. 5: 4.

Fifthly, secrecy is sinful when it unnecessarily leads to action that is a grief to the Lord's dear children.

Consider how many of the Lord's most intelligent, cultured and pious disciples are conscientiously opposed to secret societies. Consider what heart-piercing grief it causes them to see their near and dear friends unite with them. Christ says: "Whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea." Matt. 18: 6. Paul says: "Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend." 1 Cor. 8:13. On the supposition that we think that a secret society is righteous in its character and claims and we consider it our duty to unite with it, this obligation ceases; for we ought to obey God rather than man. However, in the exercise of the broadest charity it appears that self-interest, love of display or popularity, the gratification of questionable desires or protection in iniquity leads the vast majority to unite with secret societies.

Without any doubt there are honorable exceptions; but the exceptions are so rare that it strengthens rather than weakens the force of the fact that sin is committed in uniting with secret societies, to the grief of so many who love the Lord in sincerity and truth. And there is no secret society in which secrecy does not become sinful in one or more of the ways we have spoken of. In some it is used in all the ways referred to. Hence, all secret societies are sinful on account of the sinful use they make of secrecy.

ROME AND AMERICAN PUBLIC SCHOOLS.

BY AN OLD LAWYER.

The power of Roman Catholicism is a marked feature in every political struggle for office throughout these United States, the moral effect of which is most damaging to a free, liberal and confiding people. It is not the rule amongst true-born Americans to despise a man because his coat may be out at the elbows or he wears a patch upon the knee of his pantaloons. He is just as much considered entitled to the guarantees of our Constitution as the citizen who is driven to and from his business by a fine equestrian outfit and liveried attendants. He may rise from the canal tow-path, like a Garfield, to sit in the White House President of these United States. Yet there are citizens in this nation who have for the sake of filthy lucre and high office betrayed this confidence; this was particularly the case in Chicago under the rule of Carter Harrison, the late Mayor, in that he not only permitted anarchy to bud and blossom, but fostered it until it brought forth its legitimate fruit, blood, murder, widows and orphans, and victims for the gallows.

But a more terrible disaster than that of the Haymarket awaits the people of this nation throughout its entire length and breadth, and like anarchism it has budded, blossomed and become flippant, and has a leader bold enough to say "if he knew who controlled the schools of a country he would be able to say what the future of the country would be." (*Inter-Ocean, Sept. 7th, 1887.*)

Spannhorst says, "As freedom in the United States had supported Catholicism so would the Catholic church be the salvation of this great country. He was glad that every Catholic church had its parochial school. He felt that the Catholics were on the right road; that they occupied a fortress that could not be assailed." This is as bold as anarchism, and as damnable to a republican form of government.

In perfect keeping with these facts the *Open Court* says (page 525): "In Massachusetts, where the Irish and Canadian Roman Catholics make up a considerable part of the population, there is a steady increase in the number of Roman Catholic parochial schools, and in some communities they have greatly depleted the public schools. Particularly is this the case in Malden, where in one ward the parochial school grew too large for its building and applied for some of the unoccupied rooms in the public school building. In the Northwest the Roman Catholics are making determined war upon the public school system, and in isolated cases with some success. In Barton, Wis., last year (1886) they were able to carry a resolution at the annual meeting that no public school should be maintained during the year, and none was held. This year (1887), taking advantage of the law giving women the right to vote at school elections, they brought out all their women and in spite of opposition carried the same resolution again. At Melrose, Minn., a movement was led by the Catholic priests (who are never revolutionists) to shorten the school year of the public schools in order to compel children to attend the Roman Catholic parochial school."

"Throughout Stearns county, Minn.," says an exchange, "the Roman catechism is said to be taught openly in the public schools and either the opening or the closing hours of the session are devoted to religious instruction given by the priests, all this being in direct violation of the State Constitution adopted in 1877 to meet this very condition." "The evidences of a carefully planned assault upon our public school system are so clear that its friends are beginning to consider how best to meet this assault."

It is only a short time ago that the "Roman Catholic priest of St. Malachi's church was elected and installed as principal in one of the public school wards of Pittsburgh, Pa., and as soon as the priest was installed Catholic children were ordered to attend," notwithstanding our public schools and our school system have been all along anathematized as "wicked" and "infidel." The next step was to get the nuns installed as teachers, and had they, on examination, come up to the standard required of teachers in these public schools the scheme would have been a success, but it failed because of the inefficiency of the nuns; and "rather than carry on the schools without the nuns as teachers the priest resigned the principalship and started the Catholic schools as before." (*Zion's Watchtower, Dec. 1887.*)

"The plan is not considered dead," the *Tower* says, "but merely sleeping until a more convenient season when preparations will be more complete." In this attempt to capture the public schools Rome discovered her weak points and will come up doubly armed and drilled next time.

Ex-President Hayes said a short time ago in the Academy of Music at Philadelphia that "The source of our strength is our loyal citizenship," and that "The Constitution is not worshiped as a fetich, but reverence for law as the safeguard of liberty is deeply ingrained in the hearts of all true Americans." This is greatly to be desired indeed, but with the rising generation under the tuition and control of the Romish church how long would it last? Hayes also said, "It is the glory of America under the Constitution to be the great pacific power of the globe—able without an army or navy to keep peace at home and to command respect and consideration abroad." To-day this is a glorious truth; but unless the people quickly take the papal bull "by the horns," as they were lately forced to do with anarchy, the whole land will be filled with blood and widows and orphans far outnumbering those so made by the late Rebellion.

Chicago.

HOW OLD IS FREEMASONRY?

BY REV. H. H. HINMAN.

Practically the question is of no great importance. Masonry is to be held responsible for what it *is* and what it *does*, rather than for the date of its birth. Nevertheless, many are deceived; among colored Masons, especially, are many who have profound faith in the antiquity of the order, and who conclude that an institution which has had the sanction (as they have been told) of Solomon and the Saints John, *must be* most excellent.

The following extracts from the Grand Lodge Report for Iowa, 1887, will throw light on this question. In reviewing the report of the Grand Lodge of California, Grand Secretary Parvin of Iowa says: "Bro. Drummond may assert, but cannot find proof of his assertion, that there ever was a Grand Master of Masons or a Grand Lodge of Masons prior to 1717, when the first Grand Lodge was constituted, and the first Grand Master created. Of all the humbugs that have ever been presented in a Masonic paper, none is so great or foolish as that which proclaims the existence or prerogatives of Grand Master prior to that date.... The day of those who declare Solomon to have been the Grand Master of Masons has long since been relegated to contempt."

In the report of the Grand Lodge of Illinois, the orator had said: "The institution existed at the time, and was even old in history, when Abraham, a wandering shepherd, trod the yet unpeopled wilds of Palestine." The Grand Secretary says: "Such language may be spoken to the ignorant, but they fall like chaff when cast before well-read Masons." The orator had said that the "name Freemasonry originated 2,500 years ago, and Accepted Mason at least 1,200 years ago." The *truth* is, that the word "freemason" is first found in print in the year 1636, or 2,300 years later than the claim here made. Past Grand Master Gurney, of Illinois, speaking of the degrees of the Royal Arch Chapter, says: "They have no record farther back than the latter part of the 18th century." And yet Chapter Masonry claims to have originated at the time of the return of the Jews from the Babylonian Captivity! Its apology for excluding Christ from its prayers and Scripture readings is that at the time of its institution the world had never heard of Jesus of Nazareth. What nonsense!

The Grand Secretary of Quebec in his report quotes from an imaginary American writer who says: "Freemasonry was directly a secret society for more than 2,000 years; that its members were forbidden to publish anything, either in relation to the body's origin or teachings; and yet, through all that period its history was transmitted from generation to generation, unspotted by time and unadulterated by the hand of the innovator. From the commencement of the world we may trace the foundation of Freemasonry."

To this the learned secretary of Iowa responds: "How easy it is for brethren, ignorant of history, to make bold and senseless assertions, for which there is not the shadow of truth to support. Not a single allegation in the quotation of this eminent American writer has even a tinge of truth to support it."

The Grand Secretary of Connecticut protests against "the nonsensical theory that our institution came to us from Solomon or his ancestors." To which Mr. Parvin adds: "We are sick of the constant outcropping of this nonsensical theory which we read in a majority of the addresses of orators, and in some of the Grand Masters."

One more extract. The Grand Orator of Wyoming Territory says: "It is well to look back into our past, and prior to 715 before Christ [that is, 2,602 years ago] the Masonic order is more or less mythical." That is, since that date it is historical. "The theory that traces the order back to Solomon has a line of fact to rest upon, and the theory that traces it beyond him to the commencement of Hebrew history in Egypt....has a line of fact to rest upon." To which the Iowa secretary replies: "We recommend the Grand Lodge to purchase Gould's recent work, 'History of Freemasonry,' and compel its Grand (?) Orator to read it, and hereafter exclude from its pages such myths and nonsense. The school-master is abroad in the land and the boys are no fools."

Such are some of the recent utterances on this subject. Nearly all Masons who make any claim to scholarship have, for shame's sake, renounced the theory of the Solomonic origin of the order.

A SECRET ORGANIZATION A SIN "PER SE."

Is the secret organization of a select number of a community a sin *per se?* Risking the stigma of being called an old fogy or an egotist, I say, Yes.

1. A political party is organized *opinion*, and is composed of all classes of men,rich and poor,whose political opinions harmonize with the platform of principles adopted by the party. The object of the party is to propagate such principles and adopt such measures as will promote the general good of society as a whole, having no reference to class distinctions.

2. A church is organized *faith*, and is composed of all persons who may choose to join, whose faith is in harmony with the established faith of the organization. The object of the church is to save all mankind from sin and suffering without any respect of persons.

3. But a secret combination is organized *selfishness*. Its object is to help themselves at the expense of the uninitiated; if this were not so, why exclude forever all outsiders from even the slightest knowledge of their inside workings? It will not be denied that selfishness is a sin *per se*. The following scriptures may be given as proof of this assertion:"Thou shalt love thy neighbor as thyself." "All things whatsoever ye would that men should do to you,do ye even so them." These scriptures exclude selfishness from the heart of a Christian, and stamp it as a sin. If we can show that secret combinations are selfish, then we have proved they are sinful. Selfishness is the main disturbing element in human society,and would,if allowed to enter heaven,demolish the throne of God and overturn the foundations of the celestial city.

All secret orders of which I have any knowledge are organized on a selfish basis. They all exclude all outsiders from the benefits of their organization. They make it an imperative duty to help a brother, and not wrong him or see him wronged without giving him warning, but they are not required to help anybody else, neither are they forbidden to wrong anybody else. This leaves them free to take advantage of anybody outside of their order if they choose to do so; and the numerous strikes and boycotts show that they are not slow to do so.

It is an encroachment upon the social rights of a community for a select number to organize themselves into a secret clique bound by oath or solemn pledge, to keep their neighbors and even their own families in profound ignorance of all they do and say in the lodge. This cannot be done without exciting suspicion that some advantage is to be taken of the uninitiated, and this has in it the appearance of evil, which God's Word says must be avoided. A secret order has in it the quality of a monopoly and conspiracy against the outside world, which is the essence of selfishness. The very life of a secret society depends on the fact that it remain shut up in its selfish shell forever, for the moment it throws open its doors and extends the invitation to all the world to come and share in its boasted privileges that moment it dies, and this fact proves its essential selfishness.

There are other elements in these orders in addition to their secrecy which augment their sinfulness. Every one of them that has a ritual and worships according to that ritual; has a religion, but they are all outside of and independent of the religion of Christ, consequently idolatrous.

All secret orders are composed of persons, a majority of whom are ungodly; therefore,they must be ungodly institutions, and every Chritian that joins them is yoked together with unbelievers, which is forbidden in God's Word.

The oath or affirmation administered in the lodge is extra-judicial, and is contrary to the Word of God, which says, "Swear not at all." There are now about two hundred different secret orders in this country, each one bound by a solemn oath or pledge to keep their purposes and plans absolutely hid from the other one hundred and ninety-nine lodges, and the residue of mankind,until Gabriel sounds his mighty trump. The only hope of ever getting rid of these two hundred nests of human bats is based on the fate of the Kilkenny cats that were said to have been tied tail to tail, and slung over the clothes line, where they fought until nothing was left but the tails. So it is hoped these midnight clans will bite and devour each other till they are consumed.

Now, Mr. Editor, whether I have proved that secret combinations are a sin *per se* or not, I believe it nevertheless.—*W. S. Titus in the Conservator.*

THE LION'S PAW.

Much has been written upon the antiquity of Masonry by the brightest Masonic intellects of the age, and different opinions advanced by the different theorists,and with these divers opinions the diligent craftsman,seeking after knowledge,is often at a loss to decide which to accept or which to reject. The adherents of the theory that Masonry had its origin in the building guilds of the 14th century meet with many difficulties in trying to reconcile the fact that the symbols of Masonry, even its passwords, grips and signs, clearly show an earlier and very remote origin.

The above emblematic drawing was published in the *Masonic Newspaper* in 1880,and concerning which Bro. Wm. S. Paterson,32nd.,says,"This emblem was found in the sarcophagus of one of the great kings of Egypt, entombed in the pyramid erected to his everlasting remembrance. It brings to mind the representation of the king's initiation into those greater mysteries of Osiris held to be the highest aim of the wise and devout Egyptian." Bro. Paterson also says in the same article that "the Hebrews were probably instructed in the legend of Osiris,and afterwards changed the whole to accord with the wonderful and wise Solomon and his master architect, Hiram."

The emblem may be thus explained. The form that lies dead before the altar is that of Osiris, the personified sun-god, whom the candidate represents in the drama of raising,lying dead at the winter solstice, slain by the grim archer in November, the fatal month in the year of the sun. The figure of the lion grasping the dead sun-god alludes to the constellation Leo,which did prevail 4,000 years ago, to raise the sun-god to his place of power and glory on the summit of the grand royal arch of heaven at the summer solstice, and denoted then as it does now that the sun or the candidate is about to be raised from a symbolical death to life and power by the strong grip of the lion's paw, or as it has later been termed,"the lion of the tribe of Judah."

The cross which the lion holds in his other paw is the ancient Egyptian symbol of eternal life. The figure erect at the altar is doubtless that of the grand hierophant,with his hand raised in an attitude of command forming a right angle, with eyes fixed upon the emblematic lion as he gives the sign of command that Osiris or the candidate be raised from death and darkness to light and life.

This ancient Egyptian drawing is a strong testimonial of the correctness of the theory held by most of the intelligent Masons of the day of the great antiquity of Masonry,and is the correct solution of the legend of Osiris, the sun-god, and also that of Hiram.

It is indeed almost impossible to make an emblematic drawing which would be in more perfect harmony with it, or to more perfectly give an idea of how correctly this ancient symbol has been handed down to the present day. The intelligent Mason of the present time will recognize it, nor seek for further proofs.—*The Freemason, Detroit.*

HOME RULE IN NEW IRELAND.

The *Catholic Review* is quoted as saying, "A marvelous change is coming over the New England that was. They say it has become a new Ireland."

There are probably nearly as many men of Irish birth and blood in America as in Ireland; and while Home Rule agitates Great Britain, it is possible for careful students to investigate the subject in New England as well as in old Ireland.

Home Rule is but another expression for local self-government; and this method of government has many important advantages. The best kind of government is no government at all; that is, when all are so self-governed and self-controlled that they need no external restraint. There are multitudes of such men, who have never in their lives come within the grasp of the law, and who have no desire to violate its provisions. The laws that rule them are written in their hearts and in their minds. They do the things which law requires, not because the law commands them, but because their obedient hearts prompt them to do no evil.

If all persons were of this character, there would be little need of law or of lawyers. Every man would rule well his own house, and well-governed families would constitute a well-governed community and commonwealth. But if a man does not have the law of God written in his own heart; if he lacks conscience and wisdom and sound judgment,it may not be safe to allow him to rule even his own house, much less those around him. The man who suffers himself to be made a maniac by strong drink, who in ruling his home smashes the furniture, whose presence is the signal for violence and uproar, and who is a brute at home and a bully abroad, ready to drink and fight, and lie and swear,is not fit for home rule or any other kind of rule, only the strong rule of rigorous law, which is made for the lawless and the disobedient.

This is the reason why certain people come under severe if not tyrannical control. No man is fit for freedom until he can govern himself; and no man governs himself until he is governed of God. So long as men are ruled by appetite, by passion, by priestcraft, by ignorance, by prejudice, and by secret and irresponsible clans, leagues, and organizations, so long they are unfit to be trusted with government. They cannot rule, and hence they must be ruled. Even the intelligence and education of a few by no means fits them to be the governors of the many, unless the few are ruled from on high by that law which says, "Thou shalt love thy neighbor as thyself."

Hence there are men who are utterly unfit to rule. They break law, they disturb order,they drink whisky, they abuse their wives, they neglect their children, and then to defend themselves against the poverty, misery, helplessness and stupidity brought on them by their ignorance and intemperance,they join some secret clan, pay their money to some leader who earns his living by doing hard work with his mouth; and then go on strikes,hang around saloons, mob peaceable people, and commit crimes and depredations,which violate law, disturb order, and finally bring trouble and ruin upon them.

If men want Home Rule let them learn to rule their own homes,and live in peace and sobriety. Let them learn the fear of God,and follow the teachings of his Word. Let them remember that the foundation of all decent Home Rule is the Bible; and that no people who did not read the Bible ever had liberty and Home Rule, because no people who do not read the Bible are fit for liberty or Home Rule. A man who depends on others to find out his duty for him and tell him what he must do,is unfit for freedom. A man who knows nothing of his Bible or his God must expect to be ruled by tyrants and misled by priests; and if he comes into power himself he will tyrannize over others.—*Christian Safeguard.*

The National Bureau of Statistics shows that on the $700,000,000 which annually passes into the tills of the retailers of intoxicating liquors in this country there is a profit of one hundred and thirty-three and one-fourth per cent. If poor people had to pay such a tax as that on bread, there would be a rebellion. But when a man tosses off a glass of whisky and pays five cents for the drink, and seven or eight cents to the barkeeper for the trouble of handing it to him, he generally thinks the barkeeper an awfully good fellow.

THE N. C. A. WORK IN THE SOUTH.

ANNUAL REPORT OF THE SOUTHERN AGENT.

To the Board of Directors of the N. C. A.,

DEAR BRETHREN:—I have, as your agent, during the last year visited and labored in the following States: Illinois, Pennsylvania, Maryland, Virginia, North Carolina, South Carolina, Florida, Georgia, Alabama, Mississippi, Louisiana, Texas, Arkansas, Tennessee and Kentucky, and also in the District of Columbia. I have traveled, approximately, 8,000 miles and delivered 149 lectures and sermons in all of the principal cities from Philadelphia, Pa., to Houston, Texas. I have visited and addressed forty-two schools and colleges and numerous ministers' meetings. A national convention was held in February in the city of New Orleans, of which I will not now farther speak.

My work has been mainly among the colored people, and I have found almost everywhere an open door, especially among those of the cotton-growing States, where the great body of them reside. Scarcely any event in history since the Hebrew exodus is a more wonderful providence, and surely none ever carried with it greater responsibilities than the emancipation of this people. They greatly need our instruction and are quite ready to receive it. I have found that even those who were members of Masonic and other secret orders, as a rule, received me most kindly, and listened with respectful attention to what I had to say. In many instances they have been convinced, and quite a number of pastors have made formal renunciation before their people. Northern men and women engaged in missionary and educational work in the South, have been among our warmest supporters. Whatever may have been their relations to and convictions of the character of the secret lodge system, a residence of but a few months in the South has convinced them that, whatever may have been their ostensible or real objects, the system, as such, is working great evil to the colored people. Nor has there been any material difference in this respect among the various religious denominations.

The American Missionary Association, which took the lead in the educational work in the South, has, through its secretaries, its field agents, and college presidents, nearly everywhere given me a cordial recognition and Christian sympathy. No Congregational pastor under the care of this Association has so far failed to welcome my labors. There are many secret society people in their churches, but their influence is diminishing.

Next to, if not equal in this great work, is that of the Baptist Home Missionary Society. It has had great advantages for work in the South and is improving them. The largest class of colored Christians there are the Baptists. In every school in the South that is sustained by this missionary society I have found a warm, fraternal greeting and a hearty God-speed. Very many Baptist ministers, both white and colored, are Freemasons, but the order receives no sympathy from the representatives of this society; and this is perhaps more than could be said of any other of the large organizations.

Next in importance is the work of the M. E. church. This great denomination has not been remiss in its duty to the colored people. Some of the largest and best equipped of the Southern colleges have been planted and are being sustained by its funds. I have visited nearly all their schools for the colored, and with very few exceptions have been cordially welcomed for my work's sake. And this is true of the great body of their pastors in the South. At least two of their bishops have commended our principles to their annual conferences.

Northern Presbyterians, though not so numerous, are doing also an admirable work among both white and colored on the Southern field. Their workers among the freedmen are heartily with us.

Nor should I fail to mention the excellent institutions of the United Presbyterians at Knoxville, Tenn., and at Norfolk, Chase City and Abbeyville, Va.; Knox Academy, the Reformed Presbyterian school at Selma, Ala., and the admirable Friends' schools at New Garden, N. C., Maryville, Tenn., and Helena, Ark., in all of which the distinctive anti-secrecy principles of these denominations have a pronounced enforcement.

Besides the work of the Northern missionary societies the distinctively Southern churches have been stirred up to increased efforts for the evangelization and education of the poor. Nor have they failed to discover the malign influence of the lodge system. There is also a considerable and increasing number of schools of high grade that have been established, manned, and are sustained by the colored people. One of the best of these is Livingstone College, Rev. J. C. Price, D. D., president, at Salisbury, N. C. These especially need our fraternal sympathy and aid.

It is noteworthy that within the past year two institutions, Howe Institute at New Iberia, La., and a Baptist College at Memphis, Tenn., have been established with distinct testimonies against secret orders.

The work of evangelization, education and social reform must go hand in hand and keep pace. The best interests of all classes, both in the South and in the entire Nation, demands it. We can never have true national unity, or the harmonious working of a free government until we get rid of sectional animosities, the caste spirit, and, above all, the separating of the people into secret, selfish and exclusive clans, each seeking to promote its own interests regardless of the rights of others. In the work of evangelization and education we must depend mainly, if not wholly, on these great religious denominations; but surely it must be supplemented. We must vitalize the entire movement with the principles of our reform.

In furtherance of this cause I desire to make some suggestions.

1. The work in the South has been carried on mainly among the colored people. It should not be *exclusively* so. We owe duties to, and need the co-operation of our white as well as our colored brethren. The way is open for such work, especially in the mountain region of North Carolina and Tennessee. As soon as practicable a laborer should be employed to give his time mainly to the white schools and churches of this region. Above every other part of the South the people of this section have been patriotic, loyal and favorable to Christian reforms.

2. It is eminently desirable that there should be, somewhere in the South, a permanent office and a depository of our publications. After looking over the whole field, I would suggest New Orleans, La., as the most desirable point, and that such an office could be kept up there during the school year—say from October 1st to June 1st. It is believed that an agent located in that city could do a most important local work, and that it might be made a center of vast reformatory influence. There are five institutions known as universities in that one city, for the education of the colored youth. To nearly, or quite all, we can have free access.

3. There ought to be a great enlargement of our business of publication in the South. The great mass of the people, both white and colored, have never heard of the *Christian Cynosure*, nor of the N. C. A. To many it is a new and wonderful revelation that there are men who dare face and resist the power of the secret lodge. Our paper has been a most important aid in the pastoral and Sunday-school work. It has brought a pure and dignified Christian literature into the homes of many who, but for its pages, would have little knowledge of the great moral world. Above all it has aided many in the great conflict with the power of the lodge. No one agency is more economical and important than the *Cynosure*. We need also a large extension of our tract department. Not only our present excellent tracts should have a wider circulation, but there should be prepared some others with special reference to the South. I suggest brief expositions, illustrated, if practicable, of such orders as are peculiar to the colored people; such as "The Grand United Order of Odd-fellowship," "The Tabernacle," "The Knights of Tabor," etc.

4. There should be sought for, and as far as practicable secured, a harmonious co-operation with kindred reform movements; such as the W. C. T. U., the White Cross League, the American Peace Society, the National Reform Association, and any other that seeks the futherance of the Redeemer's Kingdom. We should distribute their literature and persuade them to distribute ours. All true reformers are kindred in Christ, who is our pattern, and should be made to feel that their work is one. Far more than we are apt to think, they *do* feel so, and mutual helpfulness will make this kinship more apparent.

H. H. HINMAN.

—One of our religious exchanges boasts of a certain church possessing a lady who saves the congregation where she worships $10,000 a year. A woman of wealth and of high social culture and position, she makes it her rule and the fashion to dress for church in so plain and inexpensive a manner as to throw the whole social influence of the congregation against extravagance in dress. If she can overthrow the *cultus* of dress in our modern churches and replace it with the worship of God, she has a mission greater than that of Kimball or of Moody and Sankey.—*Hartford Religious Herald.*

EDUCATIONAL NOTES.

—At Wasioja Seminary commencement exercises occur this week. Among the speakers are Rev. S. A. Manwell, an early graduate of this institution and of Wheaton Theological Seminary.

—Commencement exercises at Western College, Lisbon, Iowa, occur this week. The Baccalaureate sermon is by Pres. Beardshear; the annual sermon, by Rev. M. R. Drury, of Dayton, Ohio; the Alumnal address, by Hon. Jos. Bookwalter, of Minneapolis, and graduating exercises Wednesday, with concerts Tuesday and Wednesday.

—Senator Stanford, in speaking of his plans for his California University, said that he desired to have the students understand the evil consequences of intemperance. He believed there are in California to-day more adult men selling liquors than there are tilling the land, and the loss from this source is equal to 25 per cent. of the power of production.

—The German Lutheran Synod, in session last week at Madison, Wis., has decided to remove its seminary from Mendota, Ill., to Dubuque, Iowa, if that city will add $10,000 in cash to its offer of thirty acres of land and a large residence. Prof. Fritchell, at the head of this institution, has been heartily co-operating in labors against the lodge. Last year he made a systematic and profound study of Masonry while writing an argument for the theological students on the evil nature of secret orders.

—Evangelist D. L. Moody, on June 2, conducted exercises at Northfield, Mass., dedicating the new library; Dr. Behrends and Dr. Curtis, of Brooklyn, were to speak. The Bible School will open June 30 and continue to July 16, and it is expected that there will be a larger attendance than ever before. Students from Alabama and many Southern and Western States have made arrangements to come. The Northern colleges will send nearly double the number in their delegations of last year. Many expect to camp out, and the New York Young Men's Christian Association alone will have three large tents full of young men.

—The program for commencement week at Wheaton begins with examinations Thursday, June 15; musical rehearsal Saturday evening; Baccalaureate sermon by Pres. J. Blanchard Sabbath morning; missionary address by Rev. J. D. Wyckoff, Galesburg, Ill.; Board of Trustees meet Tuesday; Alumni meeting same day, afternoon and evening; Commencement exercises, Wednesday, June 20; Rev. E. R. Worrell, of Washington Heights delivers the Master's Oration. There is to be, also, an address by Rev. T. R. Trowbridge, of Aurora, before the Art School. The Baccalaureate address before the Theological Seminary occurs Sabbath afternoon.

WASHINGTON LETTERS.

PROHIBITION RATIFICATION MEETING.

WASHINGTON, June 7, 1888.

Prohibition Hall, at the corner of Pennsylvania avenue and 4½ street, N. W., was beautifully decorated and densely packed last evening in honor of the nominees at the Indianapolis convention. Hon. H. B. Moulton, president of the District Prohibition Club, called the meeting to order, and the audience joined in singing "Nearer, my God, to Thee." Rev. C. H. Mytinger led in prayer. W. E. Carr was introduced, and in a neat little speech commended the work of the Indianapolis convention and the delegates from the District for the part they had taken in that work. Rev. S. H. Cummings Kingsly of Florida was justly severe in his strictures on the Republicans who selected R. G. Ingersoll, a man who insulted God and outraged every sentiment of the Christian conscience of the people, to pronounce a eulogy on Roscoe Conkling. His endorsement of the no-sex plank in the platform in behalf of the women of the South was received with hearty applause.

Next came Major Walker, delegate from the District and now a member of the National Committee. The Major was brim full of enthusiasm and decidedly practical and pointed in his remarks. He knows the inside as well as the surface of Washington social life and the city government. He is a power in the reforms attempted in this city, a devoted Christian, and tolerates only open methods. His fidelity to principle cost him his place at the head of the police force of this city; because, as he said in regard to Prohibition, "I know what is right and dare to do it." We must acknowledge God in all our ways, stand upon principle, and organize and work for victory. Rev. Dr. Baldwin voted for St. John and Daniels, and endorsed the Indianapolis nominees.

Major Hilton made the most lengthy speech of

the evening, full of incidents, points and happy hits. He had no love for either of the old parties, but considered the Democrats most honorable because they nailed their colors to the masthead, while the Republicans worked in the dark, sought to deceive the people and stab Prohibition in the back. He liked open, fair work, and respected an avowed enemy far more than a deceitful, treacherous betrayer of his friends. Mrs. La Fetra, president of the District W. C. T. U., was introduced and spoke briefly of the women's work and of its fitting recognition in the Prohibition platform of 1888.

Repeated calls brought Hon. H. B. Moulton to the front, who showed that he not only excels as a presiding officer, but is a "minute man" loaded to the brim and ready to sweep the field with his "Gatling gun." Had the honors of second place on the national ticket fallen to him the Prohibition cause would have been fittingly and nobly represented.

The recognition of God's law as the true basis of civil government was the dominant thought in the meeting, and every allusion to woman's work and her *inherent right* to protect her home and country at the polls was heartily cheered. The meeting closed with the "Doxology" and benediction, and was supplemented with congratulations and hearty hand-shaking, every one feeling that it was a grand success. J. P. STODDARD.

GLIMPSES OF CONGRESS.

WASHINGTON, June 8, 1888.

Convention week in St. Louis necessarily meant a dull week at the Capital. Many Senators and Representatives in Congress were in attendance upon the National Convention, and more still would have gone had they not been unwilling to leave the pending tariff debate in the House. The Senate has not been idle, however. On Monday it disposed of seventy-eight bills on the calendar, about forty of which were pensions. Among them was one creating an additional retired list of the army. for eighty officers now on the active list, but incapacitated for active service.

Mr. Bliss, the Chairman of the House Committee on Pensions, thinks his duties are very onerous. A reporter who was hunting news asked him one day for some paragraphs on pension legislation. The New York Congressman said: "Well, I have been laboring so hard for weeks past that I have not had time to think of anything except pensions." Speaking of the hundreds of bills which had been referred to his committee for action, he said the private one embraced Mexican claims, Revolutionary claims, claims of 1812 and army and navy claims prior to the war and subsequent. The amount of pension asked varies from $8 to $50 per month. Some of these claims have been introduced in Congress after Congress, without ever securing even a report, and Mr. Bliss says most of them are meritorious and ought to have been honored years ago. Another class of claims which have increased Mr. Bliss's work pertains to the life-saving service. It remains to be seen whether the House will look with favor on legislation to pension the widows and orphans of men who have lost their lives in this branch of the public service. Of course this sort of law making is in the sentimental vein to some extent, and the success of the measure will depend on the amount of sympathy that can be raised in the House of Representatives.

The House Committee on Public Buildings hold that they have far better facilities for ascertaining the needs of the towns in which it is proposed to erect buildings than the President, and they have unanimously agreed to recommend the passage of the Allentown (Pa.) public building bill over his veto. The report claims to contain no reflection whatever on the course he has taken in the matter.

Inauguration Day is to be a holiday in the District of Columbia. The Senate seconds the House motion and the House seconds the Senate's motion. Each passes the other's bill. Such Congressional unanimity in respect to a matter of District legislation is unusual.

The Prohibitionists count on casting 740,000 votes this year. In 1884 Governor St. John got 150,000, and the vote at the Congressional and State elections in 1886 was not quite 300,000. Such an enormous increase will necessarily make some States doubtful that are now reckoned in one way or the other as certain. Among them are California, Minnesota, Michigan and even Illinois, in which latter State, it is said, the Prohibitionists will go to the polls 50,000 strong. Another petition praying for Prohibition in the District of Columbia was presented to the Senate during the week. It contained the names of 7,000, from various parts of the country. *

REFORM NEWS.

THE MOVEMENT IN THE SOUTH.

THE OLD FORT HELD BY GEN. PHELPS—AMONG THE CHURCHES UP THE RIVER.

I visited Camp Parapet, about eight miles above the city on the Mississippi river. This old fort was established by the Confederates in 1860, and captured by Gen. B. F. Butler after his capture of New Orleans. Just across the river was Fort Banks. Federal troops remained at Camp Parapet until 1868, when they were removed. Gen. J. W. Phelps was in command at this fort, and is well remembered by the old settlers. There remains nothing of this fort to make one understand that this was at one time a federal stronghold, saving the most excellent magazine, which seems to be ready for immediate use.

This is a very trifling-looking town, with 450 inhabitants, nine-tenths of whom are colored, all owning their own homes and gardens, with a few exceptions. There are two liquor places; three colored churches, two Baptist and one Methodist; and one young men's secret lodge (colored). The women mostly seem to be afraid of the lodges.

I met Rev. Wm. Ellis, pastor of Ebenezer Baptist church of Seymourville, near Plaquemine, where I labored last year. He invited me to come up to his church. I walked from house to house and distributed N. C. A. literature and conversed freely on the secrecy question. Bro. Ellis and I walked down to Carrollton, and I lectured there last night on minor secret orders in Zion First Free Mission Baptist church, Rev. Henry Davis, pastor. This church is well mixed with the lodge, although Rev. Davis and his deacons are Anti-masons. Some of the sisters grew very uneasy while I was speaking against their secret societies. Strange to see how deluded these poor people are! Elders Davis and Ellis very heartily endorsed my lecture. I distributed tracts and *Cynosures* to the congregation. I met Rev. Guy Beck, pastor of the First Free Mission Baptist church. He had read of my Amite City difficulty with the lodge and thought it an outrage. He said, "Keep up courage, my son. God is with you; go on."

NEW TEXAS, LA, JUNE 4TH, 1888.—I left Plaquemine last Thursday morning on the steamer *Warren*. I met Bro. A. Sumner of Odenburg, La., on the steamer, who had never joined the lodge because he thought it wrong for Christians. He said the lodges in Atchafalaya are on the decline, and if I come up there and lecture I would kill out lodgery. I also met Mr. F. O. Boyer, of Moreauville, La., a student of New Orleans University. He was also opposed to lodgery, and invited me to come to his home and lecture.

I distributed tracts on the boat, and handed Captain Kennison of the steamer a copy of "Facts Stated by Thurlow Weed," which he kindly received. The captain talked very freely on the oppressed condition of the Negro and his intemperate habits. One young man on the boat, after reading one tract, said, "That won't amount to anything. That's a Prohibition movement. I was in Texas last last year during the Prohibition fight, and I tell you the whisky men beat them ten to one. The idea of oppressing a man so that he can't drink what he pleases is unjust." I tried to explain the object of our work, when he denounced it all as a Prohibition movement. I was glad to learn from this whisky man that to disturb the lodge disturbs King Alcohol. We trust our Prohibition friends will give the language of this New Orleans whisky lodge man a thorough investigation.

I landed at New Texas late Thursday evening and was kindly received by Rev. Pierre Johnson and his kind wife. I found Bro. Johnson very busy about his farm work, but he took time to drive with me around the country. The crops are in fine condition. Bro. Johnson owns a little farm of sixty acres with a comfortable dwelling. He reads the *Cynosure* and highly commends our work. I preached at Bright Morning Star Baptist church, Rev. P. Johnson, acting pastor, Sabbath at 10 A. M., to a crowded house. The people endorsed my sermon in strongest terms. Bro. Johnson drove me in his buggy ten miles down Bayou Fordoche to Zion Traveler Baptist church, Rev. Jack Gibbs, pastor, where Rev. W. Carter, with his congregation, had joined Bro. Gibbs, and they were patiently awaiting my arrival to preach at 7:30 P. M. Bro. Gibbs said to me, "For God's sake say something to touch their secrets." The church was crowded until some had to stand on the outside. There is a Methodist lodge fisherman a few miles below Bro. Gibbs who has been fishing with lodge bait; but, thank God, the fish didn't bite, and now I think his great teeth are broken. I distributed tracts freely in both churches and also gave each pastor "Freemasonry Illustrated." Bro. Gibbs's church made up $2.00 and gave me, also Bro. Johnson's church, $1.75. The colored people, with some few exceptions, are very poor and hardly live above starvation, many of them working the whole year and not getting $5.

The State authorities allow the penitentiary lessees to work convicts on all the public works, and on some farms too; and for the most trifling offense a poor Negro is arrested, convicted and placed in the convict gang. As long as our governments tolerate this convict labor system, the penitentiaries will continue to be filled. The poor Negroes here are compelled to work on the plantations for such wages as the farmer chooses to pay them, and pay whatever price they are charged at the plantation stores for rations and other necessaries of life. But, notwithstanding all this, there are men claiming to be ministers of the Gospel and lodge missionaries going through these parts trying to organize secret lodges to rob these poor people yet more. It is a shame, but I am writing facts.

Thank God, lodgery has been kept out of New Texas thus far. Hundreds here would gladly read the *Cynosure*, but they are not able to subscribe for it. Now is a time and here is a place where our reform friends can do much good by sending the *Cynosure* free. If you send tracts and *Cynosures* here, the country for miles around will be leavened.

RACCOURCI, LA., JUNE 6TH.—I stopped at New Texas postoffice to get some stamps and mucilage. I had to pay 25cts for a 5-cent bottle of mucilage. If the poor people have to pay 75 per cent cash above the regular price, what must the yearly hands pay? Surely not less than 150 per cent.

I preached at Little Rock Baptist church Tuesday evening to a large and attentive congregation. Rev. A. Lewis, the pastor, and the better part of his congregation heartily endorsed the sermon. However, there were a few objectors. The church made up $1.15 and gave me, and I distributed tracts and gave away several books. The lodge is paralyzed in Raccourci. FRANCIS J. DAVIDSON.

CORRESPONDENCE.

BRO. COUNTEE SICK.

DEAR CYNOSURE:—Weary and worn, the Master has said to me, Lie down and rest. So I am now confined to my bed. I hope to be up soon and about the Master's business.

The enemy is again at work and last Friday night we had to exclude one of our members for joining a secret lodge. The season of picnics and midnight revelries is upon us, and our young people are in danger of being entrapped by these wiles of the devil; hence I have to be constantly on the watch. I have had no chance to hold up since I preached my first sermon against the lodge in June, 1885. It has been and is yet a hard fight. Memphis is a hot bed of secrecy and our church is in the center of it.

In our church meeting last Friday night we excluded a dear one to us all; but we are determined no matter what the cost, no man nor woman who attends theatres, circuses, balls, midnight picnics and secret or worldly societies can be fellowshiped as a member of the Tabernacle Baptist church.

I am now down and need rest, and hope to get away as soon as possible. My physician says I must have absolute rest. R. N. COUNTEE.

NEEDS OF WEST AFRICAN MISSIONS.

KOOLONG STATION, SHAINGAY DISTRICT,
Sherbro Missions, W. C. Africa,
April 18th, 1888.

Editor Christian Cynosure,

DEAR SIR:—I have received from the Superintendent of this mission "Lyrics on Secrecy" and other pamphlets, which were read with a great deal of interest, and to advantage, since my ideas on the subject have been enlarged and my belief strengthened that secret societies in all forms and spheres are a curse to the human family.

It has very much puzzled me to conceive how ministers of the religion which has its foundation in our blessed Lord Jesus, and whose servants they profess to be, could reconcile themselves to the idea of being connected with, as supporters and promoters of, institutions whose very existence is opposed to truth and justice, liberty and a free conscience; whereas they preach "salvation" to their congregations through "Jesus Christ," other than whom is "no name given under heaven whereby we must be saved," and who has declared, "I am the Way, the Truth and the Life." Could those be said to be walking worthy of the vocation to which they have been called? Fie on their religion!

Your Association has taken a good and bold stand "on the Lord's side," and success to it! Would there were many more Christians and associations that have moral courage to fight, with "the sword of the Lord and of Gideon," for country, home and God. The end of all Christians should be, "the glory of the Lord."

In Africa there are numerous secret orders for men and women alike, all of which tend to degrade and debase the people. In this country our work is largely obstructed by the combined influence of the Purroh, Tomah, Yassie, Bundo, Kofong and other secret societies, into which boys and girls, nay, even infants are initiated; and it is a known fact that in such parts not under the British Government the law of the country makes it compulsory for everyone to be connected with one or other of these societies. It is nothing strange here on procession days to learn of men, women and children being seized and forced into the lodges.

I have often wondered what the white people would think of themselves after hearing what the natives say to the missionaries whenever they raise their voice against secrecy. They tell us that their white brethren are themselves members of secret orders, though they claim to be Christians, and how can they at all dissuade them (*i. e.*, the natives) from secrecy. As if to tell the whites of Europe and America, "Brethren, take out the *beam* from your own eyes, then you may see clearly to take out the *mote* from our eyes."

There is but one way which, if opened up to the missionaries, would prove a mighty antidote to secrecy and its degenerating influences in this country; and that, in my humble opinion, is in

EDUCATING THE WOMEN.

Very little, indeed, a miserable little has been done in this direction. It must be patent to all right thinking people that if the future mothers of the country be taught in the things of God, they will feel it their pride and duty to train up their children in the way they *should go*, the Lord's way, so that when they are old they will not depart from it. Who does not know the influence of a mother, a Christian mother! And how many such may be found in this country?

A "Girl's Home" into which girls from all parts of the country may be gathered (and sheltered from the baneful influences which are ruining them by the thousands daily——what a thought!) and taught such things pertaining to their spiritual and temporal welfare, would be just the right agency.

There are very many young men trained in our mission stations who would have been of much service to the work and a blessing to the country, but for their being unequally yoked. Others remain unmarried from want of suitable partners. Are there none to come to the rescue of the girls, the future mothers, and thus save the nations? Will you help us? God help you! With Christian salutation, yours in Christ.

J. ARTHUR RICHARDS.

PROHIBIT THEM ALL.

SEYMOUR LAKE, Mich., May 28, 1888.

DEAR CYNOSURE:—I once traveled "toward the East," the source of light, and found nothing but darkness. Why? Because the father of Masonry, the devil, was my leader. He was leading me down to hell. When the Lord Jesus Christ saved my soul, he made me a thorough Prohibitionist. Praise his holy name! And I believe, according to the Word of God, he will make every sincere Christian a temperance worker. Not only that, but opposed to Masonry, tobacco, and everything unlike Christ. But where is the remedy? It seems not to be in the ballot, nor in our courts of justice, our churches, or laws.

It is indeed a dark time for Michigan, when secret societies and whisky control churches and courts. May God help us and prepare a way for our escape. Whisky and Masonry are twin brothers; they go hand-in-hand, leading men and women down to ruin. The Republican party has betrayed its trust,—sold out to the rum power.

Can I trust the present Prohibition party? I answer, No. Why? Because the leaders are men high in Masonry, sworn to help each other, right or wrong. If there is a separation from the lodge power it will have to be at the ballot box. My prayer is, God bless the American party. I am in for the war. D. BENJAMIN.

NOTE.—Will Bro. Benjamin send us the name of any leader among the Prohibitionists who is "high in Masonry?" The *Cynosure* is not aware of any, and we wish to be correct.—ED.

THE LIGHT MUST SHINE.

NEW ORLEANS, La.

EDITOR CYNOSURE:—I have read your paper with diligence and care, and to-day am glad to say that I find satisfactory evidences of the outspringing light of the righteous.

In your last issue I found inserted some few remarks from my worthy young brother, F. J. Davidson, concerning myself and congregation, respecting the lodgery system. For my share in the fight, I heartily co-operate with you. I am an enemy to such evil combinations as secret societies having connection with the church.

When God said, Let there be light, he intended that a division should be made, or else he never would have separated the day from the night. The light he called day, and the darkness he called night. If a man walk in the day, he stumbleth not, but if he walk in the night, he stumbleth.

The reason I am against secret societies, is because I am a minister of the Gospel, and don't think it right for me to let a vile sinner take the Bible to swear me in as a lodge member. I have no members in my church who belong to any organization of the kind. I have belonged to two, and find it an obstruction to the ministry, and found my error, seeing I was hasty in being led into temptation (Eccl. 11: 7). Truly light is sweet, and I am a child of the light. Jesus Christ is my sun. I am one of his rays. The light shineth in darkness and the darkness comprehends it not. I am a friend to Cæsar as Christ was; that is, to save his soul by my preaching and teaching. But to take his hand and let him lead me into the ditch I will not be his friend. (Rev.) J. G. WRACKS.

PITH AND POINT.

TRACT WORK IN KANSAS.

The tracts you sent me have stirred up the hornets' nest in earnest about Alta Vista. I circulated them at a memorial sermon to the Grand Army. I am trying to give the people light by this means and by sending out the *Cynosure*, and all other literature that will give the people light upon the subject of Masonry. I find them very ignorant. I pray God to give the truth a lodgment in their hearts. But when the members of churches do get the light, they often seem cowardly, and dare not stand up for the truth. They are so afraid of being called a crank. It is so unpopular to advocate the cause of righteousness. My dear Jesus has so few friends in these days of formalism! May there be many prayers offered in faith by the old veterans of reform that they may have divine aid in selecting Christian candidates. If I had any surplus money it should go into this reform work. We have had no rain here for over two years, enough to raise the watersheds; while in certain localities there have been floods. People are disheartened as I have never seen them before.—JESSE HUNTER, *Alta Vista, Kans.*

A NEW LIGHT ON A DARK SUBJECT.

You can send me the paper. I like it very much, although I am a Mason. I have been a Master Mason for six years, but have never looked at the matter in the light that your paper puts on it.—(Rev.) J. A. ANTHONY, *Forest City, Ark.*

FAITH AND WORKS.

I enclose you $5 to help on your grand plan to supply the *Cynosure* to the preachers of the colored churches in the South, and will not forget to pray for a blessing on every copy. God bless the Association and all its officers.—GEO. CLARK, *Oberlin, O.*

A GOOD PROMISE.

I readily accept the *Cynosure* with thanks. Will do all in my power for the work. You have my sympathy and prayers.—(Rev.) J. M. WILLIAMS, *Mound Landing, Mississippi.*

LITERATURE.

DIVINE HEALING or the Atonement for Sin and Sickness. By Captain R. Kelso Carter, for twenty years of the Pennsylvania Military College and editor of the *Kingdom*. Price 50 cents. John B. Alden, New York.

Captain Carter has been recognized for some years as an eminent teacher of the doctrine of healing by faith. A year ago he took part in a controversy in the *Century*, defending his views against the arguments of Dr. Buckley of the *Christian Advocate* and Dr. Schauffler. Captain Carter has been a successful manager of an educational institution, and he has brought to the discussion of his subject a warm heart and zeal for the Master, but in some points this fervor makes him forget the application of some plain Scriptures, and he fails as well in his logic. His investigation has been wide, and the book has a peculiar value as a summary of the principles and arguments of those who maintain the doctrine of faith-healing. It has also great value in stimulating in the Christian church a stronger and deeper faith in God as a helper in every time of need,—daily trial, perplexity, grief or distress. We cannot have too many or too earnest exhortations to this. We are ever lacking in such confidence in God. We cannot doubt that the Lord Jesus Christ is as able now to heal as ever, and his promises to answer prayer are never failing. We may ask for health and strength as freely as for any other temporal gift, and we shall have the answer if it is for God's glory. But if we attempt to reduce such prayer and its answer to mathematics and formulate a system of faith-healing, we do not honor the Holy Spirit, who cannot be controlled by human formulas, if we may believe Christ's answer to Nicodemus. While, therefore, we recommend Captain Carter's work for its zeal and its much-needed instruction to the church on certain points, yet there is a defect in his philosophy, which must not be over-looked.

"*World-English: the Universal Language.*" Every one has heard of the butcher who, after a long search for his knife, at last found it in his mouth: so speakers of English have been seeking for a universal language, when, lo! it is in their mouths. The intelligibility of English words has been obscured by a dense mist of letters. This is now dispersed by A. Melville Bell, who has already won a world-wide reputation through his invention of "Visible Speech," the great boon to deaf mutes. Professor Bell calls this new discovery of his "*World-English*," and the result is a language which cannot fail to meet with acceptance, and at once supercede the supposed necessity for "Volapuk," or any other artificial language. No language could be invented for international use that would surpass English in grammatical simplicity, and in general fitness to become the tongue of the world. "*World-English*" is published in pamphlet form by N. D. C. Hodges, 47 Lafayette Place, New York. Price 25 cents.

The Lincoln History in the June *Century* contains chapters on "The Advance," "Bull Run," "Fremont," and "Military Emancipation." A striking point in this installment is the account of Lincoln's reception of the news of Bull Run. The authors give a remarkable letter written by Horace Greeley after the battle, before the battle Mr. Greeley having urged that the armies should be ordered "Forward to Richmond! Forward to Richmond!" In this letter, dated July 29th, Midnight, Mr. Greeley says to Mr. Lincoln: "You are not considered a great man, and I am a hopelessly broken one." He thereupon urges the President to give up the war immediately if he (the President) should conclude that the rebels "cannot be beaten." The second of Mr. Kennan's illustrated articles, is on "Plains and Prisons of Western Siberia." The frontispiece of the magazine shows an exile party on a muddy road near Tiumen. There is nothing more astonishing in this article than Mr. Kennan's account of the hospital wards. He says: "At last, having finished our inspection of the main building, we came out into the prison yard, where I drew a long, deep breath of pure air, with the delicious sense of relief that a half drowned man must feel when he comes to the surface of the water." The last of the series of Western articles by Mr. Roosevelt is entitled "The Ranchman's Rifle on Crag and Prairie." This, like the other articles, is accompanied by Remington's graphic sketches of Western scenes. Another illustrated article is written by Mr. Theodore De Vinne, printer of the *Century*, and is entitled "A Printer's Paradise: The Plantin-Moretus Museum at Antwerp." Prof. Atwater's food article this month discusses the question "What We Should Eat." Among his topics are "Standards for Daily Dietaries," "American vs. European Diet," "Food and Wages," and "Reasons for Mixed Diet," etc. His paper is accompanied by portraits of von Liebig, Bernard, Playfair, and Payen.

The *English Illustrated Magazine* for June opens with a beautiful frontispiece "Solitude." In the "Glimpses of Old English Homes" series, Eridge Castle belonging to the Marquis of Abergavenny is described and illustrated. Among the portraits is a rare one of Queen Elizabeth when a blooming girl, and another of Warwick "the Kingmaker." C. F. Gordon Cumming writes of "Pagodas, Aurioles and Umbrellas." His observations among the Oriental nations, and their use of these structures and implements in religion and as distinctions of rank is most interesting and instructive. The fine illustrations are from drawings by the author. Prof. Minto's story on the uprising of the English peasants five hundred years ago loses no interest as it proceeds.

Louise Chandler Moulton writes in the *St. Nicholas* a full but simple memorial of "Louisa May Alcott," containing extracts from her letters, and the article is illustrated by a new picture of Miss Alcott, which is much more pleasing than any before published, and also by a picture of her adopted daughter (the child of her sister "Amy"), Lulu Nieriker. A strong leading article is entitled "A Great Show," by Prof. Alfred Church, describing the Circus Maximus at Rome. It is finely illustrated by E. H. Blashfield. Thomas Nelson Page continues the excellent serial, "Two Little Confederates," and Celia Thaxter contributes a charming children's story, "Cat's-Cradle."

The approaching "heated term" renders an article on "Summer Indigestion and Diarrhœa" in the current number of *Babyhood* particularly seasonable. Its writer, Dr. H. D. Chapin, gives mothers just the advice and information which they require to tide the little ones safely

over the trying months before them. Of equal interest will be found an article on "Domestic Remedies," consisting of hints and suggestions by *Babyhood's* readers, and appropriate editorial comment. A novel feature is "The Fathers' Parliament," a department opened for the purpose of enabling the mothers' husbands to express their opinions and air their grievances on a great variety of subjects.

The title of the rose as the Queen of Flowers has been disputed by Orchid and Tulip, but never successfully, and to-day this royal flower holds full sway in the gardens of half the world. Many books have been printed describing the Rose, yet the *American Garden* for June, a special Rose number, presents many new and interesting facts upon this ever-pleasing topic. On the cover itself blooms a beautiful rose, and a basket of roses is the subject of a fine plate. There is a pretty sketch by Victor Dagnion, a view of a rose-covered cottage in California and several pictures of varieties new to fame and of great interest to gardening folk. This issue of the *American Garden* (New York) contains numerous articles from practical writers, descriptive of the newer roses; of successful methods of cultivation; of the art of arrangement; on roses as shrubs, etc., etc.

IN BRIEF.

India embraces a territory as large as the United States east of the Mississippi River, and has a population of 250,000,000. Of these 175,000,000 are Hindus, 50,000,000 are Mohammedans, and the remainder are divided among other religions, as Buddhism, Parseeism, etc. It is said that about three hundred dialects are spoken by the people of India.

Sho Nemoto, a Japanese student in the University of Vermont, gives some interesting facts about his country. The Japanese, he says, read more American than English books. Last year 85 000 English and 119,000 American books were imported. Until recently all the editors of all the newspapers were men, but in March last a temperance paper was established in Tokio by Miss Asai and Mrs. Sasaki, the Secretary of the Tokio Woman's Christian Temperance Union.

Two young ladies of South Chester, Pa, went into a store where was a galvanic battery, and the proprietor asked them to try it. Each grasped a pole of the battery, and wondered why no shock was felt. The proprietor suggested that they kiss each other. They did so, and there was a shock indeed. One of the young women shrieked and fell over backward. The other made no sound, but fainted. Cold water brought them both around, none the worse for the kiss.

The great tunnel through the Cascade Mountains on the Northern Pacific road just finished is 9,900 feet long, and through solid rock nearly all the way. When the final piercing was accomplished, there was nothing left to do but to lay a track. Trains will be running through it within one week. The tunnel was begun early in 1886, and the contract was for about $2,000,000. When the work was begun there were no roads into the mountains and all the heavy machinery had to be hauled in on wheels and then transferred to runners. In some places the pressure of the mountain is so great that clay is forced up from the bottom and an inverted arch of stone had to be constructed to keep the clay down. The work has been carried on by electric light, power for which is supplied by a small mountain stream which flows down the mountain and falls directly over the mouth of the tunnel.

A strange spectacle was seen at Findlay, O., in the northern sky shortly after 11 o'clock May 22, which has caused the greatest consternation among the people. It was the representation of a human hand, of immense proportions, awe-inspiring in its realistic vividness. Early in the evening the sky in the north had a peculiar appearance, which, as the night wore on, took the form of flashes of light constantly changing in color, pulsing up from the horizon and again subsiding, but with each appearance becoming more brilliant and unnatural. This continued until about 11 o'clock, when those watching the phenomena were terrified to see these plumes of light concentrating into a distinct object, which soon assumed the proportions of a giant hand, well formed, and as distinct as if painted upon the black background of the sky. The spectacle lasted for about an hour, and was witnessed by hundreds, who were breathless with suppressed excitement, until slowly it began to fade away and finally disappeared altogether. It was one of the strangest and yet most impressive exhibitions of nature ever witnessed, and speculation regarding its cause and significance will not abate for many a day.

On the election of Mrs. Carse to the Board of Education the *Legal News* says: "This is the first time a woman has ever been elected or appointed upon a school board in Chicago or Cook county. This seems strange in a city like Chicago, where there are so many educated and talented women. The law making women eligible to any office under the general or special school laws of this State has been in force since 1873. It was written and introduced by Judge Bradwell while a member of the House of Representatives. Thirteen or fourteen women were elected county superintendents of schools at the next election after the passage of this law. There has not been a general State election for school officers since, but that some women have been elected School Superintendents. There shou'd be women upon every school board. There are certain matters connected with the education of children, and particularly girls, that women are more capable of passing upon than men. The mother, as well as the father, should have an official voice in the management of our schools. To elect one woman to a school board can hardly be called a representation. Women in numbers should have a fair representation on all educational boards When the Woman's College turned over its property to the Northwestern University and became a part of the University a solemn compact was entered into that a certain number of the trustees of the University should always be women. It was but a few years after this compact was entered into before it was broken by the University, and the stipulated number of women were not elected trustees."

DR. PILLBAGS' DIAGNOSIS.

To Dr. Pillbags, Patrick came
With a most woful face;
Says he, "Dear Docther, phat's your name,
Will you plaze trate my case."
The doctor looked him in the eye,
His tongue he made him show;
Said he, "My man, you're going to die;
You've got *tic douloureux*"
"My faith," says Pat, "phat's that you say?
I've got 'tick-dollar,' oh!
Yez lyin' thafe, I always pay
Your bill before I go,
I'll have no more to do wid yez,
I'll docther my own case."
He took a dose of P. P. P. P.'s,
And wears a brighter face.

Use Pierce's Pleasant Purgative Pellets for torpid liver, constipation, and all derangements of stomach and bowels. By druggists.

The "old reliable"—Dr. Sage's Catarrh Remedy.

The life-giving properties of Ayer's Sarsaparilla have established its well-earned reputation, and made it the most effectual and popular blood purifier of the day. For all diseases of the stomach, liver, and kidneys, this remedy has no equal. Price $1.

GO WEST.

No portion of the United States to day offers as many opportunities for making money as can be found at Great Falls, Mont., and on the reservation just opened, in business, mining, stock-raising or farming. Rates, maps and particulars will be furnished by C. H. WARREN, Gen. Pass. Agent, St. P. M. & M. Ry., St. Paul, Minn.

ANTI-SECRECY BOOKS
and Tracts

Can be had at the following N. C. A. agencies:

REV. J. P. STODDARD, *215 4 1 2 Street, N. W., Washington, D. C.*

REV. FRANCIS J. DAVIDSON, *152 Clara Street, between Poydras and Perdido Streets, New Orleans.*

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DEGREE WORKERS.—[Seceders.]

J. K. Glassford, Carthage, Mo.

OTHER LECTURERS.

C. A. Blanchard, Wheaton, Ill.
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H. A. Day, Williamstown, Mich.
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E. Barnetson, Haskinville, Steuben Co., N. Y
Wm. R. Roach, Pickering, Ont.
D. A. Richards, Brighton, Mich.

THE CHURCHES VS. LODGERY.

The following denominations are committed by vote of their legislative assemblies or by constitution to a separation from secret lodge worship:

Adventists (Seventh-day.)

Baptists—Primitive, Seventh-day and Scandinavian.

Brethren (Dunkers or German Baptists.)

Christian Reformed Church.

Church of God (Northern Indiana Eldership.)

Congregational—The State Associations of Illinois and Iowa have adopted resolutions against the lodge.

Disciples (in part.)

Friends.

Lutherans—Norwegian, Danish, Swedish and Synodical Conferences.

Mennonites.

Methodists—Free and Wesleyan.

Methodist Protestant (Minnesota Conference.)

Moravians.

Plymouth Brethren.

Presbyterian—Associate, Reformed and United.

Reformed Church (Holland Branch.)

United Brethren in Christ.

Individual churches in some of these denominations should be excepted, in part of them even a considerable portion.

The following local churches have, as a pledge to disfellowship and oppose lodge worship, given their names to the following list as

THE ASSOCIATED CHURCHES OF CHRIST.

New Ruhamah Cong. Hamilton, Miss.
Pleasant Ridge Cong. Sandford Co. Ala.
New Hope Methodist, Lowndes Co., Miss.
Congregational, College Springs, Iowa.
College Church of Christ, Wheaton, Ill.
First Congregational, Leland, Mich.
Sugar Grove Church, Green county, Pa.
Military Chapel, M. E., Lowndes county, Miss.
Hopewell Missionary Baptist, Lowndes Co., Miss.
Cedar Grove Miss. Baptist, Lowndes Co., Miss.
Simon's Chapel, M. E., Lowndes Co., Miss.
Pleasant Ridge Miss. Baptist, Lowndes Co., Miss.
Brownlee Church, Caledonia, Miss.
Salem Church, Lowndes Co., Miss.
West Preston Baptist Church, Wayne Co., Pa.

OTHER LOCAL CHURCHES

adopting the same principle are—

Baptist churches: N. Abington, Pa.; Menomonie, Mondovi, Waubeck and Spring Prairie, Wis.; Wheaton, Ill.; Perry, N. Y.; Spring Creek, near Burlington, Iowa; Lima, Ind.; Constableville, N. Y. The "Good Will Association" of Mobile, Ala., comprising some twenty-five colored Baptist churches; Bridgewater Baptist Association, Pa.; Old Tebo Baptist, near Leesville, Henry Co., Mo.; Hoopeston, Ill; Xenia, Ill.; Strykersville, N. Y.

Congregational churches: 1st of Oberlin, O.; Ponica, Crystal Lake, Union and Big Woods, Ill.; Solsbury, Ind.; Congregational Methodist Maplewood, Mass.

Independent churches in Lowell, Country-man school house near Lindenwood, Marengo and Streator, Ill.; Berea and Camp Nelson, Ky; Ustick, Ill.; Clarksburg, Kansas; State Association of Ministers and Churches of Christ in Kentucky.

N. C. A. BUILDING AND OFFICE OF THE CHRISTIAN CYNOSURE, 221 WEST MADISON STREET, CHICAGO.

NATIONAL CHRISTIAN ASSOCIATION

PRESIDENT.—H. H. George, D. D., Geneva College, Pa.

VICE-PRESIDENT—Rev. M. A. Gault, Blanchard, Iowa.

COR. SEC'Y and GENERAL AGENT.—J P. Stoddard, 221 W. Madison st., Chicago.

REC. SEC'Y. AND TREASURER.—W. I Phillips, 221 W. Madison St., Chicago

DIRECTORS.—Alexander Thomson, M. R. Britten, John Gardner, J. L. Barlow, L. N. Stratton, Thos. H. Gault, C. A. Blanchard, J. E. Roy, E. R. Worrell, H. A. Fischer, W. R. Hench.

The object of this Association is:

"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved, to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform.

FORM OF BEQUEST.—*I* give and bequeath to the National Christian Association, incorporated and existing under the laws of the State of Illinois, the sum of —— dollars for the purposes of said Association, and for which the receipt of its Treasurer for the time being shall be sufficient discharge.

THE NATIONAL CONVENTION.

PRESIDENT.—Rev. J. S. T. Milligan, Denison, Kans.

SECRETARY.—Rev. R. N. Countee, Memphis, Tenn.

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The Christian Cynosure.

EDITORS.
J. BLANCHARD. HENRY L. KELLOGG.

CHICAGO, THURSDAY, JUNE 14, 1888.

THE N. C. A. ANNUAL MEETING.

The annual meeting of the National Christian Association is fixed by by-law No. 4 on the third Thursday in June of each year. Corporate members and all friends of the N. C. A. will notice that this occurs on June 21, 1888, and be prompt in attendance for the transaction of the annual business at 10 o'clock A. M., at the Carpenter Building, No. 221 West Madison Street, Chicago.

H H GEORGE, *President.*
W. I. PHILLIPS, *Rec. Sec'y.*

THE ASSOCIATED CHURCHES IN MISSISSIPPI.

This is to give notice to the readers of the *Cynosure* that a convention of the Associated Churches of Christ will be held in Simon Chapel, six miles north of Columbus, Miss., on the 27th of July, 1888. We are trying by the help of the Lord to let the people know the meaning of Christian reform work. J. L. POLLARD, *Lecturer.*

THE FUND for sending the *Cynosure* South grows week by week until the amount we asked for some months ago is almost in sight. Such appeals for the aid of our Northern friends as Bro. Davidson and others send up ought to be answered quickly.

PROF. KIMBALL of New Hampshire sends us letters from Hardwick and Brattleboro, approving of meetings in the Vermont churches—prayer and speaking meetings for the kingdom of Christ and the overthrow of the kingdom of darkness.

THE COMMENCEMENT at Wheaton College, June 20th inst., always draws a crowd. The growth of the institution is steady and firm: and as whatever brings people together in masses, if it does not purify, corrupts them, this annual gathering should be preceded and attended by prayer. When Oberlin was in its glory, its commencements were held in the large tent, holding two to three thousand people, with a pennon floating over it bearing the inscription, "HOLINESS TO THE LORD." The thrill of those occasions is remembered yet. The preliminary rehearsals of music, orations, etc., were then intermingled with prayer.

BISHOP WRIGHT, en route to his district on the Pacific coast, writes us suggesting a likeness and sketch of Gamaliel Bailey, the anti-slavery editor, for insertion in the *Cynosure.* We will endeavor to comply with the Bishop's suggestion. The senior editor of the *Cynosure* had an early and intimate acquaintance with Dr. Bailey at Cincinnati, where his press was three times broken by the mob, and as often restored. He was an admirable man, and the American people should not let his memory, and the great work he accomplished for the country, fade out of the minds of the children of those who stood with him through the earthquake which overthrew American slavery. Let us also have a portrait and sketch of Bishop Milton Wright.

ROMANISM IN THE SOUTH.

Gov. McEnery, of Louisiana, last winter called a convention to induce emigration from Northern States South. The New Orleans *Times-Democrat* took a loud and leading part in stimulating this emigration, and in one number reported eighty families from Iowa booked for southwestern Louisiana, near Lake Charles.

Now the Presbyterian papers of the different classes, Reformed, United, and those of the Southern General Assembly, unite in charging Cardinal Gibbons, and his battalion of subordinate priests, with joining the hue and cry for Southern emigration to Romanize the South, by raising money from Protestants to be put into the hands of priests, who are to collect and plant colonies of Papists on the cheap, rich, vacant lands in the extreme Southern States. It is said the Legislature of South Carolina has already voted a sum from the taxes of her people to forward this infamous scheme which is to accomplish a three-fold purpose, viz.:

1. Furnish white buyers to purchase the land of the old slave-holders, who will starve rather than sell a foot of land to the Negroes.

2. To settle Irish immigrants together in colonies so that priests can manage them.

3. To furnish ex-slave-holders and their children, who are, as they think, "born to command," with a constituency of religious and civil born underlings, who, in Ireland, have been trained to abject submission by Irish priests and English landlords.

If the Southern Presbyterian clergy knew their mercies, instead of standing aloof from reforms and relying on or teaching the Catechism and Confession of Faith, which, however excellent, were conceived and written in the style and language of a former age, they would buy and read the new book on "Ancient and Accepted Scottish Rite Masonry," which shows, on the clearest and most substantial proofs, that Popery is the mother of Masonry and one with it; that both teach salvation by ceremonies instead of salvation by Christ, and that both will blend with Mormonism in the final struggle of Satan with Christ for the world's worship. True, both Popery and Mormonism preach Christ; but Mormons teach him as a tool of priestly incantation, and Papists, in practice, subordinate the Saviour to his mother and the Pope. As a whole, the Southern Presbyterian clergy are a fine set of men, as we have found by recent social intercourse with them. But their ignorance of Masonry is enormous. Scarce one of them knows that Roman Catholics in Southern cities are often both Catholics and Masons, but really believe that Popery and Masonry are antagonistic. If they would read this book they would soon find their mistake. The Superintendent of Public Instruction in the State of Louisiana is both a Papist and Freemason.

THE MARTYR PERIOD OF REFORMS.

"Humanity sweeps onward; where to-day the Martyr stands
To-morrow standeth Judas, with the silver in his hands."
—*J. Russell Lowell.*

Every reform must have its martyr period; and the persecution is always proportioned to the interests involved and the power of the parties engaged, or rather, the balance of power. For if the question is fundamental, and the parties nearly equal, the persecution becomes war.

The present Democratic party was the last form of opposition to royality and heredity, nobility by popular rights. John Hampden and Algernon Sidney, with Cromwell and his associates, whose exhumed bones were hung at Tyburn, were of the popular party in Europe, and Gladstone and his followers represent that party now. But one is amused and amazed at the crowd calling itself the "Democratic party," which has just re-nominated Cleveland at St. Louis. The press reports show them to be a miscellaneous mass, with no political or patriotic end to distinguish them from any other crowd of American people. "Ship-money," "primogeniture," "hereditary titles of nobility," and taxation (of men, not women) without representation, which Democrats resisted on the 17th of June, 1775, at Bunker Hill, the shouting crowd at St. Louis have either forgotten or never knew, and as to "inalienable" popular rights, the party at St. Louis voted for Buchanan, who undertook to force Kansas people to take a constitution from the points of Missouri bayonets; and, before him, voted for Polk, who waged war for Texas with the open, avowed purpose of adding four large slave States to the American Union.

The Republican party was born in 1856, when the Whigs had been left in a dead minority by the withdrawal of the Abolitionists and the mad violence of the slave-holders, who went over to the Democratic party which passed the Atherton gag and the Fillmore bill of September, 1850, the intent of which was to hang up Abolitionists at their own doors unless they would cease to meet and discuss slavery; to imprison one year and fine $1,000 all who would not help catch run-away slaves; and their members did drag Rev. Geo. Storrs from his knees while praying in an Abolition meeting in New Hampshire, and imprison Prudence Crandall in Connecticut for teaching black children to read.

Such was the birth, and such the parentage of the present Republican party. It grew rapidly to maturity, and was soon largely run by life-long Democrats, such as Trumbull, Logan and Grant. They were not martyrs then.

The Prohibition party is now nearly out of its martyr-period; and would be quite out by its sepulchral silence concerning the lodges, which have many more representatives in the saloons than any other class except Roman Catholics. This silence is all the lodges ask—all, indeed, their deities, whose atmosphere is silence and their method secrecy, asked in the time of Christ. But the lodge distrusts the Prohibition party, because the lodge-leaders, who own the temples, know that the great majority of conscientious Prohibitionists are non-Masons and will be Anti-masons as soon as their attention is called to the fact that lodge oaths bind Masons to stand by distillers, brewers and saloonists, who are brother Masons, and if they fail to do so are perjured Masons by Masonic law.

The late Prohibition nominating convention at Indianapolis received and read some important information concerning lodgery; and as the lodge, like all false religions, is unprofitable, great changes will take place before another four years come round. Far seeing men will see that it will be easier to form a new party than to turn the Masons out of the Prohibition ranks; and they will awake to the fact that there are hosts of voters in the two old parties, and even in the lodges themselves, who care nothing for the lodges or who wish them dead. The numbers of these Anti-masonic Masons are greatly increased by their disgust at strikes and laborers lodges, who, like Macbeth's witches:

"Keep the word of promise to the ear,
But break it to the heart,"

of the masses. And if these elements are drawn into a new party, that party will be an "American party" in fact, if not in name, in 1892.

But we must not forget that we Americans are still in the martyr-period. True, as one Mason said, they "don't intend to kill any more Morgans." Popery don't burn Bibles and heretics when they will lose more than they gain by it. But lodges, meeting secretly in every city, town, village and hamlet in the United States, have ample time and means to

"Out-venom all the worms of Nile."

But the very fact that the two old parties have now, between them, only John Randolph's seven principles, viz., "five loaves and two fishes," makes the success of a third or reform party rapid and certain. Cleveland is nominated by acclamation without a competitor. And though the Republicans will push their canvass with the courage of despair, they have always been inferior to the Democrats as mere politicians. Their long lease of power for twenty-four years came to them as an anti-slavery party, and their boast was that they were "a party," or rather, "*the* party of principle." This prestige is now no longer theirs. And Mr. Blaine's double withdrawal from nomination is generally believed to be, as explained by St. John, because he sees the Republican party is doomed to fall, and he does not wish to be its candidate when it dies.

The lodge also, when it has fallen, both in Europe and in this country has had a sudden collapse, for two reasons: 1. The argument is all against it; and, 2. Their rule is not to defend themselves, but keep dark and lie still. But when the battle is joined, as it is and will be, the side which does not fight, falls. Indeed the haughty, bitter, sneering hate of the lodge is already passed away. The Prohibition vote four years ago was 150,000. Two years later the State elections showed that it had doubled; and next fall will show the reform vote doubled again. And the gain is solid gain, made by conviction; so that our martyr-period is passing rapidly away.

RESCUING FALLEN WOMEN.

If pure women are angels, corrupt ones are devils, differing only from those fallen angels which the Scriptures reveal to us, by being within reach of the blood of Christ.

In the Southern parishes of Louisiana we were told of men so debased by the lust of liquor that they waited till their wives, who had earned shoes by their work, were asleep, and then stole and sold those shoes for drink. In New Orleans a man, now imprisoned, tied up his wife and lashed her till she was a gore of blood, and then cut her throat because she did not give him seventy-five cents to buy liquor with, which she had earned by washing. The food he had eaten, which gave him strength to murder her, she had earned by her labor. Such instances of horrible human debasement have not deterred Christian philanthropy from attempting the rescue of the slaves of liquor by total abstinence and prohibition.

But such public organized movement has been devised reluctantly for the rescue of the fallen woman; and left to herself, "her feet go to death, and her steps take hold on hell," Prov. 5: 5. To discuss her condition leads to pollution by it, and silence concerning it produces that general ignorance which leaves the young exposed to its pitfalls. Some sixty years ago McDowell braved the reproach of the religious press by boldly insisting that the inmates of brothels were within reach of the hope of salvation.

But while, as a rule, the Seventh Commandment has been shunned except by brave men like the elder Dr. Dwight, the Friend Quakers, who first allowed their women to preach, and whose religion was one of mercy to the miserable, started some houses to rescue Magdalenes; and since women

have recently come to the front in the temperance war, they have organized a "*White Ribbon Army*" to wage war, not only on liquor and drunkenness, but on prostitution and the ways which lead to it. But while the fear of indelicacy has shielded the crime which debases the human race toward brutehood beyond all others, ancient literature has been a road to Sodom; and many modern poets and novel writers have been and are now procurers to houses of assignation, and are, in the words of Cowper,

"Flesh-flies of the land, who fasten on the fair,
And suck, and leave a crawling maggot there."

The *Cynosure*, from its inherent dislike of badges, especially those which proclaim the piety or purity of the wearer, has said next to nothing on the subject of ribbons, white, red or blue. But we give our readers in this number the neat and sensible speech of Mrs. M. M. Wolfe, mistress of a home provided by a benevolent lady for homeless girls in the city of New Orleans. We are personally acquainted with Mrs. Wolfe, and with many of her Board of Directors, who are sound Christians and prominent citizens. Her speech speaks for itself; and if this Christian home for the fallen does no more than throw light on the crime of Shakespeare's "Fat and greasy citizens," who seduce ignorant young girls scarce above the age of young children and turn them out to "starve upon the sin of promiscuous prostitution,"and expose the damning nature of false religions which pretend to save men by ceremonies, while it lights their way to hell by lodge-lights or candles kept burning before crucifixes in brothels, this New Orleans "Home for the Homeless" will be worth all it costs.

THE PHILOSOPHY OF REFORM PARTIES.

The American party never more really existed than in the convictions of a handful of "the best men and women on earth. Those who used to talk of "organizing" the people of the United States upon the platform which we adopted sixteen years ago, were those who shut up the eyes of their body, and walk by the light of their souls.

We are now no further advanced than the truth has spread that the lodge is an anti-Christ. But that is much farther than the Anti-masonic party was in 1834, when Satan turned Abolitionist, and the slavery question swallowed up the Anti-masonic party, and pushed it out of the political arena, for the (to him) very good reason, that the lodge sends more souls to hell by devil worship than slavery did or could by its injustice, cruelty, and the enforced prostitution of the females of the colored race.

The chief advantage the American party will derive from the triumph of prohibition, is that the fall of the saloon power will put us in reach of the American people who have ceased to be Americans, and must be made Americans, as their fathers were, by light and truth: perhaps by pillories and prisons and a seven years war.

"One at a time" is a maxim on which the masses always act: and the fall of the saloon is the fall of the porch of Babylon. The fall of the lodge is to be the fall of Babylon itself, and that, it would seem, is to come next. So we must keep steadily at work. We do not shout so loud as the Prohibitionists now do. The Democrats can beat us at that, —the emptier the louder. But we are acting with the Prohibition party to empannel a nation of sober men to try the question, "Shall Christ or Satan have the worship of mankind?"

THE N. C. A. BOARD MEETING.

There were present at the Board meeting, Saturday, brethren Stratton, Gardner, C. A. Blanchard, Hench, Thomson, Fischer, and Worrell. There were also present brethren H. H. Hinman, M. A. Gault, J. Blanchard, W. I. Phillips and H. L. Kellogg.

An official reply from the secretaries of the American Missionary Association to a communication from the Board was reported, in which it is stated that a presentation of the secret society evil would be provided at the next annual meeting of the American Missionary Association.

The reports of the various standing committees were heard. The Building Committee reported a total income from the Carpenter building to be $1,479.35. Total expenses for repairs, coal, gas and janitor bills, $759.13. Net income, $720.22.

The Publication Committee reported five tracts and one pamphlet approved by them during the year. Superintendent W. I. Phillips, of the American Anti-secrecy League, reported the work done in that department during the month since this work began. Two conventions have been visited, and correspondence is being held with all prominent candidates for public office.

The report of Rev. H. H. Hinman of his agency in the South was presented (as appears in another column) and approved, and the recommendations were referred to a committee to report to the annual meeting of the Association.

The proposition to secure a series of meetings in Vermont by Pres. J. Blanchard and Rev. Joseph A. Leach was heard. The Treasurer was authorized to pay, if needed, $50 per month for this work, and it was suggested that collections be taken so that it shall be in some degree self-supporting.

Corresponding Secretary Stoddard reported the work at Washington during the month of May. The rent of rooms now amounts to $40 per month. Weekly reform meetings have been begun, and the Free Methodist brethren will have meetings statedly. Propositions for a reading room and industrial school were considered and their adoption postponed, and Secretary Stoddard was requested to attend the annual meeting in Chicago.

The Illinois State Executive Committee proposes to engage one or more young men for two months' work during July and August as colporteurs. It was voted to assist this work by allowing *Cynosure* subscriptions of sufficient amount to cover their expenses.

The annual report of the Board was read by the secretary, E. R. Worrell, and approved. A proposition from Henry Powers, of Wisconsin, to pay $100 for the use of one column of the *Cynosure* for a year for arguments in favor of the Seventh-day Sabbath was not favorably regarded, but the kindly feelings of the Board toward Bro. Powers were expressed in a resolution.

A letter from a member of a Masonic lodge in California, expressing his dissatisfaction with the order and desire to undertake public work against it was favorably considered and referred to a committee to correspond further with the brother and his references and report.

THE MICHIGAN CONVENTION:—For lack of any more complete report of the late meeting at Salem, Mich., we copy from the local press: "The evening sessions of the Christian Association's(Anti-masonic) annual meeting here this week were well attended. The speakers were listened to with respectful attention. The exercises were interspersed with songs by the veteran balladist, Geo. W. Clark. While the average Salemite outside the lodge fails to apprehend the disastrous results that portend the farther accessions to the Masonic order, he admires the zeal and the unquestioned honesty of purpose and the burning enthusiasm with which these men attempt to propagate their convictions. The chief speaker of the occasion was President Blanchard, of Wheaton College, Ill., a gentleman of good ability and address, whose ideas were clothed with fine language and were delivered in an earnest, fascinating style. Whether Salem will be made better or worse by this expenditure of time and talent is a problem for the future to solve. Those who listened to the addresses can have no doubt of the sincerity of the desire of these men to do good to the church and to their fellow men." The Michigan brethren should be encouraged by this indication of the good local effect of their State meeting.

—New Orleans still leads the list of *Cynosure* subscribers, *one hundred and sixty* copies being taken at that office.

—Bro. Hawley has lately been holding a kind of revival in Page county, Iowa, and sends in over 100 names for our list. God hasten the day when such a work can be done in every county of every State.

—Note the letter of our New Orleans colporteur. Friends who can send packages of old numbers of the *Cynosure* to some of the pastors whom he names, with a kind letter of encouragement, can greatly help on the good work Bro. Davidson has begun in their congregations.

—The late Rev. Dr. J. B. Walker left to Wheaton College an endowment, adding a condition that it was his wish that an annual sermon should be preached to the students on kindness to animals. President C. A. Blanchard preached that discourse Sabbath morning.

—The Ohio agent does not write at length this week, but has been full of labors, having lectured thirteen times during the two weeks past. Good audiences were present at each occasion and much enthusiasm was manifested, and *Cynosure* subscribers were everywhere taken. He returned to Columbus last Thursday from Cedarville, and will work at the State capital until the N. C. A. annual meeting on the 21st, which he hopes to attend.

—An independent Southern evangelist, Bro. Raber, who called lately on the *Cynosure*, corroborates all that brethren Hinman and Davidson and others say of the oppressive social and State regulations which burden the colored people in the country districts. This brother travels widely in the South, and has carefully observed the condition of affairs. He is most earnestly opposed to the lodge, and believes it one of the greatest curses of the South.

—The New York *Tribune* advertises itself as a lodge organ. It joins hands with the G. A. R. in its effort to reduce the U. S. Treasury surplus by pension bills, and says that from henceforth it will give more attention to the other interests of the order and be one of its best papers. The paper"founded by Horace Greeley" has far enough departed from the principles of that great editor, and has dropped from the high ground of national reform into the mudhole of political organism.

—The *Southern Christian Recorder* (African M. E. church) of Atlanta published a long letter May 10, vindicating Freemasonry from the injuries it received in a debate which followed soon after Bro. Hinman's last visit to that city, when he spoke in the First Congregational church and to the students at the Gammon School of Theology. The subject for debate was, "Should Ministers Belong to and Encourage Secret Organizations?" A young theological student named Jones seems to have made the strongest speech on the negative, and special attention is given to him in the *Recorder* letter.

PERSONAL MENTION.

—Rev. M. A. Gault returned last week from the Reformed Presbyterian Synod to Chicago. He was present at the N. C. A. Board meeting Saturday, and will spend a short time in Waukesha, Wisconsin, before opening a summer campaign.

—Edward M. Jones, of Marion, Alabama, was one of the graduates at the Gammon School of Theology, Atlanta, Georgia, on the 6th inst. He is a fearless young man, and has been bitterly attacked in the papers because of his opposition to the lodge.

—Geo. W. Clark, who is always ready for an enthusiastic reform meeting, wished much to attend the Indianapolis Convention, but was called back to Salem, where the people had made his acquaintance while attending the late Michigan State Convention, and wanted to hear more from him. So he returned for a lecture on temperance and was welcomed by a full house, to whom he gave an entertaining and instructive address.

—A son of James G. Birney, twice candidate of the Liberty party for President, died lately in Bay City, Michigan, where he had lived since 1856. Another brother, General William Birney, who lives in Washington, wrote the sketch of his father published in the *Cynosure*, May 1, 1884. The brother lately deceased, named James, had been Lieutenant Governor of Michigan, Minister to Hague under President Grant, had held various offices, State and county, and in his advanced age was President of the Board of Education of Bay City.

—It is said that in the cemetery at Sacramento, California, lie the remains of a son of Alexander Hamilton, the friend and personal adviser of Washington, the great financier who first brought order out of the chaos of the United States Treasury, the opposer of secret societies, who fell by the assassin bullet of the Freemason, Aaron Burr. The grave bears this inscription: "Col. Wm. S. Hamilton, son of Gen. Alexander Hamilton, born in New York, Aug. 4, 1797. He was an early settler and prominent citizen of Wisconsin, coming to California in 1849. He died here Oct. 9, 1850. In size and feature, in talent and character, he much resembled his illustrious father. A friend erects this stone."

The pension business is a perplexing one. Senators are puzzled over the widow business. Senator Cockrell, of Missouri, has been developing his mathematical faculty in discovering the curious fact that, while there are only 895 widows of the Mexican war veterans, there are 11,831 widows of veterans of the war of 1812. He says the farther we get from the war the more numerous the widows become At the rate the 1812 widows are increasing there will be at least 20,000 of them by the end of the century.

—Rev. David McFall of Boston and Mrs. Rev. J. S. T. Milligan and her son, Rev. J. R. J. Milligan, expect to sail this week for Scotland, where Mrs. Milligan will spend the summer with her daughter. Rev. J. S. T. Milligan accompanied them as far as Brooklyn, N. Y., where he will supply the Covenanter pulpit for a few weeks.

THE HOME.

COMFORT ONE ANOTHER.

Comfort one another;
For the way is growing dreary,
The feet are often weary,
And the heart is very sad.
There is heavy burden-bearing,
When it seems that none are caring,
And we half forget that ever we were glad.

Comfort one another;
With the hand-clasp close and tender,
With the sweetness love can render,
And the looks of friendly eyes.
Do not wait with grace unspoken,
While life's daily bread is broken,
Gentle speech is oft like manna from the skies.

Comfort one another;
By the hope of Him who sought us
In our peril—Him who bought us,
Paying with His precious blood:
By the faith that will not alter,
Trusting strength that shall not falter,
Leaning on the One divinely good.

Comfort one another;
Let the grave-gloom lie behind you,
While the Spirit's words remind you
Of the home beyond the tomb.
Where no more is pain or parting,
Fever's flush or tear-drop starting,
But the presence of the Lord, and for all his people room.

—*Mrs. Margaret E. Sangster, in Independent.*

AUNT RACHEL'S TREATMENT.

Crash! An ominous sound came from the kitchen as I was sitting for a quiet talk with my friend, Mrs. Morrison. We had just been enjoying a well prepared dinner at her table, and the two or three gentlemen guests had gone.

"Something's broken," I said.

"It sounds like it," she replied.

I expected her to get up and run nervously to the kitchen, but she quietly continued the conversation. A moment after there appeared at the door a Swedish servant with the most woe-begone look on her face, and a tear on either plump cheek. I could not forbear an exclamation of dismay at perceiving that in her hand she held the fragments of my friend's largest meat dish, belonging to her fine dinner-set.

"Broken?" asked Mrs. Morrison, looking at it as she might have looked at the wreck of a kitchen bowl. "You might have selected something else to break, seems to me, Lena," she added, with a little shake of the head, but still with a smile.

"It slipped right out of my hands," said the girl, in great distress.

"Oh, don't stop to fret over it, Lena. You don't break many dishes. No, it's no use to save the pieces; it can't be mended."

"Well, Ruth!" I exclaimed, as Lena, greatly comforted, took her departure. "Pope must surely have known some ancestress of yours, when he wrote:

'And mistress of herself when china falls.'

Any one would think to see how coolly you take the ruin of that handsome dish that you could have a new set any day, if you want it."

"Which is very far from being the case, as you know," said my friend soberly. "I am afraid I cannot match the dish, and if I can, I can scarcely afford the money for it just now."

"But you do not seem to mind the accident at all," I persisted, quite unable to understand her equanimity.

"Oh, yes, I do—after a fashion," she went on deliberately. "That set was a present from dear old Aunt Rachel, and I am sorry to see any piece of it broken. But if you are wondering because I do not fret over what can't be helped, I can only assure you, Eleanor, that I cannot afford to. It is bad enough to lose the dish without that."

"Anyone will admit that fretting is of no use," I said. "But you are about the only woman I have ever seen who really lived up to the idea."

"I didn't begin that way," replied Ruth, settling back in her chair with a thoughtful expression on her pleasant face. "I was very much given to fretting over small annoyances when I was a good deal younger. It was that same dear Aunt Rachel who cured me by vigorous treatment."

"I should like her recipe, if you can give it to me."

"Oh, it is the same old one you may hear or read any day of your life: 'Don't fret; it is thankless, rebellious, and utterly useless; never does a bit of good, and always does harm,' with plenty more such plain truths. I think it must have been the sturdy administration that affected me. When we were first married, Fred. and I began housekeeping in our pretty little house with everything nice about it, and were as happy as young people usually are. But my habit of worrying over trifles began putting little blots here and there on the smooth surface of our lives. A broken dish, a stained tablecloth, a poorly ironed article, the flies, the dust, the soot, any petty annoyance, would bring a cloud over me which shut out the brightness all about me. I could see that Fred. was hurt and fretted by it.

"Well, real trouble came at last. Our baby was sick for weeks and weeks, and we thought he would never get well. How I looked back on the days which had been so blessed, and I wondered how I had ever been able to find trouble in trifles! As I prayed that the shadow of death might not so early darken our home, I believed I should never again allow myself to be moved by small troubles. I did not have an opportunity to test my resolution very soon; for as baby recovered I became ill. For many a day I lay far beyond any resolving for the future, almost, indeed, beyond all hope of any future, so far as this world is concerned. The winter had passed before I won my way back to life, and began to take up its care one by one.

I held well to my resolutions, as I rejoiced in being able to oversee the house-cleaning, until I came to the parlor carpet. The room had been shut up for months, had not been properly aired and swept, and the moths had made fearful ravages all around the edges of the carpet. You'll be astonished, Eleanor, that all my equanimity broke down at sight of it."

"No," I said, sympathizingly, "I don't wonder at all. I've known women that would be fairly sick over such a thing."

"It was a beautiful carpet, and I had been very proud of it. I did not find that anything else had suffered from neglect during my illness; but I forgot all the other pleasant facts in view of this distressing one. Even when baby crept over it, crowing in delight at the bright flowers, and trying to pick them with his chubby little hands, I forgot how much I would have given, not so very long ago, to hear a cheerful note from him. Well, just as I was at the culmination of my 'pet,' Aunt Rachel's kindly face beamed upon me for a week's visit.

"'Thankful to see thee so well, dear,' was her greeting. 'The Lord has been good to thee. Not that I don't mean that he would have been good if thee hadn't got well.'

"'Yes, I am very well now, thank you, Aunt Rachel,' I said, after the first inquiries were over. 'Well enough, you see, having passed my great troubles, to settle down to small worries. Look here—isn't this enough to turn the soul of a housekeeper sick?'

"'It is a pity,' she remarked, viewing the mischief.

"'Of course, some things had to be neglected while I was sick,' I continued, petulantly; 'but I never dreamed of such a thing as this.'

"She looked at me with her quiet eyes, always so full, I used to think, of the very peace of heaven.

"'Surely, Ruth, thee isn't going to make the matter worse by vexing thy immortal soul over a mishap?'

"'Oh, it's very well for you to talk that way Aunt Rachel,' I replied. 'But I can't afford a new carpet just now.'

"'Thee doesn't need one. The bad places don't show much.'

"'But I shall always know they are there, and it will take away all my peace of mind.'

"The eyes looked a little straighter into mine as she talked on, something like this: 'Thy peace is worth little, to thee or anyone else, if it can be so easily broken. Ruth Harvey, thee is starting out in life; beware that thy disposition to fret thyself about small things does not prove a curse to thee and thine. Every thought of discontent about matters beyond thy control is not only a sin against the God who orders for thee, but a sin against thy own soul, and an added weight to every annoyance. If cherished, such thoughts become a nest of stinging serpents in thy breast. Thee will grow old and wrinkled and gray before thy time. Thee will be peevish, complaining and fault-finding. Thee will be a terror to thy husband and children.'

"Yes," continued Mrs. Morrison, "she said all that and more. She said: 'Is one thread of that carpet woven into thy real peace of mind? Can it, or other small things, really concern thy welfare, or that of those dear to thee, either for this world or the next?'"

"I never heard it put quite so strongly before," I said thoughtfully, as my friend paused. "And if I hadn't seen you, I should have said it was very good talk, indeed, but that no woman could live up to it."

"I had a week of it, you see," said Mrs. Morrison. "When Aunt Rachel went away one of the last things she said to me was: 'I want thee to bear in mind what I said, dear—that every fretful thought thee wastes on small accidents is only so much added to their burden.'

"I think I took it well to heart, for I concluded, Eleanor, that life's burdens are heavy enough without any such addition. And I will tell you one thing I have observed," she added, with a laugh. "I do believe that four-fifths of the women who fret do it because they think it a solemn duty."

"Nonsense!" I exclaimed.

"They do," she persisted. "You notice the next woman you meet to whom some mishap occurs. See if a great part of her worrying is not because she thinks she is expected to worry, and that it might be taken ill of her if she didn't."

I wonder if Mrs. Morrison is right?—*The Congregationalist.*

THE GRAND ARMY OF THE REPUBLIC.

[A School Essay read by Albert E. Cook, Chicago, aged 14.]

The Grand Army of the Republic was organized on the 6th day of April, 1866, in Decatur, Macon county, Ill. It was originated by Dr. Benjamin F. Stephenson, a physician, who had been a war surgeon in the 14th Illinois Infantry. The first National convention was held in Indianapolis on the 20th of November, 1866, and representatives from many States attended.

I will read some of the objects of the organization, as I have copied them from William H. Ward's "Records of the Members of the Grand Army of the Republic":

"To preserve and strengthen those kind and fraternal feelings which bind together the soldiers, sailors and marines who united to suppress the late Rebellion and to perpetuate the memory and history of the dead." "To assist such former comrades in arms as need help and protection, and to extend needful aid to widows and orphans of those who have fallen."

In article 4th the conditions of joining the society are given as follows:

"Soldiers and sailors of the United States army, navy or marine corps, who served between April 12th, 1861, and April 29th, 1865, in the war for the suppression of the Rebellion, and those having been honorably discharged therefrom after such service, and of such State regiments as were called into active service and subject to the orders of United States general officers, between the dates mentioned, shall be eligible to membership in the Grand Army of the Republic. No person shall be eligible who has at any time borne arms against the United States."

In 1868 Gen. Logan, who was commander-in-chief of the G. A. R., issued an order directing the observance of the 30th of May as a memorial day to "cover over with beautiful flowers the parents, husbands, brothers and lovers who have fallen in the civil war." A notable thing about this celebration is that both rebel and unionist, patriot and traitor, are covered over with beautiful flowers alike.

Mr. Ward speaks of the third National encampment as follows: "The encampment met under a cloud, the order having received a strong set-back from the belief which had grown up that, in a measure, it was a secret political society; and this had materially interfered with recruiting. To dispel this impression, it was necessary that it should become generally known that the discussion of politics was forbidden in the posts, and that no comrade was permitted to use the order for political advancement. It took time to counteract such opinions, and until this was done the order labored under much disadvantage." Notwithstanding the foregoing statement of Mr. Ward, the order is notoriously used for political purposes, as many know.

At the nineteenth encampment, in 1882, something happened which Mr. Ward is careful not to mention in his book. The encampment was at Portland, Maine, and Maine was already a prohibition State. A large quantity of liquor was ordered for the encampment, and the officers and authorities succeeded in stopping most of it, but a good deal was smuggled in the pockets and knapsacks of the men. Thus the G. A. R. succeeded in violating *downright* the laws of Maine.

As Mr. Ward was careful *not* to mention what I have just related, he is careful to mention the fact that $170,098.77 was expended for the relief of 15,406 men by the order in the year from July, 1884, to June, 1885.

A very bad point is the secrecy of the order. If you ask one of the members why it is secret, perhaps he will say, Because everyone cannot be al-

lowed in the meetings for want of room or other reasons. In parties, none come without invitations; in concerts, none without tickets; and very easily the Grand Army could keep outsiders from their meetings without any secrets.

The Cincinnati was an order much like the Grand Army, and it was secret. It was composed of veterans of the Revolutionary war and their oldest sons. Washington saw that it was about like getting up a nobility in America, and he and many of the people disapproved much of it. He also disapproved much of its secrecy, and he labored seven days in anxious debate before he could get them to give up their anti-republicanism and other bad points. But they did give all or most of them up.

Organized secrecy offers to unscruplous leaders such opportunities for the accomplishment of evil, that the true patriot may well fear lest by joining the G. A. R. he may become partaker of other men's sins. And desirable as it is for the noble defenders of our country to keep fresh the memories of the past, until this secrecy is given up, the order must expect many conscientious men to stand aloof from it.

NOTE.—Our young friend was misinformed respecting the Cincinnati. It was not a secret society. The change urged by Washington was that the hereditary principle should be dropped.—ED.

TICK TOCK.

"Tick tock! tick tock!"
Says the clock—"half-past three."
"Tick tock! tick tock!"
"Half-past three" still we see!
It must be the hands are caught,
That is why it tells us naught,
Though it ticks and ticks along
As if there were nothing wrong!
"Tick tock!"

"Tick tock! tick tock!"
Many a word, many a word,—
"Tick tock! tick tock!"—
Just as useless, I have heard,
These—the folks who tell us naught—
Ah! perhaps their hands are caught!
'Tis the busy ones that know
Something worth the telling.—So
"Tick tock! tick tock!"

—*St. Nicholas.*

"NITCHEGO."

With such a caption as this a story is told of Bismarck when Prussian Ambassador at the court of the Czar in 1862. The big, bluff officer of twenty-six years ago met more than his match in a simple Russian peasant, and while the story is amusing it also conveys a moral that was of profit to the afterward master of Germany.

Bismarck had been asked to participate in an imperial hunt, and, being an enthusiastic hunter, he went to the designated place on the evening before the appointed day in order to have a little sport by himself. Game was abundant, and Bismarck had a good time, but somehow he lost his way. When the time for the imperial hunt approached, Bismarck found himself fourteen miles away from the place. A peasant offered his services to take Bismarck to the right place. He appeared with a team of ponies and a village sleigh. Bismarck doubted that the Russian driver could get him there in time to engage in the hunt. "Are you sure you can get me there on time?" asked Bismarck. "Nitchego!" answered the moujik, quietly. ("Nitchego" is Russian for "Never mind," or "All right.") "These are rather rats than horses," remarked Bismarck, taking a seat in the sleigh. "Nitchego!" was the answer. The peasant whipped his horses and they went as swiftly as a pair of falcons. Bismarck could hardly keep his seat. "You do not spare your horses at all," remarked the famous passenger, gasping for breath. "Nitchego!" said the driver. "You say 'nitchego,' but they may fall dead on the way." "Nitchego!"

The road was hardly distinguishable through the forest, but the peasant continued his mad run. He brushed against the big trees and went on and on. "You will break my neck!" finally exclaimed Bismarck, scared in good earnest. "Nitchego!" answered the Russian, with a bit of a smile on his face. Presently there was a smash: Bismarck flew against a tree and bruised his face. He jumped up very angry, snatched an iron rod from the sleigh, and rushed at the peasant, threatening vengeance. The driver coolly picked up a handful of snow, with which he good-naturedly wiped the blood stains from Bismarck's face. "Nitchego!" he uttered, as he finished the operation. "That invariable quiet Russian 'nitchego' disarmed me," said Bismarck, telling the story to a Russian diplomatist. "I gave myself up to the will of my driver, sat quietly in the sleigh, and made no remarks. My driver brought me to the place in time. I paid him well, thanking him warmly, and preserved the iron rod. When I returned to St. Petersburg I ordered a jeweler to make me a ring from that rod, with the inscription in Russian, 'Nitchego.'" The Russian "nitchego" became the watchword of Bismarck's policy. "Whenever," said he, "I meet troubles and dangers, I say in Russian, 'nitchego!' and then push ahead."—*Phrenological Journal.*

A little three-year-old attended a Sabbath service with her father and older brothers and sisters. At home her mother ask after her behavior. "Was my little daughter a good girl to-day?" "Yes'm, I was a pooty good girl. Papa said 'Sit down!' But I couldn't hardly manage it."

TEMPERANCE.

THE SMOKE NUISANCE.

According to the Cincinnati *Times*, a citizen of that place fell dead in a street-car, some time since, poisoned by the dense fumes of tobacco smoke with which the car was filled. "He was an occasional sufferer from heart disease, and the trouble was so aggravated by the suffocating smoke of the car that he died after breathing it a few minutes. The car in which he rode had only one compartment for men, women and children, and the smokers were allowed full sway in it. Two other passengers were overcome by the tobacco fumes."

If human beings possess one inalienable right more sacred than any other, it is the right to breathe the atmosphere of heaven, pure, free and unadulterated. No man has any better right to puff tobacco smoke into the air I am about to breathe than to defile the water I am about to drink, or to sit down beside me at the dinner table and sprinkle upon my food vile and loathsome substances, obnoxious to the senses and deleterious to health.

Did any of you smokers ever attempt to imagine the felicity of a lady or gentleman to whom the odor of tobacco is sickening and most repulsive, following in your wake on a still summer evening, while you puffed with self-complacency and intense satisfaction the (to you) fragrant Havana? Or did you ever endeavor to picture in your imagination the delightful sensations which must be experienced by a sensitive man or woman who has never offered incense to the smoke god when compelled to ride in a close cab, on a seat opposite or beside you, while you rolled between your lips the stump of a "cold cigar." Please put yourself in the place of that man or woman and see if you will not decide with unhesitating promptness that the tobacco-user is a nuisance that should be abated.

Tobacco smoke is excellent in its place. The writer set an old smoker going in a greenhouse one day, with good effect. Every living thing that was able to travel left for parts unknown, and the few that were not able to get away died of nicotine poisoning—all except the smoker himself, who was tough and nicotine proof. Tobacco is to be recommended as an exterminator of vermin of all sorts, except a kind of parasite that breeds in bar rooms and billiard halls, and may often be seen adhering to lamp posts, or hovering around street corners and railway stations.

Passing a London cigar store one day, the writer noticed a flaming placard announcing "The Devil's Own" as the name of a new brand of cigars just produced by the manufacturers. The name impressed him as exceedingly suggestive, and he wondered that so appropriate a cognomen had not before been utilized. The cigar is undoubtedly one of the devil's favorite instruments for converting boys who might become respectable citizens and useful men into loafers, vagabonds, drunkards, and criminals of every description.

Notwithstanding the repeated exposures which have been made of the dangers to life and health incurred by the use of the filthy weed the number of its devotees seems to be constantly upon the increase. The tobacco habit must be regarded and treated as a moral disease which has fastened itself upon society,—one of "the devil's own" means for degrading and depraving humanity. How perverted, indeed, are the instincts of the human being who deliberately defiles the image of his Maker till nearly every trace of the divine workmanship is obliterated by the scourge of the stinking weed, and he becomes fit only to be labeled "the devil's own!"

If smokers will persist in defiling themselves and spoiling the pure air, adulterating its life-giving oxygen with a deadly vapor, offensive to the natural instincts of man and beast, let them be compelled to indulge their precious poison by themselves apart from the rest of human kind. Let them together enjoy the pleasures of the pipe, cigar and cigarette. Perhaps this plan might result in the annihilation of the whole race of smokers, and rid the world of a vice which originated among savages and is worthy only of an uncivilized and barbarous race.—*J. H. Kellogg, M. D., in Good Health.*

RUM AND MANHOOD.

A man who had been for a long time a victim of the drink habit, but who finally broke his chains, thus speaks:

I would not exchange the physical sensations, the mere sense of animal being, which belong to a man who totally refrains from all that can intoxicate his brain or derange his nervous structure, the elasticity with which he bounds from his couch in the morning, the sweet repose it yields him at night, the feeling with which he drinks in, through his clear eyes, the beauty and grandeur of surrounding nature; I say, sir, I would not exchange my conscious being as a strictly temperance man, the sense of renovated youth, the glad play with which my pulse now beats healthful music, the bounding vivacity with which the life-blood courses its exulting way through every fiber of my frame, the communion high with which my healthful ear and eye now hold with all the gorgeous universe of God, the splendors of the morning, the softness of the evening sky, the bloom, the beauty, the verdure of the earth, the music of the air, and of the waters, with all the grand associations of external nature reopened to the five avenues of sense; no, sir; though poverty dog me, though scorn pointed its slow finger at me as I passed, though want and destitution and every element of earthly misery, save my crime, meet my waking eye from day to day; not for the brightest and noblest wreath that ever encircled a statesman's brow; not if some angel commissioned by heaven or some demon set fresh from hell to test the resisting strength of virtuous resolution, should tempt me back, with all the wealth and all the honors which a world can bestow; not for all that time can give would I cast from me this precious pledge of a liberated mind, this talisman against temptation, and plunge again into the dangers and horrors which once beset my path, so help me heaven, as I would spurn beneath my very feet all the gifts the universe could offer and live and die as I am, poor and sober.

CAST-IRON STOMACHS.

The *Philadelphia News* tells of a bartender who plaintively bewailed the necessity of having to rub congealed drops of sticky beer off the bar. "But if I let them remain," said he, in the tone of one seeking compassion, "they rot the wood."

"They rot the *wood*, do they?" fiercely repeated a beer-bibber. "Then what in the name of common sense does beer do to my stomach?"

Replied the manipulator of drinks: "It is beyond me to tell. Of one thing I am confident, and that is, man's stomach is made of cast-iron. Elsewise, how could he withstand the fluids he poured into it? Let me show you something." He placed a piece of raw meat upon the counter and dropped upon it a small measure of an imported ginger-ale. In five minutes the meat had parted into little pieces as though hacked by a dull knife.

Before a man begins to drink that stuff he had better see to whether his stomach is made of cast-iron with copper fittings and finishings; and if not he will do well to let such drinks alone.

DRUNKEN WOMEN IN DUBLIN.

At a recent meeting in aid of the Prison Gate Mission in Dublin over which the archbishop presided, speaking of the statistics of crime, the Rev. Gilbert Mahaffy, rector of St. Paul's, Dublin, said that during the past year there were over 10,000 arrests of women in Dublin; about 9,000 being *women charged with being drunk and disorderly.* It was remarkable to find that of the women convicted for various offences *forty-nine* per cent. returned to vice and crime again, while in the case of men the the percentage was only sixteen.

This shows what is the matter with Ireland, and all the laws, and land leagues, and priests and politicians can never heal the woes of Ireland, while in a single city every day in the year there are twenty-five or thirty *women* so drunk and disorderly that they have to be arrested and locked up.—*The Safeguard.*

BIBLE LESSON.

REVIEW.

The lessons for the second quarter beginning April 1 have been in the following order from the Gospel of Matthew:

The Marriage Feast. 22: 1-14.
Christ's Last Warning. 23: 27-29.
Christian Watchfulness. 24: 42-51.
The Ten Virgins. 25: 1-13.
The Talents. 25: 14-30
The Judgment. 25: 31-46.
The Lord's Supper. 26: 17-30.
Jesus in Gethsemane. 26: 36-46.
Peter's Denial. 26: 67-75.
Jesus Crucified. 27: 33-50.
Jesus Risen. 28: 1-15.
The Great Commission. 28: 16-20.

TEMPERANCE LESSON. 1 Cor. 8: 1-13.

Golden Text—Wherefore, if meat maketh my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend. 1 Cor. 8: 13.

MISSIONARY LESSON. Isaiah 61: 4-11.

MEMORIAL HOME FOR HOMELESS GIRLS IN NEW ORLEANS.

This beautiful Home, with a well-organized society and Board of Managers, will be like building a fire when all the kindling and coal are skillfully laid without the touch of the match; it will send out no glow of heat or warmth. So, unless our hearts burn with a zeal which will bring us right to the front in a war against the impurities of the laws of this city, we will soon weary of the work. We believe the call that has brought us here is a Divine call, and that it is the beginning of a new crusade which will extend all through the South.

Josephine Butler received this call more than twenty-two years ago in England. It came in a mysterious manner to her; yet it was His voice and was obeyed. Other laborers in this most difficult and dangerous field have been impelled thither by a desire to save souls or rescue women. Mrs. Butler always wanted to save daughters. She approached them from the mother side of her nature. Many of these fallen ones are not women, but girls in their teens, or children too young to have the instinct of a woman or to know what they are doing.

Brave, true-hearted women in England have stood in the face of the criticism, censure and slander; they have been driven before mobs, and have suffered persecution and imprisonment. If they suffered much, they prayed much, and at last, after seventeen years of unremitting labor, the black curtain began to roll back. The contagious diseases act was repealed, and the age of prostitution was no longer counted at the age of twelve years old, as it is in this State of Louisiana. And still these brave sisters of ours in England count the victory but as reaching over one corner of the battle field.

Again, soul-stirring appeals are going out to all true-hearted women, to take their stand for abolishing the institution of legalized harlotry, which is rapidly extending in all parts of the world. And you, my sisters, will you not put on the white shield and step to the front in this battle? Will you not from this hour lift up your pure eyes, and look into the very souls of any lords of creation who will dare to say that legalized prostitution is a necessity? Ask them, Who but the arch fiend could put it into the hearts of men to believe that it is necessary for our sisters (yes, I will say it though they are prostitutes)—for our sisters to go down to dishonor and death, that they may be gratified for a short season of wild-oats sowing? after which these men are received in the society of the pure and noble, marry and enjoy the companionship of a virtuous wife, and the caresses of lovely children. "But methinks sometimes behind these caresses a pale finger is pointing him out, and a voice that is stilled in death seems to say, 'Thou art the man.'" I have upon my heart three young women, all victims of the same man, and one of these victims came to the Home bringing his infant child in her arms. This man is an editor of a popular newspaper.

I visited a "Gilded Palace," and talked with the proprietor who had kept a house of prostitution for thirty years. She told me that her house was the most genteel and quiet of any in this city, and that in all the thirty years she had been in business, she had never been obliged to appear before the police court. The inmates of this house were young girls. She said when she first got them they were kept for a time quite excluded, not permitted to appear in the parlors until she had taught them that even in a house of prostitution they need not go down in the mud. And she also taught them their duty to the church. In a room of this house candles burn before a crucifix, and a fountain of holy water stands by a cold, hard image where these poor creatures prostrate themselves, making the signs of the cross and mumbling prayers. Alas! that so many Christians look upon this kind of idolatry without so much as lifting a finger of warning. I made a few inquiries which brought out these incidents.

One day an elegant carriage was driven up before the door; a fine gentleman bounded out and entered the hall; upon looking about him for a moment, he exclaimed: "Excuse me, I fear I have made a mistake and that I am in the wrong house." Being assured that no mistake had been made, he was delighted to find so orderly an establishment. He was visiting this city from Washington, connected in some way with the U. S. Mint, and was a guest at the St. Charles Hotel.

One day when visiting this house, he chanced to catch a glimpse of a young girl who was crossing a lower hall. He inquired who she was, and was informed that she had been an inmate but a few days, and would not appear in the parlors for some time, as was the rule. But money is power, and this elegant gentleman soon completed an arrangement with the proprietor of the establishment, to carry the young girl with him to Washington. A few weeks later a Saratoga trunk stood in the hall, packed with elegant clothing, which had been purchased by the landlady with this man's money. A carriage again stopped before the mansion, and this gentleman of prominent position alighted, this time carrying upon his arm a young lady's traveling ulster. Enquiring if Miss R. was ready, he was informed that she was waiting, and a servant was sent to call her. After a few minutes the servant returned and informed her madame that the young lady was not in her room, but had been seen leaving the house dressed in a calico dress and straw hat.

I will now tell you what this landlady did not know; that young girl who left that house wearing a calico dress and straw hat came to us, and has since been sent to a Christian home, where she is protected and growing into a sweet, strong womanhood, which will keep her from the snares of seducers.

If I had time I would like to speak of the temptations of young women clerks in stores, and of the small salaries when compared with the manner of dress that is encouraged and sometimes required by the employers. I have known a widowed mother to toil all day, and late at night, upon the ruffles, tucks and flounces that her two pretty daughters wore while clerking in down town stores. She told me if they did not dress prettily they would lose their situations. Some young girls who have lost their situations have attempted sewing for stores, and I have seen them bending under heavy burdens of tucked shirts at sixty cents a dozen. Now men will persuade a girl that by selling her womanly chastity she can make from $25 to $50 a week. As has been said, she can get from $25 to $50 a week for stitching her own shroud.

Oh, the good work that Christian women may accomplish in this city, and the evil that may be prevented.

I am sure the Spirit's call rings in the heart of every true woman, and the Word of God will show the way, as truly as the silver trumpet called Israel, and the pillar of cloud and fire led through the wilderness. M. M. WOLFE, Superintendent.

348 Tulane Avenue.

RELIGIOUS NEWS.

—The old National theatre on Clybourne avenue in this city has been purchased by the Christian Evangelization Association for $22,000, and was last Thursday evening dedicated as the "North Side Tabernacle." The hall, which accommodates about 1,000 people, was nearly filled by those who came to take part in the exercises and listen to the addresses.

—The Scottish United Presbyterian church will, it is said, have to withdraw its missions in Spain and Japan, for financial reasons.

—Twenty-nine years ago the Presbyterian mission in Brazil was begun. There is now a Presbytery of fifty churches and thirty-two ministers. Twelve of the latter are natives.

—Two persons in the Southern Presbyterian church have contributed a sum sufficient to supply every minister of that church with a copy of the "Crisis of Missions," by Dr. Pierson.

—A missionary training school in Philadelphia has been opened at 4045 Ogden street by Mrs. W. B. Osborn, a former missionary in India. It is conducted on the basis of faith and prayer, and aims to put a course of preparatory study within the reach of the humblest and poorest who are seeking to go abroad as missionaries.

—The fifteenth quadrennial session of the Methodist Protestant church was held in Plymouth church, Adrian, Mich., May 18th–28th. The body was composed of an equal number of ministers and laymen, representing forty-eight annual conferences, covering all the States and Territories. The Committee on Temperance introduced a strong series of resolutions. The two following indicate the temper of the Conference on that live question:

"We are unalterably opposed to any form of license, high or low, as being wrong in principle and pernicious in practice."

"*Resolved*, That any minister or member who buys, sells, makes or signs a petition for license, or to give to others, as a beverage, any spirituous or malt liquors, is guilty of immorality, and shall be dealt with accordingly."

—The residences of the Methodist bishops has been fixed as follows: Bishop Bowman, St. Louis; Foster, Boston; Merrill, Chicago; Andrews, New York; Warren, Denver; Foss, Philadelphia; Hurst, Washington; Ninde, Topeka; Walden, Cincinnati; Mallalieu, New Orleans; Fowler, San Francisco; Vincent, Buffalo; Fitzgerald, Minneapolis; Joyce, Chattanooga; Newman, Omaha; and Goodsell, Texas.

—The United Presbyterian church of Scotland reports 565 congregations, an increase of one, and 182,170 members, an increase of 107. The total congregational income the past year was $1,603,500.

—There were in 1867, 13,815 Friends in the London Yearly Meeting; in 1877, 14,604; in 1887, 15,453; a gain of 1,638 in twenty years. To this must be added about 30,000 persons gathered into mission schools who, in this country, would be received into church or organized into Friends' meetings.

—The Methodist General Conference, in providing an order of deaconnesses, only follows, it seems, the parent Wesleyan body in England, which has a sisterhood, not indeed by action of the Wesleyan Conference, but as a voluntary movement. It seems, however, that much opposition has been manifested to the sisterhood.

—Mr. Spurgeon has a number of colporteurs among his numerous workers. Eighty men are employed. The sales for the past year amount to £9,166, and between eight and nine hundred thousand visits were made. It is stated in the Report that "the amount of work involved in these results will be better appreciated if it be remembered that the majority of the sales range from a halfpenny magazine to a sixpenny book, and that few books are sold of more than a shilling in value." The number and variety of the publications sold is thus shown: Bibles, 8,509; Testaments, 11,955: books, 456,707; periodicals, 327,372; Scripture texts and other cards, 175,084. In addition to the sales a parcel of tracts is sent to each man every month.

—The Church Army has become an important institution in the Church of England. It reports 160 evangelists for the year, indicating an increase of fifty-five. In addition to this, a considerable number of the officers, who have passed through the course of training, and who, for various reasons, were not quite fitted for the difficult work, have become Scripture readers and lay helpers.

—The general synod of the Reformed Church in America, in session at Catskill, N. Y., uttered an emphatic protest last Friday against the traffic in intoxicating liquors as now carried on by civilized and nominally Christian nations with heathen lands, and recommended united action with other churches in the effort to induce the governments which are parties to the treaties under which the iniquity is perpetrated to put an end to it.

—The Northern Presbyterian Assembly passed a resolution recommending the sessions of Presbyterian churches to refuse to admit into these churches persons who are engaged in the liquor business. There were but few dissenting votes. This is a step in the temperance cause in the right direction. Rumselling and church membership ought not to be combined in the same persons.

—Rev. H. Grattan Guinness, who has recently visited Rome, writes in *Regions Beyond:* "The exhibition of the Pope's Jubilee presents was a sad sight. It is held in the Vatican, and is so extensive that it takes hours to walk through it and examine the enormous mass of Papal treasures, even cursorily. We were forcibly reminded by what we saw of the Babylonian goods enumerated in Rev. 18. All were there, displayed to perfection."

LODGE NOTES.

J. H. Hobart Brown, Episcopal Bishop of Fond du Lac, was buried May 8th in that city. The funeral procession was headed by Fond du Lac Commandery of Knights Templar in uniform, followed by the church dignitaries.

The late John Hess, a prominent resident of Dixon, Ill, was a member of the Dixon Commandery of Knights Templar, of the Select Knights of the Ancient Order of United Workmen, of the Order of Woodmen, and of the Dixon lodge of Odd-fellows, and carried a life insurance of $20,000

In the Masonic Cathedral in Cincinnati Friday night the ritual of the Order of Malta, K. T., was worked with the knights in full armor and with appropriate tableaux. Governor Foraker, of Ohio, General Charles Roome, of New York, and eighteen Past Grand Commanders were present.

The Masonic Grand Lodge of Iowa has just held the forty-fifth annual meeting. A new code prepared by Judge Granger, of Waukon, was adopted, as was the new constitution. The salary of the Grand Secretary was raised to $2,000 a year. A purse of $1,600 was presented to Grand Secretary Parvin by the Masons.

Monday the Supreme Court of Missouri fixed the day for the execution of Hugh M. Brooks, alias Maxwell, for the 13th of July next. The latter was found guilty of murdering C. Arthur Preller in the Southern Hotel at St. Louis. There has been a great effort made to secure the release of Brooks because of his Masonry.

A grand reunion of the order of Elks (theatrical) is being held in Cincinnati. The papers announce the following dignitaries from Chicago: Dr. Simon Quinlin, D. D. E. G. R. U. S.; John W. White, D.D.E. R. for Illinois; Dr. W. A. Jones, esteemed leading knight; Dr. Liston H. Montgomery, esteemed lecturing knight; Rev. Henry G. Perry, chaplain.

Lewis B. Rock, superintendent of the Northern division of the Chicago, Milwaukee and St. Paul road, fell down a stairway at his home in Milwaukee, Wis., Monday, and was instantly killed. Mr. Rock was prominent in the Masonic fraternity, being a charter member of Wisconsin Grand Lodge of Perfection, Wisconsin Grand Council Princes of Jerusalem and Wisconsin Grand Chapter Rose Croix, and a member of Wisconsin Lodge, F. and A. M., Wisconsin Chapter and Wisconsin Commandery.

The *Freemason* of Victoria, Australia, in an article on the sickness of the German Emperor, says: "From 1814 to 1836 Masonry throughout Germany was in a most deplorable condition. No unity and concord existed among the various Masonic centers, and many bitter complaints were made of the apathy of the brethren," and closes with the following Masonically pious hope: "We sincerely trust that it will please the G. A. O. T. U. to restore him to health and renewed vigor, that he may follow in the footsteps of his illustrious father."

D. McCann, this city, a member of the Catholic Foresters, through his attorney, P. O'Neil Byone, has filed a rather voluminous declaration in the Circuit Court in which he charges conspiracy on the part of John F. Scanlan, the High Chief Ranger of the Catholic Foresters, and John C. Schubert, Chief Ranger of St. Mary's Court, to expel him (McCann) from the order. The declaration is a lengthy document of thirteen pages of type-writing, and it is alleged that sensational developments will be given on the trial. Mr. McCann claims that he has been damaged to the extent of $5,000, and among other injuries alleges as special damage that he has been brought into public odium and disgrace.

The *Union Signal* of this city contains the following remarkable advertisement, which looks almost as bad in its columns as a saloon advertisement would in the *Cynosure:*

"Stupendous conclave of Sir Knights!!
The Pythian army in dazzling armor!!
A scene of mediaeval splendor!!
15,000 uniformed and well-drilled Knights in line!!
Gigantic military competition drills!!
Magnificent and costly prizes to the victors!!
Cincinnati in holiday attire for the festival season!!
Vestibule trains and Low Rates from Chicago!!
The Illinois Brigade (uniform rank) has contracted with the MONON ROUTE," etc., etc.

The Detroit *Freemason* publishes a poem entitled a "Lady's Idea of Masonry" with the note that it was read during the dedication performances at the opening of a Masonic hall in Aurora, Ill. The opening stanza reads:

A Mason's life is one's that's free—
Not the life, tho', of mortar and bricks,
But out o' nights enjoying a spree,
And playing astonishing tricks;
While the she's at home are waiting,
Never dreaming it all a dodge,
But thinking the sad belating
Is caused by "work at the lodge,"
Where they meet upon the level,
To part upon the square,
And raise the very devil
While congregated there.

SUBSCRIPTION LETTERS.

The following have made remittances of money to the *Cynosure* from June 4 to June 9 inclusive;

Rev P Sjoblom, Mrs D R Keir, F A Oldis, A Taylor, Rev A R Cervine, A M Lundstrom, Rev B Gunner, J Howe, S Gray, J Smart, Mrs M Phillips, T Camp, F Brouse, I Jackson, E C Andrus, J Blount, F M Waldron, T Ruth, A J Price, Mrs R Fry, J W Cole, I N Brown.

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CHICAGO.

Wheat—No. 2	84¼	@	85⅓
No. 3	74	@	78
Winter No 2	86	@	86⅓
Corn—No. 2	51⅓	@	52
Oats—No. 2	32⅓	@	36
Rye—No. 2			61
Branper ton	9 00		11 00
Hay—Timothy	12 00	@	16 50
Butter, medium to best	12	@	17
Cheese	05	@	13
Beans	1 25	@	2 85
Eggs			14
Seeds—Timothy	2 05		2 05
Flax	1 30		1 37
Broom corn	02½	@	07
Potatoes per bus	55	@	75
Hides—Green to dry flint	05½	@	13
Lumber—Common	11 00	@	18 00
Wool	13	@	37
Cattle—Choice to extra	5 85	@	6 15
Common to good	2 50		5 60
Hogs	4 90	@	5 75
Sheep	2 62	@	5 40

NEW YORK.

Flour	3 20	@	5 25
Wheat—Winter			93
Spring			87
Corn			58
Oats	36	@	47
Eggs			16
Butter	12	@	19
Wool	09		34

KANSAS CITY.

Cattle	2 00	@	5 20
Hogs	2 50	@	5 40
[illegible]	2 00		4 00

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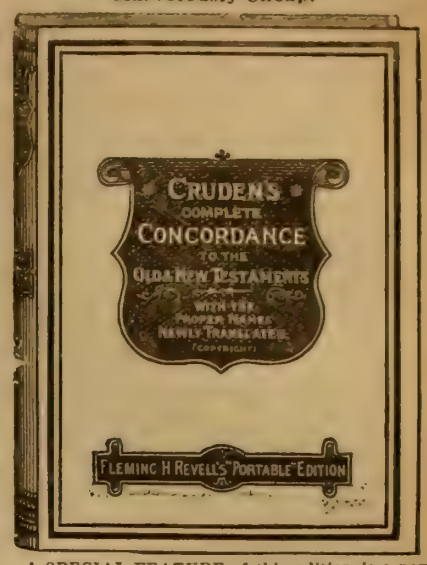

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FARM NOTES.

POTATO FERTILIZERS.

An experiment with different fertilizers on potatoes was conducted last year at the Agricultural Experiment Station at the State College of Kentucky. The conclusions arrived at were:

1. That the application of stable manure greatly injures the quality of the potato.

2. That the application of the nitrate of soda is injurious to the quality of the potato. This will probably hold good to the application of any nitrogenous fertilizer.

3. The inference is, based upon one trial, that the result in the quality of the potato is the same, whether sulphate or muriate of potash is used, at least in combination with nitrate of soda and superphosphates.

The highest quality, that is, the highest percentage of starch, was found in potatoes raised without manure, in these the percentage of starch was 15.98. Tubers raised with superphosphate of lime and sulphate of potash stood next, the starch being 15.97. This fertilizer, 600 pounds of superphosphate and 200 pounds sulphate of potash, also gave the largest yield but one of large potatoes, 203 bushels to the acre. The use of superphosphate in the same quantity and 300 pounds of nitrate of soda gave 213 bushels of large potatoes, but the percentage of starch in the last was only 15.13.

DON'T WASTE LIQUID MANURE.

The value of liquid manure upon lawns, grass, young grain, cabbages, turnips, spinach and strawberries applied in autumn and to many more crops in spring, is perhaps theoretically understood by many people, but very seldom experimentally demonstrated in actual use. Like a great many other things, it involves a little trouble at the outset. At the East we had a wet season up to the first part of August, at least. How everything has grown! The plant-food has been dissolved, and the plants have taken it in and made use of it in a wonderful manner. A small amount of water carrying a very little manure-water produces a marked effect; in fact, water alone is a great thing, and with a proper cart very easy to apply. Manure-water is easily made. A sunken hogshead in the barnyard, covered with a lot of white oak saplings four or five inches through, will fill up with the first rain and be strong enough to make the crops laugh over an acre or more of land if mixed with plenty of water. The application should not be stronger than one fourth manure-water to three parts water. Nitrate of soda may be very effectively applied in this way, say one pound to ten gallons of water, or three pounds to the barrel.—*American Agriculturist.*

SWAMP MUCK—ITS VALUE ON THE FARM.

Much has been written, both for and against the value of swamp-muck as a fertilizer. But in spite of all objections to it, the fact remains, that swamp-muck, of an average good quality, consisting mainly of decayed vegetable matter, contains one and a half per cent of nitrogen. It is true, that this nitrogen is inert, and it is necessary to take action to make it available. To do this, is the business of the farmer, who rarely finds the materials with which he works already prepared to his hand. One and a half per cent. is equal to thirty pounds per ton. Thirty pounds of the cheapest nitrogen the farmer can procure, is worth three dollars. If swamp-muck, by the expenditure of a little labor at this season, can be made worth three dollars a ton, or one cubic yard, what is it worth per acre if three feet deep? We forbear to say any more than this, lest our readers might think us extravagant. We would impress upon the minds of farmers who own swamps, which are left to remain unsightly and unhealthful eye-sores upon their farms, the hard fact, that they are not only wasting a valuable opportunity of improving their lands, by neglecting to drain these marshy places, but are leaving unused the valuable material, which might fertilize the upland, to make it doubly productive. The writer speaks from his own knowledge and experience in this respect, having for some years dug and used, annually, several hundred tons of swamp-muck, in the form of compost with lime and barn-yard manure. He has used it, when dry, as litter, as an absorbent in the manure cellar, cattle yards and pig pens, and has found it to be worth all that the chemists have claimed for it.—*American Agriculturist.*

SALT AS A FERTILIZER.

The *Country Gentleman* states that a farmer of Columbia county, N. Y., purchased a car load of agricultural salt last spring, having previously purchased in less quantity. His neighbors had pronounced him foolish for spending money for salt, but he writes that he sold a part of the last car load to some of these same neighbors to use on their land. He also writes that one ton on a field of oats so increased the crop that the profit would equal the cost of the whole car load or ten tons.

The Massachusetts Agricultural Society concludes that salt, as a manure, has the property of hastening the maturing of all grain crops; that wheat on salted land will ripen six to ten days earlier than the unsalted land, all other conditions being equal; that it increases the yield from twenty-five to fifty per cent; that it stiffens the straw and prevents rust and must; that it checks, if it does not entirely prevent the ravages of the chinch bug. The quantity used may be from 150 to 300 pounds per acre, but the greater quantity is the better.

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Sermon on Odd-fellowship and Other Secret Societies, by Rev. J. Sarver, *pastor Evangelical Lutheran church,* Leechburg, Pa. This is a very clear argument against secretism of all forms and the duty to disfellowship Odd-fellows, Freemasons, Knights of Pythias and Grangers is clearly shown by their confessed character as found in their own publications. 10 cents each; per dozen 75 cents.

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General Washington Opposed to SeCRET SOCIETIES. This is a republication of Governor Joseph Ritner's "*Vindication of General Washington from the Stigma of Adherence to Secret Societies,*" communicated to the House of Representatives of Pennsylvania, March 8th, 1837, at their special request. To this is added the fact that three high Masons were the only persons who opposed a vote of thanks to Washington on his retirement to private life—undoubtedly because they considered him a seceding Freemason. 10 cents each; per dozen, 75 cents.

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Discussion on Secret Societies. By Elder M. S. Newcomer and Elder G. W. Wilson, a Royal Arch Mason. This discussion was first published in a series of articles in the *Church Advocat* 25 cents each; per doz $2.00.

The Christian Cynosure, a 16-page weekly journal, opposed to secret societies, represents the Christian movement against the secret lodge system; discusses fairly and fearlessly the various movements of the lodge as they appear to public view, and reveals the secret machinery of corruption in politics, courts, and social and religious circles. In advance, $1.50 per year.

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NEWS OF THE WEEK.

WASHINGTON.

General Sheridan's condition improved somewhat last week and Sunday night the physicians thought there need be no alarm of his sudden demise. His heart, liver and other organs are diseased but not so seriously as to preclude the hope of partial recovery.

President Cleveland has signed the bill appropriating $80,000,000 for pensions.

CHICAGO.

Mayor Roche has issued his 4th of July proclamation in which he lays down the law relative to celebrating the approaching national holiday. Any one who sells a toy pistol or metal or paper cap is subject to a fine of $50, and those who shoot the same will be "run in" and fined $10. Permission is given to explode fireworks in all streets and vacant lots, but those who indulge in the same luxury in a "back yard or in an alley" will be sent to jail.

Ex-Lieut. Alexander Bold and Mrs. Julia H. Herting have entered suit for libel against the Chicago *Herald* and the Chicago *Inter Ocean* Each of the papers is sued for $25,000 damages by each of the plaintiffs, making the aggregate $100,000.

The strike of the brewers was declared off Friday. The strikers applied for work at the breweries where they had been formerly employed, and many were taken back. The brewery owners promised to not demand their withdrawal from the union and to pay them the old wages for ten hours' work a day. The strike cost the brewers and the Central Labor union about $100,000 and resulted in an unconditional surrender.

The new Auditorium building is ready for the Republican convention next Tuesday. The delegates will be seated in the center of the house and occupy a space about eighty feet one way, and ninety-five feet the other. The galleries rise all around the delegates, and so admirably have the seats throughout the house been arranged that no spectator, though he be at the most remote corner of the hall, will be more than 100 feet from the delegates. Opera chairs will be put in throughout the hall—7,603 of them. There will be standing accommodation for probably 1,400 people, so that during the progress of the sessions fully 9,000 persons will be within the Auditorium walls. A grand war concert will be held the evening before the convention opens.

COUNTRY.

Oregon was carried by the Republicans in the election Tuesday by a majority of certainly 4,000, as against the 1,500 of two years ago, for Congressman Hermann, and a majority of 42 in joint ballot in the Legislature, 66 against 24.

The Legislative investigation of charges against the Iowa University came to a sudden stop Tuesday, when the committee learned that proper provision for their expenses had not been made, and that they could not draw on the State treasury. They had already incurred bills amounting to $2,000.

A *Bee* special from Wisner, Neb., says: While a party of eight persons were crossing the Elkhorn at this point to day on a flatboat temporarily built for the use of foot passengers, the boat dipped and all were swept into the water. Lena Matthis, aged 16; Anna Matthis, aged 5; Otto Matthis, aged 11, and Franz Marx were drowned. The others were rescued. The Matthis children were returning with their parents from their brother's wedding. The bodies have not been recovered.

The Michigan Supreme court decided Friday that that portion of the liquor law of 1887, prohibiting liquor men from going on the bonds of retail liquor dealers, was unconstitutional.

The case which has excited much interest in Iowa is that of Ella S Brown vs. J. R McCollum. McCollum was the Republican candidate for School Superintendent and Miss Brown ran as an Independent. The Board of Supervisors declared McCollum elected by three majority. Miss Brown filed a contest and in January the special tribunal provided by law declared her elected by two votes. McCollum appealed from this finding to the District Court, where after a long, hotly fought case, Judge Weaver and a jury sustained Miss Brown's claim. McCollum's attorneys argued among other things that a woman cannot bring a contest case, but this was overruled.

T. Harrison Garrett, a brother of Robert Garrett, former president of the Baltimore and Ohio road, who broke up the Mollie Maguires, was drowned Thursday night in the Patapsco river. His yacht, the *Gleam*, in which he and a party of friends were coming to Baltimore from Annapolis, was run down by the steamer Joppa and sunk, being struck amidships and almost cut in two.

Rev. James Freeman Clarke, the well-known Unitarian divine, died to-night at his residence in Jamaica Plain, Mass., aged 78 years. Although he had been in poor health for two years or more his condition was not considered dangerous until within a few weeks. His death resulted from a complication of diseases.

In Bloomington, Dakota, two young farmers named Bailey and Wilson quarreled over an old grudge. Bailey fired at Wilson, but killed his own father. Wilson in turn shot young Bailey dead.

Lightning struck the house of Julius Becker, a prosperous German farmer, at Devil's Lake, Dakota, wrecking the building and killing his daughter and seriously injuring both him and his wife. The latter may not recover.

Mrs. Maggie Brown, a pale and rather intelligent looking woman, filed a deed in the Recorder's office, at Springfield, Mo., this morning transferring to George Schmidt, for the sum of $1, all legal right and privilege to and over her 13-year-old daughter, Julia Brown. Schmidt agrees to support, maintain, humanely treat, clothe, and educate the child. This transfer of human flesh is attracting considerable attention, and the mother has been denounced bitterly. She claims that she could not care for the girl, and deemed that the best way to secure for her a home.

Miss Lizzie Bray, a school-teacher near Pilot Point, Texas, was bitten on the thumb Thursday night by a polecat, while she was sleeping. The following morning a madstone was applied. It adhered to the wound seven hours. She afterward went to Gainsville and had one applied, and it adhered four hours.

The finding of a decomposed human body partly buried in an alley near the Arensdorf Brewery, at Sioux City, Iowa, started again the rumor that the remains were those of Henry Peters, the brewery driver who disappeared suddenly soon after Haddock's assassination, but it is impossible to identify the body.

Between Delhi and Cincinnati Friday night four robbers were discovered on a Cincinnati, Indianapolis and Chicago train, on the platform of the express car. The robbers began firing on Baggage-master Joe Ketchum and Express Messenger J. H. Zimmerman, the former being fatally shot. One of the bandits attempted to climb on the engine, but was knocked down by blows from a monkey wrench, and then rolled off the tender while the train was at full speed. While the train was stopping another of the desperadoes was seen to jump off and disappear in the darkness, but when it came to a stand still no trace could be found of the other desperadoes. Mounted posses are scouring the country, and the capture of the men is not improbable.

Telegrams from points in Northern Wisconsin and Michigan including Escanaba, Lanse, Iron Mountain, Norway Baraga and Ishpeming, report damages inflicted by the storm, Sunday, which for two hours was a regular cloud burst. Houses are undermined, culverts and bridges swept away, and roads badly washed out. The storm was accompanied with a hurricane, which, had it not been for the natural roughness of the country over which it passed, would have amounted to a cyclone.

A tenement house was burned in Lowell, Mass. Three children perished, and two others were fatally hurt. The house was a death trap.

Prof. Luger, the State Entomologist of Minnesota, reports myriads of grasshoppers, of the Rocky Mountain variety, hatching out in Otter Tail county in that State. Gov. McGill has sent four carloads of coal-tar, tin, sheet-iron, and muslin which will be used to build machines by which the grasshoppers will be caught and destroyed.

FOREIGN.

Tuesday afternoon fire swept over Wards Nos. 4 and 5 of the City of Hull, opposite Ottawa, Canada, destroying between 300 and 400 houses and rendering over 2,500 persons homeless. The fire broke out at about 3:45 in the City Hall, situated in the center of the populous portion of the city, and the high wind served to spread the flames with remarkable rapidity. The fire then swept everything before it, spreading further east and extending north for about four blocks, and literally burnt itself out about a half a mile from where it started. Hundreds of families camped in the open air without shelter of any kind. Prompt measures for their relief were taken. The loss is hard to estimate. It may be $500,000, and possibly it will reach $800,000.

By a railroad train jumping the track at Peoresnada, Nicaraugua, June 3, five persons were killed and five injured

Fire destroyed the stables of the Montreal (Canada) street railway company at Hochelaga, yesterday. One hundred and thirty-five horses were burned. The loss is $100 000.

It is reported at Ottawa, Canada, that an agreement has been made with the United States, by which Canadian vessels will be allowed to take seals in Behring sea, unmolested.

It is semi officially announced that England has signed the Suez canal convention as modified by the porte.

The British government has withdrawn the licensing clauses of the county government bill.

The Italian chamber of deputies has rejected the petition of the bishops asking that the articles in the penal-code bill imposing penalties for abuses committed by the clergy in the exercise of their functions be eliminated.

The fall of Herr Von Puttkamer, German Minister of the Interior, has caused much jubilation in the Radical camp. The government party is elated at the Emperor's yielding to Prince Bismarck's representation that it would never do, by vetoing the quinquinnial bill, to furnish the opposition a pretext to boast that the Emperor had sided with it against his own Cabinet; and the Conservative majority is dampened by the prospect of an imperial rescript. The government organs daily urge the Emperor against doing anything likely to cause further resignations.

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The *Independent* in its notices of the marvelous and exclusively Mormon manifestations at the late dedication of the temple at Manti, contrasts the value of Mormon schools with Mormon lodges thus: "Already $4,500,000 have been expended upon such structures, and it is in the church plan to hasten the building of a dozen or a score of others, or one in every considerable city, and this, though there is scarcely a decent school-house in Mormondon; so that evidently the motto of the theocracy is, Millions for temples (secret rites) and mites for education."

The Boston *Evening Traveler* having published that the friends of the witness of Boston Common would, in view of the action of the aldermen, recede from his position he has taken on the offensive ordinance prohibiting public preaching on the Common, and allow the fines standing against him to be paid, Bro. Davis answers firmly and in the name of Christ, who put aside his friend Peter, and of Paul who replied to the church at Cesarea, when they set forward, one for the cross the other for imprisonment at Jerusalem. No friend of truth and righteousness would counsel him to yield to the foes of Christian liberty in these United States. Let the churches of America stand by the brave Davis. He is opposing a tremendous power, Rome, the saloon and the lodge, which is combining in all our cities against the free preaching of the Word of the living God. That Word will overthrow this power and it must be spoken in the ears of sinful men. Because this brother suffers a year in jail our children may be saved such a trial.

The Republicans who are making Chicago a lively town this week, have a heavy job, and each individual member of the party is anxious to do his part. Their unanimity is equal to that of the Democrats in desire for success; but the St. Louis convention had its candidates nominated beforehand. It had only to ratify. The Chicago convention on the contrary is in a wonderful condition of uncertainty. Never had a convention so many wooers. Every other State has its "favorite son." While Illinois has dropped Lincoln and follows the name of Gresham, Indiana, Gresham's native State, declares for Harrison. Ohio is for Sherman, but her governor, Foraker, it is said has 25,000 of his portraits ready to begin "a boom" for himself. De Pew is a favorite with New York, and Michigan is devoted to Alger, as Iowa to Allison; while Wisconsin believes her Governor Rusk can save the party. Mayor Fitler of Philadelphia is ambitious for a recognition, and even Ingalls of Kansas is hoping that in the general scramble he can get there first. Neither is General Hawley of Connecticut forgotten; and in spite of withdrawals and remonstrances California raises a big shout for Blaine and anti-Chinese bills. This makes a "baker's dozen" of men, good, bad and indifferent, neither of whom after all may ever be President.

The leaders of the party realize that they are going into this campaign handicapped. Some of them believe Cleveland will be re-elected, if they dare not speak the thought aloud. The unanimity of the Democrats begets confidence and makes votes. Murat Halstead, of the Cincinnati *Commercial Gazette*, is the most plain-spoken of the influential Republicans. He writes home to his paper a warning to the party which will be widely read. "If we cannot defeat the Democratic party this time," he says, "we certainly cannot do it for the next ten years, and perhaps not for twice that length of time, and in that event the Republican party might as well consider its career closed. The gigantic gathering of the people here, the intensity of the excitement that already prevails, the universal interest in the business that is about to be done,....testify to the consciousness of the power of the Republicans and their resolution to do their utmost to realize the hopes of those who believe that the time has not come to abandon the great principles upon which the party was founded."

The death of the Emperor Frederick of Germany, after a brief reign of a few weeks, is not a national loss only—Christendom mourns for him; "charity and liberty weep beside his bier, if ever they weep for kings." Few men in the world have been better known since 1870, and few have been more esteemed, or more profoundly pitied. Had he lived, seconded by the influence of his English wife, a noble-hearted, Christian woman, he would have mitigated the iron rule of Bismarck, and would have given Germany that constitutional government so long promised, and have possibly abolished war. A memorandum of gratitude made by him for the kindness of French sympathy closes: "Their present state of feeling makes me hate war more than ever I did." William II. is now Emperor of Germany at the age of 24. His spirit is war-like, anti-English, rash and dangerous. He is in full accord with Bismarck and his iron policy. He is represented as at bitter variance with the reforms desired by his mother, and his reputation for virtue bears unholy scars. His proclamations to the army and navy show little of the reverence for God which marked the state papers of his father and grandfather, and his appeals to maintain the traditional fealty to the "war lord" as an honored inheritance have the rashness of youth if they be not ominous to Europe. "We belong to each other," he says,—"I and the army." But though active and high-spirited William II. is young, and it is certain that Bismarck yet governs.

The fact stated in our "Lodge Notes" concerning the Spanish members of the Knights of Pythias order has a far-reaching significance. In order to prevent the interference of the lodge ritual with the tenets of Romanism, which these Spaniards held, the ritual was slightly modified. Now should a considerable number of members of the Greek church wish to join, and a company of Mohammedans, also of Buddhists, or worshipers of the Indians' Great Spirit, the ritual would have to be changed for each. So that the more cosmopolitan one of these lodges of secret religious worship becomes, in the same proportion must its religious ceremonies conform to the theology of all the various religious systems. This is what is literally attempted in Freemasonry. It claims to be a religion in which all men can agree, and, of course, in its construction there must be nothing to displease Jew or Gentile, Mormon or Mohammedan, else its universal adaptability is lost and its power limited. The statement of Masonic monitors is often quoted in proof of the universal character of the order, that the New Testament, the Pentateuch, the Koran, the Vedas, etc., are simply "a Masonic symbolism of the divine will." A writer in the *Masonic Review* tells how he saw this principle in practice: "Four years ago I was at a Masonic lodge in Calcutta, when the degree was given to three F. C.s, who knelt before the same altar: one was a Christian, who took his obligation on the Bible; one was a Mohammedan, who took it on the Koran; the other a Hindoo, who took it on the Shastas. It was administered by an English lord, a judge of the Supreme Court. Such is the universality of Masonry." Such is, also, its seal of condemnation. And such, also, must be the condemnation pronounced upon every secret order which conforms to the creeds of the false religious sects.

NO GOSPEL ON BOSTON COMMON.

SUFFOLK COUNTY JAIL, CHARLES ST., }
BOSTON, MASS., June 7, 1888. }

* * * After months of delay, the Committee on Ordinances reported yesterday to the Board of Aldermen *unanimously*, that the by-law which prohibits the free public preaching of the Gospel in Boston ought *not to be repealed*, and that the petitioners for its repeal *have leave to withdraw*. Their report was accepted, tabled, and ordered to be printed. At the same meeting the aldermen voted to empower the Superintendent of the Common to allow games of base-ball and other games on the Common, and to tax the citizens $3,500 for band concerts under the Mayor's direction.

If God will, the Supreme Court of the United States will next have an opportunity to say whether the free publication of the Gospel is any longer to be tolerated *in citizens of the United States*, except as buncombe and bombast in political speeches by champion spoilsmen.

I will never *assume* that this unspeakably outrageous infringement of our most fundamental national and State law, will be adopted by our United States judges. *I assume that it will not be so adopted*, just as I would not insult this city so much as to assume that its legislative, executive and judicial representatives would champion such monstrous iniquity, as is embodied in the Boston gag-by-law, if only their attention were duly challenged thereto. But city and State officials have now deliberately and obstinately and publicly proved their wicked determination to retain and enforce this God-defying ordinance. Where they thus resolvedly catalogue themselves, there the judgment of all true men and of the Holy God must recognize them as belonging.

The government representatives of Boston and Massachusetts have now officially set this land as Sodom and Gomorrah and Admah and Zeboim, and nothing but the long-suffering of Jehovah holds back the judgment of those ancient cities of the lower Jordan valley from erst-while Puritan Boston and the Old Bay State. The measure of iniquity must be filled before the executioner of the Just Judge will be allowed to act. The Divine testimony, like a clear-voiced herald, always precedes the Divine vengeance.

Christ's embassadors of peace must be thoroughly rejected before the Son of God will tread alone the wine-press of God's wrath and stain all his raiment with the blood of fools who make a mock at sin, and who, not content with wearying the poor in spirit, the mourning, the meek, those famishing with desire for righteousness, the merciful, the pure in heart, the peace-makers, the persecuted for righteousness' sake, the widows and the orphans, have at

last risen up in their blind pride and fury and challenged God to single combat in Boston and New York, and other cities of this lawless nation, by enacting gag-by-laws for Gospel preachers. The proceedings against the Salvation Army, under pretext of law, are really on account of the zeal for doing good which the Salvationists exhibit and not because bands and processions in the street are *per se* offensive to their persecutors.

As for the expense attending the appeal of this case to the United States Supreme Court, God, who knows all from the beginning, and whom I serve in the Gospel of his Son, will, in some way or other, provide. Pray for me that I may preach the Gospel with all boldness as I ought to. Sincerely thy brother in Christ, still bound for the Gospel to be free. WM. F. DAVIS.

ANNALS OF THE GRAND LODGE OF IOWA FOR 1887.

BY REV. H. H. HINMAN.

This able and voluminous report from the veteran Mason, Grand Secretary T. S. Parvin, is in many respects worthy of notice. Mr. Parvin says he has been for half a century a Mason, all of which, except two years, has been spent in the official service of the lodge. He adds: "Whether our labors in this and other fields have served in any way to enrich our brethren and the order, 'deponent saith not.' But we do say we have impoverished ourself and sacrificed our time and talent.... In some respects our life has been a signal failure, and it is too late in old age to remedy the follies of youth."—*Page 470.* Whether joining the Masonic order was one of "the follies of youth," he does not distinctly state, but the inference is quite plain. Surely no man of seventy, who had devoted half a century to Christian work, ever thought his life a failure, or classed his devotion to God's service among "the follies of his youth."

I propose to notice several items, and first call the attention of Masons to the financial report.

There was received into the treasury of the Grand Lodge, in various items, from June 3, 1886, to January 7, 1887, $19,559.41. There was paid out in the same time, for running expenses, in which there was no item of charity or relief, $17,085.55; leaving a balance on hand of $2,473.86. Some of the items of this expense were:

Services and Expenses of Grand officers	$2,711.00
Mileage and per diem	4,123.90
Ordinary expenses	4,548.70

There is a separate report of the Charity Fund:

On hand June 3, 1886	$1,520.05
Paid for one widow of a Past Master	$200.00
R. Hartsook	21.00
Charleston sufferers	200.00
Total	$421.00

Thus we see that this magnificently charitable institution, by its official showing, out of a net income of $21,061.45, paid for relief the vast sum of $421, or *just about two per cent.* It cost to run this charity machine last year in Iowa *ninety-eight per cent* of the entire income. That is benevolence with a vengeance.

From January 11, 1887, to May 20, there was received by the treasurer $18,072 91. There was included in it the balance of the charity fund, $1,099.05, so that it does not appear that from June 3, 1886, to May 20, 1887, anything had been paid for relief except the items above given. Was there no distress in Iowa? Not one of the larger religious denominations but gave far more than this for the relief of physical necessities, and yet the Masons have more members and wealth than any one of these Christian bodies.

The missionary, Bible and tract societies run their organizations for from four to six per cent of their income. Masonry costs from eighty to ninety-eight per cent to run its machinery.

VERMONT MASONRY.—Freemasonry in Vermont is placed under the ban of the law. The administration of its obligations is made a crime. Anti-masonry in its opposition to Masonic oaths has found a place on the statute book. A great point is gained in this, even if a conviction never takes place under the provisions of the law in question. Public opinion is recorded in penal enactments against Masonry, and if it continues to uphold its rituals and administer its obligations and erect its tribunals among us, it does so in the face of the laws of the land. Is, then, political Anti-masonry, powerless? Would any other kind of Anti-masonry have accomplished this?—*Quoted from Middlebury, Vt., Press by Maine Free Press, Dec. 6, 1833.*

RESCUE WORK IN INDIA.

Please keep the run of my letters. Three branches of mission labors have been mentioned as needing workers:

1. Colporteur evangelists, going from station to station, house to house, and heart to heart over India with the spoken and printed Gospel message.

2. Rescue workers, women preferred; but there is also work in this line for able-souled men.

3. City missionaries, who shall do the work of evangelists in our great Indian cities.

I have explained something about the simple and apostolic lines of support, living and working which we aim to follow. I now wish to explain more fully about our Rescue Work.

Nearly twelve years ago a lady in Bombay opened this Rescue Home. She had been converted under the labors of William Taylor, and became an active worker for souls. Her husband, Major Raitt, had been in charge of a jail, and she had thus heard much of the vice among vagrants and others.

At that time there was probably not more than one other home for prodigal women in all India. This lady opened the Home of Hope as an individual, working upon her own responsibility; but it has received a limited support from good people ever since its foundation. It has been a real mission work, because it has reached out the hand of help and salvation to those who were quite shut out from other ministrations. It is impossible to tell what good has been effected through this labor of love. Many have been taken from the gates of hell and brought to Him who gives to true penitents the welcome sentence: "Neither do I condemn thee; go, and sin no more."

We have seen in these lines of work some who, like the woman at Sychar's well, have turned from domestic sin to become messengers of the Saviour's salvation.

It would be difficult to describe the various cases in India that need Rescue work. A brief outline must suffice. We would gladly leave this painful and terrible question entirely alone if that were the best way to heal it; but God does not let it alone in his Word. Christ and the prophets and the apostles spoke out very plainly upon the various phases of these social evils. His followers in these days must do the same. The millions in America who are interested in mission work may profitably learn some of these darker phases of Indian life, because your missionaries have to meet these questions. A missionary in Ceylon stated in his report that the greatest obstacle to mission work was not Buddhism, but immorality; and such, I think, is the experience of missionaries very generally. But as you read this, remember that this fact is not peculiar to Asia alone, but that in your beautiful country, too, and all over the world, these unnameable vices are among the greatest hindrances to the Gospel of Christ. Therefore, what I say here about the sins and needs of India applies exactly to America with some adaptations as to circumstances.

There are in India what are called "Temple women." From the most ancient times there have been this class of persons. Looking into Deut. 23: 17, 18, revised version, margin, you see the word "Kedeshah" defined "women devoted to impure heathen worship." Abundant proof is given in Scripture and ancient history that in all idolatrous systems vice has prevailed, and more or less as a part of the system itself.

Next, there are the "Dancing Girls." These are called to sing and dance upon all manner of native festal occasions. They are recognized as a part of the great system of evil which debases Indian society. Reformed Hindus cry out against their toleration. In law courts they are classed as abandoned characters,—yet not only do the highest native gentry patronize them by calling them to perform upon the most important occasions, but even European "gentry" and officials, by their presence at such public gatherings, countenance and encourage the public disgrace. Thus shallow Christians help to fasten the chains of vice upon our poor old India.

Other classes of the lost are so well known all over the world that I need not specify their sad corruption.

MANY OF THESE MIGHT BE SAVED

if Christian women in America would only give their hearts and hands to this holy work. Think how Jesus came to seek and to save the lost: and he sought and saved *these lost.* Our noble America has sent scores of devoted daughters of the Lord to India's respectable homes,—*can she not send* ONE upon a special mission to *those lost* whom our Saviour so specially mentioned and invited?

My dear countrymen and countrywomen, you are blessed with God's wealth in grace, gifts and financial means; will you not of your abundance cast into the treasury of the Saviour of India? What shall it be? Some give yourselves, others your means, and all give your prayers. It is as true today as eighteen hundred years ago, that "the Lord loveth a cheerful giver." Yours for India's salvation, WALLACE J. GLADWIN,

Office of India Watchman, Bombay.

P. S.—I hope the above call may be copied, or plainly quoted in many newspapers in America. Should any be moved to enquire about the work, they are cordially invited to write to me at any time. W. J. G.

MASONIC RITES OF HEATHEN ORIGIN.

BY M. N. BUTLER.

Freemasonry or sun-worship is intensely anti-Christian. Not only is Saint John's day sun-worship but the last reference to Christianity has been expunged from the system.

"The *Blazing Star* is said, by Webb, to be commemorative of the star which appeared to guide the wise men of the East to the place of our Saviour's nativity. This, which is one of the ancient interpretations of the symbol, being considered as too sectarian in its character, and unsuitable to the universal religion of Masonry, has been omitted since the meeting of Grand Lecturers at Baltimore, in 1842."—*Mackey's Masonic Ritualist, page 56.*

To what then does the Blazing Star refer? To the Dog-Star, worshiped by the Egyptians. Grand High Priest Mackey says: "Those brethren who delight to trace our astronomical symbols to the cradle of that science, Egypt, and to the Egyptian priests, its earliest cultivators, find in the seven stars depicted on the Master's carpet a representation of the Pleiades, and in the blazing star an allusion to the dog-star, which the Egyptians called Anubis, or the barker, because its rising warned them of the inundation of the Nile, which always quickly followed its appearance, and thus admonished them to retire from the lower grounds, just as the barking of a dog admonishes his master of approaching danger."—*Mackey's Lexicon of Freemasonry, page 452.*

WHAT SIGNIFICANCE HAS THE CABLETOW?

"In the Mysteries of India, the aspirant was invested with a consecrated sash or girdle, which he was directed to wear next his skin. It was manufactured with many mysterious ceremonies, and said to possess the power of preserving the wearer from personal danger. It consisted of a cord composed of three times three threads twisted together and fastened at the end with a knot, and was called a *zennar.* Hence comes our cabletow."—*Pierson's Traditions of Freemasonry, page 29.*

WHAT DOES THE HOODWINK SYMBOLIZE?

Every intelligent Master Mason and Royal Arch perceives at once the appropriateness of the cabletow and now we pass to consider the hoodwink. Speaking of the candidate we read: "He maintained the same character in the ancient mysteries. Emphatically a profane, enveloped in darkness, poor and destitute of spiritual knowledge, and emblematically naked. The material darkness which is produced by [the hoodwink] is an emblem of the darkness of his soul."—*Pierson's Traditions of Freemasonry, page 39.*

WHY KNEELS THE CANDIDATE TOWARD THE EAST?

Is there any reason why the Masonic candidate always takes his obligations with his face to the east?

"An oath taken with the face toward the east was deemed more solemn and binding than when taken with the face toward any other cardinal point. Oaths were variously confirmed: by lifting up the hands to heaven, by placing them on the altar, or on a stone, or in the hands of the person administering the oath, etc.; and a most solemn method of confirming an oath, was by placing a drawn sword across the throat of the person to whom it was administered, and invoking heaven, earth and sea to witness the ratification."—*Pierson's Traditions of Freemasonry, pages 34 and 35.*

Thus the veneration of the sun and the heathen origin and the idolatrous character of Freemasonry continues self-evident.

THE WHITE MASONIC APRON.

"All the ancient statues of the heathen gods, which have been discovered in Egypt, Greece, Persia, Hindoostan, or America, are uniformly decorated with aprons. Hence is deduced the antiquity

of this article of apparel."—*Pierson's Traditions of Freemasonry, page 46.*

And so it is, always and ever: Freemasonry stands as the personification and embodiment of sun-worship and idolatry.

ADVICE FROM THE FRIENDS OF ALEXANDER CAMPBELL.

A correspondent of the *Christian Standard*, of Cincinnati, writes to that paper for its opinion as to the moral character of the following transaction. He says:

"The Knights of Pythias in this city, composed largely of members of the various churches, are holding a Fair of a week's continuance from Thursday to Thursday, including Sunday—Christmas. The object is to provide means for the erection of a temple for the use of the order.

"The Fair was not open on Christmas, it being Sunday. But a regular Christmas dinner, price fifty cents, was provided, and after the services, members of the churches with others in considerable numbers patronized it. The ministers in the city were furnished with free family tickets to this dinner. The membership of the order embraces one or more of the resident preachers, as also of the elders of the Christian Church."

From the *Standard's* reply we make the following extract:

"We have no personal knowledge of the Knights of Pythias. If they are a secret organization, then, on general principles, we are opposed to Christians associating with them. Locally, there is no good work needed in such places as our querist speaks of which the church, as such, could not and ought not to accomplish. Or, if there is anything of a philanthropic character, local or general, too large to be managed by the church, and in which all good people may be properly enlisted, then it may be done openly, and need not fear the light of day. From all that we have seen and heard of the operation of secret societies, we are convinced that while the element of secrecy may be made to work mischievously, it is not at all necessary to the accomplishment of benevolent and philanthropic ends. If men of the world choose to enter into such associations, the church has nothing to do with it; but Christians have a Master who organized no such association, and sought refuge for the interests of his mission in no such element. We are satisfied that Christians are frittering away their strength by draining the churches of means which go to support various worldly secret associations—associations which respectable worldly men delight in as religion enough for them, and who are strengthened in their delusion when Christians meet them as on common ground. We advise all Christian people to hold aloof from all such societies, and concentrate their time, sympathies, energies and money on the churches, that they may thus, in place of hiding their light under a bushel, 'shine as lights in the world, holding forth the word of life.'"

ROMAN CATHOLIC EDUCATION.

The Romish church undertakes to educate the people, and a very laudable undertaking it is. But the ministers of this church deny that other people have a right to teach children. They say that the state has no right to found schools and control education. Well, if the church of Rome is to be the great educator of the people, it is well to ascertain how she has succeeded in teaching them in the countries where she has had control.

According to the United States census of 1870, of every one thousand persons of the population ten years old and upward, 146 were illiterate, 52 of the 146 being under twenty-one years old, and 94 being over that age. This percentage of illiteracy included first, the vast slave population of the South, recently emancipated and almost totally ignorant, and the unavoidable illiteracy among frontier settlements where schools are not established; and second, the immense influx of foreigners, who are largely illiterate, some three-fifths of them being unable to read their own native tongues, to say nothing of ours. If these classes were left out of the account, it is probable that not ten per cent of the population of the United States would be illiterate.

In Germany the census of 1871 reported that nine and one-half per cent of the men, and fifteen and one-half per cent of the women were unable to read and write. In Scotland eleven per cent of the men and twenty-one per cent of the women could not read or write. But in Germany the most of the illiteracy is in the northeastern provinces of Posen and Prussia proper,—a people foreign to the language and institutions of Germany, while in most of the German States the percentage of illiteracy is small, in some cases less than one per cent. France has been, to a large extent, a Catholic country. The census of 1872 showed twenty-seven per cent of illiterate males, and thirty-three per cent of illiterate females. Spain has always been a Catholic country, and the census of Spain in 1860 showed sixty-nine per cent of males and ninety-one per cent of females who could not read or write. Italy in 1861 was reported as having sixty per cent of illiterate male adults, and sixty-eight per cent of illiterate male youths from twelve to eighteen years of age. In 1861 it is stated that among the twenty-two millions of Italians seventeen millions were utterly unable to read, and in the province of Basilcata, with its five hundred thousand people, more than nine-tenths were unable to read.

In Portugal, with its nearly four and one-half millions of people (4,367,882), most of whom are Roman Catholics, the Jesuits established themselves in 1540, and largely controlled the education of the people. They were afterward expelled, but finally returned. In that country, as in Spain, the government has neither provided for, nor fostered universal education, and the political and religious status of the people has afforded no incitements to any effort of their own in this direction.

In the city of New York the census of 1870 reported, out of a total population of 942,292, there were 14,974 male adults and 368,110 female adults unable to write, while of the male youths from ten to twenty-one there were only 3,088, and of the female youths, 4,929 unable to write. This agrees with the fact that a large proportion of the adult population of New York are immigrants from foreign countries, many of whom are illiterate, while their children, trained under the common school system, speedily learn to read and write.

Thus America, with all her freedmen, frontiersmen and foreign population, has only twenty per cent of her people who cannot read or write, most of them being of foreign birth or blood; while in Spain, a long-settled country, with no influx of foreigners, and no untaught colored population, eighty per cent of the people can neither read nor write.

In Belgium, which is a Catholic country, thirty per cent can neither read nor write, and in Austria, another Catholic country, forty-nine per cent of the conscripts, men in the vigor of their young manhood, can neither read nor write. Of the criminal class in Ireland, most of whom are Catholics, forty-six per cent are illiterate. In Russia, under the Greek church, ninety-one per cent are unable to read or write. In Mexico, where the Catholic church has had sway, ninety-three per cent could neither read nor write. In Italy, of the galley slaves, only twenty-nine in a hundred could read or write. In Italy, in 1874, there were in the public schools only seventy pupils to every one thousand inhabitants; while in Switzerland there were 155; in Germany, 152; in Denmark, 135; in France, 131.

In 1635 the people of Boston "requested Bro. Philemon Purmont to become school-master for the teaching and culture of the children." In 1642 the the selectmen of every town were enjoined to have a "vigilant eye over their brethren and neighbors; to see first that none of them shall suffer so much barbarism in any of their families as not to endeavor to teach, by themselves or others, their children and apprentices so much learning as may enable them perfectly to read the English tongue, and a knowledge of the capital laws, upon penalty of twenty shillings." The general court also authorized the appropriation of four hundred pounds for the establishment of a school or college, and directed that the college should be established at Newton.

In 1647 it was ordered by the general court that every township of fifty householders should appoint one of their number to teach all children that might be sent to him to read and write; and the neglect of this ordinance subjected them to the annual penalty of ten pounds. It was also ordered that every town of one hundred families should in addition maintain a grammar school, to fit pupils to enter the university.

In 1683 all towns of five hundred families were required to maintain two grammar schools and two writing schools. Any town failing to support a grammar school was required to pay at once ten pounds, and afterwards twenty, to the nearest school kept in compliance with the law.

After the Revolution, when new townships were created, a lot was reserved in each for the schoolhouse. In 1789 a law was passed that in every town schools should be maintained, in which children should be taught to read and write, and receive instructions in the "English language, arithmetic, orthography and decent behavior!" In 1818 the town of Dedham was indicted, tried and convicted for neglecting for a year to keep and support a grammar school for the instruction of the children in the Greek, Latin and English languages. In 1834 five-sixths of all the children of school age received instruction in the public schools, the remainder attending private schools. In 1834 children under fifteen were prohibited from working in factories unless they had attended school for at least three months the preceding year.

Such have been the pains and labors under which the Massachusetts school system has grown up. And this is the system which the Irish Roman Catholic priests propose to demolish, and introduce instead of it a system less offensive to the Church of Rome, which, where it has full sway, has no schools at all for the common people, and which in Italy, the very headquarters of its whole system, left seventeen millions out of twenty-two millions of the inhabitants unable to read or write.

Perhaps it would be in order to suggest that charity begins at home, and that the Italian Pope, who rules the American priesthood, might very profitably devote his time to educating his own people in Italy, instead of laboring to demolish the school system of America.—*The Safeguard.*

MOVING THE BRUSH.

We were clearing a piece of ground; as the trees were felled we trimmed them; the trunks and larger limbs we cut into cordwood and carted it away, but ths smaller limbs we left in piles of brush. How were we to get it away? Should we pick out those slender branches one by one and tie them in bundles, and so load them up and remove them? That would have been a tedious operation. My man, Tom, who is an old woodsman, knew a better way. He tied a rope around two or three prominent branches in each heap, hitched his horses to the rope, and away went the brush, leaving only a few twigs to mark the spot where it had lain. In a few hours the brush was all gone, and the ground was ready for the plow. While Tom was "brushing," as he called it, I was moralizing. Men are tangled together in social life just as those branches were in the brush-heap. One holds his neighbor by some interlacing interest or sympathy, and through him a third, and they a fourth, and so on. The result is that if you would secure a popular movement anywhere it is not necessary to take hold of every individual man. If you can draw a few men in any direction, you, through them, draw a crowd.

The politicians understand this. If they want to secure a nomination they know just where the brush-heaps of voters are. One is in John Smith's factory; another is in Jerry McFlanagan's saloon; another is in Hans Miller's beer garden. If the aspiring demagogue can get hold of John and Jerry and Hans he is sure of the crowds that they are severally linked with and control. John's fellow-workmen will go just as he goes. He is their oracle. He does their thinking. Jerry's and Hans's customers will follow wherever they lead. So the caucus is set up by securing the influence of a few leading men; and the caucus controls the election; and the "brushing" system gives us our Congressmen and Governors and Presidents.

Men are naturally clannish. They go together through the operation of a law of social magnetism. Nothing is so trying to the average man as to be alone. People herd together as cattle do. They seem to feel that when in a crowd they are safe, and that what a multitude does cannot be wrong, hence, we have mobs of strikers and popular tumults. Some plausible crank or scoundrel takes hold upon a few sticks in the brush-heap, and, presto, the whole mass is in motion Nine-tenths of the people don't know where they are going, or why they are going. They go because somebody else goes. They echo what somebody else says. They have no idea of individual responsibility. They act *en masse*, and when the excitement is over and they are called to account as men for the doings of the mob, they denounce the whole system of law and order and civilized society. They cry, "Are not we the people? Are we not free? And have we not a right when we move unanimously to do as we please?" They forget that they have not done as they pleased, but only what their self-appointed leaders told them to do. The popular movement is like that of the railroad train, which goes only when and where the locomotive draws it.

There is something inexpressibly sad in this brush-heap idea of humanity. How degrading it is to that manhood on which is the impress of the image of God! The divinely minted soul with the stamp of immortality, worth more than all the gold in the world, has become a mere plaything in the hands of the selfish, the unscrupulous, the atheistic

and the vile. What can be done for our social brush-heaps?

The best thing to be done, if it were possible, is to trim from the branches all the twigs and petty side shoots by which they are weakly or viciously intertangled, to make each man so far independent that he will move only when he sees a good and sufficient reason for moving, whether in concert with others or alone. In other words, to educate every human soul up to the idea of its personal responsibility and accountability. This is what the Gospel aims to do, and is doing; but it cannot be done in a day. The danger is imminent; the remedy is remote. The burning question is, How shall we deal with the masses here and now? There is no objection to moving a brush heap as Tom moved mine, if it is moved in the right direction. The church must deal with men as they are. The social reformer and philanthropist must take society as it is and ask how it can be made better under existing conditions and complications. If men are in brush-heaps we must try to get hold of some one through whom we can move the heap. Why should not the church learn wisdom from the politicians? Why should she not go for the representative men in the different cliques and classes into which society is divided? If she can draw them she can draw the multitudes whom they influence and control. We cannot develop the manhood of the masses until we can bring them under better leadership; and the most efficient way of doing that is to convert their leaders. If the church could get a nucleus of laboring men enlisted under its banner, full of zeal for the truth, earnest in the desire and effort to elevate their fellow laborers, she would soon leaven the great mass of humanity in our cities. The Salvation Army is doing some good work in this direction; but its efforts are too irregular and spasmodic to produce permanent results. The organized churches must adopt methods that are more aggressive. While not intermitting their stated services they must go out and go down, and try to get into the lowest and outermost circles of humanity. It seems a great and almost hopeless task. But if we remember how masses are moved, and try to move them as wisely as the children of this world do, we shall soon see grand and blessed results.—*Obadiah Oldschool in Interior.*

A HEADQUARTERS OF THE N. C. A. AT NEW ORLEANS.

SHALL IT BE ESTABLISHED?

The first suggestion of an extended work for the promotion of the anti-secrecy reform in the South was made by Bro. James, a Free Methodist minister whom I met in Iowa in the winter of 1879 and '80. During the next summer I felt strongly impressed with the importance of the undertaking, especially to save the colored people from the bondage and corruption of the lodge. I was not at that time, and had not for nearly two years been in the employ of the N. C. A., though I had continued to labor in the cause. The state of the treasury was such that there were no means to pay for the inauguration of a Southern work; and there was not much faith in the success of any such undertaking. There were at that time but very few subscribers to the *Cynosure* south of the Ohio river. I corresponded with a few persons in the South and secured meager encouragement. I visited Iowa and Wisconsin and solicited subscriptions, made payable on condition the work was undertaken, and met with some success.

About October first, I left Chicago for Ohio with a broker's ticket and $3 50 in money. I presented the cause as I went along, and by the time I reached Cincinnati I had $60. I went to Berea, Ky., where I met a most kind reception from the president and officers of the College. Bro. Fee took me to Camp Nelson; from there I went to Chattanooga and then to Nashville. Here, too, I was most kindly received and aided at Fisk University. So also at Dickson, Tenn., Columbus and Tougaloo, Miss., and at last I reached New Orleans, Dec. 25, 1880. Here I met little besides discouragement. I found one man who was in sympathy with our work. Another took the *Cynosure*, but was an ardent Freemason. I sold him some expositions, which he wanted for lodge use. No man in all the city dared publicly to arraign the secret orders or suffer it to be done in any place under his control. I went to Mobile, where I found sympathy. So also at Selma and elsewhere.

After a journey of nearly four and one half months I returned home, having expended on the trip $202

Next year I visited New Orleans and got a hearing in Straight and Leland Universities and found friends of our reform. I did not go there again until October of 1886. A marked advance had been made in reform principles. Several ministers had given up their connection with the orders and given their testimony against them. The Baptist brethren, in a ministers' meeting, determined to undertake to purge the churches of their State Association from all complicity with the secret orders; and doors were open which had previously been closed.

I returned there again in October of 1887. It had been a year of progress. The secrecy question had been discussed in the schools and the ministers' meetings. The Baptist brethren had voted without dissent to use their influence to get secret societies out of their churches. A bishop of the M. E. church commended our work to his annual conference, and our convention which was held in February had respectful notice in the daily press. The convention, through the well-directed efforts of Bro. Stoddard and others, was a marked success, and a considerable number of ministers who were Masons and Oddfellows made public renunciation. The debate conducted for the friends of Masonry by the Grand Master of the colored Masons, was a grand success for the anti-secrecy movement. Bro. Davidson, who had for several years, with faithfulness and self-denial, labored for the promotion of our reform principles, has since been employed as an agent, and his labors have been signally blessed. At present more copies of the *Christian Cynosure* are sent to New Orleans than to any other city or postoffice.

The way seems providentially opened to establish a permanent office with a depository of our publications in New Orleans, and to make it the center of reform, as it now is of the commercial and educational influence of the Southwest. Property suitable for the uses of the Association in desirable locations is owned by a friend of our reform, and could be probably rented on favorable terms. The cost of sustaining an office would not be greater than in any other large city. To secure such an agency and office and to stock it with publications will require a considerable outlay, and special donations ought to be received for this object. It is probable that no work of special reform is more needful or will, on the whole, be more helpful to the colored man and through him to the nation at large.

H. H. HINMAN.

—Georgia's Chautauqua, in the suburbs of Atlanta, proposes to excel even the beautiful New York resort; the season begins in July. A feature will be a week for Southern literary people of note, in which such persons as Miss Amelia Rives, Thomas Nelson Page, Richard Malcom Johnson. Eli Sheppard, William H. Hayne, Joel Chandler Harris, and others will participate. Each author will deliver an original lecture or read a selection from his or her works. Another week will be devoted to presidents and teachers of the State Universities of the South; a third week to all the teachers of the Southern States, and so on for the whole two months. It is intended to be a literary reunion such as the South has never seen. The educational idea will not be lost sight of, and twenty or thirty teachers, the best that money can get, will be employed to teach the two months' normal school, which it is believed 10,000 Southern teachers will attend.

—Hon. S. V. White, M. C., from New York, with Mrs. White, attended the fiftieth anniversary of Monticello Female Seminary near Alton, Ill., last week. Governor and Mrs. Oglesby were also present, and Dr. Withrow preached the anniversary sermon.

REFORM NEWS.

WASHINGTON NOTES.

THE K. OF P. SUNDAY TRAIN.

WASHINGTON, D. C., June 9, 1888.

The World's Supreme Conclave of Knights of Pythias, to convene next week in Cincinnati, is highly commended and extensively advertised by the press of this city. There are two divisions in Washington which "will go with full ranks and a band of twenty pieces." It is no matter of surprise that this "godless ape of the bride of Christ" has chosen 11 o'clock Saturday evening as the hour of their departure. It has become a fixed fact that the secret orders so time their anniversaries and large gatherings as to make Sabbath desecration necessary, and it is no marvel that the Pythians follow the example of the Sons of Veterans, the Grand Army, the Knights of Labor, the Odd-fellows and the Freemasons in rejecting God's authority and Sabbath law. The wonder is that such graceless, swindling, profane and unscriptural associations should receive any countenance from Christian people or the Christian press. It must be on the ground of ignorance of the real character of these orders.

In no other way can I understand why a notice of this meeting should appear in the *Union Signal* of the 7th inst. It seems incredible that the management of that paper intended to endorse, even to the extent of advertising, a great assembly of men who have been initiated over a coffined skeleton, and who "declare and swear never to reveal until death's day the secret mysteries which shall be afterwards disclosed to them;" and that they "will observe all the rules and regulations required by the constitution and by-laws of the order"...."to warn, counsel or shield an esquire from any danger which they may know to threaten him"....and "to obey all orders that may be given, emanating from the Supreme, Grand, or any other lodge in which they hold membership;" invoking as a penalty, in case of failure, to "suffer all the anguish and torments possible for man to suffer," closing with, "So help me God and keep me steadfast."

Had the publisher or editors of that excellent paper known the "mystery of iniquity" working in this Christ-rejecting, Sabbath-desecrating order, I have no thought that the advertisement would have been tolerated on any terms. I mention this not so much to critisize, as to call attention to the importance of being informed on all these practical, living questions.

I found in my visitations to-day the first colored pastor I have met in Washington who attempted to defend secret societies. I called hoping to interest him in our work at No. 215, and to secure his attendance at our prayer meeting. Some of his members live quite near to us and had spoken of their pastor in terms of highest commendation. He was "free-born" and has had many advantages. He joined the lodge in Connecticut, but just before I left said he had not been in a lodge of Masons for over twenty years. He declined to read on the subject as he was too much occupied with ministerial labors. His wife, who was for many years house-servant in the family of Gamaliel Bailey of the *Christian Era*, was in full accord with her husband, having membership in several orders. She saw much good and no evil in their benevolence. She spoke favorably, however, to Mrs. Stoddard of her efforts in the direction of an industrial school, and we hope to enlist them on that line.

J. P. STODDARD.

NEWS OF THE LOUISIANA CHURCHES.

PASTORS AND PEOPLE HEAR THE TRUTH AND OBEY BY FORSAKING THE LODGE.

BAYOU SARA, La., June 13th, 1888.

DEAR CYNOSURE:—I arrived at Bayou Sara on the 6th. The first minister I found was Rev. H. Hewlatt, of the Baptist church of St. Francisville. After learning my mission he begun to defend the lodge, but finally acknowledged they were in part wrong, and invited me to preach for him Saturday night. I next found Rev. Robert Sarofield, who cordially received me and invited me to preach for him Thursday night. Bro. Sarofield has not found secrecy anti-Christian as yet, though he likes the *Cynosure*. He carried me about the city and introduced me to many persons. Almost every one whom I was introduced to belonged to some lodge. I visited the public high school under care of Mrs. H. C. Deutsch, a graduate of Straight University, and was pleased at the courses of study. Bayou Sara has about 2,000 inhabitants, with five churches, and nine secret lodges. This little city is sore afflicted with secretism.

I preached at Little Bethel A. M. E. church, Rev. Robert Sarofield, pastor, to a very good audience Thursday, at 7:30 P. M. The better part of the congregation, who were young secretists, received the sermon as unsavory. However, Elder Sarofield heartily endorsed the sermon, and asked his people to give it a careful consideration. After the services a sister said to me, "My husband is an Odd-fellow and I belong to the Jakes and the Universal Brotherhood, but they are all frauds. While I am not educated I am not a fool. These lodges, none of them, can do what they pretend." This sister's experience is that of thousands. I am informed that both the colored and white lodges are experiencing great losses up here.

I called on Revs. Eli Perkins and George Dent, about five miles southeast of Bayou Sara, and found them both very intelligent ministers, but both adherents to the lodge. Both had, however, felt the pressure of the secret power in their churches, and

they both are willing to give up their lodge worship. Rev. E. Perkins cordially invited me to preach for him Sabbath at 10 A. M., but owing to previous appointments Bro. Dent could not make any engagement, as the people are very busy, and Sunday being the only day they attend church.

I have been able only to preach twice and lecture once on temperance. The temperance work among both white and black is growing more favorable. I preached on Sabbath at the Raspberry Baptist church of St. Francisville, and lectured one hour on secrecy as a hindrance to the Christian religion. The congregation gave the best of attention, and many responded "Amen". Two of the brethren gave up lodgery from henceforth; also the pastor Rev. H. Hewlatt, said to the congregation, "Rev. Davidson has preached a noble sermon, and it is all truth; and no Christian ought to be offended at the truth. I belong to two lodges, but I am convinced of my error, and I am now ready to repent. Bro. Davidson has certainly preached the Gospel." Several came up and shook my hand and bid me "God speed." I had been advised not to speak against the lodge in this place, but the Spirit caught hold on me and made my cry aloud, "Come out of her, my people." Praise the Lord, old Baal is rooted from his secret places here. I am invited by all of the pastors to return in the fall.

I called at the office of the West Feliciana *Sentinel*, the official county paper. Mr. Geo. Reese, the editor, promised to send a reporter to take an account of our temperance lecture Tuesday night. I lectured on temperance and morality one hour last night at the Little Bethel A. M. E. church, Rev. R. Sarofield, pastor. The audience gave good attention, except a few young lodge-tobacco rumites, who thought it was nobody's business what they drank, but Bro. Sarofield soon restored peace. The ladies were enthusiastic, and a band of young girls, led by Miss M. H. Benedict, joined in and sang several of Bro. Geo. W. Clark's temperance songs. The temperance society here (colored) is prospering under Mrs. E. Sarofield as president, and Mrs. H. C. Deutsch, secretary. It will be well for temperance ladies of the North to write and send temperance tracts to either of these ladies. Mrs. Deutsch belongs to no lodge, and Mrs. Sarofield is convinced of their secret folly. Although I could hardly find a place where to rest in this place when I first came here, until I found Bro. Sarofield, praise the Lord, I have since made the acquaintance of many kind friends, and have the assurance of many that they intend to give up lodgery. Among them are Rev. H. Hewlatt and Bro. R. Veal.

The white Knights of Pythias calls their brethren to meetings by tolling a bell. Tuesday night they tolled their bell more than an hour. It seems as though the brethren are getting tired of playing "Old Pluto" in the lodge room. I have visited all over this city and find there are five secret lodge halls and two benevolent society halls. I never saw secret lodges ring bells as churches do, for lodge meetings, until I reached here. Surely these secret lodges will baptize and administer sacrament ere long. There has been either a lodge or some other kind of a meeting since I came here every night.

FRANCIS J. DAVIDSON.

LEAVES FROM A LECTURER'S NOTE-BOOK

The Chicago Friends—Good Blood in the National W. C. T. U.—The World loves its own; i. e., the Knight Templars—Mrs. M. N. Butler's good work in Missouri—And Mrs. Dr. Sterrett's in Pennsylvania—The National Reform Association.

There are few denominations that sympathize more heartily with our reform work than the Quakers. I spent last Sabbath morning in Bro. Calvin W. Pritchard's Quaker pulpit at Western Springs, near Chicago. I was glad to be in the Bible class with that clear-headed, devoted Miss Esther Pugh, treasurer of the National W. C. T. U., and dining with her at sister Hill's. The best reform blood is in her veins. Her father was publisher of the Cincinnati *Philanthropist*, the parent of the *National Era*, and several times had his press thrown into the Ohio river during the anti-slavery agitation. Miss Pugh is especially radical on the anti-secret issue, declaring that there can be no genuine revival of religion in a church whose pastor or leading members are Masons. In the evening I preached in Bro. Perry's Congregational pulpit, the Quakers uniting in the service and giving a liberal collection for the cause. In the afternoon I attended an Evangelist's Association meeting, in which D. A. Norton, J. L. Atwater and Prof. J. R. Price were leading spirits.

When the Covenanter Synod met in Allegheny, a few weeks ago, there was no decoration of saloons, no laying in of an extra stock of liquor, no redoubling of the police force, no influx of prostitutes from other cities. Yet we were told that all these preparations were made for the great conclave of Knight Templars from all parts of the State, that paraded the streets on the week before. How the people run and gaped after this procession, over a mile in length, with its tinsel of plumes and swords and uniforms and brass bands, and few of them realized that these men—many of them the worst of men—were organizing and drilling in secret, preparing to scatter in ruins every institution daring to resist their selfish schemes. How differently the press of the city treated these two gatherings. They could scarcely find adjectives enough to describe the grandeur and excellence of the Knight Templars, while the poor Covenanter Synod was burlesqued and treated with contempt, giving only the smallest space for our reports. Every year we are finding it more difficult to get reports of our meeting in the secular press. The man is blind and insensible who does not notice that the conflict between the moral and immoral forces in our land is deepening, and must soon result in fearful convulsions that will shake the frame-work of society to pieces.

One of the pleasant memories of my work last spring was a meeting at Darlington, Mo., and my visit at the home of Bro. M. N. Butler, our anti-secret lecturer. His devoted wife is president of the local W. C. T. U. and secretary of the county unions, and has made her influence felt in the State, in the direction of trying to start a department of anti-secret work. She presided at my meeting here, and Bro. Butler aided materially in making the arrangements.

It was my privilege while at Synod in Allegheny to be entertained at the home of Mrs. Dr. Sterrett, whose hospitable roof first gave me shelter eighteen years ago, when I went a lonely student to the Seminary. The Dr. has since gone to his rest; but sister Sterrett, who was then one of the leaders in the Woman's Crusade, is now superintendent of the Sabbath Observance department of the W. C. T. U. work in the county, and more active than ever in reform work. She has all these years been a close reader of the *Cynosure*, and it was mainly her efforts that secured several meetings for me in the city. What made my stay here doubly pleasant was that I shared a room with Bro. T. P. Stevenson, editor of the *Christian Statesman*. He agrees with me that the National Reform Association has not devoted sufficient attention to the discussion of the secret society question. He believes it is one of the greatest dangers threatening the country, and at the next annual convention to be held in Pittsburgh next spring he will try to have on the program a strong address on the lodge question.

M. A. GAULT.

THE DEBATE AT VERNON, WIS.

EDITOR CYNOSURE:—You have kindly hinted that this matter should be written up. I will, therefore, without going into details, give your readers an outline of the debate. Rev. W. H. Clark, district lecturer for the I. O. G. T., after others had failed, came here determined to organize a lodge; and with the aid of the Waukesha lodge did succeed in doing so. During these proceedings he became quite arrogant and "independent", going so far as to say of the opposition, "Anybody can criticize, or object—it don't take much brains to criticize!"

This was enough to start the Scotch blood just a little. However, we sat still,

"Nursing our wrath to keep it warm."

The public now wanted to see the bottom of the matter and demanded a public discussion; which was agreed to on the following question: "*Resolved*, That Good Templarism is wrong in principle and pernicious in practice."

When the time came, it was found that we both had failed failed to get help, which was contemplated. So we entered the arena for single combat; each speaker to have thirty minutes for first speech, fifteen for second, and the affirmative to have ten minutes to close. James McKinzie of the committee of arrangement took the chair and managed it well. The friends of truth were a little nervous, and Good Templars thought they saw the end of opposition.

In our first speech we made the following objections:

1. To the name "Templar." It had a bad origin and a worse history, and no sensible person should glory in, or help perpetuate it.

2. It is a secret society. And thus it proposes to do Christian work in an un-Christian way. Temperance is now a factor in politics and should be dealt with openly as other questions.

3. Its creed consists of but one article and that is purely deistic: "Do you believe in Almighty God, the ruler and governor of all things?" No recognition of Christ, the Spirit or the Word. The Bible knows two personal Gods—the Triune God, and the god of this world. A creed must be specific in these days. I took this creed to a Jewess in Waukesha and had the following conversation:

"Would you be willing to subscribe to that creed?"

"Why, yes. I believe in a God."

"Do you see any recognition of Christ in it?"

"No. I do not."

"If you did, would you then be willing?"

"No."

It will not answer to say that Christ is named in some of the prayers, for the prayers are no part of the creed. Neither do they conform to it. They may therefore be said to be unconstitutional and un-Christian. "He that honoreth not the Son honoreth not the Father, who hath sent him." John 5: 23. See also 2 John 9.

4. It teaches its members hypocrisy and deception. This we proved by what had taken place in former meetings; as:

(1) They told us we had everything in the constitution and by-laws. Which was false. (2) They blamed us for taking the rituals from a drawer in the lodge room. Which was also false. (3) The lecturer pretended to be willing to let us peruse the ritual; but never did so. Where did he learn these methods? Not in the Methodist church, *but in the* LODGE. I offered to withdraw this argument if these points were explained; but they were not.

5. It teaches immorality by coming between parents and children. (See Grand Lodge decisions in by-laws.)

Mr. Clark seemed to be taken by surprise by these things, and made an entire failure in trying to answer them. As a sample of his reasoning: On the "name" he said that some man of his name or mine may have been hung, but that did not affect us. With regard to the "creed" he said it was formulated by a committee, most of whom were Methodist ministers, and therefore must be all right, etc.

In my second speech I remarked, that if it did not require much brains to raise objections, it *did* require brains to answer them.

The following episode took place after the debate.

Mr. C.—"I feel very much hurt. You might as well have called me a liar. I have always been willing to show you the ritual." (Hands me the ritual.)

I then said, "How much did this ritual cost you?"

Mr. C.—"Seventy-five cents."

"Well, I will give you a dollar for it, and you can get another."

"No. I am not allowed to sell it."

I then said, "I will leave five dollars with some responsible person as a guarantee that I will return it to you."

"No. I will not do it."

So my argument on deception was confirmed. How strange that Gospel ministers will turn aside from their great commission, to disciple men to lodges instead of to Christ? J. B. GALLOWAY.

CORRESPONDENCE.

SIN ABOUNDING.

TERRE HAUTE, Ind., June 11.

DEAR CYNOSURE:—I have not written you for some time, because I was afraid of saying things of interest only to myself. I see enough at every stopping place to talk about as I understand matters. I left Vicksburg, Miss., for Indianapolis to attend the National Convention of Prohibitionists. At Memphis I found our little (and yet large) Bro. Countee all broken up. The death of his brother has greatly unnerved him. He weeps as he speaks of it, and says he feels left alone almost so far as earthly help is concerned. His health is poor also. He needs the prayers of your many readers. Sick as he was, Bro. Brinkley and he were at work on the *Living Way*.

I have been speaking nearly every night since I came to this State. The colored people are more dominant here than in the far South. The Negro here boasts of his advantages and will not hear anything not in harmony with his views, while in the South he will hear, whether he obeys or not. I came to Terre Haute Saturday night. It is said that this city was founded in 1816 by French infidels, and from the looks of things their stamp is still upon the people. There are three elements here, viz, 1. The "Law and Order" people (very few); 2. Those in favor of eight days' work in the week if it

were possible, but less gambling (very strong); 3. "The Wide Opens," (those favoring a go-as-you-please town) and they are in the majority. Yesterday (Sunday) they had a "Wild West" show at the fair grounds, a sword contest at one of the parks, and every saloon open, and any other business house open that wanted to. One could see nothing to indicate it was the Sabbath. The churches are poorly attended and it is said by some of the leading pastors that the wealthy and influential citizens are out of the churches with no means of reaching them. Near the city is the beautiful Wabash river, and on its banks (in the city) are two distilleries, one of them said to be the largest in the world. I went through it to-day. They use up 8,000 bushels of grain per day, making five gallons of liquid fire to the bushel of grain. It seems to be the pride of this wicked city. It is owned by the Wabash Brewing Co., and one of its men is a councilman and another bidding for a seat in Congress, and it is rumored that he says he will spend $5,000 in the election. I went to the United States bonded warehouse and an inspector told me that they turned out from 300 to 375 barrels per day, ranging from 40 to 49 gallons each. Dear Brother Editor, you can see that from this "wicked" city flows a stream that is helping to curse the homes of our land. The smoke of it darkened the clouds on Sunday just the same as to-day. The fermenting department has such a bad odor that one can barely go into it, and after the bubbling, boiling and rotting, this poison is sold to men in the name of "personal liberty." There is one other strange feature here: any one can sell liquor, as no one pays the city any tax. It only costs one $132.40 per year to run a saloon, cigar and tobacco stand. While the saloon makes crime it don't give the city one cent to help care for it, as the money paid goes to the State and county. Two of the pastors (white) seem discouraged. One attacked the "wide open agitators" and one of the city papers said, "If Rev. —— don't like our city he can get out." I have not seen the *Cynosure* since I left Mississippi, though I inquire in every city.

THE LODGE.

The secretists hold full sway here. At the G. A. R.'s turnout at Indianapolis on the 30th ult., they held first place. The colored churches here are lodge rooms for some of the secret societies. Of course where liquor abounds its brother, the lodge, must be.

I met Bro. Kellogg at the Convention and promised to visit the office in Chicago, but cannot, as I must be at home on the 24th inst. I lecture here to-night and to-morrow night, then go to Lafayette and Indianapolis, and then for Texas. God is on the side of right and our cause is gaining ground. I work, leaving the results with the Lord, for he hath said, "My grace is sufficient for all your needs." I am, as ever, yours in Jesus,

L. G. JORDAN.

A BAD STORY FOR POSTERITY.

BLOOMINGTON, Ill., June 7, 1888.

EDITOR CYNOSURE:—I wrote you a short time since of a little episode in the First Baptist church here on last "Easter," wherein your correspondent is charged with naughtiness in circulating tract "No. 11" in the presence of the Knight Templars.

The cold facts with which this tract is loaded were not noticed, but instead I received private threats and a public rebuke from behind the pulpit. This seemed much like firing off a hundred-pound columbiad at a city sparrow, for—as would doubtless be the case with the sparrow—I still survive.

The irrepressible truth of the tract seems to have borne fruit already, as will be seen by reading further. This church is about building a new edifice, and the corner-stone laying would have furnished a fine opportunity of advertising the white-aproned gentry who wear white gloves "in token of (who dare doubt it!) their innocence."

Last evening I attended the laying of the stone, and strange to say I saw no insignia or regalia, and heard no pompous rigmarole about Solomon or St. John; nobody but plain citizens in common wardrobe. There were speeches, prayers and singing, and then an apology was offered for not employing the fraternity, that the church was very modest and did not court a display.

Of course were it not for this diffidence we should have had engraved on this stone, "Laid in such a year Anno Lucis (year of light). The incongruity of thus dating a Christian church not from the Christian era was not mentioned, and the private sentiment which has saved us from this disgrace we believe is due to the aforesaid tracts.

The documents placed in the stone, the speaker told us, were (when this building shall have served its time and been torn down) to show the future antiquarian the high moral character of our church and city in 1888.

One of the enclosed documents is the *Bulletin* (Sunday edition) advertising Sunday base-ball, prize fights, Sunday picnics and excursions, free lunches, saloons and lodges innumerable. The grand worshipful masters, prelate and sovereign rulers in these columns will give our age a rather poor showing for humility. Now the chief attention we give this paper is from the fact that the editor is also the Sabbath-school superintendent of this church, and also the leader of its choir. In addition he has a lodge for every night in the week and figures largely in Democratic chicanery.

In addition to all this the future antiquarian will find from perusing these papers that the speaker on this occasion was also the mayor of the city, and has signed the licenses for sixty saloons, owns stock in base-ball clubs, and struts with (K)night Templar sword and feathers before the wondering eyes of his Sunday-school class.

Think you the future reader of these things will not blush to be descended from such a stock?

Yours, H. D. WHITCOMB.

THE TWO SONS OF SATAN.

MARYSVILLE, MO.

BELOVED WORKERS:—I am happy to inform you that those who work with God *must* work together; and they must work for God and against the devil. Since we have entered upon the vast fields of general mission work, we find the following facts for God's workers to consider:

1. That God's ways are equal. That all things work together for the good of God's people. When sickness called us to return from our Eastern tour we did not at first understand this change in our summer's work, as we had intended to work in many of our large Eastern cities. How could this be for the best? Even before we reached home, all was made plain: that God, our great Commander, never makes a mistake. Bless his holy name!

2. We must work while it is day, and with our might.

3. The work now on hand, it is plain to be seen, is simply to "destroy the works of the devil." This work begins with repentance toward God and faith in our Lord Jesus Christ. When sin in the heart is destroyed, then we become workers with God, and necessarily workers together, as we have but one God to work with and for. And if we work with God we must work against sin and the devil. If we are not for God we are against him. In this case we are with Satan, as there are but two sides. If we are not workers together with God, we must work with Satan.

As I have only time to make plain but one single point, I will mention one of great importance to the nation, the church, the family, and individuals. Satan has a pair of twin sons. They are well known throughout the world. Their names are *Strong Drink* and *Secrecy*. What these two sons of hell can't do the devil thinks no use for him to try. I found in Chicago they were doing their best,—the one son by keeping all things in the dark. We went to Chicago to reform these men who are planning to blow up things in general; but we could not find one man! *All hid!* The other son is, in all manner of ways, by day and night, advertising their strong drink. This is a bold son of perdition. Of all his cunning and deceitful plans to murder the innocent, I have found none equal to the one he has of late introduced. The poor, hungry man, sober, but without money, passing one of these secret hell holes (see Psa. 10: 8) reads in letters of gold: "*Free Warm Dinner.*" This son, filled with the spirit of a lion, lieth in wait to catch this poor man; when once in his net he is gone. God help us to awake and resolve that as sin doth abound more and more, God's "grace shall much more abound." I have a God-ordained plan to beat the devil with,—one impressed on my mind for more than twenty-five years: to build a house that will cover a block in a central location in our large cities, to be called "The Happy Home for All," with ample rooms for mission work till Jesus comes; where the fallen ones may not only be saved, but kept "from the evils of the world" (1 John 17: 15); where from 1,000 to 10,000 may be fed per day. I will commence stirring up our rich men to unite in this movement, and will help all I can. Just as soon as some good man, who wants a good farm joining a city, on good terms, will buy my farm, or if some friend of the *Cynosure* will send a man to buy my farm, when sold, I will send $100 to help the *Cynosure* work; for I do think it is the most important paper published, and published by men who know their business, and who attend to it. We shall see this fall who is on the Lord's side, when the votes are counted. Yours as ever, R. SMITH.

PITH AND POINT.

HOWE INSTITUTE FLOURISHING.

I have kept so excessively busy ever since I returned home that I could not give any time to other than that work which relates directly to my church and school. The school prospers nicely. The enrollment has reached over two hundred, and the average attendance has been about one hundred and fifty. Mrs. Browne (J. F.) is here and is teaching in our school. Miss Farley is in Michigan. She has been successful in her efforts for the school and we will have our boarding facilities ready for the fall term. Our school will be closed on the 15th, and after that date I shall give some direct and constant attention to getting subscribers for the *Cynosure*. More anon.—BYRON GUNNER, *New Iberia, La.*

THE WORST SLAVERY.

I do not get away from home quite as often as I had hoped to this spring, but when health and circumstances will allow I am doing what I can to stir up a thinking all along the lines that open on the awful soul bondage that many of my noble fellow citizens are in when drawn into the secret lodges. May God help them to see how much worse this soul bondage is than the slaves of the South. Respecting the American Anti secrecy League I have a few names and purpose having some more before sending in.—M. L. WORCESTER *Kingston, Ill.*

LITERATURE.

THE WONDERFUL LAW. By H. L. Hastings, editor of the *Christian*, Boston. No. 18 of The Anti-Infidel Library. Price 20 cents. Pp. 118. Scriptural Tract Repository, 47 Cornhill, Boston.

It needs no argument to establish the fact that any work by the editor of the Boston *Christian* would not have before it a great and worthy theme, and would be so written as to convince the understanding and benefit the heart of every reader. "The Wonderful Law" is such a book. Some weeks since we referred to the fact that men are more and more turning to the statutes of the great Jewish lawgiver for a better understanding of the social problem and its solution in the heaven-inspired regulations of the Jewish code. This was in connection with the volume of Rabbi Berkowitz, "Judaism on the Social Question." "The Wonderful Law" shows how the Hebrew code dealt not only with the questions of labor and its rewards, but also with capital crimes, and with less gross violations of the moral law; with slavery, social impurity, civil revolution, polygamy and divorce, with the rights of women, the relations of the employed and the employer, intemperance in eating as well as drinking. It is shown that this wonderful law is not the work of priests but of God, and it must be reverently studied as an exposition of the Divine will respecting these practical questions in civil and religious life.

Among the excellent publications of the W. C. T. Union at its Chicago headquarters is the Home Leaflets No. 2, by Rev. C. C. Harrah, pastor of the Congregational church at Galva, Ill. The topic discussed is "Children in the Church," and Bro. Harrah has given to the elucidation of this most important theme his most careful thought, in establishing the principle that children should be born into the church as they are into citizenship, and grow up from infancy in the fear and admonition of the Lord. A subject of such vital importance to the church as well as the household, which is yet so seldom taught as it should be in our American pulpits, makes us wish to urge that all parents read prayerfully this leaflet, and with God's blessing profit by it for themselves and for generations to come.

The June *American Magazine* contains the third number of "Along the Carribean," an illustrated article. William E. Curtis's South American series is continued in "Ecuador and her Cities" also well illustrated. Perhaps the concluding part of "My Dream of Anarchy and Dynamite" will have most attention from the public. The picture of desolation and death which the imagination of the author draws is terrific, and yet not impossible if the secret plotting of anarchists and the study of methods of wholesale murder by Most is permitted to continue. The object of the author is to arouse public interest in this subject, and secure laws making the manufacture of dynamite bombs a mortal crime. Gen. O. O. Howard of San Francisco discusses "Our Defenses from an Army Standpoint." He is in favor of international arbitration and the abolition of war; but thinks that the day of peace has not yet come, and that a wise national policy will provide for dangerous contingencies. "American and German Universities" by Rev. Henry Loomis is an able and original defense of the American college against the innovations of German specialists.

The Library Magazine for June contains 180 pages of reading matter. The two articles on Mohammedanism will be sure to attract the attention of thoughtful read-

ers. They are "Islam and Civilization" by Rev. Malcolm McColl and "The Doctrine of Islam" by Ahmed Essad, the Shiek ul Islam. Prof. Richard A. Proctor has a geological article, "The Everlasting Hills." An article from the *Contemporary Review* by Rev. Dr. John Clifford takes up "Baptist Theology" and produces strong evidence of the conservatism and evangelical character of that theology. Under the title "Tuckahoe University" Bishop Wayman of the African M. E. church tells with quaint simplicity of the educational advantages of a slave. Biographical articles are "Thomas Moore," "Heinrich Heine," and "Lincoln and Grant" by Chauncey M. Depew.

In *Words and Weapons* for June the associate editor, Mr. Mills, writes on the "Pastor in Politics," and gives good advice against being a partisan in the ordinary acceptance of the word, but encouraging every one to maintain his moral convictions and be faithful when duty to the truth demands sacrifice. Rev. F. E. Clark, president of the Christian Endeavor Society movement, writes of the rapid growth and efficiency of that organization. Dr. Pierson's biographical sketch is of Fenelon, archbishop of Cambria. Mr. Hadley, manager of the Water Street Mission, New York, founded by Jerry McAuley, gives a thrilling account of his experience with strong drink.

The *Century* has printed several articles of timely interest to students of the International Sunday-school lessons. The July number is to have another of these papers, written by Mr. Edward L. Wilson, and illustrated with engravings made from his photographs. It will describe a journey from the Red Sea to Mount Sinai, following the course which is supposed to have been taken by the Children of Israel, and will include a description of the ascent of the mountain. Among the illustrations are a view of the site of the battle between Israel and Amalek, and of the Plain of Assemblage as seen from the Rock of Moses on Mount Sinai.

A new and much more desirable arrangement of *Literature*, Alden's weekly magazine, places the portrait and sketch on the first pages. Miss Alice French, known to the reading public as "Octave Thanet," has an appreciative biography by Mrs. Wyman. Miss French writes on "Short Stories" and there is a specimen from one of her own which appeared some time since in the *Century*.

OBITUARY.

MRS. MARY TOLMAN JACKSON, wife of Elder Isaac Jackson, at the age of 73 passed over the river February 21st at their home in Harrison, Maine.

She was born in Troy, N. H. She experienced religion at the age of 17, and soon began to warn sinners to repent and believe on the Lord Jesus Christ. From the first she manifested great fervency and power in prayer, and was the means, through the grace and power of God, of bringing over *five hundred* souls into his fold and to unite with the church.

She had a fine presence, winning many friends by her pleasant and cheerful disposition, as well as by her faithful admonitions and great anxiety for their souls. She was married to Isaac Jackson April 16th, 1833, and together they took their (at that day) long journey to their home in Vermont.

September, 1841, she felt it her duty and privilege to take a more public stand for Christ, and in company with her husband appointed meetings from place to place, everywhere meeting with good success by seeing many converted. After traveling a few years in Vermont and Massachusetts they determined to go West. They landed in Elgin, Ill., and soon had the satisfaction of seeing their prayers answered by a great outpouring of the Spirit and many converted. I presume there are some living there now who will remember the work of grace that went on, as, at that early day, it was an uncommon thing to see a woman in a pulpit, the churches being opposed to women speaking in public. At the first meeting two rose for prayers, and as the meetings went on many more, so that there was a good work accomplished. They remained there about two months, preaching nearly every night.

They next stopped at Ohio Grove, where about seventy turned to the Lord. They were called to Sycamore, where they had several conversions. Many other places were visited with good results for the souls of men.

Mrs. Jackson lived in Wisconsin eighteen years, preaching a greater part of the time on the Sabbath. They held a revival meeting in Saratoga, Wis., where about fifty were baptized. Three churches were organized and every candidate for admission was examined in regard to his belief in secret societies or Freemasonry. None were received who favored such societies. This was before the *Cynosure* was started. It was about the time the war broke out.

They went to Hillsborough, where they remained nearly two years, Mrs Jackson preaching most of the time. A revival soon commenced. Sinners came forward to be prayed for, and one night half the people in the congregation rose for prayers. The crowd was so great they had to move to more commodious quarters. Many were truly converted, and united with the church. Elder Jackson baptized about sixty-seven and a new church was built in the place.

Not long after they settled their affairs in Wisconsin and came East to spend the remainder of their days, but did not cease to labor for the conversion of souls. They settled in Harrison, and soon a revival was started in Sebago, notwithstanding the opposition of two ministers who belonged to the Masonic lodge.

Mrs. Jackson bore a living testimony for Jesus in all places wherever a door was opened. She possessed a charming voice, full of magnetism and power, which could be heard clear and distinct in every part of the house, and she had a most happy faculty of selecting appropriate hymns, so that her singing was as effectual in winning souls to Jesus as was her preaching.

For the last two or three years her health had not been so good as usual and in February last she was taken violently sick, suffering great pain, and lived only ten days. She was impressed that this was her last sickness, and desired to have her only sister sent for, who came and remained with her till the end. She was so weak from severe and constant pain, she could not talk much, but said she was ready to go, and her Saviour had gone to prepare a mansion for her in heaven. She told a watcher she could not talk with her dear husband about it for he would feel so badly. Several months before she was sick she selected Elder Isaac Hyatt to preach her funeral sermon from the following text: "I have fought a good fight, I have finished my course. I have kept the faith."

Her husband, who has traveled so many miles with her, is left to mourn her loss. He still lives in Harrison and his neice keeps house for him.

[Will the *Free Baptist* of Minneapolis please copy.]

NASAL CATARRH

is a dangerous disease. From its tendency to extend to the throat, bronchial tubes, and finally to involve the lungs in consumptive disease, it should be promptly cured, that these grave dangers may be averted. So confident are the manufacturers of Dr. Sage's Catarrh Remedy of their ability to cope successfully with this very prevalent disease that they have for years offered, in good faith, $500 reward for a case of catarrh, no matter how bad or of how many years standing, which they cannot cure. Remedy only 50 cts, by druggists.

For chronic catarrh, induced by a scrofulous taint, Ayer's Sarsaparilla is the true remedy. It stops catarrhal discharges, removes the sickening odor, and never fails to thoroughly eradicate every trace of the disease from the blood. Sold by all dealers in medicine.

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and Tracts

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ANTI-MASONIC LECTURERS.

GENERAL AGENT AND LECTURER, J. P. Stoddard, 221 W. Madison St., Chicago.

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Kansas, Robert Loggan, Clifton.

Alabama, Rev. G. M. Elliott, Selma.

DEGREE WORKERS.—[Seceders.]

J. K. Glassford, Carthage, Mo.

OTHER LECTURERS.

C. A. Blanchard, Wheaton, Ill.
N. Callender, Brown Hollow, Pa.
J H. Timmons, Tarentum, Pa
T. B. McCormick, Princeton, Ind.
E. Johnson, Dayton, Ind.
H. A. Day, Williamstown, Mich.
J. M. Bishop, Chambersburg, Pa
A. Mayn, Bloomington, Ind.
J. B. Cressinger, Sullivan, O.
W. M. Love, Osceola, Mo.
J. L. Barlow, Grundy Center, Iowa.
A. D. Freeman, Downers Grove, Ill
Wm. Fenton, St Paul, Minn.
Warren Taylor, South Salem, O.
J. S. Perry, Thompson, Conn.
J. T. Michael, 1533 Capouse Av. Scranton, Pa.
S. G. Barton, Breckinridge, Mo.
E. Barnetson, Haskinville, Steuben Co, N. Y
Wm. R. Roach, Pickering, Ont.
D. A. Richards, Brighton, Mich.

THE CHURCHES VS. LODGERY.

The following denominations are committed by vote of their legislative assemblies or by constitution to a separation from secret lodge worship:

Adventists (Seventh-day.)

Baptists—Primitive, Seventh-day and Scandinavian.

Brethren (Dunkers or German Baptists.)

Christian Reformed Church.

Church of God (Northern Indiana Eldership.)

Congregational—The State Associations of Illinois and Iowa have adopted resolutions against the lodge.

Disciples (in part.)

Friends.

Lutherans—Norwegian, Danish, Swedish and Synodical Conferences.

Mennonites.

Methodists—Free and Wesleyan.

Methodist Protestant (Minnesota Conference.)

Moravians.

Plymouth Brethren.

Presbyterian—Associate, Reformed and United.

Reformed Church (Holland Branch.)

United Brethren in Christ.

Individual churches in some of these denominations should be excepted, in part of them even a considerable portion.

The following local churches have, as a pledge to disfellowship and oppose lodge worship, given their names to the following list as

THE ASSOCIATED CHURCHES OF CHRIST.

New Ruhamah Cong. Hamilton, Miss.
Pleasant Ridge Cong. Saudford Co. Ala.
New Hope Methodist, Lowndes Co., Miss.
Congregational, College Springs, Iowa.
College Church of Christ, Wheaton, Ill.
First Congregational, Leland, Mich.
Sugar Grove Church, Green county, Pa.
Military Chapel, M. E., Lowndes county, Miss.
Hopewell Missionary Baptist, Lowndes Co., Miss.
Cedar Grove Miss. Baptist, Lowndes Co., Miss.
Simon's Chapel, M. E., Lowndes Co., Miss.
Pleasant Ridge Miss. Baptist, Lowndes Co., Miss.
Brownlee Church, Caledonia, Miss.
Salem Church, Lowndes Co., Miss.
West Preston Baptist Church, Wayne Co., Pa.

OTHER LOCAL CHURCHES

adopting the same principle are—

Baptist churches: N. Abington, Pa.; Menomonie, Mondovi, Waubeck and Spring Prairie, Wis.; Wheaton, Ill.; Perry, N. Y.; Spring Creek, near Burlington, Iowa; Lima, Ind.; Constableville, N. Y. The "Good Will Association" of Mobile, Ala., comprising some twenty-five colored Baptist churches; Bridgewater Baptist Association, Pa.; Old Tebo Baptist, near Locsville, Henry Co., Mo.; Hoopeston, Ill; Tamen, Ill.; Strykersville, N. Y.

Congregational churches: 1st of Oberlin, O.; Tonica, Crystal Lake, Union and Big Woods, Ill.; Solsbury, Ind.; Congregational Methodist Maplewood, Mass.

Independent churches in Lowell, Countryman school house near Lindenwood, Marengo and Streator, Ill.; Berea and Camp Nelson, Ky; Ustick, Ill.; Clarksburg, Kansas; State Association of Ministers and Churches of Christ in Kentucky.

N. C. A. BUILDING AND OFFICE OF THE CHRISTIAN CYNOSURE, 221 WEST MADISON STREET, CHICAGO.

NATIONAL CHRISTIAN ASSOCIATION

PRESIDENT.—H. H. George, D. D., Geneva College, Pa.

VICE-PRESIDENT—Rev. M. A. Gault, Blanchard, Iowa.

COR. SEC'Y and GENERAL AGENT.—J P. Stoddard, 221 W. Madison st., Chicago.

REC. SEC'Y. AND TREASURER.—W. I Phillips, 221 W. Madison St., Chicago

DIRECTORS.—Alexander Thomson, M. R. Britten, John Gardner, J. L. Barlow, L. N. Stratton, Thos. H. Gault, C. A. Blanchard, J. E. Roy, E. R. Worrell, H. A. Fischer, W. R. Hench.

The object of this Association is:

"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved, to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform.

FORM OF BEQUEST.—I give and bequeath to the National Christian Association, incorporated and existing under the laws of the State of Illinois, the sum of —— dollars for the purposes of said Association, and for which the receipt of its Treasurer for the time being shall be sufficient discharge.

THE NATIONAL CONVENTION.

PRESIDENT.—Rev. J. S. T. Milligan, Denison, Kans.

SECRETARY.—Rev. R. N. Countee, Memphis, Tenn.

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The Christian Cynosure.

EDITORS.

J. BLANCHARD. HENRY L. KELLOGG.

CHICAGO, THURSDAY, JUNE 21, 1888.

THE DEMOCRATIC PLATFORM, like an almanac calculated to suit all latitudes, is neither tariff nor anti-tariff, and it blurs Prohibition, the question most agitated by the people, by reaffirming its former platform, which was pro-liquor, by hinting against sumptuary laws.

THE REPUBLICANS know and feel that Cleveland is to be re-elected. The best men and most capable in the Republican party concede this; and a failure next fall will send that party to the tomb of the old Whig party.

THE PROHIBITIONISTS are cheerful and so united that they did not stumble at woman suffrage, and though silent before the lodge, the leaders of secretism were not favorites, but were voted down on another issue; and the circulation of a protest against Masonry is judged by so careful an observer as Rev. Mr. Wylie of Indiana to have defeated the nomination of Green Clay Smith.

"BLASPHEMOUS BOSH" is the title by which the *Interior* forcibly characterizes Ingersoll's so-called reply to Mr. Gladstone on Christianity. But why should Allen Thorndyke Rice escape censure for purchasing and publishing the coarse blasphemy of Ingersoll, and the vaticinations of the Mormons. The *North American Review* is "American" no longer. When Voltaire first began to call the Son of God "the wretch", a friend asked him what Jesus had done that he should assail one so innocent, lovely and true. Voltaire replied: "The fact is I must be read." This was the motive of Judas. He did not want Christ's life. He wanted silver.

THE CATHOLIC REVIEW informs us that the bishops of Ireland have been "directed by the Pope himself" to explain his "rescript," by flatly denying that he censured the "plan of campaign and prohibited the boycott." So it seems the five or six thousand Catholics who met in the Chicago Armory and defied the Pope's interference with Irish politics did not understand the English language into which the rescript was faithfully translated. There is another explanation possible, viz., that Leo, to court Victoria and the English landlords, did issue that rescript, and when he saw the Irish rose up against it, ordered his bishops to explain it away by denying that he done what he had done.

JOAN OF ARC, the well-known heroine of France, is said by the historians to have been convicted of "heresy and witchcraft" by priests and politicians; and Hume says, "The infamous sentence was executed by burning at the stake, in the city of Rouen, over 450 years ago" (1431). Another story obtained some currency, to wit: that Joan was allowed to escape and another woman burned in her place. This girl hero, it seems, is to be canonized as a Romish saint. The *Catholic Herald* of the 9th inst. says, "A band of Catholics have started a paper to advocate her saintship;" and the Bishop of Verdun says, "I feel myself in honor bound to defend her against all assailants, and to glorify her before all the world." So "humanity rolls onward." Priests burn and priests canonize. As Joan is beyond the reach of such trifling, the money and time were better given to save the little "Joans" in the families of drunkards.

THE REPUBLICAN NATIONAL COMMITTEE is receiving the particular attention of various organizations which desire an expression of that party against national evils. The National Woman Suffrage Society has opened headquarters at the Sherman House, and Susan B. Anthony and Isabel Beecher Hooker have come on to assist the local committee. Miss Hooker made a speech to the National committee Friday, promising a hundred women speakers and victory for the party as long as they wanted it, if a suffrage plank was adopted. Several State Sabbath-school associations, the Presbyterian General Assembly and other bodies petition for a declaration against all unnecessary work on the Lord's day. Last, but not least, the National Christian Association had its memorial presented to the Committeee, and the morning dailies, with one exception, noticed the fact and published part or the whole of the document.

"THE COLLEGE QUESTION."

The *American Magazine* for June has a sprightly, though not profound, article on "American and German Universities," in which the writer, Rev. Henry Loomis, gives the superiority to American over European liberal culture. The article is well worth a careful reading.

The review writer says that "a few years since a considerable part of the student population at Heidleburg" were from wealthy and noble families, "attended by a retinue of enormous dogs;" were "punctual at the semi-weekly dueling; regular in their attendance at beer taverns, and but seldom troubling a lecture-room with their presence:" "arbitrary and quarrelsome, when not drunken or brutal; became objects of admiration to the American girl abroad," but a terror to their mothers, sisters and wives; "till their employment in the army was hailed as the only hope of relief."

But in spite of these exceptional features of a German university, which belong to the nation rather than to its schools, wealth, age, accumulation of means and distinguished scholars, and aspirants to literary fame from those classes who must make their own standing in society,—these all have combined to make the impression current that the University is vastly superior to the College; that is to say the American College; and with these questions of material and men have mingled other issues, as of the old classics *vs.* modern languages, and of both against the sciences, falsely called practical. And these have combined to give the palm to the University. Our review writer dissents.

The College proper is an American institution. Its four classes, Freshman, Sophomore, Junior and Senior, all came from Cambridge; after which the three or four hundred colleges, now working under State charter, were all modeled, with substantially the same curricula and degrees. And this American system has stood the test of popularity with the masses. As the new States have opened and spread from the old thirteen, college charters have been one chief reliance of land-speculators to raise the value of their lands; and one chief cause of this continuous popularity has been the facility with which the College has adapted itself to the popular wants. Fifty years ago chemistry was a young science in some of the New England colleges, and geology was unknown in some of them; but as soon as a young science has been born, it has been taken to the bosom and nursed by the College; and inventions and the arts have no sooner found way to the shop of the artisan than their theories have "gone to College." And every new comer into the College course has scarcely taken its seat before challenging the right of the old occupants to be there; and no old bursar has been more severely challenged than the Greek and Roman classics; and sometimes not without cause.

The fixed habits of European institutions had so petrified the Universities of Cambridge and Oxford that they were compared to "hulks sunk in the stream of public opinion to show how fast the current flowed by them;" and in the old schools of Eton and Rugby, at one time, men were found who boasted that they had given a lifetime to the study of Homer. But in spite of these, and the like literary antiquaries, who "remember what everyone else forgets, and forget what everyone else remembers," the ancient classics have maintained themselves in the college course, on these clear and substantial grounds:

1. Alexander and Cæsar not only conqured nations, but created history; and to stop short of Greek and Latin would be like never to explore the Mississippi above Cairo.

2. The histories of Christ are in Greek, and to be ignorant of it is to be ignorant of Christianity. The three languages written over Christ's head on the cross, *Hebrew*, *Greek* and *Latin*, are the three pillars in the Temple of Human Civilization.

3. The English language, now spoken around the globe, and which is yet to master it, is in large degree derived from these old tongues, and rests on the old classics as law rests on the Hebrew Decalogue, and Christianity on the Gospels in Greek.

Hannah More said she would rather cheapen bread one penny in the loaf than have written Milton's Paradise Lost. Cheap learning will cheapen bread. And the first classes in Cambridge and Yale had, at graduation, less learning than is given in our graded schools all over the United States; and the time is gone by when college graduates will be deemed backsliders who do not enter what have been called "the learned professions."

But the glory of the College in the old country or the new is their relation to religion and reform. A Latin essay in Cambridge, England, overthrew slavery and the slave trade in the West Indies; and a prayer meeting under the linden trees of Oxford has revolutionized religion and filled the world with Methodists. Oneida Institute and Knox College furnished modern Abolitionism with its start of piety and brains combined; and a host of colleges springing up all over the South, in the hands of God, will wean religion from fanaticism, furnish teachers for the schools, banish illiteracy, and overthrow the lodges.

"THE SEVENTEEN-YEAR LOCUSTS"

The insects of this name are coming up out of the earth in great numbers; so far as we have seen them they are of the least destructive species of the genus grasshopper, which, like everything else, runs into infinity.

There are ten Hebrew words in the Bible which are translated locust. The quails (Ex. 16: 13) many insist were locusts; they are eaten with relish by the inhabitants of the East, and are said to be not unwholesome. John the Baptist ate locusts and wild honey. But the prophets, especially Joel and Amos, regard and describe them as terrible scourges of God sent on the people of Palestine.

Jeroboam had built altars at Bethel, for a political religion, to keep his subjects from worshiping at Jerusalem, lest they should go backto the dynasty of David after they had revolted from Rehoboam, the stupid son of Solomon. The calf-worship which Jeroboam set up at Dan and Bethel was the popular cattle-worship of Egypt restored; and as people become like the gods they worship, brute-worship made the nation brutish, and these prophets were sent to rebuke them. These are specimens of their rebukes:

"In the day when I shall visit the transgressions of Israel.... I will visit the altars of Bethel." Amos 3: 14. "They that swear by the sin of Samaria, and say, Thy God, oh Dan, liveth.... shall fall never to rise up again." As they adopted lodge religions, they had lodge morals, drunkenness, slavery and harlotry. Thus: "Awake, ye drunkards, and weep; and howl, ye drinkers of wine." Joel 1: 5. "Because ye have taken my silver and gold, and have carried them into your temples.... I will sell your sons and your daughters." Joel 3: 5–8. "They have given a boy for an harlot, and sold a girl for wine." Joel 3: 3. "That ye may buy the poor for silver, and the needy for a pair of shoes." Amos 8: 6.

Wars followed this national demoralization. Thus Joel says (3: 9, 10): "Proclaim ye this among the Gentiles: Prepare war.... Beat your plowshares into swords and your pruning-hooks into spears," etc. The Gentiles were surrounding nations who had no Messiah (Christ) and who desolated Judea, as it lies now. And the one cause of war from first to last was that which exists between the Mormans and Americans now, viz., their religion. One side worships Christ and accepts the two principles of the Decalogue, supreme love to God and equal love to man; the other obeys their priests. Joel and Amos were of the later prophets.

Six full centuries and a half before Moses and Joshua had predicted the utter destruction of the Hebrew cemmonwealth, and assigned one unwavering cause for their demolition, viz., worshiping at other altars beside Christ's. (See Deut. 29: 25) "Men shall say, Because they have forsaken the covenant of the Lord God of their fathers, served other gods and worshiped them;" therefore, "The whole land is brimstone, salt and burning, that it is not sown nor beareth, nor any grass groweth therein." And six hundred and fifty years later these two prophets depict their terrible national overthrow, in which locusts and grasshoppers bore so horrible a part. "In the year 591 A. D. it is said that nearly a million of men and beasts were carried off in Spain by a pestilence arising from the stench of these locusts when they were dead."—*Encyclopedia of Religious Knowledge.* See also Joel, first chapter, and Amos 7: 1. And the armies of grasshopper pests, which a few years since sallied forth from the elevated portions of Colorado, where they breed most abundantly (*Johnson's Encyclopedia*), and ravaged portions of our Western States, Kansas especially, could not be better described than in the words of Joel 6: 1. Even when there were no such flights of these animals as darkened the heavens, the writer has seen grasshoppers twenty miles west of Denver, Colorado, whose bodies were two or three inches long and of the size of a man's finger. But the locusts appearing this year bear no resemblance to these loathsome and greedy creatures. These locusts live and sing in trees, and though we have heard and seen them from childhood in Vermont, Pennsylvania and Illinois, we never knew grass or grain destroyed by them, though the small limbs of trees have been bored or cut by them. These tree

locusts are hatched from eggs in the shape of locust grubs, without wings, and make their way down into the earth, whence fact or fable says they emerge in seventeen years. Of this particular time, however, we have found no proof but the random recollections of individuals. But it is certain that they burrow in the earth. Thousands of them have been shoveled up in tile-clay pits, at a depth of four feet. They come out, as this year, in the chrysalis state, a locust in shape, all but the wings. They creep out through an opening in the head of the chrysalis, with the W on their back, and are really pretty, with their transparent wings, with which they at once fly off to seek their mates. The barn-yard fowls improve their opportunity, turn John the Baptists, and feed on locusts with the relish of Arabs.

The fifth woe-trumpet of the Apocalypse (Rev. 9) brings an army of locusts from the "smoke of the pit" to desolate and destroy, not herbage, but men; which, of course, are the horrible symbols of horrid realities, to visit men for their sins. But whether natural or supernatural, these armies of foes, ready to burst from their invisible realms, in heathen lands or Christian, are messengers sent to warn and scourge nations who substitute for God's Sabbaths and sanctuary the religions invented by men.

—Bro. L. B. Kent, publisher for the Western Holiness Association, Bloomington, Ill., has just published a book entitled, "Open Secret. Mists of Masonic Mysteries." By Rev. James Hobbs.

—A donation of $3 from R. J. Williams and $5 from Rufus Johnson of Washington Territory has been forwarded to Elder R. N. Countee, as the above brethren wished to assist him to a rest among the mountains if he saw fit so to use it.

—The Prohibition State Convention in New York will be held in Syracuse next Tuesday, and is to be made a grand rally for the anti-saloon party. If New York can give 75,000 or 100,000 votes for Fisk in November, Prohibition will be made the issue in spite of all opposition.

—The letter of Bro. W. F. Davis, on another page, was accompanied by a grateful acknowledgment of $10 from Bro. M. L. Worcester of Kingston, Ill. We should be glad to acknowledge other gifts to aid Bro. Davis. His letter on the late action of the Boston Common Council, elsewhere, will be read with grave interest and serious foreboding.

—A great Prohibition ratification meeting will be held in the Metropolitan Opera House, New York, on Friday evening, and will be honored by the presence of General Fisk and Mr. Black, the Prohibition candidates. Sam. Small, in behalf of the National Committee, will tender the nominations made at Indianapolis, which will be formally accepted.

—The *Undergraduate* of Middlebury, Vt., published by the students of Middlebury College, publishes this month a fine portrait of Pres. J. Blanchard, who was the founder of the magazine, and one of its early editors and contributors. A sketch of his life work accompanies the portrait and mentions particularly his extensive labors against the lodge.

—Bro. J. L. Wimby, scribe of the Louisiana Congregational Association, calls our attention to the well-known fact that that organization deserves a place in our roll of the Church against the Lodge. It will gladly be placed there, and in our next number we shall endeavor to revise that roll. There are other churches and associations which are coming to this same honorable position. Bro. Knox Anderson writes of the church to which he belongs in Iowa, and we hope others may be heard from.

PERSONAL MENTION.

—Dr. J. R. Johnston, of the editorial staff of the *United Presbyterian*, Pittsburgh, has just celebrated his twenty-fifth anniversary as pastor of the U. P. church at Washington, Pa.

—Secretary Stoddard reached Chicago from Washington direct, Saturday morning. He was almost disguised by the dust raised by the big Republican procession pushing on toward Chicago through Ohio and Indiana. He reports all going on well in Washington.

—Rev. M. A. Gault, whose letters in the present number will be read with deepest interest, is now in Waukesha, Wisconsin. He writes that the ill-health of Mrs. Gault will probably prevent his attending the N. C. A. annual meeting, of which he is vice-president.

—A. W. Parry, of Evansville Seminary, says the *Free Methodist*, heartily endorses the objects of the "American Anti-Secrecy League," and expects to obtain the signatures of as many as he can to the enrollment list, as he travels from place to place during the coming summer.

—Prof. J. C. McCartney, one of President George's associates in Geneva College, lately spoke in the Monday meeting of the San Francisco Congregational ministers on the work of the National Reform Association. He received a vote of thanks for his able presentation of the reform.

—General John C. Fremont, of California, the first nominee of the Republican party in 1856, will attend the convention here this week as the guest of Nebraska. He will be presented to the Chicago convention by the Hon. Charles J. Greene, delegate from Nebraska to the convention. General Fremont is 75, white of hair and beard, keen-eyed, hearty and erect.

—Rev. C. C. Foote, who has been visiting his daughter, Mrs. Milton of Elgin, Ill., called on the *Cynosure* last Thursday with Bro. Milton. Father Foote is in good health, and is now in Iowa visiting a soldier son, who lost an arm in the war, and because of decay of the bone will probably have to undergo another amputation. This misfortune may deprive us of the presence of Bro. Foote at the annual meeting.

—The Prohibition candidate for Vice-President, Rev. John A. Brooks, the *Christian Standard* says: "Of Bro. Brooks, the candidate for Vice-President, we take the liberty to say, without venturing to interfere in party politics, that he has long been a prominent preacher among the Disciples, and of late years an ardent worker in the Prohibition ranks. He is an earnest man, of excellent reputation, a lively and forcible speaker, and well posted in political as well as religious affairs. He is worthy of the position assigned to him, and will doubtless do effective work in the campaign."

—Bro. M. N. Butler, of Missouri, writes under the pressure of a heavy grief. On the 10th inst. he helped to lay in the grave the remains of a beloved sister, by whose bedside he had been watching night and day for three weeks. She was taken sick in Chicago, and rallied after ten weeks severe illness, and was removed to her Missouri home; but her disease was fatal, and after lingering for eleven weeks more she died. She was a devoted Christian, and her zeal for Christ led her to espouse his cause, no matter what the reproach or trial. She canvassed Avalon during the coldest winter weather for names to a remonstrance to a corner-stone laying by the lodge. This is the first death in a family of nine grown children, and the whole circle of relatives feel the loss deeply. May the Holy Comforter indeed be with them in this trial.

ANNUAL REPORT OF THE BOARD OF DIRECTORS

TO THE ANNUAL MEETING OF THE NATIONAL CHRISTIAN ASSOCIATION.

Your Board met upon the day of its election, June 16, 1887, and organized; and, including that meeting, has had thirteen sessions during the year, at two of which there was no quorum. Those elected as members of the Board have so continued through the year, except Dr. J. E. Roy, who resigned March 10, on account of ill health, caused by injuries sustained years ago. T. B. Arnold was elected to fill the vacancy.

The care of the Association's property has generally been in the hands of its trusted officers, Secretary Stoddard and Treasurer Phillips, and the regular committees, so that but few questions relating to it have occupied the time of the Board. Two exceptions may be mentioned:

First, it was decided best to accept $1,000 in settlement of the residuary legacy of Moses Pettengill. (See Minutes of Aug. 10.)

Second, following the directions of the Association made at your last annual meeting, the Board has, through a committee, Rev. L. N. Stratton, Secretary J. P. Stoddard and Rev. Alex. Thomson, made a careful review of the records pertaining to the purchase, and design of the purchase of the Washington Building. The report of the committee sent to Washington to confer with Rev. E. D. Bailey (see Minutes Aug. 10) on the matter, and the report of the three gentlemen above named, agreed substantially that the building was not being used in accordance with the original design of purchase, and that a change in management was expedient. (See final report p. 57 of Minutes.) The subsequent action of the Board in sending Secretary Stoddard to Washington is well known. It is hoped that it may be with the Association as it was with the Board, who, though at first differing in opinion upon the general subject, were, through their investigation, brought to a unanimity of view in regard to the purpose for which the Washington Building was bought, also in regard to its ownership and control. (See Minutes p. 56.)

The direct work of the Association through publications has met with some attention by the Board. That the circulation of the *Cynosure* might be increased and field agents encouraged, the offer of new yearly subscribers was raised from $25.00 per month to $50.00 per month. (See Minutes p. 35.) And that the quality of matter printed in the paper might be kept to a high standard, the editors and publisher have been appointed "a general committee on expenditure of cash for contributions to the *Cynosure*." (See Minutes p. 44.)

No better field for anti-secret missionary effort seems at present open than work among the colored brethren. The *Cynosure* should go weekly the year round to every colored preacher in the South. During the year four tracts and one pamphlet, "Stories of the Gods," have been added to the list of publications, and also a circular for general distribution, at our own and other conventions, briefly setting forth the organization and work of the Association. (See Minutes p. 36.)

In order that misunderstandings may not rise between field agents and the Board, a written contract is now required. (See Minutes p. 51.) Also rules setting forth the duties of agents while in the field have been adopted. (See Minutes p. 58.)

A movement to secure district headquarters in Boston, for the work of the Association, over which the Board contemplated placing Miss E. E. Flagg, was providentially retarded by a serious accident which befell that lady.

How to reach the youth of our land with the truth concerning secret societies, especially the students, has been a problem, interesting to the Board, but not as yet satisfactorily solved. The graduating classes of Howard and Wayland Theological Seminaries were presented with copies of "Finney on Masonry." (See Minutes p. 54) A plan has been proposed by which prize essays, on the subject of secret societies as related to the temperance reform, and secret societies as related to the labor question, and kindred topics, might be called out from students in the various institution of learning. (See Minutes p. 27 and p. 55.)

Efforts to bring our cause before the various assemblies, religious and political, have not met with marked success, and yet your Board is persuaded that such efforts should be continued with all possible wisdom and perseverance. The argument for temperance reform is already won. Ours is "the next great cause which our nation must take up," and it is our duty to hasten the day when condemnation of the secret empire shall constitute one plank in every reform platform.

Our literature was distributed at Lake Bluff. Mr. Stoddard's experience there is well known to readers of the *Cynosure*. (See Minutes p. 36.) Dr. French of Cincinnati, whom the Board sent to Washington in December last, did not secure a hearing before the American branch of the Evangelical Alliance. (See Minutes p. 46.)

So far as political conventions are concerned it is hoped that the Anti-Secrecy League, recently organized by your Board as a department of N. C. A. work, with W. I. Phillips as superintendent, may be efficient in keeping before the citizens of the Republic the antagonism which exists between American principles and the principles of secretism. The League is non-partisan. There is one bond by which it proposes to bind good men of all parties into a "bundle of life," i. e., opposition to the election to public office any man who owns allegiance to the secret lodge power. (See Minutes, May 5.)

As yours is a Christian work, its field is the world. Your Board instructed the General Secretary to carry out your resolutions passed at the last annual meeting, authorized Treasurer Phillips to open an account for a fund for work in foreign lands (see Minutes p. 34), and further requested Secretary Stoddard to write to *Cynosure* correspondents in Africa, India, Australia and the West Indies, asking them to state plans to this Board by which the N. C. A. might aid them in carrying on anti-secret work in their countries.

—Northwestern College at Naperville, Ill., graduated nineteen young men and women at its twenty-third anniversary last week. More than usual interest was manifested in the exercises of the day, owing to the fact that President H. H. Rassweiler severed his connection with the school with the close of the year. This is the only collegiate institution of the churches of the Evangelical Association.

THE HOME.

THE BRAVEST BATTLE.

The bravest battle that ever was fought!
Shall I tell you where and when?
On the maps of the world you will find it not;
'Twas fought by the mothers of men!

Nay, not with cannon or battle shot,
With sword or nobler pen—
Nay, not with eloquent word or thought
From mouths of wonderful men;

But deep in a walled-up woman's heart—
Of woman that would not yield,
But bravely, silently, bore her part—
Lo! there is that battle-field!

No marshaling troop, no bivouac song,
No banner to gleam and wave!
But, oh! these battles, they last so long—
From babyhood to the grave!

—*Joaquin Miller.*

LUTHER ON PUBLIC SCHOOLS.

Church and school go together. The Jewish synagogue was a school. Every Christian church is a school of piety and virtue for old and young. In mediæval times, the church was the civilizer and instructor among the barbarians, founded the convents and cathedral schools, and erected the great universities of Paris, Padua, Oxford, St. Andrews, Vienna, Heidelberg, Basel, Wittenberg, etc.

But education in the Middle Ages was aristocratic, and did not reach beyond the clergy and a few laymen of the higher classes. The common people were ignorant and supersititious, and could not read or write. Even noblemen signed their names with a cross. Books were very rare and dear.

The invention of the printing press opened a path for popular education. The reformation, at the start, utilized the press on a large scale, and gave a powerful impulse to the common schools. The genius of Protestantism favors the general diffusion of knowledge. It elevates the laity, emancipates private judgment, and stimulates the sense of personal responsibility and opportunity. Every human being should be trained to a position of Christian freedom and self-government.

The first great impulse to the movement of popular education in close connection with religion must be traced to the German and Swiss reformation. Luther discussed this subject first in an address to the nobles of Germany (1520). Several years later (1524), he wrote a special book in which he urged the civil magistrates of all the cities of Germany to improve their schools, or to establish new ones for boys and girls; especially, since the confidence in monastic institutions had declined, and the convents were rapidly losing their inmates. He wisely recommended that a portion of the property of churches and convents might be appropriated to this purpose, instead of being wasted on secular objects, or on avaricious noblemen and princes.

He makes great account of the study of languages, and skillfully refutes the objections.

A few extracts from this very useful little book will give the best understanding of the great man's ideas on a most important subject:

"Grace and peace from God our Father, and the Lord Jesus Christ.... Although I am now excommunicated for three years, and should keep silent if I feared men more than God,.... I will speak as long as I live, until the righteousness of Christ shall break forth in its glory.... I beg you all, my dear lords and friends, for God's sake, to take care of the poor youth, and thereby to help us all. So much money is spent year after year for arms, roads, dams and innumerable similar objects, why should not as much be spent for the education of the poor youth?....The Word of God is now heard in Germany more than ever before. But if we do not show our gratitude for it, we run the risk of sinking back into a worse darkness.

"Dear Germans, buy while the market is at the door. Gather while the sun shines and the weather is good. Use God's Word and grace while it is at hand. For you must know that God's grace is a traveling shower, which does not return where once it has been. It was once with the Jews, but gone is gone; now they have nothing. Paul brought it into Greece, but gone is gone; they have now the Turk. Rome and Italy have also had it, but gone is gone; they have now the Pope. And ye Germans must not think that you will have it forever; for ingratitude and contempt will not let it abide. Therefore, seize and hold fast whoever can.

"It is a sin and shame that we should need to be admonished to educate our children, when nature itself, and even the example of the heathen, urges us to do so....You say, the parents should look to that, it is none of the business of counsellors and magistrates. But how, if the parents neglect it? Most of the parents are incapable; having themselves learned nothing, they cannot teach their children. Others have not the time. And what shall become of the orphans? The glory of a town consists not in treasures, strong walls and fine houses, but in fine, educated, well-trained citizens. The city of old Rome trained her sons in Latin and Greek and all the fine arts....

"We admit, you say, there should and must be schools, but what is the use of teaching Latin, Greek and Hebrew, and other liberal arts? Could we not teach, in German, the Bible and God's Word, which are sufficient for salvation? Answer: Yes, I well know, alas! that we Germans must ever be and abide brutes and wild beasts, as the surrounding nations call us, and as we well deserve to be called. But I wonder why you never say, of what use are silks, wines, spices and other foreign articles, seeing we have wine, corn, wool, flax, wood and stones in German lands, not only an abundance for sustenance, but also a choice and selection for elegance and ornament? The arts and languages, which do us no harm, nay, which are a greater ornament, benefit, honor and advantage, both for understanding Holy Writ, and for managing civil affairs, we are disposed to despise; and foreign wares, which are neither necessary nor useful to us, and which, moreover, peel us to the very bone, these we are not willing to forego. Are we not deserving to be called German fools and beasts?....

"Much as we love the Gospel, let us hold fast to the languages. God gave us the Scriptures in two languages, the Old Testament in Hebrew, the New Testament in Greek. Therefore, we should honor them above all other languages....The languages are the sheath in which this sword of the Spirit is hid. They are the casket in which this treasure is kept. They are the vessels in which this drink is contained. They are the storehouse in which this food is laid by; and, as the Gospel itself shows, they are the baskets in which these loaves and fishes are preserved. Yea, if we should so err as to let the languages go (which God forbid!), we shall not only lose the Gospel, but it will come to pass at length, that we shall not be able to speak or write correctly either Latin or German....

"Herewith I commend you all to the grace of God. May he soften and kindle your hearts so that they shall earnestly take the part of these poor, pitiable, forsaken youth, and, through divine aid, counsel and help them to a happy and Christian ordering of the German land as to body and soul with all fullness and overflow, to the praise and honor of God the Father, through Jesus Christ, our Saviour. Amen."
—*Philip Schaff, in S. S. World.*

Robert Burdette, the wit, hits off the essays and orations of our school and college commencements in this humorous vein: "The country, and incidentally the universe, is safe for another year. We have been in great peril, but our danger has been pointed out, and not only so, but the way to safety has at the same time been so clearly indicated that the wayfaring man, though a mugwump, need not err therein. But you have saved us, my boy; you and your fellows have snatched us from this living grave, whose hungry breakers dashed their blinding spray and wreathed their angry flames in lurid tongues about our feet. You, it is, who in this month of leafy June have told us of The Perils of the Republic, The Labor Problem, The Duty of the Hour, The Decay of Patriotism, Work and Wages, The Deterioration of Manhood, The Labor Question, The Decline of Statesmanship, etc. The perils that beset our path have been shown us, but you have also guided us into paths of safety and your sisters have nobly rushed to the rescue with assurances that night brings out the stars, and, moreover, that man is the arbiter of his own destiny, woman's sphere, the influence of woman, woman's duty, woman, the hope of the world and spring. Heaven bless you, my children, you have saved us. Heaven bless you! Come again next commencement."

The Grand Jury of Philadelphia lately used the following language in a report: "In the performance of our duty we have been deeply impressed with the fact that four-fifths, if not nine-tenths, of the 6,000 paupers and criminals which fill our public institutions are in their present sad and deplorable condition through the influence of intoxicating liquors."

The Supreme Court of Rhode Island has decided that the prohibitory law of that State does not apply to liquors kept for one's own use.

THE ROAD TO SUCCESS.

Benjamin Franklin, as a young man, lived on bread and water that he might buy books.

Horace Greeley laid down on a rude floor and studied by the light of blazing pine-knots.

So did Abraham Lincoln, who walked nine miles a day to school, also.

A New England Judge gave his son a thousand dollars, telling him to go through college with it. He returned at the end of one year without a dollar, but with a number of bad habits. At the close of vacation the father said, "Well, William, are you going to college this year?"

"Have no money, father."

"But I gave you a thousand dollars to graduate on."

"It's all gone, father."

"Very well, my son; it was all I had to give you. You can't stay here. You must now pay your own way in the world."

A new light broke in upon the vision of the astonished young man. He took in the situation, determined to make the best of it, taught school, re-entered college, graduated at the head of his class, studied law, became governor of the State of New York, entered the Cabinet of the President of the United States, and made a record for himself which has made his name famous, being none other than that of William H. Seward.

A homely looking boy, who entered Dickinson College some forty years ago, had such a struggle with poverty that for a long time he lived on poorer fare than many slaves of that day, buying a few pounds of corn-meal each Monday, which he mixed with water and baked into cakes, and made these last him through the week.

He subsequently became one of the most prominent ministers of the Methodist Episcopal church, and, had it not been for his untimely death, would undoubtedly now be occupying the highest position his church has to bestow.

A colored youth, who was one of the early students of the Centenary Biblical Institute, finding he could not afford the seventy cents a week it required for boarding in the club at that time, made an arrangement with a baker to take several loaves of stale bread at a greatly reduced rate, and with a little milk added to this hard fare, he worked his way through successfully.

He is now principal of the Delaware Conference Academy, one of the branch schools of the Institute.

It requires hard study and a never give-up spirit to get up the hill of learning.

Every time we get on a *don't-care* spirit we are slipping backwards.

If we see no way to get books, or to get all the time we think we ought to have, let us *make a way.*

Be independent!

This is the road to success.

The boy that depends upon begging from friends will never reach *success.*—*Indian Helper.*

THE SINGLE MUSIC LESSON.

He who can read one book can read many books. He who is master of one tune can soon sing many tunes. But few have the patience to drill upon elements till they learn the secrets of perfection. In Fetis's "History of Music" the following story is related:

Porpora, one of the most illustrious masters of music in Italy, conceived a friendship for a young pupil, and asked him if he had courage to persevere with constancy in the course he should mark out for him, however wearisome it should seem. When the pupil answered in the affirmative, Porpora wrote upon a single page of ruled paper the diatonic and chromatic scales, ascending and descending, the intervals of the third, fourth, and fifth, etc., in order to teach him to take them with freedom, and to sustain the sounds, together with the trills, groups, appogiaturus, and passages of vocalization of different kinds. This page occupied both the master and scholar during an entire year; and the year following was also devoted to it. When the third year commenced, nothing was said of changing the lesson, and the pupil began to murmur; but the master reminded him of his promise. The fourth year slipped away, the fifth followed, and always the same eternal page. The sixth found them at the same task; but the master added to it some lessons of articulation, pronunciation, and, lastly, of declamation. At the end of this year, the pupil, who supposed himself still in the elements, was much surprised, when one day his master said to him: "Go, my son, you have nothing more to learn

—you are the first singer of Italy, and of the world!" He spoke the truth, for this singer was Caffarelli.

BE CAREFUL.

Be careful what you sow, boys!
For seed will surely grow, boys!
The dew will fall,
The rain will splash,
The clouds will darken,
And the sunshine flash;
And the boy who sows good seed to-day
Shall reap the crop to-morrow.

Be careful what you sow, girls!
For every seed will grow, girls!
Though it may fall
Where you cannot know,
Yet in summer and shade
It will surely grow;
And the girl who sows good seed to-day
Shall reap the crop to-morrow.

Be careful what you sow, boys!
For the seeds will surely grow, boys!
If you plant bad seed
By the wayside high
You must reap the harvest
By and by;
And the boy who sows will oats to-day
Must reap wild oats to-morrow.

Be careful what you sow, girls!
For all the bad will grow, girls!
And the girl who now
With a careless hand,
Is scattering thistles
Over the land,
Must know whatever she sows to day
She must reap the same to-morrow.

Then let us sow good seeds now,
And not the briars and weeds now;
That when the harvest
For us shall come,
We may have good sheaves
To carry home.
For the seed we sow in our lives to-day
Shall grow and bear fruit to-morrow.

—*Detroit Free Press.*

ARAB CHILDREN AND THEIR GAMES.

If the little Arabs are heathen, they are at least picturesque heathen. In their colored clothing, with their dusky skins, their black eyes, and their lithe, active bodies, they are very picturesque. But, it must be confessed, they appear best at a distance; for soap is not so fashionable among them as might justly be expected from the people of a country which manufactures the most cleansing soap in the world. In watching the children at play, one soon notices that the girls do not always have a good time. Arab boys are not trained to be gentlemanly and courteous to their sisters, although they treat their elders with a delightful deference and respect. Little girls in the East are never welcome. When a baby is born, if it be a girl, "the threshold mourns forty days." So, in taking a glimpse at the amusements of the Arab children, we must be prepared to find that they are chiefly boys' games, in which the girls seldom participate.

A little boy in America asked a person who had lived in Syria if the boys there ever played base-ball; and on learning that they did not, he said, "Well, they can't have much fun there." It is very natural for the children of any country to imagine that the children in other countries amuse themselves in the same ways. And the number of games that are in reality universal among children in all countries is really remarkable. For example, the Arab children often play blind-man's-buff (they call it *ghummaida*) and *biz zowaia*, or puss-in-the-corner, and a game like "button, button, who has the button?" (which they play with a pebble), and *owal howah*, or leap-frog, and *gilleh*, or marbles. But there are other games of which you probably never have heard—such as *kurd murboot*, *shooha*, *joora*, *taia-ya-taia*, *khatim*, and the greatest and most exciting of all their games—the national game, it might perhaps be called—*jereed*.

The general plan of the game is as follows:

Sides are chosen by the leaders, and lines marked out, about a spear's-throw apart. This distance varies with the size and strength of the players, thirty yards being a fair average. Each player has a blunt wooden spear, about the shape of a billiard cue, only not so small in proportion at the smaller end. It is shaped in such a way that when balanced on the finger and then grasped, it will not be held at the middle, but at a point a little nearer the larger end. A *jereed* player must possess skill in two ways: He must be able to hurl the spear far and true, and also to catch a spear, when thrown at him, as it goes by. This sounds more difficult than it really is. The player dodges as the spear approaches, so that it will shoot past his side,—the right side, if possible—and then, as it passes him, he sweeps it in with his hand and brings it down to the side, reversing it so as to throw it back again, all in a moment.

The object of the game is for one side to drive the other side back and to occupy its line. But it is not so rough a game as this purpose would seem to imply. Not half so many accidents occur as in base-ball, and it is not nearly so rough as foot-ball, since the object of the game can be attained very easily and quickly by throwing the spear over the head of your opponent; for then he has to run back and pick up his spear,—and that not only weakens the enemies' line, but gives them, for the time, one less spear-thrower.—*St. Nicholas.*

TEMPERANCE.

AN OLD SALOON BATTLE IN CHICAGO.

Attempts to regulate the saloons in Chicago have not always met simply with petitions and protests. Thirty years ago the big-paunched, flabby-faced, old gentleman whose sole ambition seems to be to ride a capering cask on a wooden sign in front of a beer saloon, would not have been satisfied with the dismissal from office of a too-energetic advocate of decency. The "beer riots," or "Dutch riots," as many called them, occurred thirty-three years ago. Though the population of Chicago was largely of foreign birth, Dr. Levi D. Boone, a Know-nothing and a pronounced temperance man, had been elected mayor. The legislature, at its last session, had passed a law that amounted to practical prohibition. Mayor Boone proposed to prepare the saloon interests for the operation of the law by raising the license fee from $50 to $300. He had a board of aldermen that agreed with him. The ordinance was passed. Mayor Boone also undertook to close the saloons on Sunday in accordance with the new law, and in one day arrested 200 violators of the statute provisions.

The saloon-keepers and their sympathizers declared that the imprisoned men should not be tried for their offense. The city attorney and the defendants' lawyers agreed to try a test case April 21, 1855. The trial was to take place before Henry L. Rucker, a police magistrate who had a room in the old court-house, which stood in the center of the block now occupied by the city and county buildings. The trial was set for 10 o'clock in the morning. Long before that hour a mob gathered around the building. When the case was called, the crowd moved on the court-room. With fife and drum it attempted to make impossible a hearing. Mayor Boone had his entire police force on hand, and the mob was easily dispersed. Defeat enraged the mob. The leaders began parading the streets. The fife and drum led the column. The idle, the curious, and the vicious joined it. The procession passed through the South Side and across to the West Division. All the saloons were visited, and their keepers and friends turned out. The lowest resorts were on the North Side. Around the old Galena depot—now the Northwestern—were breeding places of thieves and burglars. Rough as it is now, it is a saints' rest compared with its character in that day. On "the sands" blossomed a bank of exotics in crime. "The sands" was the lake shore at the foot of Indiana Street. In these two localities a riff-raff of criminals recruited the mob. In the gathering crowd, however, were many small tradesmen who were led to leave their shops by the cry of "personal liberty." The North Side then, as now, was the residence of the German people, and the bulk of the crowd was of that nationality. For this reason the disturbance was called by many "the Dutch riots." By 3 o'clock a great mob had collected. It marched down Clark Street headed for the court-house. When half the crowd had crossed the river, Mayor Boone ordered the old wooden bridge swung. The crowd threatened to kill the bridge-tender, but he refused to swing back the bridge until he had an order from the Mayor. Presently that order came. The crowd with its fife and drums and noisy lungs pushed on to the court-house and surrounded it.

In the meantime Mayor Boone had sworn in 150 special police and had called on law-abiding citizens to resist the mob. When the crowd faced the court-house it found an array of officers and citizens before it. The mob was armed with shot-guns, rifles, pistols, swords, iron bars, pitch-forks, wagon spokes, and all sorts of clubs. At the Sherman House corner the mob met its first resistance. "Pick out the stars." "Shoot the police," yelled its leaders. A rattling fire from the crowd was the answer. The police replied in kind. A hand-to-hand encounter ensued. The battle was fierce but brief. In half an hour the mob had fled and fifty of its leaders were in the hands of the police. Though Randolph and Clark Streets were crowded and the buildings packed with people only one person was known to have been killed. He had a moment before discharged from a musket a load of shot and slugs, which tore the left arm of Policeman George W. Hunt to pieces. A number of mysterious funerals took place on the North Side a few days later, but none of them was directly traced to the battle for beer. The health department was not so strict about burial permits then as now.

After the battle was over a cannon was stationed at the Sherman House and old Board of Trade corners, commanding the four sides of the square, but no further demonstrations were made. Policeman Hunt's left arm was amputated at the shoulder. On his recovery he was detailed for duty at the comptroller's office, where he still remains.

No one was convicted of the crime of rioting. The trial was postponed to await the result of Mr. Hunt's injuries, and when the cases were finally called the prisoners had so bleached out while in jail that they could not be identified. Mayor Boone enforced the law and ordinances, but the liquor element made the riots a political issue at the next city election, and the Mayor's party was beaten.—*Daily News.*

VANDERBILT AND HIS FATHER.

The son was then thirty-two years old, and himself a father. They were on board the steam yacht "Northern Star," on their way to St. Petersburg. William, who was an habitual smoker, was puffing his favorite cigar. "Bill," said the Commodore, "I wish you'd give up that smoking habit of yours; I'll give you ten thousand dollars if you will."

"You needn't give me anything," was the son's answer, as he flung the cigar overboard. Your wish is sufficient." He never smoked afterward.

Would that more of our young men would follow his example!—*Sel.*

Dr. Grosvenor, a wealthy citizen of Providence, R. I., was recently arrested for letting buildings for the sale of intoxicating liquors.

The Chamber of Representatives, Belgium, has agreed to the convention for preventing the liquor traffic with fishermen in the North Sea.

The prohibitory law is vigorously enforced in Providence, R. I., and the daily arrests in a population of 125,000 have been brought down to seven.

The court in Huntingdon county, Pa., has refused every application for license to sell intoxicating liquors. Several brewers and distillers are included in the refusal.

Many of the saloons in Pittsburgh, Pa., closed under the prohibitory provisions of the high-license law, have reopened under the government license of $25 for quantities.

Acting Commissioner of Internal Revenue Henderson reports an increase of 2,122,424 barrels of malt liquor produced during the year ending March 31, 1888, over the previous year.

The executive committee of the Ohio W. C. T. U. has appointed June 19 as a day of thanksgiving for the passage of the bill providing for scientific temperance instruction in public schools.

The Grand Jury of New York recently made a long presentment to the Court. They comment unfavorably on the enforcement of the excise laws, and say that nearly all the cases of homicide passed on by them were committed in drinking saloons, or committed when the actors were under the influence of strong drink.

The liquor men are trying the boycott in Chicago. A letter was sent by them to firms that signed the petition against licensing saloons within two hundred feet of a church or school-house, threatening them with withdrawal of trade unless they "retracted this heresy." Sprague, Warner & Co., one of the leading wholesale grocers, received such a letter, and their grand response was to double their subscription to the W. C. T. U., making it fifty dollars instead of twenty-five, a year. They reasoned logically that if the liquor power has become so audacious, the brave women fighting against it should be well furnished with the sinews of war. Hibbard, Spencer, Bartlett & Co., leading hardware dealers, also received a threatening letter from the liquor league, and responded to it in a manly, courageous way. If all business men would thus meet the arrogance of the liquor power, it would soon cease to dominate the country as it does.—*Union Signal.*

BIBLE LESSON.

STUDIES IN THE OLD TESTAMENT.

LESSON I. Third Quarter.—July 1.

SUBJECT.—God's Covenant with Israel.—Ex. 24:1-12.

GOLDEN TEXT.—I will be to them a God, and they shall be to me a people.—Heb. 8:10.

[*Open the Bible and read the lesson.*]

COMMENTS ON THE LESSON BY E. E. FLAGG.

1. *The calling of the elders.* vs. 1, 2. Whatever we may think of the doctrine of election it has always been true that God elects or chooses certain ones to be in a peculiar sense channels of his grace. Those whom he thus honors may be engaged in manual labor like Paul, may be unlearned fishermen like the apostles, for God is no repecter of persons. But one thing is absolutely necessary—they must be fitted for his use. To be emptied of self is the prime requisite. Worldliness and selfishness will so narrow and contract a soul that it cannot receive any revelation from God. This same principle runs through other things. Nature herself has written on the rocks below and in the stars above, "A man can not serve two masters." To whom does she unlock her secret treasure houses of knowledge and reveal the beauty and harmony of her hidden laws? Agassiz once said, when urged to engage in a certain speculation, "I have no time for making money." Here is the secret: such a complete consecration of himself to science that the prizes of wealth were of as small account in his eyes as the soap bubbles that amuse a child. But, aside from this individual lesson, there is one of national application. These elders of Israel were the rulers. They represented God to the people, which is the true office of all just and righteous government. But if he were now to make a special revelation of his will to the American people, how many of our lawmakers at Washington would he be likely to choose to receive it? We are told that he is of purer eyes than to behold evil; that only he who has clean hands and a pure heart and who hath not sworn deceitfully, shall ascend into his holy hill. No admittance for the politician who will advocate indifferently high license or low license to capture the saloon vote, or who joins the secret lodge as a stepping stone to office. No admittance for the man of weak principles or stained private record, though our nation may have so far departed from "the ways of the fathers" as to raise him to the presidential seat. God-fearing rulers are the true guardians of national prosperity—the only real earnest of its continuance.

2. *The covenant with the people.* vs. 3-12. That the Jews were all the time breaking the compact between them and Jehovah only shows in stronger relief the faithfulness of their covenant-keeping God. Our nation has been peculiarly favored. The poor of other countries look to America as their star of promise leading to a brighter day than is possible under the tyranny of old world feudal traditions and caste lines. God has made a covenant with her no less than with his ancient people. He has not written it on tables of stone, nor has he spoken it in the thunders and lightnings of Sinai; but he wrote it on the hearts and in the lives of the forefathers and foremothers whose sacrifices and sufferings have made us what we are. They were the sponsors for our living generations, then unborn. When they crossed the seas to escape ecclesiastical tyranny they answered for every son and daughter of theirs to the remotest bounds of time, "All the words which the Lord hath said unto us will we do." We cannot, we dare not, throw it off though Irish Catholicism and German infidelity, though the beer garden and the saloon clamor to have us. When we do this, deliberately, willfully, persistently, there will yawn for America the same gulf which swallowed up the old world empires, with their drunkenness, their licentiousness, their pride, their fullness of bread, their worship at shrines of secret wickedness. In verses 8 to 11 we have typified the communion of saints with Christ here below, and that higher communion with him above. Asceticism is not religion. The triumph of Gospel principles will not mean less of earthly comfort but more. It will mean the supplanting of beer with bread; it will mean in place of standing armies the great army of labor making the waste lands teem with abundance. It will mean the true Communism of Christianity.

—Nannie Jones, a normal graduate at Fisk University, of the class 1886, is to go, under the auspices of the American Board, to the Southeastern part of Africa, 600 miles from Natal. She is the first single colored woman sent out by the American Board. She has been adopted by the Ladies' Board of the Interior, whose headquarters are at Chicago.

RELIGIOUS NEWS.

THE LATE REFORMED PRESBYTERIAN SYNOD.

The Covenanter Synod adjourned last week, after a busy session of six days. The various departments of church work were presented with unusual encouragement. Our Synod never took as strong a position of dissent from incorporation with United States government. Some of the brethren had been disposed to relax a little in applying the discipline to members voting under the Constitution. An action of Synod some years ago was thought to have compromised the position of the church on this question, and Bro. J. C. K. Milligan of New York, to bring the matter to a focus, had been suggesting the idea of abandoning our non-voting position. His vigorous, ringing articles in the *Banner*, of which he is editor, produced quite a sensation throughout the church, and the discussions along this line at Synod were able and spirited, and were crystalized in the following resolution:

"*Resolved*, That we solemnly reaffirm our conviction that the Constitution of the United States is an agreement or compact to administer the government without reference to Christ or the Christian religion; and, that incorporation with the government on the basis of this Constitution is, therefore, an act of disloyalty to Christ. With this conviction in our hearts, we cannot do otherwise than maintain to the end the discipline we have maintained in the past, and we believe that the highest interests of our country and of the kingdom of Christ are involved in our fidelity at this point."

Our Synod represented 116 ministers, 506 elders, 121 congregations, 10,970 members. The contributions of the church for all purposes were $205,507, or an average of $18.68 per member.

The retiring moderator, Prof. D. B. Willson, opened Synod with a rousing sermon, showing among other things the infidelity of the national Constitution. Rev. J. W. Sproull, our choice for moderator, was fortunate, for he held us to the line in a pleasant and agreeable manner. Of all the city pastors he has the best reputation as a W. C. T. U. worker.

Rev. R. C. Wylie gave our Synod an interesting account of the National Prohibition Convention at Indianapolis, where he had spent several days. He deplored the fact that there was a letting down of the platform on the point of recognizing the Higher Law. In speaking of the influence of small tracts or leaflets, he referred to a leaflet that was widely circulated at the convention showing that Gen. Smith was a Freemason, and this tract he believed had the effect to prevent Green Clay Smith's nomination on the Prohibition ticket.

I had written to the President of the Allegheny Co. W. C. T. U., Mrs. H. C. Campbell, to allow me the privilege of giving a few lectures under the auspices of their Unions as I expected to be in the city two weeks. When I reached the city, I found these devoted women had arranged more lectures for me than I could possibly give. During these two weeks I gave six sermons, eight lectures, and addressed two W. C. T. U. conventions, besides attending the session of Synod and the Geneva College Commencement. The National Reform contributions given me at these meetings amounted to $84 85. Allegheny county is a grand field for reform work.

M. A. GAULT.

—The National organization of the Colored Young Men's Christian Association was completed at Louisville, Ky., Tuesday, Charles L. Morris, of that city, being chosen president.

—The Rev. Wilbur C. Crafts, of New York, addressed the ministers of the Congregational church at the Grand Pacific upon the observance of the Sabbath. He advocated the closing of stores and factories on Sunday, and the cessation of the Sunday handling of mail. Resolutions were passed asking Congress to prevent by law Sunday trains and mail-handling.

—The tenth annual camp meeting of the Iowa Holiness Association was opened last week at Des Moines. The organ of the association is the *Highway*, of Nevada, Iowa, edited by the Rev. Isaiah Reid. An almanac, a series of leaflets and large numbers of tracts, all devoted to the exposition and advancement of the dogma and experience of personal holiness, are printed also, and a number of evangelists are employed who hold meetings in halls and churches in the winter and in tents in the summer. The meeting will continue until the 24th.

—The anniversary of the American Home Missionary Society was held in Saratoga, N. Y., June 5th to 7th. Julius Seelye, President of Amherst College, presided. The income of the Society has exceeded that of any previous year by $24,000, and they closed the year with $39,000 in the treasury, $30,000 of which had to be placed to the credit of the Exigency fund for relief of the men during the summer months.

—Two million of the Scandinavian race are now in America. Chicago is the fifth Scandinavian city in the world and Minneapolis the sixth. There are 212 Swedish mission churches with 305 preaching stations, and in every essential respect they are congregational. Thirty Scandinavian students in Carleton College, and forty theological students in Chicago Seminary are preparing for work in this field. The Scandinavian Mormon population of Utah is now estimated at forty thousand. Mr. Montgomery, superintendent of the Scandinavian work, appeared before Congress and in the name of this society and the Congregational churches of America, protested against the admission of Utah under Mormon rule to become a State. In Northern Michigan twelve new towns need churches.

—The evangelist C. H. Yatman is holding a series of union young people's meetings in Washington, D. C., by invitation of the superintendents of the various Sunday-schools. In Columbia, S. C., where he held meetings the past month, the students of the Columbia College and South Carolina University were reached by the score. Nearly every student in the female college was converted. During July and August he conducts his large daily young people's meeting and Christian workers' training class.

—At the General Synod of the Reformed Church in America in Catskill, New York, the Committee on the State Religion reported 34 classes, 546 churches, 47,518 families, and a total membership of 86,932. There was contributed for benevolent purposes $284,902, an increase of $52,700 over last year, and for congregational purposes $969,847, an increase of $56,100.

—The committee appointed by Bishop Potter to investigate charges against Mgr. Bouland by the Roman Catholic press, when he renounced Romanism, has reported the charges without any foundation. He was transferred from diocese to diocese with clean letters, and was in good standing as a Romish priest.

—There are plenty of young men in the various theological seminaries ready and willing to go as missionaries. The want is of money to send them.

—Recent statistics show a total of about five hundred church-members within the walls of Peking, connected with the five Protestant missions in that city.

—Two Bohemian Congregational churches have been formed recently, one in Cleveland and one in Chicago.

—Mr. Robert Hume, missionary in Ahmednagar, notes an "unhappy spread of intemperance" in India.

—A United Presbyterian church of twenty-nine members was organized last month in San Diego, Cal.

—The United Presbyterian General Assembly at its recent session appropriated to the several Boards for the coming year $279 600 as follows: Foreign Missions, $110,600; Home Missions, $72,000; Freedmen's Missions, $40,000; Church Extension, $40,000; Education, $8,000; Ministerial Relief, $6,000; General Assembly Fund, $3,000.

—In Persia, the field of the old Nestorian mission of the American Board, more converts have been made during the last year than in any previous year of the history of the mission. During last year's revival, which was conducted wholly by native pastors, there were over five hundred inquirers. Of the seventy-nine students in the college at Oroomiah seventy are Christians.

—David Tatum, the Friends' evangelist, is on his way to Colorado for the health of his wife. He expects to continue in the work for salvation while among the mountains.

—Rev. Edward Judson, son of Dr. Adoniram Judson, proposes to erect a monument to his father in New York city. It is to be a "massive and beautiful church edifice, perfectly adapted to Christian worship and work," and situated in lower New York, "on the border-land between the rich and the poor." If his plan is carried out the seats will be perpetually free. Under the same roof he proposes to provide suitable headquarters for Baptist young men who come to New York as strangers, and also a library and reading-room. He expects to begin this during 1888, as the centennial anniversary of his father's birth occurs Aug. 9 of this year.

LODGE NOTES.

The Minnesota Grand Lodge of Good Templars began its sessions Wednesday at Minneapolis. There are 101 lodges in the State, with a nominal membership of 3,835.

A Calgary dispatch to Winnipeg, Manitoba, says that there is no doubt that W. J. McGarigle, the Chicago Masonic boodler, has been at the Canadian National Park since the beginning of May.

At Louisville, Ky., the colored Oddfellows' twelve lodges celebrated the anniversary of the establishment of the organization in the United States. They had a parade, followed by a drill and addresses at the Colored State University grounds.

The two days' session of the Ancient Order of Hibernians at Cedar Rapids, Iowa, closed with a grand ball. Rev. George W. Pepper of Ashland, Ohio, was orator of the day. Short speeches were also made by Father O'Brien of Burlington, and Dr. Shuell, of Parnell.

There is one lodge of Knights of Pythias in this city which is largely composed of Spaniards; and nearly every man of that nationality in the city belongs to it. The ritual is translated into Spanish for them, and as they are all Catholics, it had in some respects to be changed to conform to their religious belief.

The Wisconsin Masonic Grand Lodge met at Milwaukee last week. The report submitted by the secretary showed the total membership in the State to be 13,157, distributed among 232 lodges. New lodges were established during the year at Hurley, the place made badly famous for its horrible dives of prostitution, and West Superior.

Two sets of representatives from Pennsylvania appealed for admission to the Knights of Pythias Supreme Lodge at Cincinnati Wednesday, but neither will be admitted until a committee of seven, appointed by the Supreme Chancellor and Vice Chancellor, examines and reports on the matter. Six thousand lodge men took part in the parade in the afternoon. Members of the order made frequent boasts that 30,000 would be in line.

The *Rainbow*, which represents the "Order of Chosen Friends," speaking of the "Supreme Councilor" of that lodge, says: "In fraternal matters he occupies a front rank, being a Mason, Sir Knight, Odd-fellow, Knight of Honor, Chosen Friend and a member of the Royal Arcanum, Legion of Honor, and other beneficial societies, in all of which he is greatly admired and has rendered his fellow members valuable service. He was selected to represent the fraternal orders before the New York State Legislature during the session of 1887, in opposition to what was known as the 'Baker Bill,' and his address was conceded to be of the most masterly and eloquent character. He has been three times elected Supreme Councilor of the Order of Chosen Friends."

MARKET REPORTS.

CHICAGO.

Wheat—No. 2			81
No. 3	67	@	70
Winter No 2			82
Corn—No. 2	49	@	49½
Oats—No. 2	32½	@	35½
Rye—No. 2			56
Bran per ton	9 00		11 00
Hay—Timothy	12 00	@	15 00
Butter, medium to best	12	@	17
Cheese	05	@	13
Beans	1 25	@	2 85
Eggs			14
Seeds—Timothy	2 05		2 25
Flax	1 30		1 37
Broom corn	02½	@	07
Potatoes per bus	20	@	40
Hides—Green to dry flint	05½	@	13
Lumber—Common	11 00	@	18 00
Wool	13	@	37
Cattle—Choice to extra	5 80	@	6 65
Common to good	2 10		5 55
Hogs	4 90	@	5 75
Sheep	3 00	@	4 60

NEW YORK.

Flour	3 20	@	5 25
Wheat—Winter	88	@	96
Spring			87
Corn	54	@	56
Oats	35	@	39
Eggs			16
Butter	12	@	19
Wool	09		34

KANSAS CITY.

Cattle	2 00	@	5 70
Hogs	2 50	@	5 50
Sheep	2 00	@	4 00

SUBSCRIPTION LETTERS.

The following have made remittances of money to the *Cynosure* from June 11 to June 16 inclusive:

J Winkelbleck, E P Townsley, Mrs H M Cole, N C Tyrrell, W Vine, B J Borton, Mrs S Ward, C Hillegonds, D Hyde, F Morath, D Ferson, M Miner, Mrs M L Curtis, H Nash, Mrs W V Hunt, C H Babcock, A Stalker, C P Paget, T Cottrell, A Burgess, A C Higgins, W O Norval, A Rice, F Wells, R H Orr, J Cassidy, Rev J Pixley, W Patterson, Jr., L Prentice, D F Pratt, R R Whither, Rev S D Douglass.

SPIKE THEIR GUNS.

A few dollars expended in purchasing tracts and scattering them about through the community will perhaps do more to spike the guns of noisy secretists than anything else that could be suggested. Men have heard the lodges praised so often and so boldly, that they have come to believe that they are what they profess to be. It is high time that the war is carried into Africa itself. This is the work which the N. C. A. has in view, and would be glad to push forward in every quarter of the land. Who will help to do it?

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The Truth (St. Louis)	2 50
Illustrated Christian Weekly	3 90
New York Witness	2 50
Union Signal	3 00
Christian Statesman (Phila.)	3 50
The Interior	3 85
The Independent	4 00
The S. S. Times	3 50
The Nation	4 50
New York Tribune, Weekly	2 50
Chicago Tribune, Weekly	2 50
Gospel in all Lands	3 50
Chicago Inter Ocean, Weekly	2 50
Harper's Magazine	4 75
North American Review	5 75
The Century	5 25
Scientific American	4 25
Buds and Blossoms	2 10
Pansy	2 35
Vick's Magazine	2 50
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HOME AND HEALTH.

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Excitement, anxiety, and worry, which have their seat in the brain, interfere with the functions of the stomach, and in like manner anything that unduly taxes the power of or irritates the stomach, disorders the circulation and nutrition of the brain. The sleeplessness often complained of by gouty persons is due to the poisonous effect of the morbid material upon the nervous system. Excessive smoking, too much alcohol, tea or coffee often resorted to by over-worked persons, are frequent causes of sleeplessness. In all these cases the cause can be removed, while the effect may be counteracted by appropriate treatment. Nothing is more mischievous, however, than to continue the habits and to have recourse to drugs to combat the effects. A due amount of exercise tends to induce normal sleep, and such exercise need not be of a violent character. A walk of two or three miles daily is sufficient, and is, perhaps, as much as a busy man can find time for. A ride on horseback, the Palmerston cure for gout, is probably the best form of exercise for those whose minds are constantly hard at work. It has been well said that a man must come out of himself when in the saddle; he is forced to attend to his horse and notice the objects he meets. Walking may be a mere automatic process, and afford little, if any, relief to the mind, and carriage exercise may be practically valueless if the mind is not diverted from what has previously occupied it.—*Fortnightly Review.*

BABY'S EXERCISE.

Activity should never be stimulated in babies. As soon as they have strength to exercise it will manifest itself. The only thing to be done is not to trammel their body in any way, either by dress or by constant holding, and then give them a little "wholesome neglect" For four or five months the body should not be carried in a sitting position, as the dropping of the head to one side impedes breathing, and has caused death. A fond anxiety to see the baby take its first step has caused many deformities of limbs. Put the child upon a bed in winter, on the floor in summer, or even on the dry grass, and let it discover its own powers.

A child should never be lifted by the arms, either by one or both. Put the hands under the child's arms upon its side and you can lift it without injury. Neither should a child be pulled up by the wrists, though it may be encouraged to grasp your fingers with its hands and pull itself up. This tends to give it a good grip and may prevent future falls. The active child needs watching, but let the surveillance be silent; nervous outcries of alarm often precipitate the very evil dreaded.

Perambulators should be used with care. Children too young to hold the head erect should always be placed in them in a recumbent position, with the eyes sheltered from the direct rays of the sun. A better plan is for the nurse to carry them in arms, and the continental plan of carrying on a cushion is to be commended. The jolting, by pushing across gutters or down steps, is a cruelty. Tossing, jolting, tickling, trotting, and similar modes of quieting or stimulating to exertion are unwise. Let the child creep before it walks, and lie quiet until it manifests a desire to exercise. Let it unfold physically after God's own plan, in sunlight, pure air, and restfully.—*Mary A. Allen, M. D., in Congregationalist.*

LET THE BOYS HELP.

Why is it that the boys are allowed to sit around the house doing nothing, while their overworked mother is struggling against nature and fate to do about half the work waiting for her hands? Only the other day we saw three large able-bodied boys lounging about the house, not knowing what to do with themselves, while their mother, tired and pale, was trying to do all the work for a large family and company alone. Not a boy's work to help about the house? Why not? Is there anything about washing dishes that will injure him, or which he cannot do well? or about making beds, or sweeping or setting the table, or washing, or ironing, or cooking a plain meal of victuals? On the contrary, there is much to benefit him in such work, the most important of which is the idea that it isn't manly to let the "weaker vessel"(?) carry all the burdens, when it is possible for strong young hands to help. Most boys would gladly help in the house if they were asked to do so, and were taught how to do the work properly. Many a smart boy wants to help his tired mother, but doesn't know how, beyond bringing in the wood and water, and shoveling a path through the snow. That done she tells him to go and play, while she plods wearily on. Not a boy's work! It is a positive harm to a boy's moral character to allow him to think it right to be idle, while his mother is staggering under her burdens. Let the boys help, and those who cannot get help "for love or money," as they often write us, will see their troubles disappear.—*Housekeeper.*

There is nothing that so promptly cuts short a congestion of the lungs, sore throat or rheumatism as hot water when applied promptly and thoroughly. Tepid water acts promptly as an emetic, and hot water taken freely half an hour before bedtime is the best cathartic possible in the case of constipation, while it has a most soothing effect upon the stomach and bowels. This treatment continued a few months with proper attention to diet, will cure any curable case of dyspepsia. Headache almost always yields to the simultaneous application of hot water to the feet and the back of the neck.—*Hall's Journal of Health.*

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Bid hopeless women be glad;
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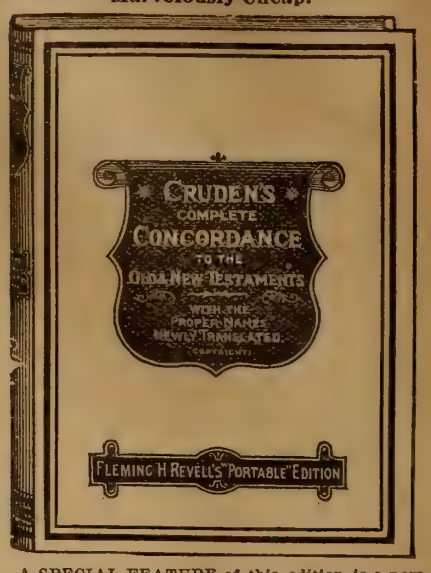

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NEWS OF THE WEEK.

WASHINGTON.

General Sheridan was last week still on the mend. Those about the sick-room are greatly encouraged at the General's favorable symptoms. He slept nearly all Thursday afternoon, and the doctors thought there was a decided improvement.

Indian Commissioner Atkins has tendered his resignation, to take effect at the pleasure of the President, and has left Washington for his home at Paris, Tenn., to enter upon an active canvass for election to the United States Senate.

Congressman Mason of Illinois created quite a stir in the House by bringing a "Republican bandana" to the front. Congressman Spinola had a bandana fluttering from his desk in the front row. Mason observing this quietly attached a beautiful United States flag of the finest silk to a desk on the Republican side, saying that "this is a good enough bandana for Republicans." The incident created great applause in the House and galleries.

In the list of the names of the men confirmed by the Senate Thursday that of Melville W. Fuller for Chief Justice is conspicuously absent.

CHICAGO.

The chief business in Chicago this week and last is politics.

Another victim of the Haymarket riot, May 4, 1886, died Thursday. On that memorable night Officer Timothy Sullivan, of the West Lake Street Police Station, was one of the foremost policemen to advance on the Anarchist mob. Not until the close of the fusillade did he fall. His right thigh was pierced by a bullet and he sank to the ground near the corner of Randolph and Desplaines. Since his injury he has been hardly able to get about, and when blood poisoning set in he was compelled to take to his bed, and his life has been gradually sapped away.

A Woman's League of which Miss F. E. Willard has been made president has been organized for the purpose of combining the labors of all the women's societies in the city.

The National Christian Scientist Association held its annual convention last week at the First M. E. church. About three hundred delegates were present, representing every State in the Union. Mrs. M. B. G. Eddy of Boston was chosen president. She also delivered an address, in which she outlined the aims of the Christan Scientists.

COUNTRY.

The mother of General P. H. Sheridan died Tuesday afternoon in her home at Somerset, Ohio, aged 87 years and two months.

The venerable poet Walt Whitman had a relapse last Wednesday and continued to grow weak all day. His family were forced to admit that he is in a dying condition. Professor W. P. Osler, of the University of Pennsylvania, has been summoned to Whitman's bedside.

The thermometer registered 102 in the shade at Nebraska City, Neb., Wednesday, and there were several cases of sunstroke, though none were fatal.

The monument erected on the spot at Chancellorsville where Stonewall Jackson received his death wound was dedicated Thursday, speeches being made by Governor Fitzhugh Lee and the Hon. John W. Daniel.

The trustees of the Wall Street Methodist church, Jeffersonville, Ind, Wednesday sued the trustees of Walnut Ridge Cemetery for $20,000, alleging that the cemetery had been given to the church, and that the trustees, who are all members of the church, had converted the profits to their own use.

John J. Eichenlaub was convicted in Columbus, O., Wednesday, for violating the Sunday law in giving a theatrical performance. He pleaded guilty. Judge Pugh assessed a fine of $50 and thirty days in jail, the latter part of the sentence to remain suspended. In the event of further violations Eichenlaub can be placed in jail without further trial.

At Youngstown, Ohio, Monday night, Fred Workman, an anarchist, whose wife sued for divorce last week on the ground of cruelty, flavored his last glass of beer with strychnine, bade his companions farewell and drank the poison, dying Tuesday morning.

The militia of the Chickasaw Nation are assembled at Ardmore, preparing to march upon the stockmen, who, 500 strong, are resisting the payment of the tax on cattle. The cattle owners are armed with Winchesters. The government troops at Fort Reno are also preparing to take the field, and fears are expressed that this is the first outbreak of a civil war.

Fire in a tenement house at Second street and Second avenue, New York, early Wednesday morning, resulted in the death of one man and the burning or wounding of a dozen persons.

A severe storm Wednesday night blew down houses in Big Bend, Wand and Barnesville and other towns of Northern Minnesota, and injured several persons. The damage was very great.

H. M. Sloan, a workman in the rolling mill at Joliet, met with a horrible death Thursday a red hot steel rail running from the rolls to the saws passing entirely through his body. The old man could not see well, and attempted to pass in front of the rail as it came along the rolls.

For the purpose of testing the new law ordering the closing of saloons on legal holidays, the saloon-keepers at Ishpeming, Mich., decided Monday to keep their places open on the Fourth of July.

A barrel of fish, in which was a dynamite bomb, was a part of the cargo in the hold of the steamer City of Cleveland on her trip from Cleveland last Wednesday. The barrel was one of a number of others consigned by John Kingsborough, a wholesale fish dealer at Cleveland to Ryan & Bourke of Detroit. The bomb was discovered when the barrel was opened the following day, and was thrown into the river. From the appearance of the barrel it had been opened and the bomb placed in it after the barrel had left the warehouse in Cleveland.

Myriads of grasshoppers have appeared in many parts of southern Indiana, and are devouring all vegetation as they go. They destroy meadows first, then the foliage of the trees, and next corn, oats and garden vegetables. Thousands of acres of meadows have been devastated by them.

During a storm Tuesday lightning struck the house of Berlet Gunderson, living four miles south of Clarkfield, Minn., and killed two children and severely shocked the remainder of the family.

During a severe wind storm at Odell, Ill., June 13, Shelby's circus, which was giving an exhibition, was blown down, and fifteen people out of the large crowd at the afternoon performance were injured, one probably fatally.

A jury in the McDonough county (Ill.) court convicted John Sanders, aged seventy-five years, of receiving a bribe for voting. A Macomb policeman testified to paying him $2 for voting the Republican ticket this spring. Several cases of a similar nature are pending.

A terrible accident occurred at Menominee, Wis., to-day which has already resulted in the death of three men, while a fourth is expected to die at any moment, three others being badly injured. The men were all Norwegians and were employed in the brickyard there. They were at work digging clay away from the base of a high bank when, at 10 o'clock, a huge mass of earth, loosened by the heavy rains of the past few days, fell upon them, crushing them and completely burying them from sight.

The west-bound express train on the Northern Pacific railroad was stopped between Big Horn and Myers Station Saturday night by a danger signal exhibited at a dangerous place on the road by eight masked robbers. The thieves entered the express car and took a package containing $400. They then went through the coaches and rifled the male passengers. The latter had had time enough to conceal much of their property and their plunderers got only about $600. The coaches were all badly riddled with bullets, but no one was seriously hurt.

FOREIGN.

DeLesseps will cut down to the sea level through the Culebra Mountains in the construction of the Panama Canal by means of ten iron locks. The canal is to be thirty-seven miles long, of which nine on the Atlantic side and three on the Pacific side are completed. The canal's depth will be twenty-five feet, eventually to be deepened to accommodate the largest steamers. The mortality among the employes is not so great as formerly.

A dispatch from Lisbon to the *Independance Belge* states that the Arabs at Kinshassa, a town in the Congo Free State, say that Stanley was wounded in a fight with the natives, and that after the fight half of his escort deserted him. The Arabs also say that Tippoo Tip has not sent the promised convoy to Stanley.

Forest fires destroyed the gold mining village of East Rawdon, Hunts county, Nova Scotia, Wednesday. Twenty dwellings and stores, together with a mill crusher and hoisting gear, were destroyed. Forest fires have done enormous damage in Newfoundland. At Hall's Bay a southwest gale drove the flames with tremendous fury. Mothers, with babes pressed to their bosoms and half naked children clinging to their clothes, fought their way through blinding smoke and scorching heat. Mrs. Manning and two children were burned to death. John Driscoll saved part of his furniture but was burned to death in his efforts to save an old trunk. The fire has left 200 people homeless and destitute.

The German Emperor Frederick died soon after 11 o'clock Friday morning. Toward midnight on Wednesday the Emperor became worse. The Empress was informed of the change, and she did not leave her husband's bedside. Drs. Mackenzie, Wegner and Hovell exhausted their skill in trying to relieve the patient, but in spite of all their efforts his strength rapidly diminished. The Emperor became slightly more animated Thursday noon and asked to see his daughter Sophia, it being her 18th birthday. During the night the Emperor remained in a kind of stupor and failed until death came quietly. The funeral occurred on Monday.

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"IN SECRET HAVE I SAID NOTHING."—Jesus Christ.

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Benjamin Harrison, Senator for Indiana, was nominated Monday afternoon by the Republican Convention sitting in this city. The labors, contest, struggles, bargains and quarrels that came to this result it is not our affair to record. The Chicago papers have labored through sometimes half a dozen pages daily to do this and have failed. The convention opened on Tuesday, the 19th, and organized. Next day the settlement of contested seats filled the time. The platform was adopted Thursday and nominating speeches were heard. On Friday there were three ballots and a row; on Saturday two ballots; on the Sabbath promiscuous caucusing by a majority of the delegates, in which Vermont nobly and absolutely refused to join, and their good example was not lost upon other States. After the first ballot Monday a break was made for Harrison and he was nominated amid tremendous enthusiasm.

It is a significant comment on the Boston Common affair and its present situation that the "Old Commonwealth" of the Adamses, of Webster, Sumner and Wilson gives to the nation no leading mind in its councils at Washington or in the conventions that lead its political hosts. One of our Chicago dailies remarks upon this fact in these words: "In the councils of the party leaders Massachusetts is without a representative. It has ceased to have any influence in caucus or convention. This is the plain truth about the matter. In past conventions Massachusetts's voice was potent. She sent men to represent her who were listened to with attention. While there are worthy men in the present delegation there are none of commanding talent worthy of the State of Adams, Webster and Sumner. The falling off is indeed melancholy. There is not even a Cabot Lodge from Massachusetts now in Chicago."

The Dakota Good Templars held their Grand Lodge meeting at Huron last week and were very particular to telegraph all over the country the names of all the individuals, otherwise insignificant, who were exalted to fame by the addition of a string of long titles. But there is also another dispatch which has been sent out which is even more significant. It says: "While the Grand Lodge of Good Templars were here it was ascertained that they have very little sympathy for the third party foolishness, and will generally oppose it this year, both in legislative and Congressional nominees." We believe this will be found to be the condition of most of the Good Templars who stand by their lodge. It is evident to the dullest comprehension that the triumph of the Prohibition party means death to Good Templarism and all the other orders which claim to be necessary for the success of the temperance reform.

In the ratification meeting at Washington reported by Secretary Stoddard, Mr. H. B. Moulton, who spoke for the District delegation and seconded the nomination of Samuel W. Small at the Indianapolis convention, related this incident: "On our way home from Indianapolis, at Pittsburgh, we met the Sam. Randall Club on its way to St. Louis. We both stopped for breakfast. The Sam. Randall train was drawn close up to the platform. Some of our delegates thought they would take a look into it. There was one car that had probably been a mail or freight car, which had a bar running the entire length, and in another car quantities of liquors were stored. In the two cars there were counted seventy-one barrels of beer, two barrels of whisky, and about fifty cases of assorted wines. Thus it took two entire cars to accommodate the Randall Club's liquors on its trip West. Our delegates went through these Democratic cars distributing Prohibition literature, but were soon put out."

The press dispatches tell us that a secret society among the farmers of the South-west, known as the "Agricultural Wheel," has begun to Morganize its seceding members. In Pulaski county, Missouri, last Saturday night a masked band of these lodge men KuKluxed a wealthy farmer named Gross, whom they took a mile from his home and deliberately whipped him to death. He had abandoned them and revealed their secrets. Pulaski is one of the central counties of the State, and not so far from the scenes of the Bald Knob murders and trials that the lesson of law against lodge taught by those trials should not have some effect. The story seems too horrible for belief, and we hope it may be contradicted.

The "White Caps," a KuKlux lodge which has disgraced the fair fame of Indiana for a year or two, seems not to die out by being let alone, as some vainly imagine we should do with the lodge. Like the West Virginia "Red Men" and the Missouri "Bald Knobbers," they have become emboldened by repeated successful outrages in southern Indiana, and have posted hand-bills prominently in nearly all the southern tier of counties notifying the people that they will visit and regulate all persons, male or female, young or old, who are reported to them as having committed offenses forbidden by their code. Then follows their code, a long list of offenses which would make a half column of a newspaper; the penalties presented as a certain number of lashes, well laid on, numbering from ten to 100, according to the grade of the offense. They order the local editors to publish the code and penalties under a penalty of fifty lashes. The other day a man was driven away from his farm near Salem in Washington county after being given some 200 lashes. His offense was refusing to join the White Cap lodge. This order of Masonic assassins have extended their jurisdiction to Illinois, and a lodge has been organized in Wabash county which proposes to flog all drunken men, profligate husbands and wife-beaters. The trouble as usual is the indifference of the lodge ring that forms the local officiary. The end will come soon, as it did a few years since in Cincinnati, with mobs, murders and conflagration. These are the legitimate results of secretism.

The proclamations of the young Emperor of Germany were noticed last week as the impetuous and immature writings of a youth rather than the considerate words of a ruler. The first alarm at his warlike tone subsided immediately, and it was realized that the proclamation alone would not turn aside the German nation from the pursuits of peace wherein is their strength. William's proclamation to the people bears a more noble tone, befitting the dignity and piety which become a ruler of a great people. "I have taken the government," it reads: "looking to the King of all kings, and pray God, like my father, to be a just and lenient prince; to foster piety and the fear of God; to guard the peace and to promote the welfare of the land; to be a helper of the poor and distressed; to be a firm guardian of the right, and progress in my kingly duties in unison with the people, who in good and evil days have stood true to their kings." If the young emperor shall rule in the spirit of these words the end of his reign will be mourned as sincerely as were those which preceded him.

THE GUNS IN THE PARK.

BY H. D. WHITCOMB.

[The following poem was suggested by seeing children playing about the cannon in Franklin Park, Bloomington, Ill.]

To east and west, to north and south,
Four cannon point with yawning mouth,
With aspect grim and cold and stark;
Strange objects in our city park.

Spring hides their tires with verdant grass
And summer heats their polished brass.
Here autumn leaves in beauty glow,
And winter wreathes the whole with snow.

Their useless presence seems to say,
"We stand here to invite decay—
By heat and cold, by worm and rust;
We yet shall be more useful dust."

Young men and maidens straying here
Lean on their sides soft words to hear;
And age here rests the weary half
Which does not have supporting staff.

Childhood and youth here gambol free,
Or pause the monstrous guns to see,
And infant toddlers' fingers feel
Their spokes of wood and tires of steel.

Before the muzzle baby stands,
With eager face and chubby hands,
And asks with curious eyes to note
The darkness of the cannon's throat.

Raise up the darling; let her see
How deep the cave of death may be.
And let her hear and feel and smell
The portal at the gates of hell.

She looks, then asks in artless words,
"Is this for boys and girls and birds
To play around? What is it for?"
"Oh, no, my child, it is for war."

"And what is war?" "It is to fight
To foster and maintain our right.
I must tell you all? why then
This cannon is for killing men."

"For killing! Why I heard you say
When you were killing flies to-day,
For bugs and fleas and insects small
That poison was the best of all.
If that is so, why surely then
This cannon is to poison men."

"Why no. How strange your questions seem!
That would be wicked in extreme;
The cannon shoots them, breaks their bones,
Scatters their brains upon the stones,
Tears off their hands and arms and feet,
And leaves them bleeding in the street."

"It makes them bleed? Oh, is it true?
And are they men the same as you?
Have they got homes and friends and brothers,
And do they love their babies' mothers?
This cannon is a dreadful fright.
Can they not keep it out of sight?"

Then surely would it not be well
To hide our enginery of hell?
Oh, speed the day of all our hopes
When cannon, put with hangman's ropes,
Shall shun the rays of open light,
And not offend our children's sight.

THE LODGE OATH SHOULD BE BROKEN.

LETTER FROM A MISSIONARY OF THE FRIENDS IN THE WEST INDIES.

MANCHIONEAL, Jamaica, 5–28, '88.

Editor Christian Cynosure,

DEAR FRIEND:—I received four bundles of Anti-masonic tracts from your office a few days ago. Please accept my sincere thanks for them. I have just got a large portion ready for mailing to several of the ministers of the island, mostly to Episcopal, Baptist and Wesleyans.

If all the ministers of Christ would expose the darkness and sin of all secret societies by turning the light of the Gospel upon them, they would all soon disappear like the darkness of night before the rising of the morning sun. But they are so prone to only hold up the Light to the light that the dreadful works of darkness are seldom revealed. All sin is darkness and is of the evil one. And again, all that is in darkness, that cannot bear and will not admit of being revealed and made known by the light of Christ and his church, which is his body on earth, is sin. The very fact that Freemasonry and kindred associations will not admit of open discussion and investigation is absolute evidence that they are sin. Christ, the church and state have a right to know not only the object but the method to obtain that object of every organization of men on the face of the globe. An object may be very good, but the means used to obtain it may be evil and wholly detrimental to the public good. And when there is a concealment of the working of any order it bears upon its very face not only suspicion of evil, but *it is* evil, for "he that doeth good bringeth his deeds to the light." No man has a right to conceal and continue a thing that he has wickedly or ignorantly done, that may cause others to fall into the same snare. If a man takes an oath or makes a promise to do a thing and afterwards finds out that that thing is evil in its influence and likely to affect others by inducing them to join in or partake of the same thing, if he does not cry aloud and show the people the evil and the sin, and one fall therein because he did not know the evil, will not his blood be required of him who knew the evil and warned not his brother?

But for the *oath's* sake he *will not.* For the oath's sake Herod would not spare the head of John the Baptist. One, by the blood of Christ, faith and repentance, which is accounted for righteousness is justified *from* all sin. Therefore, the sin that a man has done, whether it be a lie, theft, or an oath to do wrong, by these terms is taken away, and the man stands clear of the sin, and is not only at liberty to do right independent of the wrong he has done, but it is his duty to do right for his own sake, the sake of others and for Christ's sake.

Therefore, one who has taken an oath to secrecy in any of these lodges is bound and under obligations to God, in receiving pardon himself, to reveal the evil, either direct or in tendency, to others. So Herod and the men who bound themselves with an oath to kill Paul ought to have repented of taking the oath and not have done the thing they swore they would do. Who would dare to say that if any one of those who agreed together with an oath to kill Paul had repented, that because of his promise and oath to the others he ought not to have revealed the secret to Paul and others? Why would he be clear of his oath? Because he saw that it was evil. So ought every secret order man to reveal the order and bring it to the light. It is the only way the world may know of the evil. JOSIAH DILLON.

THE DISARMAMENT OF NATIONS.

BY REV. H. H. HINMAN.

One of the neat and ably conducted journals that come from the prolific press of Chicago is called *The Dehorner*, and is devoted mainly to the idea that domestic cattle can be reared without horns. It is held that these appendages are not only a useless encumbrance; hurtful to the cattle themselves, since they are constantly liable to gore each other, and that they endanger the life of all who have them in their care. In their wild state horns are needed for protection from wild beasts, and so God made them; but under the care of civilized man they are no longer needed and should be laid aside. Whatsoever is needless and capable of being used for evil is most likely to be so used, and hence becomes a perpetual menace.

But if this be true of brutes, much more is it true of men. The carrying of deadly weapons begets arrogance and tends to violence and crime, and hence public safety demands its prohibition. Great national armaments, like the horns of Taurus, are not only a terrible burden to the people, whose life goes into the immense taxes that build and sustain them, but are a source of just alarm to all peace-loving peoples. If we could imitate the cattle raisers, and have a general disarmament, it would take off an immense burden from the nations of the Old World, and put a stop to that agony of fear with which they mutually regard each other. Bismarck, the great Chancellor, has said this; but he fears France and Russia and dares not undertake the most needful and beneficent of all reforms. All the great nations are oscillating between the fear of internal revolution and the outward attack of some brute-like people that shall suddenly rob them of their power. They could and ought to trust to the good sense, the common honesty, and above all, the Christian principles that they mutually profess. The spectacle of a company of armed gladiators waiting to pounce on and destroy each other is quite out of harmony with the wonderful progress in the civilization of the nineteenth century.

But, however we may or may not excuse the Old World, our circumstances as a nation are widely different. We are menaced by no neighboring power; great seas fortify us on our right hand and on our left; the iron bands of commerce join us to our weaker neighbors on the north and southwest, and our great population and immense resources make us invulnerable. We have had no foreign invasion of our soil since the disastrous campaign of Gen. Packingham in January of 1815, and we are now five times stronger than then. The great occasion for domestic strife passed away with the great conflict of 1861–5. We are beginning to learn to keep the peace with the little band of Indians on our western border. Under such circumstances how safe, how beautiful and sublime would be the spectacle if we were to set the example of national disarmament.

Our best security is not in fortifications, navies, or armies, but in the intelligence, virtue and patriotism of the people. The abolition of the liquor traffic would do more for peace than all the navies we could build. Our best security against national dishonor is that we be honorable, nor need we longer emulate the Texas steer or the rhinoceros.

Chicago.

ANARCHY AND WAR.

In an address at Baltimore last winter by William Jones of the British Commission to secure international arbitration, he spoke as follows:

The terrible tragedy recently at Chicago, he said, was the result of misguided men, a malignant brood of Anarchists, who had not a shadow of justification for their action. There is no country where law and order is so well established, and the display of force so small as here. He said Anarchists, Socialists, and Nihilists were the result of the way Europe was governed. Beaconsfield knew what he said when he declared Europe was honey-combed by lawlessness and secret societies. The grinding military rule, the constant preparation for war, and the high taxes necessary to support the standing armies, keep the masses poor, and breed ignorance, pauperism and disloyalty. No man is more heartily welcome, or surer of getting rich, than the scientist who invents a new instrument for killing men.

Another war between France and Germany is inevitable. Since 1870 France has so fortified her 140 miles of frontier that every yard of it can be swept by the best guns made. Germany is nothing but an armed camp; and each is watching the other closely. The French say they have three times as many men as in 1870, and are better prepared in every way for war.

The problem now in Europe is, How many men can be extracted from productive industry and put in the army and be supported by the taxes drawn from those at work? The result of this plan is that in twenty years the national debts have doubled, and the interest now is more than two hundred million pounds. The laboring class live in poverty, squalor and dirt, crushed to the earth by heavy taxes, and filled with disloyalty and curses against the Governments. There are one million disloyal Socialists in Europe ready to vote against the Governments. Force cannot solve this question. Governments may hang and imprison the disloyal, but this cannot reach the feeling of discontent in the heart.

To illustrate the state of affairs in Europe, he gave some figures from Russia. Of the eighty million population, sixty millions are peasants; and of these latter, seventeen millions belong to the dangerous class, who live from hand to mouth. Stepniak says the war tax bears so hard upon them that they are worse off than when serfs. In the thirteen central agricultural provinces there, the richest black soil in the whole land, the death-rate is sixty-two per 1,000—three times as much as in crowded London. The birth-rate is forty-five per 1,000, so that the population is slowly dying out. Last year 169,000 poor Italians emigrated; but the Russians do not leave their country to any extent. The army tax is $2 50 a head, and the tax for education three cents a head. This was the case during the days of Alexander. Out of every 1,000 males, only 375 are fit to go in the army. The rest are too diseased from poor food and clothes, and badly ventilated houses.

When people like these get so low they feel they can't get worse; they become as clay in the hands of vicious men, and are easily led away by specious orators; and anarchy and socialism thrive. A Frenchman defined Communism as going to work in the morning with no breakfast, half a stomachful at noon, and going to bed with no supper.

GOVERNMENT BY THE GRACE OF GOD.

Rev. T. T. Munger, in a warmly appreciative article in the *Century* for April on Elisha Mulford, the author of "The Nation," writes as follows on the doctrine of that remarkable book concerning the supreme authority of God in human government. These sentiments are most suitable for the approaching national anniversary:

"Society is now making the dangerous transition from the aristocratic to the democratic idea of government, and with the change there is danger lest that truth be lost which alone makes any government real and binding—namely, that it is by the grace of God. Kings planted themselves on this truth, and hence had power and majesty. The pomp of courts is not the reflection of human pride, but of the divineness of government. In passing from one form to the other the insignia of power and majesty are largely dropped, and with them there is danger lest the conception of government as a divine thing be also given up and it come to be regarded, even as it already is by some schools of social science, as a mere matter of police, a negative check on crime, with the result of resolving society into nearly absolute individualism, the idea of humanity as a social facts lost, and progress reduced to a go-as-you-please scramble for the most that can be got, or to selfish combinations that turn society into a war between labor and capital—a condition already existing in part and sure to prevail unless it is checked by the conception of government as existing by the will of God and for righteousness, and as God's own instrument for blessing humanity—not an instrument merely, but a creatively ordained order, in which men must live if they would live at all. Dr. Mulford, whose work was always constructive and at heart conservative, saw the necessity of unfolding the truth that a democracy not only rests on the grace of God, but, beyond all other forms of government, is so grounded and must be so interpreted. Hence his continual assertion that the nation is a moral organism and has a life of its own, with certain necessary institutions and characteristics working towards certain ends. Being an organism, its processes are necessary as in all organic bodies. Hence social science is possible, and hence also there is no occason for or justification of the empiricism that so marks its history. If society is an organism, social science consists in finding out the laws of the organism and their methods and ends—a process the reverse of arbitrarily shaping society so as to get rid of certain evils and to secure certain good results. If society is a moral organism, its aim is righteousness and its action will be in freedom. His main thesis is that the nation is such a moral organism, that it transcends physical conditions, and finds the constituents of its life in freedom and law and in the conscious fulfillment of a vocation. He carries this thought through more than four hundred pages, with much apparent repetition but always with some advance of the argument, which is chiefly illustrated in the laws and institutions of the United States, but is abundantly re-enforced by quotations from literature and history. The constant refrain from first to last is that the nation is not constituted in the necessary process of the physical world, but in the order of a moral world; the ties of the nation are the ties of humanity, and the life of the individual in the two is one life, and it is moral. Moral action is conditioned on freedom, which is the law or essence of the nation. He makes the analogy between the life of the individual and of the nation exact and imperative, but each working out its destiny in mutual dependence and along the same lines.

"This theory is a repudiation of all social compact and police theories of government as something to be shaped by chance or apparent need. The out-

come of such a line of thought, as we might suppose, is in the loftiest heights of religion—the nation is divine; its vocation is righteousness; it lives in freedom; its laws are moral, and are like those over the individual; it exists in God. In short, Dr. Mulford, by a scientific examination and in the actual process of our own institutions and in the confirming testimony of the great thinkers, reaches the same conception of the nation as that of the Puritans. They leaped, or rather flew, to the height of their truth on the wings of spiritual sight; he reaches it by an examination of humanity and by an elaboration of details often as dry as the statute-book itself. He reaches it also by an exhaustive study of the nation in its antagonisms, as against the idea of confederacy and the empire and other arbitrary or tyrannical conceptions. He finds himself carried by his argument beyond the limits usually set about politics, even to the very throne of God, from which he does not hold back, but draws nigh and lays down the allegiance of the nation where it receives its life—in no rhetorical or sentimental way, but with full logical necessity."

LINCOLN ON THE DECLARATION OF INDEPENDENCE.

In an installment of the "Lincoln History" published in the *Century* an account is given of the famous Dred Scott decision, with quotations from Lincoln's and Douglas's opinions on that decision. Lincoln incidentally referred to the Declaration of Independence in the following striking language: "I think the authors of that notable instrument intended to include all men; but they did not intend to declare all men equal in all respects. They did not mean to say all were equal in color, size, intellect, moral development or social capacity. They defined with tolerable distinctness in what respects they did consider all men created equal—equal with 'certain inalienable rights, among which are life, liberty and the pursuit of happiness.' This they said, and this they meant. They did not mean to assert the obvious untruth that all were then actually enjoying that equality, nor yet that they were about to confer it immediately upon them. In fact they had no power to confer such a boon. They meant simply to declare the right, so that the enforcement of it might follow as fast as circumstances should permit. They meant to set up a standard maxim for free society, which should be familiar to all and revered by all; constantly looked to, constantly labored for, and even though never perfectly attained, constantly approximated, and thereby constantly spreading and deepening its influence and augmenting the happiness and value of life to all people of all colors everywhere. The assertion that 'all men are created equal' was of no practical use in effecting our separation from Great Britain; and it was put in the Declaration, not for that, but for future use. Its authors meant it to be as, thank God, it is now proving itself, a stumbling-block to all those who in after times might seek to turn a free people back into the hateful paths of despotism. They knew the proneness of prosperity to breed tyrants, and they meant when such should reappear in this fair land and commence their vocation, they should find left for them at least one hard nut to crack."

ARBITRATION IN AMERICA.

In the retrospect of the work, the most striking observation that occurs to one is the enormous amount of pacific sentiment which exists among American citizens everywhere; and which, though apparently lying dormant, was ready to be evoked and to show itself in an unmistakably enthusiastic manner wherever the question of International Concord and Amity was forcibly brought before them. This enthusiasm and earnestness were gratifyingly present, both at the public receptions of the English delegates, wherever they made their appearance, and also in the meetings which were specially addressed by myself. And it was with the sincerest convictions that I was enabled to tell the President of the United States, at my second interview with him at Washington, that, after calling upon hundreds of influential and leading citizens, and addressing many meetings, almost without encountering a single dissentient, the seed sown had fallen into good ground, and that the people of the States appeared to me more prepared even than those of my own country to adopt the principle of international arbitration as the recognized substitute for war.

This visit has done much, as may have been observed in the public prints, and still more in private correspondence, to deepen and strengthen in America the spirit of kinship and of good-will towards the old country. Every allusion to the "Alabama" arbitration, and to the re-establishment of good feeling between the two countries as the result of that eminently wise and righteous method of settling our "burning questions," met with a most cordial and gratifying response from audiences in the Southern as well as in the Northern States.

If the American friends of peace will now only follow up the good work that has been initiated, and urge upon the various organizations, to whose care the matter has been committed, the vast importance of keeping the subject alive, and of maintaining undiminished the interest of the public in the subject, there can be little doubt that, ere very long, some presentation in reference to an arbitration treaty with England may be looked for from the American Government. And then will be our own opportunity to employ, in the words of John Bright, the "force of good men who are with us to induce our Government to consent to it." If this were done, can there be any doubt in any reasonable mind that it will indeed be "a grand step forward in the world's march?"—*William Jones, Secretary of the English Peace Society.*

CHARLES SUMNER ON WAR.

Sumner, one of the bravest and noblest of American statesmen, made his first great public address July 4th, 1845, "On the True Grandeur of Nations." This address, says Carl Schurz, "was a plea for universal peace, a poetic rhapsody on the wrongs and horrors of war." The following are extracts from this oration. The whole is worthy to be read and re-read by all American patriots:

War is utterly ineffectual to secure or advance the object at which it aims. The misery which it excites, contributes to no end, helps to establish no right, and, therefore, in no respect determines justice between the contending nations.

The fruitlessness and vanity of war appear in the results of the great wars by which the world has been lacerated. After long struggles, in which each nation has inflicted and received incalculable injury, peace has been gladly obtained on the basis of the condition of things before the war.—*Status ante Bellum.* Let me refer for an example to our last war with Great Britain, the professed object of which was to obtain from the latter power a renunciation of her claim to impress our seamen. The greatest number of American seamen ever officially alleged to be compulsorily serving in the British navy was about eight hundred. To overturn this injustice, the whole country was doomed, for more than three years, to the accursed blight of war. Our commerce was driven from the seas; the resources of the land were drained by taxation; villages on the Canadian frontier were laid in ashes; the metropolis of the Republic was captured, while gaunt distress raged everywhere within our borders. Weary with this rude trial, our Government appointed Commissioners to treat for peace, under these instructions: "Your first duty will be to conclude peace with Great Britain, and you are authorized to do it, in case you obtain a satisfactory stipulation against impressment, one which shall secure under our flag protection to the crew. If this encroachment of Great Britain is not provided against, the United States have appealed to arms in vain." Afterwards, despairing of extorting from Great Britain a relinquishment of the unrighteous claim, and foreseeing only an accumulation of calamities from an inveterate prosecution of the war, our Government directed their negotiators, in concluding a treaty of peace, "to omit any stipulation on the subject of impressment." The instructions were obeyed and the treaty that once more restored to us the blessings of peace, which we had rashly cast away, and which the country hailed with an intoxication of joy, contained no allusion to the subject of impressment, nor did it provide for the surrender of a single American sailor detained in the service of the British navy, and thus, by the confession of our own Government, "The United States had appealed to arms in vain."

All this is the natural result of an appeal to war in order to establish justice. Justice implies the exercise of the judgment in the determination of right. Now war not only supersedes the judgment, but delivers over the results to superiority of force, or to chance.

It was amidst the thunders which made Sinai tremble, that God declared, "Thou shalt not kill;" and the voice of these thunders, with this commandment, has been prolonged to our own day in the echoes of Christian churches. What mortal shall restrain the application of these words? Who on earth is empowered to vary or abridge the commandments of God? Who shall presume to declare, that this injunction was directed, not to nations, but to individuals only; not to many, but to one only; that one man may not kill, but that many may; that it is forbidden to each individual to destroy the life of a single human being, but that it is not forbidden to a nation to cut off by the sword a whole people?

When shall the St. Louis of the nations arise? the Christian ruler or Christian people who shall proclaim to the whole earth, that henceforward forever the great trial by battle shall cease; that it is the duty and policy of nations to establish love between each other; and in all respects, at all times, towards all persons, as well their own people, as the people of other lands, to be governed by the sacred rules of right, as between man and man! May God speed the coming of that day!

UNARMED TRAVELERS.

For half a century Titus Coan labored in the Gospel in Patagonian and Pacific Island Missions. When he was a young man, at college, the American Mission Board had under consideration the subject of a visit of inquiry to Patagonia, about the year 1825. It was brought before the various colleges, and each student in one of these was requested to retire to his own room for prayer and guidance, as to whether he was required to go. Mr. Coan rose from prayer convinced that *he* must offer himself for the service; and another young man felt prepared to accompany him.

Having heard of the savage character of the Patagonians, the friends of the two young men desired that they should be supplied with weapons of defense; but Mr. Coan had a strong belief that all these, *even his pocket-knife*, must be discarded.

On nearing the Patagonian shore, the captain of the vessel in which these devoted followers of the Prince of Peace sailed, said that as the natives were so savage and untrustworthy he could not allow his crew to land; and he could only put Mr. Coan and his companion on the beach in a little boat with their goods, saying that if they lighted a fire the natives would come into sight.

It was a very lonely position for the two young missionaries, but the natives were soon seen lining the brow of the neighboring hill. They came near, and sought to satisfy themselves that the strangers were entirely unarmed by examining every part of their dress, and even taking off their stockings and turning out their pockets; but, finding nothing, they expressed their friendly regard by taking their new friends in their arms and receiving them into their tribe.

"They gave us," writes Mr. Coan, "horses to ride on, and we traveled with them about three months, east, west and north, visiting their camps and hunting grounds, and falling in with several other clans. In this way we saw nearly all the savages of the eastern Patagonian Pampas. The tribes are wild, and in the wildest state of savageism, living wholly by the chase, and roaming with their women and children most of the time, carrying their skin tents and their all with them. We had no interpreter; all our communications to the natives were through signs.

"Some of our friends had advised us to go *armed* into Patagonia. We had said, 'No, our weakness is our strength; our apparent unprotectedness our shield.' And so it was. The savages saw we were defenseless and harmless, and our God made them our protectors. They were not jealous or afraid of us, and we left them unscathed, under the wing of our Immanuel."—*Philadelphia Friends' Review.*

THE NATIONAL CHRISTIAN ASSOCIATION.

PROCEEDINGS OF THE ANNUAL MEETING.

The recurrence of the annual business meeting of the N. C. A. this year at the time of great excitement in Chicago in connection with the Republican convention, it might have been feared that the counter attraction would diminish the attendance. There were, however, twenty-six corporate members present, and a considerable number of other friends. A feature of special interest was the presence of all the agents who are actively and constantly engaged in the reform.

The business of the day opened with the reading of the Scripture and prayer by President George. The roll was called, and the records of last annual meeting read and on proper recommendation Rev. Wm. Morrow of Bloom, Ill., and C. W. Sterry, Pontiac, Ill., H. Baldridge of New York, Mrs. H. L. Kellogg and John Sutcliffe of Wheaton were elected members. All visiting friends were invited to sit as corresponding members. Among these were A. R. Hotchkiss of Columbus, O., Rev. B. Williams of Warren., Ill., Mrs. W. B. Stoddard of Columbus, O., Mr. Fifield of Berrien Center, Mich., Mr. Hogue of Nebraska, Rev. L. G. Jordan of Texas.

A letter from Miss Sarah E. Morrow of Leanna, Kansas, requesting admission to the National Association as a life member accompanied by $25, was received with favor and the request was granted.

The report of the Executive Committee by the secretary E. R. Worrell was accepted and further action was deferred.

The report of the General Agent and Corresponding Secretary was read and received. The report of the treasurer was read and laid upon the table until the appointment of a committee of reference.

As committee on reports Alexander Thomson, M. R. Britten, and E. R. Worrell were appointed, and to them were referred the reports of the Treasurer, General Agent and Board of Directors.

A report of the editors of the *Cynosure* being called for brief statements were made respecting the importance of the paper to the success of the work of the N. C. A., especially in the South.

The Chair then appointed the following committees:

On Deceased Members: H. H. Hinman and B. F. Worrell.

On Nominations: C. F. Hawley, J. L Barlow and M. L. Worcester.

On Anti secrecy League: J. Blanchard, E. A. Cook and Hiram Baldridge.

On N. C. A. District Headquarters: C. A. Blanchard, L N Stratton and M R. Britten.

Foreign Work: H L Kellogg and A. D. Zaraphonithes.

The report of H. H. Hinman as Southern Agent was called for. The annual report having been already printed in the *Cynosure*, the agent was not asked to repeat it. He wished, if time permitted, to hear from Rev. Mr. Jordan of Texas.

Statements of the work in Iowa and Ohio were made by Rev. C. F. Hawley and W. B. Stoddard. The latter had taken 322 subscriptions for the *Cynosure*, delivered some 60 lectures, and distributed much literature. A discussion on the reports of State agents, publisher, etc., after some time was settled by the adoption of a resolution requiring all the agents of the Association to make an annual report to the annual business meeting.

After the noon recess Rev. L. G. Jordan, the *Cynosure's* Texas correspondent, lately at the Indianapolis convention, was called upon for a statement of the situation in his State. He said the colored people were more ready to accept the anti-lodge than the prohibition reform. This had been his observation after extensive traveling and a year or more of speaking for prohibition. He urged that Mr. Hinman or some other competent lecturer visit Texas immediately, as there were to be more than twenty associations or conferences to be held in the State within a few weeks, and such an opportunity would not come again for a year, if ever. The result of the discussion about New Orleans is felt all over that part of the South, and it would be wise to take advantage of the rising sentiment of opposition to the lodge.

The reports of committees being called for, that upon deceased members was presented by Rev. H. H. Hinman. The committee was desired to add a minute respecting the death of Rev. A. G. McCoy. Their report is as follows:

The Committee on Obituaries beg leave to report that there have fallen during the past year five members of this corporate body: Rufus Stratton, Rev. A. G. McCoy, Gen. A. W. Riley, Prof. H. Woodsmall and J. C. Allis.

Bro. Rufus Stratton was born at Harvard, Mass., Nov. 11, 1802, and died June 30, 1887. He was an earnest Christian reformer and stood faithful to the last. The following are some of his last words: "I do not regret that I have stood boldly against the popular sins of my day. I know I was right and that the truth of God will prevail." "Write, Blessed are the dead who die in the Lord. They rest from their labors and their works do follow them."

Rev. A. G. McCoy, a member of this body, died during the past year in Colorado, where he had gone for the improvement of his health. He was for some years an editor of the *Christian Instructor*, and a warm friend of our reform.

Next to fall in the ranks was Prof. H. Woodsmall, who died at Memphis, Tenn., Feb. 27, 1888, aged about 48. He served with credit during the late war in the Union army, and suffered from wounds received in that service. He entered the legal profession, but gave up a lucrative practice to devote himself to Gospel study and labor in the South. Perhaps no man in modern times has exhibited more self-sacrifice and devotion to the cause of the poor and oppressed than did our brother during his fourteen years' labor among the Freedmen. His last work was in teaching in a school established for ministerial education, and he taught up to the day of his death. In his early life he thought favorably of Freemasonry, and was duly initiated: but he soon discovered its incompatibility with Christianity and republicanism. Once, making a speech "for the good of the order," he expressed his gratification that there was at least *one* brotherhood that could reach out its arms to all men without respect to *race*. He was severely rebuked by the Worshipful Master, and told that American Masonry was for white men only. He withdrew from the order, and as he advanced in Christian experience he saw more and more the unchristian character of the whole lodge system. Everywhere in his labors among the colored people he besought them to have "no fellowship with the unfruitful works of darkness, but rather reprove them."

Next in order was Gen. A. W. Riley, who died at Rochester, N. Y., April 2, 1888, aged 93. He was the oldest of the great temperance lecturers, having had as intimate associates, Samuel Carey, Frederick Douglass, Gerrit Smith, Myron Holly and Thurlow Weed. He survived them all except Douglass. He traveled and lectured more widely in Europe and America than any man except Gough, and he took a deep interest in the rise and prosperity of the Prohibition party. Though less active in the anti secrecy reform, his sympathies were wholly with us, and his earliest associates were the most pronounced Anti masons. His long life and remarkable physical and mental vigor were doubtless due to his temperate habits and faithful Christian life.

Of Bro. J. C. Allis, since we have not the particulars of his death, we can only say that he was a devoted Christian and an earnest reformer. He was taken away in the midst of his years, and many brethren and friends will mourn his loss. Who will fill up the ranks?

The nominating committee reported by C. F. Hawley and was adopted, after some modification, as follows:

President, Rev. H. H. George, D. D.
Vice President, Rev. M A Gault.
Corresponding Secretary and General Agent, Rev. J. P. Stoddard.
Recording Secretary and Treasurer, W. I. Phillips.
Directors: J. L. Barlow, C A Blanchard, M. R. Britten, A. J. Chittenden, H. A. Fischer, John Gardner, G. R. Milton, Wm Morrow, L. N. Stratton, Alexander Thomson, E R. Worrell.

The Committee on Foreign Work reported by H. L. Kellogg. Their paper and recommendations was accepted and referred to the Board of Directors. It reads thus:

For several years the Association has answered occasional calls made by individuals for tracts and other literature in foreign countries. Our publications have thus been circulated widely in Southern and Western Africa, India, the West Indies and England. The Board during the last year voted to approve the opening of a Foreign Fund by the Treasurer, and through the *Cynosure* has invited donations. This was in response to urgent calls from India, where a systematic colporteur work has been begun by W. J. Gladwin, publisher of the Bombay *Watchman* and secretary for India of the Gospel Purity Association of London. Copies of our tracts are stitched in the two monthly magazines issued by Bro. Gladwin, and his colporteurs circulate tracts and sell our books, which are furnished gratuitously to them by means of our Foreign Fund. As a further assistance to this work, and to secure more frequent letters from India for the *Cynosure*, Bro. Gladwin has been promised the sum of one pound sterling per month

In view of the hopeful openings for our reform among English speaking peoples, we recommend that the Board endeavor to systematize this work and open correspondence with missionaries and others in all foreign countries to which we have access, and secure as wide a circulation of our literature as possible. We recommend also that so soon as this work increases so as to warrant it, a Foreign Work department be opened in the *Cynosure*, where weekly reports of donations, of grants of literature, expenses and results may be reported.

Pres. C. A. Blanchard reported for the committee on District Headquarters. There was some objection to the final recommendation, which did not favor the opening of any new district agencies until the means would warrant it, and the demand evident. The proposal for an office in New Orleans had been in favor with some and the desirability of such an enlargement was discussed at length, a change was made in the report and it was adopted thus:

Your committee to whom was referred the subject of District Headquarters respectfully report as follows:

1. We believe that there should be District Headquarters at Boston, at Washington, at New Orleans and on the Pacific coast as soon as means for the support of such headquarters can be secured.

2. We believe that when such headquarters are established it should be understood that the region in which they are situated should largely contribute to their support. Our labors in places where there is small local support should, we believe, be performed by agents and not by the establishment of permanent depositories.

3. At present we favor a determined effort to make the Boston and Washington Headquarters self-sustaining. We believe that there are friends of our cause on the Atlantic coast who can support these agencies, who ought to do so, and who, if properly approached, will do so.

4. We recommend that the Board of Directors be directed to enlarge the agency work in the South, and open a district agency at as early a moment as a suitable agent can be found and the funds secured to carry on such an agency, so as to avoid closing the year in debt.

President George stated that it was necessary that he leave the body, and requested that the chair be filled. He wished to urge the consideration of another Congress of Churches similar to that held in March, 1887. The influence of that meeting was felt throughout the country, and should be repeated, and such an effort made to secure ample delegations from the various conferences, synods, associations, etc., of all denominations as would guarantee success. The churches in their organized capacity should be enlisted. The fact that so many already opposed the secret orders, with membership of hundreds of thousands, if not millions, was a powerful argument of itself, which should be used more skilfully in creating a public sentiment against the system of secretism. As Dr. George retired, his hand was so warmly grasped by a score or more that he had the satisfaction of knowing that he was popular in Chicago as well as in Geneva College.

Rev. Alexander Thomson was chosen to preside, and the business continued with the report of the committee to which was referred the annual official reports. This report seemed to take a more severely literal understanding of the General Agent's report than was probably intended. A portion of that report lingered upon the agreeable incidents of city mission work and the timidity of little colored children changing to enthusiasm in the school room. The committee approved of such work under individual control, but the Association could not in honor give attention to it. Thanks were given Mr. Ford of Washington for his offer to aid in securing prohibition literature, but there should be no engagement by which the Association should be responsible except for its own literature. The religious meetings held under management of the N. C. A. should not be sectarian. The Treasurer's report was referred to the new Board of Directors, with the understanding that the auditor should complete the examination of the accounts of the year. The report of the old Board was approved with the recommendation that renewed effort be made to enlarge the circulation of the *Cynosure* in the South.

The first part of the report seemed to some to be a reflection, but the committee explained that if there was any reflection it must rest upon the Board of Directors to whom each of their number belonged. Secretary Stoddard spoke earnestly for the work as now laid out in Washington, with opposition to secret societies at the fore-front of every part—reading-room, industrial school, prayer meeting, etc. It was not urged that these efforts be discontinued, but that they be not made a charge upon the treasury of the Association or the time of its employed agents.

Later in the day it was voted that Secretary Stoddard should continue his efforts at Washington for the present; that there was no objection to a deposit of such publications of the W. C. T. U. and the Prohibition party as those organizations might furnish; also that the General Agent might receive donations or collect money for the purchase of such publications or for maintaining any branches of mission work outside the lines of N. C. A. work.

The report of the committee on the American Anti-secrecy League was presented by E. A. Cook, as follows:

THE AMERICAN ANTI-SECRECY LEAGUE.

The object of this League is *"to prevent the nomination and election of men who are under secret obligations,"* by circulating a pledge, as the temperance cause was inaugurated by circulating a total abstinence pledge. The advantages of such a league, vigorously pushed, are manifest:

1. It will furnish something for every meeting and every person to do.

2. It will call public attention to the secret relations of the nominees of all political parties, and enable voters

to oppose the lodge by scratching the names of secretists from their tickets.

3 It will lay the foundation and prepare the way for an American party, whose fundamental principle is opposition to the despotisms of priestism and false worships

4. We, therefore, endorse the organization of the American Anti-secrecy League, with Mr. Phillips as Superintendent, and hope it will be vigorously pushed.

The report was adopted without dissent. A resolution endorsing the nomination of Fisk and Brooks was not so fortunate, and resulted in quite a lively discussion of politics in which a number took part. A motion to table was lost and a substitute was presented which noticed in a courteous way the recognition of the anti-lodge sentiment by the Prohibition party. This, however, was regarded as a little too partisan for official action,and the following was finally adopted:

RESOLVED, 1. That we are grateful to God that in his providence the cause of prohibition, to which we, as members of the National Christian Association, have from the first given our moral and political endorsement, has been brought to the front.

2. That we rejoice that the Presidential candidates now before the country, so far as we are informed, are clean of the lodge; and we trust that the time may soon come when no member of a secret society shall be considered eligible to any public office in the United States.

3. That we are grateful to the leading members of the Prohibition party for the consideration which they have extended to the representatives of this Association.

The concluding business of the day was passed without debate or division. For auditors of the Association S. A. Kean and John Culver were selected. The editors and publisher of the *Cynosure* were re-elected; and the latter was instructed to make a detailed report of the list and financial condition of the paper and the publication business to the Board for publication. H. H. Hinman was re-appointed as Southern Agent. The recording secretary was instructed to report the minutes of the annual meeting to the Board for approval.

After prayer by Elder J. L. Barlow the Association adjourned.

MISSION WORK IN THE WASHINGTON BUILDING.

WASHINGTON, D. C., June 21, 1888.

DEAR READERS OF THE CYNOSURE:—I have been thinking for some days past that I would like to write you of the children who, through personal effort of Mrs. Cunningham and myself, have been gathered in here as a nucleus for an industrial school. This I wished to do; first, because it is a work which deeply interests me; secondly, because I wish to interest you in this much needed work. But, say you, we do not know just what the work is, how extensive the plan, its needs, and requirements. This I propose to give you.

The colored people in this beautiful city are, as a rule, crowded together into the alleys and by-ways, sometimes a whole family in one room, and that a basement; the mothers as well as the fathers working to support their families, the mothers being away from home much of the time, and the children left to roam on the streets. Just such an alley lies back of 4½ street, and it was there that our footsteps turned as we started out to visit the homes and see if there were any children who did not attend public school, and would be glad to come in here certain days for instruction. Several were found on our first tour, the old grandma of one bright little girl saying, "I has been praying for something of this kind, and the good Lord has sent you to answer it; if there isn't something done for the children right round here, I see no hope of their ever getting to heaven." All the mothers, in fact, seemed glad that we were going to try to help them.

On Wednesday, the 13th, I opened the school at 2 P. M. with fifteen children in attendance, and at present shall have school three afternoons in the week, teaching the first hour reading, spelling and writing, the rest of the time being devoted to sewing. Miss Susie Hinman has assisted me so far, in drilling them on the sounds of letters. The children range from six to fifteen years of age and are about equally divided as to sex, the boys sewing just as industriously as the girls.

Our school is opened with repeating the Lord's prayer in concert, singing a hymn, and a drill on the Commandments, of which they knew nothing. Last Friday afternoon I asked the children how many of them attended any Sabbath-school, and found that none of them did so. I saw at once that I must take up that line of work also, and, accordingly told them to come on Sabbath morning. A few did so, and we had a very interesting time. On inquiry why others were not here, found that lack of Sunday clothes kept them away. I called on the mothers this week and asked them not to keep them away for that, that cleanliness was all I asked.

It will be necessary in this work to furnish nearly everything needed in the school. The reason many of those already in the school gave for not attending public school was inability to furnish necessary books, etc. Then the children, in order to sew, must have material aid. My thought has been that, when I saw it was needed, cloth for a single dress or skirt, etc., could be bought and cut, and the child earn it by making the garment. The question arises, Who is to furnish these materials? And in reply I would say to you, dear readers and fellow workers, I must look for the funds to carry on this grand line of work, and to you I now make an appeal. Will you not "come up to the help of the Lord" in this matter? Not that I would detract from other objects, but has not the Master a "thus saith the Lord" for you in this department? We have gathered in but few, as yet, and it comes through personal visitation. This will be kept up, and much good can be done in this way, and a large number gathered in. When making our last visit from house to house we took such papers and tracts as we had by us, and they were eagerly received; and the thought has come to me that the children throughout the country would like to be counted in, and would be glad to save their Sabbath-school papers, and send them here for distribution; and Sabbath-school superintendents, when they have a surplus, could hardly find a worthier object to which they could devote them. Take these thoughts to the Lord in prayer, and "whatsoever he saith unto you, do it." All contributions of funds, or of other things, will be credited through the *Cynosure*. Yours in the work for the Master, ANNA E. STODDARD.

REFORM NEWS.

TO THE MAINE ASSOCIATION.

Mr. Kimball went to Lewiston to-day to attend the meeting of the Maine Christian Association. Will friends of the cause pray that the isolated workers scattered over the length and breadth of the Pine Tree State may from this time be encouraged to come up together to the help of the Lord, and inscribe on their hearts and banners, "Holiness to the Lord," and consequently have an abhorrence of and opposition to the secret empire in every phase of its being and action? Miss Haines, the secretary of this youngest association, has contended almost alone for God amid the taunts of her brethren in the ministry. "Oh, you don't know anything about Masonry; you're a *woman*." But a *woman*, ordained of God if not by men, with the Holy Spirit on her heart, with Quaker blood and training in her character, and God-given health in body, is able to stand alone with God, and "having done all to stand." Let the prayers of her Christian sisters from Maine to California uphold her hands and heart, that not Amalek but Israel may prevail in this great battle of the light of God's truth against "the unfruitful works of darkness." MRS. S. C. KIMBALL.

IS NOT PAGE THE BANNER COUNTY OF IOWA?

COMMENCEMENT AT AMITY COLLEGE.

DEAR CYNOSURE:—Before leaving College Springs I preached again in the Congregational and the Free Methodist churches. I was present at the morning exercises of Amity College, located at College Springs, twice, and each time by invitation of President Kennedy,I conducted the religious service,and on one of the occasions addressed the students.

Amity College is a Christian reformatory school and undenominational. Christian ladies and gentlemen are employed as teachers and professors who are members of the various orthodox evangelical churches, the test being personal merit and not denominationalism. Amity College is a fine and flourishing institution and is a center of interest for that region of country.

I attended the Commencement exercises on Thursday, June 14th. The interest taken in the work of the college is manifest on Commencement day. Not only the seats but the standing room was all taken, and then many could not get in who had come to hear the orations of the graduates. I was told that two or three hundred usually fail to get into the hall, and that many more would come than do but for the fact that they know there will be more present than can crowd into the hall.

The graduates acquitted themselves well, and I could but feel that Amity College, under the presidency of Dr. Kennedy, is destined to develop and become an important educational center.

After completing my work as the agent of the Iowa Christian Association at College Springs I went to Coin. A tabernacle meeting was in progress there, conducted by a lady from Illinois. I attended what I could and do the work of canvassing for donations and subscriptions to the Iowa Association and the *Cynosure*.

While the meeting was yet in progress, I went to Blanchard and called first on Mr. Sharp, who is a merchant and a member of the Covenanter church. He donated $5 to the State work. Mr. Walkinshaw, another Covenanter, did the same; as did also A. B. Wilkinson, a Wesleyan Methodist. Mr. McCrowsy, a Covenanter, gave $4; Mr. Murchie,a Baptist, $3; Mr. McKeown, $2.50, and Mr. McKnight, Pollock, Spear and Dunn, two dollars each, and a number of others gave $1.50 each and received in return the *Cynosure*. Some of these were members of the United Presbyterian church and some of the M. E. church. Every one of the Covenanters of the Blanchard church manifested a deep interest in the anti-secret society reform, and as Bro. M. A. Gault said of them,they "materialized well."

While here I preached at the Wilkinson schoolhouse, near Westboro,Mo. After finishing the canvass around Blanchard, I returned to Coin and preached in the U. P. and also in the M. E. churches.

I have taken one hundred and ten subscriptions to the *Cynosure* in Page county during this visit to southwest Iowa. This, with eighteen old subscribers, makes *one hundred and twenty-eight Cynosures* coming and to come to Page county. For *Cynosures* Page is the *banner county* of Iowa. If any reformer in Iowa knows of a county that would take more *Cynosures* than Page, let me know and I will come and work it up, and Page will gracefully surrender the banner.

The drouth was so severe in Page county last year that I have not tried to get large individual donations to the Iowa work in Page county this year. Fayette, Clay, Mills, Washington, Van Buren and Henry counties are in the lead of Page in respect to the amount of individual donations.

As we are behind in our cash receipts, allow me here to ask those who have not yet paid your subscriptions to the Iowa work or to the *Cynosure* to send the money for the same to the treasurer,James Harvey, Pleasant Plain, Jefferson Co., Iowa, as soon as you can. We don't want to urge any one to pay when it would inconvenience you to do so, but for the sake of the cause please bear it in mind and watch your opportunity and remit the amount of your subscription to Mr. Harvey as soon as you consistently can. *Please bear it in mind* and send in the money as fast as you can that the deficiency in our cash receipts may be made up.

C. F. HAWLEY.

CORRESPONDENCE.

NEW ENGLAND LETTER.

Temperance work among our boys and girls—A lodge incident—A noble charity—What a single voter can do—Why the platform of the American party is always read.

The temperance outlook is steadily brightening in spite of "set-backs;" and one of the most encouraging indications is the number of Loyal Legions and Bands of Hope which are being started under the auspices of local unions all over New England. It is true that many of them die out, but who can measure the worth of even a few months of earnest temperance instruction at just the period when the heart is most impressible, and the dividing line between right and wrong has not yet been muddled by political sophistry and self-interest. Mrs. Helen G. Rice, the State Superintendent of juvenile work for Massachusetts, is one of the brightest speakers in the W. C. T. U. The writer has listened to her forceful appeals and her convincing logic, made more forcible and more convincing by her sweet, womanly face and gentle attractiveness of manner, and thanked God for the noble work she is doing among our children and youth. If it could be supplemented by some instruction in relation to the lodge, the Secret Empire would not find it so easy to seize upon every reform as soon as it becomes popular, in order to ride into power, generally riding the poor steed nearly if not quite to death by the time its goal is reached.

But the W. C. U. themselves greatly need to be enlightened on this subject. Their forty different departments of work show that they are fully alive to the importance of meeting their foe at every avenue of approach; and if they can once realize the truth that the lodge is the ally of the saloon and

the one plays into the hands of the other, secrecy is doomed. An intelligent person can hardly fail to come across facts to prove this, unless he wilfully shuts his eyes, so abundant is such testimony all over the land. A very trustworthy woman who has been a hotel cook told me that at one hotel in Boston where she worked a Knight of Pythias was taken fatally ill, and a brother knight was deputed by the body to watch with him. When she came down in the morning she heard his labored breathing and went into the room. The man was dying, while his lodge brother lay in a drunken sleep from which it was impossible to arouse him, the bottle of liquor by his side telling the tale. And so the poor soul which had put its trust in the lodge instead of Christ met the king of terrors, with no hand to soothe his last agony, no voice to whisper holy words of comfort, and point him even at the last hour to the atoning cross. God save us from lodge salvation.

It is an unfortunate omen for society when wealth shows a disposition to accumulate in the hands of the few. At the same time one redeeming feature is the large and noble charities which are thus rendered possible. An instance has been lately given by Mrs. M. Day Kimball of Boston, a daughter of Gov. Marcus Morton, who has made a free gift of the magnificent homestead owned by her father in Taunton for a hospital, the gift being subject only to one condition,—that it should bear and thus perpetuate his name. The election of Gov. Morton was made memorable by the curious fact that he was elected by a plurality of only one vote, added to the still more singular fact that the Democratic party chose him year after year to lead its forlorn ranks in the old Bay State, until victory thus coyly perched at last upon their banners. The scale was turned by a single voter in the town of Meedway, who came to deposit his ballot just as the polls had closed, which happened to be two minutes before the time. Had he insisted, as he might have done, on his right to vote, Morton would not have been elected. To an incident seemingly as trivial we owe the Mexican war—that blotted page in our national history which no true American can read without a blush. In DeKalb county, Indiana, a doubtful voter, undecided whether or not to go to the polls, finally went and voted for the Democratic candidate for Congress, who was elected by a majority of one. This member, Mr. Hannegan, was president of the Senate *pro tem* when the vote was taken for the annexation of Texas. It was his casting vote which decided the tie and launched the South on its shameful career of conquest for the extension of the slave power. As we shall soon be on the eve of another Presidential election it is well to gather up some of these facts which prove how true it is that

"One cast amiss
May blast the hope of Freedom's year."

The Maine Republicans have adopted a platform which has much to say about the tariff and other material issues, with a prohibitory clause sandwiched in between that would have a more refreshing sound had not Republican officials in that State gained such a reputation for non-enforcement of the law. The platforms of the old parties, the Democratic especially, are curiosities in the way of labored literary effort; for like that persistent talker we have all met and been bored with, the less they have to say the more words they take to say it in. I have never met with any one as yet, unwilling to take the time and pains to read the platform of the American party, and the reason is because it is such a model of brevity and directness. Compare it in these respects merely, letting alone its lofty standard of national morality, with the labored verboseness which characterizes the platforms of other parties, and it seems in its noble simplicity almost an inspiration. E. E. FLAGG.

IS MR. BROOKS ELIGIBLE?

PLEASANT PLAIN, Iowa.

EDITORS CYNOSURE:—How and why did the Prohibition convention nominate an ex-rebel soldier for Vice President, since such are debarred from such office by law? Otherwise I doubt not he is a fit man.

As for the League, I have never favored the system of pledges, as they are, I believe, nine times out of ten, more or less premature, rash, and very liable to and generally do become somewhat of a hamper in the future. Even temperance pledges I have never had any faith in. They don't remove the cause, nor would they be any reliable stay to me. Temptation comes at a thoughtless or forgetful moment when no fore-given promise answers the purpose. Real and diligent watchfulness in prayer and obedience, making right the sole object and foundation of our motive and deed, is the only safe dependence for all.

I regret to hear of anti-leaguers going into leagues. I believe it is a misstep in that sense.

I have for years been thoroughly in favor of holding our own ticket always in the field, unless there may be such consistent men running on another reform ticket whom we can use and gain if possible a double advantage in, by and for the truth and the people. No policy will do but the undaunted and fearless truth, the whole truth and nothing but the truth. I think it is our sole duty to stand for and stand by, in religion and in politics, those principles which, if right, are inseparable and blend in one.

I am poor, but my faith in reform is my brightest earthly theme. I say by all means go on with all speed to the final and full salvation, and I am with you. AARON BURGESS.

A PROTEST FROM ARKANSAS.

PINE BLUFF, Ark., June, 1888.

EDITOR CHRISTIAN CYNOSURE:—As an American citizen and a lover of freedom and a worshiper of the truth of all good things, I am constrained to write to you.

It seems to me that the North is losing that manhood and respect she once cherished and held so dear, in that she is willing to put any kind of declaration in her platforms of religion or politics in order to carry popular sentiment and to get votes. The Presbyterians have done much good in establishing schools and missions among the Negroes of the South and the North. So have the Methodists and the Baptists. But since they have succeeded in educating and training some few colored men and women, they now want to build their church-houses with a partition wall, so as to divide the "niggers" from the whites. In my judgment it would be better for all the white religious denominations to let the "niggers" alone and go on and take care of themselves, than to be continually stirring up such seditious strife as they have been for the last few months. The Negro has as much religion to the square inch as anybody; all he needs is to be so trained as to make use of his religion in a practical way. If they make this division here on earth, they cannot do it in heaven, and that is the place for which we all are striving. And the Negroes in mass know as well as the whites that the Bible teaches that God is no respecter of persons, and when the whites teach differently we have no confidence in their religion whatever.

There is something strange in the white man's religious code, i. e., he believes the Negro was made for menial, servile duty to him, and is nothing more than a serf, after all. But straws show which way the wind blows. The Republicans in New York State tell Mr. Sherman they cannot vote for him for President because he favors the Negroes of the South; and Mr. Powell Clayton of Arkansas says that the Negro should have been made the wards of the nation, and should not have been given the ballot.

Just think of Powell Clayton wanting the ballot taken away from the Negroes, when they, time and again, have done him honor in electing him, first to one high position and then another. No, as long as that class of men could use the Negro vote it was all right, and the Negro franchise was a boon to the Republican party; but as soon as the Democrats captured the South then it was an unwise measure. Fine statesmanship!

Now, Mr. Editor, life is too short for men to undertake such frivolous, foolish and selfish plans. Let justice rule the fate and destiny of every man, and let monopolies, tyrants, shysters, jay hawkers and religious hypocrites eternally go to the wall.

May God bless the *Cynosure* to stand against caste and all that hinders the promotion of our Lord's kingdom. A. M. MIDDLEBROOK.

PITH AND POINT.

CHRIST AGAINST ANTI-CHRIST IN THE UNITED BRETHREN CHURCH.

I believe it to be my calling, under God, more than any other one thing, to work in the cause of reform. Whenever we can help the cause in any way we shall do so, and ask God's blessing upon it in the name of Christ. We rejoice in the success that God has given Bro. Hinman in the South. We feel that success is attending the cause everywhere. We are sorry that so many United Brethren are being deceived with the anti-Christ of the lodge. The fight in that noble church is Christ against anti-Christ. Theological infidelity puts on a cloak of United Brethrenism to deceive this anti-secrecy church and cause her to cease her aggressive warfare against sin, and has caused some "men of brains" to even go back on the anti-slavery record made by God and his church. —CYRUS SMITH, *DeKalb, Iowa.*

GOOD USE FOR YOUR PAPERS.

As I see in the *Cynosure* very often the need of anti-secret literature so much needed in the South, and especially amongst the colored people and their preachers. I would suggest a plan to remedy that want and supply them abundantly. Mention two or three places in the South and let the subscribers of the *Cynosure* know, then we can surely send one-half our papers to one of these places. If we only send one-half it will cost but twenty-six cents. By so doing they can get the news at least in one week after we get the paper from the office. The other one half distribute about home, as the *Cynosure* is too valuable a paper to find its way in the old waste paper box. I think if we, the subscribers, would act on this plan, there might be very many souls saved. May God prosper the above, or any other plan to further on the anti-secret cause.—PHILIP KRIBS, *Lamertine, Pa.*

LITERATURE.

THE HOLY LAND AND THE BIBLE. A book of Scripture illustrations gathered in Palestine. By Cunningham Geikie, D.D. In 2 vols, half morocco, price $3.00, postage, 32c. John B. Alden, New York.

If his previous works, "Hours with the Bible" and "Life and Words of Christ," had not secured it, this certainly should establish the reputation of Dr. Giekie as one of the most popular religious writers of the present day. Thompson, Oliphant, Stevens and others have given us so many accounts of the little section of the earth called Palestine that he must be a man of some confidence in himself who would venture another elaborate work before the public on this subject. But Dr. Gieke has made the effort and the world of Bible readers bless him for it. He gives a view of Palestine rich in style, vivid in its description and fresh and attractive as if we listened to the story from a traveler's own lips. Learned in critical scholarship as his previous volumes show he has been ever wary in a land covered as deep with traditions as are its buried villages, and few guides could be more safe in intricate and difficult places. As an instance of the value of his critical knowledge of the early history of the land he describes, it may be noticed that the limited extent and barren desolation of a great part of Palestine in modern times have often led to a belief of the exaggeration of biblical enumerations of population, and the apparently improbable number of "fenced cities" so frequently impressed upon us. But there is abundant evidence that, if not strictly accurate, the statements fairly illustrate the truth. We are startled at the enormous force here and there ascribed to the Jewish and Israelitish armies, but we have to remember that a Hebrew army represented almost the entire population capable of bearing arms. That that population was extremely dense, we may easily allow from a consideration of the undoubted change which has taken place in climatic conditions, and, by consequence, in the fertility of the soil. There is no doubt that in the days of the kings and earlier the Holy Land abounded in streams and brooks, and had a far greater rainfall than at present, and that this condition was due to the existence of forests and trees, which, having been destroyed by the ravages of war and the recklessness of uncultivated races, the country has shared the fate of all others to which this misfortune has befallen. Fertility and population assumed there need be no difficulty in crediting the number of cities, even in the absence of direct proof. But the direct proof is not wanting. Dr. Geikie only corroborates two or three other careful explorers, who have discovered the traces of fortified cities so thickly strewn over the country that their number and proximity seem almost incredible to the eye witness himself. No doubt these cities were not large, but the ruins of their foundations are cyclopean in solidity and plainly indicate that they must have been fortressess of great strength. Of the villages, which no doubt stood thickly interspersed between the walled cities, there is of course now no trace; indeed, it is difficult to fix with anything like certainty the sites of several mentioned in Scripture, and of some which are distinctly referred to as the scenes of important episodes.

The whole work cannot better be described than in the words of Dr. Geikie's preface: "The land is, in fact, a natural commentary on the sacred writings." It is, we believe, the most readable transcription of this commentary, if not the very best. It is worthy of a place in every home, by the side of the family Bible. An especially attractive feature of these volumes are the fine illustrations with which they are crowded. Aside from this general character of the book Dr. Geikie discusses, in the last chapter, the probability of the return of the Jews to their fatherland. He denies this probability in an argument of original interest and value.

The illustrated features of the *Woman* for June comprise the second installment of Olive Thorne Miller's series on "Representative Woman's Clubs," which discusses specifically the New England Woman's Club, the prototype, and, by about one month, the predecessor of the famous Sorosis, of New York, and concludes with an account of the Wisconsin Woman's Club of Milwaukee; an essay on the important subject of "Physical Culture for Our Girls," by Charles Richards Dodge, representing pictorially a variety of forms of physical exercise adapted to women; the second of Helen Campbell's thrilling account of "Prisoners of Poverty Abroad," in which the hard experiences of the London working poor are graphically depicted: a charming descriptive sketch of Scotch scenery, by Sarah L. Roys, entitled "Through Ayrshire with Burns;" besides a variety of minor articles. Special mention should be made of several important papers in this issue, such as Emma Haddock's discussion of "Women as Land Owners in the West," and Ella Rodman Church's valuable recommendations on "Harmonious House Interiors," which is replete with practical and wise suggestions. In similar manner the several departments of the magazine are also commended to our readers' attention, comprising "The Household," "The Table," "What to Wear," "Societies for Christian Work," "Temperance," and other themes, the significance of which is patent to every family.

The *Missionary Review of the World* for July is on our table in advance of all the other July monthlies. The cause of missions certainly has reason to rejoice in the establishment and marked success of such a monthly—in literary ability the peer of our secular monthlies, while in religious force and spirit of consecration to missions all that the most ardent friends of the cause can desire. Among the noteworthy articles in "Literature" section (eleven in all), we specially note "The Romance of Modern Missions," "The Great Commission," "Mission Problems and Work in Abyssinia," and "Miracles of Missions." The first is one of the most thrilling narratives ever written. We have also reports from nine societies, intensely interesting correspondence from nine important fields, the "International" pages, the Monthly Concert Service, the Monthly Bulletin, giving the latest news and facts from the whole world-field, and the Statistics of the World's Missions.

IN BRIEF.

The latest fad in social circles in Chicago is news classes among young ladies. A large party meets twice a week in the afternoon, and the teacher, a lady of great culture, discusses with them the news of the day. She takes a newspaper, and, selecting matter of foreign and domestic interest, discusses and explains them in a most entertaining manner, the members of the class asking questions and making comments and suggestions freely.—*Educational News.*

A New York man has made a small fortune of $25,000 in two months through an invention. He had often noticed the trouble which school children have in cleaning their slates, and he invented a little tin box, in the bottom of which is a small sponge saturated with water. In the center of the box he placed a piece of tin drilled with holes, and on top of this another small sponge. A pressure moistens the upper sponge, and the slate can be instantly cleaned. One firm of stationers purchased 10,000 gross of the little invention, and the lucky inventor hopes to become a millionaire.

A Connecticut man tells this story of a remarkable exhibition of nerve by a professional sneak thief: "One day he walked quietly into a bank, took off his hat and coat, hung them on a nail, put on an office coat that hung there and walked into the rear room which contained the vaults. The directors were holding a meeting, and one sat in front of the door, blocking the passage. The thief politely asked him to move, and when the obliging director did so, the man went through the door, picked up two of the largest bags of gold in sight, coolly walked out with them, and thief and gold were seen no more there."

A Youngstown, Ohio, dispatch of June 11, says: "Nannie Evans, the ten-year-old stage prodigy, daughter of Owen Evans, hotel proprietor, had her vocal chords paralyzed seven months ago, after overtaxing them singing in large halls, and has not spoken above a whisper since. Eminent physicians to whom she has been taken pronounced her incurable. Yesterday, during a hard thunder-storm, she was sitting at an open window holding a silver half-dollar; there were two loud claps of thunder, and a moment after the little girl called to her mother, in her natural voice, to take the piece of money. To-day she is a little weak, but can talk and sing as well as ever."

A relic of the Revolution has been offered to Mr. Morrill, of the Senate Library Committee, which is worthy of preservation. A youth in the Pension Office brought it to the attention of General Black. It is the original document given to pass Major Andre through the American lines when Benedict Arnold had resolved to betray West Point into the hands of the British. The pass is signed by Arnold as Major-General, and is countersigned by General Gage. The possessor is a direct descendent of Paulding, one of the scouts that arrested Andre when he attempted to pass the picket under the name of Anderson. This document, if its authenticity is established beyond question, ought to be preserved in the archives of the nation.

The first article of the "Railway Series" in *Scribner's Magazine* is entitled "The Building of a Railway," and it contains much valuable information, new to the public in general, and of interest to everybody. In this article the following questions are answered:

How many miles of railway in the United States? One hundred and fifty thousand, six hundred miles, about half the mileage of the world.

How much have they cost? Nine billion dollars.

How many people are employed by them? More than one million.

What is the fastest time made by a train? Ninety-two miles in ninety-three minutes, one mile being made in forty-six seconds on the Philadelphia and Reading railroad.

What is the cost of a high-class, eight-wheel passenger locomotive? About $8,500.

What is the longest mileage operated by a single system? Atchison, Topeka and Santa Fe system—about 8,000 miles.

What is the cost of a palace sleeping car? About $15,000 to $17,000 if "vestibuled."

What is the longest railway bridge span in the United States? Cantilever span in Poughkeepsie bridge, 548 feet.

What is the highest railroad bridge in the United States? Kinzua viaduct, on the Erie road, 305 feet high.

Who built the first locomotive in the United States? Peter Cooper.

What road carries the largest number of passengers? Manhattan Elevated railroad, New York—525,000 a day, or 191,625,000 yearly.

What is the average daily earning of an American locomotive? About $100.

What is the longest American railway tunnel? Hoosac tunnel, on the Fitchburg railway—4¾ miles.

What is the average cost of constructing a mile of railroad? At the present time about $30,000

What is the highest railroad in the United States? Denver and Rio Grande; Marshall Pass, 10,852 feet.

What are the chances of fatal accident in railway travel? One killed in ten million. Statistics show more are killed by falling out of windows than in railway accidents.

What line of railway extends furthest east and west? Canadian Pacific railway, running from Quebec to the Pacific Ocean.

How long does a steel rail last with average wear? About eighteen years.

What road carries the largest number of commuters? Illinois Central, 4,828,128 in 1887.

What is the fastest time made between Jersey City and San Francisco? Three days, seven hours, thirty-five minutes and sixteen seconds. Special theatrical train, June, 1886.

Ayer's Sarsaparilla operates radically upon the blood, thoroughly cleansing and invigorating it. As a safe and absolute cure for the various disorders caused by constitutional taint and infection, this remedy has no equal. Take it this month.

SECRET SOCIETIES CONDEMNED.

BY GREAT MEN IN THE STATE.

Hon. Ezra Butler, ex-Governor of Vermont:—One Masonic obligation requires that a Mason shall vote for a brother in preference to any other person of equal qualifications. Is not this political Masonry? The Masons in Vermont are about one-twentieth part of the freemen, and they hold about three-fourths of all the important offices in the State. Is this owing to their superior fitness, or to political Masonry?

Philo Carpenter:—This saint of God (Moses Stuart) like the old prophets, was satisfied with the institutions and ordinances of God's house, and consequently did not give his influence or aid in supplementing the same with human ordinances and worldly alliances; in other words, he was opposed to secret, oath-bound societies, into which many good men, and even clergymen, have been, and are being "ensnared."

William H. Seward: "Before I would place my hand between the hands of other men in a secret lodge, order, class, or council, and, bending on my knee before them, enter into combination with them for any object, personal or political, good or bad, I would pray to God that that hand and that knee might be paralyzed, and that I might become an object of pity and even the mockery of my fellowmen."

Wendell Phillips: "I wish you success most heartily in your efforts to arouse the community to the danger of secret societies. They are a great evil; entirely out of place in a republic, and no patriot should join or uphold them. Considering the great forces which threaten the welfare of the nation in the next thirty years, and how readily and efficiently they can use any secret organizations, such should not be allowed to exist."

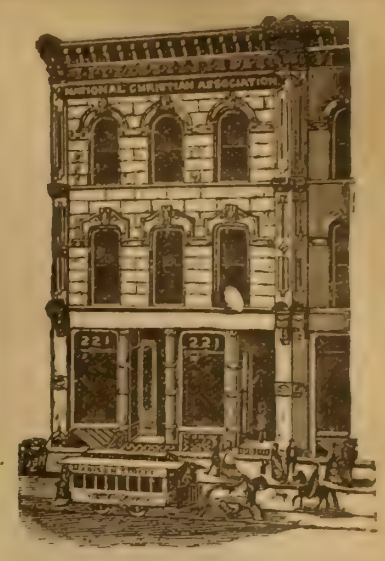
George Washington's Farewell Address: "The very idea of the power and the right of the people to establish government presupposes the duty of every individual to obey the established government. All obstructions to the execution of the laws, all combinations and associations, under whatever plausible character, with the real design to direct, control, counteract, or awe the regular deliberation and action of the constituted authorities, are destructive of this fundamental principle, and of fatal tendency."

General J. W. Phelps:—All secret organizations are links of one and the same chain which binds men to evil and not to good. The Masonic lodge is the parent source from which all similar modern organizations have emanated and this lodge is now in active operation in every city and considerable village of the country swaying our parties and churches; filling our offices, secular and divine, with its partisans; shaping our political destinies; and teaching a spurious and corrupting morality subversive both of the Christian religion and of free institutions.

Thurlow Weed: "I now look back through an interval of fifty-six years with a conscious sense of having been governed through the Anti-masonic excitement by a sincere desire, first to vindicate the violated laws of my country, and next to arrest the great power and dangerous influences of secret societies."

A. M. Sullivan, Irish Leader: I had not studied in vain the history of secret, oath-bound associations. I regarded them with horror. I knew all that could be said as to their advantages in revolutionizing a country, but even in the firmest and best of hands they had a direct tendency to demoralization and are often on the whole more perilous to society than open tyranny."

Hon. Edward Blake, leader in Canadian Parliament, March, 1884: "I am not in favor of State recognition of any secret societies. I have never joined one, though many of my best friends are members of secret societies. But I believe the tendency of secrecy itself to be injurious. I believe that it brings with it the possibility of evil; I believe that it involves a certain amount of sacrifice of individuality and independence, and gives very great facilities for the misleading of members by designing leaders—very great and mischievous facilities for that purpose." "I believe that a great deal of the trouble, social and political, that has occurred in those countries [Europe and America] is due to secret societies."



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The object of this Association is:

"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved, to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform.

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The Christian Cynosure.

EDITORS.

J. BLANCHARD. HENRY L. KELLOGG.

CHICAGO, THURSDAY, JUNE 28, 1888.

INDEPENDENCE DAY.—Charles Sumner gave us a theme for our Fourth of July number, which is better for being early, as it in turn may be a suggestion for some profitable thoughts upon that day. There are unhappy marks of degeneration upon our national holiday. Let us by the consideration of such principles as are discussed in this number of the *Cynosure*—the deliverance of our good land from the evils of war, the saloon, the lodge, and forgetfulness of God—help to restore the day to its pristine glory.

THE ROAR OF THE LOCUSTS continues. They are the harmless bag-pipers of invisible *armies* whom God sends for the sins of men. We next week will give a curious and interesting theory by a keen observer, Mr. Roswell Dow, which appears in the Sycamore, Ill., *City Weekly*.

OUR ANNUAL MEETING, reported in this number, should be scanned with care. It was interesting and important and lively, but its conclusions were generally unanimous. Our Washington matters never looked so well as now. Secretary Stoddard's work there gives good satisfaction. He has headed our cause up stream, and Prof. Bailey's evangelizing work is working finely. But whoever expects the lodge-cancers to be extracted from this leading nation of the world without a mighty struggle, self-denial, and even suffering, mistakes this world altogether. Look over the false worships of the Bible and see what it costs to root one up. "We WRESTLE not with flesh and blood but with principalities," etc.

POLITICS.

It took twenty-eight solid years of hard fighting, that is, from 1832 to 1865 to force the discussion of slavery before the American people, so that no newspaper could blink it, sneer at it, or wholly, silently ignore it. If an editor took up the slavery discussion in earnest, he was liable to lose from one-half to the whole of his list of subscribers; so that almost an entire new set of prints had to be produced before slavery and its abolition could get a hearing. It has taken ten years longer to force the liquor question into the American press. And, even now, the two parties, whose conventions represent the whole forty-five American States and territories, endeavor to blink and ignore the liquor issue. The Democrats did not dare even to put a "sumptuary legislation—personal liberty" plank in their platform, but contented themselves with "reaffirming" a former platform which had that plank in it; which they do not now care to repeat for fear of the rising anti-liquor sentiment.

The Republican platform, after the platitudes of politics, reaffirming "our unswerving devotion to the Union and Constitution," challenge our support "by its fealty to tariff for protection;" as if every tariff did not "protect" the article on which the tariff is laid, by keeping out foreign competition, and produce "revenue" to support government. And no party has ever existed which seriously proposed to pay the expenses of government by direct taxes without a tariff. To avoid a surplus revenue the platform proposes to repeal the tariff on tobacco; but says not one word on the liquor question, which now agitates the people from the capes of Florida to those of Alaska. It needs no doctors' diagnosis to learn that such parties are moribund. Conscientious and patriotic men will soon leave them, as New York "barn-burners" left the Democratic party under Van Buren in 1848; anti-Texas men, under John P. Hale in 1852; and under David Wilmot soon after. And they, and the Sumner and Wilson Anti-slavery Whigs, formed the Republican party in 1856 under Fremont.

These old parties thus winnowed by new issues contained only the debris or fæculum of politics, consisting of office-seekers and bummers.

The nucleus of the new reform party is already well under way. The Indianapolis Convention of the Prohibitionists was a stupendous meeting. They were wrought up to the highest pitch of enthusiasm without any hope or expectation of electing their candidate next fall: which shows that they are what the Republican party once was, the "Party of Principle." They fear God and love men. The secret temperance lodges are their only stumbling-blocks. But the death of John B. Finch has left the leadership of the secret wing of the Prohibitionists in the hands of a few men of moderate stature and parts; and the woman's ballot issue only produced a jar in the movement of the great convention. But twenty-eight protested against it while a full thousand voted in its support.

The Americans voted for St. John and Daniel four years ago; and we need only to continue to reach the Prohibitionists with facts and arguments to induce the entire body to adopt the whole American platform, as they have already adopted our recognition of God, the Sabbath, and the Bible as the standard of law and morals. This we shall do.

Gov. St. John, Gen. Fisk, and Miss Frances E. Willard, with their compeers, openly declare their conviction against the lodge, and these are "the First Three" in the Prohibition army.

On the whole, American politics was never in a more hopeful condition than at present. Slavery confronted the fathers of '76. Reconstruction threatened our peace after slavery fell. But the lodge and liquor are the last hope of the devil. These gone, and our national sky is clear.

"HEATHEN POPE BOB."

The numerous candidates before the Republican National Convention were, as might be expected, no aid to its harmonious action. Sherman's strength was greatest, but his adherents were no more persistent than the backers of Blaine, Alger, Harrison and Gresham. The latter, though properly from Indiana, was endorsed by Illinois, and all the local influence in Chicago was thrown in his favor. The great Republican dailies here have urged his claims with great force. A large procession of workingmen, numbering thousands, each carrying a tin dinner-pail, marched through the streets Thursday evening to create a demonstration in favor of the able judge of the United States Court who daily attended to his work and let the convention take care of itself. Had he interfered Friday evening he might have prevented an unhappy reminiscence. The Convention hall was literally packed that evening. The local politicians had done their work and thousands were going in without tickets until the delegates could hardly pass the door.

Business was begun and a speech by Depew, withdrawing his name, seemed about to precipitate a stampede to Harrison. To prevent this his opponents carried, amid greatest confusion, an adjournment. The shouts of the galleries prevented the announcement of the vote. A large proportion of delegates were leaving and the chairman himself left his place and gave over the meeting to the crowd. The Chicago men brought forward R G. Ingersoll and he was heard for a time with patience until he gave his voice for Gresham, when a storm of applause followed by yells of opposition which he could not quiet; and he slunk back out of sight with the satisfaction of knowing that he had destroyed all hopes of his favorite. Disorder reigned until the meeting dispersed, and about the hotels was heard the derisive shout, "What's the matter with Gresham?" "Who knocked him out?" "*Heathen Pope Bob.*"

PERSONAL MENTION.

—Bro. R. N. Countee writes that he hopes tocome North for rest and recuperation soon.

—The independent church of Washington Heights, Ill., of which Rev. E. R. Worrell, of the N. C. A. Board has been acting pastor, has sent out invitations for a council to ordain him formally to the pastorate, to meet this week.

—Pres. L. N. Stratton, of Wheaton Theological Seminary, has been in poor health for several weeks past, yet has attended to his regular duties. He has gone East hoping to regain strength while visiting the New York churches.

—Rev. E. B. Graham of the *Midland*, Omaha, though a Prohibitionist, felt the attractions of Chicago and a great convention, and was here in time to see Benjamin Harrison nominated. His brief call on the *Cynosure* made us wish for more.

—Mr. J. B. Hobbs, candidate of the Prohibition and American party for Governor of Illinois in 1884, lately gave $25,000 for the erection of a building for Dearborn Observatory, which was removed with its great telescope to the Northwestern University on the closing out of the Chicago University several years ago. Mr. Hobbs had the pleasure of laying the corner-stone of the new building last week with appropriate but un-masonic ceremonies.

A characteristic story is told of Rev. Myron Reed, pastor of the First Congregational church, Denver, Freemason and "hale fellow," who two years ago ran as the Democratic Congressional candidate in Colorado. It seems that during the canvass he was interrupted in the midst of a public prayer by a man who shouted, "Louder!" Reed stopped short, looked at the interrupter and said coolly: "I wasn't addressing you, sir. I was addressing the Almighty." Then he went on with his prayer. If it should be that this story is true the Masonic lodge must be credited with the irreverence as it was in that school that Mr. Reed learned to insult Jehovah.

—What says Van Buren county, Iowa, to the challenge from Page?

—There was no hiss in the Prohibition Convention this year, when secret societies were condemned by Mr. Tate of Tennessee. Next time we hope to hear such a sentiment received with applause.

—Among the standing committees of the Reformed Presbyterian church is one on Secret Societies, of which Rev. David McFall of Boston is chairman When all the churches shall have such a committee the end of the lodge is near.

—The *Living Way* of last week announces that the corner-stone of the Memphis Baptist Bible Normal School will be laid Thursday, June 28th, about four o'clock. Every church in the city is asked to send the names of the pastors and officers to be deposited accompanied with $5.00. Individuals may deposit their names for 25 cents each.

—On Monday afternoon a meeting was held in the W. C. T. U. hall in Wheaton for the Anti-secrecy League movement, at which addresses were to be given by brethren J. P. and W. B. Stoddard, H. H. Hinman and L. G. Jordan of Texas. As we cannot get a report of it until the forms are ready for press, our readers are asked to wait for it.

THE N. C. A. BOARD MEETING.

By arrangement with the members of the Board present at the annual meeting the first meeting of the new Board was held on Saturday morning. There were present brethren Thomson, Barlow, Gardner, C. A. Blanchard, Milton, Chittenden, Fischer and Worrell. After prayer by Rev. H. H. Hinman, permanent organization was completed by the election of Alex. Thomson as president; G. R. Milton, vice-president; E. R. Worrell, secretary.

The resignation of M. R. Britten was presented and accepted, and John Sutcliffe, who was present, was elected to the vacancy. The following standing committees were elected:

On Finance: H. A. Fischer, John Sutcliffe and E. R. Worrell.

On Buildings: W. I. Phillips, J. P. Stoddard and Alexander Thomson.

On Publication: L. N. Stratton, H. L. Kellogg, and J. L Barlow.

It was voted to refer the Treasurer's bond to the Financial committee.

At this point the General Secretary commended the Board to prayer and Elder Barlow was called upon to lead in the devotion.

The question of the salaries of the different employes of the Association was considered, and the treasurer was directed to pay the same amounts as last year to the editors, publisher and agents.

In regard to the Washington work it was voted that the General Agent should continue for the present the work now begun in the capital. It was further voted, after some discussion, that the matter of securing a permanent agent for the Washington district be referred to the General Agent and the Committee on Publications who should act together in their inquiries.

The enlargement of the Southern work was considered at some length. Some desired that immediate steps should be taken to raise funds for the establishment of a New Orleans headquarters; others that there should be an enlargement of the Southern work in other directions before a district agent should be there located. The Southern Agent was anxious to engage in this work at once. It was finally voted that Bro. Hinman be directed to spend the summer months in lecture work, raising a fund meantime to enlarge the work at the South and establish a depository there.

It was settled that the Board should hold meetings once every three months, beginning on the last Thursday in July, other special meetings to be held at the call of the chairman and secretary.

W. B. Stoddard, Ohio agent, spoke of the gratitude of the Ohio Association for the aid granted by the N. C. A. in carrying on its work, and requested that 25 per cent be allowed on the renewals to the *Cynosure* subscriptions taken during the past year to make up a deficiency in his salary. The request was

granted and the arrangement was voted to be continued in the future with all the State agents.

It was also voted to instruct such State agents as are paid in part by the N. C. A. to make every proper effort to organize counties in permanent associations.

The Board adjourned after prayer.

FINANCIAL STATEMENT

OF THE AGENT FOR THE SOUTH.

I wish to state just what has been the entire cost of the work of the Southern agent during the past year, including salary, expenses and donations:

For railroad fares	$ 276 97
Hotels	155.80
Postage	13 55
Donation of books	14.67
Salary	700.00
	$1,160.99
From which deduct:	
Collections on the field	20.20
Leaving net cost	$1,140.70
Distance traveled	9,500 miles.

H. H. HINMAN.

COMMENCEMENT AT WHEATON.

The twenty-eighth anniversary of Wheaton College was ushered in by the usual preliminary class meetings, literary society meetings, etc. The entertainment given by the Conservatory of Music on Saturday evening, June 16th, was a fine exhibition of the skill of Prof. Harris's pupils.

On Sabbath morning the Baccalaureate sermon was preached by ex-President J. Blanchard from the texts Isaiah 5:13, "Therefore, my people are gone into captivity, because they have no knowledge;" and John 17:3, "And this is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent." The address urged an obedient understanding of the law of God in Christ, that the world might be delivered from the fictions by which priests, lodges and despots have controlled the people. In the evening the missionary discourse by Rev. J. Wyckoff, State Evangelist of the Home Missionary Society, on "The World's Exodus," was an earnest plea for Christian self-sacrifice for the salvation of the world.

The address of Rev. Dr. Trowbridge of Aurora before the Art School Monday afternoon was an agreeable conclusion to a year of excellent and profitable work by that branch of the institution under the charge of Mrs. S. H. Nutting.

Tuesday the Board of Trustees held their annual meeting. L. N. Stratton and Roswell Dow were re-elected, their time having expired. Rev. Wm. Pinkney was elected to take the place of Mr. Breckenridge, deceased. The only change in the Faculty was occasioned by the resignation of the Lady Principal, Miss Hulbert, whose just and gentle rule during the two years past has endeared her to the whole institution. The treasurer reported donations and legacies amounting to over $10,000 during the year, for the building fund, endowments, and general expenses. There was still something short in the latter, some $340 being needed to pay all salaries and have no debt.

The meeting of the Alumni Association met in the afternoon for the annual reunion and was marked by large attendance and abundant good fellowship. Among the distinguished guests of the Association was Pres. H. H. George, D. D., of Geneva College, Pa. Brief addresses from a number of the alumni formed the literary exercises of the evening.

The exercises of the graduating day were highly favored both by nature and art. A more delightful June day there could not be, and within the College Hall tasteful decorations met the eye. Flags, portraits, statuary, were arranged with charming skill, intermingled with abundance of flowers, water-lilies prevailing. Lyon's fine orchestra, well known to the frequenters of Farwell Hall, Chicago, was ready to attend the entrance of the Faculty and Trustees with a stirring march and to discourse attractive music during the exercises.

The opening prayer by Rev. Dr. George, was an earnest appeal, moving all hearts by its plea for fellowship among colleges which stood for Christ against the world's evils.

The opening oration was by the only lady of the class, Miss Jessie Clare Beach of Ashton, Ill., who, like the gifted Helen Hunt Jackson, chose the Indian for this her greatest public effort. She chose well and honored the humane sentiment that inspired "Romona".

William L. Enlow of Birmingham, Iowa, spoke on "Pilate's Question." He reviewed in a conscientious manner the characters and occasions which raise the question, "What is Truth?"

George A. Conrad of Grinnell, Iowa, spoke on "Expediency," a term of which he is far from being an exponent, any more than were the Calebs and Joshuas of an elder day who feared not the giants that guarded the Eshcol of the promised land.

"Our Sabbath" was a good theme, finely treated in an earnest address by Arthur E. Northrup of Wheaton.

James Parsons of Harmon, Ill., spoke on "Socialism," and though this topic has in all its various phases been widely discussed for two years past, his ideas and their presentation were fresh and well appreciated.

A. Burton Stratton gave play to a strong imagination in an oration on "Milestones", which kept the audience rather in mind of the time and place than the other topics discussed by the class.

Franklin F. Ames of Menominee, Wisconsin, dealt with "Imperial England" for her treatment of the Irish demand for home rule; not forgetting how much civilization and republican constitutional government owes also to English history. To his valedictory address to the trustees, faculty, and the class the audience listened with breathless interest.

The class of 1885 furnished one of their most illustrious representatives for the Master's Oration, which was spoken by Rev. E. R. Worrell of Washington Heights. His topic, "The Tendencies of Modern Education," was an ably considered and well-spoken vindication of conscience and Christian morality in all processes of education.

President C. A. Blanchard conferred the degrees and Rev. Mr. Abbott of Geneva pronounced the benediction.

Lyon's Orchestra, assisted by Mrs. Goetz, a soloist who captivated every listener, gave a fine concert in the evening preceding the annual President's levee.

Wheaton Theological Seminary graduated this year a class of three on Monday evening, June 18: W. H. Clatworthy, G. H. Croker and John Croker. Their graduating addresses were heard by a fine audience. The annual sermon before the Seminary was preached by Rev. William Pinkney, president of the Illinois Wesleyan Conference. His theme was the preparation and qualifications of the Gospel minister, and his earnest and practical address grew eloquent as he closed with a fervid appeal that the gracious work of the Holy Spirit should take the first place in all preparation for Christian work.

SCHOOLS AND COLLEGES.

—Commencement at Geneva College occurred May 24. A class of twenty graduated, all of whom pronounced an oration. Thirteen received from Dr. George the degree of B. A., and seven were from the scientific course. The whole anniversary at Geneva continued a week and was an occasion of varied and unalloyed enjoyment. Dr. George preached the Baccalaureate sermon from 2 Tim. 3: 16, 17, on the necessity of Bible study to a perfect manhood.

—Dr. Newton Batemen, president of Knox College, Galesburg, Ill., after informing the Board of Trustees in his annual report last Tuesday that 514 students had attended the college during the year, and that the tuition receipts had increased $1,500, tendered his resignation, to take effect July 1, ill-health being the cause. Major R. W. McClaughrey, warden of the penitentiary at Joliet, Ill., and a graduate of Monmouth, is suggested as Dr. Bateman's successor. It is thought that his great executive ability would greatly increase the attendance at Knox; but the great work he is carrying forward in reforming penal institutions would suffer a corresponding loss.

The king of Popo (Dahomey) writes to Rev. Bryan Roe, of the Wesleyan Missionary Society: "Since my accession to the throne of my fathers, I have always had it in mind to confer with you regarding the Gospel of our Lord Jesus Christ which your committee in England have sent to this country and which myself and the sons of my people have joyfully accepted.... I have granted a piece of land to the Wesleyan Mission, and on it I intend myself to build a church for the above mission and for the glory of God in this country. This subject is the foremost one in my mind amidst the storms of difficulties I am called upon to pass through, and by God's grace I *will* do it."—*Missionary Review.*

OUR WASHINGTON LETTER.

WASHINGTON, June 22, 1888.

With one-third of our law makers at the Chicago convention and the other two-thirds attending chiefly to the bulletins which give the news from that city, legislative business is not brisk on Capitol Hill. Still Congress pretends to be at work on the appropriation bills, and these measures are provoking a great deal of wrangling, as they always do. The Sundry Civil bill, for instance, always contains a dozen or two bones of contention, and it has been before the House for the past week. There is something of a fight over almost every item that it contains, and there was quite a sharp discussion over another appropriation asked for the National Library building now in course of erection east of the Capitol.

Congress voted more than a year ago for a new Congressional Library and appropriated $3,000,000 for the same. It was considered quite a victory for the cause of public education and liberal statesmanship when, after a struggle of ten or twelve years, authority was obtained to begin building operations. The ground was purchased and cleared of the buildings upon it, excavations were made and the footing laid. But the claim is made that the original estimate for the building was $3,000,000 only, whereas it is now evident that the cost will amount to $7,000,000, and by a vote of more than two to one it has been decided to stop work on the structure, dissolve the board, repeal the first act, and then have the Senate and House committees together agree upon some plan for the Library that will not exceed the expenditure of $3,000,000.

The Democratic Congressmen who attended the St. Louis National Convention had scarcely settled themselves in their seats again when the Republican members left for their convention in Chicago. All is not well with Congress during Presidential campaigns. Legislation suffers because of the absence of members, and those who remain cannot debate any question without interlarding it with campaign talk, entirely irrelevant to the subject.

While the District Police bill was lately under consideration, Representative Struble of Iowa arraigned the majority in Congress for giving no attention to the demands for temperance legislation, declaring that it was prohibition or substantial restriction of the sale of liquor in the District of Columbia that was needed more than increased police or police facilities. The committee to which the temperance bills had been referred was attacked by Mr. Dingley for its remissness in not having reported back these measures. He said the arrests for drunkenness in the State of Maine were not more than one-tenth the number of such arrests in the District. The District Committee was defended by Mr. Rowell, one of its members, who said it had had all the work it could do, and that it had been deprived by the tariff bill of five days to which it was justly entitled to for the disposal of its business. Mr. Campbell, the chairman of the Alcoholic Liquor Traffic Committee, said his bills would have been acted upon but for the failure to get a quorum of his committee. In the question of prohibition, he said his committee was awaiting the action of the Senate Committee.

One of the pleasantest sights of the capital is the Gospel Wagon. It is a church on wheels, and is one of the agencies used by the workers of the Union Mission. Every Sabbath it passes from one point to another where preaching services are held, and nearly every evening it carries Christian workers on their evangelistic trips. Different churches in the city are interested in the work of the Mission, and their representatives take part in the meetings and assist in the missionary efforts that are being made. Representatives of a number of the churches have some one evening in the week when they take charge of the Gospel Wagon, and conduct the services at the several localities in the city where the services are held. The purpose is to reach the class of people who do not go to church and who have no church connections. The church is in this way brought to them. The chief field of operation for the wagon is the outskirts of the city. It is twenty feet long by seven feet wide and six and one-half feet high. The wheels are low and of the same size, so that the box can turn on them, and all of the running gear is unusually large and strong, having been made to order just for the purpose. When on its way to meeting, the wagon, drawn by four horses, looks like a new kind of excursion vehicle. When it stops for a meeting it is quickly transformed into a comfortable little pulpit and choir platform, with the organist ready to play and the leaders and singers standing in front.

THE HOME.

NATION BY THE PILGRIMS PLANTED.

Nation, by the Pilgrims planted,
In their weakness, faint and few,
Braving Western wilds, undaunted,
Founding here an empire new,
Gird thee for thy sacred mission,
Take thy place in freedom's van,
Rise, to equal thy commission,
Stand for God, and truth and man.

Nation, heir of all the ages,
Called to scepter in such time,
Fire of prophet, light of sages,
Guide thee on thy path sublime:
Once, earth's eyes were on thee gazing,
When her cheeks for thee grew pale;
Now, thy grand achievements praising,
Glad, she greets thee. Hail, all hail!

Nation, by rich blood defended,
Shed on many a hard fought field,
Where thy realm shall be extended,
Be the Saviour's sign revealed:
Let his cross above thy banner,
Build his kingdom up the first!
Till with shoutings of hosanna,
Glory on the world shall burst.

May thy laws, O great Jehovah,
Ever be the nation's guide;
Her, thy wings in battle cover,
And in peace from peril hide:
Like the voice of either ocean,
Making each to each reply:
May the sound of her devotion,
East and west, mount up on high!

—*J. E. Rankin, D. D., in the Advance.*

WILLIAM TAYLOR AS PEACEMAKER.

A late paper, in giving an account of one of Bishop Taylor's journeys in the region of the Congo, has a pleasing incident to narrate concerning how he made peace between two tribes which were at war with each other.

The Bishop, with a small unarmed party, had left Pungo Andongo for Malange, sixty-two miles to the eastward. Malange is the easternmost of the Methodist mission stations. On the morning of the third day, the travelers were met by two natives bearing spears, who came from the near-at-hand town of Mambalungo. After the interchange of a few words the two natives set off rapidly in the direction of the aforesaid town, the Bishop's party following.

Soon the king came, attended by a body-guard of one hundred soldiers, armed for combat. His towns were at war with those of another tribe, a battle being any day expected. The bishop without hesitation stepped up to the king, and extending his hand to royalty, said, as he did so, "I am glad to meet you." The king responded that he had heard of the old white man, well-digger, long-walker, who speaks kind words, and wished to know what he proposed to do in that country. The bishop assuring him of the pacific and disinterested sentiments of himself and his people, and that he came amongst them for their good, the king then continued: "We have heard that the men of Kumbua are coming to make war upon us. They lie between here and Malange. You will not venture to continue your journey before we have defeated them and brought about a peace?"

"Yes, O king," replied the bishop. "I shall go on as soon as I can. I am a friend to the people of Mambalungo and their king, but I am also a friend to the Kumbuans and their king likewise. There is no danger for me from them any more than there is danger from you. There is One above me to guard and protect me."

"The white man's God is indeed very powerful," assented the king gravely, "and the white man speaks bravely and frankly. None other would I permit to pass from our town to the arm of the Kumbuans. I believe you are my friend, and I will show you that I am yours."

Thereupon, the king calling his chief lieutenant, the ceremony of "blood brotherhood" between him and the Bishop was gone through with.

The next morning Bishop Taylor pushed on, but it was not until within an hour of noon that any signs of the Kumbuans were seen. A small party of warriors was then met, who proved to be an outpost of the advancing enemy. At first sight of the Bishop's carriers, the warriors fired a volley of arrows, with the result that one poor fellow fell with a shaft sticking into his breast. The warriors had not seen the white man. When they did so, they pressed forward, the Bishop and the trembling carriers awaiting them. They explained that though they had come from Mambalungo and its king, they were also the friends of the Kumbuans and their king. The captain of the attacking party was disturbed, and said he would at once despatch a message to the king's camp. The latter proved to be but two miles distant. The party was received by a detachment of perhaps two hundred men, and escorted silently to the king's tent. It was evident at once that the war upon Mambalungo was more of a foraging expedition than an attempt at conquest. The camp had been pitched several days, and on every hand were evidences of good living and the accumulation of contraband goods of various descriptions. There were heaps of ivory, utensils taken apparently from villages that had been destroyed, a few captives, articles of food and the like. From appearances the whole army might muster a thousand men. The Bishop was conducted, after a short pause, into the presence of the king, and stood with folded arms and awaited advances.

"White man," said the king, "you are welcome, although you come from Mambalungo."

"Kumbaloa," responded the bishop coldly, "I came from Mambalungo, it is true, and I came as a friend to the Kumbuans. See what your men have done to me," and he pointed outside, where the wounded carrier lay on the litter. The king was evidently disturbed.

"White man," he continued, "if what you say is true, then it is a bad day for the mighty Kumbaloa and his nation. If, indeed, we have injured a friend, it bodes little good for our war. But tell me, what do ye in this land?"

Then the Bishop explained, as he had to the king of Mambalungo, the purpose of his mission. Kumbaloa was gravely impressed. He gave an order to an officer who stood by, and then addressed the Bishop.

"White man, I believe that you come as a friend to Kumbaloa. It is a bad thing that we have done to you and we must atone for it or withdraw from our war upon Mambalungo."

He stood for some moments in thought. The Bishop was inclined to argue that the war be abandoned, but he considered it best to wait developments. Presently the officer returned leading a large detachment of men, and in front was the party that comprised the outpost that had attacked the bishop. The king looked up and said: "See, white man, there are the men who injured you. They shall all be put to death."

The Bishop raised his hand quickly and exclaimed: "No, Kumbaloa, the mighty, not so. The death of these will not atone. I want no one killed. Let them live, and do you and your army go back to your own country and live in peace."

"Tell me," he said, "did the people of Mambalungo seem prepared for war?"

"They are thoroughly prepared," replied the Bishop, "and will meet you with a great force."

"We could destroy them utterly," insisted the king, "but one can do nothing against the desires of the gods, especially if the white man's fetich has been offended. Be it so; we will go to our own country and wait a year. But for you, white man, we will supply a strong guard to take the place of your man. Men will carry you and him to Malange."

The rest of the day accordingly was spent in the camp of the Kumbuans, and on the following morning the bishop set out again, this time with a large party of attendants. He refused to be carried, however, and walked as before. When he arrived at the borders of Malange the escort stopped and bade him farewell. They went off to the northwest towards their own district, and the Bishop made his way into Malange with the assistance of some natives, who were working in a banana field near by.

Arrangements for the mission station were soon completed. The Bishop stayed in the town, working hard on the buildings and the land of the station until his co-workers came. They reported that the people of Mambalungo had disarmed and gone about their ordinary occupations, and that they gave the most extravagant praise to the bishop for bringing the little war to an end. No sign of the Kumbuans had been seen, except the marks of their old encampment.—*Messenger of Peace.*

The department of temperance work among foreigners has published leaflets in the German, French, Italian, Bohemian, Scandinavian, Hollandish, Polish, Spanish, Chinese and Portuguese languages.

The Society for the Prevention of Cruelty to Children says that in the past three months, of 600 children coming before the society for the first time, 249 had intemperate fathers, 139 intemperate mothers, 152 had lost one or both parents, 90 had a parent in prison, and 35 were illegitimate.

THE FRAULEIN VON MEYER.

A FOURTH OF JULY STORY.

When you remember that in Germany every young man is obliged to serve a certain time in the army whether he likes it or not, then you may realize the freedom of our country, and you will appreciate the blessings we have here. I tell you the story, so that you may learn to appreciate the freedom in America from knowing the restraints of other governments.

The Frau Von Meyer had but recently taken up her abode in the city of Frankfort. She did not feel quite at home, and was as yet a stranger to her neighbors. As she was of a social and friendly nature, her loneliness depressed her; but this was not the sorrow which weighed upon her spirits and caused her kindly blue eyes to fill with tears as she sat looking wearily into the street in the early twilight. She was depressed because her two grown sons, handsome young fellows, had gone to America to avoid the years of service in the army required from young men of their age in Germany. They had not dared to say farewell to her, for that would have been to involve her in the consequences of their action. Even as it was, she had been brought up before the magistrates in her former home, but as she could truthfully say that she knew not where her sons were, and that she had nothing to do with their going, she was allowed to return unmolested to her lonely house. It was, however, this action on the part of the magistrates that made her determine to leave, and to seek in another city a residence less full of sad memories and painful associations.

As she sat there she was thinking of her Carl, how handsome he looked as he leaned over her bed the night he left and said, "Gute nacht, gute nacht, liebe mutter?" "good night, good night, dear mother." Then Teodore had come and put his arms about her neck, and there were tears in his eyes also as he kissed her—kissed her so tenderly—for he was her youngest, her baby, as she had but recently called him. Alas, that he too should go! He had laid his hand on her head—her hair was getting gray now—and patted her softly, caressingly, and he, too, said, "Good night, good night, dear mother," and their tears mingled. Ah, she knew full well what it meant, although no word was spoken.

She had raised five sons to manhood, and in the advancing years in which she had looked for their companionship and comfort she sat alone. One son had been taken by death; she had mourned for him, cut off in his youth, but it seemed a more bitter sorrow to her when the next two were compelled by the law of Germany to leave her and enter the army. Now, when the two left to her would have been obliged to follow in the career of their brothers, they had taken the matter in their own hands and had gone to that fair country across the sea where liberty stands smiling and beckoning those who want to control their own career and select their vocation. So she sat pondering over it all with heavy heart and tearful eyes, as she had done many a time before.

Suddenly there seemed to be more than ordinary bustle around the corner of the quiet street in which she had rented rooms. A man rushed past her window; without knocking he entered the narrow hallway, and without waiting to ask permission he lifted the latch and entered the room where she sat. He had a frightened look—she could see that even in the faint twilight; and he was young—it was still easier to see that; but neither of these facts touched her; it was the words in which he appealed to the mother heart. "Mother, mother, hide me!" he cried.

Feeling as she did at that moment, could she turn over that young deserter from the army (for she saw that he was such), to the hands of his pursuers? Even then she heard voices without, and knew that the approaching footsteps would soon be at her door. Nay, an appeal to motherhood could never be refused by the loving heart of Frau Von Meyer. With but one sigh at the thought of the punishment that would follow harboring a deserter if discovered, she asked no question but hid him quickly, and then turned to open the door, for one clad in the uniform of the Emperor's soldiers knocked for admission.

The tall and dignified lady, who so quickly opened the door with no apparent hesitation, for a moment abashed the man without. But presently others came up and demanded in rough tones to see the deserter who had disappeared somewhere in this direction.

The Frau Von Meyer made no opposition to their searching her premises. Her apparent unconcern had its effect. They made a show of entering her room; she seemed unmoved and placed no obstacle in their way. She would neither affirm nor yet deny

that she had seen one enter; she appeared merely as a proud lady indignant at their intrusion.

"We're losing time," exclaimed one. "The fellow will hide while we waste the minutes here," exclaimed another, and with that they noisly departed.

Frau Von Meyer seated herself at the window as before until the excitement had subsided and the street had returned to its accustomed quiet.

If she had not hesitated to stand between the young soldier and his pursuers on first seeing him, still less did she hesitate when she heard his story. He looked so young, so young, like her own Teodore. He was so handsome, fair and blue eyed like a girl, this poor lad, and he was so homesick, pining to see father and mother, and—ach—he could not stand it, he had ran away. Would she betray him now that he was in her power? No, lad, no. For the sake of the two who had left their farewell tears on her cheek she would not, she could not betray the soldier lad.

For days the shelter, the food and the hiding-place were given, but it was not so much the desire to leave the army as it was most intense homesickness that had caused the young soldier to desert. The Frau felt that as soon as all suspicion was allayed she might arrange for his departure.

It was about this time that the Frau Von Meyer announced that she was expecting a visit from a niece of hers, the Fraulein Von Meyer, who, not long after, made her appearance as a tall, broad-shouldered young lady. She said that she could only stay a day or two, as she expected to visit some other relatives who lived beyond Wilhelmsbad. She was certainly a very quiet visitor, for she never seemed to care about gadding along the streets of the city in open-eyed wonder, as many young ladies do while visiting friends.

When the Frau Von Meyer announced to the few neighbors whose acquaintance she had made that on the next day the Fraulein was to return home, they regretted for her sake that this interesting young lady should feel obliged to leave so soon, and said many polite little nothings, such as people under the circumstances feel constrained to say.

There was constant anxiety, however, in the mind of Frau Von Meyer, for a few doors from them lived on old soldier who had had government work assigned him, not of much importance it is true, but enough to justify him, according to his views, in feeling that he was a great man.

It seemed strange to the Frau Von Meyer that he should suddenly assume an appearance of friendliness and endeavor to make her acquaintance; that he should ask little Lena Von Meyer how long her tall cousin intended to stay with them; that he should even condescend to pat the little Gretchen on her curly head and ask her where she lived before coming to Frankfort.

It may have been only the state of her mind at this time, keenly awake to the anxieties of the hour, but the Frau Von Meyer felt that to harbor this guest longer was only to expose him to be recaptured, and to bring upon her own household the punishment due her according to the law of the empire.

A train left at ten o'clock at night, and another train at eight in the morning; which would be the safer? That was the question that now perplexed this tender-hearted woman in her unselfish desire to give to some other mother the blessing which she could not herself enjoy—that of having a son restored to home and parents. It might seem suspicious to have a young girl, or one apparently such, sent from under the protection of her relatives alone and at night. On the other hand, at that hour the Fraulein Von Meyer would not be exposed to the questioning gaze of fellow passengers. Circumstances controlled the decision. That snuffy, disagreeable little man, Jacobi, was seen at the bahnhoff when the good Frau went to purchase a ticket.

"Your niece leaves you to-morrow?" he asked, with a low bow, meant to be very courtly, but which, instead, she felt to be malicious indeed. However, under the necessity of being guarded, she could only accept his politeness and answer evasively that "Probably she would. The Fraulein, her niece, was not feeling very well, and her visit might be prolonged for that reason."

In the shade of early evening the Fraulein took leave of the kind family circle. She was wrapped up even more closely than that autumn evening required, but then it "grew cold toward morning," she explained to a neighbor who happened in. They walked to the station together, the Frau took an affectionate leave of her niece, and then, as the train moved off toward Mayence, she walked homeward, holding an empty purse in her hand.

The next day Herr Jacobi called with an officer at the door of the Frau Von Meyer and demanded the young deserter who had some time before taken refuge in her house. She received him with dignified politeness, and handed him her keys. The house this time was thoroughly searched, but there was nothing found to implicate the good lady. That her niece had come and gone, meantime, was no ground for taking the Frau herself before the public authorities; young ladies surely might visit their relatives—that was not an unlawful thing to do!

The Herr Jacobi was furious; his chagrin and disappointment made his red and ugly face even uglier than ever. The Frau Von Meyer was calm and composed. His anger did not provoke her to reply, and she gave no cause, by word or act, either to justify his suspicion or to justify him in calling the attention of the public authorities to her or her former guest, the Fraulein.

The Frau Von Meyer was poor; she was greatly reduced, and the comforts of her younger days had been cut off one by one. The expression, "she had seen better days," applied to her in many ways. She had been healthier, happier, richer all her life than she was now. She now sat at her window looking into the street more sadly than ever before. Even the little ones, Lena and Gretchen, heedless as children are, noticed her pale face and sad eyes.

One day a loud rap from the postman; and a thick, foreign-stamped letter was handed in, addressed to the Frau Von Meyer.

Her hand trembled, her color came and went, the light shone in her eyes as she read. The letter was from the mother of the young soldier, and was full of expressions of gratitude. But this was not all. The young man had read the secret of their poverty, and had rightly inferred at what cost to her family she had assisted him. The return made was, what seemed to her, munificent. It caused her struggle with poverty to be only a memory of the past. There was no possibility of refusing the gift, even had her pride dictated such a course, for there was no address enclosed, and it might have imperilled both his safety and hers had she made inquiries.

And, dear young readers, when you realize how free you are to control your time and develop your own resources without the interference of the government, you may the more appreciate the blessings of independence, and feel thankful to our heavenly Father who has continued to us the freedom which you celebrate on the Fourth of July.—*Christian Intelligencer.*

TEMPERANCE.

THE BREWERS VERGING ON A PANIC.

The verbatim account of the Brewers' 28th National Convention, held in St. Paul, May 30, 31, is published in the *Brewers' Journal*, and makes interesting reading. Throughout the proceedings this fact appears in strong light—namely, that the great brewing industry of the nation stands before the public on the defensive. It is no longer declaring its triumphs in the courts and governmental departments. Its plans are no longer plans of future conquest. It is fighting for the very ground it holds. Report after report shows this. Whether it is that of the president,or of the trustees, or of the literary bureau, the strain is the same.

The Supreme Court of the United States is the first body against which the Convention strives to defend itself, and the way in which the defense is conducted is characteristically weak. It accuses the court of having rendered its recent decision sustaining the prohibitory laws of Kansas for *political* reasons, just as though political reasons would not have weighed overwhelmingly on the other side. It sneers at the statement of the decision that "disorder, pauperism and crime....are, in large measure, directly traceable to this evil"—the evil under consideration being Ziebold & Hagelin's brewery—and assures the country that the very reverse is true. Then the Convention goes on to defend itself against the Knights of Labor and its organ, the *Journal of United Labor*, the recent strikes of brewers' workmen furnishing the topic. The Bureau of Statistics at Washington and its head, Col. Switzler, and the Bureau of Agriculture, are taken to task for reports issued by them which tell against the brewing "industry," and the official figures and scientific facts given by these bureaus are dogmatically denied. Judge Maynard, Assistant Secretary of the Treasury, is assailed for a decision likely to facilitate the enforcement of prohibitory laws. The defense that is made, it must be noted, is not the defense of a mere outpost or a strategic point; it is a defense of the very citadel itself—a defense of the very right of the "industry" to live. Judge White's recent arraignment of the business from the bench is met with a sneer at his physiological ignorance. Dr. Geo. W. Samson's exposition on the divine law as to wines is met with a quotation from Hudibras. The Methodist church is brought up to time for its faithlessness to the Scriptures. (Think of it, the Brewers' National Convention defending the Bible against the M. E. church!) The Pennsylvania law is denounced as "the most atrocious high license law ever conceived outside a lunatic asylum." Why? Not, obviously, because of the high license ($500) it contains,for the Illinois and Nebraska laws with yet higher license are not complained of; but because of the bonds and penalties which give the judges the chance to refuse two out of three applications. The W. C. T. Union and the National Temperance Society are, of course, held up to public execration, and the motives animating them are clouded with suspicion.

But the one great enemy that is never lost sight of is prohibitory law. The fear of that is seen on every page of the report. Against high license, as such, there is not a word, and even against high license and local option coupled together,there is but one slight reference. It is the advance of prohibition that is causing this desperate defensive combat on the part of the brewers. Whatever helps on this advance is assailed; whatever hinders is commended. Even the Anti-Saloon Republican movement, and the high license and local option craze are spoken kindly of as *likely to check the advance of prohibition!* Between forty and fifty thousand dollars (including $9,000 paid out to the Literary Bureau) is reported as paid by this one organization in the last year to fight prohibition. Of course, appearances are kept up by a weak iteration at long intervals that "no prohibitory law can successfully be enforced," but all the rest of the report gives the lie direct to the assertion.—*The Voice.*

LABOR AND LIQUOR.

At present the workingman can hardly make both ends meet. Is it not because he insists on creating capitalists out of saloon-keepers, and, not content with that, on submitting all his rights of citizenship to the same object of worship?

The saloon in politics is the most hideous abuse of the day; but where would it be if the workingmen withdrew their support from it? It keeps them poor. It keeps our politics corrupt. It supplies a constant stream of base adventurers, who disgrace the American name at home and abroad. It makes the terms "public office" and "public plunder" synonymous. It stifles progress, fosters pauperism, brutalizes husbands and fathers, breaks women's hearts, puts rags on the workingmen's back, disease in his body, and shame and despair in his heart. Yet, when labor is most disturbed, when the demand for advanced wages is the loudest, when strikes are most frequent, when hunger and misery are most rife in the homes of the poor, the saloon flourishes still. There may be no bread at home, but there is always beer and whisky at the bar; and the men who consider themselves the victims of circumstances, of the "thrall" of capital, squander their earnings and spend their savings in these dens.

Can there be a serious labor question while this state of things continues? Can workingmen talk gravely of their wrongs, while it is plain to all the world, that, if they only saved the capital, they would be comfortable?—*Atlantic Monthly.*

The danger of a young Christian traveling in Bunyan's "By-path-meadow" was, perhaps, never more aptly illustrated than in the career of Robert Reitzel. About ten years ago this young man from Germany came to this city, and was installed pastor of Trinity Reformed church, corner of Sixth and N streets now. He was young, handsome, well educated, a fluent speaker in German, and very popular. He won the heart and hand of one of his fair young parishioners, and the prosperity of the church seemed assured. Soon, however, rumors of convivial gatherings and late hours came to the ears of the church. Remonstrance of friends was vain. He could see no harm in drinking beer, even to such an extent as to require the assistance of friends to find his home in the early morning hours. He left the Reformed church and organized an independent church or society, which soon degenerated into a free-thinker's club, and ceased to exist when Reitzel left the city. The building for this independent church still stands on Fifth street, between M and N, but has not been used by the Reitzel club for many years. Reitzel himself was forgotten, except by a few friends to whom he sent his paper, *Der Arme Teufel*, until his appearance in the Chicago cemetery to eulogize the dead anarchists. The "By-path-meadow, via the beer saloon, not only landed him in 'Doubting Cas-

tle,' but in the infidels' camp, and instead of being a blessing, he is a curse to his race, one of the characters whose influence makes it necessary to build jails and prison walls." His career should warn all young men, who think they can steer life's course without God, and who lightly throw aside the restraints of religion.—*Exchange.*

BIBLE LESSON.

STUDIES IN THE OLD TESTAMENT.

LESSON 2. Third Quarter.- July 8.

SUBJECT.—The Golden Calf.—Ex. 32:15-26.

GOLDEN TEXT.—Little children, keep yourselves from idols. —1 John 5: 21.

[*Open the Bible and read the lesson.*]

COMMENTS ON THE LESSON BY E. E. FLAGG.

1. *The Tables of Stone.* vs. 15-19. The Ten Commandments were the visible revelation of God's righteous and holy character. They contained no new truth, for there is no such thing as a new truth. Like Him who inhabits eternity she has neither beginning nor end. But these laws had before this been only written on the human conscience, the characters growing more imperfect and the writing more dimmed and defaced as man wandered farther and farther from God into the darkness of idolatry. Moses's action in casting the tables out of his hand and breaking them was not a mere ebullition, even of just anger; it had the solemnity of a prophetic act. Already, in the short space of forty days, the people had broken their covenant with Jehovah, and hereafter, as a nation, they must live under the shadow and curse of his broken law. As with an individual, so with a nation. The first deliberate departing from God makes every step in the downward way easier, and final destruction more certain.

2. *The Calf of Gold.* vs. 20-24. In reducing the golden calf to powder and mingling it with the water that the children of Israel drank, Moses did another symbolic act. "They were to eat the fruit of their own doings and be filled with their own devices." We are told that "what a man soweth that shall he also reap." So must a nation. No more striking illustration of this law was ever given to the world than when our national sin of slavery brought on a civil war, which carried mourning and death to nearly every hearthstone, North and South. It is a law which operates even more surely with nations than with individuals, for the existence of the former is limited to this earthly stage, on which they must of necessity be judged. The Bible pronounces a curse on him who puts the bottle to his neighbors' lips, yet we know that the rumseller often runs a career of great worldly prosperity. The woe waits for him hereafter. But are we, therefore, to conclude that our nation will escape the penalty God has affixed to this crime when it not only permits whole shiploads of rum to go to the Congo for the debasing and enslaving of a race it has already wronged so cruelly in the past, but becomes an active participant in its sale by taking the lion's share of the profits? Will he be more lenient with the American people when they turn aside to worship the false gods of the lodge than with ancient Israel? Aaron's conduct in laying the blame of his weakness on the people is the very type of those political leaders among us who truckle to our foreign population to get their votes, while they despise them in their hearts. The great majority of those who clamored for the golden calf were probably foreigners, the "mixed multitude" who followed Israel out of Egypt. Our present administration, when it sent out a government vessel flying the American flag to greet the papal envoy, and gave a present to the pope at his jubilee, afforded a striking instance of this tendency in our public men. The rum interest owes all its power to this want of backbone among those who should control our dangerous classes, but instead, allow our dangerous classes to control them. Many Aarons are to be found in the pulpit. They let Masonry, the calf-worship of our day, corrupt the church, yet raise no cry of warning against it, even participating in its mock religious rites themselves, with the weak and silly plea that they will thus strengthen their influence. Such ministers would do well to ponder Moses's solemn question to Aaron, and also Ezek. 3: 17-21.

3. *Who is on the Lord's Side?* vs. 25, 26. This is a query which everyone must answer to his own conscience. To be simply negative in a warfare where such mighty interests are at stake is to be on the devil's side. It is to be in that terrible category with the fearful and the unbelieving, who are classed with the abominable and murderers, with whoremongers and idolaters, and who shall receive their final portion with such—the punishment of the second death.

RELIGIOUS NEWS.

A NEW MISSION SCHEME FOR INDIA.

READ IT!

What new project is this? Some grand and complicated project? No; the simplest thing available.

The readers of this paper have been informed of our mission work in India in connection with the *Watchman* Repository, etc. You have been told of our colporteur evangelists who go from station to station selling books and preaching the Gospel. They take a small supply of the publications of the National Christian Association, so that this agency is the best method of promoting the reform in India which the *Cynosure* advocates.

Already our work here has attracted such an attention as to induce friends connected with the reform in America to send £1 per month to promote the same good work in India. Why cannot others add enough to support a colporteur evangelist? They get part of their support as they move among the people from place to place. Only one or two pounds more per month would enable you to say that you are supporting a foreign missionary. Is not this a blessed thought?

Of course we would not ask the Association itself to undertake any more responsibility, nor would we expect any of God's people to divert anything which they have been contributing to other causes. But we are well aware that *much more ought to be given*, and here is one of the best openings possible. Now, who will send to the office of the *Cynosure* monthly subscriptions for this purpose? Is it too much to expect that among the thousands of readers of this paper there should be found, say, ten persons, who are willing to send one dollar each to the office of the *Cynosure* to support a missionary in India. Would it not be a delightful thing for the *Cynosure* office and the multitude of friends to have a

"CYNOSURE" MISSIONARY

in India? Bless God for the happy thought! I am sure it is inspired by him, and I am confident that it will be warmly welcomed and permanently sustained by the readers of the *Cynosure*. God bless you.

WALLACE J. GLADWIN,
India Watchman, Bombay, India.

THE WORLD'S MISSIONARY CONFERENCE on the occasion of the centenary of Protestant missions, opened in London, June 9. The Earl of Aberdeen presided at the opening of the conference. One hundred and fifty American delegates, representing fifty-one societies, and twenty-seven Canadian delegates were present.

On June 11 there was a discussion on the increase of Islamism. Mr. Schrieber, of Berlin, read a paper on the spread of Islamism in the East, especially in the Dutch possessions. He said that Moslem schools had been established to oppose Christian missions. Dr. Post, an American, dilated upon the destructive social and political influence of Islamism in perverting individual morality and crushing the life out of the people. At the evening session, the Earl of Aberdeen presiding, Dr. Pierson gave a general survey of the work of missions.

On the 13th, General Fisk, the President of the conference, referring to mission work in Africa, urged the necessity of opposing the liquor traffic in that country, and of inculcating higher standards of morality in general dealings. He said that nothing was so calculated to prejudice the native and retard the work of the missions as fraudulent commercial transactions.

Dr. Murdock, of America, spoke of the success of female missionaries as Zenana teachers, and approved the extension of instruction on secular matters within the native homes through the medium of Christian women. Miss Child took part in the debate. In the evening Mr. Blackstone, the Chicago Methodist delegate, described the work done by female missionaries among women in Japan.

—Angles, a converted Jew, has started a mission at 472 South Halsted St., Chicago. He has asked for the *Cynosure* for the reading-room of his mission, which is called the "Hebrew Christian Mission." This note is of the greater importance when we remember that nearly all the Jews in the city (one Jew said "*all*") are Freemasons.

—The Augustana Synod, meeting at Galesburg, Ill., has adopted a resolution which provides that hereafter the Synod shall consist of one clerical and one lay delegate for each 1,000 members. This reduces the membership of the Synod from 800 to 150. The Synod ordained twenty-nine preachers last Sabbath.

—Pres. C. A. Blanchard preached at Galva, Ill., on the Sabbath and begins a series of evangelical meetings at Huntley in the northern part of the State on Tuesday.

—The Synod of the Holland Christian Reformed church, established by the churches that withdrew from the Reformed General Synod because of the unwillingness of the latter to declare against the lodge, was meeting in Grand Rapids, Michigan, last week.

—The Wesleyan Methodist Connection of Great Britain reports for 1888 a total of 415,790 members with 34 564 on trial. The increase of members is 3,446. There are 151 candidates for the ministry.

—According to the Year Book of the Disciples of Christ for 1888, they have 6,437 churches; 620,000 communicants; 4 500 Sunday-schools, with a membership of 318,000, and a teaching force of 33,340; number of preachers, 3,263. The value of church property is $10,368,361. The estimated annual increase of members with churches is 47,600. The number of institutions of learning which have been received is twenty-nine—five universities, nineteen colleges and five institutes; but there are some fifteen or twenty from which no report has been received.

—Bishop William Taylor has issued a letter denying the truth of the statement made in the Methodist General Conference that his African Mission is from $50,000 to $70,000 in debt. He does not say, however, whether there is any debt or not. He said in the General Conference that there was no debt. His letter concludes thus:

"There never was a time when it was so needful for the patrons of my self-supporting missions to stand by me and my Transit and Building Fund Society as now. Let them send their gifts for a rapid advance of this work to our treasurer, Richard Grant, 181 Hudson St., New York, and his receipts will serve as vouchers for ministers who may desire a memorandum of all such appropriations of funds as a postscript to his missionary report to his conference."

—The centennial of Negro Baptists of Georgia began in Savannah on June 6, and was to continue two weeks. Five thousand Negro Baptists are present. At the opening of the celebration over 300 preachers were in attendance. It was expected that 50,000 Negro visitors would be there during the celebration.

—An Interdenominational Bible Conference will be held at Ocean Grove, N. J., July 25–31, 1888. Dr. L. W. Munhall, evangelist, Philadelphia, will conduct the same. Among those who are expected to be present, as instructors, are the following: Bishops Newman and Nicholson, Professor W. G. Moorehead, Luther T. Townsend and S. L. Bowman, and the Rev. Dr. James H Brooks, Nathaniel West and W. J. Erdman. The subjects to be considered are: "The Fact and Nature of Sin," "Inspiration," "The Atonement," "The Office and Work of the Holy Spirit," "The Priestly Office and Work of Jesus Christ," etc. A number of special subjects, however, will also be presented.

—An effort is being made by the Italian Christian Association of New York to open a Christian home in a suitable locality. They have met four years in the old church, No. 309 Mulberry street; but, because the edifice is lacking all the requirements and conveniences of a home, it is found necessary to remove to quarters better fitted to promote growth and usefulness. There are about two hundred and fifty young men and women in the Association, and more than two hundred children in the Sunday-school.

—A French Congregational church building has been dedicated in Springfield, Mass. The Rev. Mr. Cote, who was instrumental in giving the society a start four years ago, outlined the condition and needs of the French Canadian population of this country, which numbers not less than 1,000,000. The French Canadians, he said, need something else than Romanism. It is our work to evangelize them. Their ignorance and superstition are almost incredible, and they need looking after as much as so-called heathen in China, Japan and India.

—Senator Ferrier died at his residence in Montreal on the 31st ult., in the eighty-ninth year of his age. He was president of the Bible Society, Chancellor of Magill University, and for more than sixty years he was superintendent of the Great St. James Street Church Sunday-school, His funeral was one of the largest ever seen at Montreal. A tablet will most likely be erected to his memory in Trinity church, now being erected, the corner-stone of which he laid a few months ago, and subscribed $2,000 to the building fund.

LODGE NOTES.

The "Book and Snake" is a secret society of the Yale Sheffield Scientific School that has just erected an elegant society and dormitory building called the "Cloister," and costing about $40,000.

Thomas Grace, of Pulaski, Mo., was taken from his home Saturday night by night riders and terribly whipped because he revealed some of the secrets of the Wheel, an agricultural secret society which he had recently joined.

The Grand Lodge of Good Templars met at Huron, Dakota, the morning of June 20th and continued two days. The secretary's annual exhibit shows seventy-five lodges and 3,000 members in Dakota. Receipts last year, $1,246; expeses, $1,127.

The Senate of the National Union met in Cleveland last week. This is an insurance lodge. A proposition to cancel the certificates of members subsequently engaging in hazardous occupations was rejected as inexpedient; also one to change the sessions to biennial instead of annual was voted down. The committee on laws reported favorably a number of minor changes, which were adopted.

The Supreme Lodge Knights of Pythias at Cincinnati, Ohio, adopted the report of the committee on endowment rank, authorizing the board of control of that department to levy an assessment in addition to one per month as heretofore when necessary. The lodge adopted a resolution declaring explicitly that no authority has ever been granted for the creation of a lodge of colored knights, and that no colored man can lawfully be admitted to any lodge.

SUBSCRIPTION LETTERS.

The following have made remittances of money to the *Cynosure* from June 18 to June 23 inclusive:

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HOME AND HEALTH.

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Grapes come first, especially black grapes, which are most nutritious, and at the same time purifying to the blood. Grape cures are quite the fashion in some parts of the continent, and are said to work miracles at times. Peaches, also, are most hygienic to the human system, as well as being one of the most exquisite fruits in nature. Nothing, indeed, is more palatable, wholesome and medicinal than a good ripe peach. Peaches should not be eaten overripe, however. They may be eaten at meals or between meals. They are particularly hygienic when eaten at breakfast. All fruit, indeed, is good eaten for breakfast, or before breakfast. An orange eaten before breakfast, will, it is said, cure dyspepsia sooner than anything else. Apples are also very hygienic, especially when baked or stewed. They are excellent in many cases of illness, and are far better than salts and pills to cure constipation and liver complaints.

When oranges are taken, only the juice should be swallowed: the juice of oranges, as of lemons, is valuable to make drinks in case of fever. Tomatoes are also excellent remedies in liver and bowel complaints, and certainly more pleasant than medicines; only juice, however, should be taken. Figs, raspberries, straw berries, currents and cherries are all cooling and purifying to the system, while being nutritious at the same time. If we but knew what health there is stored up by nature in our gardens and orchards, we should rarely have need to seek the chemist. How little, for instance, is the water-melon known, yet there is not a better medicine for fever and kidney complaints than the juice of the water-melon. It may be taken in sickness and in health, and almost in unlimited quantities, except when cholera is raging, when it must be avoided, like most other fruit. This alone will tell how beneficial fruit in general is in all ordinary times.

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Several cases of sunstroke have recently been reported from the west of England, and intelligence from America shows that deaths from this cause have also been very frequent there. A few observations on this subject should, therefore, be not unseasonable at the present time. To speak of sunstroke as being due to more causes than one, may sound at first sight rather like a contradiction in terms, but there can be no doubt that besides the principal influence at work in such cases, there are others of real, though secondary significance. In seeking to explain the causation of this morbid state we must, indeed, regard at least two different conditions as commonly acting together to produce the result. One of these is external heat, not necessarily that of the direct solar rays; the other is the presence in excess of impurities in the blood circulation, with a want of due nutrition in the tissues which it supplies. The consequence of this abnormal state of body is necessarily to delay the blood current, and the state of congestion thus engendered in the nerve centers of the brain and cord renders the latter unusually irritable to the action of external stimuli, of which external heat is, for the case we are discussing, the most important It follows accordingly that prevention must include some care as to modes of living, as well as means of regulating or resisting heat from without the body. For example, the free use of alcoholic stimulants, which tends to impair nutrition, is not longer considered to be advisable, while tea and coffee, which check the formation of waste products, are proportionately valuable. Tight clothing about the chest is generally condemned as likely to impede the aeration of blood in the lungs; and experience has proved that for a similar reason the imperfect ventilation of work-rooms in warm weather is conducive to heat stroke. As regards protection against the sun's rays, it should be remembered that not only the head, but the back of the neck must be suitably guarded in order to insure the traveler against the risk of injury. The wearing a damp handkerchief, or a leaf, such as that of the cabbage, next the head, has also been found very useful. One word as to the immediate treatment of a case of sunstroke. In some instances, doubtless not even the readiest assistance will save life, but in case of need it is well that all should bear in mind that the most effectual form in which first aid can be rendered is the application of cold—as cold water, ice, etc.—to the head and neck.—*London Lancet.*

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FARM NOTES.

STRAWBERRIES

It is time to plant strawberries any time till mid June, provided they are not overheated in package or carelessly set. When I am transplanting home-grown plants I often do it in autumn, carefully moving each plant with abundance of earth; but plants from a distance it is a delusion to set out in the late months of the year; and as for potted plants ignore them, unless you are quite too skilled to need advice. Spring planting is right every time, and late spring is as good as early spring, or better, with the precaution named above. Remember that when it is too late to fill up defective raspberry or blackberry rows, you make your strawberry garden all right—down to the middle or end or June.

But to plant a strawberry, there is the secret. There is no other plant that needs so much exactness in planting as this, and I will tell you how to do it. The hole should not be a hole at all, but well-softened dirt, not just after a shower, but when the mold is loose and friable. Then with a circular movement of your hand leave the dirt slightly conical; over this spread the roots; then crowd down hard until the plant sets with its crown just above the level of the earth. Now brush in dirt and crowd that down, and remember to crowd hard—you cannot press it down too tight. Now, last of all, brush in a little loose earth that you do not press down at all. This serves as mulch, retaining moisture. The process is simple, but it is all necessary, every step of it. If the weather be dry, let a pint of water be poured in after the last pressing and before the loose earth is thrown in. Now your plants stand with the crowns cut and clean, and are ready to grow. You should not leave over one third of the leaves on the vines if they have been sent to you from a distance, and you should pick out the blossom buds, that is if you wish for quick growth and thrifty plants. If you are setting home-grown plants, taken up with a ball of earth, they need not be pinched much.

Of the different methods of strawberry growing for home use, where only a small plot is to be set, by all odds the best plan is to set in hills. In this way a bed will do well for several years. It is too expensive a method for market growers. But the row method is also good if your rows are narrow. Don't heed the wise-acres who tell you not to hoe or clean out your strawberries until after they have fruited; they should be well cleaned out in early May, and should, if neccessary, be cleaned again; only do not let the hoe slip under the fine surface roots of the plants and disturb them—if you want a good crop. The only rule is to work with care and use common sense. You cannot hoe them as you would potatoes.

If you can, select for your strawberry plot a piece of ground that, while open to the sun, is not easily dried up in case of a drought. Our worst trouble is with dry spells as the fruit is ripening. A good plan is to have it near a well or a brook or reservoir, and with a force-pump deluge it as needed—at night. All watering should be done at night, so that the water will gently soak in before the sun begins to suck it out. Be sure of one thing, a dried-up strawberry bed is a nuisance and will never tell you the truth. The truth about a Sharpless is about five inches in circumference.

Mulching strawberries is by all means to be practiced; it is not difficult to adopt nor expensive. If you have old leaves, put them on in autumn, and in spring rake them off between the rows, and lightly fork them under. Coal ashes do not work badly, but of course ordinary wood ashes will soil the fruit. Tanbark is at times used, so also any waste straw or weeds or refuse. Immediately after picking I should fork under the mulch and thoroughly work the ground.

Of the older sorts of strawberries there are just two that should be set down as universal family berries, Cumberland and Sharpless. The Cumberland has stood the test for fifteen years, and is still as good as ever and as popular. It is soft for a distant market berry, but it is beautiful in form and color, of excellent flavor, free from acidity, an admirable cropper, and a really excellent bearer. On the table it is always a favorite, and all in all no family garden should miss it. Sharpless is a delicious berry, enormous in size, a heavy cropper on good soil and moist land, and always a good cropper on all soils. It does not ripen, or rather color, its tips well; but it is always sweet to the tip. Two other old sorts are fairly entitled to follow them—Manchester and Crescent, because of their bearing quality and rich color; but they are both too sour.

A strawberry bed cannot be well kept up longer than four years on the same ground. You must calculate on new plantings as often as the third or fourth year. Frequently it is better to plant anew each second year.

Enrich enormously. You can hardly overdo in that direction. Be sure to rely on well-rotted barnyard manure. Put it on after the crop, and again as a thin covering for winter. Rake off and fork it in in the spring.—*E. P. Powell in Independent.*

"An idler is a watch that lacks both hands;
As useless if it goes as when it stands"

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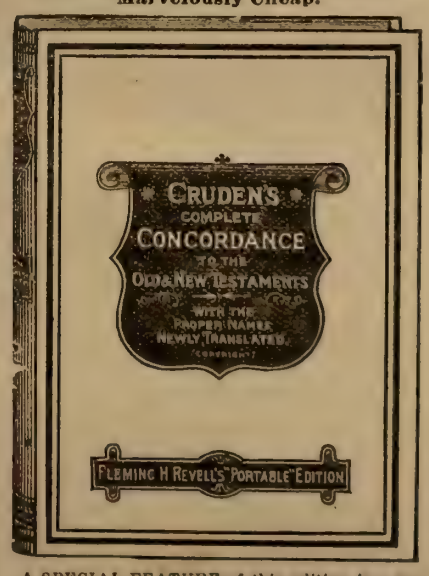

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NEWS OF THE WEEK

WASHINGTON.

The 100th anniversary of the ratification of the New Hampshire constitution was celebrated on the 16th, and the United States Senate, in honor of the day, adjourned till Monday.

Gen. Sheridan's condition has continued to improve. The intense heat is, however, beginning to tell upon his strength. It is evidently becoming necessary to consider the question of his removal at an early day to a more favorable locality. Gen. Sheridan will probably be removed to the seashore during the present week, provided his condition justifies it. Fortress Monroe or Atlantic City will probably be selected as the most convenient of access.

CHICAGO.

A verdict for $1,002,491 24 was rendered by the jury in Judge Clifford's court, in this city, in favor of the plantiff, in the case of Augustin I. Ambler, of Washington, D. C, against Rodney M. Whipple, a resident of 1523 Michigan avenue. This is the largest verdict returned in a single case in Chicago for years. The litigation was over a patent.

The Burlington road brought into Chicago 125 special passenger trains loaded with visitors to the Republican Convention.

Three men died from the effect of sunstroke in this city last Wednesday, one of them an Ohio delegate to the Republican Convention. The weather was not extremely hot.

Lucy Parsons, the widow of the dead anarchist, was twice arrested and once fined last week for scattering circulars in the streets.

Some Sundays sixty or seventy baseball games are played in this city. Last Sunday Frank and Matthew Daly, two brothers, of 355 May street, became involved in a quarrel on the way to a game of ball. Frank seized a ball bat and struck Matthew twice, breaking two ribs and fracturing his skull. His condition is precarious. Frank is locked up at the Twelfth street station.

COUNTRY.

The stockholders of the Nicaragua Canal Construction Company held their annual meeting in Denver Thursday evening. It was decided not to wait any longer for Congress to grant the company a charter, but to incorporate immediately under the laws of Colorado. Reports were received from the engineers fixing the cost of the canal at $50,000,000. The company decided to double this amount in order to cover all incidental expenses, and incorporate with a capital of $100,000,000. Work will be begun September 1, and it is expected the canal will be completed in five years

Dr. Kossuth Morgner, of St. Louis, who has been spending a week at Niagara Falls as president of the St. Louis company, with an alleged capital of $15,000,000, proposes to develop an enormous power by stringing a series of wheels at the brink of the falls, sustained by a cable.

While Mr. and Mrs. James Gillespie, living near Sturgeon Bay, Wis., were driving home from the village the horse ran away, throwing Mrs. Gillespie out. When the horse was stopped Mr. Gillespie called his wife, but receiving no answer concluded she had returned to town, and drove home. In the morning the woman was found dead in the road, having been killed by the fall.

For three days the heat in New York city has been almost insufferable. The highest thermometrical point reached today was 97 degrees. There were four deaths reported from heat and thirteen prostrations in this city and fifteen heat prostrations in Brooklyn.

A party of sixteen ladies and gentlemen hired the steam yacht Olivette and left Newark, N. J., Saturday night. The boat ran upon the jetty, upset, and six of the party were swept away and drowned.

Greenwood county, Kansas, is said to be terrorized by rabid dogs. Nine persons have been bitten and three have died from hydrophobia. A month ago a mad dog bit several other dogs and a number of cattle. Two weeks ago a dog ran into the yard of William Jones and bit Mr. Jones and two of his children. Wednesday one of the children died in great agony, and the next day the father and the other child died. A madstone was circulated among the persons who had been bitten, and a wholesale slaughter of dogs is going on.

FOREIGN.

The Berlin *Courier* says that Emperor William has expressed to the Grand Duke Vladimir an earnest desire for the continuance of the friendly relations with Russia that existed during the reigns of his grandsire and father.

Dr. Mackenzie, who attended Emperor Frederick, says he parted on friendly terms with all the German doctors except one. He had been fully aware of the dangerous nature of Emperor Frederick's malady since last February, but if he had admitted it a regency would have been probable, which would have pleased a section opposed to the accession of Frederick A communication from Dr. Mackenzie shows that all hope of further prolonging Emperor Frederick's life was abandoned on the night of the 20th. He adds: "Throughout his illness the Emperor uttered no word of complaint and gave no signs of impatience. The doctors and servants who attended him will always cherish the memory of the grateful acknowledgment of services that ordinary patients exact as their right."

A dispatch from St. Paul de Loanda, dated June 20, says: "Several deserters from Stanley's expedition have reached Camp Yambungo. They say that after traversing Aruwhimi Stanley struck into a rough, mountainous country covered with dense forests. The natives, who were excited by reports spread by the Arabs, disputed the passage of the expedition, and there was continuous fighting. Stanley was severely wounded by an arrow. He was compelled several times to construct camps in order to repel attacks, and was obliged to use the reserve provisions that were intended for Emin Bey.

A strike of priests, says the London *Graphic*, is horrifying all devout Roman Catholics in the Argentine Republic. The government having issued an order lowering the fees for masses, marriages, buriels, and other ecclesiastical functions, the priests determined to resist such an encroachment on their privileges, and refused to officiate. So all the churches are closed, and not a bell is to be heard, as if the whole country were under an edict.

The remains of Beethoven were exhumed at Vienna, June 21, and placed in a new coffin. They were conveyed through the principal streets of the city and interred in the Central cemetery. The grave is marked by a handsome obelisk on which is inscribed the name Beethoven.

The Emin Bey Relief Committee of London state that, from facts in their possession, they place no reliance whatever on the pessimistic reports of Henry M. Stanley's death lately circulated.

Detailed accounts of the gales which occurred on the coast of Ireland last month show that 400 French fishermen drowned. Thirty vessels were wrecked.

A dispatch from Shanghai says: "A feeling of uneasiness prevails among foreigners in Corea on account of the threatening attitude of the natives. All the foreign consulates are guarded by soldiers. An American man-of-war has been sent to give assistance.

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They each can cure an ache or phthisic—
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The great Cincinnati Centennial which opens July 4 and continues till the 27th of October promises to be the event of the year for the central States of the Union. Vast preparations have been made, the permanent exposition buildings will be used, and additional structures have been erected to provide for the exhibits and the crowds. The centennial of the passing of the celebrated Ordinance of 1787, which began a year ago, will form no unimportant part of the present celebration, as that memorable document gave the keynote to the prosperity, growth, peace and happiness of the States of the great Northwest.

General Harrison, the Republican candidate, is not a man to create party enthusiasm, but there are some considerations that indicate the hand of God in his nomination. He is a Christian man, member of a Presbyterian church, and not unmindful of his obligations to God and his fellows. So that, while there is little hope of his election, it should not be unobserved that he bears this relation. His piety is not so aggressive as that of General Fisk, who, besides being an active man, a leader in the Christian army, is a man of superior general qualifications to either of the other candidates, and even Prohibition and religion aside, would make an abler President.

The labor lodges are organizing to defeat Harrison. They are moving to form anti-Harrison clubs all over Indiana, and inquiries come from all parts of the country about the standing of the Republican candidate. The leaders claim that he opposed the strikers in 1877, and said if he were governor he would order them shot; that he was, in 1886, when candidate for governor, attorney for the Western Union Telegraph and Union Pacific monopolies, and all his sympathies are against the labor interests of the country. It must be seriously doubted if these charges can be made good; but whether they can or no, it should begin to open the dull eyes of our fellow citizens of one party to the dangers which are inseparable from the lodge system. On the strength of a probable canard the lodge can secretly operate, and organize the defeat of parties and candidates.

On the last evening of the Republican convention, when the delegates were tired out with a hard week's work, and both nature and pocket-book urged an immediate adjournment, Mr. Boutelle of Maine proposed an afterthought to the platform. He was a suspected man, and was met by loud objections before the nature of his amendment was known. The matter was understood by the leaders, however, and he was heard. This was his resolution:

"The first concern of all good government is the virtue and sobriety of the people and the purity of the home. The Republican party cordially sympathizes with all wise and well-directed efforts for the promotion of temperance and morality."

The representatives of liquordom who had opposed the measure before they heard it, immediately gave their approval, and voted it unanimously. The object of these fair sounding sentences is obvious. There are many temperance men who were anxious for some excuse to hold fast to the old party. The platform had absolutely no peg upon which they could lay hold and save themselves; and as "drowning men catch at straws," this gives them a pretext about as good as a straw. They will not care to know that every liquor dealer in the party is well pleased with this resolution; but a delegation from the Peoria distilleries did come up to fight the free whisky plank.

Following closely upon the great Republican Convention two national meetings of importance are to be held in Chicago this week. They are the Society of Christian Endeavor and the National Music Teacher's Association. The former, which represents the organization of young people in many of our churches for Christian work adapted to their age and experience, meets in Battery D on Thursday, and will be attended by some 4,000 delegates. Eminent Christian workers from different parts of the country are to make addresses, and others not so eminent. Dr. Barrows, of California, and Bishop Fallows, who divide their time between church and lodge, God and devil, are unfortunately among the speakers. The music teachers invite the public to their gathering at Music Hall, and in the evenings they will join Theodore Thomas and his orchestra to entertain everybody in the Exposition building.

Mayor Roche of Chicago has begun a change in the City Board of Education which we hope his successors will carry forward with some power of moral conviction. Upon the new Board the name of Mrs. Helen Mitchell was substituted for that of Allan C. Story. Mr. Story is a capable lawyer, but is strongly opposed to the Bible in the schools. Mrs. Mitchell's religious proclivities (Swedenborgian) may not make her any warmer friend of a change in this matter, but there is hope that this appointment begins a separation of this important Board from local politics. It is now run by men who care apparently more for a vote than for a conscience; and to place the vastly important interests of the public schools of a great city in their control is a reckless act of folly, if not a crime. An earnest effort by Mrs. E. A. Cook and other ladies, endorsed by some of the most influential business men of Chicago, to secure a change in the Board in favor of morality and the Bible, seems to have been ignored by Mayor Roche.

The Chicago Monday papers report an even hundred base ball games going on in some part of the city last Sabbath in violation of State law. There seems to be an idea that this city is exempt from statutes in favor of morality which control other parts of the State. This is evidently untrue. On the contrary there should be more severe restrictions with so large a body of people living in a confined area. In Minneapolis ball games have been suppressed by the courts, and the manager goes whining about of his loss of $10,000 because he could not have a Sunday game. A man so devoid of conscience ought to fail in everything he undertakes until he repents and becomes less dangerous to the community. In Atlanta, Georgia, there seems to be a wholesome regard for public morals which our Northern cities, run by foreign-bred politicians, would do well to emulate. A German wedding was celebrated with a dance on a recent Sunday night. The police heard the festive strains of music and broke up the performance.

Those who read the life of Mrs. Kelley, noticed in this number, will mark with pleasure and surprise the fact that these African tribes are generally so friendly, so accessible, and so often give to the axious missionary marked tokens of God's blessing on his labors. One of the Taylor missionaries is Dr. Summers, who seems to be on the advance line, farther toward the interior than Rev. Edward Mathews, whose letter from Arlington Mission appears on another page. He writes from among the Bashilange people, after a long journey, and pleads for more workers most earnestly. "Can you not do something to stir up our home-givers? My tears are my food all the day long, not because my enemies reproach me, but because my friends fail to come on to the battle. Here the people are crying out for missionaries and teachers. What can I do? I have none in my pocket, nor yet at my bidding. I promise that some are on the way, and I believe this is so, but our river communication is broken."

NATIONAL DEFENCE OR NATIONAL VIRTUE

BY MISS E. E. FLAGG.

A friend who wears the title of Professor before her name, and wears it too as worthily as did that fair maiden who graced the chair of mathematics and philosophy at Padua three centuries ago, said to me the other day as we sat enjoying the scent of lilacs and apple blossoms: "I have been much impressed this spring while digging among my plants with the thought of what a *clean* thing life is, how its vital currents even in the weakest organisms have a mysterious power to repel defilement. How clean and shining even the little cutworms come out from their long sleep in the ground. There is a beautiful analogy here between the physical and the spiritual life. I think this must have been in the Psalmist's mind when he sang, 'The fear of the Lord is clean, enduring forever,' for you see how he makes the two ideas supplementary, purity and everlastingness." Oh, ye evergreen hills of God, as ye rise up against the gold and purple of Life's sunsetting, it is good to know that the real life is beyond us—the life which has nothing to do with the mortal, the corruptible, the fleeting. The power to corrupt and defile is a deathly power, the revivifying, purifying power belongs to life; and so it depends on the reality and the amount of life which we carry in us, whether our "environment", to speak scientifically, or our "circumstances", to use the vulgar tongue, be too strong for us. Our lot may be the hardest, the most disagreeable, the most unfavorable to spiritual growth, and yet we may come out from it all, clean through the life which is in us, the mighty inbreathing of that same Word which kept St. Paul's converts pure amid the abominations of heathen Corinth. For where sin abounds grace doth much more abound. The highest lights are where the shadows are most heavy; the fullest life is over against death, the broken chrysalis, the bursting grain, the empty tomb. I know why the saints walk in white; I know why the purest thing on earth, a fountain of cool, crystal water, is made to image forth the life which is in God, for life and purity are inseparable.

A corrupt art, however gorgeous its fruitage, always has a destroying worm at the core; and corruption in society means exactly the same thing now that it did in the times of the Roman Cæsars—social death. Talk about national defences when national virtue is decaying! about the need of forts and navies when all the cannon that were ever cast, and all the armies that ever reddened field and wave with their blood, will never save America from her certain doom so long as Mammon and not Christ

rules in her councils, and those of her public men who dare stand up for truth and honor and righteousness are so few a little child can write them! "I sit a queen and am no widow," said Tyre of old, and even as she complacently wrapped her purple around her, the wealthy, voluptuous, haughty Tyre was dead—dead as she is to-day with the sea rolling over her, and the wail of prophecy her funeral dirge forever. Christian voters, look to it. Already the deathly plague spots of the saloon and the lodge have made the whole head sick and the whole heart faint, and what America wants now, for she only grows sicker and fainter with every nostrum prescribed by her wise men at Washington, is the oxygen of Christian politics, filling her lungs and purifying her blood; and then only shall we have an enduring nation because a clean nation; one we shall not have to blush for, as so many times in the past we have had bitter and shameful occasion to do. I know that many good men and women have a horror of politics. They consider it the devil's ground, and so it is, but only by usurpation. I claim that it belongs to Prince Immanuel, and every time I read the doings of a Prohibition convention I rejoice that this old and bad idea is being exploded. National Reform is national life. What we want is Christ in the market-place, Christ in the shop, Christ in the home, Christ at the polls, Christ everywhere.

Shall America be founded on the living Rock? Shall her age be only bounded by Time? Then let her hear the voice of God, "Wash you, make you *clean*." And let millions of snowy ballots, from Christian voters, weave her a spotless garment, unique among the nations of the earth; which so long as she wears it, though not a single cannon crown her grass-grown ramparts, will make America invulnerable.

GOD'S BOOK.

BY REV. J. M. FOSTER.

The Scriptures are to be regarded as a letter of instruction from God to us. They are God's revealed will to man. They tell us all God wishes us to know respecting his nature, character, work and government, and respecting man's origin, fall, redemption and destiny. It would be interesting to dwell upon *revelation*—the Holy Spirit making known to men the future—a gift enjoyed by only a few; upon *inspiration*, such an influence of the Spirit as made it impossible for the writers to err in recording the mind of God, a gift enjoyed by all the Bible writers; or upon *illumination*, the Holy Spirit enabling the human mind to understand the teachings of the Scriptures, a gift enjoyed by every believer in Christ. But our purpose at present is simply to consider the Bible as the Word of God. That it is such appears:

I. *From its adaptation to the human heart.* There are certain questions that are of eternal moment to every human being. From whence did I come, and whither am I going? What is wrong with my soul that it is natural for me to sin, as it is natural for the bee to sting or the serpent to bite? What is sin and what are its deserts? How can I be delivered from sin and its consequences? What becomes of me when I die? What is the destiny of my body? What will be the difference between the righteous and the wicked in the future world? These are questions of overwhelming interest to every son and daughter of Adam. The Bible is the only book in the world that answers them satisfactorily. Then on the principle of adaptation it must be from God. Adaptation proves divinity of origin. The eye is adapted to light and light to the eye. The ear is adapted to sound and sound to the ear. Food is adapted to the stomach and the stomach adapted to food. Fins and scales adapted to water and water adapted to fishes. Wings and hollow bones adapted to the air and the air adapted to birds. So the human heart is adapted to the Bible and the Bible to the human heart. It must be from God.

II. *From its perfect oneness.* The Bible was fifteen hundred years in writing and was composed by forty-two different men. These men lived in different places, in different generations, wrote in three different languages, Greek, Hebrew and Aramaic, and were largely ignorant of one another. They represented every different occupation. Some were prophets, some priests, and some kings. Some were carpenters, some fishermen, and some shepherds; some mechanics, some lawyers, and some philosophers. They wrote in every different style of composition. Some wrote in poetry and some in prose. Some wrote didactic paragraphs, some biography, some history, some parable, some epistle, some vision, some psalm, and some proverb. And some were educated, while others "were ignorant and unlearned." And yet when their writings were put together they made a perfect unit. There must have been a divine mind operating through these men, so that they wrote in harmony. "Holy men of old spake as they were moved by the Holy Ghost."

III. *From its majesty and purity.* No human book compares with the Scriptures in majesty. They are written upon such an elevated plain that all the changes of view which have arisen from the discoveries of modern science have in no way affected them. The sun appeared the same and was just as useful to those in old times who believed that he revolved around the earth, as to us who know that he is the center around which the earth revolves. And so the Bible is so high that they could read it, believing as they did, and we can read it, believing as we do, without either party being shocked or disturbed in the least. It is infinitely above any human book. Moreover, it is a book of perfect purity. It is absolutely without a flaw. Those who read and study and practice the Bible teachings are universally pure. But here experience is the only test. Nathaniel Hawthorne observes that "Christianity is a grand cathedral with divinely pictured windows; standing without we can see no beauty, nor possibly can imagine any; but standing within, each ray of light reveals a harmony of unspeakably splendor."

IV. *From the fulfillment of prophecy.* If you had a very complicated lock, with a great number of wards and springs and bolts in it, and a key that fitted it perfectly, you would conclude that that key was made for that lock. In fact, no other conclusion would be rational. Well, the correspondence between that lock and key is not so perfect as the correspondence between Old Testament prophecy and New Testament history respecting Christ. The prophecies furnish as accurate a biography as the Gospels. The ancient heathen oracles dwelt in generalities but the prophecies in particulars. Babylon is "to be left without inhabitant." Tyre is to be "like the top of a rock whereon fishermen spread their nets;" Damascus "a ruinous heap;" Egypt "the basest of kingdoms;" and Jerusalem "sowed with salt." The fulfillment of these proves their divinity.

V. *From its fruits.* An Indian prince, who had been in England for some while studying her institutions, was asked what he thought of the Bible. He replied: "I believe it is a book from God, for I see all the good people believe in it and all the bad people reject it." Remove from this city all the roughs, all the drunkards, all the thieves, libertines and money-grips, and leave it to those who believe and study and *practice* the Bible, and there would be no need of policemen. They would be a law to themselves. On the other hand, take away all the churches and Bibles, and all who respect and honor them, and leave the city to the lawless and disobedient, and all the policemen in the State could not keep order. When the Queen of England was asked the secret of England's greatness, pointing to a Bible, she replied, "That Book." Three hundred years with the Bible has converted bleak Scotland into a garden; while fertile Spain without it has become a wilderness. Contrast those countries where the Bible is known and honored with those where it is unknown or repudiated. You compare England with China, the United States with Turkey, the North of Ireland with the South. Tennyson says:

> "Through the shadow of the globe
> We sweep into the brighter day,
> Better fifty years in Europe
> Than a cycle in Cathay."

Cincinnati, O.

THE HORROR OF NEGATIVES.

The expositions of secret societies contain, besides signs of recognition, others of admonition, which are used when a member sees another about to do anything which may affect the interest of himself or of the organization. These are called cautionary, trading or working signs, and are of constant use, while others are of rare occurrence, and obedience is enforced by the penalties of the order. In the consideration of secret societies they should not be omitted, because they are the tools and language of such institutions, by means of which one member becomes a master over others and is enabled to employ such in the furtherance of wrong; for they are as applicable to and as promotive of bad purposes as of good, which is the germ of the evil. An exposition without them is defective and deceptive. It is the tiger without the claws.

Most expositions of Freemasonry are incomplete, but Richardson's is more perfect in this respect; though in this work the subject is discussed in a pretended "Secret Monitor," which is inserted in the Chapter, whereas, by analogy and to be as effective as other societies, these working signs should be and are used by Master Masons. It must be a deviation from truth by the author. The signs are divided into affirmatives and negatives, and specimens are given; but in practice they are abbreviated to avoid observation, and are more arbitrary than represented and not limited to trade. They are enforced by the penalties of having the heart torn out and "being left without friends in the days of trouble,"—ostracism and boycotting, in common parlance. The enginery of this society is chiefly responsible for the prostitution of courts, the defeat of justice and the protection of crime, and the attention of the public is therefore particularly directed to it, more especially as it is the original which has been imitated in numerous systems of secret communication. It is the source of the dialects of clans and of evil.

Every town and village is within the jurisdiction and under the influence of a Masonic lodge, and by virtue of its laws the pretended friend interferes clandestinely by signs—the behests of slaves—in trade to diminish your gains and increase those of another. Judge, jury, lawyers and witnesses conspire by signs in court to reduce or defeat your claims in civil actions, and in criminal to spare the guilty authors of your injuries. The order by signs also secretly prevents employment, aid, comfort and charity in persecution and fills almshouses for the support of the public. It turns away friends and severs social intercourse; renders the peaceable, upright and honest the reverse; encourages the revengeful and malicious and raises mobs. The member makes a log-rolling for legal robbery or revenge,—the art of the craven wolf—for a lie, or token cast, is sufficient to set the machinery in motion. Evasion of sight is the sole escape from deference to signs for the initiated; the boycott is the penalty of open defiance. They are emblems and finger-boards of darkness, plotting secrecy, that in Morgan's time exhausted every expedient to avoid and still avoids honest speech, and an excess of negatives betokens hate and unpopularity, the terror of the worldly. It is the tyranny of a thousand. Neighbor owns neighbor and moves heaven and earth at dissent.

Unfortunately the use of the working signs of Freemasonry are not limited to the order, nor to secret societies, but have evidently extended to some of the uninitiated. The latter may be ignorant of their origin, but have recognized their use and acquired the habit of unquestioning obedience, the art of the slave ("Freemasonry floats in the air"). They have stolen the tools of Satan, but lost manhood is the price of possession. They have sold their liberties for a pottage. They are coerced by self-interest, and the phantoms of adversity and unpopularity, hobgoblins, by which the lodge holds sway over all who speak its secret language. Their acquisition necessitates perpetual tribute and becomes an "old man of the mountain" until the grave. They are constrained to pass the signs and interdicts of the order; are its menials and slaves; make its enemies their enemies and its friends their friends. They are jackals to the lion. Moreover, like the rightful users, they make their signs their oaths and can neither believe nor be believed without their constant application. "They speak Masonically"; they swear by the gods of Freemasonry! Verily, great is Baal, who has abolished every sanction and subverted every power for his own; established rule by the strongest for rule by justice; controls prosperity and popularity and fixes destiny. Let the reader observe and judge. Some examples and applications of affirmatives and negatives are given in "My Experiences with Secret Societies by a Traveler," advertised in the *Cynosure*. *

ILLUMINATION AND CIRCUMAMBULATION.

BY M. N. BUTLER.

Many of the rites and ceremonies of ancient heathenism and sun-worship practiced in Freemasonry are performed in other secret lodges. Especially the rite of "Illumination," and also of "Circumambulation." We must notice these briefly.

Daniel Sickels, Secretary General of the Supreme Council of the Northern Jurisdiction of the Masons of the United States, says: "The Rite of Illumination is a very ancient ceremony, and constituted an important feature in all the mysteries of the early ages. In the Egyptian, Cabirian, Sidonian, Eleusinian, Scandinavian and Druidical rituals it held a prominent place, and in them all represented the same ideas. It marked the termination of the mystic pilgrimage through gloom and night, and was emblematical of that moral and intellectual light which pours its divine radiance on the mind after it has conquered prejudice, and passion, and ignorance, with which it has so long been struggling."—*Sick-*

els's Ahiman Rezon, or Freemasons' Guide, page 64

Grand High Priest Mackey truly says: "The circumambulation among the pagan nations was referred to the great doctrine of Sabaism, or sun-worship. Freemasonry alone has preserved the primitive meaning, which was a symbolic allusion to the sun as the source of physical light, and the most wonderful work of the Grand Architect of the Universe. The reason assigned for the ceremony in the modern lectures of Webb and Cross is absolutely beneath criticism. The lodge represents the world; the three principal officers represent the sun in his three principal positions—at rising, at meridian, and at setting. The circumambulation, therefore, alludes to the apparent course of the solar orb through these points around the world."—*Mackey's Manual of the Lodge, page 24.*

"In the rite of circumambulation we find another ceremony borrowed from the ancient Freemasonry that was practiced in the mysteries. In ancient Greece, when the priests were engaged in the rite of sacrifice, they and the people always walked three times round the altar while singing a sacred hymn. In making this procession great care was taken to move in imitation of the course of the sun. For this purpose they commenced at the east, and passing on by the way of the south to the west, and thence by the north, they arrived at the east again. By this means, as it will be observed, the right hand was always nearest the altar."—*Pierson's Traditions of Freemasonry, page 32.*

Along with all these self-evident proofs that Freemasonry is pure, unadulterated sun-worship, is another that settles the matter once and forever. It is the second section of the Master Mason's degree.

HIRAM ABIFF.

"One thing, at least, is incapable of refutation; and that is, that we are indebted to the Tyrian Masons for the introduction of the symbol of Hiram Abiff. The idea of the symbol, although modified by the Jewish Masons, is not Jewish in its inception. It was evidently borrowed from the pagan mysteries, where Bacchus, Adonis, Proserpine, and a host of other apotheosized beings play the same role that Hiram does in the Masonic mysteries."—*Mackey's Symbolism of Freemasonry, page 20*

"The legend of the third degree has been considered of so much importance that it has been preserved in the symbolism of every Masonic rite. No matter what modifications or alterations the general system may have undergone—no matter how much the ingenuity or the imagination of the founders of rites may have perverted or corrupted other symbols, abolishing the old and substituting new ones—the legend of the Temple Builder has ever been left untouched, to present itself in all the integrity of its ancient mythical form. The idea of the legend was undoubtedly borrowed from the Ancient Mysteries, where the lesson was the same as that now conveyed in the third degree of Masonry."—*Mackey's Manual of the Lodge, page 99.*

"The ceremonial of the Degree of Master Mason is unquestionably the most important, impressive and instructive portion of the Ritual of Ancient Freemasonry." "That portion of the Rite which is connected with the legend of the Tyrian Artist is well worthy the deep and earnest study of thoughtful men." "Against the notion that it is the representation of a scene that actually occurred in the Temple, it may well be urged that, outside of Masonic tradition, there is no proof that an event, such as is related in connection with the Temple Builder, ever transpired; and, besides, the ceremony is older by more than a thousand years than the age of Solomon. There are characters impressed upon it which cannot be mistaken. It is thoroughly Egyptian, and is closely allied to the supreme rite of the Isianic mysteries."—*Sickels's Ahiman Rezon or Freemasons' Guide, page 195.*

And so it is. A half-million of Masonic sun-worshipers in the United States—benighted Egyptian idolatry—civilized heathenism. Many of these sun-worshipers are found in the Lord's house, between the pulpit and the altar, "with their faces toward the east, and they worship the sun toward the east." And the end is not yet.

FIGHT FOR YOUR COUNTRY.

Over one of the gateways in the great quadrangle of Trinity College, Cambridge, there is a figure of the warlike monarch, Edward III., with the inscription "Fight for your country." This was doubtless intended as a stimulus to those amongst the students who might be looking forward to a military career as their possible, or probable, destiny in life. But happily it is a precept which may also be interpreted in a higher sense than that originally contemplated by those who placed it there. It may justly point to every form of patriotic citizenship by which a man can serve his native land and the world at large, and especially to those noble actions and endeavors by which the religious, social, and philanthropic interests of mankind are best promoted. To the youths who propose to devote themselves to the ministry of the Gospel, to science, the healing art, law, and magistracy, or commerce and manufacture, to all of these, the motto, "Fight for your country," or in other words, "Combat its enemies of impiety, ignorance, disorder, and poverty," is more truly applicable than to the military aspirant; for in such modes of national service consists the truest patriotism.

There is scarcely a word in any language, the true sense of which is more systematically misrepresented and misunderstood, than the term patriotism. It is often made synonymous with silly braggadocio, political foolhardiness, and selfish disregard of the rights of other men or other nations. Not unseldom it is made to cover an unreasoning vanity. The peace of Europe is being continually imperiled because large and influential classes amongst the peoples of France, Germany and Russia cherish such an extreme sensitiveness as to their military prestige, that they are willing to sacrifice all the most important interests of their respective countries, and to incur the most tremendous risks of ruin and bloodshed, rather than endure a slight in regard to their prowess as warriors.—*Sel.*

MIND WHAT YOU PROMISE.

There are many associations, secular, political, and even religious, where a condition of admittance is an oath or pledge of obedience, sometimes to unknown commands. Many a man has done acts which he hated and abhorred, simply because he had bound himself with an oath or obligation to obey men of whom he knew little or nothing, and do things of which he had no previous knowledge.

Speaking of certain murders and outrages perpetrated by assassins at the bidding of a certain secret society, the *Toledo Blade* justly says: "No man has the right to place himself where he has no moral control of his own actions. Yet this is what he does when he joins a secret society and binds himself to blindly obey all orders from headquarters without hesitation or thought of whether they are right or wrong. Indeed, he dare not question the mandates of these persons whom he does not know. He must simply do as he is bidden, even though it makes him a partner in the most atrocious crimes, when he has no intention of commiting a moral wrong. The lessons these disclosures teach is to become a member of no societies whose purposes are not openly declared; to take no oaths to obey persons whose very names are unknown."

Christian men have one Master, Christ; and any association which demands that a man promise to obey the unknown orders of erring men is essentially anti-Christian. Such a promise is null and void, because it enters the province of conscience, and interferes with the authority of God. The man who bows the knee, and promises to obey any man's commandments, whether he be king, emperor, pope or bishop, takes a position which Scripture does not justify, and for which he may yet be called to render up a sad account.

"Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. For we cannot but speak the things which we have seen and heard;" was the bold reply of Peter and John when a whole Sanhedrim forbade them to speak in the name of Jesus.

There are unworthy and vain talkers whose mouths must be stopped. There are babes that must be nurtured, and untrained Christians who are to be nourished up in words of faith and sound doctrine. There are men that sin who must be rebuked, and there are those who trespass against their brethren and refuse to hear the church, who are to be set aside as heathen men and publicans. There are men who walk disorderly, whom Christians are to note and withdraw themselves from. There are elders whom the Holy Ghost makes overseers or bishops, like those at Ephesus and Philippi (Acts 20; Phil. 1: 7), who are to watch over and guard the flock who are under their care; and to those elders in the various churches the followers of Christ were to be subject, as they were all to be subject one to another.

But while this order and discipline is proper and scriptural, and divinely ordained, yet when a man is chosen and called to the service of God he has no right to bind himself to subjection or obedience to men. "Ye are bought with a price; be ye not servants of men."

All claims to authority of this kind are mere usurpation. No such authority is derived from the apostles, for the apostles never had it. They did once undertake to stop a man who was casting out devils, thinking that if they had authority to cast out devils, they had authority to control other folks who cast out devils; but the Lord soon taught them their mistake. And not long after these mighty monopolists, who proposed to take the entire charge of casting out devils, found themselves baffled and humiliated before a single demoniac boy, and were forced to inquire, "Why could not we cast him out?" Just as many ecclesiastics of our own day, after persecuting and rejecting the faithful servants of God, stand baffled and powerless in the presence of a world that lieth in the wicked one, and after vainly undertaking to rule other people, find in the end that they can neither rule the devil, nor even themselves.

The apostles succeeded better after learning to mind their own business. Even the great Apostle to the Gentiles expressly disclaimed having dominion over the faith of the Corinthian church (2 Cor. 1: 24); and if he did not possess it, surely none of his pretended successors have ever attained to such authority.

"We ought to obey God rather than men" (Acts 5: 29), was the apostle's bold reply to the men who sought to withstand the work of God. And the word is as true now as it was then, for the curse and calamity of the church for ages has been submission to man rather than God. Such authority, once assumed and admitted, has no limits, until the great Anti-Christ sits in the temple of God, and makes laws as if he were the "one Lawgiver who is able to save and to destroy." Division, distraction, persecution and apostasy all spring from this baleful root, and power granted to good men with the best of intentions, is used by bad men for the worst of purposes.

The Holy Spirit is in the church. Christ is present with two or three. No convocation or conclave can have greater authority than his presence confers. The church in the house of Aquila or Onesimus is as authoritative in its legitimate acts as it would be if all the crowned heeds and mitred ecclesiastics of the universe were present to lend it the sanction of their presence and their authority. Where Christ is, there is headquarters; and Christ comes and dwells with the individual soul. And when the Holy Spirit fills the heart, illuminates the mind, enlightens the understanding and attends the Word which is given us for our guidance and instruction, we are in subjection to a higher than human power.

We are to obey God. No man has a right to claim authority over a servant of the Most High. His Master is the King of the universe. What others have no right to claim, we have no right to concede or promise. Who has a right to judge "another man's servant? To his own master he standeth or falleth." We are bought with blood, and bound by every gracious tie. Let us never yield to man the allegiance which is due to God alone.—*The Christian, Boston.*

GRAND ARMY FRAUDS.

[From the Birmingham Free Press.]

Reports are current that government officials here have discovered a conspiracy among certain members of the Grand Army to rob the government by false pension claims. An investigation of certain Grand Army posts discovered a widespread conspiracy. A prominent member of the G. A. R. was interviewed by a reporter of the New York *Times*. He said:

"Some of the worst scums of the earth managed to get in some posts and their element grows strong, while respectable members who do not care to associate with them stay away from meetings. This feeling has led to the state of affairs in a certain lodge in this city. The bad element controlled it and were linked together to work the pension 'racket' for all it was worth, stopping at nothing to accomplish their purpose. Furthermore, they even furnished money to defend Darling, Coleman and Stephens, arrested for presenting fraudulent claims, on the ground that they were being persecuted, and by this claim good men were compelled to assist in carrying out the scheme. The public was appealed to in the name of the 'old veteran,' but nothing was mentioned about a defense fund, and honest men's money was given, but not for the purpose for which it was used."

Another highly-respected old soldier said:

"I am heartily glad that this thing will be investigated. It is rotten to the core, or at least it appears to be, and the men that are into it do not show anything else. I have had suspicions for a long time, but the tracks were so thoroughly covered that I could not see the crookedness. I under-

stand that the government has sufficient evidence to make the wholesale arrests, and that many of the persons implicated are being continually shadowed, and will be arrested after the Patterson case is concluded."

This case presents a phase of lodge history very common throughout the country. Evil-minded men, crooked men, rascals, in fact, "scums," get into the lodges from Masonry down to the G. A. R. Honest, decent men get disgusted with such affiliations and quit attending the meetings, but keep up their membership and pay their dues. The "scums" are in their glory then. They can run the lodge to suit themselves; they have the character and good standing of these stay-at-home members to back them up, and they also have their dues to help them keep in running order. The result is quite frequently just as the G. A. R. men quoted say it has been in certain G. A. R. posts. "Good men were thus compelled to assist to carry out their schemes."

We do not blame the decent men for getting disgusted and staying at home, but they should renounce their evil companionship.

[From the Geneva, Ill., Patrol.]

When the *Patrol* a few months ago said what, from personal knowledge of Kane county Republican politics, was known to be true, some of the enemies of temperance in the G. A. R. seized the opportunity to attempt a boycott of this paper. The result was dreadful. Since then numerous things have come to light, which reaffirm the average foresight of the *Patrol* in discerning the secret spring of things political. For instance, Congressman Hopkins said when the legislature was selecting a Republican successor to Logan, "The G. A. R. influence is paramount in Illinois." And now comes Gen. W. T. Sherman, and publicly, on Decoration Day, administers this reproof to the Grand Republican Secret Training Club:

"And now I ask my comrades of the Grand Army which made these civic services possible, as one of themselves, not claiming any privileges by reason of exalted ranks and honors far above my deserts, if it is not better that we should devote Decoration Day to the cemeteries which contain our honored dead, and the dedication of permanent monuments in their honor for the teaching of patriotism to future generations, instead of swelling street parades and pageants for the glorification of the 'belligerent non-combatants,' who make use of us for their own purposes?"

And the *Patrol* replies, "Yes, General; you are very right—but you should have seen it earlier. And you should administer the same rebuke to the Sons of Veterans, and the 'grand-daughters of the one-hundred-day men,' and the 'infant deserters'—when these latter named organizations are formed."

LETTER FROM THE CONGO.

ARLINGTON MISSION, STANLEY POOL, Africa,
April 22, 1888.

Last Sabbath all our company were happy because of mail arrival, but I was sad as I returned from Kinchessa, having neither letter nor paper. I make the best of it of course. My time began here March 28, and unless we make other arrangements will terminate in June the same date. I am much more pleased with my company and surroundings now than heretofore. Religiously I cannot complain. We have family worship regularly and thanks returned three times a day, which is as it used to be at home. We take turns in conducting family worship, so you see I am again surrounded with religious privileges. My work here has been mostly at the forge, reclaiming tools which passed through the great fire at Leopoldville, when the Mission was totally destroyed and £7,000, or $35,000, were lost. The steam launch of the expedition is finished and has gone up the river in charge of Mr. Ed. Glave, who is contributor to the *London Illustrated News*, and a former servant of Stanley's.

I am here reminded of a visit last Tuesday, Apr. 17, from Mr. Ward, who is another sketcher and correspondent of London papers. He had come in a canoe from the mouth of Arruwerni river (Stanley's Camp) to the Equator Station, intending to continue for 400 miles farther west to Leopoldville, and thence to the coast to telegraph, "*No news from Stanley.*" At the Equator he fell in with the State steamer (*H. M. Stanley*) and so changed from his canoe and arrived here by the *Stanley* on Sabbath, one week ago. He tells us that they have suffered greatly for food, and sixty of their camp have been buried and many have deserted. We fear bad news as he was reticent and would not trust anyone with dispatches, but goes in person to St. Paul de Loando which necessitates over 400 miles on foot and 300 by water, the round trip—as he returns this way immediately. He is a pleasant appearing man of about 24 years of age. His stay was short, but I watched him closely, being conscious that, though roughly dressed, he was of some importance, and when the name was given me I decided at once what Ward it was, and found out through Bro. Grenfell I was right. You think strange of my being so particular, but anything that relieves the monotony of life is of intense interest to us.

I have been to Kimpoka Mission. Dr. Harrison comes monthly to Arlington and Leopoldville for Kimpoka mail. The State does not carry mail farther than Leopoldville. He comes in a canoe one day, does his business the next, and returns the third day. Mr. Brown suggested that I might take the Bangallas and go with the Dr. and bring back a Hippo for chop. I agreed and so the matter rested until finally Mr. Brown concluded to accompany us, which was good news to me. March 29, before day, Brown and a boy came with a lantern and awoke me for early tea and a start at about 6:30 or 7 A. M., with two days' food, and blankets, pots and whatnot. We started on our twenty-five-miles' canoe journey, against the current all the way. For hours we moved up stream, and as there was a little spirit of competition between Dr. Harrison's canoe, in which I took passage, which was paddled by natives from Kimpoka, and the Bangallas of Arlington, who paddled the canoe in which Mr. Brown was, we lost sight of each other for hours. But at about 11 A. M. our hunger made itself felt, and seeing Brown had the chop, I began to look eagerly for some signal, and soon, from the north bank of the river, I descried a signal and our canoe crossed over and soon we had camped on Boma Island, and were regaled with mutton-broth, kwango and a dish of tea.

Now we start again, but ere long the Hippos prove a source of temptation, so we begin to drop lead among them from our Snyder and Martini rifles. Dr. Harrison punctured the skull of one, and it was decided that as his men were afraid to go to look for it the Bangallas should paddle the Dr. in search of his game. Mr. Brown, with the luggage, was shifted into our canoe and we made slowly up the river while the Bangallas moved cautiously down in search of the Hippo. We looked around occasionally and soon the cry was raised by one of our company. "*The canoe is capsized! They are all in the water!*" Our canoe immediately headed down stream and we were all bound for the rescue, but in a few moments, and before we reached them, all had regained the canoe and began bailing in good earnest. Our loss was not severe. Joseph Gunn, a Mission boy of 18 years, had been pitched head-first into the Pool, and had let go his Snyder rifle. One of our Bangallas had lost his loin-cloth, which was all the covering he had, and Dr. Harrison had been rolled about in the bottom of the canoe, which being half full of water resulted in his being soaked thoroughly.

Now we moved on again, expecting fully to reach Kimpoka before dark, but when three hours from the goal we discovered in the northeast a cloud of a very dark gray color, and rising ominously as it moved like a thing of life toward us. It was flanked on either side with inky black clouds, and now the wind began to blow slightly. A storm was about to break in fury on us and our only choice was an island. The paddles brought both canoes to shallow water. But none to soon, for now the tornado was loose and Stanley Pool was seething and boiling as though suddenly filled with the lava from a thousand volcanoes. The wind drove the rain with terrible force so that our waterproof and umbrella were but little protection. Our men were overmatched, so taking two paddles and driving them deep in the sand of the shoal on which they had drawn our canoes, one on either side, they lashed them so as to prevent the canoes from drifting and here we sat until the worst of the storm was over. But night was fast approaching, and we must not venture out on the Pool in the darkness; so, like Paul, the great apostle, on the Isle of Melita, we gathered sticks and made a fire to warm ourselves. The mats of the Bangallas were so arranged as to protect us from rain, and soon a cup of tea was ready which was taken with a relish. We spread our blankets on the white sand of this barren island and soon forgot all our perils, as we soundly slept for a few hours. At 3 A. M, Saturday, the last day of March, we all seemed of one mind and so hurriedly packed up and paddled for Kimpoka. The silvery light of the moon was reflected in the Pool, and was so seemingly intensified that the coming on of daylight was so gradual as to be almost imperceptible, and we passed from moon-light into gray dawn almost unconsciously. About 7 A. M., as we sighted our landing place, the sun shone beautifully, and nature, though wild in appearance, seemed lovely to us after such a dismal time as we endured through the storm of the previous night. We soon forced our way through the tangled mass of vegetation which overhung the path from the river to the Mission-house; and now I meet for the first time Bro. Elkins and wife of Bishop Taylor's Mission.

[The concluding part of this letter from Rev. E. Mathews will appear next week.—ED.]

The Green Mountain Christian Union is an organization of undenominational churches scattered over New England. Their creed is very simple. Each church is independent. They exalt the Bible and the doctrine of holiness; favor divine healing; love the coming of the Lord, and disapprove of secret societies, pride, formality, and vain ornaments. They publish the *Prayer Union Quarterly* and the *Independent Christian*. Their test of fellowship is humble piety and sound morality rather than intellectual assent to a creed. They consider it wrong to take any sectarian nickname, preferring to be known as churches of Jesus Christ. At the same time they exhibit nothing but love and good will towards their fellow disciples who differ from them in this respect. Associations similar to this exist in Kentucky and California. Many excellent people deplore the sad effects of the numerous divisions among Christians, and yet see no way to escape the evil. If our Lord's last prayer for the oneness of his people meant visible union of his real disciples, he can and will bring it to pass. It is not advisable to put off all the good things promised in the Bible until the next world. "Now is the accepted time; behold, now is the day of salvation." —*Christian Witness.*

REFORM NEWS.

AT THE LOUISIANA CAPITAL.

BATON ROUGE, La., June 18, 1888.

DEAR CYNOSURE:—I came here on the morning of the 13th, and found lodging with sister Frances B. Gallion. She is opposed to lodgery and is also out-and-out for temperance. I called on Rev. Geo. Bird, pastor of Shiloh Baptist church, who reads the *Cynosure*, but as he is a Mason he gives little time to the paper. Rev. Hannibal Williams, pastor of Mount Zion Baptist church, has renounced lodgery and don't allow the orders to come into his church in uniform. I called on Rev. Robert Brooks, pastor of Macedonia Baptist church. He also has left the lodge. His chief objection is they are too expensive and are breaking asunder the Baptist churches. Rev. R. F. Hurley, the A. M. E. pastor, declined to be seen, as he was unwell. Mr. Hurley is a High Mason, and is the author of the resolution before the conference of the A. M. E. churches in New Orleans in February, when I was distributing tracts, warning the people against receiving bogus literature in the streets.

There are eleven churches here in all, and the lodges are legion. I visited the State Penitentiary, and met Judge T. J. Ford, of the famous Ford *vs.* Murphy case of New Orleans. He was very busy at his writing desk, but very cordially received me in his office and asked to be remembered to his friends in New Orleans. I think all persons should try and shun these walls.

There is much business going on here just now. Pipe is being laid to furnish water through the city. I have pretty well walked all over the city and tried to get an exact account of the lodges, but find it impossible.

Since Elder H. Williams has left the lodge and preaches separation, the secretists have been trying to injure his influence by circulating reports that he received money from the Democrats to defeat the Republican party. Of course the devil was a liar from the beginning. Bro. Williams is not a politician. I find in private conversation that many are sick of the lodge, but they are afraid to come out. Bro. Jordan was here some time ago and the lodge felt the effects of his visit.

I preached at Mount Zion Baptist church, Rev. H. Williams, pastor, on Sabbath, to a large congregation; and the better part of them seemed enthusiastic. However, the lodges were well represented, as Bro. Williams had announced that I would preach a sermon on the religion of Masonry. I was advised not to preach or distribute tracts against lodgery, but the Lord used me as it was best. Both men and women came up and bade me God-speed. Many sisters and brothers said they would give up their lodges, but a few said they would join more; this of course was lodge boasting.

Shiloh Baptist church gave an excursion from here to Vicksburg to-day by lodge dictatorship, and they made a complete failure financially. We trust our people will see the foolishness of these excursions. I am informed that a young brother said while I was preaching that I had to leave this town. The lodge always makes great boastings in secret to assassinate a man in the dark.

It will be well for the next N. C. A. annual convention to be held in Baton Rouge. There are about 12,000 inhabitants, and this is a lodge stronghold Mount Zion Baptist church would be kindly tendered for a convention. It is large and plenty of room and well fitted. I would suggest Baton Rouge as the next place for the annual convention. Many persons called on me to-day; some friends and some lodgeites. Among them was the P. G. F. of Amos Lodge and G. U. O. of O. F. of New Orleans. I met several brethren this evening and we had a debate on lodgery. I proved to them from Mackey's Ritualist that Masonry rejects Jesus Christ. A good work has been inaugurated here. Friends can do good by sending tracts for distribution to Rev. Sam. Williams, (Box 96) and Mrs. Frances B. Gallion, No 100, St. Joseph street, Baton Rouge, Louisiana.

I truly appreciate Bro. Hinman's suggestion for the establishing a permanent agency in New Orleans. I wrote to Bro. Stoddard on that matter some time ago. The secret brotherhoods gave a ball here a few weeks ago and a preacher was doorkeeper. The Jakes and Brotherhood at Lobdells have so paralyzed the churches that they seldom have church services over there; but the lodges have their parades and seranades on Sundays. The Good Samaritans anticipate giving a grand free supper to-night to show honor to their Grand Worthy Chief.

ROSEDALE, LA., JUNE 21.—I left Baton Rouge Tuesday. While crossing the river on the transfer a gentleman came up to me and grasped my hand and introduced himself to me as Rev. Randall Fields, pastor of a Baptist church a few miles from Baton Rouge. He said, "I congratulate you on the wonderful sermon you preached Sunday night. I tell you a good many were angered, but your sermon was felt throughout the city. These secret orders came near separating me from my wife. A preacher induced her to join and also worked hard to get me, but I could not find it in the Bible. God certainly sent you here and he will surely bless your work." I distributed tracts both on the transfer boat and on the train. I arrived here at about 3:30 P. M. There is one white and one colored M. E. church in Rosedale and two Baptist churches about two miles each from the village. This is an old Southern town with about 100 inhabitants. The people are mostly poor farmers, but lodgery has strong hold here on these poor people, especially among the colored Methodists. I called on Rev. Robert Dennis, pastor of the Baptist church two miles below Rosedale, from whom I had invitation to come out here. I found him seemingly filled with glee. He said that he always thought secret societies wrong, but not having educational advantages he thought it wrong to try and suppress intelligence, but he is sure now it is wrong, for a few of his members have separated from the church and built a hall and resort to the lodge hall every Sabbath and hold services therein. You can see from a glance that secrecy is ruining our churches. The speculating Negroes of Baton Rouge have organized a new secret lodge under the title of "The Knights of Crusade," and many poor creatures are being hoodwinked therein. It will be well to publish the ritual of the S. S. of C. and other minor lodges. It will do much good among the Negroes. The Universal Brotherhood is the favorite lodge here, as they have their own hall and promise $500 after death (but nothing while living).

I preached last night at Grosstete Baptist church, Rev. Robert Dennis, pastor. We had a large and quiet audience, the majority of which heartily endorsed all that I said against the lodge. Some of them were seceders and they were particularly loud in their amens. This church has been almost paralyzed ever since lodgery came into these parts, but it is getting somewhat united now. I called on Rev. Mr. Rogers, the M. E. pastor, but he was out of town. I learned, however, that he is deeply mixed in lodgery. I also called on Rev. Felix Jones, Baptist pastor, and he was not at home, but his wife was perfectly delighted with the tracts I gave her, and "Freemasonry Illustrated." She said she would know Bro. Jones's lodge secrets now. She never had joined the lodge. She thinks Bro. Jones is very sick of his lodge. I have distributed many tracts in these parts.

I go from here to Plaquemine. Thence to New Orleans, so as to attend the Baptist State Convention at Shreveport, the second Tuesday in July.

FRANCIS J. DAVIDSON.

WE SHALL HEAR FROM NORTHWESTERN OHIO.

COLUMBUS, O., June 28.

DEAR CYNOSURE:—This will inform the friends in this State that I am again in the field at work. Feeling the need of a little rest from constant travel and speaking, I concluded to accept the opportunity to attend the N. C. A. annual meeting and Commencement at Wheaton College.

To-morrow I go north for a short trip to Leonardsburg and Ashley. Next week I shall, D. V., start on a more extended trip to the northwestern portion of our State.

Enroute for Chicago I met Mr. W. Head of New Haven, Ohio. He has on his farm a small lake where many resort during the hot weather. Meetings have been held there by the W. C. T. U. and other societies. Mr. Head has read President Finney on Masonry and expressed his approbation of our work, and will arrange meetings as soon as I can attend to them.

I wrote some time since of the Odd fellows' endeavor to use the ministry of this city as an advertising agency. Another secret society calling themselves the Mystic Chain, established in the portion of our city known as "Fly-town," are following their example. The first we heard of them they marched in a body to the United Brethren church, evidently expecting the pastor to speak words of encouragement. He had been requested to take for his subject, "The good Samaritan." He, however, had not prepared on that line, but told the "brethren" if they would come again he would try and accommodate them. During the past week one of their number called on Rev. Hiatt, presented him with a paper containing a sermon given by some Methodist preacher in their favor, and requested that he preach in their interest. He, of course, refused to do so. The delegate asked if he had any objection to their attending his church; being assured that he had not, some half dozen of them filed in last Sabbath with their gewgaws on. His theme for the morning was the Pharisee. We trust they may profit by what they heard.

These are times when every reformer should be awake to the privileges and duties of the hour. Momentous questions are at stake, on the settlements of which the perpetuity of our government rests. Shall we not accomplish much during the summer months?

W. B. STODDARD.

CORRESPONDENCE.

FROM A REFORMER'S NOTE-BOOK.

GENEVA COLLEGE COMMENCEMENT.

In addition to the clear skies and pure air of Waukesha, Wis., there is undoubtedly healing virtue in its renowned mineral waters. Increasing thousands are testifying to this, who have been here and tried it. John A. McKee, of Allegheny, a wealthy business man, with whom I lodged in that city recently, said he came here in 1878 badly broken down in health. He had spent most of his summer in Colorado without improvement, when a few weeks spent at Waukesha gave him a larger fund of health than he had enjoyed for years. *Cynosure* friends coming here should call on John F. Icke, one of the successful business men, who always keeps the *Cynosure* within easy reach, and there is little in its pages escapes his notice.

I assisted Bro. Isaiah Faris last Sabbath in their communion service, preaching on Friday, Saturday, Sabbath and Monday. These Covenanters organized their congregation in 1848, and are still holding steadily on; some of those composing the organization then are still the leading workers. This congregation has never yielded in its opposition to all secret societies; its pastor is a strong friend of the reform. Bro. J. B. Galloway is pastor of the U. P. Church close by—so close that his ringing tones can almost be heard, when the windows are up, and he is preaching on the evils of secretism.

The National Republican platform just adopted by that party surprises us by its failure to recognize the great, vital, burning issue of Prohibition. It makes no reference to any moral standard other than the will of the people. It declares the citizen to be the sovereign, and the officials to be their servants, instead of God the sovereign and the magistrate his servant. It opposes our Christian civilization by advocating the repeal of the tax on tobacco. It panders to the selfishness of the people by its hostility to Chinese labor and immigration, though no class of immigrants are as harmless and industrious. It declares in favor of home-rule for Ireland, which would be handing over the government of the one and a fourth million Protestants of that country to the tender mercies of its five million Roman Catholics. It declares rightly in regard to our own territories, that "whenever the condition of population, material resources, public intelligence and morality are such as to insure a State local government therein, the people of such territories should be permitted as a right inherent in them to form for themselves constitutions and State governments, and be admitted into the Union." But every political student knows that neither the intellectual nor moral condition of Ireland are such as to warrant self-government. While there are some good principles in the Republican platform, yet its main features are a pandering to the low and immoral classes, and an attempt to eliminate great moral issues from our politics. We feel it to be the duty of every good citizen to help to lay the old Republican party away in the grave. Like the old Whig party, it has proved itself incompetent to meet the issues of the present day, and is seeking to live merely by hoeing grass over the graves of its dead heroes of former times.

I had the privilege of attending the commencement exercises of Geneva College, at Beaver Falls, Pa., May 24th, where Dr. H. H. George, President of the National Christian Association, graduated twenty-five fine looking young men and women; among them was a son and daughter of Rev. J. S. T. Milligan, who was present and led in the opening prayer. This makes five of his children who have graduated at this college. The college is noted for its thorough instruction, and the prominence given to reform ideas. I never heard at any college so many radical reform ideas in the orations. The students' minds seem to be saturated with them. Prof. W. J. Coleman fills the chair of Political Science vacated by Prof. McAllister, and promises to become as noted in this line of instruction as his predecessor. No college in the land is more pronounced in its opposition to secret societies than Geneva.

M. A. GAULT.

REFORMERS, BE OF GOOD CHEER.

MARYVILLE, Mo.

TO THE TRUE AMERICANS:—I have a few words of comfort. You may as well prepare to be made sad, when you come to learn how very many of our American, so-called, Christians, who claim to be on the Lord's side, when the voting day comes will vote on the devil's side. This I have seen before. This same class of Americans pray well, but vote like the devil. I have lived as one who has been present and witnesseth, or saw with my own eyes the result of such abominations.

I well remember the time when John C. Fremont and Fred. Douglass, in their joint movement to wipe out what was then called the curse of the American people, were scorned and reproached far more by the great political bodies in their time than the Prohibition element in this our day is by the Republicans or Democrats. Were there any two men last week in that large Republican Convention at Chicago (all things considered) more honored than Fremont and Douglass? What opened the eyes of these praying men? It was deep sorrow, caused by separation, starvation and death. The cruel war opened the eyes of their understanding. They now vote and pray against that which caused all their sufferings and woe. Now Douglass and Fremont are all sound.

Just here, beloved brethren, is where the good cheer comes in. These men who now vote for the the devil, in order to turn them to practice what they preach, must part with fathers, brothers, sons, —yes, wives, sisters, daughters. These must be starved, ruined, and slain by the demon, Strong Drink. Then, after they are dead, these strange professors will begin to call to the front the men who, like Fremont and Douglass, in their time for freedom stood firm. So these true men, true to the Constitution of the United States and God's Word —now, even now, true—will be called in due time and introduced as Douglass was. The chairman said: "Gentlemen of the convention, I have the honor to present to you a man who needs no introduction, our old friend, Mr. Douglass."

Glory be to the God of nations! We shall need no introduction in conventions nor elsewhere; but will be known and read of all men, as true American citizens who want "a more perfect union," who are bound to provide for the common defense, and are determined to promote the general welfare; having established the principles of justice. We cannot

help but secure the blessings of liberty to ourselves and dear children.

God has pronounced a woe on all classes connected with the strong drink business. The voter, drinker and dealer will alike tremble when they find how the devil has deceived them. Prov. 20:1. But, reformers, fear not. Be patient; our time to be introduced will soon come, bless God. We will need no introduction. Let us remember, "he can work by few as well as by many." See Gideon's three hundred.

What we want and must have is this: a conviction as to what God demands of us. No party feeling for one moment must be cherished. We must be unselfish and true to God. All posted men know that the old parties are prostrate and helpless beneath the cruel heel of the worst of despots, the gigantic foe of all classes. God's people are escaping from the unquenchable fire which ever burns at his feet. I see no difference as to the two great parties. I see as many from the Democrat side as the Republican coming to themselves, and saying, As for me I will serve God; or will vote to have the devil's main business in the world made illegal. Some don't want God in the Constitution or anything said about politics in a revival meeting. All such men in my revivals I invite forward for prayers. For if they knew God as I know him, they would want him everywhere and by all means in our American Constitution. And if they know, as I know, how the devil reigns in the political world, they would whip him there. Yours until our general introduction. Amen. R. SMITH.

RIGHTEOUS POLITICS.

DEKALB, Iowa.

We hope there will be a ticket in the field worthy the votes of American patriots. It was desirable that prohibition advance under our banners, as the plank is "American party oak," consequently the powers of darkness would sink it. But if the righteous principles of the American party keep temperance divorced from the lodge, the nation will be exalted above the saloon as much as it has been above slavery. The principles which have been promulgated by the American party have taken deep root in honest American hearts. It is the right kind of political seed sown in the best ground of the nation. The crop will come to maturity; it is of God's planting. It seems that Prohibition is the advance step to be taken in the harvest along the line of reform. We can (reluctantly) give up party name, but God would disown us if we abandoned our principles.

The plans to defeat Prohibition are laid in the dark, though many lodgemen are better than the principle of secretism, who openly avow for Prohibition and vote that ticket and offend their brother saloon-keeper who belongs to the lodge. The saloon-keeper, to be successful, must have the cover of darkness. Prohibition, to be successful, needs not the cover of the lodge. A tree cannot bear good fruit in the shade. Let us honor that "righteousness that exalteth a nation," above the saloon and the lodge. CYRUS SMITH.

A REPUBLICAN ON THE G. A. R. PENSION BUSINESS.

[A Letter to the New York Tribune.]

DENVER, Col.

I am a Republican and have been a constant reader of the *Tribune* for more than twenty-five years; but I cannot approve of its position on the subject of pensions. I am willing that every soldier who fought for the Union and was disabled by wounds received in battle or disease actually contracted in his country's service should receive a pension. But I am not willing to see thousands and tens of thousands of able-bodied men, who were never wounded and whose health (unless injured by dissipation) is on the average quite as good as an equal number of their neighbors of the same age who did not go into the army, drawing pensions before they reach the age at which the Revolutionary soldiers were pensioned.

Now this is the condition of many who are on the pension list. This list swallowed up eighty millions of dollars in 1887, while fifteen or twenty millions would, I believe, have been sufficient to pension every one justly entitled to receive it. And that is a larger sum than any other government ever paid in pensions in a single year.

The "G. A. R." (which reminds me of a certain voracious predatory fish) seems to exist for the purpose of preying upon the treasury of the United States. They profess to teach patriotism. But it is not necessary to organize a secret society for that purpose. We should see much more of the teaching and practice of patriotism and much less rascality if all secret, Christ-rejecting societies were prohibited by law.

The G. A. R. propose to give their vote to the political party, who will in return give them control of the treasury; and their appetite increases by indulgence. If half of their demands are granted, eight hundred millions will soon be too little to satisfy them for a single year.

Our Revolutionary soldiers endured severe hardships. They suffered much from want of food and clothing nearly all the time for seven years. When the army moved there were no railroad trains for them to ride on. When it was necessary to construct entrenchments they were not usually supplied with "contrabands" to do the work. And, counting the depreciation of the currency, they received less than one-fifth as much pay per man as the soldiers of the late war. These men, whose courage and sufferings, under the blessing of God, gave us a national existence, received only very small pensions for the wounded and disabled, while no others were pensioned until they became very old men. Their patriotism was not inspired by bounties. Consequently there were no "bounty jumpers" in their ranks.

Our army in the late war contained many of the best and noblest men in the land. It also contained some of the laziest and vilest, who were diseased with a chronic aversion to honest industry. These enlisted for bounties and the money that was paid for "substitutes," expecting to enjoy a life of idleness and feast upon abundant rations. Some idea of the number of this worthless class may be formed from the fact that five hundred thousand men deserted.

The Union prisoners suffered terribly in Southern prison pens. The Revolutionary prisoners also were brutally treated in British prisons and prison ships. At times, for a brief period, a part of the Union army would be on limited rations. But they received much better rations and clothing than any other government ever furnished to an army. Their pay was more than five times the amount per man that any European government ever gave to its army. Now, in view of these facts, is it fair, is it just, is it honest, to pension all these men in the prime of life, or only a little past it, when the Revolutionary soldiers had to wait for a pension till disabled by old age?

In the pension bill for the Revolutionary soldier there was no clause providing a pension for gout or any other disease that "might" have been caused by military service twenty-three years before; but had not shown itself in all that time. If he drew a pension for a disability, he was obliged to prove that the disability was actually contracted in the service. There was no "might have been" about it. In his case there was no premium placed upon perjury.

The self-appointed leaders of the Republican party seem to have come to the conclusion that by emptying the treasury into the mouth of the G. A. R. in return for its vote they can elect the next President and regain the control of the government. They can make this bargain, but they cannot deliver the goods. Many thousand Republicans, in fact, a majority of them, view with profound disgust and alarm the national Congress devoting half its time to introducing and passing bills for granting and increasing pensions. And they are determined that any party that cannot elect a President without placing this nation under the heel of the G. A. R. shall never elect another. They are not pleased to see an influential paper, of honorable antecedents, prostitute itself by pushing forward the pension swindle and using its influence in favor of licensing drunkard factories under pretense of restraining and limiting the liquor traffic. Respectfully,

J. P. SMITH.

PITH AND POINT.

A VETERAN.

I have been a subscriber to the *Cynosure* from near its first number.—B. WILLIAMS, *Warren, Ill.*

THE CYNOSURE MISSIONARY IN INDIA.

I have read the letter from W. J. Gladwin of India and feel disposed to pledge $20 towards the support of an assistant in colporteur work, provided there may be raised a sufficient sum to support such person, and provided also that such person shall be found well qualified for the work. Payable as soon as sufficient money is raised and the person found qualified for the work.—J. RUTTY, *Meriden, Kans.*

NEW YORK IS NOT FORGOTTEN.

The "Memorial" received. I like it much. You may send a package for distribution at Syracuse on the 26th inst. I'll do my best for Christ and Reform. I think I can do more for the Master there at our State Convention than at Chicago. I feel as though I could hardly spare the money and time to attend both, much as I would like to be at Commencement at Wheaton, and the Annual Meeting of the N. C. A.—F. W. CAPWELL, *Dale, N. Y.*

EXPOSITIONS FOR THE SOUTH.

I like the idea of getting out a book containing the secret work of the colored orders. The Tabernacles, Friendships, Immaculates, Seven Stars of Consolidation, and G. U. O. of O. F. are the most popular. Let us have them by all means. Tuesday was the Odd-fellows grand day here, and for the first time in ten years it was a signal failure. I will try and write you more when I am stronger. I am only able to be out one day, and in the next. I hope to get North in a few weeks.—R. N. COUNTEE, *Memphis.*

WILL FISK AND BROOKS STAND THE TEST?

I see no notice yet of the revival of our good old American party. Are we going to have a separate ticket, or fall in with the Prohibition party and all its secret entanglements? Do their nominees, Fisk and Brooks, fill the bill, or meet the Bible qualifications found in Exodus 18: 21? If so, let us vote for them. If not, excuse me from doing so.—J. MCKELVEY, *Blair, W. Va.*

THE BOSTON REVELATION.

If the record of punishment for preaching and reading without permits on Boston Common was made of proceedings in a pagan or Roman Catholic country, we might regard it as a matter of course; but that it can be, nay is, a fact in our own land and in the city of Boston, is a revelation of devilish success which ought to alarm every American who is still free from the bondage of popery, or of lodgery, or of saloonery. These powers rule in Boston, each of them alone sufficiently dangerous, but when in alliance, have dared to act the part of persecutors of preachers of the Gospel; and the first principles of our civil liberties are thus violated. One of the strangest things of all is the fact that amid the strife of mere party politics, the leaders have almost ignored the case, and the press on both sides has left its readers in gross ignorance of the overwhelming importance of its merits.—T. H.

COMING OUT IN ALABAMA.

I am very much pleased with the result of the efforts to make the society people think. Two men have disconnected themselves from their societies, and another prominent Mason told me that he had made up his mind to leave the lodge. There are some interesting facts connected with this man's relations to the society, which I will give to the readers of your paper when he disconnects himself. There is no doubt that my talk stopped a large number of young men from going in the lodges. —W. R. PETTIFORD, *Birmingham, Ala.*

LITERATURE.

MEMOIRS OF MRS. AUGUSTA TULLIS KELLEY. Her Experience, Labors as Evangelist and Missionary to Africa, with extracts from her writings. By Walter W. Kelley. Pp. 272. Price $1. Published by the author, Attica, Ind.

Four years ago Rev. W. W. Kelley, a faithful Free Methodist pastor in Illinois, Harry Agnew and Robert Shemeld and his wife from St. Paul, came together in Chicago to arrange for a missionary journey to the new regions opened to civilization about the great central lakes of Africa at the head-waters of the Congo and the Nile. They expected to make their home in that region and be buried there when their earthly work was done. All had been identified with the work of the National Christian Association, and their visits to the *Cynosure* office were much enjoyed. Here they met Bro. H. H. Hinman, whose experience as missionary in Western Africa enabled him to give them much good advice. Bro. Kelley took with him to Africa a young wife, whose devotion to Christian work had for several years urged her into public revival efforts for the salvation of men. Before the party of five reached Africa political changes in the interior compelled a change in their plans, and they separated, Bro. Shemeld and wife going to Estcourt, among the Zulus, the rest opening a mission near Inhambane, farther to the north. There were many gratifying evidences of the blessing of God upon their work, but the African fever, which prostrated them all for a time, seemed to become settled upon Bro. Kelley, and after long struggling against the disease, he was reluctantly obliged to return to this country. This volume is largely a story of this brief missionary work, and much of it is told in the letters of Mrs. Kelley. In the same way is given the record of her earlier life, and through all human weaknesses and defects is seen a blessed, child-like faith and a singular devotion of purpose and of life to the Redeemer's work. A few months after their return God took her to himself in a moment, without a pang or a warning. Her experience in missionary work, her trials by sickness, disappointments, serenity under trial, the triumphs of her faith, and early death, remind us much of the case of Harriet Newell, whose brief history has been the means of sending hundreds into the missionary work. May such be the blessed result of the life of this young woman, in whose record, as given in this volume, every reader will be profited and blessed.

The current number of *Our Day* opens with a "Symposium on Inspiration." The Boston Monday Lectureship, according to their yearly custom, sent out the question, "In what sense, and why, do you believe the Bible to be the Word of God?" to a number of leading theological professors and eminent ministers, asking for a brief answer. The replies of Dr. John Hall of New York, Bishop Doane, Professors Fisher of Yale, Dwinell of Oakland, Wright of Oberlin, Boardman and Curtiss of Chicago, and others. The late Matthew Arnold published in the *Nineteenth Century* for April some criticisms on "Civilization in the United States." Some replies from eminent Americans follow its reprint in *Our Day*. Miss Willard writes briefly of the Indianapolis convention which nominated Fisk and Brooks. Mr. Cook's Monday Lecture "Fulfilled Predictions as Evidence of Inspiration" with its prelude on "American Electoral Reform" forms the important part of the number. This number closes the first half-yearly volume and gives undoubted evidence that *Our Day* is to be a permanent as well as a valuable addition to our magazine literature. Published at 28 Beacon Street, Boston; $2 a year.

The opening article of the July *Scribner's Magazine* is the second of the Railway Series, entitled "Feats of Railway Engineering," by John Bogart, State Engineer of New York, who describes with force and picturesqueness many of the great achievements which have marked the development of this and other countries, such as the Oroya railway in Peru, built among almost impenetrable mountains; the St. Gothard spiral tunnels; and the St. Louis, Lachine, Niagara, Bismarck, Forth, and Britannia bridges, with a clear account of the method of laying bridge foundations by work in a pneumatic caisson. "Life and Travel in Modern Greece" is an entertaining account of a trip through a country which is not very familiar to American travelers, by Thomas D. Seymour, Professor of Greek at Yale College. His account is crowded with information that is not ordinarily accessible, and, moreover, gives vivid pictures of the customs and habits of the people. Professor Charles A. Young, the eminent astronomer, describes a journey to Russia, to observe the solar eclipse of 1887, which, though it ended in "disappointment and a rain-storm," was full of interest as it resulted in visits to many famous observatories and distinguished astronomers. Robert Louis Stevenson, in his paper on "Popular Authors," pays tribute to some of those writers who have hosts of admirers but no recognition among literary men.

HOME AND HEALTH.

HOW I CURED MY INSOMNIA.

Sleeplessness is among the most distressing symptoms of nervous prostration, if indeed it is not the very worst; and it is most certainly one primary cause of the disease itself.

I was one day lamenting my sleeplessness to an old friend. "If only I could sleep!" that was my cry.

"Well," said he, "I'll tell you my secret. I used to be nearly insane from want of sleep; but now I go to bed serenely conscious of a good night coming. As soon as I find myself restless or inclined to be wakeful, I get resolutely out of bed, remove my night-clothes, let the air freely upon my body, and—then—'go for' myself with a flesh brush."

His wife, who stood by, laughingly declared that I looked so much impressed that she would present me with a pair of gloves if I would promise to try the remedy. "Indeed I will!" I exclaimed, delighted; and armed with my new possession I can now declare myself absolute conqueror in the conflict; insomnia has yielded to scientific application of this very simple remedy.

When I undress for the night, after removing my clothes I stand close beside my bed, having my night-dress quite handy, and everything in perfect readiness to step into it, and taking my flesh-glove in my right hand, I begin rubbing my left arm energetically up and down, just twenty five times; then I remove the glove to the other hand, and manipulate the right arm. I then bestow the same number of rubs on the chest, then the back of the neck, as far as I can reach, then still more energetically over the stomach, bowels and kidneys. After this the lower limbs. Having accomplished this very rapidly, I put on my night-dress, sit on the edge of the bed, and "go for" my feet. These I rub both over and under until my arms ache, not limiting myself to twenty-five rubs. Then, feeling sure of victory, I blow out my light, dispose myself comfortably, and go off to sleep for my eight or even nine hours!

Think of it! This I have accomplished in three short weeks! At first when I was still restless, I twice rose and renewed the friction to my feet. That at once restored the balance of circulation and brought about the desired result. It has not once failed me; and the reason is sufficiently obvious. It is a *natural* remedy, far superior to any anodyne or sleeping-potion ever invented.

For what occasions insomnia? People will answer, "A variety of things—nervousness, indigestion, excitability, overfatigue;" and this, in its way, is true; but, apart from all these causes, which are *relative*, there is but one *actual* cause for sleeplessness, and that cause is the one to reach and overcome. It is imperfect or impaired circulation, which may be brought about by many different agencies—disordered stomach, irritated brain, disease of any kind, anxiety or sorrow—*but* each of these, in its degree, occasions the trouble, because it interferes with the equal circulation of the blood and the action of the skin. The use of the flesh-brush has its value in this. It promotes and restores circulation.

Every victim of insomnia knows that sponging the body all over at night will sometimes bring about sleep; but I never yet heard of any one who had tried the method I have indicated. It is, I assure you, well worthy of trial. Begin deliberately and slowly. You will be gratified by the result.

In the case of invalids and weakly persons, it would be very easy for the attendant to give a gentle application of the flesh glove or a brush until the patient has become accustomed to it. For myself, I use it energetically, twice daily—after my cold bath in the morning, and the very last thing at night. After three years' illness from nervous prostration, and *lifelong* insomnia, I am now perfectly well, eat well, walk ten or fifteen miles every day, and sleep my eight or nine hours, free from dreams or restlessness; while brain work, by which I make my income, is better than ever before.—*Demorest's Monthly Magazine.*

THE BURDENS OF WOMANHOOD.

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Judge Pliny Merrick (a seceded Mason);—If ever a Chapter or a lodge shall establish laws in conflict with those of the state the Masonic requisition is obedience to the lodge and conflict with the state; and if a member hesitates at this humiliating obedience, his heart must be "torn from his bosom," his "vitals plucked from his body," and Masonic vengeance, not satisfied with this bloody immolation, denies a resting place to the motionless remains, but they are to be "burnt to ashes and scattered to the winds."

Samuel C. Pomeroy, in an address, 1883:—"There may be a broad distinction between the good and the bad in secret societies, but as they all alike have oath bound obligations to complete oblivion of all they do or say, I have no means of judging the good from the bad. So I turn away from them all to the great Teacher who said, "In secret have I said nothing."

Judge Daniel H. Whitney, (renouncing Mason): While professed ministers of the Gospel and members of churches are permitted to associate themselves with these organizations, the task to apply a remedy will be a hopeless one; and just so long will the declaration made to me not long since by a high Mason and a worthy man prove true, that "a Masonic lodge is the strangest medley of priests and murderers—deacons and whoremasters—church members and gamblers—decent men and loafers—drunkards and rowdies, that the All Seeing-Eye ever looked down upon."

Hon. Samuel Dexter, in an open letter to the Grand Master of Mass., 1798: "If there be no very important reason for upholding Masonry at a moment like the present, there *is* a reason against it. The system of the destroyers of human virtue and happiness is to undermine in the dark the castle that cannot be carried by storm. Secret agency has overthrown all the republics of Europe, and an extended, secret, leveling, self-created society, without any valuable object of pursuit, and embracing bad characters as well as good, cannot be the subject of approbation of an anxious patriot."

Hon. Cadwallader C. Colden, Mayor of New York and M. C.:—It is true that I have been a Mason a great number of years, and that I have held very high Masonic offices and honors. It is equally true that I have for a long time ceased to have any connection with the institution because I have believed, and do now believe, it is productive of much more evil than good. I have long entertained my present opinion, that a man who would eschew all evil *should not be a Freemason.*

Daniel Webster: "All secret associations, the members of which take upon themselves extraordinary obligations to one another, and are bound together by secret oaths, are naturally sources of jealousy and just alarm to others; are especially unfavorable to harmony and mutual confidence among men living together under popular institutions, and are dangerous to the general cause of civil liberty and just government. Under the influence of this conviction I heartily approved the law, lately enacted in the State of which I am a citizen, for abolishing all such oaths and obligations."

Gen. Henry Sewall, a companion of Washington:—I was initiated an Entered Apprentice to the Masonic rites in October, 1777, at Albany, soon after the capture of Burgoyne, being then an officer in the American army. . . . I was led by the influence of this "perfect rule of faith and practice," during the year 1784, to view speculative Masonry in a shape still more deformed. Its charity appeared to be selfishness, because restricted to its own members; its religion deism because entirely devoid of the Gospel. Its history appeared fabulous; its claims to antiquity unsustainable; its titles fulsome; its rites barbarous and absurd; its oaths extra-judicial, unlawfully imposed and blindly taken, and the penal sanctions annexed, horrid and impious.

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The Christian Cynosure.

EDITORS.

J. BLANCHARD. HENRY L. KELLOGG.

CHICAGO, THURSDAY, JULY 5, 1888.

THE MINISTERS' FUND, which we have not lately reported, has grown meanwhile, and is coming near to the amount asked for last winter. So long as there can be no more satisfactory work done for the reform than by this means the Fund will be continued. Let it be remembered, whenever you think of the South.

OUR NEW ENGLAND LETTER, we hope, through an arrangement kindly made by Miss Flagg, will be henceforth an attractive feature of the *Cynosure*. How many of our readers have friends who would be profited beyond measure by reading this paper?

EPIDEMIC DISEASES are attributed by some scientists to swarms of invisible insects. In 1833, while the cholera was raging in Canada, armies of caterpillars, or army worms, stripped whole forests bare of their verdure. The same year birds of the air fell down dead; frogs died in the water, and flowering shrubs died in the gardens. The plague seemed to be in the air, earth and water. At the same time rosebugs appeared in great numbers, devouring both the leaves and flowers of that beautiful plant; and the animal pests have their arrivals and departures. And though Science has applied her microscopes, and Philosophy and Reason their scales, their sources yet remain undiscovered, and their laws equally so. Human scrutiny has given us no clue by which we may predict the return of the cholera; and though some few shields and defences have been discovered (as that men in tanneries, where much oil is used in dressing the leather, are less exposed to epidemic diseases because oil is destructive of insect life), still it remains true, as it was three thousand years ago, that "*the pestilence walketh in darkness.*"

MARY E. ALLEN, M. D., writes us from Philadelphia an able letter, reproving the *Cynosure* for advertising PATENT MEDICINES in one column, while we condemn them in another. She says: "The patent medicine is one of the greatest evils in this country. Besides the harm they do to the pocket, when they contain mere harmless substances of no medical value, or worse, powerful drugs administered by persons ignorant of their nature, they are often, by opium, etc., sources of intemperance. Dr. Allen thinks that clergymen and religious and reform papers furnish quack medicines most of their victims, and she insists that the *Cynosure* is specially inconsistent to condemn secret societies and yet advertise secret nostrums. We consider Dr. Aller's letter "righteous smiting." Psa 141: 5. But in medicines as in morals:

> "Oft so mixed the difference is too nice
> Where ends the virtue and begins the vice"

The discoverers of good medicines, like the writers of good books and inventors of useful machines, have a right to profit by their work and wits. While quacks and empirics, seeking to make fortunes out of popular ignorance and ill health, are impostors, and should be punished.

> "This light and darkness in our chaos joined,
> What shall divide? The God within the mind."

Our rule is to advertise only medicines which have been fully proved to be of genuine excellence. And the ingredients of these ought to be published, their labels only being patented for a limited time.

DEHORNING CATTLE.—Two writers in the *Prairie Farmer* give opposite opinions of sawing off the horns of cattle. A Nebraska farmer says, "I had two cows that in fighting knocked off the shells of their horns, which served as a torture for weeks." "I had a colt that had its intestines torn out by a cow, but lived all night till I ended its misery the next day. I am satisfied that colt suffered more than my entire herd did when dehorned." "I consider dehorning a work of mercy." Another writer says, in the same number, "A natural poll, when vicious, is the most dangerous of the bovine race; they butt a person down and then trample him to death." A recent meeting of the Royal Veterinary Association (England) unanimously resolved against the practice of dehorning.

The writer was reared upon a large stock-farm; and we children used to "get up the cows" as soon as we could run. No child was injured by the horns of cattle or the hoofs of horses; and our farmers would as soon have cut off one as the other. But the horns of vicious cattle should come off and the head with them.

REPUBLICANISM AND WHISKY.

The Chicago *Tribune* started out as a reform paper, and while Horace White controlled it, was so. It absorbed and took the list of the old *Western Citizen* (Abolition organ) and Chicago voted Abolition while the country went pro-slavery. For a few years past the *Tribune* has gone strong for licensing liquor, and against Prohibition. Of course, the liquor people have regarded it as their pillar of fire. In the late push for candidates the *Tribune* went strong for Gresham, and seems to prove that the other six candidates, except Allison, were sustained by railroad rings and attorneys, not even excepting Harrison, the nominee; and if one-half its facts are true, the late Chicago Convention was a deplorable mass of political chicanery, scheming, and everything else but patriotism.

And now, behold, this Republican organ, June 26, proves to its own satisfaction that the Prohibition and Republican platforms are "Free Whisky" platforms; and then condemns the one and supports the other. The offence of the Prohibition party is prohibition, but the *Tribune's* indictment is "Free Whisky."

The case stands thus: The tax on whisky and tobacco now give large support to the United States government, and adds to the immense surplus, which all parties wish to reduce. The Prohibition party platform goes "for the immediate abolition of the internal revenue system," protesting against supporting our government by tax on liquor. This would leave whisky free, if there were no States with anti-liquor laws and constabulary to enforce them. But it happens there are, so that the Prohibition platform is not "Free Whisky". Its triumph would "oil the wheels of state," and by its consistent moral force it would at once put every liquor seller into the criminal courts. This is the *Tribune's* "free whisky" produced by the success of the Prohibition platform!

But, says the *Tribune*, "The Prohibitionists would have free whisky preliminary to their constitutional amendment, which, even if the opposition were slight, would take a long time to bring about."

This is about as rational as charging a sheriff with setting "free" a condemned culprit, because he took off his fetters to march him to the gallows. The success of the Prohibition party will be the death-knell of the liquor traffic.

With the Republican party the case is different. It *licenses* liquor, and the *Tribune* endorses it. And every such license is a solemn official declaration that the liquor traffic is a good and lawful practice in the holder of that license, and the whole community backs it! And when you have declared the whisky traffic lawful in one man, no one will believe you sincere in condemning it in another. And the puzzle is what the *Tribune's* article, "Two Whisky Planks," means: unless its editor wishes to show that his party is as bad as he is, and that Prohibition is no better. The concession of the *Tribune* that the Republican party contains a "free whisky plank", however, ought to silence those Republicans who claim that theirs is a temperance party. It will open the eyes of multitudes and swell the ranks of Prohibition, as Whigs went over to the Republican party in 1856, when they ceased to believe Webster's declaration, "The Whig party is the true Liberty party." And as soon as the Prohibition party ceases to trust in men secretly forsworn to befriend Masons who are distillers, brewers and saloon-keepers, their triumph is nigh, even at the doors. And next election will show, as did that four years ago, that no reliance can be placed on secret lodges on election day to leave their old parties and vote for Prohibition.

NO LODGERY IN POLITICS.

A Wheaton Anti-secrecy League was formed by Superintendent Phillips on Monday week at the W. C. T. U. rooms in Wheaton, Ill. Though in a busy afternoon, the meeting was well attended, and speeches were made by Rev. L. G. Jordan of Texas, Prof. H. A. Fischer and other gentlemen present. Prof. Fischer was appointed superintendent of the local league. Agents H. H. Hinman, W. B. Stoddard and C. F. Hawley were present and took a warm interest in this send-off of a very important movement.

The United States of Palestine under Jeroboam and the weak son of Solomon had allowed the popular cattle worship of Egypt, together with other forms of idolatry, to displace the religion of the true God, as the lodge worships and clumsy imitations are now driving Christianity out of the United States. God's temple was forsaken and filled with rubbish and filth. The oath meant nothing and society was dishevelled and run down. Nobody knew what god to worship, what oath to swear, or what to do for time or eternity. One young king overthrew the false altars, restored the true religion and renovated, by God's help, the entire nation. Will the readers of this article turn to 2 Chron. 34th and read the reign of this young king, who drove out the little devils' Passovers, such as the Masons are now holding with their "Holy Lamb," and kept a national Passover to Christ, to which he alone gave thirty-three thousand bullocks besides lesser animals, and his princes and nobles gave accordingly; and millions are now in heaven as a consequence of that reform. The nation was kept up. The Messiah came and is moving toward the conquest of the world! This League movement is designed to reproduce the reign of Josiah. Gen. Fisk is opposed to the lodge and John A. Brooks has quit it. This exempts us from the labor and expense of the present federal campaign. But Gen. Fisk and John A. Brooks do not know, our churches do not know, what the lodges *are* and *what they are doing*. Not one minister in a thousand knows what a Masonic Passover and the Knight Templar "cup of devils" (1 Cor. 10:21) are —or even that there are any! Now, this American Anti-secrecy League is to show them.

THE POPE'S ATTACK ON THE IRISH.

The Papal rescript produced an Irish tempest on both sides of the water, as violent as a whirlwind and brief as a squall, but it has left an important lesson.

President Fitzgerald of the Irish League in Nebraska, sent a dispatch to the Dublin *Journal* declaring that "Irish-Americans resent, as unwarrantable, any Roman interference in the political affairs of Ireland."

Six thousand Irish assembled in Phœnix Park, Dublin, the Lord Mayor presiding—no priests present—and endorsed the manifesto of the forty Irish members of the English Parliament denouncing the Pope's rescript. Dillon said: "The Irish will neither submit nor bow to Rome." O'Brien said: "It was heart-breaking to think that such a rescript should be thrown in the teeth of the Irish people." Mr. Healy twitted the Pope with practicing both the "Boycott" and "the Plan of Campaign" against the Sardinians and Victor Emmanuel.

The bishops who defended the Pope and his rescript were denounced by Dillon and other speakers, and the five or six thousand Irish who assembled in the Chicago Armory applauded to the echo the most pointed denunciations of the Pope's rescript. The result was the Pope ordered his bishops to literally explain his rescript away, assuring the Irish people that he never intended to intermeddle in their struggle with the English Government, but only to give them ghostly and "spiritual" advice. This, of course, is a transparent dodge. But it proves, as Edmund Burke said in his day, that "Despotism is compelled to truckle and huckster" to maintain itself, when the masses are aroused. But it loses none of its terrible nature by being compelled to bend. A power claiming infallibility, to be consistent, must claim absolute unreasoning submission. This is the claim of popery, enforced when it has the power. And, where power is lacking, it is sought by craft and conceded by superstition.

The writer conversed with a professor in Santa Clara College, Cal, who had been there from the laying of the corner-stone, and given it a life of toil without a salary. When asked, "What would you do if your superior priest should command you to leave these beautiful halls and grounds, and devote the rest of your days to a squalid tribe of Digger Indians?" he replied: "I should instantly obey." Professor Claudio Jannet, of the Catholic University of Paris, writes us: "I believe that God has entrusted the guidance of the faith and conscience of the human race to one man, and qualified him by his spirit for that office." Of course, to refuse obedience to that power, conveyed down to us through the Pope's subalterns, is sin.

But for this terrific "*faith*," we might hope something from a rebuff like that just given to the Pope by the Irish people. But so long as men manufacture religions, devils will inhabit them, as Christ dwells in his Zion. And outside of popery, there are churches called Christian which have lately permitted Knight Templars to enter and perform their sorcery called "*Easter*," in which Christ is used as a mere tool of religious incantation. To belong to a "Commandery" and become a "Sir Knight," one needs not profess to be a Christian or believe in the atonement of Christ. This secret order, professing no reform, veiling their proceedings by secrecy in contempt of Christ who forbade it by example and precept; keeping a devil's passover in mockery of

Christ's, and, in mockery of his communion, drinking wine from a human skull; and having gone through his worship in darkness they come into Christ's churches in the day time, on the Sabbath, and find preachers who welcome them "in full uniform" and with drawn swords, as soldiers and disciples of "the Prince of Peace."

In Elgin, Ill., Rector I. Stewart Smith, of "the Church of the Redeemer," received the Bethel Commandery, praised the Templar order as the work of a monk; and their insane "oath" as "allegiance to Christ," and he assured the people that "if a man is a Mason and lives up to the obligations of the order he will be a good Christian;" though the Commandery before him furnished proof that Knight Templars, as such, do not profess regeneration or celebrate the death of Christ. Is there not virtue, piety and patriotism enough in the city of Elgin to put Knight Templary to its proofs, to summon witnesses who have taken and renounced its vile oaths, to tell them whether these things are so? In no other way can we and our children escape the sure destruction, which history shows has followed religions invented by men, administered by priests and inhabited by devils. See the pagan nations.

HOW STAND YOUR CANDIDATES?

NOTES OF THE LEAGUE.

One object of the American Anti-secrecy League is to question the candidates and inform the voters for whose support they ask what may be their lodge relations, if there be any. National and State candidates of every party are being thus questioned, and their replies will be of interest to every voter, no matter what his convictions may be respecting the lodge.

We print below from the answers received from some of the national candidates already heard from, concerning whose standing on this question our readers naturally have some anxiety.

The candidate of the Prohibition party for President, as we know from his own lips and his private correspondence, is not connected with any secret order. In his letter to the League he says:

CLINTON B. FISK.

"General Fisk....desires me to say that you may set him down among those who are so busy that they have no time for anything but 'open to all work'. He has relations to no secret organization and has no partiality for any class unless it be to the lowliest of the human race." M. F. PARK, *Sec'y.*

The nominee for Vice President is not so clear in his position. He says enough, however, to clear himself of present active relations with secretism. He writes:

JOHN A. BROOKS.

"Years ago I was a Mason, but have demitted, and am not now an affiliated Mason. Though not now a member, I have no prejudice to secret societies."

"I was a Mason," but am "not now a member," shows that he takes, so far, a common sense and not a Masonic view of the case, and does not cringe to the lodge lash, "Once a Mason always a Mason." His answer is not so frank and clear-cut as St. John's: "I have not been in a lodge for about sixteen years; I have paid no dues, and am in no manner connected with the order, and never shall be again." The lodge can get no comfort from such a statement. We trust that when Dr. Brooks shall have examined the lodge question more carefully, we shall hear from him an emphatic disapproval.

The candidate of the Equal Rights party writes a long letter, which is half an evasion of the question of the League, and half a defense of the orders. From the following extract learn the whole:

BELVA A. LOCKWOOD.

"I was born into a secret society known as 'the family," and although I took no oath to serve them, nature and morality constantly hold me to this allegiance. About twenty years ago, for the purpose of rescuing young men from haunts of vice, and the imminent dangers of the saloon, I joined Minnehaha lodge of Good Templars, and have maintained that membership, at least nominally, ever since."

The Union Labor party nominated for Vice President the editor of the *Anti-Monopolist* of Council Grove, Kansas, who says:

W. H. T. WAKEFIELD.

"I have never belonged to any secret sccieties, except Good Templars for a short time when I was quite young, and the Grange for a short period. However, I have no objection to them as a matter of principle....I have little taste for them myself, and am always too busy to give them the time required.

It is a satisfaction that Mr. Wakefield, who is engaged in a needed and thankless reform, has little taste for the secret orders. He could not be a consistent anti-monopolist and show them any favor, for no monopoly is so needless and despotic as the lodge.

Replies from other candidates will appear hereafter. We can promise the readers of the *Cynosure* much gratification from them.

—Bro. C. F. Hawley returned to his Iowa work last Friday evening. His presence was much enjoyed at the N. C. A. annual meeting. His family remains at Wheaton.

—Bro. H. H. Hinman went to Pontiac, Ill., on his mission for the Southern work. He writes that Bro. C. W. Sterry promises $50 in case a district agency is opened in the South.

—The *Cynosure* had the pleasure of forwarding to Bro. Countee of Memphis on Monday $10 from M. L. Worcester of Kingston, Ill., and $3 from Mrs. S. H. Nutting of Wheaton.

—The *Missionary Visitor*, a live little monthly issued by Bro. Hicks, Baptist pastor at Toulon, Ill., publishes a portrait of Prof. Woodsmall and an interesting review of his life and work.

—A postal card from Secretary Stoddard tells of an increase in the interest and numbers attending the meetings in the N. C. A. building at Washington. The train on which he expected to leave Chicago ran into a freight train killing the engineer and shaking up the passengers badly. He was providentially delayed here until a later train.

—Rev. W. W. Ames, long of Menomonie, Wis., attended commencement at Wheaton, and listened with gratification and a father's pride to the graduation address of his son. He was not present at the N. C. A. annual meeting through a misunderstanding. He called on us Monday and announces his engagement with a church at Berlin, Wis.

—Four Wheaton students have been engaged for their summer vacation to travel in Illinois and Indiana as colporteurs and canvassers.. They are J. W. Fifield, L. H. Park, F. L. Johnston and Enos W. Shaw. The two first named are engaged by the Executive Committee of the Illinois State Association. They have been out a week, and send back interesting reports. The others go to Indiana where little has been done for years to arouse an interest against the lodge. Let the prayers of Christian people follow these young brethren.

NEW ENGLAND LETTER.

James Freeman Clarke—Margaret Fuller—A Conservative Town—Boston Common and the City Government—Graduating Day at Wellesley.

The death of James Freeman Clarke has removed the most noted light of the Unitarian pulpit in New England since Channing. He was a man of large and practical sympathies, interpenetrated through and through with scholarly tastes and a profound culture. He made mistakes, notably in the last Presidential contest, when instead of giving his influence to the man who represented a pure party and righteous principles, he cast it all on the side of Cleveland, who surely could not be said, politically or personally, to represent either one. But to err is human; and a great preacher, especially when he ventures into the arena of politics, may show himself not less but more human than other men.

He was a poet, though not a prolific versifier; and in anti-slavery times he stood where Whittier, Longfellow, Lowell, and all the poets of New England stood—on the side of the slave; apropos to which comes in a story which he tells himself, in "Anti-slavery Days," of a talk in 1830 between his grand-father, James Freeman, and Josiah Quincy. The latter was convinced that John Quincy Adams had made a mistake in going to Congress, arguing that a man who had been President had acquired an influence which he ought to reserve for use on some great occasion, and not have it frittered away by debates in Congress. Whatever influence a President may possess while in the White House he generally becomes a hopeless nonentity as soon as he retires to the shades of private life; a key to which singular fact may perhaps be found in Mr. Freeman's answer, who heard his old friend through and then quietly remarked: "I always thought the best way to keep one's influence was to *use* it." The executive chair is too much regarded in the light of a goal, which once reached, leaves no more worlds to conquer. But John Quincy Adams was one of the very few ex-Presidents who would not allow their abilities to rust out. And this is really the only talisman to insure the continuence of power over other men's minds. When I see a minister afraid to oppose this or that evil for "fear of losing his influence," I long to tell him to wrap it up in pink cotton. The fact is, that a man or woman devoted to the cause of God and humanity never stops to think whether they are losing or gaining influence.

Many of Dr. Clarke's published thoughts have the clear ring of silver which has been tried in a reform crucible, as for instance the following: "He who believes is strong. He who doubts is weak. Strong convictions precede great actions. The man strongly possessed of an idea is the master of all who are uncertain and wavering." He was the friend of Margaret Fuller, the Madame de Stael of New England, whose life seems an exotic in its passionate reaching out after truth and beauty; and like an exotic, has left only its fragrance behind it. I have been lately reading her *Life and Letters*, and among other fresh and profound thoughts I came across this: "No institution can be good which does not tend to improve the individual." An admirable touch-stone by which to test the lodge that many a sorrowful wife and mother will not be slow to apply.

Margaret Fuller had the good or ill fortune to be almost a lone star, where now whole constellations of women, learned, eloquent, witty and deep thinking, can gather at a Temperance or Woman Suffrage Convention and excite no surprise. Miss Tobey, our indefatigable State Superintendent, has scored another victory in the conservative little mountain town of Peru. The village church, built on the highest point, and over eighty years old, might have been recommended before her coming as a good place for the next Methodist Conference to hold its sessions, in as no woman had ever spoken from its pulpit. The minister might well say that who ever could move the inertia of Peru was a mighty person; but move it she did, and to such good effect as to organize there a flourishing union of 18 members. Slowly yet surely the barriers of predjudice are everywhere giving way, and while Europe is stirred up to its farthest boundaries over the "I and my army" proclamation of the new German Emperor, bloodless battles are being fought by a far more potent army than his; one which marches with the dove of peace on its banners, but whose steady ever onward progress will revolutionize the world socially and politically by the time another century dawns.

Boston's Irish Catholic government has given that city a very unsavory reputation throughout the country, and if Christian patriots refuse to be roused to an adequate sense of danger, the outrage to liberty committed in the imprisoning of Wm. F. Davis, is only a foretaste of what is in store for us. His trial proved that our courts of law are manipulated and controlled by Jesuits, Masons and rum-sellers, and when justice is poisoned at the fountain head the outlook is ominous. "If these things are done in a green tree," when our nation has hardly passed the first century of its existence, "what shall be done in the dry?" One of the reasons given for prohibiting preaching on the Common was that the crowd would be likely to trample on the grass and otherwise disfigure it. Yet base ball is allowed on the Common, to the annoyance, if not the serious danger of women and children who may be walking across it, and the way in which the grounds are kept, or rather not kept, are made the subject of much complaint in the daily papers.

Wellesley College held its graduating exercises on the 19th, with "the silver-tongued orator of the South," Hon. W. C. P. Breckenbridge, as the speaker of the occasion. He of course made a fine address, full of helpful thoughts. This age, he said, was pre-eminently heroic. Men were daily facing death for love of God and man, and he who did not enter the search for truth inspired by this motive-power of love to humanity was out of sympathy with their spirit. This acknowledgment of the fatherhood of God and the brotherhood of man he defined as politics in the truest and best sense of the word. As woman has always been first in all philanthropic work, such a definition allows her to enter the dreadful realm of politics, and yet remain in a sphere which even the most conservative are ready to acknowledge as peculiarly her's.

Miss Helen Shafer, the new president, fills her responsible position, not only most worthily but most gracefully. She has a fine face, attractive and intellectual, and winning manners. There were 75 graduates in all, counting those who have taken special and post-graduate courses, so that Wellesley this year sends out a larger quota of students than ever before to bless the world with the sweet influences of a cultured Christian womanhood, to whom every field of education, philanthropy and reform lies open. God give them the courage and the faith to grasp to the full their grand opportunity.

E. E. F.

THE HOME.

THE SUMMER SABBATH.

How sweet the summer Sabbath,
When all is calm and bright,
And in the gentle quiet
We see the Lord our Light!

Brighter than noonday radiance
He shines within the soul;
The broken heart beholds Him,
And once again is whole.

What rest comes to the weary,
What comfort to the sad!
Forgetting all his troubles,
The Christian soul is glad.

Light beams from God in heaven,
The shadows flee away,
Peace to the heart is given
Upon th s perfect day.

Oh, what must be the Sabbath
In that fair summer land
Where Jesus leads his people,
A ho'y, happy band!

Beside the living fountains
And in the pastures green,
Where never flits a shadow
Across the tranquil scene!

Roll on, O Time, thy chariot,
Let days and nights succeed,
We will not mind the darkness,
The toil we will not heed.

The blessed consummation,
The Sabbath without end,
For all the tribulation
Will more than make amend.

—*Dr. Stryker.*

THE SEVENTEEN YEAR LOCUSTS.

The following from the pen of Mr. Roswell Dow was first published in the Sycamore paper in 1871, seventeen years ago, and we reproduce it because it will be read with equal interest at this time, as it will be again when the Cicada comes in 1905. We propose to print it again then:

Our woods are now ringing with the music of these insects and curiosity is alive to know something of their natural history. The true locusts are voracious and destructive insects, with ample powers of flight to enable them to migrate from one part of the country to another for a more fresh repast in their course of devastation. The Bible tells of their ravages. Our grasshoppers belong to the same order of insects that the true locusts do.

The superstitious dread with which many people regard the appearance of the seventeen year Cicada—the true name—is caused mostly by our giving them the name of locust,which belongs to an entirely distinct order of insects.

The writer of this well recollects the appearance of the Cicada in 1854, and recollects also of then talking with those who saw them here in 1837 and learning the habits of the insect from them. True to the predictions, the same insect is here again in 1871. Their home for the seventeen years has been in the ground where they feed on the roots of plants and trees. Ten years ago they were about fifteen inches below the surface and were then a whitish grub about one inch in length. Every year since they have been found a little nearer the surface and of a darker color. They now crawl from the ground and up some shrub, tree, or fence; the skin of the back splits open, which is the opening of their wing cases, and it is now the perfect insect with four perfect wings. It is entirely without masticatory or eating organs, and of course can eat nothing for the little while that it stays with us above the ground. The female Cicada selects the end twig of a tree, makes a slit lengthwise in the bark,in which she deposits a row of eggs and her life work is ended. The larvæ from those eggs, when hatched, fall to the ground, where they bury themselves for their day of seventeen years, and the people of 1888—look at those 8s—will be curious, as we are, to know from whence they came and whither they go. The withering of the twig in which the eggs are laid is the only disaster that attends their appearance.

The frame work of their wings has a resemblance to the letter W, which the superstitious used to think stood for war, and regarded their appearance as a prediction of war. The prediction has generally been true, just as we always have some kind of weather after the moon changes.

The Cicada do not all appear in every part of the country the same year. In one section east of the Alleghenies in Pennsylvania they appeared in 1834, 1851 and 1868. In another section west of Laurel Hill they appeared in 1849 and 1866, while in the region between they have never been seen. Their period of open-air existence is about forty-two days. Reports about the sting of locusts killing people are always rife during Cicada season, but scientific men have often followed up those reports and always found them without any reliable authority. A fatal effect from the sting of any large insect at such times would naturally be charged to the misnamed locusts, for it is the misnaming of this insect in the United States that causes the fear of them. Thus there's something in a name. The male Cicada is the only musician with them, the female being perfectly silent,much unlike human folks. Their noise is not made in the throat but by a little violin which they carry on their backs under their wings. It consists of two whitish membranes, ridged like a shell stretched over a cavity,one on each side of the body. This music is their love song by which the male calls its mate. As I write the woods are alive with one continuous sound of this world of Cicada love, as gaily their troubadours strike their guitars, singing,

Up from the dark ground
Hither I come;
Lady love, lady love,
Welcome me home.

—*Sycamore (Ill.) City Weekly.*

AVOID FOOLISH QUESTIONS.

Titus 3: 9.

Our days are few, and are far better spent in doing good than in disputing over matters which are at best of minor importance. The old schoolmen did a world of mischief by their incessant discussion of subjects of no practical importance; and our churches suffer much from petty wars over abstruse points and unimportant questions. After everything has been said that can be said, neither party is any the wiser, and, therefore, the discussion no more promotes knowledge than love, and it is foolish to sow in so barren a field.

Questions upon points wherein Scripture is silent, upon mysteries which belong to God alone, upon prophecies of doubtful interpretation, and upon mere modes of observing ceremonials, are all foolish, and wise men avoid them. Our business is neither to ask nor answer foolish questions, but to avoid them altogether. And if we observe the apostle's precept (Titus 3: 18), to be "careful to maintain good works," we shall find ourselves far too much occupied with profitable business to take much interest in unworthy contentions and needless strivings.

There are, however, some questions which are the reverse of foolish, which we must not avoid, but fairly and honestly meet; such as these:

"Do I believe in the Lord Jesus Christ? Am I renewed in the spirit of my mind? Am I walking after the flesh or after the Spirit? Am I growing in grace? Does my conversation adorn the doctrine of God my Saviour? Am I looking for the coming of the Lord, and watching as a servant does for his master? What more can I do for Jesus? Such inquiries as these urgently demand our attention; and if we have been at all given to caviling, let us now turn our critical abilities to a service so much more profitable. Let us be peacemakers, and endeavor to lead others, both by our prayer and example, to "avoid foolish questions." "Study those things which make for peace."—*C. H. Spurgeon.*

CHRISTIANITY AND BEAUTY.

When Hiram Munger was once giving a somewhat unfaithful Christian a pretty thorough scoring, among other things he said:

"You are ugly, and cross and homely!"

"But I'm not to blame for being homely,"pleaded the victim.

"Yes you are;" said he, "you look well enough when you've got the grace of God in your heart."

Solomon said, "A man's wisdom maketh his face to shine." And we know that that beautifying and illuminating wisdom has "the fear of the Lord" as its "beginning."

On the contrary sin, anger, vice and ignorance,rob the face of its beauty,and cover the fairest countenance with ugliness and shame. Many a man wears the record of his sins upon his forehead.

Speaking of the Gospel among Indian tribes, Miss Carpenter declares that the effects of Christianity were visible not only in the habits of some of the Indian tribes, but in their very faces.

A writer in the *Times* makes some remarks on some photographs of the races of India,published by the government:

"A few plates at the end of the volume are devoted to Malays, Burmese, and Karens. Of the last there is one group, a family of Karens,who have become converts of Christianity, who in their intelligent faces, neat dress,and generally orderly appearance, present a marked contrast to those of their kinsfolk who are still either Buddhists or Pagans. Were it not that photographs are necessarily faithful, the change would seem almost too great to be entirely credited."

There is nothing incredible in this to those who believe that man was made in the image of his Maker, and defaced by sin and transgression, and who know what it is to be created anew in Christ Jesus.

The countenance of the converted man or woman is a faithful index of the divine power that works within. And while fops and flirts are busied with their paints, and jewels, and tricks of adornment, true Christians,whose hearts are filled with the peace of God, have no need of these outward attractions; they look well enough without them; and their best adorning is that"ornament of a meek and quiet spirit,which is in the sight of God of great price."—*Armory.*

GOD EXALTS THE HUMBLE.

The conversion of the Iberians, a race bordering on the Caucasus, presents a notable illustration of this missionary agency, and brings to light a humble but successful laborer. Bufinus heard the story of the cross from the lips of an Iberian chieftain, and Moses of Chorene preserves the name of Nunia as that of the Christian female who was the instrument in the work. She had been carried off as a captive and had been made a slave. Her devotional life attracted attention and won respect from those around her; and so it happened that when, after the custom of the tribe, a sick child had been conveyed from house to house, in hope that some one might prescribe a cure, it was brought at length to the Christian woman; who said she knew of no remedy, but that Christ, her God, could help, even where human help was unavailing. She prayed for the child and it recovered. The queen fell sick; the fame of the cure reached her ears and she sent for the Christian slave. Not wishing to be considered a worker of miracles Nunia declined the call. The queen was conveyed to her. The captive prayed and the queen recovered. On hearing the circumstances, the king was about to send a present; but his wife informed him that the Christian woman despised all earthly goods, and that what she looked forward to as her reward was that the people would join her in worshiping the true God. It made little impression on him at the time, but afterwards, in an hour of peril, he recalled the story, and addressed a vow to the God of the Christians, to the effect that if he delivered him he would devote himself to his service. The vow he kept, placing himself under Nunia's teaching; afterwards, in conjunction with his queen, instructing his own subjects, and finally obtaining teachers for the full establishment of Christianity in his land.—*From Heroes of the Mission Field.*

WAGES AND VICE.

The *Morning Star* reprints from the *Sabbath Recorder* a two column article to prove that thousands of industrious women are driven to vice and crime because they cannot live honestly on the wages paid for work. The article, of course, applies only to large cities. The remedies suggested are education for women, moral teaching for men, higher wages and less finery. These suggestions are all good, but too superficial and entirely inadequate. So long as women irresistibly choose the gaity, whirl and excitement of the city to the monotony of country life; so long as they love the mill, the shop and the store, and hate to cook, sweep, and wash dishes, just so long women's wages will be low in the city and men in the country will have to do housework, or abandon their farms and follow the women into the cities and villages, which now is the general tendency all over New England. It is nearly impossible to secure women's help for housework in the country. In case of sickness or death the difficulty of securing capable help is very painful. It is not a question of hard work and low wages, but of dislike to the kind of life. Girls prefer the city, with its fun and a dollar or two a week and starve themselves in the corner of a crowded housetop, rather than endure the monotony of being a queen in a quiet country home, with three or four dollars a week and as good board as they are able to prepare with unlimited resources. No man or woman in America need starve or steal or sin if willing to work. But if two-thirds of the women insist on living in the city at needlework and clerking, and

the same proportion of the men will do nothing unless run a street car or make shoes, there will be wailing among the women and strikes among the men. The grand old Bible says to men, "Till the ground;" and to women, "Guide the house." Obedience to God would fill the land with peace and plenty.—*Christian Witness.*

A CHAPTER ON ACCIDENTS.

Very early in life the duty of acting instead of screaming in cases of pressing emergency should be instilled into the minds of the young. Presence of mind in cases requiring instant attention is a virtue rarely cultivated, notwithstanding all that has been said and written on its importance.

A few years ago, in a school I attended, a young girl fainted and fell to the floor. In a moment the teacher had raised her to a sitting posture, and the frightened children crowded around her wringing their hands and crying. In the midst of the confusion a young miss of a dozen years came to the rescue by stretching the unconscious girl flat on her back. In a quiet, firm voice she said, "Mary has only fainted, and you must stand back and give her air." Instantly the circle that had formed about her widened, the windows were thrown open, and the young commander, in a quick, calm manner, proceeded to remove all the compression about the chest of her patient. Applying ammonia to the nostrils of the prostrate girl, she waited patiently for signs of returning animation, and soon we had the satisfaction of knowing Mary was quite herself again.

"Who taught you to act so promptly, Sarah?" inquired the teacher when her alarm had subsided.

"Long ago my little brother fell from the landing at the top of the stairs to the hall below, striking his head upon the banister in the descent. Thinking him dead, the nurse picked him up and began tossing him about. Mother took him from her arms and laid him upon the floor, setting the door wide open to give him air. Soon he began to breathe regularly, and then mother told us that when people fainted or were knocked senseless by blows about the head, they should be laid upon their backs with their heads a little lower than their bodies."

As fainting is caused by the failure of the heart to supply the brain with blood, no one need be at a loss to understand the advantage gained by the prostrate position; yet in spite of this fact people still continue to pile pillows under the heads of their fainting friends, while the child who has received a blow on the head is jolted about roughly, or carried in an upright posture, as if blood could run up hill more easily than down.

A little girl of eight, who had been trained what to do in case of fire, was so unfortunate as to drop a match on her cotton apron. Almost immediately the blaze flashed up in her face. Without a cry or pause she threw herself face downward on the carpet, clapped her hands over her mouth and nose, closed her eyes, and rolled over and over on the thick, woolen rug. Hearing the unusual noise the father hurried upstairs in time to put out the smoldering fire. The child's apron was in ashes, the front of her dress badly scorched, but beyond a few slight burns on her hands the brave girl was uninjured.

When questioned about her conduct, she said, "Mamma has told me over and over to lie down on the blaze and stop my mouth, so as not to swallow the smoke, should I catch fire. I knew I would be burned up if I started to run."

Last winter a party of school boys were skating on the Muskingum river. The ice was supposed to be perfectly safe, until its treachery was revealed by the sudden disappearance of one of the lads. Fortunately he grasped the edge of the solid ice and managed to keep himself from being drawn underneath by the current, which at that place was unusually swift. His comrades became panic-stricken, and ran hither and thither, unable to render him the least assistance. Luckily a farmer's lad passing by witnessed the accident, and hurried to the rescue by dragging a couple of hoop-poles in reach of the drowning boy.

"Grasp each of them firmly, and crawl out if you can," he said coolly, as he crawled along cautiously in the direction of the thin ice.

The freezing boy obeyed, and with the help of the new-comer soon reached the shore.

"How did you happen to think of the hoop-poles, Frank?" asked one of the frightened boys, when the danger was over. "I never think of anything in the right time."

"You must learn to think, and to act, too," said Frank, impatiently. "What good would the poles have done after Charlie had been drawn beneath the ice?"

A few weeks ago this same Frank saved the life of a man who chanced in some way to sever an artery. Tying his handkerchief tightly between the wound and the heart, he procured a stout stick, and, placing it under the bandage, twisted it firmly until the arterial flow was checked. His capability consists, not in knowing more than other boys of his age, but in keeping his wits about him and acting promptly as sudden danger demands.—*Christian at Work.*

SPOILED FRUIT.

"The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance."—Gal. 5:22,23.

The little fox "selfishness" will spoil the fruit "love."

The little fox "discontent" will spoil the fruit "joy."

The little fox "anxious thought" will spoil the fruit "peace."

The little fox "impatience" will spoil the fruit "long-suffering."

The little fox "a bitter word" will spoil the fruit "gentleness."

The little fox "indolence" will spoil the fruit "goodness."

The little fox "doubt" will spoil the fruit "faith."

The little fox "pride" will spoil the fruit "meekness."

The little fox "love of pleasure" will spoil the fruit "temperance."—*Sel.*

THE BRIGHT SIDE.

There is many a rest in the road of life
If we would only stop to take it,
And many a tone from the better land
If the querulous heart would wake it.
To the sunny soul that is full of hope,
And whose beautiful trust ne'er faileth,
The grass is green and the flowers are bright,
Though the wintry storm prevaileth.

Better to hope though the clouds hang low,
And to keep the eyes still lifted.
For the sweet blue sky will soon peep through,
When the ominous clouds are rifted.
There was never a night without a day,
Or an evening without a morning;
And the darkest hour, as the proverb goes,
Is the one before the dawning.

There is many a gem in the road of life
Which we pass in our idle pleasure,
That is richer far than the jeweled crown,
Or the miser's hoarded treasure.
It may be the love of a little child,
Or a mother's prayers to heaven,
Or only a beggar's grateful thanks
For a cup of water given.

Better to weave in the web of life
A bright and golden filling,
And to do God's will with a cheerful heart,
And hands that are swift and willing,
Than to snap the delicate, slender threads
Of our curious lives asunder,
And then blame heaven for the tangled ends,
And sit and grieve and wonder.

—*M. A. Kidder.*

TEMPERANCE.

RUM ON THE CONGO.

I can rarely visit Washington, but whenever I do so, I feel more and more convinced that it is the most fascinating city on this continent. The old rambling, shambling and shabby town, through whose streets the pigs used to promenade forty years ago, has given place to a city worthy of being the capital of the richest nation on the globe. No factory coal smoke blackens its bright houses, and no heavy carts of commerce crush to pieces its beautifully smooth streets. Nearly half of its population are connected with governmental institutions, political, scientific, or literary; a large fraction of the other half go there for sight-seeing or social enjoyment.

My chief errand to Washington was to present a memorial from the National Temperance Society to the "Committee on Foreign Affairs" of the United States Senate, in behalf of rum-cursed Africa. When the Berlin Conference shaped the future of the vast "Free State of the Congo" three years ago, they prohibited the slave trade. But they left a worse scourge unchecked. The Hon. Mr. Kasson, who represented the United States, Sir Edward Malet, who represented Great Britain, with Count de Launay, of Italy, and Count Van der Straten of Belgium strove hard to have a clause prohibiting the sale of intoxicants to the native tribes. The German and Dutch commissioners fought it out, and Germany has sent *seven millions* of gallons of "fire water" into that doomed region in a single year! Holland has sent over one million! And out of the port of Boston, between June, 1885, and June, 1886, there was shipped 733,000 gallons of death-dealing New England rum into the Congo country! The Negroes are becoming crazed not only with the drink but for it. Many of them refuse to take in exchange for palm oil, ivory, and other products, any manufactured fabrics, and clamor for strong drink! Two results follow: the natives are being bestialized with alcohol, and all hope of opening a valuable market for our goods is being destroyed. The chief "Christian" powers of the world are becoming the colossal grog-sellers to poor, imbruted Africa, and are destroying one hundred times as many as Christian missions are saving. A powerful influence is being brought to bear on the English Government to prohibit the liquor-traffic in Africa by British subjects. The memorial I took to Washington besought our Government to adopt effective measures to suppress this destructive traffic by American citizens.

The Senate Committee is composed of such distinguished statesmen as Senators John Sherman, George F. Edmunds, William M. Evarts, Mr. Morgan of Alabama, Mr. Frye of Maine, and Mr. Saulsbury of Delaware. I found them assembled in their elegant committee-room, and the tall, courtly senator from Ohio gave me a cordial welcome to his committee. They listened with deep attention to the startling facts in regard to this atrocious outrage of civilization upon defenseless barbarism, and to our appeal that America should take the initiative in suppressing this diabolical traffic. Mr. W. T. Hornaday of the Smithsonian Institution, the author of the powerful pamphlet "Free Rum on the Congo," accompanied me, and made a very effective appeal to the committee. Congress seldom moves—especially on a moral question—any faster than it is pushed. A vigorous push should be made by every constituency upon its representative, by petition and by correspondence. No time is to be lost. One year now in the history of Africa is worth a century in its degraded past. If Christendom is going to supplant Paganism with whisky barrels, then Africa had better been left in heathenish seclusion. At any rate, let our Republic wash its hands of any further participation in this wholesale crime against a whole race of immortal beings.—*Theodore L. Cuyler in New York Evangelist.*

WHO BURNED COLUMBIA?

"The drunkards of both armies had a hand in it," writes Col. D. W. Wood, the attorney for the martyred Haddock, in a letter to the *Voice.*

"I was among the first to enter that Mecca of Secession. I was on the State House grounds, and saw the first flag of Confederate fame brought down and the Stars and Stripes put in its place. The Confederate soldiers set fire to the cotton bales that barricaded the streets, as breast-works against Federal assaults. Many Confederate soldiers were found drunk. The liquor stores had been raided, and many were too full for utterance or duty. The Yankees, many of them, possessed a desire for Southern liquors, and broke ranks by the hundreds to visit the saloons. The drunken soldiers possessed no regard for property, and loved to set buildings on fire. Whisky was the cause of Columbia being burned."

THE REMEDY FOR DRUNKENNESS NOT PUNISHMENT.

"I doubt very much if a confirmed drunkard was ever reformed by punishment," says Dr. L. W. Baker, superintendent of the Family Home for Nervous Invalids at Baldwinsville, Mass., in an article on the medico-legal treatment of drunkards. The doctor cites the following facts in proof:

At the International Prison Congress in 1871 it was stated that not one in a thousand persons committed to jail for inebriety ever recovered. Before a committee of the House of Lords in England men of the largest experience testified that they had never heard of a case of reformation of inebriates from punishment by fines and imprisonment. This testimony is confirmed by prison authorities all over the country. In the vast majority of cases the first sentence is speedily followed by others. In 1879 Massachusetts punished by fine and imprisonment over 17,000 inebriates, more than 16,000 of whom had been in prison before. Of the 56,000 inebriates coming under legal notice in New York in 1852, less than 1,000 were punished for the first time. All others had been sentenced before for the same cause. One man has been sentenced to Deer Island,

near Boston, seventy-five times for drunkenness, and many cases have been known of men who have been sent to jails and workhouses from twenty to two hundred times for the same reason.

BIBLE LESSON.

STUDIES IN THE OLD TESTAMENT.

LESSON [illegible]d Quarter.—July 15.

SUBJECT.—God's Presence Promised.—Ex. 33: 12-23.

GOLDEN TEXT.—Lo, I am with you alway, even unto the end of the world.—Matt. 28: 20.

[*Open the Bible and read the lesson.*]

COMMENTS ON THE LESSON BY E. E. FLAGG.

1. *Moses' First Petition.* Vs. 12–17. Moses had the humility of a truly great leader. He felt his own weakness and insufficiency for the herculean task set before him. Here was a vast, untrained, undisciplined horde;—rebellious, childish, cowardly of heart, slavish of spirit, ready at the slightest difficulty or danger to turn back to Egypt. And he was to lead them to the promised land, with no longer the pillar of cloud and fire to go before them, no longer that immediate guiding presence of Jehovah under which the Red Sea had been crossed, and water given them from the rock, and manna rained down in the desert. No wonder his heart sank within him. No wonder at the earnestness of his supplication, "If thy presence go not with me, carry us not up hence." We see here what true love of country is. Put beside this grand figure of Moses pleading for his rebellious countrymen, refusing to take even the greatest dignity and honor himself if built on their ruin, the miserable demagogism which has flattering words and honeyed speeches in plenty for the dear people, but cares nothing for them except to rise by their votes to places of emolument and power. We are now approaching another Presidential election, and we shall in all probability hear again the old party cry, "Of two evils choose the least." Prohibitionists will be told if they vote for the man of irreproachable record and unstained private life, that they are giving their votes to the rum party and setting back the cause of Prohibition. Granted that this is so, granted that they will at last gain their object by sacrificing their principles, will God's presence go with them? and if not should we not pray with Moses, "Carry *us* not up hence"? Better put back the cause of Prohibition a thousand years than to take the terrible risk of going forward without our divine Leader. Anti-secret Prohibitionists are beset by another problem. Shall they give their votes for those who have an affiliation with secret orders? Such nominees may be honest men, irreproachable in public and private life, but this fact makes the danger of voting for them in one sense all the greater, for the lodge can use them unconsciously to themselves for its own purpose. Jehovah admits no rival. He cannot consistently give the support of his Presence to a party in whose councils the spirit of the lodge is always pulling invisible wires, and whose leaders bow in secret to the standard of another god. Patriotism may not be religion, but it is a very near neighbor to it. The greatest patriots have been, almost without exception, men of intense religious fervor, and on Christian voters keeping these twin flames alive on our altars and our hearthstones depends the future of America.

2. *Moses' Second Petition.* Vs. 8-23. Moses' first prayer had been graciously granted. Now with holy boldness he pleads to look with his mortal eyes on God. As he leads the people on their long wilderness journey to the promised land, with what courage would it inspire him to have photographed on his mind's eye such a vision of that glorious Presence going before them! So far as was possible even this request is granted. No scene in Scripture puts the gracious condescension of God in a stronger light:—"I will make all my goodness pass before thee." It is the goodness of the Lord, it is his character, his attributes which constitute his true glory. But what was to Moses a miraculous manifestation may be to us who live in the light of the Gospel day a common experience. Only to see this vision we must take our stand on the Rock. Outside of Christ, divorced from a living faith in him, no revelation is to be trusted. Men are duped by spiritual mediums because their feet are on the shifting sands of unbelief. For the same reason they seek salvation in the lodge. Its religion suits. They do not know what it is to feel a "firm foundation" beneath them. But the humblest believer who can sing, "Rock of ages cleft for *me*," can witness a more glorious vision than Moses saw, even the goodness of God in the face of Jesus Christ.

RELIGIOUS NEWS.

THE CHRISTIAN MISSIONARY ASSOCIATION OF KENTUCKY.

The reader will ask, why another organization? We answer, that while the religious denominations, and the missionary societies that represent them, seek to convert men to Christ, they make a distinction between denominational and Christian fellowship by appending doctrines, polities and characteristics not essential to Christian life and character. Such a distinction is manifestly unwarranted by the Word of God, is contrary to the command of the Apostle, "that there be no schism in the body" (2 Cor. 12: 25) and the prayer of our Saviour "that they all may be one" (John 17: 21) Such denominational divisions beget weakness and tempt men for the sake of numbers to receive to their fellowship persons living in un-Christlike practices, such as connection with the Secret Lodge System, the use, manufacture and sale of intoxicating drinks and the spirit and practice of caste in the household of Faith. Because so many Christians have been "carnal and walk as men," they have separated those whom God hath joined together, and divided the Body wherein "there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free, but Christ is all and in all."

There are in Kentucky and other States, churches that now are, and for years have been, separate from these denominational organizations and un-Christlike practices. They there need aid in pastoral support and in their efforts to extend the Gospel. They propose no separation from the whole family of Christ, nor even an association with each other as a distinctive body. They find no warrant for a separate association of churches in the Word of God, and believe that such separate associations tend only to a forbidden schism in the Body of our Lord.

The Christian Missionary Association, which asks your aid, is made up not of churches, as such, but of individuals who have been regularly incorporated by the Legislature of Kentucky. This Association at their regular meetings will hear reports, audit accounts, vote appropriations, appoint missionaries, and an executive board to aid in its objects, who also may send out laborers and who shall supervise the work of evangelization.

This Association seeks the unification of all believers in Christ, and their united opposition to all known iniquity. We aim to conserve the material and moral resources of the church by bringing together, as far as practicable, all Christians in any given locality, on the basis of a common unity in Christ. Whilst we shall give aid to those seeking the suppression of the use and traffic in intoxicating drinks and in opposing all secret orders, we shall especially seek to send out and assist those evangelists who shall preach Christ in all the fullness of his character, baptizing all thus converted into his name, and organizing them into undenominational churches whose only head is the Lord Jesus Christ. The present Executive Board is located at Berea, Madison county, Kentucky, and will receive and disburse all funds as directed by the donors.

J. G. FEE, Pres.,
H. H. HINMAN,
ALFRED TITUS, Rec. Sec'y.,
JAMES VAN WINKLE, Cor. Sec'y.,
S. G. HANSON, Treas.

—President C. A. Blanchard of Wheaton College began a five-days' Gospel meeting at Huntley, Ill., on Tuesday last.

—The Baptist churches in some cases independently of the missionary societies are supporting native missionaries in Armenia. The churches of central Illinois lately sent an Armenian to Yozgat where Bro. Gregorian is laboring.

—The late Reformed Presbyterian Synod meeting in Allegheny City, Pa, discussed at length the appointment of deaconesses, and finally voted 93 to 24, "That in our judgment the ordination of a woman as deacon is in harmony with the New Testament and the constitution of the Apostolic church."

—There is an established agency at Bogota, the capital of Colombia, South America, for the burning of Bibles and Protestant books!

—In connection with the withdrawal of Mr. Spurgeon from the English Baptist Union, on account of their fellowship of Universalist teachings, here is a startling fact. There are in England 2,764 Baptist churches and 1,860 pastors, of whom 370 were educated at Mr. Spurgeon's college. Those 370 reported a net increase in their churches last year of 3,856 members. The other churches reported a net decrease of 2,080 members. It was only the means of the Spurgeon men therefore that there was a net gain of 1,770. It was lately reported that Mr. Spurgeon had returned to the Union. This is a mistake. Another man named Spurgeon (but not Charles) joined the Union.

—The late General Conference of the Methodist Episcopal church modified the Discipline so that pastors can remain five years in a charge, and the time of presiding elders is lengthened to six years. It has provided for the establishment of an order of "Deaconesses," designing to bring into use, in organized form, a large amount of latent female talent in the church.

—The principle of self-support in Bishop Taylor's missionary work was clearly endorsed by providing for the appointment of a standing committee in the Methodist Missionary Board on "Self-supporting Missions," advisory in character, simply co-operating with the Bishop, and leaving him free to operate, as heretofore, through his Building and Transit Fund Society. Bishop Taylor will spend the summer in visiting churches and camp-meetings, presenting the claims of his cause and raising re-enforcements. A large amount of money is needed.

—Major Whittle's meetings in Winona, Minn., have been very successful. There have been over 300 converts, and among them were several of the most prominent men of the city.

—Rev. B. Fay Mills went from Chelsea, Mass., to Gloversville, N. Y., to hold meetings. The mission at Chelsea has left abiding results in that place. Over 700 persons have united with the various churches who were brought to decision at Mr. Mill's services.

—Mr. Charles Herald is conducting services in Bethesda Chapel, N. Y. The mission is connected with the Central Congregational church, of which Dr. Behrends is pastor. The attendance is of an encouraging character, and much good is being done.

—In 1879 the Red River Presbytery was organized in the wilderness of the Northwest, with six ministers and ten churches. In the same territory are now four presbyteries and one synod, with forty-seven ministers and ninety-eight churches.

—The Baptist Year Book, just issued, records a membership of 2,917,315 in the 31,891 churches. During the year 158,373 were added to the membership, and 608 new churches were established.

—The leading Hebrew congregation of New York have now added a Sunday service to their long-time Sunday school; they sit in pews, ladies and gentlemen together, instead of the women being compelled to climb up stairs into the "court of the women;" the gentlemen remove their hats instead of donning them as heretofore. A synagogue in Chicago and another in Philadelphia also now have Sunday services.

—Of the 17,743 Fijians inhabiting the Fiji Islands, more than nine-tenths attend church with fair regularity.

—The last report of the various Protestant Missions in Japan is a significant index of the growth of Christianity in that land. The total membership of the 221 organized churches is 19,828.

—Rev. Dr. A. T. Pierson recently declared that for eighteen years his ministry was almost barren of results, and in explanation says: "God said to me, 'If you will give up the idol of literary applause and give yourself to rescuing the perishing, I will give you souls.' I said, 'I will do it.' Within eighteen months God gave me more souls than in the eighteen years before."

—The Missionary Training School of Mrs. W. B. Osborn is now being conducted in West Philadelphia. It is eligibly situated at 41st and Ogden Sts., with ample and beautiful grounds. It is contiguous to the Pennsylvania University and Woman's Medical College, where specially favorable terms are made with students desiring a medical course. Already Mrs. O. has sent three missionaries to India, two to Africa in Bishop Taylor's work, and two to China. The Chinese and Japanese languages are to be taught by native teachers.

—The record of the missionary life of the late Rev. R. G. Wilder, of the Presbyterian Board and editor of the *Missionary Review*, is astonishing. In thirty years he has preached in 3,000 cities, scattered over 3,000,000 pages of tracts, gathered into his schools 3,300 pupils, 300 of whom were girls. Besides all this he was one of the Committee on the translation of the Scriptures. He wrote and published commentaries on three Gospels and edited and translated many books.

DONATIONS.

Cynosure Ministers' Fund to June 28:

George Clark	$ 5.00
E. Barnetson	1.00
Jacob W. Cole	1.50
Harriet M. Cole	1.00
Charles P. Paget	.50
Albert Heisler	1.50
B. Williams	1.25
Margaret Stubbs	1.00
Mrs. P. Troglin	.50
S. Cole	1.50
A friend	2.00
Before acknowledged	1,133.40
Total	$1,150.15

The number of donations from each State for this fund are given in the list below:

Arkansas	1
California	4
Connecticut	1
Canada	1
Dakota	4
Florida	1
Illinois	55
Iowa	17
Indiana	7
Idaho	1
Kansas	6
Louisiana	1
Missouri	4
Minnesota	5
Massachusetts	6
Michigan	14
Maine	2
Maryland	1
Nebraska	6
New York	25
New Jersey	1
Ohio	18
Oregon	1
Pennsylvania	15
Rhode Island	1
Vermont	4
Wisconsin	17
Washington Territory	8
Not known	11

Total number of contributors from 28 States and Territories.....238

To N. C. A. Foreign Fund:

A friend (Wheaton)	1.00
A friend (Wheaton)	2.00

OHIO STATE CHRISTIAN ASSOCIATION.

LIST OF CONTRIBUTIONS FOR 1887.

Dec. 19,	K. A. Orvis	$ 2.50
"	W. B. Stoddard	5.00
"	E. C. Mason	1.00
"	Isaac M Brown	1.00
"	E H. Alden	1.00
"	C. M. Strickler	5.00
"	Robert Boyd	2.00
	1888.	
Jan. 6,	John P. Robb	1.00
"	A. M Campbell	3.00
Jan. 28,	Wm. L Hawk	1.00
"	L D. Evans	3.00
"	H. G. Witham	5.00
Feb. 6,	Jerome Moody	3.00
Mar. 1,	George Richey	2.00
"	Noah Whipple	1.00
"	L. Powers	1.00
"	J. M. Scott	5.00
"	Mrs. A. Coe	5.00
"	C. O Beatty	3.00
Mar. 26,	William Gregg	2.00
Mar. 27,	John Watson	1.00
"	J P. Ferguson	.50
"	W. G. Waddle	5.00
May 1,	D. D. Beal	1 25
"	Seth C Foster	10.00
June 1,	W. W. Johnston	1.00
"	R. W. Stewart	2.00
"	S. Carson	.50
"	Morral Paterson	2 00
"	George Aikin	1.00
"	D. Alexander	.75
"	T. W. Stewart	1.00
"	W. C. Hervey	.50
"	James T. Stewart	2.00
"	T. C. Speer	1.00
"	Miss S. J. Templeton	2.00
Total personal contributions		$ 84.00

CHURCH COLLECTIONS FOR 1887.

Dec. 19,	Martinsburg	$ .76
	1888.	
Feb. 6,	Liberty	.97
Mar. 1,	Lutheran (Columbus)	15.83
Apr. 1,	(?)	4 10
May 1,	Lutheran (Hamilton)	11.37
"	Friends (Jamestown)	2.60
"	U. P. (Sycamore)	2.58
"	Friends (Harveysburg)	.92
"	Friends (Chester)	.88
"	M. E, (Bowersville)	1.62
June 1,	W. Mansfield	.60
Total church collections		$ 42.18
Total receipts		$126.18

C. W. HIATT, *Treas.*

FREE CYNOSURES.

The suggestion to Southern members of the *Cynosure* family to send the paper after reading it to some one who had not seen it, is bearing fruit. Keep your paper circulating. Send 25 cents for two months' subscription for your neighbor.

THE N. C. A FUNDS.

The General Fund is that from which the running expenses of the Association are paid. From it the agents on the field are supported.

The Foreign Fund is that from which the foreign demand for literature against the lodge is supplied to Missionaries.

The Free Tract Fund clearly states by its name the object for which your contributions are solicited. Hundreds of thousands of pages have been distributed by means of this fund

The Cynosure Ministers' Fund. The donations to this fund have enabled the Association to send many copies of the *Cynosure* to the ministers of the South, especially to pastors of colored churches.

Donations to all these funds are needed.

SUBSCRIPTION LETTERS.

The following have made remittances of money to the *Cynosure* from June 25 to June 30 inclusive:

P Lee, Rev A Hannon, N Callender, D H Pinkerton, A F Brockman, J Browne, B T Pettengill, M Kelley, J B L Smith, H F Dull, A F Smith, F I Day, J P Henderson, S B French, J C Ougheltree, I Jackson, P F May, A H Springstein, W T Peters, G S Robinson, Mrs J M Byers, T B Galloway, D B Sherk, A Hawkins, B Thomas, Miss C White, B Smith, S H Spencer, I B Benedict, A Lent, J Rasor.

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MARKET REPORTS

CHICAGO.

Wheat—No. 2			78¼
No. 3	69	@	75
Winter No 2	81	@	83
Corn—No. 2	46⅜	@	48
Oats—No. 2	30½	@	34½
Rye—No. 2			52
Bran per ton	8 00		10 00
Hay—Timothy	9 00	@	14 50
Butter, medium to best	12	@	17
Cheese	05	@	09¼
Beans	1 25	@	2 85
Eggs			14
Seeds—Timothy	2 05		2 25
Flax	1 30		1 37
Broom corn	01½	@	04½
Potatoes, new, per brl	2 50	@	3 25
Hides—Green to dry flint	05½	@	13
Lumber—Common	11 00	@	18 00
Wool	13	@	32
Cattle—Choice to extra	4 70	@	5 95
Common to good	1 75		4 60
Hogs	4 90	@	5 75
Sheep	2 30	@	4 00

NEW YORK

Flour	3 20	@	5 25
Wheat—Winter	82	@	89
Spring			85½
Corn	53	@	54
Oats	33	@	46
Eggs			16
Butter	12	@	19
Wool	09		34

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Sheep	2 00	@	3 75

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To prevent lice on fowls, the best thing is the dust-bath, which must consist of fine dry clay or coal ashes. If the quarters are kept clean, the hens will prevent the attacks of lice by dusting, but when once the lice put in an appearance, the poultryman is compelled to take active measures, as the lice must be fought until not a single one remains Kerosene must not be used on the bodies of the hens, as it will sometimes kill them. For the large body lice, first grease the heads, necks and vents with a mixture made by adding a teaspoonful of crude petroleum to every gill of lard. Use it warm, so it will spread well. Then dust the hens well with Californian or Persian Insect Powder. Repeat this every third day, and dust every portion of the body, but do not grease the body—only the head, neck and vent.—*American Agriculturist for August.*

ABUSES OF LIVE POULTRY.

During the summer weeks, live poultry uffer even unto death from overcrowding and insufficient supply of water. In winter these much-suffering creatures die from exposure to intense cold. These being the extreme seasons of the year, persons not familiar with the horrors of cooped-up life would be reasonable in supposing that at least slight loss would be experienced during spring and autumn. That is the inference. Such is not the fact. The heavy losses entailed by suffering from improper modes of transit are heavy all the year round, and are increased under the influences of extreme heat and extreme cold. In the month of October, for example, the sides of the great freight carrying railways leading into New York are strewn with the mortal remains of poultry that have succumbed to harsh treatment. Ducks die most readily when subjected to the combined hardships of want of water and want of air; next to these, chickens suffer most; then turkeys and fowls and geese in the order named. To remedy this evil is the question. Shippers evidently make so much profit from their investments that they can afford the depletion of numbers, but can the consumers afford to pay such prices as will cover the deficit caused by inhumanity and sheer carelessness? We think not.—*American Agriculturist for December.*

DISEASE OF POULTRY.

The frequent diseases of poultry are all due to mismanagement. Now starved and then crammed with food; housed in noisome, damp, filthy sheds, or not housed at all: confined in coops for a month on the same spot, swarming with lice, deprived of water or drinking the drainage of manure piles; fed with insufficiently nutritious food, and when consequently troubled with the various ailments known as chicken cholera, dosed with alum, copperas, camphor, castor oil, oakbark tea, sulphur, cayenne pepper, patent pills, pain killer, condition powders, soot, ashes, soft soap, and other "physic," they lie down in despair and die, they are talked of opprobriously and the farmer kicks the survivors around the barnyard or wrings their necks when they are seeking nests in the haymow or in the mangers. Alas, how many good gifts of nature are spurned by the impatient farmer, and the prolific useful hen which pays more profit on its cost and keep than any other property, is the worst abused of all. A good hen, well kept, will make an income of at least $2 and possibly $5 per annum, and this is often more than a farmer makes from an investment of $1,000 in shares in silver and gold mines.—*N. Y. Times.*

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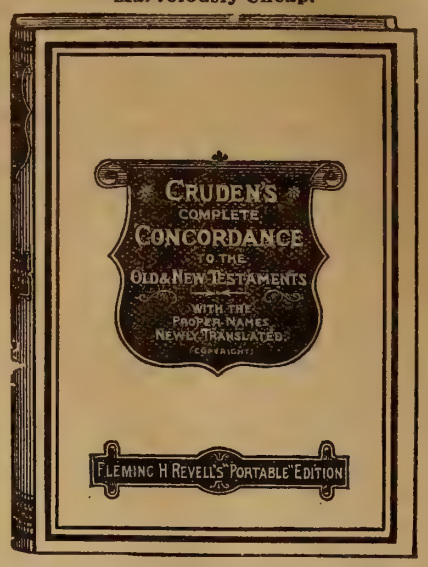

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NEWS OF THE WEEK.

WASHINGTON.

President Cleveland and Secretaries Bayard and Vilas attended the commencement exercises of the University of Virginia at Charlottesville Tuesday, the President conferring the degrees and awarding the diplomas. At the banquet he responded to the toast, "The President of the United States."

General Sheridan was Saturday removed from his house in Washington to the Government steamer that is to convey him to the Massachusetts coast. The steamer sailed in the afternoon.

The report of Chairman Belmont, of the House Foreign Affairs Committee, on the bill to provide for a World's Exposition at the national capital in 1892, has just been issued from the government printing office. The committee notes the desire of various nations of the American continent to suitably commemorate the coming four hundredth anniversary of the discovery of America by Columbus, and thinks the United States should take the initiative in this matter.

COUNTRY.

A wreck occurred on the Pennsylvania and Schuylkill Valley railroad at Cable City, June 26, by which six laborers were killed and four fatally injured.

While firing at rats with a shot-gun, at his home near Marly, Tenn., Thursday evening, Wendell Whitcomb accidentally shot his two young daughters, killing one instantly, and fatally wounding the other.

After a raid on a moonshiners' camp near Black Springs, Ark., Wednesday, in which three distilleries were destroyed, Internal Revenue Collector Fry and posse were ambushed by armed moonshiners, and a battle followed, in which Deputy United States Marshal Trammel was killed.

The scaffolding of a ten-story building at New York collapsed Thursday, three bricklayers being killed by the fall.

Four boys, all under 12 years, robbed the house of Mrs. Nelson at Ishpeming, Mich., Wednesday night, securing $70 in money, besides other plunder. They were caught Thursday, but the money had disappeared.

Harvard University Wednesday conferred the degree of Doctor of Laws upon Charles S. Fairchild, Secretary of the Treasury, and the degree of Master of Arts upon Edward Burgess, designer of the yachts Volunteer, Puritan and Mayflower. Yale conferred the degree of Doctor of Divinity upon President Patton, of Princeton; the degree of Doctor of Laws upon United States Judge Stanley Matthews and the Hon. William C. Whitney, Secretary of the Navy, and the degree of Master of Arts upon Samuel L Clemens (Mark Twain), of Hartford.

The Republican State Convention of Vermont, in session Wednesday, at Montpelier, nominated a State ticket, with the Hon. W. P. Dillingham at its head for Governor, and adopted a platform which indorses that passed by the Chicago convention, and also opposes the issuance of railway passes to State officers.

The Prohibition State Convention of Michigan concluded its session at Detroit Wednesday after nominating the Hon. A. B. Cheney, of Sparta, for Governor.

The Prohibition State Convention at Syracuse, New York, adopted on Wednesday its platform, and decided upon an aggressive campaign. They nominated a State ticket, selected electors for the National ticket, and adjourned. W. Martin Jones, of Rochester, heads the ticket for Governor.

Ten thousand acres of growing corn in Central Illinois, near Tuscola, were flooded by the heavy rain of Wednesday, and part of that city was submerged, fifteen families being compelled to move.

A small steam yacht containing a pleasure party of eight, was struck by a steamer a mile north of Newburg, N. Y., Wednesday evening, and two prominent society ladies were drowned. Three of the others were delirious when rescued, but will recover.

An explosion of dynamite occurred at the New Park, Wellsville, N. Y., Wednesday, instantly killing two men and severely injuring a third. The men were engaged in destroying old trees and stumps with dynamite cartridges, one exploding prematurely. A picnic was in progress in the park at the time, and it is miraculous that none were injured.

FOREIGN.

The town of Sundsvall, on the gulf of Bothnia, the center of the timber trade of Sweden, has been almost destroyed by fire. The town of Umea, on the gulf of Bothnia, has also been partly burned. The damage at Sundsvall and Umea will reach $5,000,000. Immense tracts of forest land have been burned over. A drought has prevailed for a long time, rendering the woods very dry. This condition and the prevalence of windstorms made the flames spread with great rapidity.

While service was being held in a church at Brezezie, Galicia, the building was struck by lightning and almost entirely destroyed. Three persons were killed and one hundred injured.

Telegraphic communication, which was interrupted for several days by the floods, was restored on the 26th ult. and the particulars of the terrible disaster on the line of the Mexican Central railway, particularly at Leon and Silao, were obtained. During the past ten days the table lands between the city of Mexico and Zacatecas have been visited by unprecedented rains. Every mountain rivulet along the Central railway for over two hundred miles was converted into a destructive torrent, and the valleys present the appearance of lakes. Many cities and towns have been inundated, and Leon and Silao have been partially destroyed.

A dispatch from El Paso, Tex., says information has been received there from the flooded district in Mexico that fifteen hundred lives were lost by the inundation, and that one thousand bodies have been recovered. Leon is a city of 100,000 inhabitants, and a large part of it is in ruins. The Mexican collector of customs at Paso Del Norte received an official dispatch stating that one hundred miles of the Mexican Central railroad is impassable, and that it will be ten days before mails can get through and twenty days before freight can be moved.

Nine government officials at Seoul, Corea, have been beheaded in the streets by the populace. Foreigners have taken refuge at the consulates. The outbreak is attributed to Chinese instigation.

At the elections in Mexico, Monday, Diaz electors were generally chosen, and members of Congress were elected who are favorable to the present administration.

The Berlin correspondent of the *Standard* telegraphs: "Emperor William, with an imposing suite, will embark on the imperial yacht Hohenzollern on July 13 or 14 and proceed direct to St. Petersburg, where he will remain for several days. During his stay, magnificent fetes will be given in his honor. The arrangements for King Humbert's visit to Berlin will be agreed upon at a meeting between Premier Crispi and Prince Bismarck.

No less than thirty-one open air meetings were held Saturday in London and throughout England to protest against the rigid manner in which the coercion laws of Ireland are being enforced.

The property destroyed by the recent fires in Sweden, was valued at 45,000,000 kroner. Twelve thousand persons were rendered homeless by the flames. King Oscar is visiting the districts, and is engaged in relieving the wants of the sufferers.

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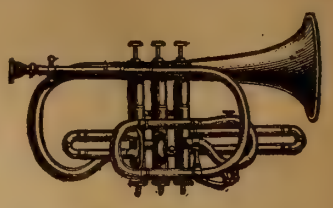

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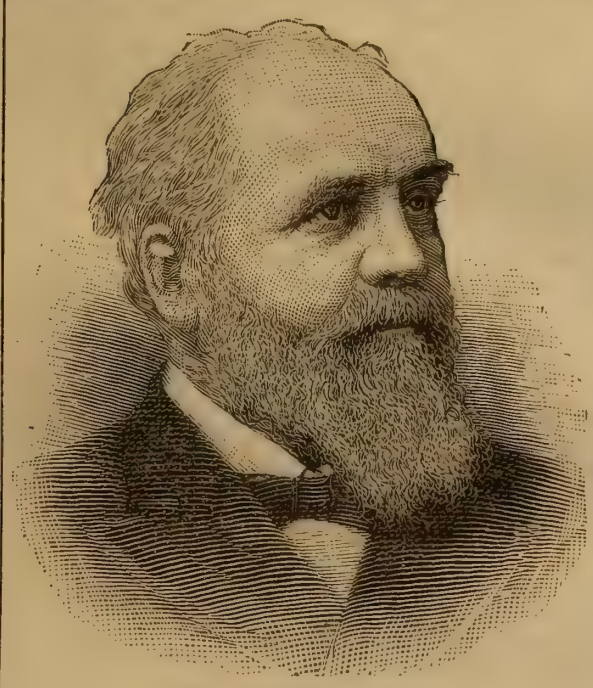
In Congress last week the House was yet hammering away on the tariff bill, and the Senate was wrestling with the appropriations. While the River and Harbor bill was under consideration Senator Hoar, who has several times of late shown symptoms of dotage, made a vehement attack upon the popular criticisms of the miserable bargaining, log-rolling and cheating for which these appropriations have been in the past notorious. He held it was a vile slander on the representatives of the American people to say that these river and harbor bills, to any considerable extent, to any appreciable extent, to any extent amounting to five per cent, contained provisions that were not thoroughly defensible, that were not demanded by the interests of international or inter-State commerce. Senator Vest of Missouri, who spoke for the Committee on Commerce, who had revised the bills, replied, "We have honestly tried to do our duty; but we have put appropriations in this bill contrary to our own judgment—certainly against my judgment—because we have been overwhelmed by personal solicitation."

A new and astonishing turn has been taken in the war on the Burlington railway by the engineers and firemen who left its employ in a body last February. The officers of the road have been obliged to protect their new men, more or less, during all this time. Only last week an engineer was shot in his cab, and severely wounded. The strikers keep up their pretense of organization and receive aid from their lodges. Long idleness is the devil's opportunity. Beside numerous personal assaults, they have at five different times used explosives with the intent to wreck trains. Detectives reported a more desperate plot to use dynamite, which was nipped before it could be executed. Last Friday three ex-employes of the road were arrested on a train and in their possession was found a quantity of dynamite with fuse and fulminating caps such as the anarchist Lingg used upon himself. Correspondence was also found which implicates Hoge, the local leader of the strike, and others. Five men are under arrest; and if the company can make good its charges, the gallows will be their due. If *their* claim is true, that the road managers and detectives are putting up a job on them, and they are innocent as babes, it will be one of the most extraordinary chapters in the history of conspiracies.

The national meetings of the Christian Endeavor societies and of the Music Teachers' Association in Chicago last week, were gatherings of great interest and importance. In the latter there was an earnest discussion of the church music question which deserves mention at greater length than we can afford. The musicians, though they are not evangelists, have some ideas about church music from which evangelists might profit. The great revival meetings are often obnoxious to a mercenary charge, as a new hymn book is introduced, hawked about during meeting, and advertised warmly from the stand. We do not speak of this practice to condemn it, but only to say that if it be a good one, it is very liable to be evil spoken of: and the character both of hymns and tunes is quite uniformly of the made-to-order kind, which suffers much in comparison with the books used in most of our churches. An interesting incident of the musical gathering was a singing test between two classes from the Chicago public schools one using the English Tonic Sol-fa method, the other the ordinary staff notation. The former succeeded in the test very fairly, singing five tunes composed for the test by Dr. George F. Root; the second class failed to get past the first number.



GEN. CLINTON B. FISK.

[See 8th page.]

The Christian Endeavor Societies met in Battery D, which was for three days thronged with thousands of earnest young people and their pastors, discussing the various features of church work for the younger and less experienced Christians. The sight was doubly inspiring, whether we regard the youthful and intelligent appearance of the vast crowd, or the great purpose for which their organization is formed. The first society of this name was formed in February, 1881, in the Williston Congregational church, Portland, Me., by Rev. F. E. Clark. A revival had brought many young people into his church, and in studying how to engage their energies in the work of the church he hit upon this plan of organization. The fascination of the club gives the basis for the organization, which has its own officers and committees, which may be a prayer-meeting, a social, a relief, a music, a missionary, a temperance committee; and this list is often enlarged, for the scope of the organization takes in the unconverted young people of the congregation as "associate" members. Of the active members a pledge of Christian activity is required. The organization has been very popular, and numbers over 300,000 scattered among several denominations. It has proved also, in spite of some imperfections to which all human organizations are liable, a most useful adjunct to the work of the churches. Successful pastors in individual churches have for many years organized a similar work for the young Christians of their flocks, and they may be able to devise in the future some less cumbrous and expensive means of carrying it on among all the churches.

The Chicago Convention of this great organization numbered over 4,000 delegates from twenty-three States and 700 societies. The business was mainly addresses—*talk*. But there is much *work* for Christ to follow. No less than forty-three speakers were down on the three-days' program. With this versatility of talent, Christian work for young people was discussed in all its kaleidoscopic forms, and the intent and eager spirits were inspired with a new zeal and their minds enriched by a multitude of new experiences. It must be regretted that the consecration meetings were not more prominent and more intelligently conducted. They were seasons of blessing, but might have been doubled in spiritual power. The consecration is but half the work, if the sanctifying grace of the Holy Spirit does not come by faith to seal the work, and baptize the soul with a holy power and grace for Christian service. In this respect the meeting came far short of its privileges. But there was a great and precious work done by Dr. Brooks of St. Louis in his sermon on the Scriptures as the sword of the Spirit for the Christian warrior; by Dr. Mitchell of New York on the aid which should be given to the church by the Endeavor Society as a missionary force, and by Dr. Little of this city on the Conditions of Spiritual Power, in which he urged personal self-examination and consecration as well as the purifying of the church of Christ.

DEAD FLIES.

BY REV. R. N. COUNTEE.

"Dead flies cause the ointment of the apothecary to send forth a stinking savor; so doth a little folly him that is in reputation for wisdom and honor."—Ecclesiastes 10 : 1.

There are a few people, at least, in the world that have a little reputation for wisdom and honor. They were not always so reputed, for they were once very simple; and, indeed, they were once fools. Some of them were a long time finding it out, and many of them a longer time before believing it. It is a hard thing for any man to believe he is a fool. I have seen some who were only fit for the lunatic asylum, and yet they believed themselves sensible, or at least pretended to be so.

I have done some foolish things in my life, things that have marked me as a simpleton in the eyes of many; and I have no idea that I am the only man in the world that has played the fool. Men and women are always doing foolish things, and hate to be called by the right name when they do foolishly. But I have asserted that some men and women have a reputation for *wisdom* and *honor*. These are two precious jewels. Who would not be wise and honorable? There are many things for which man may have a reputation, but a man can be reputed for no grander thing than wisdom. Solomon said, "In all thy getting get wisdom; for wisdom is the principal thing." Wisdom as spoken of in the text above has only one signification or interpretation: it is not to be looked at in a literal but in a spiritual sense. The wisdom that God gives to man through Jesus Christ is the wisdom of salvation. "Makes wise unto salvation," the Apostle says. Wise unto the saving of the soul, unto the joys of eternal life.

There are some of my readers who have this wisdom. You were once the children of folly, but now you are wise unto God: wise unto eternal life. Men have regarded you as being a Christian, and God has honored you by causing your name to be written in the Lamb's Book of Life. From a wise man I expect wise actions; and from an honorable man I expect honorable things. God expects us to do wisely, to act honorably and consistently. But I tell you the judgment day will no doubt reveal the

fact that the inconsistent, foolish lives of professors of religion have done more to damn the world than infidelity has ever done. If God's people would only stand up, and the church live for God, heaven would rejoice and hell would groan. But here we have the church frolicking with the world, attending her picnics and balls, her circuses and her theaters, and every species of worldliness is practiced by God's people. Oh, my friends, what is your testimony? You are living epistles who are seen and read of men; what is your testimony? You said to the world the other day, there is not joy enough in religion for me. Some of you cannot stand sound doctrine. You want to be left alone with your picnic and circus and theater-going, hypocritical profession. But you say, God does not say I shall not attend a picnic, or a circus, or theater. Surely you do not want God to tell you everything. "Be not conformed to this world." "Love not the world;" etc.

Nearly two-thirds of the Christian world have joined the General Admiration Society, and they are living to have the glory of men and the praise of this world. This whole world is an enemy to God, and what becomes of your reputed wisdom and honor? You still love the world, and hence you seek the applause of this world, because, says Jesus, "the love of the Father is not in you."

A dead fly is of no importance whatever, so at least we argue; yet one dead fly ruins gallons of oil, jars of preserves, and sometimes a whole dinner. God designs to show us what little things can injure our reputation for wisdom and honor.

Who can estimate the harm the half-saved professors of religion are doing, not only to themselves, but to the whole cause of Christ? I say half-saved. They claim to be wholly saved, but their conduct and their companions show they are only half-saved. You need not try to make me believe that any man or woman is wholly saved who goes to a gambling or a dance hall for pleasure or enjoyment. You need not tell me that any man or woman is wholly saved who would go to a whisky or beer mill or saloon and stay all night. One Achan brought weakness and defeat to all Israel. And as dead branches injure a vine and dead flies cause the ointment to stink, so these dead professors are an injury to the cause of God and his Christ.

God has called us to sanctification. Separate yourselves. "Ye are the light of the world." You do not need any more light than such as Christ gives. If you love God and the love of God is shed abroad in your heart, you will keep his commandments.

"Be not unequally yoked with unbelievers." Ye are a separated people. Are you saved, my friends, wholly saved? Are you saved from the lodge and its infamy and sin? Are you saved from the secret lodge and its crime-breeding record? Oh, to be saved, saved, wholly saved! Your association with the world, your lodge record, marks you as a dead fly in the church of God. Your reputation is ruined and your wisdom has become foolishness.

Memphis.

CHOOSE YE WHICH PARTY YE WILL SERVE.

BY GEORGE W. CLARK.

And now again the two great political parties of the country have vied with each other in their unprincipled and base subserviency to "the world, the flesh and the devil-(ish)" liquor power! What, therefore, remains for professedly Christian men, professedly good men, honest men, lovers of their country and its cherished institutions, to do, but as "saith the Lord" to "come out from among them and be ye separate!"

After all these years of waiting and hoping and appealing and praying, and after the blood of the millions slain by the accursed liquor business has been so long crying to them from the ground, and the bitter anguish and scalding tears of the crushed and broken-hearted wives, mothers and sisters is borne to them from every part of the country; and after all the testimony that has come to them of the indescribable miseries and ghastly murders caused directly by the grogshops, these parties appear with deaf ears and dumb mouths. They can spend hours and days in blowing off political party stuff and yet never a word or an allusion to the most important and vital of all the issues before the country.

Even the party of boasted "moral ideas" and which claims to have "done so much for temperance," has not a syllable, not even a hint, as to what they will do or what ought to be done with the great crime and misery-breeding liquor traffic! Nor has it any acknowledgment of the All-wise Creator and Lawgiver of the nations in its platform. And it is just as dumb on the claims of woman to her rights, as it is on the claims of the homes of the people for protection against the hellish saloons.

I beg of considerate, conscientious, home-loving, temperance and patriotic people to contrast the clean, out-spoken, uncompromising, God-honoring convention at Indianapolis with the political, partisan, liquor-and-tobacco-stifled conventions at St. Louis and Chicago, and then decide as good citizens and Christian men and women which you can approve and work and pray and *vote* for! To vote for either the St. Louis or Chicago tickets is to vote directly for the legalized continuance of the liquor traffic with all its horrid consequences.

If the liquor mongers did not know this they would not stay in the old parties another day. They have "got 'em" and they know it. To vote, therefore, with either the old parties is to vote with and for the liquor men and their iniquitous license scheme and its wicked sanction and support of the liquor crime and curse. "He that is not for me is against me," says Christ. This admits of no neutrals, no indifference.

But there are "other important interests" to be looked after, says the politician. Yes; and we want sober,temperance statesmen to look after these"other important interests," and they will be quite as safe in the hands of good temperance men as in the hands of such men as now too often disgrace the halls of legislation.

A word about the little resolution which produced such an explosion at the close of the Chicago Convention. It was evidently not designed to be considered as a plank, or any part of the platform, but was an afterthought of Mr. Boutelle to serve as a soothing anodyne to prevent the Ellen Foster and Albert Griffin style of temperance people from mugwumping from the G. O. license party. But it was "too late," and too light, as well as "too thin!" It was an insult to the waiting and expectant temperance sentiment of the country, a most contemptible trifling with a great question in which momentous moral as well as material interests are involved.

"If the Lord be God, serve him." The nation or party that will not serve him shall perish. Baal is not God. So don't throw away your votes on Baal!

Detroit.

CHRISTIANITY AND INFIDELITY CONTRASTED.

BY REV. B. W. WILLIAMS.

The Christian religion seeks to save men from sin and to make them, now and forever, pure and happy. For this purpose it demands their faith, worship, and obedience. Infidelity seeks to obtain the mastery over the minds of the people; but it is incapable of making men wiser, happier, or better. Between these two there must necessarily be open and relentless warfare. We believe that there is a stronger probability that the Bible is divine than that the wishes of unbelief are true. We affirm that there are many good and valid reasons for preferring Christianity to infidelity. In order to bring out these reasons fully and clearly, let us, for a moment, contrast the two. Such an inquiry into the merits of the question will doubtless enable us to see the infinite superiority of the Christian's faith, and the credulity of unbelievers in rejecting the Gospel, and choosing the harder side.

I. Christianity is a positive institution, with clearly defined laws and principles; infidelity is only the incarnation of negative ideas, and, in fact, so vague and anomalous that we can scarcely tell what it is. The religion of Christ is founded upon certain, well-authenticated facts. Its doctrines and claims are set forth in a book known as the Bible. It contains truth to be believed, enjoins acts of worship to be performed, lays down rules of life to be practiced, and presents many precious promises to be enjoyed. It is sustained by a variety and weight of evidence that ought to be sufficient to convince any rational mind of its inspiration and credulity. Infidelity is not founded upon any great historical facts. It has no authoritative statute-book corresponding to the Christian's Bible. It has no evidences by which to recommend or enforce its reception in the world. It is an abnormal condition of mind and heart, a mental or moral imbecility. It is related to Christianity as darkness is to light. Darkness is only the absence of light. Blindness is only the loss of sight. Unbelief is but the repudiation of evidence. In view of these facts, it would seem that no one in his sober senses could find any difficulty in deciding as to which is preferable.

II. Christianity affirms the supremacy of revelation, and at the same time recognizes the value of reason as the means by the use of which we are to satisfy ourselves as to the truth of revelation, and also gain a correct understanding of its meaning. Infidelity exalts human reason above the wisdom of God, assuming it to be the only and sufficient rule of life, and bowing to the senses as the sole interpreter of truth. We receive the precepts of the Gospel upon authority, because they are the words of one who cannot be mistaken and would not mislead. The truth of the Bible we accept as reliable, instead of human imagination, guess work, and philosophizing. Reason is the assent of our minds to certain conclusions which we consider warranted by facts; but in this we are often mistaken. There is nothing more unreliable and delusive than what men are pleased to call reason. It once taught that the earth was flat, and that the sun moved around it; it also denied the possibility of telegraphs, railroads, steamboats, electric lights, the circulation of the blood, the laws of gravitation, and many other facts and principles in nature now known to be true. Thus it appears that, after all, human reason unaided by divine revelation is a very unsafe guide to follow.

III. The Christian theory of the origin of man is dignifying to human character, consistent with reason, and sustained by evidence; the infidel theory is humiliating in itself, unphilosophical, and repugnant to the dictates of reason and common sense.

The Bible tells us that man was first brought into existence by the creative power of the Almighty; that he was made in the image of God, and only a little lower than the angels; and that when he fell from his holy and happy state he was reinstated through Christ. Hence we sing:

"All hail the power of Jesus' name,
Let angels prostrate fall;
Bring forth the royal diadem,
And crown him Lord of all."

On the other hand, infidelity teaches that man derived his existence from the lower orders of life; and that by the process of evolution he came through a long line of ancestral clams, mollusks, apes, monkeys, etc, until he finally developed into that more dignified and exalted type of being known as man; so that he might very appropriately sing:

"All hail the mighty monkey,
All hail the ancient clam,
From which, through evolution,
I came to be a man."

I would much rather believe that I was created by the Almighty, than to think myself a descendant of the ape or monkey. I say it is less incredible that God created man in the first place, than that he made some inferior animal with the power of developing its progeny into human beings.

IV. Christianity teaches a pure, wholesome, and benevolent system of ethics; infidelity teaches a loose, intangible, and licentious code of morals. The Christian system of morality, as taught in the Bible, clearly defines the nature of right and wrong, and distinctly sets forth the consequences of each. It comprises a pure code of laws, prescribing our duties in life. Instead of this, infidels offer what they are pleased to call "natural morality," which has nothing by which to enforce virtuous conduct, and is incapable of generating a noble impulse.

V. Christianity refines, elevates, and civilizes communities and nations; infidelity always tends to the injury and disintegration of society. Wherever the religion of the Bible prevails, age is reverenced, infancy protected, manhood respected, womanhood honored, and human life duly regarded. But where irreligion and unbelief gain the ascendancy, anarchy and misrule, degradation and misery, corruption and darkness inevitably follow. Christianity produces a state of society in which men can can live in peace, comfort, decency, security, and respectability, fulfilling the proper objects of their being in the world. Infidelity subverts the fundamental principles upon which social order and efficient government are based. By taking away the idea of responsibility to God, and removing the restraints of religion, it leaves men without any effectual preservative from vice. "Righteousness exalteth a nation; but sin is a reproach to any people." All history is a commentary upon this inspired statement.

VI. Christianity imparts principles which comfort and support men in adversity; infidelity can have recourse to no such principles. To the afflicted the Gospel offers the consolation that such misfortunes are "light afflictions, which endure but for a moment, and work out for us a far more exceeding and eternal weight of glory." To those who are wronged or oppressed it gives the assurance that there will be a time when oppression shall cease, and when the right shall be vindicated. To the bereaved it holds out the promise of a hereafter, and a reunion with loved ones who have gone on before. In every trying hour, and in every painful ordeal through which we are called to pass, it cheers us with the reflection

that all is open to the eye of One without whose knowledge not even a sparrow can fall to the ground, and by whom even the very hairs of our heads are numbered. Infidelity has no ideas corresponding to these. It affords no consolation in adversity, no refuge in time of trouble, and no animating prospect for the future. It seeks to rob the sufferer of his comfort, the Christian of his hope, the sinner of his restraint, society of its governing power, and humanity of its faith in the Saviour and Redeemer.

Christianity is a religion that convicts men of sin, brings them to repentance, renovates their moral natures, and impels them to lives of holiness and obedience. It exerts its beneficent moral power upon the individual, upon the family, upon society, upon the state, and upon the world. It is "a religion whose eyes look love, whose feet make music, whose hands give blessings, whose presence brings sunshine wherever it goes. It has fostered learning, developed civilization, and promoted charity and benevolence.

Infidelity has never made men better. It has added nothing to the sum of human happiness. It has never cheered an aching heart. It has never smoothed a dying pillow. It has no heaven to propose, and reveals no immortality. It has never elevated communities and nations. It has never built and sustained colleges and universities. It has never made any of the great discoveries in science and nature. It has never originated any of the great inventions of modern times. It has never liberated a nation from tyranny or slavery. It has never given any people a written constitution, a pure code of laws, and a republican form of government It is a barren field, a dreary waste, a Sahara of burning siroccos, as destitute of moral beauty and grand achievements as a desert is of sparkling fountains, beautiful foliage, or fragrant flowers.

Weatherford, Texas.

THE PARABLE OF JOTHAM.

In the ninth chapter of Judges may be found the parable of the trees, pronounced to be not only the most beautiful, but the most ancient now extant. It is several hundred years older than the fables of Æsop, so justly admired in modern times. The reading of this parable awakened the following reflections:

First. The folly of electing unprincipled men to office. Little regard is paid to a man's moral principles, provided he be a party "stalwart," or an "available" candidate. We have patriotic humbugs and political sneak-thieves in such abundance that it is a mere accident when a good man is elected to an important post. Indeed, some of our best men would refuse to have their reputations battered to pieces for the highest offices in the gift of the nation. Politics are sometimes compared to a stagnant pool, which engenders nothing but the lowest order of reptiles.

Secondly. The increasing corruption of our rulers. A new party rides into power upon the shoulders of a noble sentiment—the universal brotherhood of man. In less than a score of years a sad falling-off is developed. "To the victors belong the spoils." Ah, yes, the spoils ruin everything. The indemnification which Germany received from France is said to have caused a marked deterioration in the character of the nation. Thus also it is with the party. The noble sentiment is nearly forgotten, all new reforms are discarded, and crowds of office-seekers, like lazy house-dogs, rush in to seize the carcass.

Thirdly. The venality of our courts. We know little about courts, for we try to keep clear of the minions of the law. Litigation is an expensive luxury. Still, the proceedings of courts are often publicly discussed and severely condemned. In our county, a few years ago, a malicious fellow killed a deputy sheriff while levying on his property. To a plain man, there could be but one verdict—guilty of murder in the first degree. Yet sagacious lawyers so skillfully manipulated "the insanity dodge" that, after a few years, and a cost of more than $6,000 to the State, he was at last sentenced to imprisonment for life, to be pardoned in due time by some soft-headed governor. Is it not high time that the ridiculous farce of trying to prove every murderer to be insane be ruled out of court? God holds such men to be responsible; who dares affirm to the contrary?

The practice of law has degenerated from the administration of justice to the "art of picking fat geese." In lawsuits, as in war, coins are the strongest arguments. Whenever a lawyer goes beyond the point of seeing that his client has a fair trial, or a judge declines to instruct an ignorant jury, except in the language of mysticism, they become partakers of the guilt of the criminal. In Luther's catechism the question arises, "how do we make ourselves partakers of other men's sins?" Answer: When we command, advise or approve of evil, and do not prevent or reprove it, or make it manifest that it may be punished. Instead of choosing the most intelligent and moral citizens for jurors, the ignorant and indifferent are the favorites in all criminal trials. Men who never read newspapers are eagerly sought after. Then the laws are not executed according to the plain letter, but after some precedent furnished by a judge away off somewhere. In view of the miserable abortions of justice, how almost universal must be the corruption of our courts in the State and nation. It is the old story of Abimeiech and the Shechemites, and if there be no speedy reformation, a strange fire will proceed from some insignificant bramble, to consume both rulers and people.—*Recollections of a Pastor.*

AN OLD QUESTION ANSWERED.

[From the *Christian Witness*, organ of the National Holiness Association.]

A good brother minister from Michigan propounds the following question:

"DEAR BROTHER:—Will you please inform me if, in the mind of your National Association, a man can hold to secret orders and maintain 'perfect love,' 'purity of heart,' 'holiness?' such orders meaning, Masonry, Odd-fellowship, etc., etc. If the Association does not express itself, would you be willing to say what your thought in the matter is, by a 'yes,' or 'no?' Fraternally."

Our answer to the foregoing was as follows. We are perfectly willing that all our readers should know our views on the subject, as well as the brother addressed:

DEAR BROTHER:—In answer to your inquiries of March 8th, permit me to say:

1. Our Association, as an Association, has never expressed itself on the subject to which you refer.

2. I do not know what a man can do in such matters and maintain "perfect love," etc. It would depend largely upon his views of the character of such associations.

3. Personally, I keep out of all such associations, and advise others to do the same. Truly yours,

W. McD.

We may add to the foregoing this further statement: We have known some good men—men who gave every evidence of being good—who retained their piety while associated with these orders. We have known other men who seem to be good, but who are greatly damaged in their piety and usefulness, by what seemed to be their devotement to the interest of these orders. We have, therefore, come to this conclusion, viz., that the natural tendency of these associations is detrimental to piety; and if any succeed, while in these associations, in maintaining their piety, they do it in spite of such influence.

[Remarks on the above by the *Banner of Holiness.*]

If the answer of Bro. McDonald to the brother's question proves to be satisfactory to him as it is to its author, and is certain to be to members of secret societies, it will be proved to be a most successful answer, to say the least of it. But, like most attempts to satisfy various and disagreeing parties, it will prove a flat failure.

1. Masonry and Odd-fellowship are carnal institutions, making various pretentions as to essentially changing the character and life of men, on principles not only not of the Gospel of Christ, but that are contrary thereto, and the endorsements of their principles or pretentions are inconsistent with the profession of faith in Christ and devotion to him and his work.

2. In these orders professed Christians are brought into fellowship with the wicked, and cannot in the nature of the case retain "fellowship with the Father and with his Son Jesus Christ," while thus in fellowship with carnal and wicked men, many of whom are haters of the Lord whom they as Christians profess to love, obey and adore.

3. Professed Christians in the orders are parties to pretenses as to charity, benevolence and good works, that are false and utterly unworthy of endorsement, while they are equally parties to the injury done to the countless number of the poor and needy, robbed of what would be given to them but for the support given to the orders under the false pretense that they are charitable institutions. The needy and helpless without are denied what should be given them, that the select within may be well cared for; not as objects of charity, but as claimants on their own funds. And professors of Christ's religion claim to be in these orders with eyes wide open and hearts pure!

4. That selfish, unsaved men should use these orders for various advantages, financial, social, political, and criminal, is what all must expect who have any knowledge of sinful human nature. Hence it is that secret societies are all and always dangerous, even when as such they purpose no evil. How any Christian can consent to sustain an order not necessary for any good cause, and furnishing unlimited opportunities for men to plot, plan and carry out projects of selfishness, sin and crime, we must leave to brother McDonald to explain.

5. "We have known good men," "men who seem to be good," etc. "*Good men!*" What sort of good men? Why their orders represent the goodness of unsaved men! They are towers of Babel erected by carnal grace; that natural goodishness which men prize so highly, and which is Satan's counterfeit of, and substitute for, the goodness that is of and from God, and which testifies that the works of the world are evil.

Masonic saints are such by the first birth, and are in repute as needing no second birth. Those "good men," that are constantly referred to as proof that the orders must be good, are as blind as those who, from without, believe in the orders because such good men are in them.

Spiritually-minded men can no more continue in these communions than can the Holy Spirit himself. What some call perfect love is likely to keep one in such loving company; but the Christ love, made perfect, will dethrone human goodishness, and open eyes to see the utter gracelessness of these pretentious orders. And as men enter blind-fold, "in darkness and in chains," so when they are brought out of nature's darkness into Christ's marvelous light, they will make haste to go out with open eyes from these temples of darkness, testifying that their works are evil.

OUR CINCINNATI LETTER.

THE OPENING OF THE CENTENNIAL EXPOSITION.

EDITOR CHRISTIAN CYNOSURE:—The Fourth of July, 1888, will long be remembered as the opening of the Centennial Exposition of the Ohio Valley and the Northwest. At midnight it was ushered in by a general illumination of the houses, ringing of bells, blowing of engine whistles, tooting of horns, shooting fire-crackers, booming of cannon, etc. The preliminary exercises were held in Music Hall at 11 A. M. The May festival chorus, accompanied with the Cincinnati orchestra, furnished the music.

Governor Foraker made the address of welcome. He paid a glowing tribute to "our distinguished visitors," and then bid the whole world welcome. The Exposition is located in Ohio, and somehow everything that's good gets there, but it is not for Ohio, nor the States of the Northwest Territory, but for the whole nation. Rev. Thayer, of the Unitarian church, offered the opening prayer, without even mentioning the name that is above every name—Christ Jesus.

Governor Thayer, of Nebraska, spoke on behalf of his State, and said that they did not belong to the Northwest Territory, but to that of Louisiana ceded to the United States by Napoleon I. of France. Napoleon knew the value of the territory and parted with it reluctantly. His object was to create here a rival to England, in the hope that thereby his ambitious schemes on the continent might the more easily obtain. But they were now joined to the Northwest and are part with them of one great nation.

Governor Gray, of Indiana, came next. His State was the smallest territorially, but in any other respect the peer of all. She gave more proportionally for education than any State in the Union excepting Texas. Indiana sent 250,000 soldiers to maintain the unity of this nation and maintain the inalienable rights of our fellow citizens. At the first Centennial we are a nation of 60,000,000. At the second Centennial we will be 300,000,000.

Lieut. Gov. Bryan, of Kentucky, followed. He was the most eloquent speaker of the day. He was cheered to the echo as he spoke of "the entire union from the Lakes to the Gulf, from ocean to ocean, a union of men, a union of hearts, and that none can sever the links of that union forever.

Gov. Beaver of Pennsylvania, spoke last. He just came from the reunion of the blue and the gray on the battlefield of Gettysburg, where the great argument was made with the sword on behalf of human rights, and settled forever.

At 12 M., in the midst of these exercises, Mrs. James K. Polk, in Nashville, Tenn., gave the signal by telegraph to start the machinery, and President Allison's daughter, a little girl twelve years old, touched the button on the stage which started the wheels in motion. Archbishop Elder pronounced the benediction.

In the afternoon more than half a million people witnessed the magnificent street parade. It represented everything: distinguished civil and military officers, infantry, artillery, cavalry, Catholic Knights, Knights of Pythias, bicycles, a primitive cart, primitive school house, ancient fort, Indian wigwam, fire department, police department, agricultural, manufacturing and mechanical industries. For whom was all this? It was in the name and for the honor of "We, the people." They discovered this country, developed its resources, set up this free government and made it what it is. "We, the people" is the golden image, set up in this land, and all who will not fall down and worship it are the same hour thrown into the burning fiery furnace of public contempt, scorn and ridicule. J. M. FOSTER.

NEW ENGLAND LETTER.

St. John's Day at Natick—Gov. Ames's eulogy of the lodge —An old New Hampshire Clergyman and Masonry—A novel preaching service—Death of a famous centenarian —Why our native birds have come back.

St. John's Day was grandly celebrated by the Freemasons at Natick; Gov. Ames, Lieutenant Governor Brackett and other distinguished members of the order being present. Sixty years ago a law was passed which, unless it has been repealed—a point on which I have been unable to obtain satisfactory information—still stands as a dead letter in the statutes of Massachusetts, prohibiting Masonic oaths as extra-judicial and dangerous to the commonwealth; and what shall we say to the spectacle of a governor of this very State pronouncing a fulsome eulogy on the lodge in such words as these:

"The Mason who lives up to his profession is a good citizen, and there cannot be too many men of that kind. This State has ever done all that she could to promote that feeling of fraternity which underlies Masonry, and we see to-day some of the results of her policy. Within her borders are tens of thousands of men and thousands of women who find aid and encouragement in societies that with closed doors to the outside world do their formal work, but that far and wide scatter with liberality their benefactions. *I see no reason why the encouragement now given to these societies should not be continued and increased if need be.*"

These are sentiments quite worthy of a chief magistrate who refuses to exercise his judicial power and release the imprisoned evangelist, Mr. Davis, though he must be aware that to stand between an unrighteous law, or one unrighteously administered, is among the chief prerogatives of the governorship. The exercises were held in the Congregational church, the orator of the day being Right Excellent Companion Alfred F. Chapman, editor of the *Liberal Freemason*, and Past General Grand High Priest of the United States of America. His speech was, like most Masonic orations, a string of mere platitudes from which the veriest tyro in lodge lore could not have learned much that was new, though a thoughtful Christian, brought up to consider the religion which Christ established as the grandest bond of union between man and man, ought to have been somewhat amazed to find out that "this broadest of all institutions draws together men of every race, and makes of them brethren in the highest sense," —the distinguished speaker quite ignoring Mackey's LEXICON which informs us that "the candidate should be twenty-one years old or more, free-born and no bond-man, of able body, and of limbs whole, as a man ought to be," as also the well-known fact that all colored lodges are considered clandestine and altogether out of the pale of this universal brotherhood.

Of course, George Washington proved the usual cheap and convenient subject for Masonic glorying, and the craft would have gladly seized on the name of Natick's famous son, Henry Wilson, had not the stubborn fact that he never bowed his manhood to the bondage of the cable-tow stood in the way. However, Lieutenant Governor Brackett alluded to him as "one who loved the principles of Masonry with such unswerving fidelity that he was a worthy brother only without the forms;" thus getting round the difficulty with an ingeniousness worthy of the craft whose zeal in pressing great names into its service is only equalled by its equally persistent rejection of the "One Name under heaven, given among men, whereby we may be saved."

I once heard of a good old clergyman in the Granite State, who though not a Mason himself, attended a Masonic celebration, and, being called upon to make the prayer, electrified the worthy brethren by offering up the following brief, but very comprehensive petition: "O Lord, we do not know what this thing is; but if it be from thee we pray thee to bless it, and if it be not from thee to curse it. Amen." It strikes me, however, that nobody, whether in lay or clerical ranks, could truthfully tell the Almighty that he "did not know what the thing was," after listening for a whole day to exercises so plainly stamped throughout with the Christless character of the order as were these.

Quite a novel service was lately held at the Monument Square Methodist church, Charlestown,—a sermon in Chinese, delivered by a Chinese preacher, Rev. Sea Sek Ong, who, among other things calculated to rouse Christian enthusiasm, said that 36,000,000 souls in his native country were now open to missionary effort. Unrestricted Chinese emigration may be an evil, and so is unrestricted emigration from any country; but he must be a dull student of Divine Providence who fails to see in this meeting of the Occident and the Orient on her shores, America's opportunity to lead the world in home as well as foreign evangelization. There is no earthly reason why a great city, with an efficient Board of Health, backed by an ample police force, should allow Chinatowns to exist, or, indeed, permit a foreign population to huddle exclusively into any one locality, creating a foreign quarter, where all unnameable filthiness and vice may breed and fester undisturbed. The great Lawgiver of Israel laid the axe at the root of the tree when he enacted that there should be one law, alike for the Jew and for the stranger.

A long and useful life has recently come to a close in the death of Mr. Seth Davis, a centenarian of Newton and the oldest teacher living in the State. He was in many respects a remarkable character. He was the author of an arithmetic quite popular in its day, while as an instructor he was far in advance of his age. He first introduced the study of geography into the common schools, and first started the idea of drawing maps, also of making large maps on cloth; while the custom of declamations and dialogues was another new departure, of which it is rather amusing to modern ears to relate that it was bitterly opposed in town meeting in 1813, and it was finally there decided that to have the pupils "speak pieces" was demoralizing in its effect and could not be tolerated. His honorable record does not end here. He was a radical reformer when reform was a new and unpopular thing. In 1814 he gave up the use of liquor though the temperance movement had not then been started, and ministers and laymen alike used it without thought of harm; and in 1818 he ceased to give it to his help, while paying them increased wages to make up for the privation. In 1826 he formed an organization for the suppression of intemperance, consisting of twenty-seven members; the first of its kind, probably, in New England. That he was not a lodgeman goes without saying. It is a remarkable fact, but one very accordant with natural law, that to be deeply interested in one reform always opens the mind for the admission of others, and so far from being men of one idea, true prohibitionists have more ideas to the square inch than their opponents, with all their effete dandling of dead issues, can muster to the square mile. I think it was Peter the Great who said: "Scratch a Russian and you will find a Tartar." Scratch any old warhorse who trained in the Abolition ranks forty years ago, and you will find an uncompromising foe to the secret lodge. Reforms hang together and reformers ought to.

For many years I have not heard such concerts of bird-singing as greet my ears this present season. Old favorites not seen before for a long time have come back with their bright plumage and song that from long absence has grown almost unfamiliar; but why this rennaissance of our native birds? people ask. One answer, hardly satisfactory, is that the English sparrow, their persistent enemy, got killed off in the late blizzards; but a more common sense view sees a striking coincidence between this fresh advent of bird life, and the disappearance of birds' bodies and wings from hats and bonnets. For two years a vigorous war has been waged against this barbarous and tasteless fashion which it is to be hoped is now dead beyond the possibility of any future resurrection. But apropos to the remarks made above, white ribbon women have led the van in the fight, and the bonnets at a W. C. T. U. gathering have been generally noticeable from their lack of such disfiguring adornments. Is not here encouragement to believe that all moral questions, great and small, whether political or merely social, shall come at last to be tried before the Motherhood of the nation? God hasten the day.

E. E. FLAGG.

—Swarthmore College, near Philadelphia, under the direction of the Society of Friends, is reckoned one of the best educational institutions in the land. The President of the institution at the late commencement announced "that the professorship endowment had been unexpectedly successful; not only had the subscription set on foot some months ago been responded to very fully, assuring through the gifts of 250 persons the endowment of the chair of mathematics and astronomy, but three generous citizens had come forward, each with the offer of $40,000, to endow a separate professorship.

—A few days since five young men from Oxford University arrived on the "Brittannic," and two from Cambridge, three from the University of Edinburgh, and one from the University of Utrecht, to take part in the college Students' Summer School and Encampment for Bible Study, at Northfield, Mass., now being conducted by Mr. Moody for two weeks, beginning with July 1st.

REFORM NEWS.

THE WORK IN WASHINGTON.

July 5, 1888.

DEAR READERS OF THE CYNOSURE:—I have a few more thoughts which I wish to give you in regard to the work among the children which I am carrying on in the line of an industrial school here at the N. C. A. building. I wish to show you that this is and can be closely allied to the work of the N. C. A.

My purpose was to teach in the school the evils of secret societies as well as those of the liquor traffic, but finding the children as a rule almost entirely ignorant as to the Bible and its truths, and as my rules and precepts were to be drawn from that source, I felt that for awhile I must drop all else and teach them what the Word of God is; what it will do for us; and what it commands us to do. In story form I am telling them the main facts of the Old Testament, teaching them the Lord's prayer, and the Ten Commandments, which they have nearly mastered, also have learned the Twenty-third Psalm. They are quick to learn, either good or bad, and when I realize their surroundings and teachings at home and on the streets, I take fresh courage and press on. My hands are tied for want of means to enlarge the work, but as I firmly believe this is the Lord's work, I am simply trusting him for that, as well as all other blessings. This branch of work by vote of the Board is to be self-sustaining; this surely does not mean that one person should perform the labor and furnish the means to carry on the work. Were that possible I would not so desire it, for I do not want all the blessing; I want to share it with you. The largest attendance at day-school has been 18, smallest 12. The Sabbath-school, largest 25, smallest 9. Both day and Sabbath-school could readily be enlarged, but with what is the increased want to be met? All can pray, and we read that "The prayers of the righteous availeth much."

Washington is subsiding into quiet after the Fourth. Our time was spent at home, except attending the noon meeting at the Central Union Mission, a stroll afterward on the Mall, and a trip on the Gospel wagon to one of the neglected districts. There is no lack of work to be done. Pray that we may be equal to the work given us to do. Yours in Christian work, ANNA E. STODDARD.

RECOLLECTIONS OF BROWNLEE.

DEAR CYNOSURE:—In my former letters I did not mention the fact that while canvassing the North Page United Presbyterian church in Southwestern Iowa, I became acquainted with Mr. Brownlee, a relative of the Brownlee who was murdered at Little York, Ill. At College Springs I met another one of the Brownlee family, a nephew of the man who was murdered. The Brownlee who was murdered was a Freemason. He had unfortunately contracted the drink habit, and when under the influence of strong drink, he would talk freely of Masonry in the presence of those who were not members of the craft. He was Masonically notified that the penalty of the first degree would be inflicted upon him, if he repeated the offense. Mr. Brownlee was a loyal Mason, but when he again came under the influence of liquor, he was as talkative as ever. When he became sober he remembered what he had said, and feared the execution of the threat that had been made. He appealed to his brother (father of the Brownlee I met at College Springs) to protect him from the vengeance of the lodge. But the brother, who was a temperance man, thought that the lodge only meant to scare him out of the drink habit, and so did not take measures to protect him, as he would otherwise have done.

And so, unprotected, the poor man met his fate, as Morgan and others had done before. And still the blood-curdling oaths of Freemasonry are administered behind the tiled doors of the lodge. Men go on imprecating upon themselves horrible death penalties if they do not do that, the nature of which is unknown to them at the time. Are not our lives committed to us as a sacred trust, to be surrendered only at the call of the Divine Giver? What right then has a man to consent to have his throat cut, or his heart torn out, or his body cut in twain, or the top of his skull knocked off, if he does not conceal what an enlightened conscience may require him to reveal; or do what an enlightened conscience may forbid his doing? Has a man a right to kill himself? If not, can he authorize another to do what he has no right to do himself? How, then, can the bloody perpetrators of Masonic murders hope to escape Divine vengeance, on the ground that their victims imprecated these penalties upon themselves?

What a horrible thing for the church to tolerate her members in taking the oaths of Masonry! And how fearfully blinded by Satan, the god of the lodge, must that minister be, who can unblushingly stand in the pulpit and preach the Gospel of Him who in secret said nothing, and who commanded, saying, "Swear not at all," while in his heart he adheres to the covenants of Masonry!

I left Southwestern Iowa for my home at Wheaton, Ill., in time to be present at the Wheaton College Commencement, and to attend the annual meeting of the N. C. A. in Chicago. The excellent character of the commencement exercises and the doings of the annual meeting are already before your readers.

After a short visit with my family, I returned to Iowa, to prosecute my work as agent of the Iowa Association.

Last Sabbath, July 1st, I preached morning and evening in the Adair United Presbyterian church, five miles north of the village of Adair. Monday morning I returned to Adair, and while taking my dinner at the hotel, I was speaking of the unchristian character of the secret lodge system. A gentleman of the place said that he had long been a member of the church; that he was also an Odd-fellow. He thought that if a man lived up to the obligations of Odd-fellowship he was a good Christian. He spoke very highly of the benevolence of the order. Any man who was an Odd-fellow was his brother. As he went on exalting Odd-fellowship, I said, Would you indorse the statement made by the orator, who, on the occasion of the public installation of the officers of the New Sharon Lodge of Odd-fellows, said, "All the angels of God cannot keep you out of heaven if you live up to Odd-fellowship?"

One of the Odd-fellows who was present thought that language was a little strong; that if he had said the devil could not keep them out of heaven if they were good Odd-fellows, it would have been better.

"Well," said I, "do you believe that a man who lives up to Odd-fellowship will go to heaven when he dies?"

"*I do*," he replied.

"Were you obligated, as an Odd-fellow, to repent of your sins?" I asked.

"No," he replied.

"Were you obligated to believe on the Lord Jesus Christ?" I asked.

"We can't be infidels and be Odd-fellows," was his reply.

"You mean you cannot be atheists," said I.

"Yes," he replied; "we are required to profess a belief in God."

"Are you required to believe on the Lord Jesus Christ?" I asked.

"No," he said.

"You say you have long been a member of the church?" I continued.

"Yes," he responded.

"Then you believe the Bible?"

He assured me that he did.

"If you were not obligated as an Odd-fellow to repent of your sins and believe on the Lord Jesus Christ, then a person may live up to the obligations of Odd-fellowship who does not repent towards God, and who does not believe on the Lord Jesus Christ?"

"Why, yes," he said; "we do not require that of them."

"But," said I, "Christ declares that those who do not repent shall perish; that those who do not believe in him shall be damned. What, then, will become of those who go about to establish their own righteousness, as Odd-fellows, instead of seeking the righteousness which is of God, through faith in our Lord Jesus Christ? And what a dreadful thing it is to work with Satan, to lead our young men to hope that they can climb up to heaven by Odd-fellowship, or Freemasonry, when the explicit teaching of the Bible is, that there is no way to God and heaven but the *one way*, which is Christ. What a burning shame that so many of the churches should tolerate their members in joining in the rival worships of the lodge, where Christ is ignored and men are stimulated to cherish false hopes of heaven."

Who will cry aloud and spare not, until the church awakes to a sense of her responsibility, and unitedly testifies against the false worships of the lodge?

C. F. HAWLEY.

INCIDENTS OF THE LOUISIANA WORK.

PLAQUEMINE, La., June 28, 1888.

DEAR CYNOSURE:—I came here from Rosedale on the 21st and began my work by distributing anti-secrecy tracts. I met Mr. Wm. Ellis, a young Baptist local preacher. He said, "If dese here preachers would stop gwine around preaching against secret societies the churches would become more united, for secret orders unites churches. If you jist preach the crucifixion of Christ, dat's er nuff."

Of course Mr. Ellis is trying to build a new church at Seymourville by lodge help. My arrival here seemed to have perplexed the lodge; hence Mr. Lowry, a Methodist local preacher, sent word to me that if I were caught on the streets of Plaquemine distributing anti-lodge tracts I must expect to abide by whatever may come upon me.

I reported the matter to Bro. E. H. Dickerson, Justice of the Peace, clerk of Macedonia Baptist church, and also an Odd-fellow. He denounced such actions and said it was my privilege to distribute tracts and take either side of the lodge question I deemed best. These poor, ignorant lodgeites charge the bulldozing whites with suppression and yet do the very same thing among themselves.

The pastor of Pilgrim Rest Baptist church had made appointment for me to preach for his people on the night of my arrival, but not being assured of the appointment I did not meet the crowded house that patiently awaited until after 9 P. M. I regretted it when I heard of their disappointment, but I met St. Matthew Baptist church Friday night and heard an excellent anti-lodge sermon preached by Rev. J. F. Cox, the pastor of the African Methodist Episcopal church of this place. I was really surprised when Elder Cox began to speak of the pretended secrets and pass-words, and tell them there is no other Divine institution but the church, with which all Christians should be content.

I distributed tracts after services to the congregation. This set the secretists to grumbling and threatening. Most of the preachers and church-going people were on an excursion to New Orleans Sabbath, hence there was poor attendance in the churches on the Lord's day. I trust the preachers and dear Christians will wake up to see the evil in giving their patronage to Sunday excursions.

I went down to Dorseyville and preached to a large congregation at St. John church, Rev. B. Dorsey, pastor. Notwithstanding Bro. Dorsey's opposition to lodgery, the Knights of Labor have succeeded in planting a lodge and builded a large lodge hall in the center of the town. Bro. Dorsey has been and is yet opposing the lodge from his pulpit. I distributed a great many tracts in Dorseyville, which I think will have their effect. Bro. Dempsey Greavers told me that he had become disgusted and had left the K. of L. There is a lady here whose husband died last year and the Odd-fellows give her $5 00 per month. This a kind of seductive bait, and it is surely catching lodge fish. Another poor lady in Dorseyville, whose husband died and left her three little children, all under seven years of age; and the Odd-fellows have only given her $10.00, and her future prospects seem very uncertain.

Since my article of June 7th appeared in the *Cynosure*, the lodge men have been somewhat opposing Bro. Williams. His school has closed now and the lodgeites think they can in some way cause him to suffer. But the God of all peace is able to sustain him and all that obey his bidding. Most of the anti-lodge men in these parts have been so deeply interested in other work for several months past that the lodge has grown strong. Even Bro. J. A. Porter, though opposed to secrecy, has allowed the Knights of Labor to silence his voice by joining their lodge. Strange to say, even the strong will not dare oppose lodgery as long as they are adherents to it. The copies of *Cynosure* sent here seems to be awakening the drowsy sleepers. Please continue to send them regularly. Anti-lodge tracts sent to Rev. B. Dorsey, Dorseyville, and L. C. Washington, Bayou Goula, La., will be distributed freely. I go from here to Donaldsonville and Belle Rose. Friends can write me and send old copies of the *Cynosure* or tracts, or any other help to prosecute the work in the South, to 152 Clara street, New Orleans, until July 15th. If my race can be warned they can be saved.

DONALDSONVILLE, JUNE 28.—I came here from Plaquemine this morning, and had thought to meet Elder Cotton from Belle Rose and accompany him home and preach for him to-night; but owing to the long spell of rainy weather the road was impassible, so I stopped here and have seen Revs. Isaiah Lawson, pastor of Nazarene Baptist, and John Quarles, pastor of the M. E., and Rev. John Aubert, pastor of St. Luke Baptist church of Houma, La., and Hon. J. D. Stewart, former State Senator from Houma, Terre Bonne parish, La. Bro. Aubert is the only anti-lodge man among these; however, Bro. Lawson and Mr. Stewart have seen the evils of the K. of L. and denounce it very strongly; yet they seem to think other secret lodges are perfectly safe. There is very little, as yet, to be done here, saving the distribution of tracts and introducing the *Cynosure*. Bro. Aubert thinks lodgery is ruining the churches financially and spiritually. This is another city afflicted with lodgery, but a few *Cynosures* will start the people to thinking. Donaldsonville has about 4,000 inhabitants, with three white and two colored churches, with legions of secret lodges. I met one man, a deacon in a church here, and although he belongs to three lodges, he denounced them all as frauds and church-destroyers.

NEW ORLEANS, JUNE 30.—I came from Donaldsonville here and began distributing tracts and calling on *Cynosure* readers. I found my family very unwell. I met a secretist last night who said he was going to have the press of the *Cynosure* arrested for printing his name and his "s'ciety." I have met several prominent secretists since I returned, and they seem very anxious to know what I am doing and how long I am going to stop in the city. A member of my church was buried yesterday. She belonged to the Grand Samaritan Lodge, No. 1, and the pastor was hardly recognized at all, as the lodge had its own chaplain. F. J. DAVIDSON.

CORRESPONDENCE.

LETTER FROM THE CONGO.

[Conclusion of Rev. Edward Mathews's letter from last number, which described his reaching the mission station at Kimpoka, manned by a Mr. Elkins and wife and forming part of the William Taylor system.]

I learned that some days previous to our call the leopards had carried off their three goats, and now the new milk is greatly missed. Breakfast was soon prepared, and we could but remark the difference between the food at this self-sustaining mission and others where we have eaten. Here everything bespoke poverty and scantiness, whereas at missions properly—yes, Scripturally supplied— supported by appropriations from home churches, they have things wholesome and in abundance. It may be that some natures are so constituted that God has to about starve them to get them through to heaven, but I can relish a good steak cooked with butter and serve the Lord to acceptance.

We read some after family worship, then laid on the floor and slept for a short time, when we were aroused for a lunch before our return trip.

At 1 P. M., the same day, we pushed off, and with the current in our favor made good progress toward home. Five hours from Kimpoka we came upon large herds of Hippos, and it was decided to put our luggage and boys and Mr. Brown on an island, while the Bangallas took me nearer to the game so as to bag a Hippo if possible. The third shot was effectual, and the huge beast, having received the charge in his head, showed us his fore feet clean, and so rolled and floundered until, reaching deep water, he sank. We could not wait eight hours for him to float, and so our Bangallas surlily complied with our request and paddled away from the scene. We soon sighted some fishermen on an island and landed to get *dash* (a present) for the Bangallas, who were mad because we would not wait for the Hippo to float. Five large fish were being cured over the fire, and for a dozen table-knives Bro. Brown purchased them, and now all was right.

I shot two more Hippos, three in all, so Mr. Brown claims, but we got none, and now night was fast approaching and we were an hour or more from home. That flash of lightning accompanied with

terrific thunder is the harbinger of the storm, and now all bend to the paddles and I among them. Our canoe fairly flies through the water; but the storm is from the southwest and so comes on our broadside. We pulled for life and finally were driven among the rank grass and papyrus, where for fifteen minutes we were at the mercy of the swell which soon filled our canoe, drenching us and all our baggage. The fine fish before mentioned were lost, and we were left to wonder if anything was saved. We managed finally to release the canoe, and affected a landing, where for more than an hour we squatted under the pelting of the pitiless storm, and yet not a mile from the village of North Doto on the east and Kinchessa on the west, but the rank vegetation kept us from reaching either. The wind went down and soon we loaded up and pushed off upon the bosom of the restless Pool and reached Arlington about 9 P. M., thoroughly wearied with our exposure.

Bro. Silvery exerted himself and soon we were regaled with hot tea, and as a preventive we took quinine and wrapped up thoroughly and turned in, as sailors say. The Sabbath dawned brightly, but I felt stupid and chose to rest and so stave off, if possible, the fever. More quinine was taken, and so for a few days I did little more than nurse myself, and by proper care I finally came out all right; but so deaf that my conversation tube was of little or no service; persons wishing to talk to me were obliged to write. In a few days this effect of quinine passed off and my tube is again of use.

Monday, April 9th, I was aroused by a crowd gathering near my room, and went out to ascertain the cause, and met the goat boy, who, in an excited manner, told me of a tiger in the goat house. I called for the gun and reconnoitered and to my surprise I found it was a serpent (python) that was sleeping off his gluttony, having swallowed ten fowls for his early meal—as it proved after I shot him and he was opened. I have his skin, which I expect to bring home if God spares me. It is fifteen feet long and from eighteen to twenty-four inches wide through the middle.

The Station on Friday, April 19th, was made acquainted with the fact of the death of one of the Bangalla men, and all night the residue, about thirty or forty, including women, mourned as is the custom of their race. It is hard to describe the scene.

In the hut where the corpse was stretched there sat a few men and women caying, while outside, in groups around log fires, others were squatted. One group, larger than the others, was made up of men formed in a circle, with two in the center decked out in boughs of trees, and four or five drummed on iron tanks which had been used for bringing oil and paint to the Congo, with an additional native drum. These men exerted themselves beyond description. They writhed, jerked and twisted until it appeared to me they were boneless. Others shrieked and wailed to appease the wrath of their divinities. Saturday morning the body was wound in about fifty yards of cloth, and without box or coffin was laid away in the grave. Bro. Brown and I held a service, and the large crowd was quite attentive. So it goes here on the Pool.

As to weather the wet season is still on us, but we are not uncomfortable. The heat is not intense, and the rains are almost without exception in the night, so we get along very nicely.

EDWARD MATHEWS.

OUR PUBLICATIONS IN WEST AFRICA.

Rev. J. Gomer, missionary of the United Brethren church at Shengay, West Africa, sends us the very interesting letter printed below, which ought to stir all our hearts toward the Foreign Fund. Bro. Gomer himself writes:

FREETOWN, Sierre Leone, May 26, 1888.

Editor Cynosure,

DEAR SIR:—The enclosed letter is from Rev. Charles Cole, a merchant at Grand Bassa, Liberia, and said to be a very responsible man. He owns good property here in Freetown, and at present his wife is here; this is his native home. As Grand Bassa is 300 or 400 miles down the coast from here, and my station is sixty miles inland from here, it would be far better for him to do his business direct with you, as mail steamers call in at Bassa and we have no regular mail to Shengay.

MY DEAR BRO.—Many, many thanks for the three books that you so kindly sent me, viz., "My Experiences with Secret Societies, Illustrated," "Secrecy in its Relations to the Family, etc., by Rev. M. S. Drury," and "*Christian Cynosure.*" Really I thank God Almighty that my ambition has never yet taken me to that society, Masonry, or any other secret society; and if I had the will all Masons and members of any other secret societies should have their own church built for themselves, and no Christian should mingle with them in their worship, however eloquent some of them may be, for their truthfulness in what they preach is rendered doubtful by their profound secrecy, even to their own bosom wife, their darling children and fond parents. Kindly send me the following publications and I shall send to settle for them; and if you have any more of those you sent me to sell, I can sell them for you and make you the remittance.

CHARLES COLE.

A PRAYER OF FAITH.

WARREN, Ill.

Our Lord requires his witnesses to testify of what they know of his grace by experience. 1 John 1: 3 says: "That which we have seen and heard declare we unto you." Of course such a witness could not be an oath-bound Mason; and no Christian will put his light under a bushel.

After reading Elder Callender's article on faith-healing in the *Cynosure* of Feb. 16, I desire to witness to the world some things that I know of Christ's doing in my experience of over sixty-one years of Christian work. As for Christ's healing the sick in answer to prayer I never doubted it since I became acquainted with him. I have heard it published from the pulpit all my life that such miracles were not designed to be continued after the establishment of the Christian religion; but I have never been told where I could have God's word for it. About the year 1830, in the town of Shelby, Orleans county, New York, a Christian lady was sick and under the care of a doctor for a long time without apparent benefit, and was finally pronounced incurable, and given up to die.

As I was passing the house one day, on foot and alone, with no thought of the sick woman, suddenly I seemed to hear a voice speak to me as plainly as words could utter, "Go in and pray for that sick woman." I went into the house and saw the invalid was very feeble, and as the nurses were trying to make her comfortable, I did not interfere and left without offering prayer. I thought no more of the matter for a few days, until I called on business with the husband of the sick woman, when she beckoned to me and whispered, "Why did thee not pray with me the other day? Something told me thee came in to pray with me." I replied that I was told to do so, and had no excuse to offer except a dislike to interfere. I felt then no disposition to pray. Not long after I was again passing the same house when the word came again as plainly as a man could speak, "Go, pray with that woman!" I went in, called the family together and had a season of prayer. All in the house felt the power of God upon us. The apparently dying woman was healed then and there by the power of God, as I believe.

(Rev.) B. WILLIAMS.

PITH AND POINT.

POWELL CLAYTON.

In my June communication to the *Cynosure* I reiterated what the reporter of the Chicago *News* reported Gen. Powell Clayton of Arkansas as saying concerning the colored people's franchise, that they should not have been allowed the full franchise, and so on. All of which Gen. Clayton denies and says he gave utterance to no such words. Gen. Clayton made self sacrifices for the colored delegates at the Chicago Republican Convention. I wrote the letter before he made a denial of the charges. His late action in the convention was of such a nature as to cause the colored people of Arkansas to feel proud of him.—A. M. MIDDLEBROOKS, *Pine Bluff, Ark.*

ANOTHER LEAGUE FOR A BETTER CHRISTIAN UNION.

Universal Christendom (Catholic, Protestant and the Greek or Eastern church) is agreed upon the fact that the Lord Jesus Christ appointed two positive ordinances to be observed by his people, and that these ordinances are baptism and the Lord's Supper. The different human devices or modes of obedience are like flags of rebellion. And, alas! such condemned "divisions" continue instead of the "one body" for whose oneness our Lord prayed (John 17). When that prayer is answered the world will believe in Him. The union sentiment among Protestants has increased greatly of late years as may be seen by the many associations formed in support of the views which they hold in common. Our country affords a good illustration of unions in which contrary principles are held. The Northern and Southern States were one nation, but slavery and liberty were inimical, and the South hoisted its bars and stars in rebellion against the North and yet truthfully declared her loyalty to the same principles she had always maintained! So the present unions of sects or denominations may have in them some disruptive element which will prove dangerous to the future and must be set aside or eradicated before real Christian union can be safely enjoyed. Would it not then be a good plan for religious papers to open their columns on the subject? To this many hearts would throb a hearty, Amen! Readers would welcome such a column and rejoice in it as a means of purifying the ordinances of Christ and thereby a foretaste of the triumph of our common Christianity in the world. Happily Protestantism is a unit against Rome and her wafer instead of the bread and wine prescribed by our Lord.—T. H.

OUR COLPORTEURS STRIKE FLINTY SOIL AT RICHMOND, ILLINOIS.

We could not do much yesterday but distribute circulars. I secured one subscription. This is the worst town I have ever seen. Nearly all are Masons. I secured two subscriptions from ladies this morning. About an hour afterwards a man stopped me and demanded that his wife's name should be taken from my list and the money refunded. We had a hot time. I would do neither for him. In a few moments I met his wife; she wished that I would give back the money as it would make trouble. She felt so bad that I obliged her and went on. About half an hour ago the other lady came here and wished her name taken off and money given back. Family tranquility was about to be split. I tried to argue with her but it was no use. We have stirred them up; gave away a good many tracts, but can't secure subscriptions (or hold them).—J. W. F.

THE NEW ORLEANS WORK MARKED.

I am deeply interested in the good work going on in New Orleans and that part of the South. I was formerly acquainted with Elder Jackson, Mr. Ladd and many others. I was called to the financial superintendency of the erection of the female boarding house of Leland University in '82. The *Cynosure* came to our reading-room then. Does it still go there? Am glad to see the good work follow the traveling evangelists of this Gospel that sets captives free from the device of Satan.—R R. WHITTIER.

LITERATURE.

The two great illustrated serials of the *Century*, the Life of Lincoln and Kennan's Siberian Papers, are continued in the July number. Mr. Kennan describes the Steppes of the Irtish. Those who suppose that Siberia is a land of ice and desolation will be surprised at his description of the flowery country through which the route of the expedition lay. The illustrations are very numerous and novel. In the installment of the Lincoln History the relations between Lincoln and McClellan are described, and an astonishing incident relating to a call by President Lincoln upon General McClellan is here authoritatively described for the first time. Under the heads of "European Neutrality" and "The 'Trent' Affair," Mr. Lincoln's part in these matters is fully set forth. There are portraits of Charles Francis Adams, Rear-Admiral Wilkes, John Slidell and J. M. Mason. Rev. Dr. Buckley of the *Christian Advocate* has in this number another of the series he is writing on various superstitions and psychologic phenomena. The present essay is on "Dreams, Nightmare, and Somnambulism." The opening illustrated article is of special value to all Sabbath-school teachers, because of its fine description and illustrations of the Sinai country. The traditions yet preserved by the Mohammedans and the Catholics for the benefit of the multitude of pilgrims to these so-called "sacred" places, are interesting and instructive. The frontispiece is a portrait of Pasteur and his granddaughter by the celebrated French painter, Bonnat. This picture is printed in connection with a timely article on "Disease Germs, and how to Combat them," a foot-note to which article gives a brief sketch of Pasteur's interesting career.

A stroke of enterprise in the July *American Magazine* is a symposium discussion, by eminent American authors, of the Chace International Copyright Bill, which is now awaiting the action of the House of Representatives. Some of the views are remarkable, especially those of Eugene Field, who claims that America should have a literature to protect before setting about protecting it. William Eleroy Curtis has a second paper on "Ecuador and her Cities," which is fully up to the high standard of the first, and brings out much information of that part of South America which is not generally known. "Housekeeping by the U. S. Government" is the title of an illustrated paper by Charlotte Reeve Conover, describing the Veteran's Home near Dayton, Ohio. Dr. Allan McLane Hamilton, the eminent brain specialist, contributes an entertaining paper on "Spiritualism and Like Delusions," in which are many statements that Spiritualists will not like to read, inasmuch as the doctor evidently considers them of unsound mind. Among other things, this paper shows how chemicals may be used in producing spirit pictures.

Bleeding from the nose in children is not an uncommon event at this season of the year. A popular article on this subject by Dr. J. B. Bissell in the July number of *Babyhood* will therefore be found of general interest to mothers. It clearly describes the various causes of bleeding, and furnishes a number of simple remedies not always known or thought of. Equally seasonable is Dr. Chapin's article on, "The Dietetic Treatment of Indigestion and Diarrhœa," containing many hints which, if heeded, will save unnecessary suffering to the little ones. Dr. Yale, the medical editor, lays stress on the value of sterilizing milk, a process which deprives it of the living organisms that favor fermentation. The process is a very simple one and is fully described. Among the non-medical articles is one entitled "Put Yourself in her Place," which discusses the nurse-girl question in a novel way.

Literature, the new illustrated weekly, has in late numbers given portraits, sketches and illustrative selections from their writings of Samuel L Clemens (Mark Twain), James Wood Davidson, Mrs. (Danske) Dandridge, the poet Swinburne and Charles Reade.

Words and Weapons for the month has from the editors, "The Wayside Hearer," "The Necessity of Preparation," and "Politics and the Christian." In the latter Mr. Mills slurs at the position of the Reformed Presbyterians in politics in terms most unworthy of his magazine. We doubt if Ingersoll would show more disrespect for the convictions of a noble people. If Mr. Mills would better inform himself upon the position of the Covenanters and the demands of the Word of God that Christ be honored as the head of the state as well as of the church, he would at least cease to scorn and misrepresent if he did not agree. Dr. Pierson's biographical sketch is upon the philanthropist, John Howard.

St. Nicholas, with all of its Fourth of July stories, Revolutionary ballads, sketches of marvelous dogs and pigs, has also "Recollections of the Naval Academy," a full and interesting account of how our naval officers are educated. The story of "The Little Six," by Eugene M Camp, tells how some children raised money for the Ohio Valley flood sufferers, and how the money, was applied by the Red Cross Society. "A Japanese Lullaby Song," by A. V. R. Eastlake, tells how they manage babies in Japan, and gives a native cradle-song, with music, and an English version. Mary E. Vandyne, in "Aimee," tells a thrilling story of two young girls who were shut into a ruined villa by the earthquake at Nice.

IN BRIEF.

It would require 700,000,000 men to do the work that is done by machinery in Great Britain alone—more than there are in all the world.

There is in Germany a society numbering 4,500 members, for the substitution of English letters in place of the German in printing. The reform is growing so fast that out of 6,913 scientific and industrial books published in Germany in 1886, 5,316 were printed in English type. The same thing is occurring in Japan.

Assheton Smith has planted the side of a mountain on his estate at Llanddelnolen, Wales, with forest trees so arranged as to display the words, "Jubilee, 1887," in letters 200 feet long by 25 feet wide, to all the surrounding country. The letters are worked in trees of light colored foliage planted amid others forming a dark background, and 650,000 have been used in the undertaking.

During the last ten years the climate of Egypt has wonderfully changed, and it now rains there during the winter months as much as anywhere else. Through all history, and up to 1878, rain was unknown and the farmers were dependent on irrigation from the Nile for their crops. What has caused the change no one knows, but it may surely be a taken to us that God's purposes are fulfilling.

Rev. Dr. W. C. Winslow, of Boston, is eagerly seeking for funds with which the work of exploration at Bubastis, Egypt, may be prosecuted. Discoveries of the greatest importance have recently been made, among others a statue which authorities at Boulak pronounce to be of Joseph's Pharaoh. Thousands of people from Cairo have visited the site. Dr. Winslow writes that "without a cent of endowment we must beg or stop work."

Walter H. Lapham, of Cedar Rapids, Iowa, has completed what he claims is the smallest engine ever made. It is modeled after the Cedar Rapids high speed engine. The boiler is upright, has a safety valve, water gauge, pumps, etc. It will fit on top of a common lead pencil. In height it is less than three-eigths of an inch, and can be covered by a 38 calibre cartridge. Two drops of water fill the boiler. The length of stroke of the engine is one thirty-second of an inch. It weighs 15 grains.

Mr. Claus Spreckels, in speaking of the sugar industry, said there were several large refineries outside the trust. Among them are the California sugar refinery of San Francisco, with a daily capacity of 1,200,000 pounds; the Harrison & Frazier, with about 1,500,000; E. C. Knight & Co., with about 400,000. The new refinery in Philadelphia will produce 2,000,000 pounds a day, making 5,000,000, or 2,5000 tons a day produced by refineries out of the trust. The consumption of sugar in the United States is 1,320,000 tons a year. The refineries out of the trust will produce 780,000 tons a year. This leaves only 670,000 tons a year for the refineries in the trust. The four refineries out of the trust have a greater capacity than the twenty in the trust.

The New York *World* has a despatch from Kansas City which says that on a recent night "the little daughter of A. O. Smith, Deputy Postmaster at Nebraska City, Neb., was pronounced dead from typhoid pneumonia, and had all the appearance of death. The mother could not be persuaded to leave the little one. About three o'clock in the morning her screams of joy awoke the whole neighborhood, and several persons entered to find the child sitting on its mother's lap, refreshed and apparently well. It has improved steadily since then and is doing excellently now. The mother says she was weeping over the inanimate form and was kissing the cold lips in an agony of grief, when suddenly the little one opened its eyes, and the next instant threw its arms about her neck."

THE COST OF STOPPING A TRAIN.—An engineer on the Central road says (on the cost of stopping a railroad train) that "there is required about twice as much power to stop a train as to start one, the loss of power depending upon the momentum. A train going at the rate of sixty miles an hour can, by means of the Westinghouse air brake, be stopped within 120 yards from the first application of the brake. Now enough power is lost to carry this same train fifteen miles over a plane surface. First, there is the momentum acquired by the train flying at this remarkable rate of speed; then the loss of steam in applying the brakes, and lastly, but not least, the extra amount of coal to compensate for all these losses. By computation I have ascertained that every complete stop involves a cost of $1.17."

VALUE OF ADVERTISEMENTS.

"Do I believe in advertising," said a prominent lawyer a day or two ago. "Well, rather; and in the hidden advertisement more than in any other. I remember, one day, reading a very interesting story that ended in what I took to be a puff for Dr. Pierce's Pleasant Purgative Pellets. I threw down the paper in a rage. Not a week after that I needed some medicine of that kind, and went and bought those same little pills." "Did I find them good? Why, yes, the best thing of the kind I ever saw, but that has nothing to do with the first question, and I only mention the joke on myself to show that advertising does pay."

Fortify the system by the use of Ayer's Sarsaparilla against the diseases peculiar to hot weather. This medicine induces a healthy action of the stomach, liver, and kidneys, causing them to prevent the accumulation of the poisons which produce disease.

In every community there are a number of men whose whole time is not occupied, such as teachers, ministers, farmers' sons and others. To these classes especially we would say, if you wish to make several hundred dollars during the next few months, write at once to B. F. Johnson & Co., of Richmond, Va., and they will show you how to do it.

THE INTERIOR
OF
SIERRA LEONE.
West Africa.
WHAT CAN IT TEACH US?
BY J. AUGUSTUS COLE,
Of Shaingay, W. A.
With Portrait of the Author.
Mr. Cole is now in the employ of the N.C.A and traveling with H.H.Hinman in the South
Price, postpaid, 20 cts.
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221 W. Madison St., Chicago, Ill.

SECRET SOCIETIES CONDEMNED

BY GREAT MEN IN THE CHURCH.

REV. JOHN TODD, *Pittsfield, Mass.:*—Unhesitatingly I give my decided disapprobation of what I deem secret societies in college and elsewhere. I have never known any good results from them which could not have been attained in some other more appropriate way, and I have known great evils resulting from them.

HOWARD CROSBY, *Chancellor University of New York, 1870:*—We have no hesitation in writing secret societies among the quackeries of the earth.

Idem, 1886:—The secret lodge system belongs to despotisms and not to democracies. Whatever in it is not babyish is dangerous.

REV. MATTHEW L. R. PERRINE, D.D., *Auburn Theological Seminary*, REV. JOEL PARKER and REV. CHAUNCEY EDDY:—Having formerly associated with Freemasons, we deem it our duty, publicly to declare that the system of Freemasonry is in our judgment, of a tendency on the whole pernicious to the moral habits, and dangerous to the civil and religious institutions of our country.

REV. LEVI CHASE, *Fall River, Mass.:*—The question has been asked by Masons, who wish to asperse the characters of those who have renounced Masonry, "Why did not they renounce it before?" For one, I will give them the reason why I did not. The Masonic oaths locked my tongue in silence—death, in all its horrid shapes and frightful forms, stared me in the face—I considered the oaths binding.

REV. C. D. BURLINGHAM, *in history of the Genesee M. E Conference, 1860:*—This new element of discord (Odd fellowship) began to introduce itself in our church, professedly as a mutual insurance company against temporal want, and a newly discovered and remarkably successful Gospel appliance for bringing the world, reformed and saved into the church. But our people very naturally looked upon it with suspicion, dreading its power as a *secret agency* acting through affiliated societies, and doubting its utility as a financial scheme. They feared it would drag the church, debased and corrupted, into the world.

REV. JOEL MANN, *a renouncing Mason:*—Although portions of the Gospel are interwoven with its forms, I conceive that Masonry presents false grounds of hope; leads men to depend on their own defective righteousness;—to expect the favor of God without the interposition of a Redeemer, and even without repentance; and thus has a most injurious influence on their eternal interests. Under the most favorable circumstances, which in any place, have attended Masonry, it has occasioned a great waste of time and money, which might and ought to have been employed for better purposes. And furthermore, it interferes materially with domestic religious duties.

REV. AARON LELAND, *formerly Lieut.-Governor of Vermont and Deputy Grand Master of the Masonic Grand Lodge (to a Baptist association):*—He stated that the first objection which presented itself to his mind was the practice of *praying for the soul of a brother Mason after he had been dead two, three, and sometimes four days*—that he persisted in the practice for a short season to the injury of his conscience—that it was a Romish custom, and he never would preach at the burial of a Mason when Masonic forms and customs were attended to—that he never would preach to a lodge of Masons as *such*, and that he was ashamed that he had ever participated in the principles and practices of the institution.

ELDER DAVID BERNARD:—I solemnly renounce all fealty to Masonry, and do most earnestly beseech my brethren in Christ Jesus, of every name, to come out and bear unequivocal testimony against it. Think, O think, dear Christians, that hundreds and thousands of precious and immortal souls will be lost forever, unless they return and repent, but that the name of the precious Jesus is rejected, your Saviour, your precious and adorable Saviour taken away—the cause of your bleeding Redeemer injured—the hands of the wicked strengthened, and the Almighty God dishonored! And O, let me entreat you in the mercy and bowels of Jesus Christ, to reflect that you have to answer for the blood of those who shall find also, when it shall be forever too late, that Masonry is not a Saviour!

N. C. A. BUILDING AND OFFICE OF THE CHRISTIAN CYNOSURE, 221 WEST MADISON STREET, CHICAGO

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The object of this Association is.

"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved, to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform.

FORM OF BEQUEST.—I give and bequeath to the National Christian Association, incorporated and existing under the laws of the State of Illinois, the sum of —— dollars for the purposes of said Association, and for which the receipt of its Treasurer for the time being shall be sufficient discharge.

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The Christian Cynosure.

EDITORS.

J. BLANCHARD. HENRY L. KELLOGG.

CHICAGO, THURSDAY, JULY 12, 1888.

NEW YORK PROHIBITIONISTS. — Our excellent brother, F. W. Capwell, who is well known to every reader of the *Cynosure*, gives us a sad account of the Prohibition party in the State of New York. It has held a meeting lately at Syracuse, which Mr. Capwell omitted other important meetings and a trip West that he might attend, and do what he could to promote. A rumor reaches us that in the nomination for Governor the secretists lay back while two candidates were voted for, and at the eleventh hour sprung "a dark horse" on the convention and nominated for Governor a professed Masonic lecturer and founder of Masonic lodges! If these facts turn out to be so, there should be an *American* convention called and an anti-secret candidate put in the field forthwith. If possible, put forward a man who will stump the State. Raise a campaign fund and get W. B. Stoddard to turn in and help run this high priest of heathenism so low that he will be so unavailable that no Prohibitionist, not even those professed Prohibitionists who belong to the temperance lodges, will ever think of nominating him or any representative of secret party scoundrelism again. The mass of New York Prohibitionists are the children and grandchildren of the followers of W. H. Seward, who knew Morgan and

"The deep damnation of his taking off!"

We give no names till we hear from Mr. Capwell and learn the precise facts.

"DO FISK AND BROOKS FILL THE BILL? meet the qualifications found in Ex. 18: 21? If so, let us vote for them; if not, excuse me," writes Mr. McKelvey, of West Virginia. The text cited requires for rulers "able men, such as fear God, men of truth, hating covetousness," and if Bro. McKelvey means to ask whether Fisk and Brooks are perfect, we cannot say they are. If we vote for human beings, we must vote as Thaddeus Stevens said he voted for an imperfect Greenback bill, "Because I live among men, and not among angels."

The *Cynosure* votes for Fisk and Brooks on two grounds:

1. They are the best men we know of and can possibly get.

2. Voting for them will do most for our country and cause. Such is our estimate of Gen. Fisk that if the *Cynosure* had absolute permission and power to pick and put a man into the Presidency of the United States, we should select him. Our reasons will be found in the sketch of his life.

Mr. Brooks is a Southerner—was raised by a Negro nurse. When he grew up he joined the lodge, which leaves a sediment of evil in a man's nature, which only the blood of Christ can wash out. But "years ago" he "demitted," and writes that he is "*not now a member.*" A man who can say this sincerely, as Mr. Brooks evidently does, is no ordinary man. His record against the liquor crime is magnificent. We vote for him.

DEAD FLIES IN GOOD OINTMENT.—As dead flies cause the ointment of the apothecary to send forth a stinking savor, so doth a little folly him that is in reputation for wisdom and honor.—Eccl. 10: 1. A stationary, unaggressive religion, or an army which makes no advances, will not be molested or assailed. The world accommodates itself to whatever truth is once established. There is no cross in professing it, and no established evils are disturbed by it. But the moment an established evil is assailed the rulers of the realm of darkness insert themselves into, and seek to spoil the movement, as the Phillipian damsel who, though inhabited by a demon, joined in the revivals produced by the preaching of Paul and Silas.

So with modern faith healing. The system of medicine was of pagan derivation; and it still retains a tinge from the complexion of its origin. The sick room is the home of superstition, whence the physician is often a more important personage than Christ. As Christ's coming draws near, the minds of men are turning toward the healings recorded in the Bible, and to God, the source of all healing of body and soul; and Satan is ready with his dead flies; as, 1. He makes the healer to be regarded as a wonder-worker or magician. 2. He casts contempt on the use of means. 3. And thus brings contempt on a most needed and important reform, and sends men to nostrums for healing instead of sending them to Christ.

CLINTON BOWEN FISK.

Once in an age there appears such a man as this General Fisk. He is pre-eminently *sui generis*. He is totally unlike Webster, Clay, Calhoun, Benton, Sumner, Chase or Stevens; yet he has filled more public stations than either of them, and distinguished himself in all of them. He was born in the woods of Michigan, or carried there a babe. Left a half-orphan by the death of his father; bound out at nine years old; trained a coon, sold him to a circus and bought books with the money; studied Latin at ten, in a town where no one knew what Latin was; made his way to Albion College; lost the use of his eyes by night study, and his heart in love with a merchant's daughter; became her husband and her father's business partner, and accumulated property; joined a half-rebel business company in St. Louis; split the company and cast out the rebels; enlisted in the first Union regiment and aided Gen. Lyon in seizing a secret camp of rebels, and saving St. Louis to the Union cause; became a Brigadier General; beat back Price and saved the capital of Missouri; was under Grant at Vicksburg, and was retained by President Lincoln after the war at the head of the Freedmen's Bureau; and now lives at Seabright, N. J., in ease and elegance, hale and hearty, sixty years old, and running on the Prohibition ticket for President of the United States.

This is something of a diagram. But it has not touched the keynote, or rather the driving-wheel of his remarkable character. At ten years old young Fisk joined the Methodist Episcopal church. Whether, as was John the Baptist, he was converted, or regenerated before he was born; whether he was transformed by the power of God in the prayers of a godly mother, or drank inspiration from "the still and solemn woods," his biographers do not tell us. Perhaps they do not themselves know, as Nicodemus did not, what a change of heart, or a new birth, means. But whether he became, as Saul did, suddenly and totally different from his former self; or, as Samuel was as different from other babes on the breast, as he was in his whole after-life from other men, Gen. Fisk's life bears no bad likeness to the statesman prophet—at once amiable and decided, capable and conscientious; like Samuel he filled office with impartial justice; and like the gentlemanly Abraham, he raised, trained and commanded, and fought his own brigade in a war which, like those of old, was a "battle of kings". For every crowned tyrant stood behind American slavery in our late great war.

From his conversion to Christ Gen. Fisk has been what he professed to be, a Christian. In the war, he sat down and sang hymns by dying comrades. On taking command of his first regiment, in a vein of pleasantry, he copied the pious commodore who bound his command to let him do all the swearing, and his soldiers are said to have kept their unanimous pledge. Like Cromwell he held prayer-meetings with his troops, and prayers and hymns kept swearing and blasphemy out of the ranks. Lincoln loved him. And when Confederate leaders were waiting to negotiate peace, and the train locomotive was snorting to take Mr. Lincoln to their meeting, Gen. Fisk took a poor old man to the President, whose son was sentenced to be shot. Lincoln, on his sole confidence in Fisk's good judgment and patriotism, wrote across the paper without stopping to read it: "*Let the boy be pardoned.* A. LINCOLN."

An Abolitionist from his birth, at twelve years of age in 1840, while his boy companions were flaunting beautiful flags with the campaign Whig legend,

"For Tippecanoe,
And Tyler too,"

young Fisk appeared among them with a cotton cloth flag sewed to his mother's broom-stick, and bearing the names printed on it with tar-wheel grease, floating the names

BIRNEY AND MORRIS.

His proud companions took it as an insult and ordered the Abolition flag down. A fight ensued in which Fisk whipped his antagonists, and proudly kept his flag afloat. Who then could have dreamed that that boy would go to the Abolition President Lincoln, with stars on his shoulder-straps, and procure the pardon of unfortunate boy deserters?

We are not writing a biography, but a sketch. We advise all to get and read the biographical sketches given by the New York *Voice* or other publishers. The point we make is this: when the man who is described above, after reading two of his speeches against secret societies, and particularly against the Good Templars, says to the senior editor of the *Cynosure*, "I am in entire accord with you in the sentiments of those speeches. I have neither time nor money to spend on their trifling;" we shall believe him, and the *Cynosure* will support him; and advise every American who has a vote next November, to cast that vote for Fisk and Brooks. The history of Mr. Brooks, though as opposite to that of Gen. Fisk as the complexion of the Negroes among whom he was born and raised is to that of the whites, is yet an *honest* history. And when they both give to the *Cynosure* a civil, gentlemanly answer declaring, in the teeth of the lodges looking on, that they are *not Freemasons*, we believe them and hope to vote for them, and pray to God for their election.

Mr. Walter R. Mills was asked by a friend who is a gentleman if he was a Mason. The little "great" man turned away with dignified silence, and refused to answer him! Is he ashamed of his secret stripping and swearing? or did his mother fail to teach him good manners? The time will come when such tares will be weeded out of the Prohibition party. And the host of noble women starting from Ohio, who are the soul of the Prohibition party; who did not sneak into garrets to start their crusade against liquor, but boldly met the rum-fiend in the open air, and with their tearful, sweet faces lifted to God, have called down the great shower of Prohibition now watering the whole United States,—these vessels of reform, and ministering spirits sent of God to lift the great burden of woe from the men, but especially from the women of America, will yet see and insist that light is better than darkness and purer; and that Christ's example is not to be contemned and trampled on by the ministers of reform.

THE ORANGEMEN SHUT OUT.

We shall speak more hopefully of the Chicago churches since B. P. Reynolds, the drunken Masonic head of the Orangemen of Chicago, found he could not march his Sabbath-breaking lodge over the threshold of the South Congregational church. A year or two since they paraded the streets from their lodge-room to Railroad Chapel, where Rev. Charles P. Morton, the pastor, preached for them. This year they seem to have understood that Rev. Dr. E. F. Williams would do them honor without regard to the sacred character of the day, or the place of divine worship. They gathered in their hall to begin their tramp through the Sabbath quiet, but were met by a note that dashed their hopes. There are members of Dr. Williams' church who are Christians with consciences and some jealousy for the honor of their Lord Jesus Christ, whose whole life and teaching were against the lodge. They objected to opening their house to a secret society. Thank God for such Congregationalists! "A number of the leading members," says one of the reports, "declared themselves uncompromisingly against allowing the church to be used for the purpose." Let Dr. Williams also thank God for such members. They prove that his years of preaching to them have not been in vain. He will find them safe advisers about accepting lodge invitations. Of course there was a howl set up by the would-be heroes of Boyne Water, and by strenuous efforts they secured the promise of the Oakland avenue M. E. church for next Sabbath, and Rev. J. M. Caldwell has agreed, it is said, to give them a sarmon. We hope there is some mistake in this report, for no Christian pastor of Chicago can afford to compromise his holy calling by giving countenance to an organization with the record of the Orangemen.

HOW STAND THE CANDIDATES?

THE NATIONAL NOMINEES.

The Republican papers speak of General Harrison and the "Grand Army" badge which he wears, advertising him as a member of the G. A. R. and giving the hint to the order to do their best for their brother candidate.

Alson J. Streeter, the candidate of the Union Labor party, lives at New Windsor in Henry county, Ill., where he owns a farm. His chief preparation for the office for which he is nominated has been in the Illinois legislature. He is, says his biography, "a *Royal Arch Mason* and a member of the Congregational church."

STATE CANDIDATES.

Several of the Illinois candidates have responded to the inquiries of the American Anti-secrecy League. L. B. Ray, of Morris, Republican candidate for Lieutenant Governor, who presents a very favorable contrast to the present Grand Lodge incumbent, writes:

"I *never* belonged to but *one* secret society of any kind, and that was the 'Independent Order of Good Templars,' and that was some thirty years since. I thought at the time that we were doing some good, but the order was short-lived—here, at least."

J. Ross Hanna, Secretary of the Weir Plow Co. of Monmouth, and Prohibition candidate for Secretary of State, sends a manly note which proves him to be in an important respect well qualified for the office:

"I am not a member of any secret society, and while I do not question the sincerity of motive actuating my friends and neighbors who have connected themselves with secret orders I have never felt any inclination or desire to unite with any such organization."

F. E. Andrews, Prohibition candidate for Attorney General, lives at Sterling. His reply might have been framed by the Delphic oracle, but it must be especially noted that he has convictions on secretism which compels him to draw a line on some of the lodges. A man with conscientious scruples against some orders is quite likely, on more careful inquiry, to find himself opposed to them all.

"I belong to no organization that requires or implies any special obligation to a portion of the people as against the balance. My opinion as to the character and usefulness of secret societies in general would be of no benefit to your society, for the reason that I am not familiar with the workings of any society of the kind, except one or two whose object is entirely charitable and philanthropical, never having united with any having any other object in view, my refusal to unite with them being a matter of *conscience* with me."

Other responses which are yet more encouraging, we must retain for future publication.

—Rev. Wm. F. Davis orders from Suffolk Jail, Charles street, Boston, the *Cynosure* to be sent to his uncle whose father was a citizen of Attica, N. Y., and was a member of the grand jury which indicated the abduction of William Morgan.

—Monday afternoon a letter from Rev. M. A. Gault, who preached at Lake Bluff last Sabbath, came in so late as to fill us with regret that our readers could not have it immediately. It will be read with double interest in connection with some report of progress which we may be able to present in anti-secret prohibition.

—Secretary Stoddard wrote that he should leave Washington for New England early this week to get the machinery in order again for that part of the country with our devoted and talented Miss Flagg in position to control it. We shall all pray earnestly for the success of this effort. The summer work planned for Pres. J. Blanchard in Vermont is growing in magnitude and importance.

—Word from the student colporteurs now visiting parts of Illinois and Indiana is cheering. Brethren Fifield and Park have visited the towns from Elgin to Harvard in Illinois, and will this week journey toward Beloit and Rockford. Brethren Johnston and Shaw held meetings Friday and Saturday evenings in Fairmount, Indiana, where they find a warm friend in J. P. Winslow.

—G. M. Williams of Attleboro, Mass., writes that he saw in these columns lately a statement that the American party had started a new paper called *America*. Mr. Williams is mistaken. *America* is a Chicago literary journal. The principles of the American party are urged by a number of papers, but the *Cynosure* aims to be their most ardent advocate.

—A brief note from Bro. I. R. B. Arnold and his family, who are laboring with the "big tent" in Northern Illinois, says that at Sterling, on the Rock river west of Chicago, a large audience was present on June 29 to hear how Freemasonry and Odd-fellowship are like old Baal worship. Respectful attention was given to the argument and the large pictures in which this story of indentity is wonderfully told. Bro. Arnold also struck hard upon the saloon business, and was endorsed by the Baptist pastor who was present.

—On Friday, July 13, there will be at Mitchell, Dakota, a convention for all interested in trying to secure a better observance of Sunday throughout the territory. A territorial association will be organized and arrangements made to petition the Legislature for better and more stringent laws.

—The Centennial Exposition of the Ohio Valley and Central States, which opened in Cincinnati July 4, besides the negative merit of deciding to close the Exposition on Sunday, have decided to show their respect for the Christian religion in a more positive manner. There will be a department illustrating the growth and methods of work of the various Christian colleges and societies in the Northwest, and a leading place will be given to church publication societies. Bishop I. W. Joyce, of the M. E. church, is in charge of the department.

WASHINGTON LETTERS.

The craft are busily at work here in Washington, and when occasion offers they come to the front. On the evening of July 3 twenty-one members of the Grand Lodge appeared in full regalia and laid the corner-stone of a mission chapel, under the auspices of the Fifth Baptist church of this city. Leaving the street car a block and a half from the site of their "labors," they formed in line, headed by Grand Master Lee, supported by Grand Chaplin Smith, the Grand Senior and Junior Wardens and other Grand officers, each bearing the jewel of his office, and marched to the place of their great endeavor. I fell into line, and was fortunate enough in securing standing room where I could see and hear what transpired.

After a brief delay for the adjustment of minor details the tapers were lighted, the two pillars, Jachin and Boaz, put in position, and the several "Grands" took their stations. The Grand Chaplain said a prayer; the Grand Wardens applied the implements of their office to the stone; the Grand Secretary made the deposits; the Grand Master poured the corn, wine and oil, and made a little speech in which he eulogized the craft, and wished all manner of blessings and benefactions upon the workmen, the people, and the undertaking generally. The "cowans" were called out to endorse the performance. The first to speak was Dr. S.H.Green,of Calvary Baptist church, who spoke briefly and very appropriately of the work done by his denomination in the city, and of the history and needs of the mission. Rev. Charles Stakely, of the First Baptist church, followed the same general strain, when pastor Meader, of the Fifth Baptist church, pronounced the benediction, mentioning "Father, Son and Holy Ghost." I noted carefully, and this was the first and *only* allusion to Christ, and if the studied omission of all recognition of the Divine Redeemer from religious services, then up to the very last clause the ceremonies were profane and pagan. I do not say that Dr. Green and the pastor of the first church intended to cast a reproach upon their Master, or to deny him before men, but the words of our Saviour came vividly to my mind, "Whosoever denieth me before men, him will I deny before the angels of God," and "Whosoever confesseth me before men, him will I confess before my Father and the holy angels." I thought the dear brethren had permitted a very fitting opportunity to confess Christ "before men" to pass unimproved.

I stepped to pastor Meader, and extending my hand said, "My brother, I don't know your name, but I want to shake hands with the man who has the courage to honor my Saviour by the reverent mention of his name in such a crowd as this." He asked my name; I gave him my card, and he said he would call at 215. The "Fraters" standing by looked somewhat indignant, but I felt that it was a fitting time to speak against the iniquitous system. I said to Dr. Green that I could not understand how that Christless performance in any way contributed to the object for which a Christian church is built, and I thought the piety of any church must be at a very low ebb when they had to invoke the aid of such a crew to perform religious rites at the laying of a corner-stone. His reply was, "Men differ about that."

Beturning to 215 I found the brethren and sisters gathering for our evening prayer-meeting, and when I gave a report of what I had just witnessed, the matter was freely considered, and the remarks of Bro. Pease, who with his wife was present from Washington Territory, were of special interest. This is becoming known as the rallying point for radical reformers, and one brother said to me, as I was talking to individuals and handing out tracts on the platform at the corner stone laying, "The Masons of Washington know you."

I replied, "So mote it be. I hope they will call at my office." The leaven is at work, and although the apparent results are not great, every day brings proof of the favor of God upon our work.

I feel that the prayers of God's people are offered in our behalf, and that enlargement will come in his good time. The attention and sympathies of many are drawn to this point and to our work by Mrs. Stoddard's successful efforts in an industrial and Sabbath-school for the neglected colored children, and we were encouraged last evening by the first special donation of $5 to this special work by an old and honored citizen of this city.

J. P. STODDARD.

[From our Occasional Correspondent.]

July 6th, 1888.

Although the Fourth of July is recognized as the most time-honored legal holiday on the national calendar, there are likely to be but few celebrations of it of the old-fashioned sort that our fathers and grandfathers looked upon as a solemn duty. Since the signing of the Declaration of Independence, many new and startling episodes have intervened, of which the recollection is still vivid, and in which interest is comparatively fresh and absorbing, and Memorial days, Decoration days, and Gettysburg days have unfortunately taken the place, in great measure, of Bunker Hill, Bennington and Independence days. The effect of this transfer of loyalty to great principles to a kind of hero-worship is already becoming unhappily manifest in many ways.

The Cabinet was in high favor last week in scholastic circles. The President was elected a member of the University of Virginia Alumni Association; Secretaries Bayard and Vilas were honored guests and responded to toasts at the same place; Secretary Fairchild became a Harvard LL.D.; Secretary Whitney became a Yale LL.D.; Secretary Endicott was elected President of Harvard Alumni Association, where his son took an A. M., and the only members who escaped were Postmaster General Dickinson and Attorney-General Garland.

In his latest veto of a bill to give a pension to a soldier who was injured in a street brawl, President Cleveland made the following comment: "I believe that if the veterans of the war knew all that was going on in the way of granting pensions by private bills, they would be more disgusted than any other class of citizens."

In Washington, of course, one hears various opinions of the Presidential ticket, according to the political complexion of the Congressman or politician who utters them. It is not believed here, however, that this is going to be a noisy campaign. There is no evidence, as yet, that the people are getting excited, nor is the issue of a character to excite intense feeling. It does not appeal so much to the passions as to the reasoning powers of men. And that is why it is thought that there will be less yelling and burning of powder, and a greater amount of reading, talking and thinking. Yesterday an unprejudiced "looker on in Venice" remarked: "It is a national benefaction that we have all the requisite conditions for a dignified, decent canvass. All the candidates," continued he, "are fit for the places for which they have been named. Each of the candidates for Vice President is fit for the higher place to which he may be called. Therefore, there will be no excuse and very little charity for mud slingers, for the personal characteristics of candidates may be dismissed when the real business of the season begins."

During the tariff discussion the other day, the venerable Mr. Kelly, of Pennsylvania, rose and said he had a proposition to make, which he thought would be acceptable to both the House and the country. The Mills bill had received the approval of the St. Louis Convention and the condemnation of the Chicago Convention. The action of the House in urging the bill forward had been approved at St. Louis, and the course of the Republican minority, in contesting every modification which its judgment could not approve, had been cordially endorsed at Chicago. He then suggested that the Mills bill should be laid over until the next session, with the understanding that if, at the November election, it should be approved by the people, the Republicans would withdraw their opposition; and if, on the other hand, it should be condemned unmistakably, the bill would be no further pressed.

Every visitor to Washington hopes that Congress will make provision for running the elevator in the Washington monument. Thousands of Americans who have visited the city in the last six months have burned with the laudable ambition to mount to the top of the highest structure in the world and to inspect therefrom the capital and the most beautiful city of the nation, only to be disappointed. They were not even granted permission to climb the stairway because it is not practicable yet to protect the donated stones, which line the interior of the great shaft, from the depredations of the vandals whose power and disposition to injure have already been experienced.

I am better pleased with the *Cynosure* than any paper I ever read. I will certainly renew my subscription.—MRS. M. CARLE.

I am perfectly satisfied with the *Cynosure*. Its principles are good. We are no secretists. When my year is out I expect to renew.—MRS. C. WHITE.

I like the *Cynosure*. You can take me down for i again. It is very interesting.—REV. J. ACOX.

I like the principles of your paper and will renew.—MRS. H. L. STUART.

THE HOME.

TALKS WITH JESUS.

A little talk with Jesus, how it smoothes the rugged road,
How it seems to help me onward when I sink beneath my load;
When my heart is crushed with sorrow, and my eyes with tears are dim
There is naught can yield me comfort like a little talk with Him.

I tell Him I am weary, that I fain would be at rest,
That I'm daily, hourly longing to repose upon His breast;
And He answers me so sweetly, in the tenderest tones of love,
"I'm coming soon to take thee to my happy home above."

Ah! that is what I'm wanting, his lovely face to see,
And I'm not ashamed to say it, I know He's wanting me.
He gave His life a ransom to make me all His own,
He'll ne'er forget His love for me, His dearly purchased one.

I often get impatient, and mourn His long delay,
For I never can be happy while He remains away.
The more I come to know Him and all His grace explore,
It sets me ever longing to know Him more and more.

The way seems long and weary to yonder far-off clime,
But a little talk with Jesus doth while away the time;
We shall not long be parted, I know He'll quickly come,
And we shall dwell together in his happy, happy home.

So I'll wait a little longer, till His appointed time,
And all along the upward path my pilgrim feet shall climb;
There in my Father's dwelling, where the many mansions be,
I shall sweetly talk with Jesus and He will talk with me.

—*Selected.*

A VIRGINIA REMINISCENCE.

TWO PAGES FROM MY DIARY.

BY MRS. EMMELINE R. STERLING.

"Are you Miss M—— from Massachusetts, who is expected at the G—— Plantation to teach?"

"I suppose I am," responded the person addressed.

"Then you are to stay here to-night," said the first speaker; adding, "The bridge is gone off!"

Miss M. had just alighted from a crowded coach which had been poaching since two o'clock that morning through the heavy red clay of that country. She was weary and dispirited, and in no condition to acquiesce cheerfully in this quarantine arrangement at the Wayside Inn! Furtively scanning the surroundings, she said mentally, "Oh, I cannot stay here to-night!" Suiting word to the wish, she said to the host, "Is there no way I can get to the plantation to-night?"

"No—well, yes—there is a way if you can ride horseback to the river and are not afraid to cross it on a little boat. But Miss, the river is very high, mebbee you'll be afraid! The G.'s told me about your coming and arranged for you to stay here till to-morrow morning, and I was to send them word and they to send a carriage round by C— where there is another bridge. But as you are so anxious to git to the Big House to-night, I'll send word by the field hands, and we'll see what can be done."

Miss M. blessed the planter, in the depths of her soul, and sat down to wait, saying, "Thank you. I'll go to-night if possible." In the course of a couple of hours, a bright quadroon boy drew up to the plantation inn on horse-back, leading the second horse. William's introduction of himself and his embassy was concise and to the point—"Master away, and missus done sent me!"

"All right, William," said the girl, "we'll go."

The sun was sinking. Miles lay between the tired traveler and the G. plantation. No time must be lost. The heavy rains had rendered the roads well-nigh impassable, but when seated in her saddle and triumphantly turned plantationward, the rider realized her terra firma basis, even with the bridgeless river before her, more than during the tedious hours of sinking to the hubs in the red clay, through which the lumbering coach had made slow and painful progress for the last twelve hours. Miss M. had little equestrian accomplishment, but she knew the use of the saddle-bow, the stirrup and the bridle.

The spanless river reached, she dismounted, and seating herself in the little boat, was ferried safely over by two slaves of the G. plantation. The turbid Appomattox whirling on might have caused hearts less resolute than hers to quake, but she of good New England stock, saw nothing to fear, and thought only of her new home and the unwonted relations and novelties of plantation life so soon to dawn upon her.

Two decades had not yet woven their experiences into the life map of the girl, but already she had learned the meaning of *self help*. Already the years that had come to her had brought her some wisdom.

Re-seated in her saddle, the well-trained horses strode away with their riders to the plantation, which was reached just at the going down of the sun, on the afternoon of the second spring month of the year 1836. William, the family carriage driver, acquitted himself admirably as guide through the mud of the tobacco fields, and rode up to the big house, delivering his charge to his "missus," who received the novitiate with true Virginian hospitality.

Our little sketch opens at a period just subsequent to a most startling episode in the history of American slavery,—one so gigantic in plan and sanguinary in detail as to be regarded an important factor in the problem to be wrought out in the space of less than three decades of our American history. Indeed, so directly did the Nat Turner insurrection lead to debate in the Virginia legislature and the unrestrained expression of thought on both sides of this question—the holding of man as property—that, even then, "coming events were casting their shadows before." Even then the anti-slavery sentiment was as a "pillar of a cloud by day and of fire by night," leading on the marshalling hosts of the North.

Nat Turner was a slave in Southampton, Va. He conceived the idea that he was a "prophet of the Lord", and as such delegated to a certain work, guided by Divine inspiration. In his confession he said, "On the 12th day of May, 1828, I heard a loud noise in the heavens and the Spirit instantly appeared to me and said, 'The serpent was loosed and Christ had laid down the yoke he had borne for the sins of men; and that I should take it on and fight against the serpent, for the time was fast approaching when the first should be last, and the last first, and by signs in the heavens it would be made known to me when I should commence the great work; and until the first sign should appear I should conceal it from the knowledge of men.'"

On the appearance of the sign, which was to be the eclipse of the sun in February, 1831, he was to arise "and slay his enemies."

He states that immediately on the appearance of that sign, he communicated the great work he had to do to his associates. The 4th of July was fixed upon as the day for *rising*, but his mind was so affected by the magnitude of the undertaking that he fell sick and the time passed. "The sign appeared again," he said, and he determined to wait no longer.

The insurrection commenced on the night of the 21st of August by the massacre of his master's family. Turner and his associates went from house to house, massacring the whites till the number of his followers was increased to fifty or more, all mounted and armed with guns, axes, swords and clubs.

The country was soon aroused, and the assailants were met, fired upon and dispersed. Turner, after concealing himself for some weeks, was discovered, tried and executed in November of that year.

The Virginia legislature met early in December of the same year. Gov. Floyd emphasized the "rebellion" in his message, and stated that a band of slaves, seventy in number, had put to death sixty-one persons. He also stated that there was reason to believe that the plans of treason, insurrection and murder had been designed and matured by unrestrained fanatics in the neighboring States, and urged a revision of the laws, to preserve greater subordination.

This legislature caused an upheaval of sentiment, probably long entertained by members who had regarded "slavery as a curse." The substratum of thought and feeling came to the surface, provoking heated debates. One member maintained that slavery was a mildew which had blighted every region it had touched upon since the foundation of the world Mr. Faulkner, minister to France, said, "If slavery can be eradicated, in God's name let us get rid of it!" Another member declared "that he should look upon the day on which the deliverance from the burdens of slavery should be consummated as the most glorious in the annals of Virginia."

These men, says the historian, "spoke and wrote of what they knew. Seldom if ever, have the evils of slavery been more graphically, not to say terrifically portrayed, than in this remarkable debate and discussion. This memorable session was as the handful of corn in the earth upon the top of the mountain, whose fruit was destined to shake like Lebanon."

Miss M. came to the G. plantation just in time to see greater restrictions laid upon the bondman. Master was more stern; mistress more exacting; overseer more cruel. In short, all the movements of the slave were looked upon suspiciously. A black man, woman or child, might not go from one plantation to another without a "pass," endorsed by the name of the owner. A Negro arrested on suspicion of being a slave was thrust into prison, and if not claimed after a certain time, was sold as a slave.

None, perhaps, felt this surveillance more than little Andrew, a quadroon boy on the G. plantation, a lad of twelve years, who served as waiter at his master's table. Andrew knew he was a slave, but *why*, he had no conception. He knew he must not learn to read, but this did not extinguish the fire which was burning in his breast for knowledge? Andrew knew that master's children were his superiors, but had never known the reason *why*. Andrew knew that the school-room was a spot not to be invaded by him; the spelling book a thing he might not touch; and yet calling to his aid little Martha as tutoress, from time to time, he had acquired sufficient knowledge of the spelling book to read in words of two syllables!

Alas! however, for poor little Andrew and his literary aspirations. It was a memorable day when mistress found teacher and pupil in their retiracy with spelling book between them. Words fail to describe the irate mistress, the crest-fallen, disappointed pupil, wincing under the little whip laid over his shoulders; and sobbing little Martha, who had thought it "no harm to just teach Andrew his letters." Poor little Andrew fell from a tree not long after this in restoring a fledgling robin to the mother nest. His leg was broken by the fall. Then came weeks of painfulness on the little couch in "mammy's" house; she sitting by making coarse suits for the field hands.

When Miss M. left the plantation Andrew was walking, but with one leg shortened by the accident; and the master was calculating how much less Andrew would sell for than before his injury.

The thought has often come to us in the new days of freedom, Where is the boy of the plantation? Is he a man of this day, having realized the fruition of his hopes? Did Andrew ever know the luxury of reading?

Let us turn from the memories of the past to the brighter outlook of the present. Let us turn from the sighs and tears of sundered families, and from the groans of the unpaid slave, to the beginning of happy homes in that once slave-cursed territory. Let oblivion go over the past, nor memory search for record of man's injustice to his fellow man. Tell us not, old ocean, of the unmitigated horrors of the "middle passage;" nor whisper in our unwilling ears, ye soft breezes, the tale of the auction block and the "coffle gang." Scenes like these we would forget. Let it not be remembered that, in this boasted model Republic, a Chief Justice once decided that the "black man had no rights which the white man was bound to respect!" Tell it not to our children, nor they to later generations, that where float the stars and stripes at our capital a law was ever enacted that called for the rendition of a run-a-way slave to his master. Oh, tell it not, ye of this liberty-loving country, that trained bloodhounds were ever put upon the track of the defenseless Negro!

Very joyfully turn we from this picture to the efforts now being made for the dark population of the South. The page is ready and the pen already dipped to record the supplement to our American history—the substitution of right for wrong; minds elevated; intellects enlarged; characters molded; aspirations broadened; influence deepened, and souls saved. Already fruitage is coming to the South in an improved civilization from the schools, the universities and the churches; from temperance organizations, from Young Men's Christian Associations, from girl's industrial sewing circles, from young women's model-home societies, and from Sunday-schools. And when we think of the bright present, and of the shaded past, we say, "What hath God wrought?"

AUNT MARGARET'S TEXTS.

"Your stock of Bible texts must be very small, Ralph," said Aunt Margaret, as he joined her in the garden, after breakfast.

"What makes you think so, auntie?" he asked.

"Just this, Ralph. I've been here almost a week, and your breakfast text has been the same every morning but one."

"Is that so, auntie? Well, perhaps you're right. I've been in such a hurry lately to get out here mornings, before breakfast, and see whether my seeds are sprouting yet, that I haven't stopped to hunt one up, and so I've had to say the first one that came handy."

"I thought so, Ralph, and I've been wondering—"

"Say, Ralph," shouted Ben Hanson, rushing in through the garden gate, "are you going to see the phonograph this evening? I want to go the worst kind, but suppose I can't. They say the man makes it say such funny things."

"I know it," said Ralph, "and I asked father to

let me go, but he said he couldn't spare the money."

"Oh, dear! Well, I must be going along, I suppose," said Ben. "I've got to do two errands before school begins.

"Ralph," said Aunt Margaret, when Ben had gone, "I'll give you the money to go to-night, and enough to take any three boys whom you may choose."

"Hurrah for you, Aunt Margaret! I say, you're awful good to a fellow."

"Wait a minute, Ralph. There's one condition. It is that you'll let me give you a list of texts to learn, and repeat one every morning at breakfast."

"Oh! yes, indeed. That's easy," Ralph replied.

"Tell your aunt she's a brick, Ralph," said Ben, as they left the Y. M. C. A. Hall, where the phonograph had been on exhibition. "I mean," he said, correcting himself, "tell her we're mighty obliged to her for letting us go. Wasn't it cute, though, to hear it crow like a rooster, and mew and bark like cats and dogs?"

"I think the funniest was, 'Mary had a little lamb.' How it did talk through its nose, though!" said Stephen.

"Oh! but the queerest of all was, 'Peter Pecker picked a pike of pickled Peters,'" said Sam. Don't you remember how everybody laughed?"

"That's so," said Ralph. "But do you believe that if the machine should stand just so a thousand years it would say those very things over again? I don't."

"That's what he said, any way," said Sam.

"Well, I guess I shouldn't like to have such a machine round all the time, then," Ralph added.

"Guess you're afraid 'twould tell too many tales about your slang, Ralph. Is that it?" asked Ben's big brother, lifting Ralph up by his elbows and setting him down upon his own door-step.

"That's none of your business," Ralph replied, going in through the door, and slamming it behind him. Now this was a very tender subject with Ralph. He had often been corrected by his parents, and sometimes he had tried, in a kind of half-hearted way, to leave it off. But the habit seemed to cling to him, and to grow stronger than weaker, as every habit does when indulged. But now what the phonograph man had said kept coming to his mind over and over again. The truth is, he had heard a lady behind him remark:

"I suppose the Judgment Day will do that for us—bring to mind all our wrong words, especially."

"Now for Aunt Margaret's texts," said Ralph to himself the next morning. Then he read:

"Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord."

"I wonder if she did it on purpose," he thought. "Let's see if they are all about words." And turning to the references in his Bible, one after another, he read:

"The words of the pure are pleasant words."

"The words of a wise man's mouth are gracious."

"Be not rash with thy mouth, and let not thine heart be hasty to utter anything before God: for God is in heaven and thou upon earth; therefore, let thy words be few."

"A fool's voice is known by the multitude of words."

"Every idle word that men shall speak, they shall give account thereof in the day of Judgment."

"There is not a word in my tounge, but lo, O Lord, thou knowest it altogether."

"If any man offend not in word, the same is a perfect man."

"Whatsoever ye do, in word or deed, do all in the name of the Lord Jesus."

Ralph's face had grown very thoughtful as he read them one by one.

"I declare, I didn't know the Bible had so much about it," he said to himself. "I wish I knew how to leave off slang, any way; yes, I do." And then as he turned once more to the first text upon the list, it must have been the Holy Spirit that led him to drop upon his knees beside his bed, and pray with all his heart:

"Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord."—*Lilian Payson, in S. S. Times.*

KEEN-EYED TRAVELERS.

If there is one passage in the letters of American travelers in Europe more tiresome than another it is this: "During our six weeks' stay in Paris we did not see a single drunken person." Then they travel through Switzerland, Germany, Austria, Italy, Spain, and all France, and still they do not see a drunken person. They attribute the sobriety of the people to the fact that everybody drinks wine and beer; drinks it all the time, and lots of it, with no high license and prohibition nonsense to bother them; consequently they never get drunk.

Well, now, the only inference one can draw from these remarkable letters is either that the writers were themselves blind drunk all the time that they were in Paris, or that the Parisian drunkard is a most successful hider. Because, while our travelers last year did not see one instance of drunkenness in Paris, the official police records state that the police of Paris saw and *arrested*, on an average, 150 people *every day* between January 1 and April 30, for being drunk on the streets. So many drunkards are not arrested in New York, and yet these travelers of ours always contrast the sobriety of Europe with the excesses of America. It is just as well to bear in mind the official report while reading these letters, and perhaps if the writers drank less and thought more they would remember that official returns will not always agree with letters from the guide-book. —*R. J. Burdette in Louisville News.*

THE FIRST TANGLE.

Once in an eastern palace wide
A little child sat weaving.
So patiently her task she plied,
The men and women at her side
Flocking round her, almost grieving,

"How is it, little one," they said,
"You always work so cheerily?
You never seem to break your thread,
Or snarl or tangle it, instead
Of working smooth and clearly.

"Our weaving gets so worn and soiled,
Our silk so frayed and broken:
For all we've fretted, wept and toiled,
We know the lovely pattern's spoiled
Before the king has spoken."

The little child looked in their eyes
So full of care and trouble;
And pity chased the sweet surprise
That filled her own, as sometimes flies
The rainbow in a bubble.

"I only go and tell the king,"
She said, abashed and meekly;
"You know he said in everything——,"
"Why, so do we!" they cried, "we bring
Him all our troubles weekly."

She turned her little head aside;
A moment let them wrangle;
"Ah, but," she softly then replied,
"I go and get the knot untied
At the first little tangle!"

Oh, little children—weavers all!
Our broidery we spangle
With many a tear that would not fall,
If on our King we would but call
At the first little tangle.

—*Congregationalist.*

TEMPERANCE.

THE MAINE LAW STATES.

Fifteen Northern States have had prohibitory laws on the basis of the Maine law. The following is a list of these States, with a brief statement of the date at which the law was enacted and repealed:

Maine.—Prohibition was enacted in 1846, re-enacted in 1851, repealed in 1856, re-enacted in 1858, and is now in force.

Delaware.—Prohibition enacted in 1847, declared unconstitutional in 1848.

Minnesota.—Prohibition enacted in 1847, modified by various laws, or, in other words, doctored to death since that time.

Rhode Island.—Prohibition enacted in 1852, declared unconstitutional in 1853, amended in 1853 and ratified by the people, repealed in 1863, re-enacted in 1874, repealed in 1875.

Massachusetts.—Prohibition enacted in 1852, declared unconstitutional in 1853, re-enacted in 1855, repealed in 1868.

Vermont.—Prohibition enacted in 1852, law now in force.

Michigan.—Prohibition enacted in 1851, declared unconstitutional in 1854, re-enacted in 1855, repealed in 1865.

Indiana.—Prohibition enacted in 1855. In 1855 the supreme court was equally divided in regard to the constitutionality of the law, hence the law was void.

Iowa.—Prohibition enacted in 1855, repealed in 1856 by the introduction of the beer clause, re-enacted in 1884.

Nebraska.—Prohibition enacted in 1855, modified in 1880, by the introduction of high license.

New York.—Prohibition enacted in 1845, declared unconstitutional in 1856, local option enacted in 1873 and bill vetoed by Gov. Dix.

New Hampshire.—Prohibition enacted in 1855, law now in force.

Illinois.—Prohibition enacted in 1855, lost by vote of the people in 1855.

Kansas.—Prohibition enacted in 1866. Under this law license might be granted if women petitioned for it. This law was replaced by the constitutional amendment in 1880.

With one or two exceptions the States named in this list have been Republican States almost constantly since the Republican party was organized.—*Lever.*

ALCOHOL IN FRANCE.

The French case against alcohol closely resembles the American. It increases police expenses. In some towns in France it has made it necessary to double or triple the police force. It increases also the expenses of criminal justice. There were, between 1881 and 1885, 336,641 prosecutions for drunkenness, or an average of 67,328 a year, to say nothing of offences caused by drunkenness. It fills the hospitals and almshouses with all sorts of victims. From 1861 to 1865, for example, ten per cent of the lunatics in the department asylums were brought there by alcohol. Between 1865 and 1870, twenty per cent were brought through alcohol. In 1876–80, the number of inmates of these asylums nearly doubled; and, of these, fifteen per cent were due to alcohol. In 1881–85 the number rose from 39,822 to 51,207—more than triple the number between 1861–65; and of these 7,387 were alcoholic. And it must be remembered that the French population has been almost stationary for half a century, and that only those lunatics are charged to alcohol who have lost their faculties directly through their own drunkenness. No account is taken of those who lose it through the drunkenness of parents. In some parts of France, the wine-growing regions of the south and center, they drink hardly any spirits at all; but in the north and west they drink enormously, and are drinking more and more. If all France drank as these parts drink, France, instead of being seventh in the list of drinking nations, would probably stand at the head. Rouen is the greatest alcoholic place in the country. The average was about four gallons a head in 1884; and, to make this average, some men there must consume twelve, fifteen, or even twenty gallons of spirits per annum. There was a decree issued after the *coup d'etat* in 1851 forbidding the opening of drinking places (*cabarets*) without special police permit. This was abolished in 1880 by way of "giving republican saloons the protection to which they are entitled," as Sheridan Shook says. The effect was very remarkable. Between 1880 and 1885, the number of saloons increased by 40,000. Between 1873 and 1879, it had only increased by 8,000. The progress upward, too, is now very steady. Every year sees the opportunities of taking a "petit grog" greatly multiplied. The remedy which finds most favor in France, as in Switzerland and Sweden, is making liquor extravagantly dear, and diminishing the number of places in which it is sold.—*The Nation.*

"THIS TRAIN ALL RIGHT."

A west-bound train, bearing delegates to the Republican Convention, was delayed in Indiana at a small station and some of the delegates agreed to question the engineer as to his political predilections. Stepping up to him, one of them, as spokesman, asked: "If you have no objection we would like to have you tell us whether you are for Blaine or Cleveland?"

"Neither," was the reply.

"I'll bet he's for Gresham," said one.

"No."

"Alger?"

"No."

"Allison?"

"No."

"Sherman?"

"No."

Having exhausted the catalogue of available candidates, some one said, "Well, who are you for?"

With a proud glance he looked down from his cab on the group before him, and said, "Gentlemen, I am for Gen. Clinton B. Fisk, first, last and all the time."

The group moved back with a laugh that was not all a laugh; but one ventured to remark, "A Fisk man at the throttle, this train's all right!"—*The Voice.*

BIBLE LESSON.

STUDIES IN THE OLD TESTAMENT.

LESSON 4. Third Quarter.—July 22.

SUBJECT.—Free Gifts for the Tabernacle.—Ex. 35: 20-29.

GOLDEN TEXT.—God loveth a cheerful giver.—2 Cor. 9:7.

[*Open the Bible and read the lesson.*]

COMMENTS ON THE LESSON BY E. E. FLAGG.

1. *The Willing Spirit.* vs. 20-27. This was not a tax levy but a freewill offering from every one "whose heart stirred him up" to give. God has no pleasure in a gift which has its origin in any lower motive than love for him and zeal for his service. Had the children of Israel adopted the plan of many Christian churches they would have held a great fair, accompanied by a grand feast, and among other devices to obtain money and add further festivity to the occasion they would have introduced, though perhaps setting it in some out-of-the-way corner as a thing to be ashamed of, the golden calf. It is a dangerous experiment to try—to make our amusements pay for our religion. All shams and selfishness belong to the devil, and this proves that church fairs, with all their questionable concomitants, are the devil's way of raising money—not God's. *His* rule we find laid down in our golden text, "Every man as he purposeth in his heart, so let him give; not grudgingly nor of necessity; for God loveth a cheerful giver."

2. *The variety of the offering.* vs. 22-24. God does not merely require us to be cheerful givers but honest givers, honest with ourselves and honest with him. As there is a great variety in his work, so a corresponding variety of gifts are needed to carry it on. All our talents are to be used for him, whether of mind or body, of hand or brain. Our bodily and mental powers are best conserved by use—their fullest, completest use; and this is guaranteed when we offer them to God. Even genius needs a higher motive spring than gain or ambition to bring out its best efforts. How many gifted women of the W. C. T. U., who to-day grace the platform and whose ringing words for "God and home and native land" echo through the length and breadth of the country, would never have been heard of outside of their own immediate social circle if the trumpet cry of a great and holy cause had not roused them to come forward and lay in weakness and trembling all they were on his altars? There is much significance in the expression "wise-hearted." He is wise who makes the most of all he has and is. We must invest somewhere. We must make God our banker or the world. If we are short-sighted, with an eye that cannot see beyond the material advantages of the present moment, we shall choose the world. If we look beyond to Eternity we shall lend to the Lord and trust Eternity to repay us a thousandfold. Christian women have often been reproached for giving so little to missions compared to what they spend on dress; and it is true that many in our churches put on their own persons, in the shape of jewels and costly attire, that which would carry "life and light" to thousands of their miserable and degraded sisters shut up in the darkness of Hindoo zenanas. But it is the tendency of human nature to be very generous for other people. Are there no male professors of religion who annually spend on tobacco more than enough to support a missionary in Africa? Yet we hear very little on this subject, and next to nothing about the money which Christian men waste paying lodge dues. The latter diverts annually from the church large sums which figure to the world as a charity fund, while mostly spent in banquets, parades, and other forms of dissipation,—an amount which if rightly expended for the spread of the Gospel might make the desert blossom as the rose. The people brought in such abundance that they had to be restrained from bringing. What if Christians everywhere should offer with the same willing heart? How long before the world would be evangelized? Shall these ungrateful, rebellious, childish Israelites teach Christ's people to-day a lesson they have as yet failed to learn? Though his is a spiritual kingdom it has its foundations on the earth. Not raised by material forces it yet needs material offerings, the gifts now, as to the tabernacle of old, of willing hearts.

—The revival services of Messrs. Crossley and Hunter, at Belleville, Ont., have produced a profound effect. So widespread are the interest and religious feeling manifested that balls have been stopped and engagements of theatrical troops cancelled, owing to the sparse attendance and lack of interest taken in them. This is one of the most suggestive evidences that could possibly be given of the deep and far-reaching results of the good work.

RELIGIOUS NEWS.

MOUNTAIN MISSIONS.

In the mountain districts of our central and southern States there are living thousands whose poverty and remote location shuts them practically away from religious privileges. To these people a humble Christian, Joseph X. Dillier, felt called of God to minister. His work began in 1878, and has continued ever since. Mr. Dillier says of his work:

"I felt that it was my calling to go into the mountains and visit the poor and isolated and talk to them in private, to preach to the neglected, read the Bible and pray with the sick; distribute tracts and religious papers, and where houses were without a Bible or Testament, furnish them with one. The church would not assist me, so I started independently, and have pursued this course until now. I have learned to trust in God for my support and also the support of my wife. We are in his hands.

"I have taken five journeys, starting from New York city September 9, 1878; went on foot, and carried on my back changes of clothing, tracts and papers to give away free, as also a few small Testaments to give away, and my Bible and other books to study; went on foot 1,105 miles, and gave away 23,000 pages of tracts and papers free to all; preached and exhorted about eighty times, visited a number of sick, read the Bible and prayed with them; some were converted, and good was done. My wife went on foot with me 310 miles. I returned to New York city March 5, 1879.

"I started on my fifth journey January 12, 1885. This time I went to the State of Alabama, then into the eastern part of Tennessee, and then over into North Carolina, along the sides and tops of the Unecoy its length, then the great Smoky and the Black and Blue Ridge, as also the Allegheny and other mountains. Through the winter I held seven revivals with Bro. S. P. Whitney in several counties in West Virginia. This journey I went on the cars 859 miles and on foot 2,924 miles; gave away 30,500 pages of tracts and papers, and preached 182 times in churches, school-houses, private and public buildings, and in the open air; exhorted sixty-five times in revivals, others assisting; 155 were converted, and through my private instruction eighteen were cenverted. I also visited the sick, and with good results.

"The total record for eight years' work is: Mileage on cars, 859; on foot, 8,879 miles; gave away 171,500 pages of tracts and papers, also six small and one large Testament; preached 497 times, exhorted sixty-five times; visited 107 sick, some healed by prayer and instruction, some were converted. In revival work, with other ministers to assist, 172 were converted, and individual work by my instruction fifty-one were converted, and baptized eight by requisition."

In his trip this year Mr. Dillier took with him an assistant, Anthony Amundsen of Racine, Wis. They have traveled in the Cumberland mountains. Their first report of this year is sent from Knoxville, Tenn., June 18, covering three months, from March 20 to June 18.

"Went on cars 316 miles, on boat 165 miles, and on foot 703 miles. Gave away over 8,100 pages of tracts, and three small Testaments. I preached twelve times in school-houses, nine times in private houses, and five times in music-rooms; also once in a grove—in all, thirty-nine times. Exhorted seventeen times; 114 promised to start to live for God, and observe prayers. These people are poor, with large families, and have far to go to preaching. Some one ought to interest themselves about these mountaineers. I have been in this work since September 9, 1878. We have no aid for our support, and I have had less than $30 per year the ten years I have followed my calling in this work. But it requires to be done, so we continue sacrificing home comforts, friends and all, to visit the isolated in the hedges and by-ways. We need some help. We must go on foot over rocks and roots, up and down the mountain sides and over the tops, with from thirty to fifty pounds on our backs—tracts and papers and Testaments to give away, and books to study, and our clothing to wear winter and summer. We solicit your prayers and interest in behalf of this work. Christians who wish to aid in such a needed work as this may send to Mrs. Ellen M. Dillier, 176 North Desplaines St., Chicago, Ill., or to Joseph X. Dillier, until August 15, at Ooltewah, Tenn., in care of Mr. Martin Culler."

—An exchange says that of the two hundred and twelve theological students who entered Presbyterian theological seminaries last fall, only twenty-one were from New England colleges; and of these only two were from Yale and two from Harvard. All the rest were from poor and small Presbyterian schools and colleges. This seems to confirm what we have before remarked, that our small colleges, whose limited means compel them to the practice of close economy, are the schools which worthy and earnest young men seek, and to which the church must look for her preachers and leaders.

—The First Free Congregational church of Lockport, N. Y., has just celebrated its semi-centennial. The church was formed fifty years ago by separation from the First Presbyterian church on the question of slavery, the forty-five members who left holding that the slaves should be free.

—Rev. Dr. Young J. Allen, missionary to China, has, since last January, delivered more than 100 missionary addresses among the Southern Methodist churches. Four new men will go to China this year.

—At Emory and Henry College, which is the *alma mater* of Samuel W. Small, the Evangelist, he preached the baccalaureate sermon to an immense audience. During the summer Small and Jones will co-operate in camp meeting work at various places in the North. In July they will be at Red Rock camp ground, near Minneapolis, Minn.

—Hereafter the Dutch Reformed churches will receive "offerings," not "contributions" or "collections." The General Synod recommends the use of the word "offerings" as indicating a higher conception of giving to the Almighty.

—In London, England, there has been instituted a Methodist sisterhood. No vows are imposed, the only request made of those who join being that they give three months' notice of any intention to withdraw, so that the good work may not suffer.

—There are some indications that the Baptists of Canada will soon come out against the exemption of churches from taxation. Prominent members of the denomination have recently condemned the principle of tax exemption, and the Canadian Baptist takes the same view of the question.

—Rev. H. Grattan Guinness, of the London Mission Training School, who has recently visited Rome, writes in *Regions Beyond:* "The exhibition of the Pope's Jubilee presents was a sad sight. It is held in the Vatican, and is so extensive that it takes hours to walk through it and examine the enormous mass of Papal treasures, even cursorily. We were forcibly reminded by what we saw of the Babylonian goods enumerated in Revelation 18. All were here displayed to perfection."

—It is proposed to establish in Bethany (the town of Mary and her sister Martha, where the Lord raised Lazarus from the dead) a Home which shall form a center of Christian work. The village has to-day about 500 inhabitants, who live in squalor and die in ignorance of the Gospel.

—Mr. Thomas Whitley, of England, whose son recently died in the missionary work on the Congo, has paid the outfit and passage of a man to take his son's place.

—The corner-stone of the Presbyterian Hospital of Chicago was laid last Tuesday with impressive and appropriate ceremonies at the southeast corner of Congress and Wood streets, where the new hospital building, when completed, will stand. It will occupy the lot adjoining on the north that occupied by the original institution of that name, which has long enjoyed the reputation of being one of the finest institutions of the kind in the West. The new hospital building is to be constructed from an endowment of $100,000 provided for in the will of Daniel A. Jones, who died about three years ago.

—The most remarkable religious service of which we have any knowledge, writes Rev. A. Lowrey in the London *Divine Life*, is the Tuesday meeting, held at the residence of Mrs. Sarah Lankford Palmer, 316 East Fifteenth street, New York city. The object of this meeting, from the beginning, has been to revive and diffuse Scriptural holiness in all the churches. It is not exclusively a Methodist meeting, though the doctrine of Christian perfection, as set forth by John Wesley, is tenaciously held and inculcated. This is done, not because the privilege and duty of salvation from all sin formed the most prominent factor in John Wesley's preaching and writings, but because his exposition of the subject is deemed most true and Scriptural. One of the most marvellous features of the meeting is its long continuance. For more than half a century it has had an unbroken run. It was started at the suggestion of the present leader, Dr. W. C. Palmer having charge during his life, and his wife Phœbe succeeding him.

LODGE NOTES.

The Knights of Pythias in Washington Territory have adopted a resolution prohibititing all persons engaged in the manufacture of liquor from becoming members of the order.

Ben T. Kavanaugh, a noted Methodist divine and brother of the late Bishop Hubbard Kavanaugh, died in Kentucky, last week. He was at one time a Grand Master of the Masons of Wisconsin and later of Texas.

The "festival of St. John the Baptist" was observed by the Masonic lodge by a basket picnic June 23, in the City Park, Olney, Ill. The oration was delivered by Most Worshipful Grand Master John C. Smith, Lieutenant Governor.

James H. T. DeLuce, chief engineer at the Grand Pacific Hotel in this city, died Thursday night. He was a member of the William B. Warren Lodge, the Lafayette Chapter, Apollo Commandery No. 1, and the Oriental Consistory of the Masonic order.

Detroit is the birthplace of the Brotherhood of Locomotive Engineers, the order having been organized there Aug. 17, 1863. A grand anniversary celebration will be held, in which it is expected fully 5 000 engineers from all parts of the United States and Canada will participate.

The order of Sons of America of this city received an invitation to attend service on Sunday morning July 1, at the Unitarian Church of the Messiah, Rev. Dr. Utter pastor. Dr. Utter is the champion who a few years since tried to make out that old John Brown was a savage wretch.

The annual meeting of the Masonic Benevolent Association of Central Illinois was held in Mattoon June 13 Important changes in the constitution were made, which are not yet given to the public, but are believed to be the admission of members not Masons to save the thing from bursting.

The Ottawa, Ont, *Journal* says it learns on good authority that Bishop Lafl sche, of Three Rivers Diocese, signed a decree on Tuesday ordering the expulsion of Jesuits from that diocese on the ground that they have unduly influenced Catholics to change their wills on their death beds in favor of the Jesuits.

Some unknown man attempted to assassinate Thomas Gregory, an engineer for the Chicago, Burlington & Quincy Railway. The late strike on the Burlington is supposed to have been the cause. The man fired three shots and ran away. One shot hit Gregory in the face under the right eye and broke his nose, and he was taken to the County Hospital.

Some 700 members of the four brotherhoods of locomotive engineers, firemen, brakemen, and switchmen, held meetings at St. Cloud, Minn., on Sunday, for the purpose of taking steps looking to an amalgamation of these orders. The sentiment developed was favorable to their union, and a further meeting for this purpose will be held in Minneapolis four weeks hence. The Burlington matter was discussed, and action taken, but its nature was kept secret.

Some twenty thousand people went to a picnic given by the Trades and Labor Assembly at the Fair Grounds, St. Joseph, Mo., on the 4th. The brotherhood men attempted to run Golden Holman, a Chicago, Burlington & Quincy engineer, from the grounds. A crowd of men started after him, yelling "Kill the scab." Holman drew a revolver and forced the crowd to retreat, shooting three times. He then started for the west entrance, but another crowd attempted to head him off and he again fired, shooting a young butcher. Holman made his escape, but afterward gave himself up.

Information from some of the Bald Knobber counties in Southwest Missouri is to the effect that trouble is brewing between two factions of the organization. A man known as "Doc" Peters was arrested at Cassville last week as a Bald Knobber and cattle thief, and the arrest is likely to prove an important one, as Peters is now known to be one of the leaders of a band who have stolen the past year more than 2,000 cattle off the range in Ozark, Christian and Tany counties. One of the factions claims that the other has been revealing the secrets of the order, and already more than one member has been murdered for giving information to the authorities, and more killings are daily looked for. Both sides are well armed, and if an open conflict should take place the fight will be fierce and bloody.

SUBSCRIPTION LETTERS.

The following have made remittances of money to the *Cynosure* from July 2 to July 7 inclusive:

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Butter, medium to best	12	@	18½
Cheese	05	@	09½
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Flax	1 30	1	37
Broom corn	01½	@	04½
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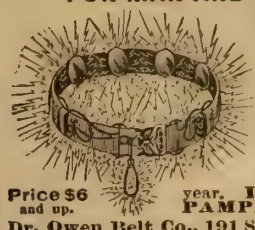

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ONE WAY OUT OF THE TROUBLE.

Did you ask, "What is the trouble?" Why just this: the feeling that sometimes settles down over the spirits of conscientious housekeepers that this world is a sort of treadmill in which we are destined to walk the weary round of washing and ironing and baking and sweeping, till our souls grow as seamed and wrinkled as our faces. The cares and perplexities of every day life seem too great for us to bear, and when to these we add the constant worry over what may come in the future, the burden becomes overflowing. And yet, if one dares to suggest that this undue auxiety may be lightened, that duty does not compel us to do four weeks' labor in a fortnight, that we owe something to ourselves as well as to our families, what indignation is aroused. Every woman who has household duties to perform ought to aim to be, in the best sense of the term, a good housekeeper. The only difference lies in the way in which this term is understood. To wholly sacrifice personal culture and all exercise and enjoyment of the higher faculties with which we are endowed, for the sake of accomplishing a certain amount of manual labor each day, and having the credit of getting through before anybody else, is both wrong and foolish. We know one woman, noted for her neatness and thrift, upon whose ceiling a cobweb never lingered, and on whose premises no fly ventured to set his foot, whose eye beheld every imperfection, and whose criticising tongue was dreaded by any into whose home she chanced to enter, cut down in the prime of life, worn out by needless work and overanxiety. She suddenly died, and her death was a warning to all who overtax their strength, and never have time for relaxation or recreation. The bow which is never unstrung will surely break.

If we women had a little more independence and were not always comparing ourselves with our neighbors, a great deal of worrying would be saved. Let us do our work in our own way and at our own time, regardless of what others may say. If it is more convenient for us to wash Tuesday, then what matter if our neighbor does get up before daylight, and freezes her fingers and toes on Monday morning. That is none of your business, and what is the use of worrying over it? Let us be independent. Find out by careful observation the easiest way and most convenient time for each particular duty, and then do it according to our own judgment. By careful management we would be astonished to find how many spare minutes are left in the course of the day, in which we may "play," as the children say.

But housework is never done; so, if we wait till every duty is performed before we take the needed rest, the probability is that we shall never get it. Have an entertaining book at hand, and when those dishes loom up before you in a formidable pile, and you think they never will be washed, sit down and read a few minutes, or, better still, run out of doors, if only to look at the chickens or to speak to a neighbor over the garden fence. A breath of fresh air and baptism of sunlight will sink down into your heart like a little piece of heaven, and cheer you up for all the rest of the day. There is nothing like fresh air and sunshine to drive away the "blues" and make the wheels of our household machinery move as by magic.

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FARM NOTES.

WORK FOR THE MONTH OF JULY.

LATE HAYING.—The failure to gather the hay while it is at its best, is a too frequent and inexcusable neglect at this season. If farmers could be convinced of how much of the feeding value of hay is lost by leaving the grass to become ripe, hard and woody, it would no longer be permitted.

HOW TO CURE RIPE HAY.—Hay that has been cut late may be improved by curing in the cock instead of drying in the sun. Being comparatively dry when cut, it is very soon cured; and if put up in cocks as soon as it is thoroughly wilted, it will heat and steam and become much softened, and will remain greener than if sun dried in the swath.

CUTTING WHEAT AND RYE.—If there was any doubt about the best time for cutting grain, the general experience last year went far toward settling the question. All over the country a hot spell came on just as the cutting became general and the grain shrank badly. Had harvest been a few days earlier, the total gain would have been enormous. In the writer's field stopping the cutting for the 4th of July holiday last season, caused a loss of $100 in the quality of the grain and in the shrinkage of the weight and bulk. As soon as the grain is solid, but will crush dry between the finger nails, it may be cut, and hot weather will not injure it in the shock as it will when standing. Dead ripe grain is not only less valuable, but the straw is worth less than if cut three or four days earlier.

CORN should not be neglected in the hurry of harvest. Frequent cultivation hastens growth and the maturing of the crop. To see the difference, leave a row or two uncultivated. Much hand work later in the season may be avoided by a little work with the cultivator, and by keeping the weeds down.

FODDER CORN may yet be sown. A rye or wheat stubble may be plowed and planted in drills with three bushels of corn per acre. The large Western or Southern corn, or Evergreen Sweet Corn, may be used. Some extra good ammoniated superphosphate, with potash added, or special corn fodder fertilizer, should be sown broadcast and harrowed in before planting. Dropping the fertilizer in the drill does not answer well for corn when other manure is not used broadcast.

FODDER CROPS. — Hungarian Grass, common Millet or the Golden Millet may be sown this month for green fodder or hay. A bushel of seed per acre may be sown; though rather thick seeding, the fodder will be all the finer and better for it. Millet that was sown in May should be cut before the seed is ripe or the fodder gets hard, unless the seed is wanted. Millet seed makes an excellent addition to ground feed when mixed with corn and rye.

Buckwheat may be made profitable upon a piece of rough or newly cleared ground. No other crop is so effective in mellowing rough, cloddy land. The seed in northern localities should be sown before July 12th; otherwise early fall frosts may catch the crop. Grass and clover may sometimes be sown successfully with buckwheat this month.

Pruning can be done in this month. Look to an open head to the tree, that the sun and air may reach the interior.

The utmost cleanliness should be preserved about the premises in hot weather. All wastes and garbage should be disposed of on a compost heap; and a load of good soil and sods from fence rows will be useful as the basis for it. Weeds should be gathered and added to the heap. Liberal additions of plaster will prevent disagreeable odors.

BLACKBERRIES AND RASPBERRIES.—Treat all plants that come up and are not wanted for next year's fruiting, as weeds. Those to grow should be stopped by pinching at six feet for blackberries and four feet for raspberries. When the fruit is off of either, cut cut the old canes that have borne it.

CURRANTS.—The long weak shoots that push from the interior are to be broken out, and also all others not needed. Pick the fruit early, as soon as well colored, for jelly, but for table use let it be thoroughly ripened.

FLOWER GARDEN AND LAWN.—Everything should be kept in good order. Mow the lawn when it needs it. Remove large weeds that may start up. If the weather is dry, water should be used freely. The edgings to beds and walks should be kept neatly cut. Bedding plants need much care now, as they grow rapidly and will often need the knife. Cut away flower clusters of plants cultivated for their foliage, and trim and shape to suit the design. Tall flower plants, like dahlias, gladioluses, lilies, etc., will require stakes. Do not use unsightly devices for holding up plants; straight stems of shrubs are better than painted sticks. Climbers should not be allowed to fall away from their supports. Keep the ground clean all around perennials, and save seed of all plants as they ripen. —*Am. Agriculturist.*

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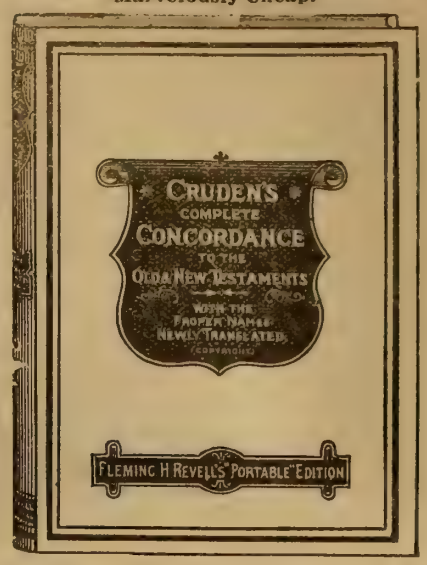

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NEWS OF THE WEEK.

James A. Brooks, Prohibition candidate for Vice President, lectured in Minneapolis, Minn., July 3 before a large and enthusiastic audience.

A grand Prohibition ratification meeting for the Northwest will be held at Battery D, Chicago, on Friday evening, July 13. General Clinton B. Fisk, candidate for President; John A. Brooks, candidate for Vice President; D. H. Harts, candidate for Governor of Illinois on the Prohibition ticket, are to be present and speak. Speeches are also expected from Miss Frances E. Willard and George W. Bain. Samuel Dickie, Chairman of the National Committee, will preside.

A National Prohibition Convention was opened at Montreal, Canada, July 3. About 200 delegates were present. Ex-Mayor Hawland, of Toronto, was elected permanent president. Most of the day was occupied in discussing the question of whether the Scott temperance act, which met with so many defeats in Ontario recently, is a success or a failure. Several resolutions were offered, including one expressing confidence in the Scott act, a second in favor of forming a prohibition party, a third in favor of more advanced legislation than the Scott act, and a fourth in favor of the formation of a third political party All were referred to the committee on resolutions.

WASHINGTON.

Last week the War Department allowed a claim of $75 filed by Colonel Elliott Shurtz, of Marshalltown, Iowa, in 1848, for the loss of a horse in the Mexican war. The War Department officials can hustle around a bit when they try.—*Eve. Journal.*

It was reported Saturday that nearly $14,000,000 of pension warrants had been signed by the Secretary of the Treasury.

Secretary Fairchild reports that the public debt decreased $14,429,503 during the month of June. The debt has decreased $113,844,080 since June 30, 1887.

CHICAGO.

The proposition to hold a celebration of the four hundredth anniversary of the discovery of America in 1892 in Chicago commends itself to general favor.

The preface of the Chicago Directory just issued says the population of the city nas during the past year been swelled by 50,000 additional residents, which make a total of 870,000. To provide for the names in the Directory 2,272 pages were required, 200 more than last year.

COUNTRY.

The Swatara, with General Sheridan and party on board, sailed from Delaware breakwater at 5:30 A. M. Friday, enroute for Nonquitt. The steamer reached New York at 8:10 P. M., and the General was reported as having passed a good day.

A large fund has been raised by St. Louis saloon-keepers to fight the Sunday-closing law in the courts, and for the purpose of making a test case some of the beer shops will keep open next Sunday. A new organization, to be known as the Merchant's Protective Association, will be formed.

A dynamite bomb was exploded in the court yard at Nicholasville, Ky., at midnight Wednesday, shattering all the plate glass windows and damaging the Circuit Clerk's office so that the books and records had to be removed.

William Armstrong, a carpenter, met with a peculiar accident at Lima, O., that cost his life. He was at work on a ladder when it turned, and in his attempt to catch a window sill he threw up his hand in which he held a hatchet, the blade of which struck him on the neck, cutting a frightful gash, from which Armstrong bled to death in a short time.

Gus Bogles, a bootblack, was hanged for murder at Fort Smith, Ark., Friday, making the sixtieth victim who has died on the gallows at that place. On the scaffold Bogles protested his innocence, and asked the jailor to shoot him.

A battery of boilers in a tannery at Allegheny City exploded Friday afternoon, wrecking several buildings and seriously injuring six persons, three of whom will probably die.

Heavy storms of wind, rain, and hail caused serious damage Thursday in the Albany, N. Y., New Brunswick, N. J., and neighboring districts. Yachts were wrecked, shade trees and awnings destroyed, barns and farm houses leveled, and crops ruined. A farmer was killed near Middlebush, N. J., and the uncompleted Roman Catholic church at Asbury Park was blown down.

The storms throughout Iowa proved very serious. Great damage has been done to growing grain, many houses have been struck by lightning, railroad tracks were washed away, and telegraph communication interfered with. Only one death has been reported. Alvin Cox attempted to cross a freshet with his vehicle near Rock Island, Ill., and was drowned. Many horses and cattle were killed. Eighteen houses and barns were destroyed between Cedar Falls and Junction City, Iowa, covering an area of a mile and a half. At Waterloo considerable stock was killed by lightning. In Scott county bridges were swept away; and in Iowa City many buildings were blown down.

Streets and cellars at Scranton, Pa., were flooded Thursday by a violent storm. Two men were killed by lightning.

Sunday, near Carabelle, Fla., two illicit distillers, John Darden and one Holmes, attempted to kill H. J. Penton with a shot gun. They missed him, and Penton then shot Darden in the head and Holmes in the ear, killing them instantly.

The Santa Fe railway system is endeavoring to lease or purchase the Ohio, Indiana and Western Line between Indianapolis and Springfield, Ohio, and is planning to secure a through route to the sea board.

The stage running between Madeira, Cal., and Hildreth was stopped July 2 by masked men. They jumped from behind the rocks and compelled the express messenger to throw them his gun and then compelled him and the driver to hand over the express box, containing $10,000 in silver and bullion. The robbers escaped.

Robert William Flack, of Syracuse, N. Y., lost his life at Niagara Falls, in an attempt to go through the Niagara Rapids in his life boat.

The blunder of a train despatcher caused a wreck on the Pennsylvania railroad near Nanticoke, Pa. Two passenger trains, running at good speed in opposite directions on the same track, plunged into each other, demolishing both engines. Some thirty passengers were injured, but none fatally.

A cyclone struck the town of Edwardsburg, Ind., about 11 o'clock Friday night. A hotel that had just been completed and had not yet been furnished up was moved about fifteen feet from its foundations and completely wrecked. Several houses were unroofed and a number of barns destroyed. No one was injured as far as known.

A fire in the large six-story building occupied by the *Century* Company and other tenants in New York City early Saturday morning caused a loss of about $250,000. The *Century's* loss was chiefly by water.

A crowd of drunken roughs tried to force an entrance to a saloon at Long Island City for the purpose of getting liquor. The keeper, in defense of his property, fired into the crowd, killing one and fatally wounding another.

The U. S. steamer Swatara arrived off Nonquitt, Mass., Sunday afternoon bearing General Sheridan and his party, who were safely transferred to the General's cottage. It is hoped that his condition will improve, as the change has been made without serious results.

The village of Norway, Mich., was lately destroyed by fire which completely wiped out the business and residence portion of the place, rendering many scores of families homeless and without the necessities of life, and the amount of suffering has been very great. The sufferers are in need of money, bedding, clothing, shoes, provisions, etc. Arrangements will be made for free transportation of any supplies to that point, and careful distribution will be made by Mr. E. F. Brown, Town Supervisor.

FOREIGN.

The Pope is preparing an encyclical on the relations between church and state. An encyclical on the social question will be published during the year.

It is believed that after a definite understanding with Russia has been established, Emperor William will propose that the European powers reduce their armaments.

The steamer Volta has arrived at Liverpool with Congo dispatches to May 27, which give further details concerning the camp on the Aruwhimi. The camp was suffering from lack of food and from maladies arising from the surrounding swamps. Reconnoitering parties which had advanced along Stanley's route passed quantities of human bones, which were apparently the remains of victims who had fallen in fights between Stanley's followers and the natives. The relief had been received by the camp from Tippoo Tib. Major Bartellot, believing that Stanley was not more than 500 miles beyond the camp in the direction of Khartoum, was preparing to strike his tent and push on and join him.

Forest fires are raging along the line of the Canada and Atlantic Road between Montreal and Ottawa. Eighteen miles of track have been destroyed, and many cars, houses and mills have been burned.

The Czar has asked that Bismarck accompany the Emperor to St. Petersburg where M. DeGiers will present a proposal for a nominal Russian protectorate in Bulgaria. A candidate for the Bulgarian throne is to be appointed by a conference held either at Vienna or Constantinople. It is doubted in Austrian official circles if Austrian assent to the proposals can be obtained. The Russian Pan Slavist party does not approve the Czar's overtures with Germany.

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Judge Hawes, of the Superior Court, in this city, has just decided one of the most important cases that could come before a court of justice. After a long investigation, a trusted employe of the South Side street railway company has been sentenced to six months' imprisonment for attempting to bribe a juryman. This is one of the richest corporations of the city, and its president and attorney, who are both recommended to the examination of the grand jury, stand very high among our citizens. Few are willing to believe the former, Mr. C. B. Holmes, who has an enviable reputation as a practical Christian philanthropist, can be guilty of the charge; and S. B. Cobb, vice-president and largest stockholder of the company, is one of our oldest and most respected citizens. But no consideration should interfere between such a crime and its punishment. The lodge has notoriously prostituted our jury system, until it seems a hollow sham, and many are ready to abolish it. If a change can be begun which shall reach to the Masonic as well as the capitalist briber, the agents of such a reform are to be hailed as public benefactors.

Rev. John Jasper, the eminent colored Baptist preacher of Richmond, Virginia, has been for a few days in Chicago, raising money for a new church edifice for his Richmond flock. Mr. Jasper has a national reputation for maintaining the theory of the sun's motion about the earth. It is rather, however, a newspaper repute, as his lecture on that topic only presents the reasons for such a belief, without arguing for the fact. But Mr. Jasper is sound on the lodge, and there is no doubt of his position. On the Sabbath he preached in the Olivet Baptist church, and his doctrine was an excellent antidote for the lodgery that we regret to say prevails in that body. He advised his Christian hearers to stand fast together and not "let the forms and fashions of the world coax them away from the Lord God. You can join your Masonry, and belong to the base ball crowd, and be policy dealers, and all that; but none of that belongs to Christianity, and you must come out of that if you want to join the hundred and forty-four thousand that sing before throne of God."

Last week Monday President Cleveland made the final change which ended the Republican control in Utah. He nominated Elliott Sandford of New York to be Chief Justice of the Supreme Court of the Territory and John W. Judd to be Associate Justice. Chief Justice Zane, whose term expires, was appointed by President Arthur from Springfield, Illinois. He was the first man to make the Edmunds law of some effect. Under his decisions there began to be hope that the law would be enforced, and the United States Supreme Court have uniformly affirmed his judgments. The Mormons have achieved a great victory in preventing his re-appointment, for which the Gentiles have labored with equal assiduity. Petitions signed by every citizen of Salt Lake City who is opposed to the Mormon abominations have been sent to Washington. But the counsel of the enemies of the Old Flag prevailed. Mr. Elliott may not inaugurate any change; and, indeed, the firm rule of Judge Zane has made a return to the old times of Mormon bribery difficult; but the hierarchs of polygamy seem anxious to attempt it.

The dynamite conspiracy on the Burlington road is nearly uncapped. Several more arrests were made last week, Hoge, chairman of the engineers' order among them. Several of the arrested men have confessed. They tell where the dynamite was bought and how disposed of, and how several explosions were managed, fortunately with no serious results beyond disabling engines. The preliminary examination proceeded last week, and this before the United States authorities, and it is too early to say what may be the developments of the final trial. It is not believed, however, that the engineers as a body are implicated, but some of their leaders are, without doubt. The revelations turn some of the strikers against the order, while others are enraged at the company for bringing this villainy to light. Violence is threatened in some quarters, and may now be rather looked for from a company of men long idle, than from the same persons just quitting their work.

A few weeks since our Boston correspondent wrote of the attack of a Romish priest upon one of the public school-teachers for his definition of the word "indulgence." The Catholics followed up this attack by a war on school books that did not speak according to their word; and the subservience of the school board to their demands has aroused the churches. An immense mass meeting that overflowed into Tremont Temple met in old Faneuil Hall. The speakers denounced the Catholics influence as destroying the efficiency of the public school system, and dictated by bigotry. The resolutions are emphatic in denouncing the Jesuit doctrine that the state shall have no part in public education; in applauding Mayor Hewitt, of New York; and pledge the vote of the people against any one who is subservient to a foreign potentate. God grant it be not too late that the old Puritan sentiment of New England is arising to push back the floods of priestism and ignorance which have, under shelter of lodge and saloon, gained such power in Boston.

The order of the Pope a few weeks since against the Irish boycott and plan of campaign adopted by the National Home Rule League had its day of sensation. Before the universal opposition of Catholics in Great Britain and America the Pope seemed to give way, and his exponents, the bishops, have been officially explaining away all the force of the order. But a new encyclical letter was read last Sabbath in all the Catholic churches of Dublin, in which the Pope regrets the excitement and opposition which arose against the former decree, and reaffirms that order. His decision was taken after full information on the condition of Irish affairs, and he urges the Irish people to keep within the bounds of justice and right. The letter is dated June 24, and causes as intense dissatisfaction as the first decree produced astonishment. In one church the congregation marched out during its reading in a state of rebellion. If Leo XIII. shall succeed in raising such a storm in the bosoms of Irish Catholics as shall sweep away the last remnant of bigoted devotion to the priesthood, he will prove to them a greater benefactor than Parnell or O'Connell.

The press reports of the Pan Presbyterian council in London suggest a number of interesting debates and resolutions which the denominational press will soon give to the churches in full. Among these was a report concurring in the Quakers' memorial to substitute arbitration for war in the settlement of international disputes. Dr. Ellinwood, of New York, read a paper denouncing the liquor traffic with Africa, and stated that the work of missions in the Congo was paralyzed by the influence of trade restrictions. In this matter united action was necessary, and all Christian people should appeal to every government to correct the evil. Dr. John Hall of New York believed the influence of the church should prevail with the rulers of nations in this matter; and later on the progress of Romanism. Dr. Hall said that system was not so strong in Europe as formerly, and in America it seemed stronger than the reality. The bargaining of the politicians for the Catholic vote exaggerated its power. The action of the Council respecting Africa is a legitimate use of the influence of the church for the welfare of nations, whereas the Romish church has assumed to be a dictator, and has misused this influence.

POOR GRANT! POOR BISMARCK! POOR SIMS! POOR BLAINE!

BY WILLIAM F. DAVIS.

Very splendid was the firmness which General Grant displayed in opposition to a rebellion which was begotten by tyranny, fattened on slavery, fomented by Jesuitism, fired by whisky and officered by treason. In *that* cause the rudest language of his usually dumb obstinacy was caught up and treasured by watching nations as excellent eloquence, and "I'll fight it out on this line if it takes all summer," has become an international password of persistent patriotism.

But sickeningly sad was the sight when our greatest soldier and highest civilian defaced himself and disgraced his exalted offices by daily training in the ranks of the voluntary advertising agents of the public poisoners of American citizens. The people of the United States were compelled to gaze upon one, crowned a victor over a continent-shaking rebellion, placarded by the ubiquitous newspapers as the confirmed victim of the ill-mannered, filthy, despotic and deadly tobacco habit. In his dismal final conflict with the subtle enemy—which General Grant had shown such insane generalship as to assign the most honored post within his life-guard lines, having appointed Cigar the keeper of his mouth—the will of our ex President was proved to be as impotent as it had before been regarded irresistible. Cigar brought in Cancer, and Cancer killed Grant by a most torturous, lingering, and loathsome death.

At eleven o'clock A. M., June 15th, Emperor Frederick of Germany, whose ancestry, achievements, and dominion encircled him with the most coveted glories of this world, after a reign of three months, six days, two hours and a half, was slain. Cigar and his armor-bearer, Cancer, did it.

Emperor Frederick's manly beauty, strength, courage, discretion, gentleness and magnanimity had endeared him to the people of united Germany and of the world. He sat firmly on the imperial throne in the Frederichskron palace at Potsdam, but more firmly in the hearts of his people. But he gave his lips to the lying tobacco, and rolled the deceitful poison as a sweet morsel under his tongue, and the

enemy dragged him by the throat from his throne and drove him into the tomb prematurely. The more than eighty decorations,commemorative of the esteem in which his character and achievements were held, which were lavished upon him, had no power to stay the cancerous rot which tobacco begot. The proud crosses of the Black Eagle,the Red Eagle, the Legion of Honor, etc., were no match for Cigar.

"Unser Fritz"(our Fritz), as the Germans lovingly called him, was fifty-seven years old, of magnificent physique, powerful constitution and long-lived progenitors. But for his loved Cigar he might well have filled out thirteen, twenty-three, or even thirty-three more years of honored and useful life, in defiance of the ordinary foes to royalty.

The Boston *Journal* of last evening (6, 15, '88) says:

"Frederick William had been ill for some time. *He was an inveterate smoker, and accordingly when an affection of the throat was noted it was pronounced cancer of the throat,known as tobacco-smokers' cancer. His case was very similar to that of General Grant.* The German physicians in consultation found they could not arrest the growth, and the case of the prince was entrusted to a prominent English doctor, but,as the result shows, in spite of temporary relief, with no permanent recovery."

When the examining physician reported to premier Bismarck the desperate disease which had fastened upon Unser Fritz's throat, that "man of iron and blood" replied sternly, "But the Crown Prince must not have cancer!" Bismarck's haughty will overbore the trembling physician, even as it has in former years ridden rough-shod over the constitutional liberties of the people. But the cancer was not terrified nor turned back. Fastening its fangs more deeply in the throat of the Crown Prince day by day, it tortured its imperial victim in the face and eyes of all Christendom and heathendom, extorting, as by a kind of natural, terrible inquisition, involuntary testimony to the invincible virulence of the deadly narcotic, TOBACCO. And now that inescapable death has come the dispatches tell us that "Bismarck is greatly afflicted." Poor Bismarck! "The tobacco smokers' cancer" is more than a match for his autocratic will.

Many years the driver Sims has driven the "Black Maria" of Suffolk County Jail in Boston, and been charged with the care of the yard and general outside work of the jail. Six months ago a prisoner, who was allowed some exercise in the yard under surveillance, warned Sims that tobacco is a poison which a man cannot safely smoke, and pointed him to Jesus Christ,the Saviour,who has delivered many souls from that and other bondage to sin.

The warning and the exhortation were disregarded. Four months ago Sims was off duty and reported ill. To the officer who informed him of Sims's sickness the prisoner testified, "He injures himself by tobacco-smoking." "That is a fact," replied the officer, who has the same habit, shows its evil effects, but denies them.

Sims gave up his position,but not his pipe. Soon after he was thought to be mentally deranged by the poison which he loved. He was watched with some anxiety. Day before yesterday, a little past 4 o'clock, a policeman saw Sims jump from a two-story window to the sidewalk, and run towards West Boston bridge. The policeman followed. Sims reached the bridge, jumped over into Charles River and finished his suicide. Poor Sims! He would never own that tobacco hurt him. He would drown himself first. But the tobacco did the mischief,nevertheless. To-day the clerk of the jail, often warned before, replied to the usual warning as usual, "Tobacco never injured me," even though some of the effects of its baleful power were pointed out to him in his own person while he spoke. It is probable that not less than fifteen millions of the people of the United States are to-day the voluntary slaves of the tobacco tyranny. It is probable that these slaves squander on this lust more than six hundred million dollars per annum. A Chelsea horse-car driver told me he paid over $125 for cigars in a single year.

A superintendent of mines in Marquette, Mich., told me he had paid for the cigars which he and his sons had smoked in fifteen years, $20,000. A lumber proprietor there told me his cigars cost him $900 a year. It is probable that not less than 250,000 persons every year are killed in the United States by this deadly poison,which attacks the mouth,nose, eyes, ears, throat, tongue, lungs, stomach, liver, kidneys, blood, brains, nerves, muscles, and bones with cancerous, rotting venom,and fouls the whole neighborhood of the voluntary victim of this pervasive black plague of America.

If any act is fitted to bury its author or advocate in a bottomless sea of infamy,the scheme to enlarge and facilitate the devastations of the tobacco-demon in our land is such an act. The advocacy of this scheme is the main plank of the political platform which James G. Blaine has built and mounted, and on which he bases his latest claim to be regarded as the foremost statesman of the Republican party. Poor Blaine! Poor Republican party! Let them be buried together, with tobacco. God save the people of the United States from the public poisoners!

Suffolk Jail, Boston.

THE LAW OF THE WORD.

BY REV. J. M. FOSTER.

The Psalmist says, "Thy Word is a lamp to my feet." How many walk in darkness. Here is a professing Christian who works on the street-car on Sabbath. He says,"I know the Bible says,'Remember the Sabbath day to keep it holy;' but this work is a necessity growing out of our modern civilization." No, my friend,that is not a sufficient reason, for in Toronto, Canada, and other cities, they have no street cars on Sabbath.

Here is another who is a railroad engineer and works seven days in a week. That is not a necessity, for the Delaware, Lackawanna and Western railroad run no trains on Sabbath. Their general manager says, "Giving our men rest every seventh day improves the service. With an improved service we can do as much transporting in 144 hours as otherwise we could do in 168 hours. Sabbath work is not a necessity on railroads."

Here is another who serves seven days in a week in the post-office, and surely that is necessary. In Toronto, Canada, and London, England, the post-office is closed every Sabbath day. And if they can do without them New York and every other city can also. The railway and post-office in England and America deprive 2,500,000 men of their rest day. A few years ago 450 engineers on the New York Central road petitioned for their Sabbath on the ground of their right of conscience. It was denied them. A minister in New York preached against the Sunday newspaper. Some of his men came forward and shook their papers in his face and said they would read their papers and he could not help it,and they made it so hot for him he had to leave in six months. This is the car of Juggernaut crushing our liberties.

Two of Christ's children are related as laborer and capitalist. They do not agree. They call it the conflict between labor and capital. Now there is a lamp to guide them—"Do unto others as you would have them do unto you." A manufacturer in New York becomes involved and is forced to sell. He hears of a wealthy man who wishes to buy. He goes to him and says: "My manufactory is worth $20,000. But I am in great straits and will sell it to you for $15,000."

"I will consult my wife and answer you to-morrow."

When he states the facts to his wife she says, "Is the manufactory really worth $20,000?"

"Yes, I believe it is."

"Then you ought to pay him $20,000 for it."

The next day he goes to the owner and says, "I will take the manufactory at $20,000." That is following the Golden Rule.

When a girl comes and offers her services in your home for $20 per month is it your custom to say, "Twenty-five dollars is little enough. I will give you $25 a month"? A widow of eighty years lives in Baltimore. She depends upon her daughter. Her son of seventeen years is sickly, is serving with a plumber and receives $2.50 a week. The daughter makes pantaloons for a tailor at 35 cents a pair,finding her own thread and buttons. She could make two pairs a day if she had no household duties. But with these she can only average one and a half pairs. He has a heart of stone who does not more wisely consider the case of this poor woman. That tailor is not doing by her as he would wish to be done by. A brother offends and you must reprove him. That is washing his feet. Be sure and do not use too hot water; that will scald him—hot words. Do not use too cold water; that will chill him—the cold shoulder.

We are Christ's stewards and must give an account. A wealthy Christian in Philadelphia takes his family west on a pleasure trip costing $1,000. He also paid $80 to take a pet dog along. Returning home, he listened to an appeal for foreign missions and gave $5.00 in the collection. How will that be accounted for? Seventy years ago the Baptist body divided, one for, the other against missions. To-day the anti-missionary division has 45,000 members, while the missionary division has 2,500,000. The wealth of the United States is $50,000,000,000. At least $10,000,000,000 belongs to the Evangelical churches. Last year they gave $4,000,000 to home missions and $3,000,000 to foreign missions. That is"withholding more than is meet." "It tendeth to poverty." "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith if I will not open to you the windows of heaven and pour you out a blessing until there shall not be room enough to receive it."

TRY IMPORTUNITY.

BY MRS. I. R. B. ARNOLD.

It is said that the people of a certain town laid a deep plan for the removal of the saloon, which was troubling their community. Two persons called upon the saloon-keeper, requesting him to close up the place of temptation. Their call was treated as a matter of small import, but soon two more came with the same request. These were followed by two more, and still two more, until the man, in dismay, asked how long this procession was.

The pastors of the different churches in Rockford, Ill., once planned to have one of their number preach against Sabbath-breaking one Sabbath, and another the next, and so on until each church had been instructed upon this point. Also a goodly number of the reliable families of that little city visited successively the provision merchants with the request for closed stores on the Lord's day; and though their request was not heeded at first, they soon had the satisfaction of seeing in the store windows placards bearing the words: "*Closed on Sundays.*"

Reader, have you done what you could to prohibit the running of railroad trains on the Sabbath? Perhaps there is one thing more you can do. If you have not already done so, please at once sit down and write an earnest request to the manager of each branch of railroad within your knowledge, and ask the Holy Ghost to accompany the message. Something must be done, and done quickly, or the Sabbath of this land will be a thing of the past, and perhaps our children be made to suffer cruel persecution for righteousness sake. But it need not be so if you do all in your power to turn back the hosts of evil! Be quick!

OVERSHOOTING THE MARK.

Overmuch zeal in a bad cause generally reveals its true character and reacts upon itself, as was demonstrated a few weeks ago by the G. A. R. Post in Hudson, Ind. The protracted meeting then in progress in the United Brethren church received much opposition from lodgemen, and this was intensified by certain cowardly denominational zealots who used their lodge connections as a fort behind which to hide their denominational envy and enmity. A building was moved near the church and fitted up for a post hall. A flag-staff was raised, the colors were thrown to the breeze and the adherents of the post were busy as bees; they kept the streets warm. As soon as everything was in passable readiness the Sons of Veterans had an "installation." Two young men who had been seekers were enticed to the installation. This seemed a victory for secretism. The father of those young men was a member of the post, but, having great regard for religion, had urged the boys not to go to the lodge, but to go to church. He was a zealous advocate for the post, and was, in turn, the moral stock in trade for it, being referred to as a moral man and a model citizen in every respect. So zealous was he for the Grand Army that he would not attend the protracted meeting. But, upon the return of his boys from the installation, which they had attended in preference to church service, serious reflections came over him. His heart smote him. As he says, God used him roughly. His boys had been rudely enticed from the altar of prayer to attend a worldly lodge, and as a father he had been setting them an example. This thought, he says, "struck him like a cannon ball," and the next morning, listening to his boys' conversation, he was so moved that he fell upon his knees and looking to God said "Here, Lord, use me!" God thrilled his soul with joy, and off came badge and brass buttons. He attended the morning meeting, announced his purposes, and in a few days united with the church free from lodgery, and had the satisfaction of knowing that two of his sons had the manhood to withdraw from that which so nearly proved their ruin. A committee waited on him to obtain his return, but he remains firm and rejoices in the freedom which he has in Jesus.

If the G. A. R. does not overdo itself in this (Steuben) county, it will have to reform suddenly. If it can be known by what it does, it has about resolved itself into a "Hoss Trot Association." Bills are up to this effect, and the "trot" is to last from

Friday until Tuesday, except that on Sunday there will be no set horse racing, but a Sunday-school assembly in the afternoon; admission, 10 cents. This will varnish up the horse racing of the week days, and get them ready to shed tears for a purse on Decoration Day. This blasphemous compound of heathendom is sanctioned by so-called Christian preachers. Some of the members of the G. A. R. are protesting against such conduct, and blush at the shame which this secret society heaps upon old veterans. The purity and loveliness of Jesus, and the righteous principles which he ordained, forever forbid our fellowshiping with such institutions, either individually or ecclesiastically.—*W. H. Clay, in Christian Conservator.*

SECRET DESPOTISM.

When a committee, consulting in secret, can, and do, for reasons unrevealed, command a hundred thousand men to stop work a month at a loss of millions, it is a great evil and sin.

When laboring people are so deluded and duped as to commit their industrial welfare to such a conclave, they yield to a despotism worse than any government or corporation. No greater harm can come to laborers than a declaration of war with their employers, shutting out from their counsels a sympathizing public, always ready to take their part, in a just cause. What an obstacle to salvation are the excitements, the bitterness, the poverty, and the distress of such a contest.

When secret orders divide neighbors, making distinctions where there are no differences; control politics; corrupt courts and juries and witnesses; inform criminals of indictments before the sheriff can reach them; set constables off the track of criminal brothers in secret orders; cheat justice of its victims; teach that partiality is benevolence, and sinners can be saved without a Saviour; and take time and money and energy due to religion, they hinder salvation. Such secret orders are intrinsically bad. The name of Christ, which they reject, could not sanctify them. The less sacred things are connected with their ceremonies the less there will be of sacrilege and delusion.

Secrecy itself, under some circumstances, is cause and just cause of jealousy and suspicion. Openness, frankness, transparency, are better. My advice is, Avoid all secret organizations as hindrances to salvation.—*Pres. Fairchild's Baccalaureate Address.*

LODGE WORK IN THE IOWA LEGISLATURE.

"He that is accustomed to utter what he knows to be false, or to suppress what he knows to be true, is in a perpetual state of degradation."—*Godwin's Political Justice.*

"Masonry, however, is not only the most ancient, but the most moral institution that ever subsisted."—*Webb's Freemasons' Monitor.*

"Our records inform us that the usages and customs of Masons have ever corresponded with those of the Egyptian philosophers, to which they bear a near affinity. Unwilling to expose their mysteries to the vulgar eyes, they concealed their particular tenets and principles of polity under hieroglyphical figures—and expressed their motions of government by signs and symbols, which they communicated to their Magi alone, who were bound by oath not to reveal them."—*Ibid.*

While the abstract fact of secrecy is not necessarily vicious, yet most organized and systematic secret associations are; and some forms of organized secrecy are demoralizing in effect, and extremely dangerous to the public welfare.

In a March issue of the *Iowa State Register*, there was an editorial in which it was claimed that "a secret organization was effected in the House, under the control and manipulation of five or six gentlemen for the control of all bills in regard to railways."

Now whether this charge is true or false we do not propose to discuss; but we wish to note the utterance of the writer in condemnation of such a course of action as a means of gaining a desired end. He says: "It is as discreditable to the State as it is to the House. * * * * Measures so put through by compulsion and secret organization can hardly be such legislation as will be either wise or just. We do not believe that any measure which will not stand discussion in open daylight, should ever be enacted into law in Iowa." If to obtain success in legislative measures by resorting to "secret organization" is so reprehensible a course as the *Register* states, then is the whole brood of secret fraternities under the ban of reason and public welfare. For all these fraternities exist for the very purpose of effecting ends and objects which could never be secured by a "discussion in open daylight." What man is there so demented as to suppose that the ridiculous and puerile performances of "work on the Entered Apprentice" or Master Mason's degree, or the initiation into Odd-fellowship, could be performed or even favorably discussed in open daylight with any hope of success in developing moral philosophy or symbolic religion (?). The motive therefore of these societies is unworthy. It is to accomplish by secrecy what could not be gained by open methods. This involves two very important things. That both the method and object of secret societies are to be condemned. Yea, they stand condemned before the votaries of these orders; for if they had confidence in the righteousness of their cause then the open method of promulgating their principles would naturally be adopted.

Secrecy, as a method, is compassed with many evils, as well as betraying a cause inherently weak. An old author in civil jurisprudence has said, "We cannot determine to keep anything secret without risking at the same time to commit a hundred artifices, quibbles, equivocations and falsehoods." The evidence of the truthfulness of this sweeping statement is found with hundreds, who, when asked as to the correctness of the revelations and exposures of the different secret orders, deny the whole thing. Church members and even ministers, many times, can be cited in proof of the statement. We once knew a case where, after a lecture on Freemasonry, condemning the institution for reasons stated, a gentleman who had once been an adhering Mason said to an old acquaintance who also heard the lecture, "What did you think of the lecture," and received the answer, "It was a mess of lies from first to last." "Why," said his interrogator, who had sat with him in the same lodge many times, "that is just as you and I received it, and gave it in our lodge." It is sadly true that there are few members of the lodge whose word can be relied on when the character of the lodge or its principles are involved. In many cases the pernicious spirit of lodgery predominates over that of divine grace.

In view of these facts, what wonder that Guizot raises the inquiry, "Shall the miracles of Sinai have no more virtue than the mysteries of Eleusis, and Jehovah languish away and vanish in the routine of sacerdotal ceremonies, or in philosophical skepticism?" The spirit of organized secrecy is shown in the epitaph of Dictator Sylla, written with his own hand. The following is the epitaph: "No friend ever did me so much good, or enemy so much harm, but I repaid him with interest." This spirit he imbibed as an initiate of the greater mysteries of Ephesus.—*C. E. Harroun, Jr., in Birmingham Free Press.*

TITLES ENOUGH.

The desire for ornaments to one's name is allied to the desire for ornaments for the person. The savage with sixteen brass rings on his ankles, and the barbarian with sixteen high-sounding titles have a natural kinship. As manhood is developed and the individual is eliminated from the mass this desire fades out, and at last ceases wholly to be an advantage, since the plain name distingishes the person more than the use of titles which are shared by others.

Hon. Caleb Lyon and a friend, once, while traveling in the Holy Land, sent in their cards to the Turkish Pasha at Jerusalem, but were informed by an officer that his master could not see them because their titles were not long enough. The Pasha's titles made a string a foot long. So Mr. Lyon gave the officer the name of his friend, and his native State, then added the United States, and the name of every State in the Union, and then commenced with the names of the towns and villages until he had made a list sixteen inches in length. When the Pasha received this he was in another trouble. He feared he was not great enough himself to receive so distinguished a visitor! But the matter was finally arranged, and the Pasha had the honor of receiving a visitor whose list of titles was longer than his own.—*Missionary Visitor, Toulon, Ill.*

Maxwell, the murderer of Preller, who has appealed to the Masonic lodge to help him out of his trouble, is sentenced to be hung July 13. He still hopes that his Masonic brother, Gov. Morehouse of Missouri, will come to his assistance. The probability now is that he will have to hang. Masonry does not come to the rescue of criminals in such public ways. Had he kept still and relied upon purely Masonic ways of reaching the governor he would have had a better prospect for success.—*American.*

LETTERS FROM ROME.

[From our artist-friend in Europe.]

ROME, Italy.

Last Thursday we went to the Catacombs of St. Calixtus, out on the Appian Way, the same way that Paul came to Rome by, and it is said to be little changed since then. They call it a "Queen of Roads" in Italy, but if it is queen I do not care to see the others. As far as to the Catacombs, which we went to see, it is walled in, so that nothing of the country outside is to be seen. The walls are six feet or more in height and perfectly tight, and between them is a pavement of cobble stones as rough as possible to ride over. Of course there are no flowers or plants of any kind, and the only view is a glimpse of a back yard occasionally through a wicket gate.

A little way this side of this part of the Catacombs that we visited, is a church where they say Paul turned back and was going to leave Rome, when he suddenly saw Christ standing before him, who asked, "Where are you going, Paul?" Paul was ashamed to answer that he was afraid to enter Rome; and, instead of replying, asked the Lord where *he* was going. He said, "I am going to Rome to be crucified in *your* place again." Then Paul went on to Rome to his imprisonment.

I do not know where the story originated, but the priest in the church tells the story and solemnly shows the footprints of Paul's feet and those of Christ in a block of marble kept in a glass case. The marble, he said was found in the Appian way, and the imprint of the feet was "miraculously preserved," and the church built over it. They tell some such wonderful story in nearly every church.

The Catacombs we saw are the ones usually visited here, but there are others all around and under Rome. We went into a vineyard gate, and were taken down by a monk into the rooms where the Popes were buried, where St. Cecelia was found, and through a long connected set of galleries. In a few of the niches in the walls there are skeletons lying, and we were allowed to look into two sarcophagus coffins made of carved marble. In one of them was a mummy lying still in good preservation; but in the other was only a pile of dust, shreds of cloth, and a few bits of bones, and one or two fragments of pottery and jewelry. The galleries are in three stories, one beneath another. The upper ones are not very dark, but the two others were quite in the darkness, until they made several openings to the surface. I cannot imagine how people ever could have lived there, as some of the Christians did when they were so persecuted. There are some paintings still on the walls quite plainly to be seen and a number of inscriptions, though most have been removed to a museum here.

The Pope is having an exhibition of the presents he has received this year. I have not been to see yet, but intend to go soon. We were in a part of the Vatican (the Pope's palace) yesterday where he is "in prison," as the ignorant Catholics at home imagine. His "prison" has over a thousand rooms and a garden as large as one of our parks, and as beautiful. They say he never can go out of the palace grounds; but then he has a small city in his house of a thousand rooms, and every imaginable luxury at his command—and he has never had anything less all the time they have been taking contributions from the servant girls and other poor people for him. Did you ever see a picture of "His Holiness," as he is called? He has a broad smile always on his face as if he were perpetually smiling in his sleeve at people's credulity. The people say he looks "so benevolent."

No one is allowed to enter the ruins with sketching materials without a permit from the authorities, which takes always a day or two to procure. And just before I came there had been a new law made about the permits, which prevents any Americans from sketching in the "palace of the Cæsars" or the "baths of Caracalla" at all. These two places are the most picturesque ruins of all, and it is hard not to be permitted to go there. The "permit" required must now be obtained through our "Consul General", who must make the application for the same in writing on the Italian revenue stamp paper; our Consul says he cannot do it without breaking his oath to do "nothing against the honor of the United States," as using a revenue stamp is a violation of the conditions of our treaty with Italy. I suppose it will be arranged sometime, but certainly not in time to be of use to me.

I was rather surprised a few days ago when I went to the Pope's exhibition, to see there among the presents from royal families, one from our President Cleveland. I did not suppose our republican principles allowed of such a very *un*-republican act

as sending a "token of good wishes" or "regard" (I am not sure which expression the President used) to the very power that is the worst enemy of all freedom. At any other time it would not have been so unsuitable as now, because just at this time all the gifts do not belong to the Pope individually, but to the Roman Catholic church as a power. Rome is full of "pilgrims," dressed in black, and priests, going from one church to another. They get so many years indulgence for their pilgrimage here. By the way, in one of the arches of the Colliseum is a small black cross inserted in the stone, underneath which stands in Italian, "Eight days' indulgence to every one who will kiss this cross." I have frequently seen persons purchasing eight days out of purgatory by this means.

To return to the Pope's exhibition: I looked quite carefully through it for presents from the United States, and am quite positive there were only three, about twenty minerals and a gold plate in a box from California, two organs, (no doubt sent as advertisements) and the President's gift, which you probably know was our Constitution in an elegant binding. England was also almost entirely missing in the exhibit, though she sent more than our country, and the Queen sent a large golden bowl. There were magnificent presents from some countries of South America, and from Spain, Portugal, France, Germany and Italy. One hall was devoted to presents from rulers and royal families and was a blaze of diamonds and precious stones, gold and silver.

The President of France sent a vase of delicate blue and white porcelain at least six feet in height, a beautiful thing.

One room was filled with paintings, in which the Pope figured as conspicuously as the "Doges" in the Venetian galleries; only the "Doges" were usually kneeling before some heavenly apparition, and in the representations of the Pope the arrangement of the figures is very nearly reversed. In one painting he sits on a throne, crowned with laurel, surrounded by allegorical figures representing Art, Sculpture, Music, Poetry, Science, and what I take to be intended for a figure of Religion at his ear, at least a form with wings that could as well represent the electric light, and perhaps does stand for electric force. At any rate these marvelous beings are doing Leo XIII. homage.

Another large room is filled with thousands of bottles of wine; an alcove with drugs, particularly pills; a bicycle was presented; various animals and plants; in the court were ten or more chimes of church bells and several single ones, which were kept continually ringing by curious people who wanted to test their tone, until the jingle and discord was deafening.

But the greater part of the exhibition was made up of priests' garments, embroidered in linen, gold and silver thread, and made from the most costly materials. There must be many thousands of them altogether. A part of this exhibition is placed in some halls of the Vatican Museum of Sculpture, and there stand these statues and appear to look very coldly at the display of modern vanities, as certainly from their age and fame they have a right to do. Among others is the famous statue of Minerva, and several statues of the Cæsars.

The "Sistine Chapel" was very dark when I was there, and I could not see much of it, but saw Raphael's "Transfiguration," Madonnas, and many pictures of other great artists. I was delighted with Guido's "Aurora," and admire most of his pictures more than I had any idea I should. His "Beatrice" is here too. None of the chromos or engravings have either the color or expression right. I spent eight hours studying the "Aurora" and "Beatrice," and was tired of neither. I am going to-morrow to the Sistine Chapel again and will describe it and the other pictures I have seen in my next letter.

R.

THE NEW YORK PROHIBITION CANDIDATES.

[From Rev. N. Wardner's editorial in the *Wesleyan Methodist.*]

If the Prohibition party attempts to champion secret societies as such, by bringing forward men and publicly presenting them for office because they are members of some or many of the secret orders that hold tyled and curtained night revel in the country, the party will make a serious mistake. There are some thousands of straight Prohibitionists who will not be forced to vote sanction to the lodge to condemn the rum traffic. There is no necessity for putting the anti-secret reform forces in this critical and disagreeable condition. The great majority of our people are set in desperate determination against the rum power; but they are equally set against the lodge power.

It is not a little painful to know that the New York State Prohibition convention recently brought forward a man publicly declared in connection with the nomination as a member of a "secret order," and who hung out in the most conspicuous manner badges of sworn secrecy covered with the legend, "Hiram Tyrian Widow's Son Sent to King Solomon." Some tried and true Prohibitionists will feel inclined to send such publicly proclaimed and personally advertised candidates to "King Solomon" for votes. A most earnest protest against any such avowed secret society nomination was made in a circular put into the hands of nearly every member of the convention. One of the perils of the Prohibition party is the purpose of the lodge to capture, control, and run the party in the interests of organized secretism. We are sorry to be obliged to write this, but fidelity to the principles of the church we represent compels us to these utterances. We trust this is the last instance when a man will be brought forward for office for any other reason than that he is a Prohibitionist, and as a man worthy of the honor allied to the nomination given. While we are in a life and death tug of holy war against the rum curse let no one ask us to put our hands of benediction on the lodge system of the day in pressing on the conflict for temperance.

THE SECRET EMPIRE.

KNIGHTS AND LADIES OF HONOR.

BY H. H. HINMAN.

This is one of the vast number of secret societies whose main object (professedly) is life insurance, but which also claim "to promote benevolence, morality, science, industry, mutual protection and assistance." It is regularly incorporated under the laws of the State of Kentucky. Certain persons whose names are specified are declared to be "created a body politic, to be known by the name, style and title of the 'Supreme Lodge of Protection, Knights and Ladies of Honor,'" and capable in law "of instituting Grand and Subordinate lodges as it may see fit, under such laws, rules and regulations as the corporation may enact, and not inconsistent with the laws of the State, or of the United States."

The act of incorporation, of which this is an extract, is duly signed by the Governor of the State and the officers of the Legislature. On the constitution and laws I wish to remark:

1. That a secret lodge system "to promote benevolence, morality and science" is an intrinsic absurdity. There are most ample means accessible to every one by which these objects can be and are promoted. The only real and effective method for the promotion of benevolence and morality is the Christian religion. Anything which usurps its place, or attempts to do its work, is a delusion and a sham. It is safe to say that this order has done nothing in this direction. Nor are its capacities to promote science any more real. Our schools and colleges, which are accessible to all, do not ask to be supplemented, and surely do not fear the competition of the lodge. Nevertheless, such a pretention, put forth in an official and legal document, is calculated to deceive, and cannot be too strongly reprobated.

Nor is life insurance likely to be any more effectually promoted by a secret society. For centuries life insurance companies have been carried on by open and legitimate methods. The whole system has been reduced to scientific accuracy. The records and methods of procedure are published, and challenge public scrutiny. There was surely no occasion for the organization of a new insurance society, whose chief recommendation is that it works in the dark and its records are not open to public inspection, or even to its own members, but are manipulated by a secret order which is responsible only to itself, and is especially exempted from the insurance laws of the State. It is a sufficient condemnation of these secret insurance societies that in England a large majority of them have failed, and that in Massachusetts and Michigan so numerous have been their failures that it has been thought advisable to suppress them by law. Of the unfair and unreasonable conditions of this particular company I will speak hereafter.

2. It must be noticed that an organization which is a creature of the State ought to be open to the inspection of its officers. This is true *of all other* corporations. Secret societies are the only exceptions. True, the act of incorporation says that none of its rules shall be in conflict with the laws of the State, but it reserves to itself no authority or power to know whether this condition is complied with. Moreover, the Legislature has stultified itself by creating a body corporate that can successfully resist its authority and control. Section sixth of the general laws declares that "All things appertaining to the order, the mode of procedure to gain admission into the lodge, its signs and pass-words(past and present), business transacted, in any lodge, etc., are *secrets alike to be kept inviolate.*" "Any Grand or Subordinate lodge that shall cause to be printed, or have made for its own or the use of others, any of the secret work and supplies enumerated in law 10, shall, on satisfactory proof thereof, be suspended, and forfeit its charter or dispensation. (Sec. 12, law 4). The power to adopt, change or amend the secret work in use is vested in the Supreme Lodge *exclusively.* The directory and other requirements embraced in the ritual shall be enforced as law." (*Idem*).

Thus it will be seen that members are strictly forbidden to, in any wise, publish the secret work or proceedings of the order. Should they do so they would be liable to expulsion or other punishment, and their testimony would be regarded as illegitimate, and be discredited. However indecent, criminal or even treasonable, the proceedings of such a lodge might be, the officers of the law have neither the right nor ability to investigate the facts of the case, and no means of knowing anything that the lodge does not see fit to communicate. If the lodge or any member should be charged with crime committed in, or instigated by the lodge, he would only have to plead his obligation of secrecy, and his liability to self-crimination, and he would be excused from testifying.

Such cases have not been infrequent. When the Legislature of Pennsylvania summoned the members of the Grand Lodge of Freemasons of that State, and demanded of them whether they had any criminal knowledge of the abduction and murder of William Morgan, they made the plea that their obligations to secrecy were paramount, and that they were not bound to criminate themselves and refused to testify. It goes without saying that a Legislature that charters an institution and confers such powers is guilty of self-stultification, and practically establishes *another government* with powers *superior to its own.*

[*Concluded next week.*]

OUR NEW ENGLAND LETTER.

Boston matters—Sunday-school politics—The grand old party—An incident of Franklin Pierce's administration—Some antiquarian reminiscences—The land of the Nile makes a contribution to fashion.

Boston's discontent with her city council has been of late rather loudly-voiced, and borne at least this much of good fruit: that on the Fourth there was little junketing at the city's expense. Nor were any liquor or cigars furnished at the public cost. It was probably not an innovation much relished by gentlemen who have hitherto been used to settling all such bills out of the city treasury, but we hope still more startling ones are in store for them next fall. The general mortality in Boston has been higher than for many previous years, and the cause has been attributed—not without reason—to the exceptionally filthy condition of her streets, which the government, with true Democratic economy, never think of cleaning. Fewer liquor licenses have been issued so far this year than last (dirty streets and liquor saloons have so close an affinity that this item seems to follow naturally on the above), but it is doubtful whether less has been drank. Reports make the total income derived from this source somewhat larger, footing up to an aggregate of $615,775. So much blood money, whose fearful interest of broken hearts and wrecked lives who shall compute?

The secular papers are having a good deal to say just now about "Sunday-school politics," which, though the expression is used mainly as a slur, may be considered a hopeful sign of the times. I only wish there could be more politics in the Sunday-school, and the result would naturally follow that there would be more of the Sunday-school in politics. Either too many Sunday-school teachers are not themselves sufficiently posted on the great moral questions of the day to instruct their pupils on the one all-important point, What does the Bible say about these things? or else there is the same foolish fear of introducing politics into a Sunday-school class which many ministers have of introducing them into the pulpit. But what better place than the Sunday-school, unless it be the family, to teach our future voters the need of national righteousness and the bearing which the divine Providence and laws as revealed in God's dealings with the Jewish people have on our American nation? Too often the whole time is frittered away on mere questions of geography or casuistry, leaving the

sphere of practical morals and vital religion untouched. What wonder that so many go into business life unprepared for its dangers, and with but the loosest ideas of the responsibility resting on them as American citizens!

One cannot but consider the popular choice for the second Congrrssional district of Hon. Elijah A. Morse, of Canton, as quite a signal triumph of "Sunday-school politics." In the State Legislature he has stood as the friend of every righteous measure for so long that his name has become almost synonymous with all such efforts in behalf of temperance and purity. When three or four years ago the infamous Age of Consent bill was pending at our capitol, and the hearts of all good men and women throughout the State were throbbing with indignation, his noble championship, almost single-handed, of unprotected girlhood endeared him to the heart of every friend of justice and virtue. Let him be sent to Congress by all means, and if the women could vote he would be certain of a handsome majority. So long as such men remain in the Republican party it will have need to apologize like Charles II. for "being such an unconscionable time dying." Its roots have struck too deep into the hearts and lives of the men who have so long borne its standard to have the connection severed without a pang; and only the other day I heard a strong Prohibitionist, who had been attending the meetings at Lake Walden, confess to a considerable amount of hurt feeling at the way Gov. St. John in his speech abused the grand old party, but he ended by apologizing for him on the score that he was a Westerner! which I thought showed a high degree of political charity. And though for prohibition ever and always, I will own to a fellow-sympathy, a feeling that for us who are the sons and daughters of the Republican party filial duty rather demands that we

> "Walk backward with averted gaze
> And hide the shame,"

than make its weakness the occasion for ridicule.

Campaign flags are being everywhere flung to the breeze to stand their chance of being torn into strips by the summer gales, which are no respecters of party and sometimes play queer freaks, as once during the Presidential term of Franklin Pierce, who was on a visit to his native home, and at the very point when he was passing under a magnificent American flag a gust of wind struck the stars and stripes and tore them into ribbons over his head. The incident excited much superstitious terror in the mind of Pierce, and it is said that he nearly fell from his horse at the portentous spectacle. Morally and politically he was a nonentity, but no President unless it was Buchanan worked more mischief, for by his weakness and pussilanimity he did quite as much as the latter to help on the plans of the Secession leaders.

A correspondent whose strength seems to lie in antiquarian researches writes to the *Nation* a little entertaining gossip regarding Justin Parsons, or "Father Parsons" as he was familiarly called, the grandfather of Levi P. Morton, the Republican candidate for Vice President. He was nearly fifty years of age when he studied for the ministry, and from 1813–31 preached for the united churches of Pittsfield and Stockbridge, towns in Vermont whose total population did not then exceed 596 souls, receiving very meagre salary, but like many of those primitive New England ministers he knew how to make money in other ways than by his calling, and died a nonagenarian who must have been possessed of much of this world's wealth, as he is said to have been one of the principal benefactors of Oberlin. When he brought his wife as a bride to his home in Goshen, Mass., there was a custom of warning all new comers out of town, lest they should get a legal settlement and so the town be obliged to maintain them in case they became paupers; and as Mr. Parsons was then constable it became his duty by a posted paper and crying aloud in church to warn his wife "that she reside in said town no longer." And this he actually did, receiving twelve shillings as his fee.

It is not to be supposed that the readers of the *Cynosure* habitually take much interest in fashion notes, but that erratic dame has recently decreed for a new style of tea-gown a garment modelled from the Egyptian abaya, the dress worn by Egyptian women. It is not likely that it will be anything more than a passing freak, for judging from descriptions of it it is like the Spanish mantilla, impossible to wear gracefully except by "one to the manner born." But it strikes one with a peculiar sensation to think of the mysterious land of the Nile, of the Sphinx and the pyramids, land of unknown dynasties, of Joseph and Moses, of Sesostris and Cleopatra, at last contributing to the world—a new fashion in tea-gowns. E. E. FLAGG.

REFORM NEWS.

JOTTINGS BY THE WAY.

DEAR CYNOSURE:—The extreme heat of these July days has had a depressing influence on mental, as well as physical activity, and though I have kept at work I have had little to say to your readers. The rains that last year were withholden are now poured out without stint in Central Illinois, and while all vegetation has had a most rapid growth, the culture of the corn crop especially has been materially interfered with, and some pieces will be ruined. The work, too, in the harvest, is greatly hindered, and much loss will result. Nevertheless it is a beautiful year. Never did the grass grow more magnificently, nor were oats ever such a beautiful crop. Wheat, which for twenty years has been little grown in this part of Illinois, has for several years increased in acreage and productiveness. I have not for many years seen such fine crops as at present.

The great moral harvest makes an unequal progress. The evangelical churches, whose mission it should be to develop and mould the convictions of the people, are not, in the rural districts, keeping pace with the growth in wealth and numbers. In many places they scarcely hold their own. There has been a large influx of foreigners, with much of irreligion and more of perverted religion.

In the cities the churches seem to grow, but in the smaller towns they seem often to struggle for life. Their ministers are apologetic rather than aggressive, and "Ingersollism" is often bold and blatant; though, perhaps, less so than heretofore. Because the watchmen on the walls have so often seen the sword come and *warned not the people* they have suffered the consequences that were inevitable. Had the testimony given by Pres. Finney and others on the lodge system twenty years ago been heeded by the Christian ministry of Illinois there would have been a far different state of things from what we now see.

Nevertheless "there are a few names even in Sardis that have not defiled their garments." The outlook is not hopeless. The temperance reform has made a most substantial progress. Most of the ministers are fairly earnest, and some are *brave* in this matter. The Prohibition movement has hosts of friends, and will *never go backward*. The Masonic system has lost its attractions for the ministry. They have mainly ceased to love, but not altogether ceased to *fear* the great modern abomination. The unchristian character of the Masonic system is much more generally admitted than it was ten years ago. Our discussion has not been lost. Like the rain and the dew from heaven that waters the earth, it is in the minds of the people, and will ere long bear fruit unto righteousness. When once the saloon question is settled, as ere long it must be, then the lodge system will be arraigned for trial, condemned and executed. That such a body as the locomotive engineers should, as seems probable, be implicated in deeds as atrocious as those of the anarchists, will surprise some and open the eyes of many to the great danger of all secret combinations.

I have found the old stand-bys all earnest and faithful. All are interested in our work in the South and disposed to help in establishing a district head-quarters in New Orleans. I have given one sermon and one lecture since I left Chicago, both of which were well attended, and in both the principles of our reform were insisted on. The down-pour of yesterday prevented a farther hearing. There is a great field for our reform in all the central counties of this State, and I hope that after the presidential election we shall have an agent in the field. Yours for Christ, H. H. HINMAN.

COLPORTEUR NOTES.

BELOIT, Wis., July 12, 1888.

DEAR CYNOSURE:—In the two weeks we have been in the work we have visited twelve towns, beginning at Elgin; have scattered tracts, spoken at the prayer meetings, and have secured sixty-four subscriptions for the *Cynosure*. In the pleasant villages of Northern Illinois and Southern Wisconsin we find many well-wishers and co-workers. There are also the gaping crowds, well decked with badges and charms, who receive us at the depots, read the titles of our leaflets, ask if we are from that "crank college," and having relieved themselves of a gross amount of saliva, freighted with nicotine and cabbage leaves, advise us to do something good and not "try to force a lot of lies on their people."

The program for a visit to a fraternity house is something like this: A quick, nervous rap by a youthful Anti-mason. Door opens and the youth is given the soft chair by the bay-window. Gentleman comes good-naturedly in.

"Good morning, sir, what can I do for you?"

"I am working in the interests of the National Christian Association, opposed to secret societies, distributing tracts [gentle shower of "Selling Dead Horses," "Masonic Oaths Null and Void," "Freemasonry in the Family," "The Voice of the Empire State," etc], talking with the people and taking subscriptions for the *Christian Cynosure*. And knowing you to be an influential citizen, interested in all good works, I have called to lay the matter before you."

A storm arises, gathers and bursts. The atmosphere changes. The thermometer suddenly drops. A brief interview on the point at issue follows. Last words of the gentleman: "Well, I didn't think nobody was so ignorant."

Trusting that some of the seed we sow may find fertile soil and not all be cast by the wayside, or in stony places, I am yours for Christ and reform.

J. W. FIFIELD.

MARION, IND., JULY 13, '88.—In Fairmount our discussion caused quite a little excitement and street debate. The latter I regard as the best fruits of our work. The cause has some strong, able friends, old and young, in that place. We would have spoken again in that place if the Wesleyan revival meetings had not begun so soon. We secured a local agent there for the *Cynosure*, Mr. J. Hester, who is pastor of the Wesleyan church and a very able, thorough Christian gentleman. He will doubtless prove a true friend and successful worker in the cause.

We stayed with J. Howell of Jonesboro last night. To-night we stay with Jacob Ring. To oppose secret orders in this place means business. Masonry is in complete power. Churches, municipal offices, etc., are controlled by the order. Our course here is uncertain. We cannot get room or audience for speaking. Pastors glory in their secret orders, and one, Mr. Neal, has written a poem to ridicule the "antis" and flaunt their name. We shall canvass all the railroad towns of the county.

F. L. JOHNSTON.

BACK IN NEW ORLEANS.

NEW ORLEANS, July 7th, 1888.

DEAR CYNOSURE:—The secret empire seems to be using every opportunity to make proselytes. I met a prominent secretist and a reader of the *Cynosure*. I asked him to renew. He refused and began to charge us with injustice in accusing secretists. But after I begun to go through certain processes of initiation and blindfolding, he was forced to acknowledge the truth. Another prominent Odd-fellow and Baptist preacher invited me to his house and got a lot of his secret books and allowed me to examine certain things in them, but not the particulars nor the Scriptural quotations. He said, "You are wrong, my brother, to fight against the lodge, for it is founded on the Bible. God himself advised the plan of the order." He referred me to a number of Scriptures to justify his lodge. But the brother didn't allow me to examine these passages of Scripture from his ritual.

I called on Bro. Jackson and found him yet firm and unchanged. Bro. Green has gone to Richmond, Va., to visit relatives, and there are two young secretists in his church, who have circulated all kind of reports about Bro. Green, and have tried to upset the church. I preached for his people Sabbath evening and gave the secretists a blow. Loud and many were the Amens. After services the deacon and others came up and said, "Your sermon has uncovered somebody here to-night." I met a lady today to whom I gave a tract before I left the city. She said her husband was going to join the Odd fellows, but since he read that paper he has given up the idea. Praise the Lord for the saving of that man from lodge grips! A secretist said to me, "Where is dat paper printed? I'se g'win ter sue dat press for printin' my name." I advised him to go home and be quiet.

I have received a letter stating that Bro. George W. Clark has been charged by some malicious party in Texas as working against the Prohibition, and in favor of the old Republican party; but let me say right here, all such statements are unfounded, and I am sure could not bear examination. I am inclined to think that the gentleman who makes the charges is unequally yoked and bound by a lodge oath to conceal and never reveal under no less a penalty than that of having his throat cut and his tongue torn out by the roots. Hence Bro. Clark's radicalism against lodgery, rum, etc., awakes him from his secret place. I lectured Thursday night at Shiloh

Baptist church, and am to preach Sabbath at 7:30 P. M. at Pleasant Plain M. E. church, Rev. T. J. Johnson, pastor. F. J. DAVIDSON.

CORRESPONDENCE.

LET WOMEN REFLECT.

EDITOR CYNOSURE:—Rob. Morris, Knight Templar and Poet Laureate of Masonry, has written a book called "Lights and Shadows of Freemasonry." On page 94, in an address, he speaks of females and their connection with the Masonic order. Referring to the plan of adoption patronized by Josephine, wife of Napoleon, when he was First Consul, Morris says:

"Nor can any insurmountable objection be urged why the fair sex should not participate in the privileges and share the pleasures of this kind of association. If it be a claim to possess physical weakness; if gentleness in retirement and dependence in society call for that aid which mutual associations guarantee, surely the female portion of mankind, of all the world, stand upon this footing.

"I would not be misunderstood. I do not ask that the doors of our chartered lodges should be thrown open to females. The very terms of admission, the preparation and the reception, forbid the Mason granting such a privilege to women, however exalted or deserving. Whatever key to the world's mysteries and to life's treasure may be extended to her, the key to the lodge-room is eternally denied her. Its doors are eternally barricaded against her entrance. Her light footstep may thrill upon our hearts, but we must hear it *outside the door*. Her soft voice may arouse passionate emotions within us as she pleads for aid, *outside the door*. The sunshine of her presence may and shall penetrate our walls, and warm our hearts in charity as she shines upon us, *outside the door*. But her sphere is in the heavens, ours within the lodge, and though her light and warmth may reach us, her form cannot enter. Then ask not, sweet voice, for we cannot grant this boon. Seek not, dear form, for you never can pass these portals. Knock not, soft hands, for our inexorable guardian is steeled against your approach. Disgraced amongst the world's holiest, and traitors to the highest sense of obligation, we should be as unworthy your notice as of the companionship of our own brethren, were we thus to betray our trust."

Now, are not these fine sentiments from those who say Masonry is the handmaid of religion? So much light and purity, and yet no woman dare enter! Now, I do not think a pure woman wants to be a Mason; so Rob. need not give himself any trouble. No man like Morris can ever enter heaven till forgiven of all such wickedness.

On page 37 of "Lights and Shadows" is a short article on the Eastern Star degree, which I think every woman who thinks anything of herself should read. Here Morris says, "This degree was introduced in this country by French officers who assisted us in our struggle for liberty."

But some writer in the *Masonic Review*, September, 1884, page 110, says Rob. created it himself. See how he fibs! If any one wants to read anything dictated by Satan himself, let them read "Lights and Shadows." He says that upon the Eastern Star foundation stand the following pillars: "To be true; to be aiding; to be counseling; to be loving; to be secret; to be the servant of Jesus Christ." Now we all know if we would be Christ's servants we cannot be secretists. Jesus had no secrets.

M. F. C.

COLPORTEUR WORK FOR THE NATION.

UNIONVILLE, Mo.

DEAR EDITORS:—I have always done all I could for the spread of the *Cynosure* and the cause of reform, and but too much for my own good financially. The Masons have directly and indirectly occasioned me a loss of nearly seven thousand dollars, and imprisoned one of my sons for over three years. There is a great spirit among the people here for freedom, but the Masons have so acted that those opposed to them are afraid to open their mouths, or to be caught in each other's company, for fear some one shall see them and report to the lodge, and they will suffer as I have. So you see they are completely Masonized here. But if I had a few of your tracts I could do something yet. I shall try; that is all I can promise.

I wish to make a little suggestion, which I think can be made to work. It is to select persons well educated and thoroughly posted on secret societies and their mode of work, and sufficiently filled with the Holy Ghost to make an impression on the people, and send two together, and let them spend two weeks in each county throughout the United States. Their work, with such other papers and workers they could influence—the Prohibition movement and the aid of the Women's Christian Temperance Union—carried on with energy and faith, would greatly influence the next election. R. A. CULLOR.

THE REPUBLICAN RESOLUTION.

MARYVILLE, Mo.

EDITOR CYNOSURE:—I have been called a prophet. I claim not to be even the son of a prophet. Less than four years ago, at the time the American people for a little season could not tell which of the old parties was successful, I did say that in my opinion whichever party it should be *was the unfortunate party*. It then seemed to me that party would remain in power eight years; then retire for good. By that time enough of the other party would get their eyes open to join the reformers in the field, and take America for God on the question of prohibition. From some cause I remain of the same opinion.

I said a few months ago the Democrats would renominate Mr. Cleveland; the Republicans would put a new man in the field, and pass a temperance resolution outside of their platform to catch prohibition votes. This hitting the nail on the head is what makes some men think I am a prophet.

As I close this short article, prophet or no prophet, I must prophesy once more:

1. All true Republicans may thank God for this grand resolution. Let me tell you how this resolution will work. "It is the little one that shall become a thousand; it is the small one that shall become a strong nation." See Isa. 60: 22.

2. The strong-drink Republicans will curse the day that resolution was passed. They cannot change it now. The true temperance element (if it can be found in the Republican party) have now a wide door open to come over on the Lord's side, on the prohibition question, and carry out in detail the glorious principles of this little and (as it was thought) harmless resolution.

3. This resolution will surely prove the most effectual blow of any the old party has had for the past four years to bring it to "a wise and well-directed class of efforts for the promotion of temperance," etc.

4. This can only be done in one way—just simply to carry out this little resolution; and do it at once. Just exactly what they said. "The *first* concern is the virtue and sobriety of the people and the purity of the home." Hence, the first thing to be done is to stop this wholesale slaughter of the American people by this rum fiend. No use to ask how. All men worthy of a home among us know this can be done, *if the people want it done!* This resolution says it should be done first, and the "Republican party cordially sympathizes with a wise and well-directed effort." That is business.

5. Let us test every man by this "resolution." I intend to begin at once. No time to lose. If the majority did not mean what they said, let those who did come over on the side of the resolution and vote for prohibition.

6. Can you not see, dear reformers, how God can over-rule this matter for the good of the people, even if the motive in passing it was not sound?

Let us make good use of the sling and the stones so long as this great man of sin is within reach. Yours till after its death by a United States law.

R. SMITH.

PITH AND POINT.

A VETERAN.

I have had the *Cynosure* from the first number, and it will be the last earthly good I shall give up. I am 86 years old.—JOSIAH SHAW, *Durand, Wis.*

THE HIGH-LOW TARIFF PROHIBITION PLANK.

I see in the *Union Signal* that there is an omission in the fifth resolution of the Prohibition platform as passed at the convention. The Indianapolis papers left off the four last lines, stopping at a comma, and so *omitted a very important part of that resolution*. And such as have only seen the abridged form are dissatisfied on account of its leaving the producer without protection. I see that the *Voice* has made the same omission, and I have just written to them. The *New Era* and the Iowa papers, so far as I have seen them, have full resolution as passed.—DAVID TATUM, *Cleveland, Ohio*.

NOTE.—The protection supplement to the tariff plank was not fairly discussed. Had it been, there would have been a greater division of opinion than over W. T. Mills's efforts against suffrage which had a vote of 28 to 1,000 against. The *Cynosure* printed the whole resolution, but in such a way that our readers could understand the character of the added portion.

AMERICAN ANTI-SECRECY LEAGUE.

HOW IT IS ENDORSED.

Elder Isaac Bancroft: "I want my name registered among the number that never, if I know it, vote for any officer of any kind that belongs to a secret society."

Rev. C. F. Hawley: "I like the plan you have published in the *Cynosure*, of encouraging men to be Christian mugwumps in politics."

"I, *Cornelius Denham*, do depose and say that for fifteen years I have not voted for a lodge tainted candidate, large or small, knowing them to be such, and propose never to do so. I am an anti-lodge prohibitionist."

Elder A. D. Freeman: "I want to say that I cannot conscientiously vote for a man for any office who is an adhering member of any secret society, either civil or ecclesiastical."

A. C. Bundy: "Such has been my ticket for the last eight years: to vote for no one for any responsible office that belongs to any secret society."

H. Siemiller: "Count me as one that will never vote for a secret-society man for office in church or state, knowingly."

J. D. Frick: "You may put me down on the Anti-Secret League. I settled that question last winter, and if I can't get a chance to vote for men that are not oath-bound to secretism, then I will not vote at all."

Rev. M. W. Jordan: "I have always been anti slavery, liquor, tobacco and secret societies."

Frederick Byrer: "I am one that will not vote for a man that belongs to any secret society and have not for a number of years."

J. R. Alcock: "Enroll me as a voting member of the Anti-Secrecy League."

M. L. Worcester: "I hope to hear that the Prohibition party is solid on the anti-lodge matter."

Jacob Ring, voter; Susan Ring, non-voter: "We two are willing, yea, more than willing, to make it a rule not to vote for any lodge men for office."

LITERATURE.

THE LAND OF THE PUEBLOS. By Susan E. Wallace. Pp. 285. Price 75 cents. John B. Alden. New York.

To our fragmentary knowledge of the Pueblo tribes of New Mexico and Arizona very much was added a few years ago by the sensational accounts of the Zuni tribe given by Frank Cushing, and by the visit of a deputation of the tribe to Washington and Boston. It was before this date that General Lew Wallace was appointed Governor of New Mexico, and his wife had the opportunity of collecting the material for this entertaining volume. If the author of "Ben Hur" deserves the popularity which that work has brought him, Mrs. Wallace, in this and her other volumes, proves herself worthy to stand by his side and share his laurels. She is a bright and entertaining writer and this volume will add to her reputation. It does not profess to be a history of the strange natives of our Southern Territories. No one is able to write that and it may never be written. Nor does it purpose an exhaustive description of the country, which might prove as dry as its climate. It is rather a charmingly written account of observations taken upon the spot, intermingled with enough of the mysterious history of the natives and the brief records of the Spanish invaders of three centuries ago, of which just enough remain to give a most romantic color to their story. There is no part of the earth so shrouded in mystery, not even Egypt, as the region of the Pueblos, and the story of their ancient civilization, of which we have some record in their strange and ruined cities, seems to be forever lost. Mrs. Wallace found among them, as did Cushing, unmistakable traces of secret lodge worship. Cushing, who was a Mason, and could therefore join the tribe and take its initiatory oaths without a qualm, said these ceremonies resembled the Masonic. Mrs. Wallace tells of the underground rooms, which are used for religious and political purposes, into which women are not admitted, and where the mysterious fires are never allowed to go out. In referring to the mystic lodges "which date back to the days of King Solomon" she writes like the wife of an ignorant and bombastic Masonic orator. But as General Wallace has never appeared in so dishonorable a *role*, it must be his wife simply accepts a Masonic lie for a fact and makes no investigation. If the other statements of the volume were no more accurate it would be worthless.

A portrait of Dr. Samuel Johnson, from the portrait by Sir Joshua Reynolds in the National Gallery, forms the frontispiece in the July *English Magazine*. Of the illustrated articles, the second part of C. F. Gordon Cumming's interesting investigations into the religious customs of the Asiatic nations continues the interest aroused by the first number. He continues to follow the subject of "Pagodas, Aureoles and Umbrellas," and his inquiries are illustrated by drawings made by himself. Prof. Minto's story of the Wat Tyler rebellion and its high-tax causes continues with undimished interest.

This hot weather prompts one to flee from the sun's rays and seek the fresh air and cooling breezes beneath the roofs that were first known to man, that is to say, under the trees. In the July number of the *American Garden* are bright and timely articles on the tree question, and company out-of-doors, which covers this ground in delightful fashion with fact and fancy that the only true way to live in clear weather in summer time is in this "house not made with hands," surrounded with trees, shrubs and flowers, upon the cool, green carpet underneath. This magazine is a pleasant thing for summer reading, and we can highly recommend it to practical people for its valuable information on gardening topics.

The *London Illustrated News* has lately been giving attention to the Panama canal, and its June 31 and July 7 numbers have numerous illustrations which enable the reader to understand much of the prodigious difficulty of the work and something of its progress.

Thomas A. Edison, the great inventor, has a fine portrait in the *Swiss Cross* for July with a short sketch of his remarkable life. "A History of Almanacs" has illustrations of a church calendar of the 14th century and the well known Mexican calendar stone, with an interesting account of the singular methods of former generations in reckoning time. A curious letter on "Hawks and Hydrophobia" will suggest strange ideas respecting this singularly fatal and little understood disease.

Vick's Magazine reminds us that "cherries are ripe," and in its talk about flavor and quality in fruits makes us wish to taste and decide for ourselves. The flower notes are as full and fresh as a "posy bed" after a refreshing shower.

OBITUARY.

DAVID TUTTLE died at his residence in Roseville, Ill., on the morning of Thursday, Jan. 19, 1888.

He was born in Greene county, Penn., Oct. 13th, 1800, and was consequently aged at the time of his decease, 87 years, 3 months and 6 days. In 1824 he married Miss Elizabeth Axtell, by whom were born to him four children, three of whom survive him. In the fall of 1850 he, with his family, moved to this State, settling near Roseville. In 1853 his wife died, and in 1854 he married Mrs. Philena E. Young, by whom were born to him two children, both of whom are deceased. He was the eighth child of ten, and lived to see children of the third generation, having at the time of his death three children, twelve grandchildren and twelve great-grandchildren.

In 1825 he united with the Presbyterian church, and as a Christian man was singularly characterized by his fidelity to his convictions of right. The practice of sacrificing principle at the shrine of policy he loathed, and, even at the risk of appearing impolite, shrank not from denouncing what he conceived to be wrong and advocating what he deemed to be right.

Having this character he could not fail to fall upon the lodge when it came in his way, and he was well known for his Christian opposition to its iniquities. He loved to read the *Cynosure* and contributed to the funds of the National Christian Association. He sometimes subscribed for several copies of the paper for others. He was, says a friend, a man more devoted to his Bible than any other I ever knew, and next to the Bible he seemed to enjoy the *Cynosure*. It became his frequent theme in conversation to speak of Bible topics in connection with anti-secrecy, tobacco and intoxicants. He was also an earnest Prohibitionist, voting the ticket first for St. John in 1884 Through all the rebuffs of lodge men he kept cheerful and sweet tempered beyond the power of most men. In 1880 he distributed a great many American party tickets, and on election day entreated men to vote for God. He dared to stand alone and advocate the right; and, no doubt, in God's sight his one vote counted more than all the rest. Others learned to admire the courage he displayed, and it was the means of drawing many conscientious persons to him. In 1884 twenty-one votes were recorded for Prohibition, mostly through the earnest efforts of Father Tuttle.

In his last illness, when he came to realize that his earthly pilgrimage was almost over, he seemed to rejoice in the fact, and praised God for keeping him steadfast to the end. His spirit passed beyond without a struggle, in perfect peace and happiness.

The funeral services were held in the Congregational church, and Rev. Geo. Peebles, pastor of the church, paid a high tribute to the deceased, as a man who, even in these days of moral vacillation and compromise, dared, in defense of principle, to be a Daniel.

"'Tis better not to be, than be unhappy," and no one can be happy whose system is deranged by poisonous secretions. Nearly all ills that flesh is heir to, arise from torpid liver and derangement of the digestive organs. Dr. Pierce's Pleasant Purgative Pellets correct irregularities of the liver, prevent constipation, and promote good health. Buy them of your druggist.

The use of a single bottle of Hall's Vegetable Sicilian Hair Renewer will show its efficacy in restoring the natural color of the hair and cleansing the scalp.

ANTI-MASONIC LECTURERS.

GENERAL AGENT AND LECTURER, J. P. Stoddard, 221 W. Madison St., Chicago.

H. H. Hinman, Cynosure office.

Agent for Southern States.

STATE AGENTS.

Iowa, C. F. Hawley, Wheaton, DuPage Co., Illinois.

Missouri, Eld. Rufus Smith, Maryville.

New Hampshire, Eld. S. C. Kimball, New Market.

Ohio, W. B. Stoddard, Columbus.

Kansas, Robert Loggan, Clifton.

Alabama, Rev. G. M. Elliott, Selma.

DEGREE WORKERS.—[Seceders.]

J. K. Glassford, Carthage, Mo.

OTHER LECTURERS.

C. A. Blanchard, Wheaton, Ill.
N. Callender, Brown Hollow, Pa.
J H. Timmons, Tarentum, Pa
T. B. McCormick, Princeton, Ind.
E. Johnson, Dayton, Ind.
H. A. Day, Williamstown, Mich.
J. M. Bishop, Chambersburg, Pa
A. Mayn, Bloomington, Ind.
J. B. Cressinger, Sullivan, O.
W. M. Love, Osceola, Mo.
J. L. Barlow, Grundy Center, Iowa.
A. D. Freeman, Downers Grove, Ill
Wm. Fenton, St Paul, Minn.
Warren Taylor, South Salem, O.
J. S. Perry, Thompson, Conn.
J. T. Michael, 1533 Capouse Av. Scranton, Pa.
S. G. Barton, Breckinridge, Mo.
E. Barnetson, Haskinville, Steuben Co, N. Y
Wm. R. Roach, Pickering, Ont.
D. A. Richards, Brighton, Mich.

SECRET SOCIETIES CONDEMNED

BY GREAT MEN IN THE CHURCH.

REV. LEONARD BACON, D. D.—Wishing you good success in your war against secret societies.

REV. B. P. AYDELDOTTE, D.D., *former president of Woodward College, O., (a renouncing Mason):*—Freemasonry is a lie all over.

ALBERT BARNES, 1849:—Any good cause, I think, can be promoted openly; any secret association is liable, at least, to abuse and danger.

REV. JUSTIN EDWARDS, D.D., *author and head of Andover Seminary:*—Whenever the cause of temperance is veiled in darkness and secrecy, it must lose its hold on the public confidence and sympathy.

REV. M. BENNETT, *long presiding elder M. E. church*—I am pleased to be counted in for the movement which is being inaugurated against tyrannical organizations and factitious distinctions in society.

DR. THOMAS SCOTT, *the great commentator:*—Rash oaths are above all things to be avoided; but if men are entangled by them, they ought rather to infringe the sinful oaths than to add sin to sin and ruin to their own souls.

REV. J. C. K MILLIGAN, *editor of "Our Banner:"*—Through such silence, secret connivance and horrid oaths "ever to conceal and never reveal," the state of our country is rapidly becoming such as to alarm every Christian philanthropist.

REV. B. T. ROBERTS, *editor of the Free Methodist:*—For us to keep silent respecting Masonry, and thus tacitly endorse the idea that a man can both accept Christ and deny him—that is, be a good Mason and a good Christian at the same time, would be treason to Christ.

JOSEPH COOK:—I do abhor the selfish, clannish spirit of secret societies.

WILLIAM OTTERBEIN, *founder of the church of the United Brethren in Christ:*—A Freemason cannot be a Christian.

BISHOP WARBURTON:—Each of the heathen gods, beside the worship paid to him in public, had a secret worship to which none were admitted but those who were prepared by previous ceremonies.

RICHARD S. STORRS, D. D., *pastor of the Church of the Pilgrims, Brooklyn.*—My judgment and feeling are both strongly opposed to the secret lodge system. I heartily agree with what Dr. Howard Crosby has so forcibly said about it.

CARDINAL MCCABE, *Dublin:*—Secret societies, which seem to possess a fatal charm for our people, have from time to time drawn thousands of misguided youths within the fatal circle from which there is no escape.

REV. LEBBEUS ARMSTRONG:—Among the various stratagems of Satan in opposition to God and holiness, and for the purpose of destroying the souls of men, the institution of speculative Freemasonry holds a pre eminent rank.

HENRY G. LUDLOW, *pastor Spring St. Presbyterian Church, New York, 1829:*—I can hardly think that any candid and intelligent Master Mason can seriously assert that Masonry should be kept up. For my own part I have ever been disgusted with its nonsensical ceremonies, and ashamed of myself for submitting to them.

GEORGE F. PENTECOST, D, D., *pastor of Tompkins Avenue Congregational church, Brooklyn, editor of "Words and Weapons."*—I would do almost anything in my power to help on the work of rescuing all Christian men from the "grip" of Masonry and all other secret and unchristian societies. I believe that Masonry is an incalculable evil and essentially anti-Christ in its principles and influence.

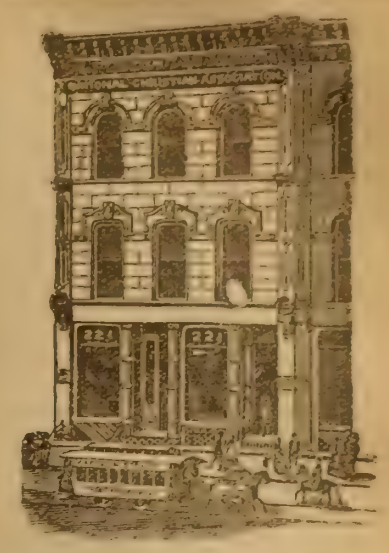
H. L. HASTINGS.—Freemasonry is the one institution of this country that will not bear investigation. Schools are inspected; churches throw their doors open and invite the strictest scrutiny; political parties are examined, searched and riddled if anything like corruptness is seen or suspected in connection with them; all these institutions simply ask a fair field and no favor.

REV. J. E. ROY, D. D., *Secretary American Missionary Association:*—A man is not fit to be a juryman who has taken these Masonic oaths and holds to them. Such a man is not competent to be a constable or a justice of the peace. He has disqualified himself practically and really, for he has by these oaths perjured himself for the one side or the other, and so is unable to do justly in his official relation between man and man.

REV. JAMES H. BROOKES, D. D, *editor of the "Truth," and pastor of Washington Avenue Presbyterian church, St. Louis:*—It would give me pleasure to aid you in your work of seeking to bring Christians out from entangling alliances with secret societies. It seems to me that the positive injunction of the Holy Ghost, "Be ye not unequally yoked together with unbelievers," applies particularly to those disciples of our Lord who have been led into such societies.

THE BISHOP OF BIRMINGHAM, ENGLAND:—Freemasonry is built upon the basis of a natural religion having for its foundation the honor and worship of the Supreme Architect of the Universe, but excluding the divine Incarnation and the mysteries of human redemption. Whilst using the sacred Scriptures, as Freemasonry it ignores the divine doctrines of the Christian faith. Pretending to a special and progressive illumination, it resembles, and through several of its writers even claims descent from the secret societies of Pagan Egypt, Greece and Samothrace.

REV. HENRY JONES:—On what then does the whole superstructure of Freemasonry rest but a base fabrication of wicked men, who in some dark and apostate age of the world, have risen up, united into a secret society and darkly handed down their inventions to flatter us to believe that their institution is good as having originated among wise and good men; and being ignorant of the manner in which their false pretensions would be exposed, have told us that it was established on certain specified facts and events, which by looking at them carefully, and comparing them with our Bible, we find never had existence?



N. C. A. BUILDING AND OFFICE OF THE CHRISTIAN CYNOSURE, 221 WEST MADISON STREET, CHICAGO.

NATIONAL CHRISTIAN ASSOCIATION

PRESIDENT.—H. H. George, D. D., Geneva College, Pa.

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The object of this Association is:

"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved, to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform

FORM OF BEQUEST.—I give and bequeath to the National Christian Association, incorporated and existing under the laws of the State of Illinois, the sum of —— dollars for the purposes of said Association, and for which the receipt of its Treasurer for the time being shall be sufficient discharge.

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The Christian Cynosure.

EDITORS.

J. BLANCHARD. HENRY L. KELLOGG.

CHICAGO, THURSDAY, JULY 19, 1888

A LETTER FROM MR. CAPWELL confirms the rumor which we gave last week, that the Prohibition convention at Syracuse nominated a Masonic propagandist and founder of lodges for Governor. Such a man is unfit to be voted for by any but slaves, or to govern a free people. A convention should be called and a worthy man nominated. A citizen of Mexico might be ignorant, but a citizen of the State of William H. Seward, Gerrit Smith and David Bernard knows that Masonry is a murderess, or, in the words of Robert J. Breckenridge, he "has simply no moral sense." By all means the Masonic record of the Syracuse candidate should be made known through all our papers, and a good man nominated at once to receive the votes of American citizens. No large convention is necessary to make this nomination. An electoral ticket is a more complex and difficult thing to achieve. But the vote for Governor is direct, and every man can write and deposit his own ballot.

LAKE BLUFF, which aspires to be a Northwestern Chautauqua, occupies a beautiful wooded site overlooking Lake Michigan, a few miles beyond the beautiful city of Evanston. Mr Hobbs, late Prohibition candidate for Governor of Illinois, is a chief proprietor and promoter of the place; and he is opposed to both liquor and the lodge. But the unpleasant news reaches us that Walter T. Mills is reporting that Miss Willard this year introduced and carried a resolution through the committee of arrangements forbidding the discussion of secret societies at that place! We fervently hope Mr. Mills is mistaken. He is a man little of stature, with large self-esteem, and may possibly resent the snubbing he received at the great convention at Indianapolis, where he asked two hours for the opposers of woman suffrage, and received permission to speak five minutes. But we dislike to think him capable of falsifying and misrepresentation. But how Miss Willard can say to the public, "I am opposed to secret societies," as she has more than once done, and yet strangle all discussion in the Lake Bluff Assembly of a theme on which she gives her sentiments to the public, is hard to be accounted for. Last year she allowed a long lank defense of a secret order by a weak doctor of divinity; and if now in committee she is strangling the utterance of her own professed opposition to secret orders, she must be forfeiting her own self-respect. We hope Mr. Mills is mistaken, not malicious.

GOOD TEMPLARS AND THE PROHIBITION PARTY.

J. W. Haggard has issued a pamphlet "History of the Prohibition Party," whose cover contains a pictorial advertisement of "Good Templars' regalia." From this pamphlet and from Dr. Jutkins's handbook we learn that "The Illinois Grand Lodge of Good Templars," Sept. 15, 1868, resolved, "That after the close of the present Presidential campaign we will, in our respective localities proceed as early as practicable to the organization of a party upon the principles of total abstinence and prohibition, looking ultimately to a State and national organization." This singular resolution, that somebody should do something in future, seems never to have been carried out.

Next year, September, 1869, a convention met at Chicago "for the purpose of organizing for district political action for temperance." The call for this convention runs thus:

"All churches, Sunday-schools and temperance societies of all names are requested to send delegates, and all persons favorable to this movement are invited to meet at the time and place above stated."

Secret lodges, as such, are not named in the call to this or any other convention which assembled to form a Prohibition party. On the contrary, the names of such lodges were omitted, while churches and Sabbath-schools are inserted in the call. All the conventions preceding the organization of the Prohibition party, up to the great convention in Farwell Hall, Chicago, where "the Home Protection" and "the National Prohibition party" were united Aug. 23, 1882, *were open conventions.* Any attempt to conceal any part of the proceedings from any part of the temperance people would have been fatal to the object.

It is well known to all readers of the public press that Good Templar lodges, as a rule, adhered to the old parties. In Wisconsin, especially, the lodge opposition to a third or Prohibition party was bitter and constant; and as late as 1884, during the St. John movement, a motion was made, and nearly carried, in the New York State Grand Lodge of Good Templars, disapproving of a third party and the support of St. John. The Dakota Grand Lodge have lately been reported as opposed to the Prohibition party.

In the face of these facts, to put forward the Good Templars as founders of the Prohibition party is a piece of arrogant effrontery peculiar to the worshipers of the usurping "god of this world." The pretense that a Good Templars' lodge conceals nothing which it concerns the Prohibitionists to know is absurd and false. The lodge professes to be seeking the prohibition of liquor by the agency of men; and the Prohibition party seeks the same end by the same agency. Why then should the one conceal its meetings and methods from the other? Such an attempt by one part of a family or business firm would be regarded, and justly, a fraud upon the whole. But to add to concealment a solemn pompous ritual, which is religious worship, and degrees, rising one above another, the upper pledged to conceal from the lower, thus putting into the hands of a few persons the control of the whole, gives the lodge the stamp of a clan or society of brigands rather than of a republican society of equals. And the apology of Miss Willard and others, that the secrets are few and trivial, limited to the password and ceremonies, but aggravates the condemnation of the lodge. If the secrets are so trivial, why insult their associates in the temperance work by keeping them up? But that which Christ forbade by his example and precept is not trivial. And the tenacity of the lodges in clinging to them shows that they do not regard them as trifles. And we are right in withholding our ballots from those who withhold their confidence from us.

THE ORANGEMEN.

This political secret society was formed in North Ireland in 1795, seven years short of a century ago. James II., "the simpleton who lost three kingdoms for a mass," had fled to France, and William, Prince of Orange, was king. From the time of Cromwell Ireland had been a sea surging with the bloody billows of faction. Papists had murdered Protestants till William rode into the Boyne, July 1, 1690, saying, as the song goes:

"God must be our King this day,"
And I'll be General under."

That battle turned the scale, and Protestants repaid the Papists, blood for blood, as only Irishmen made savage by religious faction could. The Ribbon-men wore green badges; the Protestants, orange;

"And they hung both men and women
For the wearing of the green."

When neighbors had butchered neighbors for one hundred and five years "The Loyal Orange Institution," which was a Masonic lodge with an Irish name, undertook to protect the Protestants against the Ribbon-men, and they have embittered the quarrel ever since, even down to Gladstone and Parnell. The streets of Belfast have run blood, shed by Orangemen against Gladstone and "Home Rule."

But, like all secret lodges, the Orange lodge has a nature and an object of its own. It is an idolatrous religion with degrees, oaths, ceremonies and obligations borrowed and modified from Masonry. Hence, it has spread over the globe where people know and care nothing about the original Irish quarrel in which it started. It was dissolved by English authority in 1836, but came to life again, as did Masonry in this country, after a short lapse of nine years; and it is now initiating, deceiving, taxing and governing multitudes in the Canadas and elsewhere; stultifying the masses by the sorcery of its false worship, and enriching its leaders by their dues and degree fees.

Such is the Orange lodge whose exploit the *Cynosure* noticed last week. It seems that these lodges, like the Knight Templars, have adopted the trick of asking ministers to preach them a sermon; and as the denominational organs, as a rule, shun all lodges and keep their people in ignorance, the pastor of the South Congregational church, Chicago, consented to their wishes; and this Chicago lodge met at their secret lodge-room on Sabbath morning, expecting to march to Dr. Williams's church behind a band of music; strutting in regalia and fluttering in Orange ribbons; to excite the curiosity of quidnuncs; draw a multitude of boys from their Sabbath-schools; advertise their useless trumpery; and defeat the worship of a Christian congregation by sitting in a body and listening to a sermon which they value as highly as monkeys do the music of a circus.

But lo! a disappointment! The South Congregational church is unwilling to be turned into a menagerie, and the lodge is notified that their presence is not wanted. In vexation and wrath they post a messenger off to Rev. J. M. Caldwell, of the Oakland avenue Methodist church, who promises them a sermon on the next Sabbath to allay their thirst for a preaching pastime and help them keep up a heathen fanfarorade in a Christian country.

CLEAN-HANDED PROHIBITION.

Events are working in the providence of God for the separation of a righteous principle and an iniquitous system. One of the most active speakers, who has traveled in all parts of the country advocating prohibition, very positively asserts from his own observation more Prohibitionists oppose the lodge than favor woman suffrage. From the vote at Indianapolis, 1,000 to 28 for the latter, the anti-secrecy sentiment must be nearly unanimous.

IN NEW YORK.—The nomination of W. Martin Jones of Rochester, a high Mason and Good Templar missionary, for Governor, is met with a deserved rebuke by the *Wesleyan Methodist*, which we reprint. The Free Methodist brethren are yet to be heard from, but we are assured they will stand for principle and will support any reasonable effort to provide a clean ticket. In 1884 we were urged to vote for Blaine by a leading member of that church, as he was not a member of a lodge; and after his defeat by some 1,500 votes it was claimed that had the Anti-masonic vote been cast for him instead of St. John, the Republican party would yet be in power. We shall at the earliest moment inform our readers of the decision of the New York brethren.

AT LAKE BLUFF.—Secretary Stoddard has written of his investment in a membership at the Lake Bluff Convocation, with the understanding that, inasmuch as secretism was given so large a place last year, there would at least be a fair discussion of the question of the benefit or injury to the temperance cause by binding upon it the burden of the lodge; and that the outrage and abuse which a so-called "Right Worthy Chief Templar" poured out unchecked would be no more allowed. He was disappointed. The Executive officers agreed there was too much powder in a lodge discussion for the quiet and rest they wished to promote at Lake Bluff. So, too, with the presentation of the principles urged by the National Reform Association. It was understood by the Secretary of the Western District that he should present this great reform. Had he been a Freemason he might perhaps have been heard. He would not at least have been opposed by the "chancellor of the school of politics," although he would have been acting the hypocrite: for no man can advocate both National Reform and the principles of Freemasonry and be honest. Bro. Gault's letter elsewhere tells its own story. We only need to add, from the report of the affair in the daily press, that Mills, like an autocrat, set aside the program prepared by the committee duly appointed for that purpose, that he might use the time for a reply to Secretary Gault, and argued against the authority of God and his Word in the nation and in politics. He also used the opportunity for an attack on the Indianapolis convention and its woman suffrage plank.

The natural effect of such mismanagement at Lake Bluff will make it a place to be shunned by all sincere Christian people. But we do not understand that the lodge is to control either that Convocation or the Prohibition party.

FOR OPEN WORK.

If Richmond, Mills and Hastings stand by their secret orders and oppose the W. C. T. U. and woman suffrage because of the natural incompatibility of the two systems, there are others who are publishing a different gospel. Dr. George P. Hayes of Cincinnati, late moderator of the Presbyterian General Assembly, gave the address on Independence Day, and declared himself, in the very words, FOR OPEN WORK in prohibitory politics. Prof. W. G. Frost, the Prohibitionist of the Oberlin faculty and grandson of the old Abolition editor, William Goodell, in one of his lectures on American political history quoted from the platform of the Liberty League, which, more determined in its expressions against slavery than the Liberty party, refused to vote for Birney in 1844, and nominated Gerrit Smith and our revered and honored C. C. Foote of Detroit. The last plank of their platform affirmed that no man should be permitted to hold public office who was a member of a secret society. If Prof. Frost was as much of an Abolitionist as his grandfather, or of an Anti-mason as his great instructor, Finney, he would honor that plank and its revivification by the Amer-

ican party and the American Anti-secrecy League.

He has our thanks for reviving this item of history, so long covered with the debris of stirring events that it seems to have been lost to this generation. The Prohibition party are naturally and constantly referring to Abolition times for their precedents. Let this one be no more forgotten.

—Pres. C. A. Blanchard was last week holding special meetings with the church at Geneva, Ill. The religious interest was strong and the co operation of the church hearty.

—Miss E. E. Flagg has written another tract for W. C. T. U. readers, to inspire them with such a love for Christ's example and instruction that they shall loathe the secret lodge.

—Mr. H. M. Huguuin, an old Chicago editor, has written an able pamphlet on the rise and decline of the Sons of Temperance, closing with the secret ritual of that order. The manuscript is in the hands of the N. C. A. publication committee.

—At the Cook county Prohibition meeting last week, John Culver, one of the N. C. A. auditors, and E. R. Worrell, secretary of the Board of Directors, were nominated for county commissioners, and Alexander Thomson and Wm. Morrow of the Board were made members of the county committee. Chicago politics have seldom engaged the attention of better men.

—President and Mrs. J. Blanchard were expecting as we closed this number to start for their summer campaign in Vermont on Tuesday afternoon. Through the efforts of Rev. Mr. Leach a number of appointments have been secured, and with God's blessing there is bright promise for the return of the Green Mountain State to her former place in the foremost ranks of reform.

—Rev. L. G. Jordan, our Texas correspondent, has been North for a few weeks attending the National Prohibition Convention, and speaking for that cause. He has been in Chicago some three weeks, preaching and lecturing among the colored churches. He expects very soon, under arrangement with Prof. Dickie, chairman of the National Committee, to visit Virginia, and speak for Prohibition.

—On Saturday last Mr. J. M. Hitchcock, long superintendent of the "Moody" Sabbath-school and the well-known manager of the employment bureau of the Y. M. C. A. of Chicago, performed the sad duty of laying in the grave the body of his wife. Mrs. Hitchcock has been an invalid for several years, and her sufferings have been severe, but her Christian fortitude and exemplary patience have been superior to her trials, until God has given her release from them. Her funeral was attended by a large gathering of friends, whose sympathies were kindly given to the bereaved husband and children, and with them the *Cynosure* would most sincerely join.

THE CENTENNIAL AT CINCINNATI.

EDITOR CHRISTIAN CYNOSURE:—In an address at Music Hall on the evening of the 4th, Senator Sherman gave the true import of the Cincinnati Centennial: "I wish to impress upon the good people of the city of Cincinnati, and especially upon the managers of this great Exposition, that this is not a *Cincinnati* Exposition; that it is not an *Ohio* Exposition. This is a *National* Exposition, provided for by the Congress of the United States, which is represented here in all departments of the Government by proper articles of exhibition, sent here under wise exhibitors, to contribute to a National Exposition.

"I felt disposed to complain of one thing to-day, and the only thing in the interesting ceremonies of this morning, and that was that the National character of this Exposition should not have been more distinctly presented to you. When we voted appropriations out of the public treasury to represent all departments of the Government to this great Exposition we intended it should be national in the same sense the Exposition at Philadelphia in 1876 was national. Cincinnati is the place for this as Philadelphia was the place for that. But the object of this Exposition is to exhibit the growth and progress and power of the Government of the United States, and not that of the State of Ohio or any particular section."

The Exposition is on a scale commensurate with the object indicated. There are eighteen miles of aisles along which visitors pass. Music Hall is carpeted in crimson—2,400 yards were required, the largest carpet in America—and illuminated with 600 incandescent electric lights. The ground was not broken for the Park Building until last October, and now lighted, decorated and illuminated, it is a marvel to all beholders. The pioneer display is attractive. The original Fort Washington, a fac simile of the original farm now occupied by this city, with its fields, fences, lanes, cabin and well-sweep; the State of Ohio in miniature, with its elevations, depressions, gas wells, rivers, etc., are interesting.

The beer display is on a costly scale, and they paid well for the privilege. As an offset to this the missionary department is making a fine exhibit of our religious progress. That may serve as a sop to the consciences of Prohibitionists who may be disturbed by the presence of so much liquor. The Art Gallery and Machinery Hall are full of interest. It is said 30,000 passed through the gates the first day.

J. M. FOSTER.

LAKE BLUFF IN 1888.

LAKE BLUFF, Ill., July 9, 1888.

EDITOR CYNOSURE:—After speaking at a Prohibition Convention in Wisconsin, and giving four lectures and a Fourth of July speech in Will county, Ill., I arrived here at Lake Bluff last Thursday. Mrs. Gault came the same evening, and we have settled down for a week's rest. For this purpose there are few places so inviting as Lake Bluff. At early dawn you hear the birds' concert in all its glory. The deep shade of surrounding forest, where, in some places, it seems as if, in the language of Pat, "The hand of man had never set its foot," the murmur of the waves along the shore, the rustle of the leaves and the song of the birds,—all seem to invite to rest.

The attendance is not as large as last year, owing to the absence of several speakers of national reputation. Governor St. John and Colonel George W. Bain have not put in an appearance as yet, though the latter is expected next Thursday and Friday. No speakers on the Prohibition platform draw like these men. The National W. C. T. U. School of Methods is the most interesting feature, occupying the morning hours from 9 till 12. Their various departments of work are conducted by such leaders as Miss Frances E. Willard, Miss West, Mrs. Clara Hoffman, Mrs. S. M. I. Henry, Lelia S. Bedell, Mrs. Buell, Caroline A. Leach and Narcissa White. The other prominent speakers are Dr. Bascom, Dr. Geo. P. Hays, John A. Brooks, Samuel Dickie, Geo. W. Bain, Dr. Jutkins, Dr. Villars, Rev. Mr. McKelvey, T. C. Richmond and others.

What has kept very many away from Lake Bluff this year, and what is a serious damage to the place, is the influence of Walter Thomas Mills with his

SECULAR "SCHOOL OF POLITICS."

The speakers he has brought here join with him in advocating that the Prohibition party platform should drop the Woman Suffrage plank, the Sabbath plank, and the plank referring to God's authority in government. Mr. Hastings of Wisconsin declares that there will be a division of the party in 1892 if the Woman Suffrage plank is not dropped. These men are devoted secret-society men. Mr. Richmond of Wisconsin, in his lecture Saturday, classed the Good Templars and Legion of Honor with the church of Christ and Sabbath-school as moralizing agencies in our public life. Most of these men are doubtless Freemasons. Trained in such lodge schools, where they are taught to discriminate against women, and where they are sworn never to initiate a woman, it is no wonder they wish to discard the woman factor in politics.

THE LODGE AND THE W. C. T. U.

There is a very manifest clashing of this "school of politics" with the W. C. T. U. Mr. Mills, in conversation with me some weeks ago on the train coming down from a Wisconsin convention, expressed very bitter feelings toward the W. C. T. U., claiming that they had opposed the third party until shortly before the last Presidential election. He told me that he was in Dr. Jutkins's office when a letter came from Miss Willard requesting that my name be put on the program at Lake Bluff to present National Reform, but he said he opposed it because I was an anti-secret man.

MILLS TRIES TO WALK IN FINCH'S SHOES.

Yesterday, through the influence of the W. C. T. U. ladies here, I was asked to preach the sermon. I endeavored to show how the Bible settled the great questions in our American politics. The audience was much larger than any day previous. At the close of my sermon Mr. Mills arose and announced that he would preach a sermon in the evening not on the line of the sermon just delivered. All seemed to understand that he meant to debate my position. In the evening he lashed himself into quite a fury, declaring, in opposition to what I had stated in the morning, that the statutes of the Bible were not designed for civil government, and religion could only be brought to bear on government by its indirect influence through the citizen, and not by any formal declaration in the Constitution.

May the gracious Lord deliver us from all such "schools of politics" as Mr. Mills is trying to lead. It was expected that he would have about one hundred students here at Lake Bluff, but he has only about half a dozen, and the whole scheme is very likely to fail, *as it ought to fail.* Let this young man retire to Jericho, and there remain until his beard be grown. It would be his wisest course.

M. A. GAULT.

OUR WASHINGTON LETTER.

WASHINGTON, July 12, 1888.

The visiting stranger who drops into the Senate or House gallery on one of these summer days is in imminent danger of failing to receive the imposing impression he had expected from a view of the National Legislature. There is but little spirit in the proceedings of either branch, and both Representatives and Senators, attired in something like the sportsman's toggery of loose jacket and flannel shirt, may be seen by the dozen, lounging in their chairs or on the sofas, fanning themselves vigorously. I do not mean to say that all, or even half of our lawmakers have adopted the tennis style of costume, although they would be excusable for so doing, or for appearing in any style of costume which admits of the least amount of clothing consistent with decency (not dignity). And you will fully agree with me if you have ever had any experience with that overwhelming oppressiveness that lurks in Washington air when the thermometer is careering among the nineties. One thing I notice without exception, the Congressmen who adhere to the "boiled linen" are completely wilted down at the neck and wrists.

The President goes on vetoing private pension bills, and the more he vetoes the more skillful he seems to become in the work. Every soldier will read with interest his recent message to the Senate on the subject of pension legislation, in which he says: "I cannot spell out any principle upon which the bounty of the Government is bestowed through the instrumentality of the flood of private pension bills that reach me. The theory seems to have been adopted that no man who served in the army can be the subject of death, or impaired health, except they are chargeable to his service. Medical theories are set at naught, and the most startling relation is claimed between alleged incidents of military service and disability or death. Fatal apoplexy is admitted as the result of quite insignificant wounds; heart disease is attributed to chronic diarrhœa; consumption to hernia, and suicide is traced to army service in a wonderfully devious and curious way." This is the first time that the President has entered upon so elaborate a defense of his action in vetoing so many pension bills.

The House continues to hold daily seances over the tariff, which discussion had grown a little monotonous until Saturday, when a really lively debate was sprung, showing a difference of opinion among some prominent Republican members in regard to the duty on sugar. Representative Cannon had made a proposition to reduce sugar duties one half and adopt a system of bounties for the sugar raisers instead. The venerable Mr. Kelly, of Pennsylvania, attacked with spirit this proposition, and warned his associates that bounties, as a direct encouragement to industries, never have been, and never will be sanctioned by the American people. A number of Republican members from Iowa defended Mr. Cannon's proposition, and Republican members from Kansas, with another from California, rallied boisterously around Mr. Kelly, while the Democratic Congressmen sat back and greatly enjoyed the little conflict between the Republican brethren, who generally dwell together in unity.

Mrs. Cleveland has taken command of the crusade against the wearing of bustles, and society is consequently divided into bustle and anti-bustle factions, and the feeling between the two parties is constantly growing more bitter. It is a dangerous thing which Mrs. Cleveland has undertaken, notwithstanding the fact that she is supported by all the men.

Senator Blair has succeeded in having his constitutional amendment, prohibiting the manufacture, importation, exportation, transportation or sale of all alcoholic liquor as a beverage in the United States, favorably reported. This is only the beginning of the struggle. There will be bitter battles before it is adopted by Congress. When it passes that body, this amendment will be submitted to the several States.

THE HOME.

BE AT PEACE.

"Be at peace!"
Life is but a transient lease,
Never long enough for hate,
Sharp contention or debate,
In the land to which we're going,
Just beyond the river flowing,
We are told the dwellers never
Through the long and bright forever
Know a tumult or a jar,—
Life is tranquil as a star;
On his height
Sits the King of Peace in light.

"Be at peace!"
Lo, the angry billows cease,
When the Master cometh near,
Turning back the storm in fear;
Let him hold his sceptre o'er thee,
As his banner goes before thee;
Follow thou with high endeavor
To the hills of joy forever;
With thy comrades on the way
Weep and suffer, work and pray;
Peace descends
On all true abiding friends.

"Be at peace!"
Comes a time with long increase,
When the nations shall unite
On the broader field of light;
We are on our journey thither,
Let us live in peace together;
In the temple, glory-lighted,
With our comrades re-united,
Oh, it will be sweet to know
Heaven with us began below!
Peace is best!
Earnest of eternal rest. —*D. Williams.*

THE INDIAN DANCE.

In Mr. Henry S. Wellcome's most interesting volume, "The Story of Metlakahtla," which gives an account of missionary work wrought by William Duncan in a tribe of savages in British Columbia, which he conquered by love, Christianized by the Gospel, and taught the arts of civilization by common sense, are many most touching and interesting incidents illustrating the reasonableness and effectiveness of that method of missionary labor.

In the appendix is a report of Mr. Duncan's address before the board of Indian Commissioners, and the conference of the Mission Boards and Indian Rights Association, in Washington, Jan. 6th, 1887.

After having described the condition of the tribe when he went among them, settled in a village of 240 houses, degraded even down to cannibalism, he told how he learned their language, trusted them and was trusted by them, he went on to detail the story of his "Reception" among them in 1858:

One of the most embarrassing questions that was ever put to me by an Indian was one that was put when I first went there. It was this: "What do you mean by 1858?" I had to tell him that 1858 represented the number of years that we had the Gospel of God in the world. He said, "Why didn't you tell us of this before? why were not our forefathers told this?" I looked upon that as a poser. He said to me, "Have you got the Word of God?" That, in the English language, would be equivalent to saying, "Have you got a letter from God?" I said, "Yes, I have God's letter!" That would really be the idea that would reach the Indian. He said, "I want to see it." I then got my Bible. Remember, this was my first introduction. I wanted them to understand that I had not brought a message from the white man in England, or anywhere else, but a message from the King of kings, the God of Heaven. They wanted to see that. It was rumored all over the camp that I had a message from God. The man came into the house and I showed him the Bible. He put his finger very cautiously upon it and said, "Is that the Word?" "Yes," I said, "it is." "The Word from God?" I said, "It is." He said, "Has he sent it to us?" I said, "He has, just as much as he has to me." "Are you going to tell the Indians that?" I said, "I am." He said, "Good, that is very good."

Now, you see, if I had gone out there in the name of a single party; if I had gone and told them I had come from the queen, or from a nation, immediately I would have created in that man's mind a sort of antagonism; but as soon as I told him I had a message from God, who made him, he instantly began to pause and think and wanted to know about that message. When I was able to tell those Indians in their own language the Word of God, it just had the same effect upon them that it has upon the white people, and their congregations are as earnest, as conscientious, and as indefatigable in their worship of God as any congregation of white men. The influence of this work has spread all over the country.

I will just give you a brief idea of how I was deceived, on that point, in a very heathen tribe. They had heard that I was coming, and the chief, in order to show his great delight at my arrival, put up what they called a large cap. Their cap was an umbrella. They had no idea of preventing rain from falling on their heads by its use, but looked upon it simply as a web-footed cap, and so they used it on state occasions. As soon as I landed I saw the man with the umbrella, and saw the excitement. He sent a message to this effect: "I would like you to come into my house, and I shall send my messenger to tell you so." I immediately encamped upon the bank of the river. By and by, I was told that all things were ready and prepared to receive me. I said to my little crew—for in those days I took only boys with me, being afraid to take men, as they might kill me for the purpose of getting my clothes—I said, "What are they going to do when I go into the house?" "Dance." "Tell them I did not come here to see dancing, and I cannot go, therefore." They told the messenger to tell the chief that I objected to seeing them dance, that I had come with a solemn message to them. The chief replied, "Tell the white chief he must come; if he doesn't come to me I won't go to hear his word; but if he will come I will go and hear him." That changed the matter altogether. I had a little consultation with my boys, and they said, "You had better go; if you don't go the chief will not come to hear what you have to say." I walked up to his house, I confess, in a very grum kind of a spirit. I did not like to attend a dance! The idea of a missionary going in to see a dance! [Laughter.] But I saw that I had to do it; public opinion was in my favor. [Laughter.] I was very glad afterward that I did go. When I entered the house there was a person there ready to point out a seat for me. There was a bear-skin spread over a box for me to sit on. The chief had all of his men placed around in different portions of the house, which was a very large one. I observed that he had gotten a large sail and used it for a curtain in part of the room. Very soon I saw two men step out. One had a rod in his hand beating the floor. They had a kind of theatrical performance. The old man, after stamping his foot and putting his rod down very firmly, said, in his own language, of course, "The heavens are changing." The other man was there to respond, "Yes, so it seems; the heavens are changing." A few little remarks of this sort were made, and then the sail was drawn aside and out dashed the chief, dressed in most magnificent costume, his head being completely covered with feathers and other ornaments. He had his rifle in his hand. He shook it and then pointed it in my face; walked up a little way to me and then put up his hand with his rifle in it; he looked through the hole in the center of the roof where the smoke came out, and immediately began a beautiful prayer. I was astonished. This was no dance. If I could only give you his prayer in his own beautiful and eloquent language, you would be astonished also. I can only give you the substance of it. It was something like this: "Great Father! Great Father of Heaven! Thou hast sent thy Word! Thy letter has reached this place. We, thy children here, are wanting it. Thy servant has come here with it. Help him to teach us and we will listen. Thanks to thee, Great Father, for sending thy Word to us."

That is just the outline. It was uttered in a most pathetic, eloquent and solemn manner.

Having said this little prayer, he looked at me, thanked me for coming. Then he began to dance, and the Indians began a chant, clapping their hands. It was an extemporaneous song, and I listened to it with a great deal of pleasure. There was a man among them who made a hymn, just as they wanted it, and when they wanted it. The tune was a sad one in this instance. It was a chant; the words were all extemporized by this man. I found that the song was all about God having sent his servant and his messenger to teach the Indians. They clapped their hands and sung with the greatest joy. It was a grand reception.

Having been thus favorably received, Mr. Duncan went on with his work, teaching the Gospel, living with the people, teaching them to build, putting up a saw mill, making soap, erecting a blacksmith shop, a cooper's shop, and sash shop, starting weaving and spinning, and canning over thirty thousand cases of salmon, and so leading them into civilized and settled life; though in order to get away from the meddling of certain ecclesiastical overseers, he finally found it advisable to take his people and cross the line over on to American soil.

But the whole story is a most interesting account of the power of the simple truth of God preached without sectarian attachments, and the power of the personal influence of a faithful Christian man who like his Master would go out to seek and save the lost.—*The Christian, Boston.*

CROQUET PLAYING.

A GIRL'S OBJECTION.

My mind has, during the past year, been exercised considerably upon this subject, not having been aware of the fact that many good people were indulging in this amusement.

Our guide book says: "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." Certainly then, some light may be obtained on this subject from that source.

We find: "Let love be without dissimulation." Shall we then delight in those things in which the object of each one participating is to be self-exaltation? Is this "in honor preferring one another?" Does it not rather gender a spirit of selfishness and jealousy? "Thou shalt love thy neighbor as thyself." "Love worketh no ill to his neighbor." Is not croquet a stepping-stone to the greater forms of gambling, billiards, pool and the like? Indeed, does it not resemble one of these in its name—lawn billiards? I learn from one of our ministers that croquet-sets are sometimes taken to billiard tables and played there. Now the principal remaining difference between the amusement under consideration, and the others mentioned, lies in the betting, and the money at stake. Would billiards be unobjectionable without these? We believe not. Croquet? No. There is a fascination about it, which in many instances leads to a great waste of time. One sister informs us that in a certain neighborhood there were farmers who, after working hard all day in the field, after supper went out and engaged in games of croquet until eleven o'clock, *for exercise.* If they were needing exercise, did they get it here?

While playing, the body is necessarily thrown into a stooping posture, not even the arms being raised, and no organ of the body is sufficiently exercised to afford any benefit to the player. Does not this game furnish a needless point of sympathy between good people and the notorious gambler? I once noticed a young person of perhaps thirteen years, whose form was so bent as to detract much from her good appearance, she being accustomed to playing croquet a large share of each day.

Cannot some recreation which is perfectly harmless and "free from the very appearance of evil," be substituted? "It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak."

LUCIA ARNOLD.

BABIES IN ARMENIA.

"Now shall I tell you a little about the children in Armenia? Not in the great seaports like Constantinople and Smyrna, because there they are dressed and tended more as ours are, but in the interior, where the ancient customs are still retained.

"The baby has a little cotton shirt or long calico wrapper, but for the rest it is swathed in pieces of cloth—swaddling clothes—like the infant Christ, so that the baby looks like a nice bundle, and is as stiff as a stick of wood. You can hold him any way—except head down—without hurting him. When his mamma wants his little sister—perhaps only six years old—to carry him out of doors, so that she can weave, wash, or get the dinner, she does not have to say to Mariam, Is goo-he, or Fatmah, 'Now be sure you hold him tight; don't let him fall, nor strain his back, nor stand on his tender little feet.' All she has to do is to tie the little bundle on the little sister's back, and off she runs, while baby sleeps, or watches the children, and gazes at the strange things in the strange world about him until he gets hungry and cries for his dinner.

"When baby gets cross and tired, what do they do to amuse him? Do you know the little rhyme beginning 'Two little yellow birds sitting on a hill?' Well, they have something like that in Armenian, and baby likes to see the bird 'fly away.' Then they have an Armenian edition of 'This pig went to market,' etc.,—only there is no pig in it. If I tell you the Armenian, do you think you can say it? I'll try you, at any rate. These little things learn some English, why should not you learn their language?

The thumb says, 'Yeg-oor, yer-tank.' 'Oor yer-tank?' asks the forefinger. 'Haleb, yer-tank,' answers the middle finger. 'Cheh-leb yer-tank,' suggests the next. 'Bij-jeh-lik-im, chid-deh-lik-im jam-pah chee-dem, inch bess yer-tam?' wails the little finger,—which means 'I'm a wee little teenty thing. I don't know the way. How can I go?'

"But what about the babies whose poor mothers do not know of the blessed Saviour, and who teach their little ones to pray in the name of Mohammed? Can we not do something to bring them to Him who said, 'Suffer the little children to come unto me; for of such is the kingdom of heaven?' "—*S. S. Times.*

JAPANESE BABIES.

The babies in Japan have sparkling eyes and funny little tufts of hair; they look so quaint and old-fashioned, exactly like those doll-babies that are sent over here to America. Now, in our country, very young babies are apt to put everything in their mouths; a button or a pin, or anything, goes straight to the little rosy wide-open mouth, and the nurse or mamma must always watch and take great care that baby does not swallow something dangerous. But in Japan they put the small babies right down in the sand by the door of the house, or on the floor, but I never saw them attempt to put anything in their mouths unless they were told to do so, and no one seemed to be anxious about them. When little boys or girls in Japan are naughty or disobedient, they must be punished, of course; but the punishment is very strange. There are very small pieces of rice-paper called *moxa*, and these are lighted with a match, and then put upon the finger or hand or arm of the naughty child, and they burn a spot on the tender skin that hurts very, very much. The child screams with pain, and the red-hot *moxa* sticks to the skin for a moment or two, and then goes out; but the smarting burn reminds the little child of his fault. I do not like these *moxas*. I think it is a cruel punishment. But perhaps it is better than a whipping. Only I wish little children never had to be punished.—*A. V. R. Eastlake, in St. Nicholas.*

A BIT OF WISDOM.

"Grasp the nettle with both hands,
And it shall not sting."
Take this bit of wisdom, dear,
Into everything.
If the lesson's long and hard,
At it with your might!
Do not let it conquer you
While you've strength to fight.

Foolish people stand and fret,
Wonder what to do,
Bear their trouble twenty times—
Such a silly crew!
Get the trial over, dear;
Never frown and pout;
With a brave and steady look
Put the foe to rout.

Carry not to-morrow's load,
Little heart, to-day;
Trip with happy feet along
Life's uneven way.
"Grasp the nettle with both hands,
And it shall not sting."
Take this bit of wisdom, dear,
Into everything.

—*Harper's Young People.*

A MINUTE'S ANGER.

Not long ago, in a city not far from New York, two boys, neighbors, who were good friends, were playing. In the course of the game a dispute arose between the boys, and both became angry; one struck the other, and finally one kicked the other, who fell unconscious in the street, was taken home, and now for four weeks has suffered most cruelly. The doctors say that if he lives he will never be well, and will always suffer and need constant care of a physician. If the boys had been the greatest enemies they would not, could not, have desired a worse fate for each other than this. But, instead of enemies, they were friends and loving companions. Now everything is changed. One will never be able to walk or take part in active games; the other will never forget the sufferings he caused.

A minute's anger caused this.—*Exchange.*

The Anti-saloon Republican League issued a circular showing that in the States which have voted on the question of prohibition since 1880 1,211,000 votes have been cast for prohibition, and 1,160,000 against it.

TEMPERANCE.

AN INDUSTRIOUS AND LEGITIMATE BUSINESS.

Many men are of many minds. In Philadelphia the licenses to sell liquor have been reduced by thousands, by the application of the Brooks law. Very much disturbed by this result, the *Wine and Spirit Circular* talks in this fashion:

"The result is that hundreds of honest, industrious and law-abiding citizens have been deprived of occupation and plundered of their property by having it rendered valueless; while others similarly situated have been granted franchises, the value of which has been immensely increased by the losses inflicted upon those so unfortunate as to displease the caprice of the all-powerful cabal. That this is tyranny in its baldest form, that this is favoritism of the rankest order, and that the delegation of such powers to individuals is a mockery of our institutions and an outrage upon the liberty and the property rights of the American people, are propositions which admit of no question among well-informed people."

The facts are that of the over three thousand who applied to the judges in vain for licenses, all, with the exception of about twenty-five, confessed that they had violated the old law under which they had authority, by selling liquor openly on the Sabbath, and also at all times to minors; both of which practices were forbidden by the old law. Besides, it was proved that of the rum-sellers, more than nine-tenths of whom were foreigners, being mostly Germans and Irish, a large proportion had taken licenses before they became naturalized citizens, and yet they had made oath, as the law required, that they were citizens of the United States. The reports of the police proved also that many of these men and of those who had become naturalized kept houses of debauchery in connection with their saloons, and that these establishments combined were vile dens and the resorts of the worst criminal classes, frequently the scene of disgraceful fights and disorders, and that the keepers of these concerns were in many instances scoundrels and criminals. All this was established by a careful judicial investigation and is on record, and has been sustained on an appeal to a higher court.

These are the "industrious and law-abiding citizens" for whom the *Circular* pleads.—*Intelligencer.*

PERSONAL LIBERTY IS PERSONAL LICENSE.

Personal liberty is all right as long as there is nobody else around. Alexander Selkirk when he was on the island alone could say, "I am monarch of all I survey;" he could do just as he pleased. But just as soon as another man came on that island, as soon as a colony was formed there, his liberty was curtailed and he had to come down to the requirements of those men and agree with them as to what each other could rightly do. Let me illustrate this personal liberty sophistry. Suppose I go down street and swing my arms right and left. This is a free country, I can swing my arms as I please. Suppose I hit a man on the nose, he would say to me, "Don't you know where personal liberty begins and where it ends?" In this instance it ends on the tip of my nose, as a lesson for me to remember I might find myself lying in the street. Suppose I chew tobacco (I don't want to, but if I did I am sure I would want to spit). So I spit, anywhere, on the ladies' dresses, on the gentlemen's coat-tails; why, this is a free country, I am only demonstrating my personal liberty. I soon learn that my personal liberty is limited. Suppose that a Fiji islander should come to this city and walk down street. He catches your little boy, takes him home, kills him, eats him; what would the government of this city do? It would say, don't you know what you have done? "I only killed a boy; I have killed many before I came here; I thought this was a free country; I am a personal liberty man."

Suppose the ex-Khedive of Egypt instead of going to Italy had come here to reside with his wives and concubines, a police officer would go to him with a warrant for bigamy. "Why, I thought this was a free country and I could do as I pleased here. This is no free country at all," says the ex Khedive. It is preposterous to think that we have laws, customs, rights, which these maggots of society must respect.

Nine-tenths of the men engaged in the liquor traffic are men from the despotism of Europe, and they are sucking the very lifeblood out of the American people, and then talking about personal liberty. There is just as much reason in the plea of the Fiji islander and the ex Khedive of Egypt as there is in that of the slop-house-keeper.—*Rev. C. Winbigler.*

RUM AND ANARCHY.

Anarchy is wrong. Moreover its exponents know it to be wrong. The citizen born American is not an anarchist. Anarchy is the product of foreign soil. The individual who gathers his effects into a bundle and ships to America is the future anarchist. He lands in Castle Garden, meets a friend, and while tossing off his beer is instructed to promote the interests of anarchy under the vain hope of amassing wealth. He secures a position as "hustler" in a lumber yard at a dollar and a half a day, spends his evenings in a saloon, wastes his mental energies in brooding, and makes bombs by which he hopes to gain the identical height he so bitterly hates—wealth.

Now, there's a social and commercial paradox!

The average anarchist is one because he is so advised to be, and he does not seek information upon the merits of the question. And so long as he continues to practice fealty to his misguided faith he remains a poor, beer-drinking man, without home or a hope of peaceful plenty in the future.

Anarchy is born in foreign lands, and bred in the American saloon.

If it cannot be strangled at birth, by reason of the remoteness of its place of birth, it certainly can be rendered extinct by the removal of its breeding quarters on American soil.

The saloon has forced the erection of the almshouses that dot nearly every county in the United States.

The saloon has produced the rags that clothe every drunkard's child.

The saloon has placed the lines of care that are worn upon the face of every drunkard's broken-hearted wife.

The saloon created the bombs that gave Haymarket Square a place in history, and its subsequent horrors upon the scaffold.

Not content with its conquests, the saloon sighs for more worlds to conquer and turns its eye upon the National Capital.

Shall the thinking men submit to dishonor, that the crime-abetting saloon be saved?—*A. E. Johnston, in American Magazine.*

A convention of the W. C. T. Unions in Minneapolis has declared against holding religious banquets in hotels where liquors are sold.

Another petition praying for prohibition in the District of Columbia has been lately presented to the Senate. The new petition bears 7,000 names.

The chairman of the Coventry (England) Board of Guardians says that he has never seen a teetotaler come to the work-house for relief. He made inquiries at fifteen other work-houses, and found a similar state of things.

The first offender brought to trial under the new license law of Philadelphia was fined $300 and sentenced to three months' imprisonment for selling on the Sabbath, and an additional year in prison for keeping a disorderly house.

The Senate Committee on Education and Labor, of which Senator Blair is chairman, have voted to report favorably a joint resolution proposing a National prohibition constitutional amendment. It will be presented to the Senate at an early day.

It is said that the temperance people of Newark, N. J., are arranging to send a representative to all the meetings of the Common Council hereafter, to take note of the number of aldermen who are not quite sober.

The new law prohibiting the sale of intoxicants on holidays went into effect in Boston on Decoration Day.

The New York *Sun* has the following regarding the "free-whisky" plank adopted by the Republicans: "Three sets of voters are most earnestly in favor of President Cleveland's re-election by reason of his attitude toward a question upon which they are in radical disagreement with each other. First, the moralists who think that the public would be better according as all intoxicating drinks are dearer. They are for Cleveland because he is for maintaining the internal revenue, whisky tax included. On the other hand the largest makers of intoxicants, the beer-brewers, are for Cleveland because they think that with whisky kept up in price the field for their product is proportionately protected, and thus their business will be correspondingly larger. And of course the manufacturers of whisky—the great whisky trust—although beer is their most aggressive and successful enemy, follow the brewers in preferring Mr. Cleveland because the present whisky tax is the very foundation of their business. Without it the trust would burst."

BIBLE LESSON.

STUDIES IN THE OLD TESTAMENT.

LESSON 5. Third Quarter.—July 29.

SUBJECT.—The Tabernacle.—Ex. 40: 1-16.

GOLDEN TEXT.—Behold, the tabernacle of God is with men, and he will dwell with them.—Rev. 21: 3.

[*Open the Bible and read the lesson.*]

COMMENTS ON THE LESSON BY E. E. FLAGG.

1. *The Rearing of the Tabernacle.* vs. 1-8. We will not linger over any description of the tabernacle, which has been so often pictured and described, but will proceed at once to the spiritual lessons which it embodies. The tabernacle and all its furnishings are typical of Christ. He is both Sacrifice and Priest. He is our Fountain of cleansing, typified by the brazen laver; the Light of the world, typified by the golden candlestick. Shall we reject Him who has thus been made all in all to us? Nowhere else than in the tabernacle could acceptable worship be offered, for no other place had God honored by the sign of his visible presence. So only in Christ can we see God manifested; only in him can we approach the Father. He is the Door through whom we enter the Holy of Holies. There is always in truth a divine oneness. Falsehood is bewildering, complex, manysided. We can tell a thousand falsehoods about a person or thing where it is only possible to tell one truth. Simplicity marks the divine plan of saving men. There are many false Christs; there can be but one Saviour. So in spite of difference in form and ritual there is but one church universal, to be known by this one sign of always having an ever present Christ, who is its one High Priest, offering forever the one sacrifice of himself to take away sin. Through no bewildering labyrinth do we approach God, but by one straight way. The universal religion of the lodge, which holds up to equal reverence the Koran or the Bible, and adores "the unknown God," whose name may be "Jehovah, Jove, or Lord," according to the faith of the worshiper, proves itself false by this faculty of suiting man in his natural condition, when what he needs is a supernatural power to make him dissatisfied with that condition, and to help him rise above it to a higher sphere. So in moral questions: there are many wrong ways out; there can be only one right one. The temperance voter at the polls is often told to vote for the least of two evils; but what has he to do with their comparative magnitude? His duty is plain: shun even the appearance of evil. It is only when considered as a type of that greater and more perfect tabernacle, "not made with hands," that we find interest and profit in the study of the ancient Jewish sanctuary. We now proceed to another lesson of most precious significance.

2. *The Consecrating of the Tabernacle.* vs. 9-16. In the anointing of the tabernacle we see an image of the Christian, who, in body, mind and spirit, should be consecrated to be a temple of the living God. *Am* I thus consecrated? is a question that each individual should put to himself. It will be hard or easy to answer according as he is partially or wholly consecrated. Am I doing the work the Lord has given me to do in the best possible way? Now one may be honestly trying to serve God, yet, unconsciously to himself, be so weighted down by fashion, custom or habit, as to be all the time hampered in the service. Against the verdict of the whole medical world that corsets are injurious, how many a Christian woman will persist in wearing them, when her own reason ought to tell her that any unnatural bracing or compressing of the frame, which forbids a free circulation and full play of every muscle and organ, must interfere with the power to do effective physical or mental work. The priests' garments were anointed; so our consecration should extend even to our dress. That apparel is best for us in which we can best serve God; and this does not mean that we are to be singular in our attire or disregard beauty. The highest beauty of dress consists in its fitness for ourselves and for our work. A Christian man with the tobacco habit robs God just so far as that habit robs him of his nervous power, his intellectual vigor and his influence for good with others. All the vessels were to be anointed. So our senses, our tongues, our hands and feet should be so many vessels for temple service. It ought not to be a hard matter to know whether or not we are fully consecrated. When active motion brings no pain with it, but positive pleasure, then we know that all parts of the body are in health; so when the Lord's service is pleasure, when all duty becomes, not a stern, imperative needs be, but a joyful must be, then we know that we are indeed consecrated, a temple for the living God, which death may destroy, only to be raised again in eternal strength and beauty.

RELIGIOUS NEWS.

WILLIAM TAYLOR AND AFRICAN MISSIONS.

William Taylor, the California street-preacher, the founder of self-supporting Christian missions in India, South America and Africa, spoke last week Tuesday evening in this city to a large audience on his African work. As he was appointed a Missionary Bishop last year by the Methodist General Conference, his appearance in Chicago was under the auspices of that denomination, and the attempt of the young man who presided at the meeting to make the occasion extremely sectarian was pitiful. William Taylor's work is not for one sect, nor for one age, but for Christ and eternity. In appearance he is rough and strong. Clad in a dark suit of very plain material, he has the appearance of a shrewd, successful farmer; and his strong good sense appears most strikingly in his exposition of Scripture, and in his account of mission management. The *Inter Ocean* report of the latter being excellent, we have borrowed largely from it.

He commenced his self-supporting missionary work in Bombay, India, sixteen years ago. He supported himself until he could build up self-supporting churches that could support their pastors. It was in this way that he and others established the Bengal and South Indian Conferences. For twelve years they never asked for a cent. In conducting the missions of South America the same principle was pursued, the missionaries being supported by the moneys they received from their schools, while in India they were supported by their services as preachers. In Africa it was different, as the natives there had no appreciation of what was done for them. Not receiving, therefore, any services that they could acknowledge as value received, they could not be expected to pay for anything. They established, therefore, industrial schools in connection with the missions to cultivate an appreciation of values, and no system that did not embrace both the culture of the brain and of the industrial capacity of the native could ever be successful in Africa. In describing Africa the Bishop said he had no mind to talk about its extent. It was a wonderful country. The climate was not as bad as some people supposed it was. In the torrid zone, where his work lay, temperature ranged from 75 to 85 degrees the year round, and even during the prevalence of the northwest trade winds the sun was veiled by mists three days out of four. He was told that this mist was full of malaria. He found that the theory that the atmosphere was at these times full of malaria was false. The mists were not malarial. The rarification of the atmosphere by the sun on a hot, clear day, created a vacuum, and at sundown the northwest trade winds brought up the moisture which filled the air for several days. This cooled the air, and made the climate a delightful one for out-of-door work, and he put in six days of the week, eight hours a day, in out-doors work, and three days out of the four worked out of doors without any hat on his head. So the climate of Africa was not so dreadful after all. In regard to the healthfulness or unhealthfulness of the climate, it might be considered as healthy a climate as that of any country in a wild, uncleaned state. Many died there, it was true, but it was from pursuing a false theory of living, resulting largely from following the directions of a book written by a doctor in London, who had never been in Africa. This doctor warned them from going in the sun or taking any vigorous exercise. If he, the speaker, was going to prescribe a treatment for killing missionaries in Africa, he would prescribe just as this doctor did. A sewer in cold weather was not a very dangerous thing, but a sewer in hot weather, or a sewer in the tropics, would, if not frequently washed out, soon commence to ferment, and so produce disease and death. Now, the system of pores in the human body were like a system of sewers in a town. In warm weather in this country, and all the time in the tropics, these human sewers must be sluiced, just as the other sewers are. In other words, a perspiration must be created, and the pores of the body thus cleansed. If missionaries would do that, they would get along all right. As to the Negroes in Africa, he would say that the natives who were brought to this country were not of the best type of the Negro. The men who sold them, who had never been in bondage to any man, were better men, more powerful men, than those who had been brought to this country as slaves. The most powerful women on earth were there—women straight, symmetrical, vigorous, and equally and well developed. Both men and women were shrewd and intelligent.

As for self-support by missionaries in Africa, the difficulty was rendered easy to overcome by the fact that in every tribe a farm was set aside for strangers, being placed in the charge of the king's or chief's first wife, and no one but her and strangers could use any of the products of that farm. A house, the best house in town, was also given up to the use of the missionary. The chief's wife not only gave them daily rations of vegetable food, but prepared it in a tasteful manner, together with eggs and chickens. All the missionary had to do was to announce who he was, and he was looked after. The Mohammedans understood this custom thoroughly, and were sending propagandists all through Africa. The propagandist started barefoot, carrying nothing with him but the Koran in his hand. These men had gone all through Northern and Eastern Africa, and they were now advancing to the West. The humility, patience, pluck and power of adapting themselves to circumstances that these Mohammedan propagandists possessed, and which they used in spreading a false religion—most of it false, though it had a good deal of truth in it—might well be copied by Christian missionaries, and with such qualities they might win Africa to Christ in a short time.

—Elder J. L. Barlow is now preaching in Bloomington, Wis., in response to a call from the Baptist church.

—The United Presbyterian General Assembly at its recent session appropriated to the several Boards for the coming year $279,600 as follows: Foreign Missions, $110,000; Home Missions, $72,000; Freedmen's Missions, $40,000; Church Extension, $40,000; Education, $8,000; Ministerial Relief, $6,000; General Assembly Fund, $3,000.

—We are beginning to hear of spiritual results following the administration of relief to the famine sufferers in Turkey. In some places portions of the Scriptures have been distributed with needed bread for the body. Mr. Gates of Mardin reports that in one village a man said after an earnest discussion: "It is nothing other than the words of this Book which have sent us this aid." A Moslem at one village affirmed: "I know that the Protestants are the best of all the sects." "How do you know that?" said a bystander; "you are a Moslem. What do you know of the teachings of the Protestants?" The Moslem replied, "I know by one sign. If I go to a priest, he says to me, 'Give;' if I go to a Moolah, he says to me, 'Give.' The Protestants alone say, 'Take;' their schools say 'Take;' their teachings say, 'Take;' their charities say, 'Take.' By this I know that they are the best." Mr. Gates reports that villages are asking for teachers, and that the evangelical helpers are honored wherever they go among the mountains.—*Missionary Herald.*

—The general conference on foreign missions, which met in Exeter Hall, London, June 9–19, proved, says the *Interior*, to be a larger and more thoroughly representative assembly than even its projectors expected. As has been explained before, the conference was in the nature of a centenary celebration of the beginning of the foreign mission movement in England, and it was thought that about an even hundred societies would be represented. Great was the joy of all concerned when it was found that 126 societies had sent delegates. There were 1,060 delegates in attendance from the 52 foreign missionary societies of Great Britain and Ireland, 150 from the 51 societies in the United States, 27 from the 6 societies in Canada, and 22 from the 13 societies of Europe. If all the delegates can return to their homes with full cargoes of the enthusiasm and of the zeal according to knowledge, which did so much abound at the conference, it will not be too much to hope that a new epoch in foreign mission work will have its rise this year.

—The Illinois Baptist Assembly convenes at Sailor Springs July 22, and remains in session fifteen days. Sailor Springs is located in Clay county, Illinois, and has become a favorite summer resort because of the curative properties of the waters and the beauty of the situation. Among the speakers are Rev. C. H. Morcup, D.D., St. Louis; Rev. A. D. Zaraphonithes, Greece; Presidents Kendrick and Washburn; Drs. Fulton, of Brooklyn, Broadus, of Louisville, and many others.

—For years there has been an opposition in the Association of Baptist Churches in Indianapolis and vicinity to Rev. M. Buchanan, of Acton, who procured a divorce from his wife on the ground of incompatibility, and within a year married again. Many of the churches were much opposed to his conduct, and being unable to expel him, have formed a new association and adopted a constitution that prohibits the admission of any church that avails itself, either temporarily or permanently, of the services of a minister who has been divorced.

LODGE NOTES.

Twelve brotherhood engineers and firemen returned to work on the Burlington road at Omaha Thursday, stating that they believed the charges against Chairman Hoge and other leaders, and were unwilling to be identified with such men.

The annual conclave of the Supreme Temple, Patriarchal Circle of the United States, met in Fort Wayne. An effort to make some changes in the uniform was defeated, as well as many other changes that were sought to be brought about. A competitive drill was held, and Thursday evening a banquet and dress ball.

At Minneapolis Tuesday Frank Hoover, President of the Typographical Union, and William B. Hammond, a member of its executive, were indicted for boycotting the *Saturday Evening Spectator*.

General Master Workman Powderly has written a letter in the *Journal of United Labor* in which he advises abstention from the use of coffee until the present "corner" is broken

The contemplated strike of the Brotherhood of Engineers on the East Tennessee, Virginia and Georgia railroad is off. A meeting was held at which all phases of the trouble between the railroad and the Brotherhood was fully discussed. It was finally agreed that the strike should not occur. Thomas R Monahan, who has caused all the trouble, left the city suddenly.

The National Division Sons of Temperance met last week in Toronto. Reports show a net increase of membership last year of 245. The total membership at the end of the year was 79,158.

The State convention of the Catholic Knights of America met in Eau Claire, Wis. A procession, with two bands, was formed, and delegates escorted to St. Patrick's church, where high mass was said by the Rev. Manager Muenich of Racine. The afternoon session was held in the court house. A grand banquet closed the meeting.

The Grand Commander Knights Templar, of Iowa, having refused to accept the ritual promulgated by the Grand Encampment held at St. Louis. Grand Commander General Charles Room, of the United States, issued an edict interdicting intercourse between Knights Templar and those under the jurisdiction of Iowa. Judge Frederick Speed, Grand Commander of Mississippi, refused to publish the edict in his State, and is also accused of writing National Grand Commander Room an insulting letter.

The Grand Lodge of Elks have made the Grand Lodge migratory. An effort was made to create a supreme lodge and have a grand lodge in each State. Charters were granted to thirteen lodges in various parts of the country.

The Bridge Beach stove foundry strike cost the Iron-molders' Union, No. 10, $23,348.40. It was a notable defeat for the workmen, and resulted in the organization of the Manufacturers' Defense Association.

Several of the Engineer Brotherhood men at Galesburg, Ill, have received anonymous letters warning them to leave town.

SUBSCRIPTION LETTERS.

The following have made remittances of money to the *Cynosure* from July 9 to July 14 inclusive:

D S Kinney, M W Holt, D Riggs, Mrs H Loker, C Fisher, H Clark, Rev. J W Thompson, Mrs C A B Ashley, W W Jones, J Breaw, J R Weber, A S Waterburg, R Krant, R W Doolittle, J S Bibbins, Mrs S McConoughay, R Dickinson, J Howe, J McKelvey, Mrs E A Yerkes, E Trumbull.

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Daniel Riggs	1.00
Before reported	1150.15
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HOME AND HEALTH.

GOOD HOT WEATHER ADVICE.

The annual sun stroke circular of the New York Health Board may be summarized as follows:

PREVENTION.—Don't lose your sleep; sleep in a cool place; don't worry; don't get excited; don't drink alcoholic beverages; avoid working in the sun, if you can; if indoors, work in a well-ventilated room; wear thin clothes; wear a light hat, not black; put a large green leaf or wet cloth in it; drink water freely and sweat freely; if fatigued or dizzy, knock off work, lie down in a cool place, and apply cold water and cold cloths to your head and neck.

CURE.—Put the patient in the shade; loosen his clothes about the neck; send for the nearest doctor; give the patient cool drinks of water or black tea or black coffee, if he can swallow. If his skin is hot and dry, prop him up, sitting against a tree or wall; pour cold water over the body and limbs, and put on his head pounded ice, wrapped in a cloth or towel. If you can't get ice, use a wet cloth and keep freshening it. But if the patient is pale and faint, and his pulse is feeble, lay him on his back, make him smell hartshorn for a few seconds, or give him a teaspoonful of aromatic spirits of ammonia, or tincture of ginger in two tablespoonfuls of water. In this case use no cold water, but rub the hands and feet, and warm them by hot applications until the circulation is restored.

To this we may add that persons who live chaste, sober, temperate, godly lives, avoiding condiments and stimulants, pepper, salt, tea, coffee, etc., usually have little trouble from heat, cold, or disease.

We recently called on Mr. D. Needham, at 116 Dearborn St, Chicago, to ascertain the facts in reference to his being cured of cancer. We found him to be a well preserved man in his seventy-ninth year. He stated that thirty-five years ago he was living on a farm, and one very warm summer day while carrying rails an abrasion was made upon his shoulder. The injury soon healed, leaving a scar. Thirteen years later this scar became the seat of a cancer. The cancer developed suddenly after eating buckwheat cakes freely for two weeks. Its malignant nature was evident in a few days. The scar grew purple, felt tender and itched. Sharp pains were present occasionally. He consulted eminent physicians in Pittsburgh, Philadelphia and New York; every one pronounced it cancer of the scirrhus type, and advised either the knife or the plaster as the only possible hope of relief. About this time an old friend heard of his misfortune and advised him to drink very strong red clover tea. He began taking the clover tea in June, 1864, the cancer having made its appearance the previous November. A beneficial effect was experienced almost immediately. On the top of the left shoulder and upper part of the chest we found a surface of nine inches one way and twelve inches the other covered with nodules and scars. We have not the slightest doubt but what Mr. Needham had a genuine cancer, which would have proved fatal in a few months had it not been arrested and practically cured. From the time the cancer was most inflamed he has worn over it a folded cloth, which he moistens with tepid water as often as it becomes dry. He abstains from eating pork, buckwheat and tomatoes, as he believes they tend to produce cancer. He pays great attention to his diet. He has used the clover occasionally since he discovered its merits. Eight years ago he began to manufacture the extract of red clover for sale, and has built up a good business for himself and sons.—*The People's Health Journal.*

WHAT AN EGG WILL DO.—For burns and scalds nothing is more soothing than the white of an egg, which may be poured over the wound. It is softer as a varnish for a burn than collodion, and, being always at hand, can be applied. It is also more cooling than the sweet oil and cotton which were formerly supposed to be the surest application to allay smarting pains. It is the contact with the air which gives the extreme discomfort experienced from the ordinary accident of this kind, and anything that excludes the air and prevents inflammation is the thing to be at once applied.

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In closing his letter he writes: I now look back through an interval of fifty-six years with a conscious sense of having been governed through the "Anti-Masonic excitement" by a sincere desire first, to vindicate the violated laws of my country and next, to arrest the great power and dangerous influences of "secret societies."

The pamphlet is well worth perusing, and is doubtless the last historical article which this great journalist and politician wrote. [Chicago, National Christian Association.] Single copy, 5 cents.

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FARM NOTES.

GOOD RULES FOR RIDING AND DRIVING.

When the horse is taken out for either riding or driving it should not be allowed to move at a fast pace for the first mile or more, otherwise, as its stomach is then full, it may injure its wind and bring on the heaves. A good rule to observe before putting the horse up to a fast gait is to let it dung three times. This relieves the bowels to a moderate extent. If necessary to stop when out, and a cold wind prevails, put the horse under cover and blanket; if one is not to be had, then hitch on the lee side of some building. If in summer, put in a shade as clear from flies and mosquitoes as possible; if there is no net, cover with a cotton sheet or light blanket. The best strap for hitching is one that buckles round the neck, as it holds more securely than a halter or bridle rein, which are liable to be slipped. In crossing a river or bay in a steamboat or other conveyance in cold weather, or facing a raw or strong wind on the road, hang a short, thick blanket from the neck, spread in full breadth over the chest, to guard from taking cold. When the exposure ceases, remove it. Returning home from a ride or drive of some extent, and the horse is sweaty, let the last mile be done slowly, that it may be cooled a little before reaching the stable. Some blanket as soon as the harness is taken off; others contend that it is better to rub as dry as possible and then blanket. But which may be preferable will depend something on the weather and the nature of the horse, whether to dry quickly, or to sweat longer and copiously.

Examine the shoes, and if gravel or any hard substance has got between them and the hoofs, pick it out. During this time the horse may safely take two to four quarts of water, at a moderate temperature if in summer, and warmer if in winter. After being well cooled, give all the water the horse will drink. Now wait a short time and then feed a little hay at first, after which his ration of grain or meal. Never let a horse stand or wade in water when he is hot, as it would endanger foundering him unless the water is quite warm, and perhaps even then. If ever forced to do this, exercise him well after it, and when stabled, rub the legs thoroughly dry down to the hoofs, then he would probably escape founder.—*American Agriculturist.*

THE CURRANT.

Currants are usually shipped, like strawberries, in quart baskets packed in crates; and gooseberries may be sent the same way, but are liable to shake themselves out in transit, unless the baskets are wrapped in paper. To avoid this trouble some shippers prefer sending them in bags by express. The gooseberry is less popular in market than the currant, and there is no demand for it when ripe. This is singular, for it is excellent canned, requiring less sugar than green ones; although there are sweet toothed persons who insist that no amount of sugar can ever make gooseberries palatable. However, in canning them, it will be found economy not to add the sugar until the fruit is wanted for use, as sugar boiled with gooseberries, or any other acid fruit, is changed into glucose, which has but half the sweetening power of sugar. Ripe gooseberries resemble, and make a good substitute for cranberries; are much cheaper, and can be raised anywhere. Green gooseberries may be kept fresh the year round by simply bottling them in cold water, excluding, of course, all bruised berries. They need not be sealed, only corked tightly and kept in a cool place.

Canned currants are delicious, and every housekeeper knows that for jelly-making purposes there is nothing equal to the currant. By the way, it is strange that more impecunious women, with a genius for making jellies, do not turn their attention to this industry as a source of profit. Of course, they could not compete in the general market with the cheap, artificially-colored preparations of gelatine, sold as jelly, but which never had even a remote relationship to any sort of fruit; still, there are many ladies who lack either time, strength, inclination or skill to make their own jellies, but who would gladly pay a good price for a superior article if they knew where such could be obtained. By the judicious purchase, not only of currants, but other fruits, when abundant and cheap, a skilled jelly-maker might materially increase her income if she chose.

Delicious currant jelly, that never fails, can be made without observing the old expensive "pint for pound" rule. Gather the fruit before it is dead ripe, but not immediately after it has been saturated by rain. Wash and drain, but do not remove stems. Boil twenty minutes, stirring occasionally to prevent burning. Strain through flannel and measure. Return to the fire, and, after boiling a minute or two, add heated sugar, allowing but half a pound for each pint of juice. As soon as the sugar is entirely dissolved, the jelly is done, and should be placed in glasses immediately.—*Independent.*

"Oh! where shall rest be found?"
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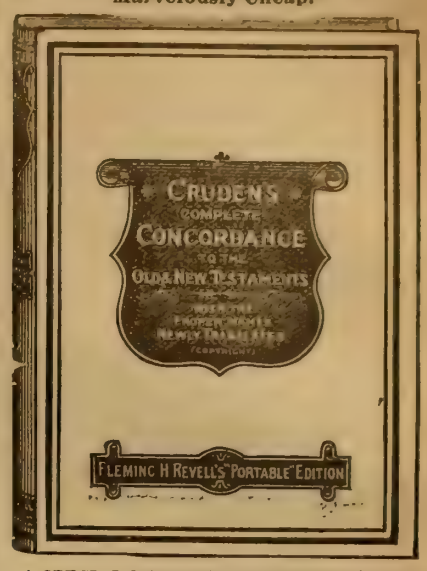

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NEWS OF THE WEEK

WASHINGTON.

President Cleveland, who has been accustomed to use a glass of wine at dinner or semi-occasionally at other times, is said to have yielded to a request of Mrs. Cleveland, who desired to get the influence of his personal example, to totally abandon the use of liquors.

Professor J. W. Powell, of the geological survey, made an argument before the Senate Committee on Appropriations on the development of the arid land regions. Professor Powell is very enthusiastic in the belief that his views as to the irrigation of this vast region by establishing reservoirs in the Rocky Mountains for the supply of water is entirely practical.

The bill to pay $5,000 to Mrs. Larimer of Wyoming for important services in giving information as to the hostile purposes of the Sioux Indians has passed the Senate.

Elliot Sandford of New York has been nominated for Chief Justice of the Supreme Court of Utah; J. W. Judd of Tennessee, Associate Justice, and Hugo W. Weir of Pennsylvania, Chief Justice of the Supreme Court of Idaho.

Congressman Randall of Pennsylvania was prostrated by an attack of an old trouble last week, and had four hemorrhages Friday night, losing sixteen ounces of blood. It is feared he cannot survive another attack. The difficulty was brought on by his assiduity in securing a private pension bill.

COUNTRY.

A terrible accident occurred on the Virginia Midland railroad early Thursday morning. The through Southern train went through a trestle between Orange Court House and Barboursville, falling a distance of fifteen feet and killing eight persons outright, and wounding some twenty-five severely.

The principal county officers (all colored) at Marion, Tenn., were escorted to trains by white men Thursday morning, given tickets, and warned never to return. The county judge fled the previous night, and the county clerk was given twenty-four hours to arrange his books. The dispatch avers that the county has been under Negro rule since 1870, and that, as prominent white men had been warned to leave, the white citizens undertook to assume control of affairs. The Negroes in the county out-number the whites seven to one.

The great fire that laid Alpena, Mich., low sixteen years ago, was Wednesday almost duplicated, when fourteen blocks were swept away. Two hundred buildings were burned and 225 families, representing 1,300 persons, are out of house and home. Nine-tenths of these are workingmen, and most of them have no insurance. There were several fatalities among women and children.

Dr. Reitman, of Legrand, Iowa, reports to the State Board of Health a full statement of a case of leprosy coming under his care. The patient is Helena Halverson from Norway. She claims no relative ever had the disease.

Receiver Dyer has made a demand on the Mormon church for the property of the church held in excess of the amount allowed by law. It amounts to $790,000.

Stephen Freeman, a colored man convicted of assaulting a white woman, was hanged in Wilmington, N. C., Wednesday. Freeman protested his innocence to the last, and in spite of many applications to the governor for a commutation the sentence was carried out.

Fire, on the afternoon of July 10, destroyed eight blocks in the heart of the town of Suisun, Cal., mostly brick stores. The postoffice was also consumed. The fire started in a shed back of W. T. Bartlett's residence, and rapidly gained, crossing the streets and burning even what goods had been removed for safety. At least seven-eighths of the town have been consumed. Over twenty five residences were burned to the ground, among them being that of Joseph McKenna, member of Congress. This town has a population of about 800.

A dispatch from Indianapolis says: An extraordinary increase in the pay rolls of the Indianapolis pension agency has given rise to a suspicion that the department is giving special attention to rushing through the claims of Indiana petitioners, with the hope that this activity will be helpful to the Democratic party at the November elections. Since General Black became Pension Commissioner the number of pensioners on the pay rolls of the Indiana agency has been increased from 29,000 to 40,000.

A cyclone leveled three paper mills and many houses between Pittsfield and Albany, Mass., Wednesday night.

It is reported that Congressman W. L. Scott of Pennsylvania has subscribed $1,000,000 to the Democratic campaign fund; that Mr. Brice of Ohio and Herman Oelrichs of New York are down for $500,000 each; that the rich men of Tammany pledge a half million, and that Edward Cooper is prepared to donate $100,000.

The National Council of the National Educational Association met at San Francisco Friday, President J. L. Pickard of Iowa City, Iowa, presiding.

Near Gridley, Ill., Thursday night, Miss Witzig, aged 20, was dragged over a barbed wire fence by a horse. Her face was torn off, the lower jaw and tongue remaining hanging to the wire. She is still alive but cannot survive.

FOREIGN.

Emperor William sailed on the royal yacht *Hohenzollern* on the morning of the 14th inst. for Russia. The Czarina will accompany the Czar. When Emperor William steps upon the deck of the Russian yacht the German standard will be unfurled from the masthead of that vessel.

In the French Chamber of Deputies on Thursday General Boulanger moved dissolution. His proposition was rejected, and the general immediately resigned his seat. During the debate some sharp words passed between Boulanger and Premier Floquet, during which the former called the latter a liar. A duel was arranged between the two, and was fought with swords near Paris, Friday morning. The battle was fiercely contested, and in the second round Boulanger received a thrust in the neck which may prove fatal. Premier Floquet escaped with a few scratches, and in the afternoon delivered the oration at the unveiling of the Gambetta statue.

In the Italian Chamber of Deputies on Friday the question of granting the ballot to women was defeated by a narrow majority.

Prince Milan has demanded of the Prussian authorities that the Crown Prince of Servia, now in possession of Queen Natalie at Wiesbaden, be returned to Belgrade. The German authorities complied with the request, and Queen Natalie was compelled on Friday to deliver up her son to the German authorities. The boy was immediately taken to the railway train and started for Belgrade, the Servian capital.

A dispatch from Cape Town, Africa, says that the Debers coal mine at Kimberley caught fire Wednesday evening. Eight hundred men were entombed. The work of rescue, which began at once, still continues. Hundreds have perished, including Mr. Lindsay, the manager of the company. The bodies of 25 white and 200 black victims were taken out.

Most doleful accounts are given of the ruin and misery wrought by the terrible weather in the East River District of China. Such rains have not been known for more than a hundred years. The town of Shikhung, the chief sugar mart of the province, has several times been flooded and many persons drowned.

The London *Times* learns from Rome that Cardinal Moran has had frequent interviews with the Pope on the Irish question, and that he has impressed the latter greatly, showing that it is not good policy to interfere with the politics of the Irish, who, he points out, have great power in the colonies and in America.

The Mexican electoral colleges voted on Sunday, re-electing President Diaz. The result of the Congressional balloting is as yet unknown, but is expected to favor the administration.

Late advices from Leon, Mexico, the principal scene of the great flood, say that masses of people are packed in portals, stables, and every available place of shelter, averaging one person to less than a square yard of space, with piles of flag matting on the ground for beds, and a few miserable rags for cover. All able-bodied men have been sent away to work by the government. It is still believed that the bodies of many hundred people are in the ruins. Some three hundred were recovered, but the stench was so great that further search was abandoned.

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The account of the great Prohibition meeting in Battery D Armory, in this city, on the 13th inst., was in some unaccountable manner overlooked in our last number. We can now only refer to it as a singular success for prohibition as a political principle. And this success was achieved more by the immense numbers present than by the argument of the able speakers. Addresses were made by the Presidential candidates, Fisk and Brooks, by Miss Willard and Mr. Harts, nominee for Governor. But the thousands present, overflowing with enthusiasm, and half astonished at their own numbers, were an argument that was simply overwhelming. That it was which convinced gainsaying, disputing, sneering Republicans and Democrats. They saw the success that succeeds in that crowd, and were awestruck before it. It meant votes, and votes are the arguments that carry a campaign.

Last Tuesday the Chicago police arrested three Bohemians, whom they expect to prove are a part of a band of conspirators sworn to avenge the death of the anarchists upon Judge Gary, Mr. Grinnell, who was then prosecuting attorney, and Inspector Bonfield of the police force. In the possession of these men were found revolvers, daggers, dynamite and a number of bombs. As no arrests have since been made it is not known whether the police suspect any others, though they have listed all who were members of the secret "groups" implicated in the slaughter of May, 1886. These arrests and the railroad conspiracy will go far to convince the public that there is no safety from the human monsters who can thus plot for wholesale and indiscriminate murder, but to act on the suggestion of an old army officer in the *American Magazine*, and make this dynamite business a capital crime, whether the plot culminates or no.

If the lodge magnates expect to gain an easy victory, and the control of the Prohibition party in New York, they will find themselves quite mistaken. The statement from Mr. Capwell, and the position of the *Wesleyan Methodist*, mean that the reckless action at Syracuse will lose the party thousands of votes. The nomination of a man so involved in secretism was not only weak, but wicked, and God will not show his favor toward party leaders who can so easily stifle their convictions. Let every patriot in the Empire State remember its history, and resolve that the memory of Seward, Weed, Holley, Riley, Bernard, Stearns, Crooks, Roberts, Spencer, Ward, Southwick, and a host of others, shall not be disgraced by their consenting to this iniquity.

One of the largest of their summer meetings was held last Tuesday evening by the Historical Society of this city. The particular attraction was the presentation of a life-size, bronze bust of Mr. Carpenter by his two surviving daughters, Mrs. Cheney of this city and Mrs. Hildreth of Los Angeles. Accompanying the bust was a fine photograph of the old Carpenter homestead, for more than a generation a landmark in Chicago. Mr. Carpenter was one of the founders of the Society, and left $1,000 to its treasury. This will be known as the Philo Carpenter fund, and the income will be used in binding books which will bear the imprint of the fund. In connection with the presentation, Rev. H. L. Hammond read a sketch of Mr. Carpenter's life, evidently prepared with much care, and more fully reviewing his remarkable life as a business man, Christian and reformer than any account yet published. The narrative was very faithful to Mr. Carpenter's labors as an Abolitionist and an opposer of the lodge, and gave him due honor for this evidence of the nobility of his character, the firmness of his convictions, and his prophetic faith in the triumph of Christian principles. This history will in time be published by the Historical Society. The *Cynosure* has also asked for a copy, and we hope to publish it next week.

The dynamite conspiracy on the Burlington road has now passed fairly into the hands of the courts. The examination before the United States Commissioner developed the fact that one of the arrested men was a Pinkerton detective, and another is mistrusted. The confession of Bowles, a striking engineer, who had been very active in buying, distributing and using dynamite, was hastened by what he took to be a threat on the part of another arrested man, who was chief of the "brotherhood lodge" in Aurora. Bowles confessed to burying a bomb near Galesburg, when he had been prevented by fear from putting it on the track. He was taken to the spot and the bomb was found. Two important arrests were made at Galesburg immediately after this. It is hoped that the bottom of this murderous conspiracy is reached. Arthur, chief of the engineers' order, was in Chicago last week trying to make some compromise with the Burlington managers. He was met fairly, and is using his influence to have the men vote the strike over and a failure. His deputies went out over the road, but have been thus far met with a strong negative vote. Nobody accuses the "Brotherhood" as accessory to the dynamite business, but the strikers are angry, and will stand by the guilty men. The devil may be cunning, but he is never wise. These men, befooled by their secret oaths, are putting themselves before the world as endorsing, defending and so becoming, after the fact, accessories in a horrible attempt at massacre.

The visit of the young Emperor William to the Czar and the undoubted manifestation of fraternal and friendly feelings between the two autocrats has started all manner of political conjecture. The two governments have been threatening war for a year, but there is nothing but peace now to be mentioned between them. It is even understood that William has projected a visit to the leading monarchs of Europe and will begin an earnest effort to secure a permanent peace by urging a general disarmament. But France does not take it kindly that the stripping process is to begin with her young republic. It is at least fixed that the German Emperor sailed Monday for Stockholm, and that in October he will, officially and by invitation, visit King Humbert of Italy at Rome. The Pope, whom our vicious American optimism declares is a benevolent old gentleman who has nothing to do with politics, has entered his objection to such a meeting. Leo declares that the presence of the Emperor of Protestant Germany will be an act of special hostility toward the Vatican, during the pending crisis in Italian affairs; and he has sent burning messages to his emissaries in Bavaria and Austria urging that those governments use every effort to prevent the meeting of Emperor and King anywhere in Italy. The Italian politicians are inclined to look with favor upon the project, as an aid, even a guarantee, of Italian unity. If William is really seeking the peace of Europe and the world by a plan of disarmament, may God's blessing be on him. He will prove thus a greater benefactor than Napoleon was a terror; and let the papacy fall amid the ruins of forts, while the machinery of direful war becomes transformed into the plows and engines of peace.

MASONIC FRAUD.

THE MANUFACTURE OF MASONIC DEGREES.

BY REV. H. H. HINMAN.

Next to the silliness and blasphemy of the degrees of Masonry and other orders, the facts that they have been invented by bad men for the worst of purposes, and that their authors have not hesitated to resort to the meanest and most outrageous falsehoods to entrap the ignorant and deceive and despoil the unwary, are additional reasons why they should be forsaken and reproved. The following in reference to the Rite of Memphis, or "Royal Masonic Rite," one of the popular forms of Masonry, is from purely Masonic sources, and shows at least how the brethren love and regard each other. The first part is from the *Official Bulletin* of the Supreme Council of the 33d degree of the Ancient Scottish Rite, and is from the pen of "Illustrious Fitzgerald Tisdall of the 33d degree of New York." The date is 1871:

"The so-called Rite of Memphis was concocted by J. E. Marcormis after his second expulsion from the bastard Rite of Misraim. He soon constructed his bantling and constituted himself its head and front. When he first introduced this mass of mystic rubbish he styled it the Rite of Memphis, or the Oriental Rite, and unblushingly declared, in a periodical entitled the *Sanctuary of Memphis*, that it was introduced into Europe by Ormos, a Seraphic priest of Alexandria and an Egyptian sage, and declared that Brother Marconnis De Negre, the Grand Hierophant, is the sole consecrated depository of the traditions of the Sublime Order."

On the 7th of April, 1839, he published the statutes of the order, and in the same year organized a lodge in Paris. The police finally interfered, and on the 19th of May, 1840, all lodges of the Rite of Memphis were closed. In 1850 he went to England, and after several attempts succeeded in establishing a Grand Lodge of the "Disciples of Mines."

In 1860 he came to New York with an assortment of diplomas, jewels, charters, etc., for the purpose of propagating his Rite. He subsequently secured a deputy in the person of a very worthy, but enthusiastic brother, David McClellan, a lithographer, and Past Master of Eastern Star Lodge in the city of New York. One brother was made (that is, took ninety degrees) while crossing on a ferry-boat from Brooklyn to New York. Brother McClellan did not find it profitable, and sold his diplomas, covered with pyramids, sphynxes, and other imaginary Egyptian symbols, to Bro. Henry J. Seymour of New York, who undertook the propagation of the Rite as a business. "The degrees as he received them

numbered ninety-six, but nearly all were skeletons, and, as a good business man, he went to work to supply the deficiency. He secured the services of Henry J. Shields, who for $50 wrote the fourteen degrees of Hermitic Philosophers. He employed Bro. Thomas Picton, whom by letter he created a Sovereign Prince 95th degree, though Picton was as ignorant as a child unborn of what it all meant. Picton wrote the nineteenth degree, which was to be Egyptian in character." He got $50 for his job after suing for it. "Within the last few years, under the business-like guidance of H. L. Seymour, its present head and front, the number of degrees has been reduced from ninety-six to thirty-three, and its cognomen has been changed to 'The American and Primitive Rite of Memphis.' Picton's imagination suggesting the change.

It appeared subsequently that the 96 degree men would not be suppressed. A convention of Masons, held in Chicago, June 17, 1867, in the Masonic Temple, declared, "We are members of the 96 degree Rite, and have, by the authority of the 96-degree Rite, issued by the Grand Hierophant ninety-seven degrees of France, countersigned, acknowledged and sized and recognized by all the great and grand organizations of Europe and all other nations of the world where the work is known. We will not acknowledge or subscribe to such reduction of degrees," etc.

They called their body "The Sovereign Sanctuary of the Egyptian Masonic Rite of Memphis" for America, containing ninety-six degrees; ninety of labor and six official degrees, "which it is not in the power of any body of men or Masons to alter, abridge, condense or interpolate to any less number of degrees." The Rite is divided into four bodies: 1. Rose Croix, eighteen degrees. 2. Hermitic Philosophers, twenty-seven degrees. 3. Grand Council, forty-five degrees. 4. Sovereign Sanctuary, five degrees. The first teaches morality and ancient work. The second teaches morality and science. The third teaches religion, mythology, philosophy, theosophy, geometry and astronomy, etc. The fourth is official. No person can be admitted to the degrees who is not a Master Mason. The election of officers is held at the vernal equinox, to celebrate the revivification of nature. The Temple of the Grand Council represents the place of meeting of the twelve Deities of the Egyptian Mysteries. In the Vale of Armenthes is placed the veiled statue of Isis. In the Orient is displayed the symbol of Osiris and of Egyptian Theogony, the Kneph, or winged egg of earth. "The Sublime Dai represents Osiris. The First Mysatgog represents Serapis. The Second Mystagog represents Horus," etc., *ad nauseum*. The following caption shall be used at the commencement of all edicts, etc.: "In the name of the Sovereign Sanctuary of the Egyptian Masonic Rite of Memphis, in and for the Continent of America, setting in the valley of America."

This gives a very brief and imperfect sketch of the character of this order. It will be seen at a glance that it is simple heathenism. The old idolatries of Egypt are re-enacted. The organ of this Rite is called the *Masonic World* and is published in Boston. The editor, speaking of Bro. Arnold's "Story of the Gods," which proves Freemasonry to be identical with the ancient Egyptian idolatries, says, "He might have gone farther and shown that the religion or mythology of the ancient Egyptians was identical with the Christian religion of to-day."

Let us see now what their brethren of the Scottish Rite say of this Egyptian nonsense:

"The Supreme Council for the Southern Jurisdiction has no war to make on the Rite of Memphis. If any one chooses to pay money for worthless degrees, certainly no Mason of the Ancient and Accepted Rite has any objection."

Perhaps not, but he *ought* to make objection. If Freemasonry, as it professes, teaches "piety, morality and science;" if, as we are told in the Entered Apprentice degree, "Truth is a divine attribute, the foundation of every virtue. To be good and true is the first lesson we are taught in Masonry;" then surely to invent lying legends, formulate worthless degrees and sell them to the ignorant, is not good Masonic conduct, and the "brethren" who do these things *ought* to be summarily punished. But there is an excellent reason why the Ancient and Accepted Rite should not make objection. It is unwise for the pot to accuse the kettle of blackness. By its own showing the history and origin of the Ancient and Accepted Scottish Rite is as disgraceful, and its legends are as absurd, as anything in the Rite of Memphis. Nay, more! the whole structure of Masonry, from the Entered Apprentice degree to the Supreme Council, is based on a tissue of lying legends, with no foundation in history. They are only the inventions of the worst of men for the most selfish of purposes, designed simply to deceive the ignorant and entrap the unwary. There is as much truth in the story of "Ormus, the Priest of Alexandria," as in that of the legend of the "killing of Hiram," which is enacted whenever a man is made a Master Mason. And yet this tissue of falsehoods is not only the essential element of the Sublime (?) degree, but, says Dr. A. G. Mackey, "it lies at the foundation of every Masonic rite." The invention of recent lodge degrees, purporting to be of most ancient origin, has become to be largely the business of the shrewder class of men who took their first lesson in lying in "Ancient Craft Masonry."

Nor is this to be wondered at. Any system founded on falsehood may be expected to bring forth lies and liars. So long as Masons sell pretended secrets, which are *no* secrets, and secrets of pretended value, which have *no* value, they may expect their "brethren" to do the same or similar acts of fraud and wickedness. Has all sense of shame died out of the minds of the members of the Masonic order?

PASTORS WHO KNOW NOT THE POWER OF GOD.

BY E. L. MEADER.

The greatest enemies of the church of God to-day are not the openly-avowed persecutors, nor the indifferent worldlings who take no thought about the welfare of the soul, but they are educated theorists against the power of the Holy Ghost, high reasoning exalting itself above the knowledge of God; teaching for doctrine tha commandments of men; living in subjection to ordinances, "which all are to perish with the using." "Beware, lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ."

Many ministers and their people have the form of godliness, but deny the power thereof. Their sermons and speeches are not seasoned with the grace of God. The idea is prevalent in many churches that a man must be educated and refined in the wisdom of this world before he is prepared to preach the Gospel. He must entrench himself behind volumes of man's wisdom, theories and doctrines of man's interpretation. These ministers are trained to appear well in the eyes of the world; having a man-fearing spirit, daring not to speak the truth only under the cloak of popularity, and then it is seasoned with worldly conformity. When standing before an audience they do not realize that they are there in Christ's stead—and too many, alas! are not.

There is a cause for this sad state of some churches. There are many pastors and leaders that have not clean hands and hearts. Their eye is not single; if it were their whole body would be full of light. Hundreds of our ministers dare not raise their hands to God and say they are free. Christ has not set them free. Why? Because they will not leave the things of the world. Christ says, "Beware ye of the leaven of Pharisees, which is hypocrisy." Ye are not able to preach the love of Jesus from experience, so you preach from theory, just as a lawyer argues a case in court. There is nothing divine about it. Ye cannot speak the truth, for if ye could the truth would set ye free. Christ says, "Ye are my witnesses." "The Spirit of prophesy is the testimony of Jesus." Again, "We speak that we do know, and testify that we have seen." How dare you to take the position as an embassador for Christ Jesus without being first qualified by a baptism of the Holy Ghost?

I was attending camp meeting this last summer where a man was pointed out to me as a holiness man who had preached and enjoyed full salvation. I heard him pray long and loud and eloquent of words, but evidently lacking the power of the Holy Ghost. I thought I might be mistaken, but shortly after meeting him the first thing that met my eye was the sign of the "three links" on his vest, which is the mark of the beast. He was trying to lead the people into the light, and himself walking in darkness. How my heart sunk within me, and I wept, when alone, for the cause of my Lord and Master, Jesus Christ, my adorable Redeemer and Saviour.

They say, Will a man rob God? Yet they rob him. They take tithes and offerings from the people for work as ministers of Christ, when they are withholding from them the sacred truths of the Gospel of our Lord Jesus. Christ shows the inconsistency and stupidity of those that claim to be doing and living right, who yet belong to these secret societies, by asking the question, "Do men light a candle and put it under a bushel?" How ridiculous! Yet such ministers are doing the very same thing. "Thou art the man," whoever you are, claiming to be a Christian, and yet belonging to these hot-beds of hypocrisy, secret societies, Masonry in particular. Where is all your grand, glowing, high toned wisdom? and what does it all amount to when you cannot see more clearly the true light of the Gospel of Jesus Christ? Surely ye are "blind leaders of the blind."

Then there is the doctrine of heart purity, or holiness, which I believe in with all my heart. It is so mangled with great reasoning that the more we read the more we are confused, and if it were not for a blissful experience and godly assurance we might regard it a delusion. One has seven steps, another four, and another three; and one finds three great separate blessings from God, justification, sanctification and special power for work. Volume after volume are written on each subject, and after we have read them all we are as far from God as when we started. Many are trying to do the work of the Holy Spirit instead of crying, "Behold the Lamb of God which taketh away the sins of the world!"

Before the Lord revealed himself to me I felt that I was a great sinner and must have a Saviour. I determined to seek the Lord with all my heart. I arose and confessed my sins to God and before the world. I then knelt, consecrating all, and prayed for the gift of the Holy Spirit. I took God at his word. But I found something was between me and God that must be got out of the way. I was holding fast to a thing of the world. I at once gave that up, and the Lord Jesus revealed himself unto me in a most glorious manner. My sins were all pardoned, the blood of the atonement was applied by faith to my soul, and I was cleansed and saved. I was made a child of God, a joint heir with Jesus Christ, and could say, "Old things are passed away; behold, all things are become new, and all things are of God." God never baptized me with the Holy Ghost to sit down and do nothing, nor to put my light under a bushel. If I do not let my light shine I will disobey Christ's command, "Let your light so shine before men that others may see your good works and glorify your Father which is in heaven."

O brother, honor the Holy Spirit, and seek the wisdom which comes from God alone, and is not of this world. Seek first the baptism of the Holy Ghost; then listen to his teachings, for "he will lead you into all truth." Be found much in your closet in sweet communion with your Heavenly Father, and O how graciously he will grant every wish that will be for your good. Bring in all the tithes and offerings into the storehouse of the Lord, and see if he will not open the windows of heaven and pour out such a blessing upon you as you shall not be able to contain. Come down from your lofty heights of man's reasoning, and as a little child sit at the feet of Jesus and learn of him. Separate yourself from everything of a worldly nature. Consecrate all to God. Become poor for Christ's sake. Open wide the door of your heart. Then how graciously he will fill you to overflowing with holy love and light and power. Your tongue cannot express the holy joy, the blissful assurance of your acceptance of God as his adopted child. Your tongue is silent. You weep for joy. The true love of God destroys all love for the things of the world, and when God reigns supreme in the heart the carnal will is subdued and the soul is willing to endure all things, suffer the loss of all things, riches, honor, fame—is willing to be counted as the offscourings of all things that they may win Christ. While these words may seem to be severe to those who are not walking in the light of God, yet it is the very truth I am speaking.

If these evils existed among the ministers alone and went no farther there might be some excuse for keeping still, as they have the open Bible before them. But their influence is great for good or evil, and there are thousands led on to eternal death through their ungodly influence. A very promising young man was under deep conviction of sin. I talked with and prayed for him, and he wept. One of the devil's embassadors got after him and got him to join the Masons. I reasoned with him, but he said it could not be wrong, there were so many ministers belonged to the lodge. God will require his blood of such deceived ones at their hands. I have delivered myself.

"Dr. James McCosh's address on retiring from the presidency of Princeton College after twenty years of service," says the *United Presbyterian*, "is remarkably interesting. It is a simple narrative of the work done during those years, but it holds close attention throughout. When he became president there were but 264 students. There are now 604. Three-fifths of the present students are professors

of religion. Although they were pretty strongly entrenched, on becoming president Dr. McCosh courageously dealt with college secret societies. The disease has occasionally broken out since it was first suppressed, but now there are no societies of the kind in the college. The barbarous practice of hazing he also pluckily and successfully grappled with, and with rare exceptions at long intervals, it too has disappeared. Nearly three millions of dollars were contributed to the college during the doctor's presidency. He says the principle upon which the college has acted during these years has been 'never to contract any debt, and never to lay up any money.' Happy is the institution the liberality and devotion of whose friends are such as to warrant acting on that principle. It would not be strange if Dr. McCosh should find in the retrospect of Princeton's presidency profound satisfaction and joy. Who can estimate the importance of the work it has been the privilege of this revered teacher to do? Where is the civil public office that would surpass it in splendid and abiding results?"

GOOD TEMPLARISM AND PROHIBITION.

BY CYRUS SMITH.

I inquired of a man about Prohibition in his locality. He informed me that it was all right, that there had been a Good Templar lodge organized in the spring, and they was expecting an increase this fall. But I did not learn of anything being done for temperance, or that even one of the Good Templars would vote the Prohibition ticket.

I will not stop to argue that the best thing to be done for the cause of temperance in the present campaign is to make votes for the Prohibition candidates. Votes count. But the professedly temperance lodge will not, either secretly or openly, teach men to vote for any particular party. Why? Because, when a secret society tries to run any one political party it is death. The aim of the lodge is secret favoritism, especially in religion, politics and law. If the lodge can elect its own in every party, win each case in the courts for its members, whether right or wrong, and have the secret of their favoritism covered by the church of Christ, it would be the success they seek. According to "their fruits" we do "know them."

Shortly after Cleveland was elected I said to a Good Templar who boasted much of the "grand principles" of his order, "You should have voted for St. John." His reply was, "I would rather vote for Jeff Davis."

The members of the Good Templar lodge are as apt to be Republicans and Democrats as Prohibitionists. Any professed temperance organization that will not support Prohibition *en mass* is a deception, a fraud, a swindle, and is a failure as far as carrying temperance into permanent effect is concerned, though there may be in its make-up a large number of voters.

Water is of no force to run a mill if it cannot be turned onto its wheel. The temperance lodge as a flume to carry the right kind of power to turn the prohibition wheel is worse than useless, because "it is a broken cistern that will hold no water."

DeKalb, Iowa.

The Birmingham *Free Press*, in a review of Dr. Fulton's book, "Why Priests Should Wed," says: "It seems that there is a regular secret organization, with its signs and initiation, of women who prostitute themselves to the priests for their sole and special benefit. The initiation garb and signs are described. They are known as B. C.'s, or Blessed Creatures. Specific facts from the records of the courts, showing glaring perversion of justice, are given to indicate how much evil there is under the surface. But this book presents only one side of the picture, the licentiousness of the clergy and the moral nastiness of Romanism. The Papacy is also a political system sending out its ramifications into every country. In our own land, what is not under the control of the Masonic and other secret orders, is controlled by Rome. President Cleveland can be approached only through Col. Lamont, who is a Roman Catholic and has a private telegraph wire from the White House to Cardinal Gibbons's residence in Baltimore. Blaine is no better, parading the Romish religion of his mother. Gen. Harrison, the Republican nominee, is a Presbyterian, but so many of our public men will do anything to obtain power that we cannot trust them. Boston and the other leading cities of New England are ruled by the Roman Catholics. Everything would seem to indicate that we are soon to be called on to wade through blood to obtain another Reformation."

THE SECRET EMPIRE.

KNIGHTS AND LADIES OF HONOR.

BY REV. H. H. HINMAN.

[Concluded.]

Another objection to this order is because of its unrepublican and despotic character.

It restricts its membership to *white* persons, thereby excluding from its benefits a large portion of the citizens of the United States. One would suppose that a society organized "to promote benevolence, morality and science," ought to be based on a broader principle than caste.

The morality that the order seeks to inculcate is quite different from the morality of the Bible, which declares that "if ye have respect to persons ye commit sin;" and is not up to the standard of our civil law, which makes no distinctions of "race, color, or previous condition of servitude."

Its despotic character is manifest in the powers of the Supreme Lodge, in which are vested all authority to make "Constitutions, laws and rules of discipline and general laws for the whole order." This is composed of its officers, standing committees, representatives of Grand Lodges, Charter members, Past Supreme Protectors and Past Grand Protectors; and no other member of the order shall be admitted under any circumstances except as visitors, and then only when they have received the Suprem Lodge degrees. Thus the great mass of the members of the order are excluded from all participation in its counsels. They may be taxed, fined, or otherwise punished, but have nothing to say in reference to the laws to which they are bound to submit. The aristocracy of the order are the recipients of all authority and power, and the men whose money sustains the great machinery must keep silent.

The despotism of the order is further apparent in its methods of raising revenues for the Supreme Lodge. The sources of revenue are first for charters and supplies. These for a Grand Lodge are $50.00; for a Subordinate Lodge, $100.00. Twenty-eight different articles must be purchased exclusively from the Supreme Lodge, costing in the aggregate $54 15. Besides this there is a *per capita* tax of twenty cents per member, paid semi-annually, for all under the jurisdiction of Grand Lodges, and thirty-seven and one-half cents, also paid semi-annually, for all under the jurisdiction of the Supreme Lodge. This does not include initiation fees or assessments. Now one would suppose that under a free government a company of people might, if they chose, organize a society for the promotion of "benevolence, morality and science," without paying $100.00 for the privilege, and without the necessity of paying an additional tax of $1.15 per annum, for which tax they receive absolutely no benefit whatsoever, except that laws are made for their government.

This Supreme Lodge, that thus arrogates the right to tax others, gave nothing for its own charter, and is responsible only to itself for the use of the money it receives for the charters thus sold to others. There is not elsewhere to be found a greater absurdity in legislation than the practice of granting charters to "Grand" and "Supreme Lodges," with power to grant charters to subordinate lodges for such a price as they may choose to affix. There are a great multitude of these so-called benevolent societies, whose beneficence consists in selling to their fellow citizens the privilege of doing what they have a perfect right to do by the laws of the land. Thus we see men selling the privilege to organize temperance societies, farmers' associations, and multitudes of other things which these subordinate lodges have just as good a right to organize and carry on as the Grand Lodges from which they purchase these charters.

Then, too, the Supreme Lodge, in claiming the right to print all forms and furnish all fixtures and regalia for subordinate lodges, and compelling their purchase and use, exercises a despotism that would not be submitted to in the ordinary relations of life.

The injustice of the whole scheme is seen also in the forfeiture of all benefits by a failure to keep up dues. Law IV. declares that any member who may become three months in arrears for dues to the lodge shall not be entitled to vote or hold office, nor be entitled to benefits, and when six months in arrears for dues shall be suspended from the lodge, which suspension deprives him of all rights in the order. One would suppose that an order that had for its objects "to promote benevolence and morality," would at least pay back to those who could not conscientiously remain in its membership some part, at least, of what they had paid in; and that a person who had become delinquent because of sickness would be entitled to, at least, some share of the funds that he had previously contributed. But this benevolent (?) order simply says to such persons, "We have used you for our benefit as long as you were capable of being used. Now, go your way, and the State will provide for you in its almshouses, and furnish you with a pauper's grave." This is lodge morality and benevolence! There is also a curious provision in Section 2d of Law-III. It says: "No funeral benefit shall be paid by lodges except in case of pecuniary emergency of the beneficiary, and then only by way of loan, to be deducted from the benefits the beneficiary is entitled to." The burial of dead knights seems to be no part of the business of the order.

Of the comparative cost and advantage of this system of life insurance it may be said that it involves the support of an elaborate system of machinery, conducted by officers who receive such salaries as they vote to themselves in the Supreme Lodge. It also includes the certain payment of dues (initiation *not less* than three dollars and annual dues of *not less* than ten dollars) and uncertain assessments. The assessment plan of life insurance has not yet been proved a success. A large proportion of the companies organized on this plan have failed. If this order shall continue to do business, it will be because of the large number of suspensions and forfeitures, and not because of any merits in the plan. Whatever people may think of the general principles of life insurance, no honorable person would desire to receive benefits at the expense of the misfortunes of others.

Of the religion of this order, it may be said to belong to that class adopted and practiced by similar orders. It does not seem to be necessary that a candidate for membership should have *any* religious faith, or even to believe in the existence of God. It provides for a chaplain, and says his duties are "to offer up invocation to, and ask blessings from, the Deity, and perform such other duties as the laws, rules and usages of the order enjoin." It is not said whether the worship is Christian, Jewish or Mohammedan; but is presumed to be of that general character in which all people can unite. The only respect paid to Christianity is a law that no lodges shall be held on Sunday; but this is doubtless more because of the civil law than out of any Christian conviction.

In conclusion, I would say that many people have doubtless joined this order, scarcely realizing that they had united with a secret society, and were giving their endorsement to the whole secret-society system. They have hoped to secure a cheap and profitable life insurance system, and to make some wise provision for those under their care. To such I commend a careful consideration of its nature and tendencies. They will, I think, find it liable to the following objections:

1. It unites believers and unbelievers in a religious worship, contrary to 2 Cor. 6: 14–18.
2. It is exclusive and selfish.
3. It is founded on caste.
4. It is anti-republican and despotic in its government.
5. It is unjust in its laws towards those who are in arrears for dues.
6. It is a practical endorsement of the whole secret-society system, which, more than almost any one thing, hinders the progress of the Redeemer's Kingdom. For these reasons, and others, it ought to be abandoned.

The Grand Army Post at Meadville is making an effort to raise funds to erect a soldier's monument in the city park. The county has already three or four of these monuments. It will take $3,000 to $4,000 more to put up this one. The poor of our soldiers and their wives and children are needing bread and it is proposed to give them a stone or a pile of stones. That is the way too much of the so called "blessed charity" is going. You might cover Crawford county over with soldier's monuments thick as the stumps in some of her pine forests, and who would be the wiser, better or happier for this foolish and useless outlay of money that might be judiciously invested for some of the real wants of those who were our country's defenders in the hour of her peril.—*Sandy Lake News.*

One of our Western exchanges says that a practical revivalist requested all in the congregation who paid their debts to rise. The rising was general. After they had taken their seats, a call was made for those who didn't pay their debts, and one solitary individual arose, who explained that he was the editor, and could not because the rest of the congregation were owing him their subscriptions.

THE SITUATION IN NEW YORK.

A STATEMENT.

The New York State Prohibition Convention met in Syracuse June 26th and 27th. There was presented to it a resolution which was favorably received and referred to the committee on resolutions, asking that no candidates be presented by the convention for the suffrages of the people who were active and affiliating members of secret societies, and under obligations to them. W. Martin Jones was presented by the convention as a candidate for the office of Governor, on the ground that he was a Good Templar and a Royal Templar, and would, therefore, be able to draw the vote of the secret societies of which he is a member; by which it is assumed that the members of those societies will not be drawn by principle to the path of duty and reform, but by the ties of secret brotherhood. If this be true, as no doubt it is, it is also true that these temperance organizations are not very actively interested in the cause of temperance, if not willing to vote for Prohibition unless selfishly, because the candidate belongs to their secret brotherhood.

That such a sentiment should be allowed to control is wrong in purpose and practice; and to introduce such a sentiment in a party made up of men of such high professions as so many of ours maintain, is admitting a corrupt principle early in the history of the party's life. That secretism is a powerful element in the control of a political party, is clearly evidenced in the fact that the large majority of the Prohibition State Convention, and especially of the nominating committee, were evidently opposed to the nomination of a member of a secret society; but by the pertinacity of a secret combination, having a powerful leverage, the minority secured the helm and propose to steer the ship. This we deeply deplore, as there are large numbers of active Prohibitionists who cannot consent to vote for a pronounced secretist, one of whose avowed claims to the suffrages of his fellow citizens is, not that he belongs to a temperance society whose members will vote Prohibition without reference to their secret brotherhood, for Mr. Jones is nominated because he will draw secret society votes; not because he comes out on broad principles of American citizenship, and stands on a common footing with his fellow-citizens, but because he can give a grip, whisper a pass-word and operate in a secret ring.

This is rather early in the history of the Prohibition party to look for such an element, and a large number of conscientious citizens and Christian voters cannot submit to such a principle. They will feel called upon to adopt only that part of the State ticket which is filled by candidates who are not avowed secretists, and will fill the place of Mr. W. Martin Jones on the ticket with a candidate who is clear of lodge obligations, and has only the party to work for. F. W. CAPWELL.

Dale, N. Y.

REFORM NEWS.

THE NEW ENGLAND AGENCY.

SECRETARY STODDARD GETTING THE WORK IN ORDER.

BALTIMORE, Md., July 16, 1888.

Yesterday was a day of blessing at the N. C. A. rooms in Washington. Mrs. S. and I attended Calvary Baptist church in the morning, and, after the operatic performance was over in the gallery, enjoyed Dr. Green's sermon on mysterious providences very much. The children came in at 1 P. M. to Sabbath-school, and I notice a marked improvement in deportment. Some to whom the Bible was a sealed book a month ago now recite the Beatitudes, the Ten Commandments and the twenty-third Psalm readily. Most of them are bright, intelligent and eager to learn. Bro. Johnston was to have preached at 3 o'clock, but not feeling well requested me to speak in his place. The seventh verse of 2 Timothy, third chapter, suggested some thoughts on Masonic salvation. A conference meeting followed, in which a dozen or more took part to the spiritual benefit and edification of all present.

I should have been in Baltimore this morning, but the bursting of the boiler, seven miles out from Washington, delayed us until another engine could be procured, which landed us safely at 1:15 P. M. This is a fine commercial city, and the parts I have visited are nicely kept. Pastors are scarce just now, and I failed to meet a single one, though Rev. Wm. H. Glasgow, Reformed Presbyterian, was somewhere in the city. The U. P. congregation is "supplied," since Bro. Anderson accepted a call to New York, and removed there in April last. W. K. Carson, Esq., at 1421 McCullough street, received me kindly, and related several instances of craft interference in high places. He was once arrested at Mercersburgh, Pa., for espousing the cause of a young man by the name of Blanchard, who was mobbed for attempting to make an Abolition speech. Neither of us questioned the identity of the young Abolitionist with the senior editor of the *Cynosure*, and the elder expressed a desire to meet the friend of his youth.

WILLIMANTIC, Conn., July 18.—Leaving Baltimore I reached Philadelphia at 9:30 P. M., in time to see the New York train "pull out," but not in time to "get aboard." At Crowell's Temperance Hotel I was comfortably accommodated, and at 7:30 A. M., the 17th, left for New York, regretfully postponing calls on friends until my return from New England. After a delightful ride I was soon pushing my way through the narrow streets of that great, throbbing center of commerce and humanity to Berlin Slip, and to the office of Thomas White, Esq. He sat at his desk in usual health, but showing that time, care and trials leave traces on the strongest, the bravest and most exemplary of men. As in Baltimore, so in New York my search for pastors and others I wished to see was unavailing, and concluding that the time was not favorable to calling in large cities I secured my ticket for Willimantic. A most hearty welcome awaited me on my arrival at the home of our Bro. J. A. Conant. We spent the evening reviewing the past, canvassing the present and planning for the future. He is still the staunch, uncompromising advocate of anti-secrecy and Prohibition. He is quite satisfied with General Fisk, but not so clear about Brooks. With many others he would like "more light." When W. T. Mills was here some two years ago he was the guest of Bro. Conant. When interrogated on his lodge relations, he said he once belonged to the Good Templars, but had seldom attended since his marriage. Subsequent developments led to further inquiry, and Bro. Conant would be glad to know whether or not he is in active connection with the Masonic or other secret orders. It is due to the cause and to its friends that they should not be left to distrust and doubt in so vital a matter. From here I go to Boston *via* Putnam and Worcester, and hope to meet Miss Flagg at her home on Friday.

WORCESTER, JULY 19, 1888.—This is the third point at which I have stopped since coming into New England. At each I find friends who say something more ought to be done to defeat the lodge rascality and enlighten the people,and express a desire to help. The plan of employing an agent for New England meets with favor. Bro. Buck at Putnam looks upon the movement as a Christian and also as a man of experience in legislative bodies. He holds strongly to the idea of a political anti-lodge journal in Washington as the best means of reaching the largest number of people. There ought to be a paper in Washington that should take the same attitude toward the lodge that the *National Era* did to slavery. He felt quite sure that such a paper would be sustained, and said he was willing to do his part. J. P. STODDARD.

LATER—MISS FLAGG ENGAGED.—From Boston Bro. Stoddard writes on Friday that he had arranged with Miss Flagg to begin the New England work August 1st. Her health is excellent, but a lameness yet remains from her accident of last winter. The New England friends will heartily endorse this engagement and support their agent with enthusiasm.

SCHOOL AND MISSION WORK IN WASHINGTON.

July 18, 1888.

DEAR CYNOSUAE:—I have read in the past few months several articles by able writers on the charities and benevolence of Washington; and since coming to the city have been deeply interested in looking into such work, trying to learn whether the class of people who need it most have been reached. It is true that Washington, by its Christian people, is putting forth a mighty effort to evangelize the masses; many are taking up the street preaching, tent and hall work, thereby reaching very many who are strangers to the church; but underneath the surface, as seen by the workers and the casual observer, lies a mass of vice and sin unrebuked, hardly realized, and but little noticed. This is not confined to the colored people alone, though they far outnumber the white. Here, as in no other city, the poor people are huddled together in alleys over stables, verily in the by-ways and hedges. But few of them ever go to church or Sabbath-school. Many of the children are kept out of the public school, and if they hear the name of God it is only in profanity. Licentiousness is as common nearly, if not quite, as on the old plantations. One woman who lives at the entrance of one of these alleys, who, as a Christian, is trying to keep her daughters undefiled, said to me, "If you want a child ruined, you have only to turn it loose in one of these places. I would not live in the alley could I afford to pay rent elsewhere." A policeman, whose beat takes him through the alley near us, said, "But few people realize the depths of wretchedness, vice and degradation reached by the people in these back places of abode."

This is a terrible state of things. There is no use of trying to cover it up. Rather let God's people try to solve the problem and apply the remedy. It is almost useless to try to reform the adults, but with the children, if they can be gathered in and instructed, we may hope for large results; and this can only be done by personal effort; visiting in these by-ways and gathering them in, not in large numbers, but by having a school near every alley, conducted by Christian women. If they are made to feel that you have an interest in their temporal as well as spiritual affairs, you can then mould their characters as the potter does the clay. I am convinced more and more that the efforts now being put forth but touch the surface, while underneath is a seething mass of humanity that, could we see it as God does, we should start back with horror.

May the Christian people of this and other large cities be led to realize the true state of affairs, and reach down into these depths of iniquity, and pluck souls as "brands from the burning." Christ died for all, and we, his co-workers, must, if we clear ourselves and have stars in our crown of rejoicing, be up and doing, not refusing any work, however repulsive to our senses, remembering, "Inasmuch as ye did it not to the least of these, my brethren, ye did it not to me."

The school is prospering well, and is indebted to T. B. Arnold for a large package of papers donated, also to the Wesleyan Publishing House, and cards from Bessie, Louis and Ellen Kellogg, with a package of papers. Mr. Stoddard is in New England, and I am holding the fort with the help of the Lord. A package of papers just in by mail from Ella White, Wenona, Ill., aged 8 years. The Lord bless the children. Yours in Christ,

ANNA E. STODDARD.

REFORMS HAVE A TIDAL MOVEMENT.

DELAVAN, Wis., July 16, 1888.

DEAR CYNOSURE:—There are some old proverbs that are untrue, or at least misleading. One of these is that "reforms never go backward." The truth is that all reforms have their periods of advance and and retrocession. They are like the waves of the sea: the tide may be slowly rising, but after each incoming wave there is a back-flow nearly equal to any that has preceded it. It has ever been thus—temperance, anti-slavery and the general cause of Christianity are full of illustrations. From the time of the adoption of the United States Constitution to about 1832, there was an almost steady decline of anti-slavery feeling. At the beginning of that period Virginia and Pennsylvania took the lead in agitation. At its close it was almost as much as a man's life was worth to be known in some quarters as an Abolitionist. In 1833 the tide began to rise, and in just thirty years it had burst all barriers and the legal status of the slave system was forever overthrown.

Nor would it be just to say that during the preceding forty years there had been less of the love of liberty than in the thirty that followed. The people of the nation had been occupied by other things. They were getting ready for their great task. Dr. Lyman Beecher was once asked why Massachusetts had repealed her "fifteen gallon law?" He said that that State had not gone backward in the temperance work, but "she had let go to spit on her hands."

There is here in southern Wisconsin, and largely all over the North, a partial suspension of the anti-secrecy agitation. Local organizations have been given up. Anti-masonic churches have removed their testimonies, and some orators that were both bold and eloquent against the lodge are now silent, if not indifferent. Has the cause gone backward? Only as the wave goes back that another may sweep still farther upward. I find the old friends of our reform all faithful and true. They have abated not one jot or tittle of their abhorrence of the secret lodge system. Every man is willing to respond to the claims of this most needful reform, and if some have "let go that they may spit on their hands," it is that they may grasp more earnestly and lift the harder. One popular movement usually absorbs public attention. The anti-slavery agitation was like Aaron's rod that became a serpent and

swallowed up all the serpent-rods of the magicians. Anti-masonry, and to a great extent the temperance reform, were held in abeyance until that great question was determined. Just now Prohibition has come to the front. The best people, the Christian reformers, see in it the immediate pressing, practical issue of the times, and they propose to get rid of one enemy before assailing another. Yet they have not forgotten the plague-spot of lodgery. Like Wendell Phillips, they hold that this is to be "the next great popular movement."

I find some of our brethren are like the apostles, "troubled on every side, but not disturbed; perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed." (2 Cor. 4: 8, 9) I have visited our friends at Sharon, Delavan and Walworth. They all feel a warm interest in the work in the South. Because of the drought of last year they have little ability to give, and I have only added $45 to subscription in these places.

I preached twice on Sabbath, once in the Baptist church in Walworth, and once in the Union Congregational church, of North Walworth. The latter is a new organization, with a new and very nice house of worship. It is ministered to by Rev. Collier, the the long-time pastor of the Congregational church at Delavan. In both places I had full congregations, and a most attentive hearing, and my testimonies against the lodge system were most kindly received. But for the great press of the haying season I should have had some extra meetings. The Seventh Day Baptist church, of Walworth, is in sympathy with us—at least its pastor, Rev. Babcock, is—and would doubtless be open to us. I hope Walworth county will be visited by some of our lecturers after the fall election. Yours for Christ, H. H. HINMAN.

THE LOUISIANA BAPTIST STATE CONVENTION.

DAVENPORT, La., July 13, 1888.

DEAR CYNOSURE:—I left New Orleans on the 10th. After riding a distance of 330 miles we reached Shreveport near midnight. At Antioch Baptist church we met a cordial reception and a crowded house, patiently awaiting our arrival. Elder Luke Allen, the pastor, had a comfortable place prepared for each of the delegates; and, although not a delegate, yet I was comfortably entertained by sister Mary Hunt.

The Baptist State Convention was called to order at noon by the president, John Marks; and at a glance it was evident that the secretists were working hard to defeat Bro. Marks, and elect a secretist as president. There are about 15,000 inhabitants in this city, with ten colored and seven white churches, and legions of lodges. The elegant white Baptist church on Texas street has this inscription in its corner-stone,

"FIRST BAPTIST CHURCH OF SHREVEPORT,
erected A. D., 1845—A. L. 5879."

From this you can draw a conclusion of what secretism is here. This city was the Confederate capital at one time, after the surrender of New Orleans. Gov. B. F. Flanders was appointed military governor of Southern Louisiana, and Gov. Allen of North Louisiana established his seat of government in Shreveport. This is Louisiana's second city.

Rev. A. M. Newman preached the annual educational sermon Wednesday night. His sermon was one of the most forcible I ever heard. Bro. Newman was hoodwinked into the Mason's lodge several years ago, but he very soon saw his error and renounced secretism. Rev. L. M. Luke, of Marshall, Texas, was introduced to the convention on Tuesday, and spoke fifteen minutes, and wound up with a hearty endorsement of the Odd-fellows and Immaculates.

Many handsome new buildings are going up here, at a cost of from $40,000 to $60,000 each. This is a very hilly city, with five different railroads. Most of the colored people are alike in most cities, that is, they are very poor. Wages are ordinary.

The election of officers for the convention took place on Thursday. Rev. A. M. Newman was unanimously elected for president and Rev. A. S. Jackson recording secretary and Rev. A. Hubbs treasurer. The secretists put up Rev. John Marks against Bro. Newman; but praise the Lord for our triumphant success. Although Bro. Marks has served with credit for the past six years, yet when the lodgeites saw they could not elect a Masonic president they quickly nominated Bro. Marks against Bro. Newman, but God overruled. Rev. Thompson, a delegate, after learning my mission here, began to abuse every man who denounced secretism. He said a man should not enter his house with a copy of the *Cynosure;*—neither should a man who leaves a lodge and speaks against it have a morsel of bread from his house, if he knew it.

I go from here to Boyce. Rev. L. Allen, pastor of Antioch church, is the only pastor here who openly opposes secretism. I expect to preach for Rev. Alexander's church Sunday night, and at Antioch church Monday night. FRANCIS J. DAVIDSON.

REPORTS FROM NORTHWESTERN OHIO.

FINDLAY, O., July 17, 1888.

DEAR CYNOSURE:—While farmers are engaged in securing their grain, I am harvesting *Cynosure* subscriptions, and doing personal work. I see by my book that I have taken thirty-six new subscriptions thus far since coming to this section. It is a custom among successful farmers to first cut a swath around the field they intend to harvest with the cradle in order to secure all the grain possible; so in the reform field much preparatory work is needed before successful meetings and conventions can be held.

I have visited Kenton, Lima, Elida, Allentown, Wapakoneta, Mt. Cory and Cannonsburg. I addressed good audiences in Allentown, Elida and Cannonsburg, speaking twice in each place.

There are two United Brethren churches in Elida and Allentown. The erection of the new churches in these places was largely due to the refusal of a number to support a minister sent to them who was in favor of doing away with their rule excluding lodge members. The locking out of Bro. Floyd from the church at Elida by a minority of the trustees added new fuel to the flame. In short, they were compelled to erect houses of their own to worship God according to the old United Brethren way. Above the door of the neat and commodious edifice, which they have erected in Allentown, appears the following: "United Brethren in Christ, under the constitution and confession of faith of 1841, A. D."

Some years ago Rev. John Levington gave some lectures against the lodge in the U. B. church here. One evening a mob of secretists and sympathizers gathered. A large stone was thrown through the window, striking the stove near Bro. Levington. The hole still remains in the window and the dent in the stove.

I spoke in the United Presbyterian church at Cannonsburg. The secretists were much stirred. Many of the friends expressed a wish to hear me further when not so much pressed with farm duties. Wheat will not be over half a crop in this section. Corn and oats are very forward and bid fair to be a full crop.

This city is,as they say out West, "booming." It has advanced from a population of about five thousand to nearly nineteen thousand in less than two years. The discovery of vast supplies of natural gas and oil have given it this wonderful advance. I have been royally entertained by Mr. J. W. Wilson while stopping here. I expect to take the 1:20 train for Bowling Green and will report further work in due time. W. B. STODDARD.

A FORTNIGHT WITH BRO. HAWLEY.

DEAR CYNOSURE:—From Adair I went to Dexter and called upon the United Presbyterian and Friends ministers; also upon J. C. Allen, a member of the U. P. church, who is deeply interested in our work. He gave a subscription in aid of the Iowa work.

From Dexter I came to Earlham, on the 4th of July. The Friends were holding their usual fourth-day meeting. I met with them and preached the Gospel of freedom from sin and Satan's power. That same day I went on to Van Meter, where there is a United Brethren church in the town and another in the country, about five miles distant. I rode first into the country. A violent rainstorm came on, and in the midst of it we reached the residence of Jacob Gutshall, one of the pillars of the U. B. church of that place. We were kindly received and sheltered for the night. I found him in hearty sympathy with our reform, and he cheerfully donated to aid in carrying it on. The next day I saw John and A. H. Shambaugh and A. B. Kirkpatrick, all of whom are members of the U. B. church. I gave literature to them all for distribution among their friends, and they each subscribed to aid the Iowa Association.

Leaving this country U. B. church, I returned with Bro. Kirkpatrick to Van Meter, and saw Bro. Charles Hester, one of the "old guards" of the U. B. church, who subscribed to the Iowa work, as did his brother, S. R. Hester; also G. E. Trindle and Eli Golden. I was introduced to the pastor, a young man who has labored earnestly to build up the church, but his eyes are holden so he does not see, as do the older brethren, the evils of the secret society system.

From Van Meter I went to the Bear Creek Friends' church, where I preached on Sabbath morning, July 8, and in the Friends' church in Earlham in the evening. On Monday I resumed the distribution of literature and my canvass for donations and subscriptions, friends Hightower and Nicholson cheerfully responding. At the North Branch meeting of the Conservative Friends Joseph Beezley, who sits at the head of that meeting, manifested a deep interest in the anti-lodge reform, and cheerfully contributed to aid in carrying it on, as did also Austin Mendenhall.

From North Branch I returned to Bear Creek and preached in the fourth-day meetings of the Progressive Friends, and also attended the meeting of the Conservative Friends at the same place. In the canvass that followed nine of the Friends and Bro. Eli Cronk, a member of the United Brethren church, gave substantial aid. I arranged with W. P. Smith to put several Anti-masonic books in the libraries of the monthly meetings of the Bear Creek quarterly meeting.

As the result of my two weeks' work I have thirty new *Cynosure* subscribers, each for one year. Nine of them are to members of the U. B. church; twenty of them are to Quakers, six of whom are ministers.

Brethren, pray for us. And you who owe on *Cynosure* subscriptions taken by me, and you whose subscriptions to the Iowa Association are due, will confer a great favor by remitting as soon as you can conveniently to James Harvey, Pleasant Plain, Jefferson Co., Iowa, treasurer of our State Association. C. F. HAWLEY.

A CYNOSURE NEWSBOY.

YORK, Pa., July 17, 1888.

EDITORS CYNOSURE:—I received the package of fifty Fourth of July *Cynosures* on June 28, and the next day I began business as a newsboy. I did not cry aloud as the noisy newsboys do, but I cast loose my tongue, as an old sailor would say, and in three hours I sold out, at four cents per paper. And I am of the opinion that a New York newsboy could not have done any better.

York has about forty streets; and I sold out on three of the leading ones. By going from house to house all over York it would be very easy to sell eight hundred *Cynosures*, at four cents per copy.

I suggest that a good number be prepared for the best day in September; and that all readers of the *Cynosure* either order some to sell, or buy a few to distribute free to thinkers and readers. I hereby order two hundred copies for my September raid.

I have long been convinced that the anti-secret cause and the *Cynosure* could both be advanced if our friends will go to work in the right way. Pray, sing and talk; *but don't forget to work!* Yours, etc., EDWARD J. CHALFANT.

COLPORTEUR NOTES.

BELOIT, Wis., July 13.—We came to Beloit Wednesday evening, worked all day Thursday and Friday forenoon among the ministers of the place; were very successful. Out of the eight that we visited we got six. The Episcopal is the only minister in town connected with the Masons; others are connected with insurance societies. We have had the least opposition here of any place. We attended prayer meeting last night at the Baptist church; had a good meeting and were encouraged and strengthened. We will be in Rockford over the Sabbath. We feel encouraged about the work; are not getting very many names, but we scatter tracts and talk constantly. Yours truly, L. H. PARK.

MARION, Ind., July 19, '88.—Since Saturday noon we have traveled over forty miles on foot, visiting the following places: Fairview, Van Buren, Upland and Harrisburg. We held meeting at Fairview, a Wesleyan district some six miles out of town. We chose walking as the most economical and expeditious way for the places we wanted to visit. If it were not for our baggage we would go afoot all the time. We have finished the work in this county except Warren, which we expect to visit today on our way northeast. While at Van Buren Mr. Cochran told us of a convention of United Brethren churches to be held at Waterloo, Ind., July 31 to August 3, and advised us to be there. The purpose of the meeting is to discuss Masonry. We are planning to reach that place in time.

F. L. JOHNSTON.

CORRESPONDENCE.

BRO. COUNTEE AND THE MEMPHIS SCHOOL.

WELLSVILLE, Ohio.

DEAR CYNOSURE:—I am here on the hilltops trying to recuperate my lost energies. I had no idea how or what was my condition until I reached this rural retreat, and here I am, and for eight days I have been under the daily care of a physician. My entire nervous system is let down, and now, away from toil and the bustle of my regular avocation, I am trusting Him who hath promised for a speedy recovery.

I have been here already ten days, and so far I have improved only sufficient to remain out of bed all day for two days. I am among kind friends, and God more than all cares for me. There are very few colored people here; not enough to have a church of any import.

One man came to see me yesterday, and he was a Knight Templar. He tried to have me recognize him as a Mason, and I could not do it. I refused all of his overtures for a while, and finally I gave him and his signs out to the family with whom I stopped, and they made him ashamed and angry, too. There is no colored lodge within fifty miles of this place, and this man, though a Mason, has not been in a lodge for over ten years. He was a poor excuse, and very ignorant.

I shall be here, D. V., until the 25th inst., by which time I hope to be able to take the field in the interest of our school at Memphis. This school is to be, like the Wheaton school, opposed to secret societies. Bro. J. K. Davis, of Concord, Mich., is to be Principal. The building now in course of erection is to be three stories, brick, and will be ready for occupation by Oct. 1.

Bro. Woodsmall was very much absorbed in this work, and gave the last of his days on earth to its uprising. The bulk of our people in the South, being members of secret societies, are opposed to the rearing and successful operation of this school. Last year the school work was done in my church, "The Tabernacle Baptist," and forty ministers attended for three months, and they have leavened the country for over one hundred miles, and we hope to have 100 in attendance this year. We need $6,000 to complete and furnish for occupancy, and we earnestly ask all who will to aid us is establishing a school that will do more good to thwart the evil influences of secrecy among an easily seductive race than all other influences combined. This school will also be an industrial or a technical institute for the young, and the Bible will occupy a prominent place in all branches of training pursued in this school. I am soliciting subscriptions, or expect to as soon as my strength will admit. I will visit Chicago, the Lord willing, by August 25, if not earlier. I ask the prayers of all those who love God. Yours as ever,

R. N. COUNTEE.

"YOUNG PEOPLE'S CHRISTIAN ENDEAVOR SOCIETIES."

CHICAGO, July 19, 1888.

These societies started seven years ago, and already command the attention of the whole country, and some foreign lands. But with much to commend them there is need to watch against any error in their constitution, which would vitiate their Christian purpose which is aptly expressed in these words: "TO AID CHRIST AND HIS CHURCH!" If we knew that Freemasons had control of the "*United Society*" we would be chary in trusting its profession that the membership owes full allegiance to their respective churches, when we read that their full allegiance is also due to the society! If the "United Society" was an offshoot of the church there would be no difficulty, but it professes to support the lamentable "divisions" which exist, and affirms that it is "*no part of their work to break down denominational ideas.*" This seems in direct variance from the prayer of our Lord (John 17:) for the unity of his people "that the world may know"—"that the world may believe" on him. The world needs to see a visible oneness before it can be expected to believe that the Father sent him.

It will require time before the real character of this great movement shall be truly developed. Its members are all advised to war against the saloon. But there is no warning against the equally dangerous and more insidious peril to our civil and religious interests found in the multitudinous secret orders, whose members acknowledge no higher allegiance. The claims of church, of state, and even the family, are secondary to that of the oath-bound or promise-bound brotherhoods and sisterhoods which overrun our once free country. The one sure remedy for all the evils of our people, personal and national, is to *aid Christ and his church* by strict obedience to the Lord Jesus Christ, the "one Lord" of the "one Body."

We could submit some expressions in the resolutions passed by the late convention to show the sort of double membership in the one "United Society," and in one of the many churches. The question exists on the fact of a double allegiance—the one to a work which has Christ-given instructions and ordinances—the other a work whose laws are framed by a mingled body of men who, in their own wisdom, shall decide what parts of public worship and ordinances may be used or omitted by their own workers. If a Judas was among the Twelve it would be too much to suppose that however good the intentions of the first framers of the resolutions may be, there shall not be found men in the United Society ready to take advantage of any or every thing to promote their personal power and interests.

T. H.

SECEDERS AT A HOLINESS MEETING.

DE KALB, Iowa.

I attended a holiness meeting July 4th, a few miles from Kellerton, and made a few remarks about the lodge in the morning meeting. It did not have a bad effect, as "liberals" are wont to make believe, but they had a good meeting. They make converts from the lodge to Christ, consequently it does not take the shout out of their meetings to hit the devil on the secrecy question, if a man does it for the glory of God and not for contention.

In the afternoon two brethren who had belonged to the Masonic lodge spoke of it in such a way that did not glorify lodge religion. One of them said in substance that he had been a Mason, but that after he was sanctified he only attended the lodge a few months, and would not have attended any more if he had been given the light on the lodge question at the time of his sanctification. As soon as he received the light he walked in it.

The other brother, who was more fortunate in receiving light on the lodge question, said, "I belonged to the Masons a good many years, but gave it up before I could be sanctified." This is what I understood the brother to say.

However much these brethren may differ with me in regard to church organization and some other things, I believe them to be Christians, with a holy desire to exalt Christ above everything else, and that they have no relish for the dirty streams of the world which Satan controls. All Christians, we would think, when they have the light which they need and ought to have, will exalt Christ above the false worships of the lodge, and take him for their "all in all." "Rebuke" evil, not good, "with all long suffering and doctrine." Give the light in the name and spirit of Christ. It is required of them that have on the whole armor of God. CYRUS SMITH.

PITH AND POINT.

A GREATER POWER IN THE TRUTH.

Since I have been receiving the *Cynosure* I can witness to the good that it has done. I carefully read the paper and found it was a power greater than the thrones of the anti-Christian societies. It led me to victory in the fight against the secret societies. I am doing all in my power to try to circulate the blessed paper in our midst.—(Rev.) E. D. BANKS, *Jeanerette, La.*

A COMPANION OF GEN. POMEROY.

I cannot do without the *Cynosure;* have taken it some ten years, and I fought Masonry long before I saw it. With S. C. Pomeroy I began to fight it in Kansas in 1854, and as time passed it grew worse. I still keep old John Brown's picture hanging in my room. But I don't talk so much as I used to; I just take my *Cynosure* and read to them, and oh! you should see them squirm. If you send but one copy to this office, don't think it goes under a bushel. God bless the right, and all the *Cynosure* brotherhood.—S. H. MOORE, *Garland, Kansas.*

AN ARKANSAS CONTRIBUTOR.

You will find in this letter a money order for $2.50; $2 to pay for your most excellent paper and 50 cents to be applied to the Southern ministers' fund. I see how the colored ministers are hoodwinked and duped into the different lodges. They say they want protection. It is a bad way to get protection to bind themselves hand and foot and swear away their liberties and become slaves to the devil. I hear of many different lodges being organized. I oppose them and give them the *Cynosure* to read, and see some fruit of my labors.—CHARLES P. PAGET, *Charleston, Ark.*

A TRAITOR TO PROHIBITION BUT NOT TO MASONRY.

In my last when speaking of the Prohibition party I had special reference to the party in this State, and not the American party. But to answer your question. During 1886 one Rev. Deo, of Oxford, announced himself for Prohibition. He was elected to the State legislature. Now this learned divine is well up in Masonry. When he was running for office two Democrats of Oxford, saloon-keepers and Masons of high standing, sent to the Democratic committee word to this effect: Stand by Deo; he is liberal both in religion and temperance. When the vote was taken on the constitutional amendment, his vote was No. Again, I ask, what will we do with the lodge power? Where must the separation take place? Will the *Cynosure* solve this problem for me? For me to keep clear in my soul, I must vote as I pray. O my God, put down the whisky and the lodge power in our country.—D. BENJAMIN, *Seymour Lake, Mich.*

NOTE.—As the work of casting out the saloon progresses, we shall learn of other cases like the above. The lodge will always stand by its own and sell out the truth. New York friends, mark this case.

LITERATURE.

THE GREAT PYRAMID OF EGYPT—ITS TEACHING TO US AS A PEOPLE. A Lecture Delivered at Chautauqua. By Charles Latimer, C. E. Price, 25 cents. C. H. Jones, Chicago, Ill.

The fact that the author of this work—who was Chief Engineer of the N. Y., P. & O. R. R.—takes the ground that the Great Pyramid of Egypt was built by men inspired by God, will render it interesting to those engaged in scientific religious investigation. Mr. Latimer had been for years engaged—with his money and time—defending and advocating this—what he believed to be—a great truth. The subject matter of the pamphlet is that which was given by him in a lecture at Chautauqua which created much interest. That the builders had some object in the construction of this great wonder of the world, is certain. Its mathematical accuracy is truly surprising. The author says: "All that it has revealed teaches us that it will reveal more, and that we have not more than reached the threshold." That the author is honest in his investigations there is no doubt. Whether the conclusions are tenable, further researches of men of science may, and probably will, determine.

ALDEN'S MANIFOLD CYCLOPEDIA OF KNOWLEDGE AND LANGUAGE. Vol 6. Bravo to Calville. Price, 40 cents, cloth. John B. Alden, New York.

This extensive and popular work is growing into a handsome library of useful information. The convenience of handling a small volume of reference can be appreciated by all who have dreaded to open an immense unabridged dictionary, the very exertion making one reluctant to use it. This objection removed, a plain, condensed cyclopedia becomes an investment of double value. The plan of this work does not comprehend elaborate disquisitions or treatises, but a book for home use. School children will find an excellent part of their education promoted by the constant use of such reference books.

"TEMPERANCE ANECDOTES."—We are indebted to the National Temperance Society and Publication House at New York for a copy of an admirable little work bearing the above title. It is a collection of jokes, anecdotes, witticisms, conundrums, etc., original and selected, for the entertainment of the friends of temperance. It will be helpful to temperance lecturers in furnishing them with appropriate anecdotes and happy illustrations, with which to embellish their speeches. It is well known that a dull and sleepy audience can often be aroused, and even kindled into enthusiasm by the magical spell of a good story. It was a happy thought of the author to compile and publish a work of this character. It will meet a want long felt, and often expressed by a very large number of the numerous friends of the temperance cause throughout the land. We should not underrate the value of wit and humor when judiciously used. A good hearty laugh is healthful to the body and restful to the mind. A little pleasantry interspersed throughout a lecture will aid in securing a favorable hearing, and add to the effectiveness of the speaker. Hence, we believe that the work under notice will not only furnish amusement and entertainment, but contribute materially to the advancement of the temperance reform. We commend it to ministers and temperance lecturers everywhere. It forms a 12 mo. volume of 288 pages, neatly printed, substantially bound, and illustrated with twelve choice wood engravings. Price $1 postpaid. B. W. WILLIAMS.

The *Missionary Review of the World* easily distances, by its high literary ability, its breadth of discussion and information, and its world-wide sweep of survey, all the other missionary periodicals of the world. There are several noteworthy articles in the "Literature" section of the August number, such as the "Bicentenary of Bunyan's Death," "The Miracles of Missions," "The World's Missionary Conference," all from the graphic pen of Dr.

A. T. Pierson; "The Romance of Missions," "Dr. Christlieb on Medical Missions," "The Drink Traffic Among Native Races," by Dr. Duncan of Scotland, and Dr. Cust's "Hero Missionary." We know not where to look for better reading than these papers afford. The "Correspondence," the International," the "Monthly Concert," the "Monthly Bulletin" and the "Editorial Notes" departments are each of them full of timely thought, fact and discussion. Funk & Wagnalls, New York. Yearly price, $2.

Science for July 13 is largely devoted to the topics "Methods of Disinfection" and "Protection of Buildings from Lightning." These are subjects of great pub lic interest and are discussed in a critical and scientific manner. The conclusions reached in the latter are in favor of much simpler means of protecting buildings than are urged by the lightning-rod agent whose bill will amount to from $75 to the hundreds. Barbed wire for the higher parts of a roof and telegraph wires for conductors are held to be superior to the expensive copper ornaments sometimes spread upon a building.

IN BRIEF.

A little son of Hiram Rice got a grain of corn lodged in his throat four days ago and all efforts to dislodge it failed. As the grain of corn began to swell it interfered with the boy's respiration, but he said nothing till to day, when the grain closed his throat and he died in horrible agony.

The insane asylum for Negroes at Goldsboro, N. C., has just been enlarged on account of the rapid increase of insanity among the colored people. Thirty years ago madness was almost unknown among the Southern Negroes, but now the number of those affected in North Carolina alone is estimated at 1,000.

"Pa, did you see that the Supreme Court of this State has decided that the hoe is a deadly weapon?" "Yes, son. Why?" "O, nothing; only as garden time is coming pretty soon I thought I'd mention it so you wouldn't ask me violate the law by carrying deadly weapons about my person."—*Chicago News.*

Several years ago a valuable calf, belonging to E. O. Bancroft of Warehouse Point, sucked a diamond ring from his finger as he was teaching it to drink milk. The calf grew and became a cow, and the other day died mysteriously. A post-mortem examination showed that the ring had recently become detached from a muscle, where it had hitherto remained harmless, and had been the cause of death.

Two grown daughters of Jacob Nye, a well-to-do farmer living eight miles south of Princeton, Ill., were adjudged insane here to-day, and will be sent to Jacksonville for treatment. The father and mother and another daughter are also insane. The family of five were all struck with this strange malady the same day, and physicians are unable to account for the cause, as all were well a few days ago, and there had been no unusual excitement in the neighborhood. They spend their time singing and praying, and seem to fear being poisoned.

July 4 at Shell Rock, Iowa, the parents of a little child that had died, buried it in their door-yard and then went to a dance. When the citizens learned of it they were greatly scandalized, and it was openly charged that there had been foul play. The mayor ordered an investigation, and it has just been ascertained that the remains have been quietly removed and buried on a farm in the country. A physician stated that in his opinion the child died a natural death and it is probable that no further steps will be taken, but the people of Shell Rock strongly denounce the unfeeling conduct of the parents.

Old Tim Williams, the Lebanon, Conn., hermit, who has lived alone upon a small farm, amid underbrush and thicket, his entire life, was recently found dead. His largest hive of bees swarmed upon a huge apple tree just back of his hut. Fearing that they would escape, the old man climbed the tree, a distance of twenty-five feet. He fell to the ground, stirring up the bees in his descent. The bees followed him down and completely covered him, stinging him hundreds of times. With one leg broken broken, the cage torn from his face, and too weak to fight the insects, he was practically at their mercy, and they stung the old man to death.

The Chicago, Burlington & Quincy has been experimenting with a palace live-stock car of its own invention with very satisfactory results. The proprietors of one of the patent stock cars now in use on some of the railroads were challenged to a contest recently. Two of the patent cars and two of the Burlington cars were loaded with cattle at Omaha, coupled together, and hauled to Chicago, stopping over Sunday at Galesburg, where the cattle were accorded the same treatment. The weight of the cattle in each pair of cars was the same at starting, 50,500 pounds. On their arrival at Chicago the Burlington cattle, it is claimed, weighed 51,110 pounds, while that in the other cars weighed 51,070.

There is arising in South America a nation which bids fair to compete with the United States in enterprise and population. During the last year the Argentine Republic added five thousand miles of railroad to the four thousand which had been built before. There will this year be two hundred thousand immigrants, chiefly from the south of Europe. There are over three thousand public schools, and two hundred and thirty thousand scholars. The chief cities are lighted with the electric light, and abundantly supplied with telephones. During 1887 four thousand vessels entered the ports, and the revenue of the government left a surplus of six million dollars over the expenses.

An Akron special to the Cincinnati *Commercial Gazette* says: "A peculiar case of accidental shooting occurred in this city. Frank Lang, a quarryman, was painting in a sitting room of his house, on Wabash avenue, when the report of a pistol was heard, and neighbors ran quickly to the house to find Lang lying dead, and a bullet hole under his right eye. The weapon, a rusty 22 caliber revolver, lay on a shelf in a pantry, at least ten feet away, the muzzle pointing toward the wall. The only other person known to have been in the house at the time was Frank Killine, aged 14 years, brother of Mrs. Lang. He says he was in the kitchen when he heard the shot. The revolver had been left in the house by a family moving out, and had not been used for years. How the weapon could have been discharged and yet remain on the shelf is one of the strangest affairs that has ever taken place in this city."

SWEET FLOWERS.

The fairest buds are often the first to wither, and the ravages of disease make havoc with the beauty, as well as the strength and happiness of the fair sex. The prevalent disorders among American women are those of a most distressing description. These "weaknesses," as they are suggestively termed, insidiously sap the health, and the patient becomes pale and emaciated, the appetite grows fickle and feeble; she loses strength as the attacks increase in severity, and is in despair. There is relief for all such sufferers in Dr. Pierce's world-famed Favorite Prescription, which *cures* all "female complaints." Its use is followed by cessation of the "dragging down" pains, return of appetite, and in due course, vigorous health.

If you wish to restore the bloom to your wasted cheek, and so improve your health that plumpness and strength will succeed emaciation and debility, purify your blood with Ayer's Sarsaparilla. This remedy will benefit you more surely and speedily than any other.

"I can heartily say to any young man who is wanting good employment, work for Johnson & Co., follow their instruction and you will succeed." So writes an agent of B. F. Johnson & Co., 1009 Main St., Richmond, Va., and that's the way all of their men talk.

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ST. PAUL MINNEAPOLIS MANITOBA RAILWAY

SECRET SOCIETIES CONDEMNED

BY EMINENT EDUCATORS.

PRESIDENT F. H. M. HENDERSON, *Bowdon College, Ga.:*—I regard all secret societies as extremely liable to be perverted.

PRESIDENT NOAH PORTER, *Yale College:*—That there are serious evils connected with them cannot be questioned; that they accomplish some good is equally clear.

PRESIDENT HITCHCOCK, *Amherst College:*—These, at different periods, have been fruitful sources of excitement, jealousy, and heart-burning among the students.

JOSEPH MOORE, *President Earlham College:*—The fact that Freemasonry often thwarts every effort to enforce the law against an offender who is of the fraternity, shows it to be an obstacle to moral and civil progress.

HOWARD CROSBY, D. D., *Chancellor University, New York:*—Thirty years ago I was a member of a college secret society, and while I had upright fellow-members, and we encouraged literary culture, I found the association was chiefly a temptation to vice.

PROF. J. R. JACQUES, *Illinois Wesleyan University:*—Among college students, at an age when most susceptible, secret societies tend to breed that secretive disposition which is the very opposite of the truly candid, generous, and magnanimous character.

DR BEYSCHLAG, *Professor in the University of Halle:*—Never entertain the idea to join the lodge for popularity's sake. It is utterly degrading to imagine pastors, men who have to deal with Christianity, the most universal and open thing in the world, wrapped up in the mummeries of Freemasonry.

PRES. J. BLANCHARD:—There have been civil and ecclesiastical pests ever since there was a government and religion; and Freemasonry is one of those pests. The Cains of humanity have rejected Christ and worshiped nature, and Nimrods have denied justice and practiced oppression, But both are combined in the lodge.

PROF. J. R. W. SLOANE, D. D., *Reformed Presbyterian Theological Seminary:*—But my strongest opposition to Masonry is because of its rivalry with religion. It steps in before the church, and is a false, an idolatrous religion, a religion without a Saviour and, therefore, a delusion and a snare to all who engage in it, or rest their hope upon it.

PROF. BURT G. WILDER, *Cornell University, Ithaca, N. Y.:*—I am willing to hazard my position....upon the truth of the proposition that secret societies are unknown in heaven, but that they form a prominent and essential feature of life in the other locality. Light versus darkness; openness versus mystery; mutual confidence versus suspicion and distrust.

PROF. S. C. BARTLETT, D. D., *Chicago Theological Seminary:*—There are certain other wide spread organizations, such as Freemasonry, which, we suppose, are in their nature hostile to good citizenship and true religion, because they exact initiatory oaths of blind compliance and concealment, incompatible with the claims of equal justice toward man and a good conscience toward God.

PROF. J. G. CARSON, D. D., *Xenia, Ohio:*—These associations are inconsistent with the genius of Christianity, because the secrecy which they affect, and to which they bind their members by promise or oath, is unnecessary and so unwarrantable, dangerous, and ensnaring to the conscience, and, therefore, utterly opposed to that openness and publicity which Christ enjoins on his disciples both by example and precept.

PRESIDENT C. G. FINNEY, *of Oberlin, 1868:*—We have, then, the implied testimony of Freemasons themselves, that the Christian church ought to have no fellowship with Freemasonry as thus revealed, and that those who adhere intelligently and determinedly to such an institution *have no right to be in the Christian church.* In our judgment we are forced to the same conclusion, we cannot escape from it, we wish it were otherwise, we therefore sorrowfully but solemnly pronounce this judgment."

N. C. A. BUILDING AND OFFICE OF THE CHRISTIAN CYNOSURE, 221 WEST MADISON STREET, CHICAGO.

NATIONAL CHRISTIAN ASSOCIATION

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The object of this Association is:
"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved, to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform.

FORM OF BEQUEST.—I give and bequeath to the National Christian Association, incorporated and existing under the laws of the State of Illinois, the sum of —— dollars for the purposes of said Association, and for which the receipt of its Treasurer for the time being shall be sufficient discharge.

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The Christian Cynosure.

EDITORS.
J. BLANCHARD. HENRY L. KELLOGG.

CHICAGO, THURSDAY, JULY 26, 1888.

WHAT SHALL WE DO?

We publish below a private letter, without the name of the writer, from one of the best and soundest men of the American party (and, indeed, of any party), for two reasons:

1. To give our readers the benefit of his thoughts.
2. To explain our own.

If John A. Brooks was Prohibition candidate for governor of a State we could easily set him aside, and scatter our votes, or nominate and concentrate our votes upon another. But we cannot now get up an electoral ticket without calling a national convention, which would be an abortive effort.

Then, we are not sure we could get a better Southern man than Mr. Brooks. He is an able speaker and politician. He is inured to reform, and came off from the Democratic party and made a most stern and desperate fight for prohibition in Missouri. And when applied to by our committee for his lodge standing, he wrote with the frankness of a Southern gentleman and a Christian, thus:

"Years ago I was a Mason, but have demitted, and am not now an affiliated Mason. Though not now a member I have no prejudice to secret societies."

We once apologized to Gov. St. John for speaking as though we knew more of Masonry than he did. He replied: "You may well do that; for since I left them I have paid no more attention to their proceedings than I have to the proceedings of the Hottentots." Mr. Brooks seems equally ignorant of the lodge with the good St. John. He demitted "years ago," which released him from all obligation to the lodge, except not to reveal their fool secrets. He speaks of himself, in the face of the country, as "not now a member;" and he is evidently ignorant of the impudent claim of Rob. Morris, that the lodge, like the anaconda, holds its grip upon the throat of a man till he stops breathing.

Why not then instruct him and request a second answer?

Because both Gen. Fisk and he have manfully declared themselves clean of the lodge, and it is neither wisdom nor fairness, in the midst of a hot political canvass, to require them to turn anti-secret lecturers. It will be time for us to do that, when, as we trust in God we shall, we have put our own platform in the field, with our own candidates standing on it.

"But do we not violate our own principles, and vote for an adhering Mason in voting for Fisk and Brooks?"

No. One of them never was a Mason, and the other declares himself "*Not now a member.*" And putting this before the public in the opening of a national canvass is a declaration of hostility to the lodge. Why did Mr. Brooks quit Masonry "years ago," unless, like his great denominational leader, Alexander Campbell, he had become opposed to the lodge?

"Oh, but Mr. Brooks was in the rebel army!"

So David was in the army of Moab. Like Mr. Brooks, under terrible pressure, David fled to Achish, and took arms against Israel; but we would vote for David if he were here now; and as at present advised, if alive next November, we shall vote for *Fisk and Brooks.* In sailors' phrase, we shall "jam our vessel into the wind" of this election. By doing so in 1884 we spread the knowledge of our party and principles over the Union in spite of the paltroon silence of the press. And when this hot liquor battle is gained, we will push our ship to sea, with our guns shotted to the muzzle, and our sky-scraping streamer, bearing the legend, "*The Moabite shall not come into the congregation of the Lord forever.*" Neh. 13: 1. Not that we fight Moabites or Masons. We fight their religion; which, in Scripture phrase, is an "*accursed thing.*" There is no Messiah in either. No "living God," or perfect humanity. There are good and mistaken men who are Masons; and Ruth was a Moabitess. Yet that magnificent young woman was the grandmother of David, and a progenitor of Christ. The *Cynosure* votes for Fisk and Brooks. Let us not only vote, but pray for their election.

THE LETTER.

What shall we do? I, with many others, had resolved never to vote for an adherent of the Masonic lodge, nor for one of any other secret lodge.

The nominee for Vice President on the Prohibition ticket, it now transpires, is a demitted Mason, and is also a dabbler in other secret abominations. Rob. Morris says, "A demitted Mason is a monstrosity."

You know that a Masonic demit is a certificate, signed, sealed and delivered, that the holder thereof is a worthy "frater" in good standing, clear of any unmasonic conduct; that he is a loyal sun-worshiper, and therefore an idolater without spot or blemish; that he is in harmonious accord and fellowship with the fraternity; in savage, half-civilized, civilized, enlightened and Christianized countries; with pirates, with Mexican mountain robbers, cut-throats, drunkards, etc., etc. A man may hold a demit from merely prudential reasons or motives. But he may also hold and *use* it for a very different and sinister purpose.

I think it unfortunate, to say the least, that the Prohibition convention could not find a suitable candidate among the hundreds of good and noble men in the country, without having been compelled to go fishing round in the filthy, sickly slough of secretism to find one.

WHAT SHALL WE DO?

Prohibition is your "thunder," prominent in the American platform, and now 'tis stolen to foist an obscure renegade lodgite into public notice, and thus make clanism respectable. I would like to vote Prohibition, but sugar-coat this ticket never so nicely, while I know the apossum's tail is in it, and 'twill be a bitter dose for me to swallow.

Wishing you long life, prosperity, health and happiness, I am as ever, sincerely yours.

THE HAND OF ROME.

The necessity of laying over for a week the interesting report of the centennial celebration at Marietta, Ohio, of the beginning of the settlement of the Northwest Territory, by our valued Cincinnati correspondent, give an occasion to notice a remarkable feature of that occasion. The significance of this celebration and that of last year upon the anniversary of the passage of the Ordinance of 1787, is the fact that the Christian religion was therein recognized as fundamental to good morals and government, and it was to be maintained and taught in connection with public schools, so as to be intelligently promoted. As if in mockery of this great central fact the Catholic bishop of Cleveland was selected, by a sort of Masonic art, to preach the sermon of the occasion. Bishop Gilmour may personally be a most excellent gentleman—of that we say nothing—but he is the representative of Rome—of a system which contradicts the principles which have given the great Northwest its unexampled prosperity.

From our New England letter it will be seen that Boston is beginning to awake from the alarming sleep which has come like a spell from her fatal optimistic philosophy. And may God grant that the Samson of our old Puritan character may not too late awake and rouse himself from the lap of this Delilah.

The same Jesuit management which is playing so boldly in Boston is at work in all our cities. It has been fought down for years in New York, but never overthrown—hardly checked. At this very time the same demands are made in Brooklyn which in Boston culminated in the casting out of an old and faithful teacher and Swinton's "Outlines of History." The New York *Sun* says that a Miss Carty, in the Central Grammar School, Brooklyn, has sent a witten complaint to the Board of Education charging a teacher, Miss Van Valkenburgh, with publicly insulting her and other Romanist scholars, by "inculcating religious and sectarian doctrines." As long ago as April last a priest, James Donohoe, made a similar charge against this same teacher. The Boston agitation may serve to postpone her discharge. The specification is that the teacher gave instruction from an "unauthorized book," in which the Reformation was described as a protest against the formalisms and abuses of the Roman Catholic church." The *Catholic Review*, in a long editorial, approves these protests, and argues that the struggle is one without quarter, and the only remedy is the establishment of church schools and the overthrow of the free school system.

Let the agitation spread and the discussion of the principles of Romanism go on; only thus shall we establish the fact that they are incompatible with our American institutions.

—Bro. I. R. B. Arnold writes from Fulton, Ill., of much rainy weather, but excellent audiences, especially to hear his argument and see the illustrations demonstrating the identity of ancient and modern heathen worships as practiced in the lodge. He goes to Lyons, Iowa, this week.

HOW STAND YOUR CANDIDATES?

NOTES OF THE ANTI-SECRECY LEAGUE.

Many of our readers can give valuable aid to this department of N. C. A. work by sending to this office the names of all candidates for State offices or for Congress, with their post-office address, and any accurate knowledge of their lodge standing or otherwise. Or, if no direct information can be given on this point, please suggest how it may be obtained providing the candidate is unwilling to answer for himself.

In addition to the previous reports, which have happily given so general satisfaction, we have the pleasure of publishing from three letters received from Prohibition candidates in Illinois and Vermont. The first is from Miss Mary Allen West, editor of the *Union Signal*, and one of the most honored names on the roll of the W. C. T. U. She is nominated as member of the State University Board. She says:

"I was brought up to believe secret societies wrong; graduated under President J. Blanchard, and have never swerved from his teachings and those of my father, on this subject. I have never belonged to any secret society, and never shall."

The candidate for State Treasurer in Illinois is Mr. John W. Hart of Rockford. His letter has a frank and manly ring which gives us no fears that during his administration thousands of dollars will be stolen from the State, and the public never learn whether the loss was made good, or whether the report of theft was made to cover a defalcation, as was the case with a late Masonic incumbent of the office. He writes:

"I am not a member of any secret society except that known as the Temple of Honor and Temperance. Of this one I became a member many years ago, because it was a society having for its chief aim the extinction of the American saloon and the salvation of the victims of that 'blot upon our civilization.'

"My views as to the character and influences of secret societies may be stated as follows:

"For myself, I have not for years past regarded them as necessary or valuable, because I have felt that I could expend my time and efforts to better purpose in endeavoring to raise fallen humanity and in helping the young to keep from falling, through the agency of the church and Sunday-school than by means of the machinery of any secret society. While this is my view of what is best for me, I am aware that many good men regard secret societies as valuable agencies for the promotion of certain good works, and for their views I desire to have the same charity that I wish them and others to have for mine."

Prof. Henry M. Seeley, of Middlebury College, Vermont, is professor of Chemistry and Natural History in that institution. He is Prohibition candidate for some State office. That he may safely be intrusted with official responsibilities, the following from his letter is proof enough:

"I am not connected with secret orders, the family and the church offering me all necessary opportunities for exhibiting my love and sympathy for my fellows. I, however, have never seen such interference, by members of the orders, with the course of the law or the meting out of justice that would lead me to condemn them."

—The senior editor of the *Cynosure* started with Mrs. Blanchard for Saratoga last Tuesday, expecting to remain a few days with Dr. Emory Potter of Elmwood Hall before proceeding to the Vermont appointments for which Rev. Mr. Leach has arranged.

—The return of these dear old people may be delayed until the middle of September or later. Their children had begun the arrangements for a decorous and appropriate celebration of their Golden Wedding, which occurs September 17th; but abandoned the project when the parents not only refused to accept any personal gifts on the occasion, but would not consider even whether they should, if necessary, cut short the work in Vermont and return in time for the anniversary.

—President C. A. Blanchard closed a very profitable meeting at Geneva, Ill., and last week was with pastor C. R. Hunt, of Clarence, Iowa. He is next week expecting to hold meetings with the church in Streator, Ill.

—Bro. J. F. Galloway, of Okahumpka, Fla., has sent us photographs of his fruit farm, with groves of orange and other trees. He desires to find a good purchaser for the place, and will be happy to answer the inquiries of any who may wish to buy.

—The *Independent Christian* of Littleton, New Hampshire, Alonzo A. Hoyt, editor and publisher, is uncompromisingly opposed to the secret orders. The *Cynosure* rejoices to exchange with this new-found friend, and to recommend it to our readers.

—Bro. Hinman, returning to Chicago from his brief trip in Illinois, went to Wisconsin, seeking to enlist further aid for a Southern district headquarters. He had between $250 and $300 promised, and hoped the amount might be doubled before returning to Chicago.

—The N. C. A. Board at its last meeting arranged to meet every three months, beginning with the last Thursday in July. Other necessary meetings will be held as heretofore at the call of the chairman. The members are somewhat scattered, but we hope for a good meeting this week.

—Bro. Countee's letter from Wellsville, Ohio, will be read with intense interest and earnest prayer that his useful life may be spared and his health restored. On Friday he wrote acknowledging the receipt of money from Bro. Worcester and others. He had been unable to sit up since the Monday previous, but his physician encouraged him with the hope that in about a week he might be able to go on to Cleveland.

—Dr. J. E Roy, of this city, is trustee of a legacy of $2,000 left by Philo Carpenter for promoting the reform against the lodge in the South. He regards the circulation of literature as perhaps the best means now employed to carry out the benevolent purposes of Mr. Carpenter, and last week ordered the *Cynosure* sent to over one hundred ministers and other influential colored men in the South, part of the number for three years.

—Rev. Alexander Thomson, chairman of the N. C. A. Board, headed a delegation before the committee of the Cook County Commissioners to prevent the granting of a saloon license at Bartlett. It was proved that the keeper repeatedly violated the State law by selling to minors and keeping open on Sunday, and has a notoriously bad place. Notwithstanding, five of the Commissioners voted to grant a license, and the petition of the saloonist was placed on file by a vote of 5 to 7. No wonder "boodlerism" was rank in the Board a year ago; and if all its members have their deserts more of them may find a residence in Joliet.

—When "old dog Tray" got in bad company, according to the old story, he had to suffer as an evil doer. The W. C. T. Union of this city, we regret to say, seems not to have remembered the admonition. The Good Templars of northern Illinois and Wisconsin planned a grand camp meeting and love feast of lodgery, which was held at Crystal Lake, Ill. By what sort of seductive influence the W. C. T. U. was led to participate in the meeting we can hardly imagine. The fact does not appear in the bills, but in the press announcements of the meeting, and there may have been no official union; but at least Mrs. Buel, treasurer of the National W. C. T. U., participated in the meeting and made an address; while Sibley, Hastings, Chaffin, Christian and other Good Templar lights were advertised with her. The latest account is that the community which furnished the audience is so disgusted with its management, the proprietor of the grounds among them, that they threatened to drive the crowd off the place.

OUR WASHINGTON LETTER.

WASHINGTON, July 20, 1888.

The National Temperance Home in Washington celebrated its first anniversary meeting in the lecture room of the Metropolitan church on Sabbath evening last. Congressman Taylor of Ohio delivered the address. In introducing him the president of the Home made the mistake of saying that he was from Iowa, a State that had recently voted in favor of prohibition. Being corrected, the error was gracefully acknowledged, and passed by the statement that it was Ohio, instead, a State which had given 323,000 votes in favor of prohibition, and which would have given a majority had the votes been fairly counted.

Speaking in regard to the Prohibition vote in Ohio, Mr. Taylor said the ticket failed to receive a majority because its supporters went home by nine o'clock, and did not remain to see the vote counted. "When we have another election," he continued, "it will be better to sit up late, for at least one night, in order to see that there is a fair count." He eulogized the Temperance Home for the work it was doing, and said that he would favor an appropriation by Congress of $10,000 to erect a chapel in connection with it, in order that its inmates might be brought under Christian influences. Appeals to manhood and self-respect were not to be relied upon to secure permanent reform. He had seen it tried, and knew it would fail. In order to succeed there must be faith in Christianity and Divine help.

Sam Jones's latest utterance in speaking of prohibition is that he is neither a Republican nor a Democrat, nor a "third party" man. He looks forward to the organization of a reform party, he says, which will stand on "the Bible, the Sabbath, and the Home."

The President occasionally bundles up his work in the evening and takes it with him to Oak View, spending the next day there with his papers. He says he can accomplish three times more work at his country residence than he does at the White House, with the many interruptions incident to his office.

Already 16,795 bills have been introduced in the House alone this session, and still they come. During the entire two sessions of the last Congress, the number of bills presented in the House was 11,260. Although it is predicted that there will not be a quorum left in the House end of the Capitol three days after the passage of the tariff bill, there are many bills yet unacted upon. For instance, the Blair bill. This latter bill will not come out of committee, and the $250,000,000 pension bill, now on the calendar, will not get a hearing in the House. Another attempt will, no doubt, be made to pass the Union Pacific railroad bill, but the opposition to that measure is stubborn and determined. The bill to admit four new States may or may not get a hearing. It is hardly likely that the Oklahoma bill will pass at this session. The Indian committee has some important bills of a general character to bring before the House, and some of them may get an opportunity to pass. Then the fortifications bill has not yet come forward, and the discussion of it will no doubt occupy the House for some time. But after the House has passed the tariff bill, the date for the adjournment of Congress will depend upon the Senate, and as soon as the latter body has had its say on the tariff, both Houses will be ready to adjourn. *

OUR NEW ENGLAND LETTER.

The public school imbroglio—Are indulgences still sold?—Prof. Townsend on Jesuitism at the New England Chatauqua—Masonry allied to Jesuitism—William F. Davis refused bail by Judge Knowlton.

The repeated encroachments of the Jesuit power which rules so many of our New England cities and towns seems at last to have roused up the Pilgrim blood, and set "the old cradle of Liberty" to rocking in an (of late) quite unprecedented manner. The occasion, to put the matter in a nutshell, was the throwing out by the school committee of Swinton's Outlines of History from the authorized text books, and the degrading to a lower rank of Mr. Travis, an old and successful teacher, because both defined the Romish doctrine of indulgences as licenses to commit sin, in consideration of a certain sum of money paid by the licensee. It is difficult to see how either text book or teacher could have taught anything else without shameless falsifying of all the facts of history. But the Jesuit power, which rules Boston, decided that Swinton's Outlines must go, and Mr. Travis be invited to take a lower seat, only two members, and they were women, having the courage to vote No against such an outrage on our free schools. It is to be hoped that the arrogance of the Jesuit party has at last roused the people from their apathetic slumbers. At Natick the graduating exercises of the High School have always been opened with prayer. This year Father Patrick B. Murphy made an unavailing protest; and I clip from the *British American* the following report of his utterances when interviewed on the subject:

"There will be prayer at the graduation, but it is against my solemn protest. I am one against two. The scholars have voted on the matter and a majority of them are in favor of having prayer, but it may be well for these people to remember that the time is coming when they will not be in the majority."

Rev. Thomas E. Leyden, a converted Romanist, exhibited before the Fanuiel Hall meeting some colored squares of metal strung like a rosary on pieces of silk, and said that they were indulgences which had been sold to him in the city of Boston—a rather startling revelation for people who, like the writer, have been innocent enough to believe that the system of indulgences, as a marketable commodity, died with Tetzel. Mr. Leyden testified that the Catholic church had placed Swinton's text book under ban four years ago, with other books now in use in the public schools of Boston; that Roman Catholics were kept in ignorance so that the church could use them as merchandise, and one idea in having parochial schools was that in the near future the church could control the votes of the people.

Now all this, alarming as it sounds, is only what has been reiterated in our ears time and again by those who ought to know whereof they affirm—men who have come out from the ranks of the priesthood, who know its craft and guile, and have themselves felt the Jesuit's hand of iron under his velvet glove. But will the people be content with a mass meeting or two, with a few fiery speeches and resolutions, and then sink back into the same hopeless indifference once more? Americans are somewhat disposed to put such irregular bursts of public indignation in the place of that "eternal vigilance which is the price of liberty," for nationally as well as individually they are growing to partake more and more of the mercurial nature of the French.

Prof. L. T. Townsend, at the New England Chatauqua, gave an address on Jesuitism in which he stated the number of Jesuits in the United States to be about 100,000. Banished from European countries, here there is no public position from which they are excluded. They are in the army, the navy, the Legislature, the public schools, and make a portion of the staff on many of our leading newspapers. In politics they are always Democrats, because through the medium of that party they can best control the ignorant masses which make up its rank and file. And nothing can more startlingly illustrate their power in the public schools than the fact that one of Boston's male teachers has gone over to Catholicism, and one of the lady teachers has consulted Prof. Townsend three times on the advisability of becoming a Catholic in order to retain her place! Well might he ask, "Why talk of tariff, civil service reform, the fisheries, until this is settled—as to whether the American people or the Pope at Rome is to rule this country."

It is interesting to note how closely allied is Jesuitism to Masonry, the whole vast, secret, oath-bound system being under one superior, who is the real head of the Roman Catholic church. That they can, in spite of their pretended animosity, strike hands together when their purpose is the same, is proved by historical facts. In France, before the Revolution, the Jesuits entered Masonic lodges for purposes of political intrigue, and founded new degrees with the object of reinstating the Pretender, and thus giving over England to Papal rule. What is to hinder their entering Masonic lodges in America, and in the same manner controlling them for their own ends? I can only say that our Government, while truckling to the powers at Rome, had better remember Henry IV., who, after the Jesuits were banished from France, recalled them for fear they would wreak their vengeance on him by assassinating him—and yet met the very death he dreaded at the hands of the Jesuit monk, Ravillac.

Judge Knowlton has denied, as might have been expected, the application of Wm. F. Davis's counsel, asking that his client be admitted to bail, the application being grounded on the fact that to test the legality of the city ordinance under which he is imprisoned, the United States Supreme Court has been appealed to for a writ of *habeas corpus;* and unless bail is allowed his term will expire before the case can be tried. The asperity with which Judge Knowlton dismissed it as "an unprecedented motion," is only another proof that our courts, which can treat a devoted minister of the Gospel like an outrageous criminal, are no longer fountains of justice and equity.

"Well, to suffer is divine,
Pass the watchword down the line,
Pass the countersign, Endure."

For which the future may have more occasion than the past, if these things in all their ominous signification go unheeded. But meanwhile I know of no man more to be envied than Wm. F. Davis, standing as he does in the very footprints of Wycliff, who said in 1384 to the authorities who would have prohibited *him* from preaching: "To live and to be silent is with me impossible; the guilt of such treason against the Lord of Heaven is more to be dreaded than many deaths." E. E. FLAGG.

Lovers of our American institutions must learn to vote independently on matters that pertain to public schools. Parties as such cannot be trusted. Says an evening paper: "In Massachusetts they tried to raise an issue against the Roman Catholics on the school question, and yet the Republican speaker of the last House, who is to be re-elected, living in a district where there is a large Catholic vote, based his appeal to the voters on his having aided in obtaining State subsidies for a Catholic institution, and obtained hundreds of votes in this way. Moreover, Governor Ames somewhat ostentatiously made a large gift to a Catholic college a few months ago, and since the election he ridicules the idea that the public school issue had any effect upon the result."—*New York Observer.*

THE HOME.

THE MISSIONARY.

[The following poem, which is here republished by request, was written many years ago by the late Rev. Nathan Brown, for years editor of the *American Baptist*, and who died a missionary in Japan Jan. 1, 1886.]

My soul is not at rest. There comes a strange
And secret whisper to my spirit, like
A dream of night, that tells me I am on
Enchanted ground. Why live I here? The vows
Of God are on me, and I may not stop
To play with shadows, or pluck earthly flowers
Till I my work have done, and rendered up
Account. The voice of my departed Lord:
"Go teach all nations," from the Eastern world
Comes on the night air and awakes my ear.

And I will go. I may no longer doubt
To give up friends, and home, and idol hopes,
And every tender tie that binds my heart
To thee, my country! Why should I regard
Earth's little store of borrowed sweets? I sure
Have had enough of bitter in my cup
To show that never was it His design
Who placed me here that I should live in ease
Or drink at pleasure's fountain. Henceforth, then,
It matters not if storm or sunshine be
My earthly lot, bitter or sweet my cup;
I only pray, God fits me for the work;
God make me holy, and my spirit nerve
For the stern hour of strife. Let me but know
There is an arm unseen that holds me up,
An eye that kindly watches all my path,
Till I my weary pilgrimage have done;
Let me but know I have a Friend that waits
To welcome me to glory, and I joy
To tread the dark and death-fraught wilderness.

And when I come to stretch me for the last,
In unattended agony beneath
The cocoa's shade, or lift my dying eyes
From Africa's burning sand, it will be sweet
That I have toiled for other worlds than this.
I know I shall feel happier than to die
On softer bed. And if I should reach heaven—
If one that hath as deeply, darkly sinned—
If one whom ruin and revolt hath held
With such a fearful grasp—if one for whom
Satan hath struggled as he hath for me—
Should ever reach that blessed shore, O how
This heart will glow with gratitude and love!
And through the ages of eternal years,
Thus saved, my spirit never shall repent
That toil and suffering once were mine below.

BLOWIN' THE GOSPEL TRUMPET.

One hot July day, long years ago (in 1839), I was accidentally passing the great Turkish custom house in Galata, Constantinople, and I found a crowd obstructing the street. Penetrating it I found a poor mortal against the wall, apparently dying in the pains of cholera. His condition was indescribably revolting. I said, "Do you speak English?" "Yes, —— your eyes," he replied, turning upon me a look of anguish, or fierce hatred, I hardly knew which. He knew the inhuman crowd was waiting to see him die. "Are you American or English?" "American," with the same or far worse profanity. I tried to get a couple of porters (homals), usually ready for any such service, to take him and his sack of clothes to a sailor's boarding-house near by. No one would touch him. I offered large pay in vain, when two noble colored sailors, Jamaica negroes, offered to take him without pay. The boarding-house rejected us. We went to the English marine hospital, to be rejected in like manner. The two Jamaicans poured out the most awful maledictions upon the English consul, to whom I appealed in vain, and the sick man joined them, until I ordered them to stop, in quick, sharp tones they were accustomed to hear on deck, and not an oath was uttered after that. I then had him carried to the boat house of Nicola, a good, kind Italian boatman, who had nursed Capt. Holt, of Andover, through a long and dangerous illness. He assented to my leaving him in his bunk until I could run and call our doctor, Stamotiodes. The common sailors are generous fellows, faithful to each other unto death.

I could not find our doctor, but in the search I most providentially met with Dr. Riach, a Scotch physician of experiance in India and Persia. I seized upon him, and took him to the boat-house.

"Small chance for this poor fellow," said Dr. R., "but administer this prescription; it is all I would do for him to-night." The druggist first refused to make up the prescription, because "it would kill any man." But I compelled him to make it up quick, and when I had administered it I found Dr. Stamotiodes, who took the case in hand with great kindness and attention.

One evening he sent word to me to come and bury Brown in the morning; he would not live through the night, and the heat made immediate burial a necessity. I went, but the case had turned toward life, and Brown slowly recovered.

The Rev. Mr. Hibbard was staying with us, an invalid missionary from Beirut. He visited Brown daily, or if not able to, then Dr. Goodell or myself took his place.

He seemed to be truly penitent for all his sinful and abandoned life. He was about twenty-five, had learned to read in his boyhood, but had nearly lost it in his vile, degraded life. Bro. Hibbard helped him recover what he had lost, and in two or three weeks he could read a chapter in the New Testament with some few hitches.

When, at length, after waiting for weeks, the consul found a passage for him home, he bade me goodby with a sailor's heart, and said, "I have hitherto done all the evil I could in life, and now I am going to try do good;" and so Marcus Brown departed, and I did not hope to hear from him again.

About a year after Mr. Calhoun, returned missionary, wrote me: "Your sailor holds out a true Christian, and was in Father Taylor's prayer-meeting, and when opportunity for prayer was given a sailor burst out with, 'O God, I thank thee for the American missionaries. When I was dying, a poor blasphemous dog, in a street of Constantinople, thou didst send thy servants, Hamlin, Hibbard and Goodell, to save me, soul and body,' and so on through an unique and earnest prayer which called forth hearty amens." Mr. C. failed to find him in the crowd after the meeting, and perhaps another year passed, when I had a very characteristic letter from Brown, not always correctly spelled, but full of life and earnestness. It began, "Dear, dear Mr. Hamlin: Thank God, I still survive the ded." He told of his shipwreck when he "found his feet standing on the rock Christ Jesus," "and now I am blowin' the gospel trumpet on the Erie Canal." I went over and read the letter to Father Goodell. He clapped his hands and said, "Let me begin the reply to that letter," and taking a sheet of paper he wrote:

"DEAR MR. BROWN: Blow away, brother, blow.
"Yours in blowin' the same gospel trumpet,
"WILLIAM GOODELL."

I know not if he ever received the letter. Twenty-eight years passed away from that contest with death on that hot July day, and, in all the excitement, anxieties and cares of missionary life, the rescued sailor was forgotten. In 1867 I was dining at the Hotel Newton, Rue de St. Augustine, Paris, at the time of the great "Exposition."

Near the close of the dinner, at which were seated men and women of different nations and languages, the gentleman sitting at my right turned to me and said: "I see you are from Constantinople, sir. May I ask if, while there, you chanced to meet with one Cyrus Hamlin," etc. "I am the person you ask for, sir." After expressing his surprise and pleasure, he said, "I am just from Honolulu, and I have long wished I could ask you about a sailor, Brown, who has been a sort of sailors' missionary in the islands, and has done a great deal of good among the seamen of all nations. He has told me how he was dying, 'a blasphemous dog' (his own language), in Constantinople, and how you rescued him, and so on and on. Now I want to know how much of this is a sailor's 'yarn,' or is it all true, for he seems to be a man of great simplicity?" "Why! the sailor Brown?" I replied. "I had forgotten him! It is all true, and I bless God that I hear from him again!"

The reader will see in this brief story that we can rarely know what good may result from a simple act of kindness, of humanity. Once in a while the good done may become known, but not often. Constantinople, Boston, Erie Canal, Honolulu and Paris, with twenty-eight years between, do not often come together to reveal what is done. But no good deed is lost. "God will multiply your seed sown, and increase your fruits of righteousness."—*Cyrus Hamlin, in The Golden Rule.*

HARMS'S MISSION SHIP.

Louis Harms, the pious Lutheran minister of Hermannsburg, had determined upon establishing a mission among the heathen. Twelve young men had offered themselves for the work, and had already been educated by him and his brother. He selected the Gallas, on the coast of Africa, as the objects of the mission, but could not find the means to send the missionaries. He tells the story of the ship himself: "One of the sailors said, 'Why not build a ship, and you can send out as many, and as often as you will?' The proposal was good; but the money! That was a time of great conflict, and I wrestled with God. For no one encouraged me, but the reverse; and even the truest friends and brethren hinted that I was not quite in my senses. When Duke George, of Saxony, lay on his death-bed, and was yet in doubt to whom he should flee with his soul, whether to the Lord Jesus Christ and his dear merits, or to the Pope and his good works, there spoke a trusty courtier to him: 'Your Grace, straightforward makes the best runner.' That word had lain fast in my soul. I had knocked at man's doors, and found them shut; and yet the plan was manifestly good and for the glory of God. What was to be done? Straightforward makes the best runner. I prayed fervently to the Lord, laid the matter in his hands, and as I rose up at midnight from my knees, I said with a voice that almost startled me in the quiet room: Forward now, in God's name. From that moment there never came thought of doubt in my mind." The ship was built, and Oct. 28, 1853, it left Hamburg with the first colony of missionaries.

A THRILLING EPISODE.

One of the impressive incidents that characterized the closing session of the annual meeting of the Woman's Presbyterian Board of Missions of the Northwest, held in Davenport, Iowa, was the following, as reported by the *Interior:*

Mrs. Van Clevê of Minneapolis, who, though about eighty years of age, has strength of body and mind that is wonderful, saying that she wished to tell a story of interest to the delegates, stated that in her travels in Northern Dakota, she once saw, near one of the old Hudson Bay Company's trails, the grave of a woman, a missionary, who was murdered by the Sioux Indians about thirty years ago, being shot twice through the lungs as she was attending to her sick babe in the night, the light of her candle showing her form to the savages who were lurking outside her cabin. Her husband buried her there, and placed a tombstone, properly inscribed, at her grave. A settler took that slab, broke it in two, and made stepping stones of it for the back and front doors of his house. Mrs. Van Cleve then told of her search for further information concerning the martyred missionary, and of her obtaining it through a package of letters sent from India by a correspondent of the husband of the murdered woman. Mrs. Van Cleve's object in her address was the raising of a fund by the Presbyteries in the Northwest to build a suitable monument over that grave. Mrs. Webb, of Oxford, Pa., to whom the letters were forwarded from India, had sent a dollar for the purpose.

At this point in the narrative a lady's trembling voice inquired, "May I say a word?" "Certainly," replied Mrs. Douglass. "Your name, please?" The voice, still trembling, but giving no name, continued: "That missionary was my brother, and his murdered wife was my sister-in-law! He was David Brainard Spencer. The elder child in the cabin that night has been a missionary in Turkey ten years. The babe that Mrs. Spencer held in her arms when she was shot has been a devoted minister in Illinois a number of years." The speaker's name was afterwards given as Mrs. Drew, of Evansville, Ind., who stated that Mr. Spencer died about three years ago in Benzonia, Mich. It is said that it didn't take that crowd long to raise and hand Mrs. Van Cleve a grand "starter" for a fund for a new and suitable monument to the memory of Mrs. Spencer.

A BED-TIME STORY.

"A story! I will soon be in bed," said Birdie Brown, as her sister promised to tell her a story. Her sister began:

"There was a king who had a little daughter whom he loved very much. He wanted to make her a beautiful and wise princess, so he sent her to a country where she was to pass through many schools and learn lessons that would fit her for her father's home. This kind father did not send his daughter alone. He gave her ten servants to wait upon and care for her.

"Two of these servants were to show her all the beautiful and useful things that she should meet with in her absence, and when she got homesick they were to bid her look up and tell it all to father, and he would hear and comfort her. Two more were to help the little girl to hear sweet music and sounds that would give her joy and pleasure, and that would tell her about what she saw and bid her always remember her father's love. Two more carried her wherever she went; and poor, indeed, she would have been without these little servants. Another told her all she wanted to say to those around her and sang hymns of praise to her father, the king. Two more helped her to do everything that

would give happiness to herself and others about her; but the last servant was only seen by her father and herself. When this one did his bidding, then all the other servants were faithful and true, and the little girl was beautiful and happy. The last servant always told his little mistress to love her father dearly, and not want to guide the other servants to do what would displease him. Sometimes the princess would say to herself, 'Father is not here and I will do what I please;' then in spite of this servant's pleading, she bade him guide the others into forbidden paths, and thus brought upon herself trouble and pain.

"You see that even a little princess, with ten servants to wait upon her, may at times do naughty things.

"At last the loving father gave a command to each of his daughter's servants, calling them by name as he spoke. The names and commands were these:

"'Little Eyes, look up to God;
Little Ears, hear his word;
Little Feet, walk his ways;
Little Mouth, sing his praise;
Little Hands, do his will;
Little Heart, love him still.'

"When the little princess heard these commands she made them into one great message for herself; and when she was tempted to bid her servants to do wrong she would say, 'No, no; I will not, for there are

"'Two little eyes to look to God;
Two little ears to hear his word;
Two little feet to walk his ways;
One little mouth to sing his praise;
Two little hands to do his will;
And one little heart to love him still.'

"Then her whole soul would be filled with love to her kind father, and all wicked thoughts would fly away."

"Oh, sister, I understand your story. I am the little princess and God is my Heavenly Father. He has given me ten little servants to help me do his will. Sister, I think my little heart does 'love him still.' Isn't it delightful that I am a little princess! I am going to try to remember the King's commands. Will you please teach me them to-morrow?"

"Yes, darling. Now shut your eyes and go to sleep, for the King likes his little princess to be up in time in the morning."—*Morning Star.*

MR. MOODY'S STORY OF A CHILD.

I was preaching out on the Western prairies once, and as I went into the inquiry meeting I noticed a little girl sitting near the door. I thought she was waiting for a mother or a sister that was in the hall, and paid no attention to her. But when I had finished speaking to the inquirers, and they had all gone, the little girl was still waiting. I went up to her and asked her if she was a Christian.

She looked up at me smiling, with the tears raining down her cheeks—you've seen it rain in sunshine—and said, 'Oh, yes, sir!"

"And how long have you been a Christian?" I asked.

"Please, sir, ever since last night."

"And what made you?"

"Well, I heard you say that God would take me if I only asked him, and when I got home I just asked the Lord Jesus to forgive me, and take me as his own child."

"And how do you know he has taken you?"

"He promised to do it," said the little one; and if that isn't the plan of salvation, I don't know what is.

This little Christian was only seven, and small for her age. I thank God it's so simple that a child can understand it. When Christ says, "Follow me," just follow him; that's what makes you free.

THE HORSE REMEMBERS KINDNESS.

A writer in *Wallace's Monthly* tells a good story of the famous horse, Messenger, which had once belonged to a Mr. Bush, and which after his transfer to other hands had acquired notoriety for his ferocity. It seems that years after he was sold Mr. Bush determined to see his old favorite, whom he found kept in a pasture surrounded by a fence ten feet high, through a hole in which the food and water were passed to Messenger as if he were "a dangerous convict." Mr. Bush was warned not to enter the enclosure for his very life, but he went in and unobserved, concealed himself behind a tree and whistled. With a neigh the grand old fellow came bounding across the field in search of the well remembered whistle. The horse raced around the pasture, and when at the height of his run Mr. Bush exposed himself and whistled again, Messenger wheeled and made directly for him, while the outlookers trembled in terror. But instead of seeking to kill, the horse came up gently and laid his head over his old master's shoulder to receive the customary caress. When Mr. Bush's time for departure had come, he had proceeded but a few yards from the enclosure when there was a crash and out Messenger came, bounding through the strong bars. He followed his former owner to the stable gently, where he was secured by strong ropes and for a long, long distance upon the road homeward Mr. Bush could hear the noble animal neighing, lashing the stall, and struggling to be free and follow.

TEMPERANCE.

CRIMINALS AND A CRIMINAL BUSINESS.

It is said 8,000 out of the 12,000 saloon-keepers in New York city have been committed for some crime. Yet these are the men supported so liberally by a generous public. They grow fat and flourish on the cash which represents the wounds, woe and hunger bite of thousands. The writer has often been called upon to hear the old, old story of wrecked prospects; and the cause assigned has invariably been strong drink. If the drink traffic be responsible for only a fraction of the evil wrought, the outlook must be terrible for all who will be proven, in the great day of account, in any way, measure or manner, to have been partners or responsible in the business.

Let us, as true Christians, brace ourselves for a struggle to the death against the destroyer. "To be or not to be" is the question of the age. Should the drink traffic be permitted or prohibited? That's the question.—*Rev. J. F. Avery.*

IOWA SALOONS MUST CLOSE.

A decision of importance, and involving a new point under the prohibitory liquor law of Iowa, was rendered July 10 by Judge Phelps of the District Court. Two years ago a saloon-keeper, whose place was enjoined as a nuisance, appealed to the Iowa Supreme Court, and after filing a supersedeas bond continued the traffic. The injunction was sustained, and the saloon-keeper again gave bond, and carried his case to the United States Supreme Court, where it is not likely to be reached for a year or two yet. Recently proceedings were brought to have him arrested and fined for contempt of court in continuing the illegal traffic notwithstanding the injunction. His defense was that pending the decision of the Federal Court the injunction did not apply, but the District Court now decides that the injunction must stand and that the saloon must close. The saloon-keeper at once closed up and others will follow suit, as they admit that further resistance to the law is useless.

SUNDAY CLOSING IN LONDON.

Probably no Parliamentary measure, since the introduction of those that mark crises in English history, has given so much offense or aroused so much opposition as the local government bill that is now drawing its slow length along through the Commons. The government has lost elections on its account and stirred up powerful enemies. Nearly every clause out of the 125 that compose it, which have thus far been debated, has contained some objectionable feature, and not a few have been abandoned as impracticable. The clause known as the "Sunday closing clause" is the one which finds opposition at present. It is proposed by this measure to close all liquor shops on Sunday. The British public do not take kindly at all to this proposition. The workmen want their liquor on Sunday as well as other days—in fact the demand for it is greater on this than any other, barring holidays. This is evident from the condition of the British workman on Monday, as that day is almost a dead letter as far as work is concerned. Frequent meetings have been held denouncing the clause that aims at depriving the workingmen of their time-honored privilege of getting drunk on the first day of the week.

To-day, at Hyde Park, a vast assemblage gathered to protest against Sunday closing. Many speakers addressed the crowd which marched to the park with bands of music and carrying banners. On some of the banners was inscribed: "Are we all drunkards that we should be robbed of our Sunday beer?" In view of yesterday's trouble at Trafalgar Square, a heavy squad of police surrounded the square to-day for fear of a surprise. An ugly fight took place last evening at the Charing Cross Station between the police and the crowd that had been driven from the square, and many arrests were made, among them R. Cunningham Graham, M. P., the well-known labor agitator. Mr. Graham was afterward released on bail. The police grumble greatly at the government's indecision in the matter, and assert that these meetings will culminate in a riot exceeding in violence that of last November unless some action is taken.

SALOON-KEEPERS EVADING THE LAW.

After a seige of two years the authorities of Alliance, Ohio, succeeded July 12 in closing the last saloon in the place. Within the last few days the saloon-keepers, who were obliged to close their places, have completed their arrangements to open a monster beer garden just outside the city limits. The following dodger has been distributed over town: "Beer—The local option beer hall is open at the foot of Webb street this evening, and until further notice the best brands of fresh, cool, sparkling beer will be kept on hand, and for to-night beer is free." The authorities will now order a township election and vote to close it entirely.

A MOTHER'S TROUBLE.

John McDonough is now in the Deer Lodge Penitentiary serving out a sentence of two years and a half for house-breaking and malicious conduct in Basin City last winter. His mother lately made an affidavit that her son is innocent of the charge, and admitting that she, in company with another person, went to the premises of Fanny McKinnon, broke open certain barrels of whisky, let the liquor run upon the ground, and broke up her beer bottles. The lawless deed was done with the object of driving the woman out of town, as she was running a saloon and dance-house, and, as she alleges, so disturbing herself and her lodgers that they could get no rest at night. She professes her willingness to take her son's place in jail if that will satisfy the law's demands, and says she has been restrained up to this by sickness and threats from making the above statement. The affidavit is to be sent to the governor, together with such other evidence as may be necessary to secure her son's release.

TEXT FOR A TEMPERANCE LECTURE.

Mrs. William Elwell, aged about 65, and her son, about 40, were both killed at 7 o'clock this evening (July 5) by a Cleveland and Pittsburg passenger train east-bound. Mrs. Elwell was taking home her son, who is said to have been drinking. They met the train at Carpenter's Run bridge, and stepped off to the side of the track. After the engine had passed the son insisted on having the right of way, but his mother stoutly resisted, and in trying to pull him out of harm's way both were struck by the coaches. Elwell died instantly and his mother a few moments after. Their heads were terribly crushed.

WHISKY, HARD CIDER AND MURDER.

On July 16 a party of men gathered at Axton, Henry county, Va., and made merry with whisky and hard cider. Lee Eanes tried to drive his mule over Hannibal Turner. Turner struck the mule with a barrel stave. Eanes alighted, and hot words followed. Gus Eanes took Lee's part, and D. E. Davis stepped up and declared he would defend Turner. Gus Eanes told Davis he was not afraid of him, when Davis drew a pistol and shot him dead. He then turned and shot Lee Eanes twice, inflicting mortal wounds, after which he fled to the woods, brandishing a pistol and knife. The Eanes boys have many relatives in the country, and much excitement prevails. If Davis is caught he will probably be lynched.

THAT CIGARETTE.

Cigarette smoking numbers another victim in Richard H. Barringer, a popular young man of Troy. He was a constant smoker. An affection of the heart was followed by dropsy. Several physicians attended him, and they all agreed that nicotene poisoning had so shattered his system that recovery was impossible. He is dead at the age of 25. Up to a few weeks ago he had a fine physique, and was believed to have good prospects of long life. After his death one of his veins burst, and the blood therefrom was almost as black as ink.—*Amsterdam, N. Y., Daily Democrat.*

Kansas papers claim that the State has saved not less than $12,000,000 since her prohibitory law went into effect.

BIBLE LESSON.

STUDIES IN THE OLD TESTAMENT.

LESSON 6. Third Quarter.—Aug 5.

SUBJECT.—The Burnt Offering.—Lev. 1: 1-9.

GOLDEN TEXT.—The Lord hath laid on him the iniquity of us all.—Isa. 53: 6.

[*Open the Bible and read the lesson.*]

COMMENTS ON THE LESSON BY E. E. FLAGG.

1. *The Offering Must be Voluntary and Without Blemish.* Vs. 1-3. Christ offered himself a willing and sinless sacrifice for guilty man. So the Christian, when he gives himself to God, makes a willing offering of all that he has and is, and in the sense that he has been washed clean in Christ's atoning blood, it is an offering without blemish. In Mal. 1: 4 there is a curse pronounced against the deceiver "who voweth and sacrificeth unto the Lord a corrupt thing." The natural heart is a corrupt thing. It must be changed by the regenerating power of the Holy Spirit, and a new spiritual life implanted within it, before it can be an acceptable offering to God. When we give in charity that which we would not be willing to use ourselves we sacrifice to the Lord a corrupt thing, yet how many do it. The practice of holding church fairs, church suppers, etc., when money is to be raised for benevolent or religious purposes, is altogether alien to the spirit of true sacrifice. The equivalent of the time and money spent is supposed to come back in the shape of pleasure. But granted that it does—which is seldom the case, considering the worry, vexation and petty jealousies which always follow in the wake of such affairs—we are commanded to *give* to the Lord, and giving is not a system of exchange. Nothing can be offered to him acceptably which is the fruit of unrighteous gains, or which has in any way caused the injury or degradation of our fellow beings. A rumseller's offering is a corrupt thing. The church or the institution which will accept it must expect a curse will follow. No greater insult could be given to Jehovah than to seek to build up his sanctuary with blood and his cause with iniquity. No offering laid on lodge altars can be accepted. They are erected to an unknown god; they have not been sprinkled with atoning blood. But aside from this is a fatal blemish—selfishness. It is not offered in pure charity, but with the hypocrite's hope of receiving as much again. It is a common saying with lodge men that secret societies do more good than the church. We have only to examine the annual report of a Masonic or Odd-fellow Grand Lodge to see the falsity of this statement; but granted its truth, God can no more accept such an offering than he could Cain's. It must be without blemish.

2. *The Acceptable Sacrifice.* Vs. 4-13. In verses 5, 11 we have an image of "the blood of sprinkling which speaketh better things than that of Abel." It is true that without the sprinkling of blood there is no remission. At the same time God's Word tells us plainly that he takes no pleasure in burnt offerings and sacrifices for sin in themselves considered. An architect takes no pleasure in the rough scaffolding to some fine building. He may command one to be erected because he knows it is temporarily needed, but not that it has the smallest beauty in itself. In the time of Solomon the Jewish temple service advanced to its highest pitch of ritualistic splendor, yet his next step was to build high places for heathen gods. Even then Judaism was tottering to its fall into an abyss of semi-heathenism from which it only recovered to fall again on the other side into the grovelling formalism of Pharisaical tradition. Had Solomon studied attentively his country's history he would have seen that simple obedience would have been more pleasing to God than all his monster sacrifice of sheep and oxen which could not be numbered for multitude. The most dangerous time for the church is when she begins to multiply and make magnificent her outward services. Ornate ceremonials smother spiritual life, while at the same time the simplest form of congregational worship may become a snare, if we let the hymn and the prayer and the sermon take the part of active religious duty, if we are content with the scaffolding and allow our soul's temples to remain unfinished. Thus we come back to the thought with which we started. Obedience is our best sacrifice; the simple childlike obedience which does not falter nor question which is the most expedient way. But over it must be the blood of sprinkling ere it can be an offering of sweet savor acceptable to God.

—Mrs. Mary B. Willard, sister-in-law of Miss Frances E. Willard, will take a company of young women to Europe this summer for a three months' trip, and will resume the charge of her home school at Berlin in the autumn.

RELIGIOUS NEWS.

NOTICE —The camp meeting in Dawson's Grove, three miles north of Muscoda, Wisconsin, on the Chicago, Milwaukee & St. Paul Railroad, will commence the 18th of August, and will be conducted by Evangelists Woolf and Swayne. Bro. Woolf preaches the Gospel in its purity and does not forget the "old handmaid." He gives to each their portion in good season; and Bro. Swayne sings the Gospel with such sweet and thrilling strains it must and will convert. Come all, good brothers and sisters, who are *Christian Cynosure* readers, to the pleasant grove. W. H. DAWSON.

A WONDERFUL MISSIONARY MOVEMENT.

Somewhere between two thousand and three thousand young men and young women in the academies, seminaries, colleges, medical colleges and theological seminaries of the United States, have said that they wish to engage in missionary service, many of them wish to devote their lives to missionary work,—if the Church will sustain them. This disposition has resulted from a similar movement among University men in England, as a consequence of the exhortations of Mr. Moody.

A singular characteristic of this movement is that it has advanced and still lives without an organization. It has been voluntary and free. To-day it is endeavoring to ascertain whether the churches will send out and support these applicants, but without an organization. There is no committee, no president, secretary or treasurer. There is a general and confident acquiescence, unsought, voluntary, but cordial and unopposed and unquestioned, in the endeavors of Mr. Robert P. Wilder of Princeton, Prof. Lee S. Pratt of Park College, Mr. J. W. Stoops and Mr. O'Brien of Union Seminary in this city. By universal consent the students have entrusted to these gentlemen the attempt to ascertain whether the churches will add about 2,000 missionaries to those they now maintain.

These gentlemen are distributing a plan, the main point of which is this engagement:

I promise to give $— and — cents each week, during a period of five years from date, toward the support of a missionary in the foreign field, this sum to be over and above my present offerings to the cause of Foreign Missions. (Instead of weekly payments, quarterly or yearly payments may be made if so desired.)

The plan provides for a report of the results of circulating such a pledge and for the designation of missionaries to be sent out and supported.—*Christian Intelligencer.*

—The Chicago Evangelization society is now conducting Gospel meetings in four different parts of the city. On the North Side the society some months ago bought the National theater, 26 and 28 Clybourn avenue, for $22,000 and converted it into the "North Side Tabernacle." This tabernacle seats 1,500 people. Services are held every evening except Saturday and on Sabbath morning. The Sunday-school is held at 3 P. M. The North Side Gospel tent is located on Clybourn and Fullerton avenues. It has average audiences of 300. On the South Side there is one of the society's gospel tents on State street, between 23d and 24th streets, which holds 1,200 people. Services are held every evening save Saturday. Vernon Hall, 521 Taylor street, is the West Side rendezvous of the society. Rev. Alexander Patterson is the evangelist in charge. Services are held here three or four evenings in the week. The society was formed to work among the people where church facilities are lacking; to reach those people whom churches do not reach. The establishment in Chicago of a school for evangelists, where preachers may be trained in the right way of going about the work, is one of the objects of the society which is expected soon to be in order. D. L. Moody is president of the society; T. W. Harvey, vice-president; E. G. Keith, treasurer; C. H. McCormick, N. S. Bouton, J. V. Farwell and Robert Scott, trustees, and F. G. Ensign, general manager.

—Rev. H. F. Titus, former pastor of the Baptist church at Newton, Mass., has concluded to try and start a new church, whose members shall undertake to live as Jesus Christ lived. Mr. Titus resigned his pastorate some time ago to study medicine in order to better fit himself for missionary work; but his people persuaded him to go on preaching until a recent Sunday, when he told them that he should not enter their pulpit again; that he had ceased to be a Baptist; that there was no other church he could go to, since none attempted to live the ideal life patterned out in the Gospel, and that he had no choice but to attempt to start one of his own. He thinks that in the ideal church, such as he proposes to found, there should be no rich, no poor; that the members should give generously one to another; that they should take care of each other better than Freemasons or any similar society, and that there should be no social distinctions among them.

—The *Southwest*, an organ of the liquor trade published at Cincinnati, raves about churches giving money for missions and neglecting the suffering poor. There would be no pauperism to speak of in this country if the liquor traffic were abolished. Every year Christian people give millions to relieve the distress of people who have been ruined by liquor. How much have the saloon-keepers given to this cause? If they would take care of those whom they have reduced to poverty there would not be much left for other people to do in the way of charity.

—The corner stone of the first building of the Arkansas Baptist college is to be laid in August next, during the sitting of the Arkansas Baptist State Convention in the city of Little Rock. This institution is owned and controlled by the colored people of Arkansas. Its object is to give industrial training and Christian education to young people of our race, and to help our ministers better prepare themselves for the great work.

—The Illinois Y. M. C. A. convention, meeting in Rock Island September 19-23, has already issued a preliminary program. We are glad to see so stalwart a champion of the Word of God. Rev. Dr. J. H. Brooks, of St. Louis, is engaged for an address on each of the three days during the meeting.

—At a late meeting of the Woman's Missionary Society of the Presbyterian church in Chicago, Mrs. W. E. Knox of New York, who had spent one year in a trip to mission fields and a visit of three months to her son, the Rev. Geo. W. Knox, professor in the Tokio College, Japan, spoke of the large number of idols. In one temple there were 33,333. In fifteen years, if the churches at home comply with the requests of the missionaries and the increase is as great as in the past ten years, there will be no need of missionaries being sent there, for the native church will be amply able to take entire charge of the country.

—At the Pan-Presbyterian Council in London the proposal that the next meeting be held in Toronto was unanimously agreed to. It was observed that, owing to the strong, loyal and ardent Presbyterian sentiment existing in Toronto, work would be carried on in the midst of congenial surroundings.

—The Presbyterian General Assembly at Philadelphia appointed Sabbath, October 7, as a day of special prayer that the Lord will send more laborers into the field, that a spirit of greater liberality may be awakened in this interest. A collection for education is to be taken in all Presbyterian churches on that day.

—That was an impressive scene recently in one of our Dakota churches when an Indian and his wife presented themselves for membership, and before the ceremony were first re-united in Christian marriage, then baptized, and immediately after their reception brought their child for baptism. It was a beautiful testimony to the power of the Gospel to permeate and elevate all the relations of life.

—The Pan-Presbyterian Conference, which met on July 3d in London, is the fourth assembly of that kind. The gathering is representative of all the Presbyterianism in the world. It has relation to the interests of over 1,200 presbyteries, 24,000 churches and missions, 21,000 ministers and 7,000,000 members. American and British Presbyterian bodies are prominent and there are grand accessions from France, Switzerland, Spain, Italy, Germany, Austria, Russia, Belgium, Australia, Persia, India, China, Japan, and from the isles of the seas.

—Thomas E. Moore, "General" of the Salvation Army in America, has lately written to a friend the following, which we are permitted to copy: "I am sure all such societies (secret) belong to the world and the devil. While we make it a point not to rail on any particular thing, but sin as sin. Because we find that a man who sells tracts and Bibles, and lies about it, is as great a sinner in God's sight as a whisky head who is also a high Mason. Many of our people have never had much light, but they cannot belong to the army long without seeing it is wrong and feeling it. If God has saved you from secret orders, witness to it; if not, only say what you know."

It is a very easy thing to carry a few tracts in the pocket, going to and fro; and by doing this we may frequently reach persons with the Gospel message. A tract, courteously presented, may frequently open a conversation, and help lead a soul to Christ,

LODGE NOTES.

Jesse L. Jones, Secretary of the Knights of Labor at Cincinnati, has fled with $10,000 shortage in his accounts. Fast horses and gambling brought about his ruin.

The fourth annual assembly of the Knights of Labor for Illinois, met in Springfield. Resolutions were passed denouncing the State conspiracy law and also Pinkerton detectives.

S. A. Hagan was arrested Thursday in Mendota, Ill., on a warrant charging him with embezzlement. Hagan was secretary of the Order of Faith, and in some way got possession of the funds, it is claimed, and absconded with over $100, all the money the order had; in consequence of which loss the local organization was suspended by the general lodge for non payment of dues.

L. Hott shot and killed the Bald-Knobber desperado, Wash Middleton, while the latter was resisting arrest at a country picnic in Newton county, Arkansas. Middleton killed Sam Snapp, an anti-Knobber, at Kerbysville, Mo., two years ago. Last October he was convicted and sentenced to the penitentiary for forty years. But two nights later he made good his escape from jail, assisted by his son and other Bald-Knobbers.

A meeting of Orangemen was held at Belfast, Ireland, Friday, after the work of the triennial council had been concluded. The earl of Erne, the newly elected grand master of the order, presided. Mr. William Johnston, member of parliament for Belfast, moved a resolution of thanks to the colonial delegates, to which Messrs. Wallace and Collins, grand masters respectively of the order in British North America and Ontario, responded.

A serious row has broken out among the Freemasons of Mount Vernon, Ind., through the refusal of the main body to suspend certain men engaged in selling liquor, in violation of the laws of the order. Deputy Grand Master Douglas went to adjust the difficulty, but finding the lodge incorrigible in its determination to resist the order of the grand lodge, he took away its charter. The matter has caused a considerable sensation, and the feeling runs high.

Before closing its session at Toronto, Canada, July 20, the Grand Lodge of Freemasons of Canada passed a resolution requesting its grand master to enter into correspondence with the grand master of the grand lodge of England and the grand master of the grand lodge of Quebec, offering to aid them in the settlement of the unfortunate matters in dispute between these grand bodies, so that a stop might be put to the vexatious trouble which is injurious to the craft generally.

The United Order of Honor is embarrassed, it is said, by a debt of $44,000. Supreme Secretary Duden admits that the order was having trouble with the Missouri lodges, which were in danger of dishonoring the assessments on account of this indebtedness. The death rate has been abnormally large, and he says he is now preparing a statement to be given to the members at an early day. The next meeting of the Supreme Lodge will likely be held here, where all the supreme officers are stationed. There are twenty mutinous lodges in Missouri and some in California.

Commander-in-Chief Rea, of the Grand Army of the Republic, has issued general order No. 9, calling attention to article 9, chapter 5, of the rules and regulations, in which officers and comrades are forbidden to use the organization for partisan purposes, and declaring that political discussion shall not be indulged at post meetings. The warning is issued "in view of the period of great political excitement upon which the country is now entering." Commander Rea also reminds comrades that Grand Army uniforms should not be worn at political gatherings, and post and department commanders are enjoined to see that the rules are obeyed.

Mayor Hewitt has issued an appeal to the citizens of New York for subscriptions to indemnify O. M. Hartt for "losses incurred by him in asserting his right as a citizen to earn his living." The Mayor in his appeal gives a brief history of the case as follows: Hartt was the foreman of a shoe factory. He discharged a man for theft. The union to which the man belonged insisted upon his reinstatement and the dismissal of Hartt. Hartt has been out of work eighteen months, and his fight against the union has cost him $2,500. He is reduced to poverty, and has a family of seven persons. The men who caused the trouble for Mr. Hartt have just been discharged, and the Mayor is of the opinion that he ought to be reimbursed. The Mayor subscribes $100.

SUBSCRIPTION LETTERS.

The following have made remittances of money to the *Cynosure* from July 16 to July 21 inclusive:

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Cheese	05	@	09½
Beans	1 25	@	2 85
Eggs			14
Seeds—Timothy	2 05		2 25
Flax	1 30		1 37
Broom corn	01½	@	04½
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Hides—Green to dry flint	05½	@	13
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Cattle—Choice to extra	5 70	@	6 35
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HOME AND HEALTH.

THE WASTES OF THE HOUSEHOLD.

While the well known saying that a French family could live with elegance on what an American housewife throws away is frequently illustrated in families where waste can be ill afforded, it is also true that, in eight cases out of ten, this relegation of cold bits to the offal pail or ash barrel is not caused so much by extravagance as by the lack of knowledge of how to dispose of them in any other way. The dainty utilization of scraps is a subject that well repays the thoughtful study of any housewife, and even the least original cook can often "evolve from her inner consciousness" an appetizing dish from cold fragments that at first sight appear utterly unpromising. In this matter, however, the mistress must generally depend upon her own brains. Few hirelings have the keen interest in their employers' welfare that would urge them to save a couple of pennies here and five or six there. Fewer still, with the best intentions in the world, *know* how to do it or appreciate that it is in the minor economies that true saving consists. What difference does it make if those scraps of cold bacon left from breakfast are summarily disposed of in the swill barrel, or if that bit of corn beef—too small to appear upon the table again—is bestowed upon the first basket beggar who presents himself? And if these escape that fate from the extra conscientiousness of the housekeeper, they are too often converted into the ubiquitous hash. Hear how one careful housewife disposed of similar remnants: To the corn beef and bacon, minced fine, she added half as much cold mashed potato, one raw egg, a little chopped onion and parsley, and with croquettes made of these, rolled in flour and fried in nice dripping, provided an appetizing dish that was quite sufficient, when accompanied by stewed potatoes and bread and butter, to make a lunch for three people. Another dainty dish, which appeared upon a friend's table, was formed from even less promising materials. Her dinner the day before had been a stuffed chicken boiled with rice. Examination of the pantry revealed the carcass of the fowl, with one leg attached to it, and a couple of spoonfuls of the cold rice. Nothing daunted, however, the valiant housekeeper advanced to the charge, and, with the aid of a small, sharp knife, removed more meat from the bones than one would at first have believed possible. This was cut—not chopped—in small pieces and set aside with the rice and half of the dressing, while the bones, the rest of the stuffing, and a little minced onion were put over the fire in two cups of cold water. When a slow, steady simmer of a couple of hours had reduced this one-half, it was cooled, strained, skimmed, and slightly thickened with browned flour, then returned to the fire with the fragments of meat, rice, etc, brought to a boil, poured over crustless squares of fried bread laid in a hot platter, and garnished with parsley. The result was a savory salmi, whose scrappy origin no one would have suspected.

Many other instances of a similar nature could be given. Once, when an underdone loaf of brown bread, too heavy and sodden to appear on the table in its original form, was dried in the oven, grated and converted into a tempting pudding. Another, when an equally happy result was achieved by crushing into fine crumbs a quantity of stale, hard cookies, putting with them two cups of milk, an egg, a teaspoonful of butter, and the juice and grated peel of a lemon.

The principal objection urged against the preparation of these and similar dishes is the trouble it takes. It goes without saying that when a woman's time is so valuable that she loses money by spending an hour a day in her kitchen, she may feel that she can better afford to let the scraps go than take the trouble of saving them. But this is not often the case. With the average American housekeeper it is far easier to save a dollar than to earn one. These stoppages of the little leaks may not seem much separately, but, taken together at the end of the month or year, they mount up to a sum that is consoling if it has been saved, appalling if it has been wasted. To those who think this close watching and saving of "left overs" has an appearance of meanness and stinginess, let it be said that, while solid roast and boiled may give an impression of plain, substantial comfort, the entrees and made dishes have a savoriness that cannot be imparted to the regulation cuts of meat. Anyone can go to the butcher and order a round of beef or a leg of mutton, but it takes judgment, taste and skill to prepare a ragout, a salmi, or a really good scallop. —*Christine Terhune Herrick, in Good Housekeeping.*

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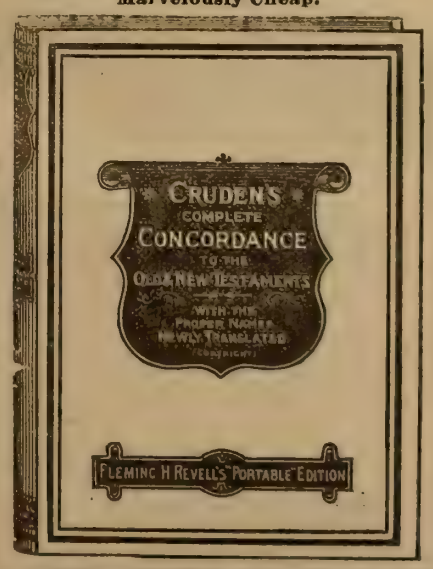

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NEWS OF THE WEEK.

WASHINGTON.

The Senate on Tuesday passed the bill to place John C. Fremont on the retired list of the army as major general.

At its evening session Friday the lower house of Congress passed twenty-four private pension bills.

Melville W. Fuller of Chicago was confirmed by the Senate on Friday to be Chief Justice of the United States Supreme Court, the vote being 41 ayes to 20 noes.

CHICAGO.

"The Personal Rights League" is the name of an organization having its origin in Chicago, the object of which is to inaugurate a popular National movement against prohibition, though in favor of temperance.

The Alley Elevated Railroad Company has deposited the $100,000 with the City Treasurer required by the ordinance, and measures will now be taken for securing the right of way for an elevated road on the South Side.

It is expected that the Standard Oil Company's pipe line from Lima, Ohio, will reach South Chicago this week, and that during the following week the immense tanks recently erected in East South Chicago will be filled with oil from the fields of Ohio. It was the intention of the company to build a gas manufactory on their East South Chicago plant.

COUNTRY.

Rev. E. P. Roe, the well-known author, died suddenly Thursday evening in his home at Cornwall-on Hudson, N. Y.

The physicians of General Sheridan report that his condition had not materially altered in the last days of the week. He had been slowly improving before that time.

A. P. Marble, of Worcester, Mass., was elected President of the National Teachers' Association at San Francisco Friday, after which the convention adjourned.

In the mine of the Lake Superior Company, near Ishpeming, Mich., a single blast Friday dislodged a mass of gold-bearing rock, weighing 300 pounds, the gold in which is valued at from $10,000 to $60,000. This is said to be the fifth remarkable discovery in this shaft, and has created the wildest excitement.

The New York Legislature Friday abolished the use of machinery in penal institutions, decreeing that convicts shall make only and by hand the goods required in the prison system.

Anarchists and socialists have started Sunday-schools in various parts of the city, with the view of instructing young and old in their pernicious doctrines and the use of dynamite.

A farmer found a 15 inch gas-pipe bound on the Burlington and Missouri R. R. near Stratton in Western Nebraska. The deadly implement created much local excitement.

The Missouri, Kansas & Texas Railroad has begun suits to eject three hundred settlers from farms in Allen county, Kansas. The controversy relates to about thirty thousand acres of land in that county, and affects the rights of about three hundred settlers who have lived on their land for many years, and who, if they lose these suits, will lose their all.

The National Educational Council, in session at San Francisco, elected officers, J. L. Pritchard, of Iowa, being chosen President. Selim H. Peabody, of Illinois State University at Champaign, was elected a member of the executive committee.

Judge Couch Tuesday filed a decision at Waterloo, Iowa, declaring that ginger ale was an intoxicating drink and under the ban of the Iowa law. Permanent injunctions were issued, and the sheriff was ordered to close the saloons.

Upon advice of Bishop Galloway the Prohibitionists of Mississippi, in State convention at Jackson, refrained from nominating an electoral ticket.

An expedition will start from Camden, N. J., Friday, to search for the treasure of the British sloop-of-war Brask, sunk near the Delaware Breakwater in 1798. The wreck is believed to contain $20,000,000 in Spanish gold.

At an early hour Friday morning a collision occurred on the Lehigh and Susquehanna division of the Central Railroad of New Jersey in a tunnel in the mountain near White Haven, between a coal train and the New York fast freight. One conductor was killed, and five train hands were badly injured.

Early Tuesday morning the Louisville and Nashville cannon-ball passenger train collided with a freight train Birmingham, Ala., killing the engineer of the passenger, and firemen of both trains.

The explosion of the steam-pipe that supplied the engine from the boilers caused the death of seven men of the crew of the tugboat Convoy on the Ohio river. The accident occurred near Westport, Ind., and most of the men were asleep at the time.

By a boiler explosion at Hopkinsville, Ky., one man was killed and two others fatally injured. The engine-house and other buildings were demolishcd.

Over 10,000 bushels of grasshoppers have been killed in the vicinity of Fergus Falls, Minn., and prospects appear to be good for getting rid of the pests.

Heavy rain caused a flood at Wheeling, W. Va., Thursday evening, debris from the hillsides rendering some streets impassable. One of the B. & O. bridges collapsed, and many persons were drowned. At Caldwell's Run four dwellings were swept away, eleven persons being drowned. The Western Union office and other buildings at Wheeling had a foot of water on the main floors. Sewers were burst and streets washed out. Railroad tracks were torn up, and it is even reported that trains and coal chutes have been carried away. The damage in the city is placed at $150,000 while the loss to crops in the surrounding country cannot be estimated. The loss of life from the flood is at least twenty-five. The greatest loss of life was along Wheeling creek and at Triadelphia. A search Friday morning resulted in the discovery of a number of bodies near the latter place. A later dispatch says twenty-three persons are known to be drowned. Among the number was the Sheriff of Marshall county. Two cemeteries were washed out, and the coffins with bodies floated down the river. The storm cut off all railroad communication between Wheeling and Pittsburg, both the Baltimore & Ohio and the Panhandle being blockaded. The damage on the Baltimore & Ohio is mostly due to landslides, washouts, and destruction of bridges. Superintendent Patton says it is impossible to estimate the losses.

FOREIGN.

Canada, at present, has no murderers under sentence of death, a fact which is said to be almost without precedence.

Reports received daily from Suakim confirm the opinion that either Henry Stanley or Emin Bey is in the vicinity of Darfour.

The select committee appointed by the House of Commons to consider the question has submitted a report to the House recommending perpetual Sunday-closing in all parts of Ireland, and also the closing of inns at 9 o'clock on Saturday nights.

Prince Bismarck, in the course of a long interview prior to the departure of Count Schouvaloff for St. Petersburg, handed the Russian ambassador a document expressing his views on the Bulgarian question. In it the chancellor favors the maintenance of treaty rights, at the same time taking into account Russia's legitimate claims.

The story of a terrible drowning accident comes from the St. Maurice region, Canada. A gang of thirty or forty men on a log-drive on the Mattawan river procured some whisky, and, in a drunken freak, decided to run the rapids. Fourteen men boarded a driving boat. When in the middle of the rapids the steersman was seen to take his paddle out of the water for an instant. The current, which was terrific, swung the boat round broadside and over, and the fourteen occupants were dashed to death on the rocks.

Dr. James Ridley, the medical officer in attendance at Tullamore jail, Ireland, during the incarceration of Mr. Mandeville, the Irish agitator, there, and who was subpœnaed to appear at the inquest at Mitchelstown into Mr. Mandeville's death, has committed suicide. Dr. Ridley had been present at the inquest daily, waiting to be called to the witness stand. The evidence given to show that Mr. Mandeville was subjected to ill usage while in the jail seemed to prey upon his mind. His suicide confirms the popular belief that Mr. Mandeville was cruelly treated by the prison officials.

A correspondent at St. Petersburg says he is reliably informed that the interview between the Czar and Emperor William was of a most cordial character, and that as a result of it Russia will in future pursue a pacific policy. He says that there is now no danger of trouble arising regarding Bulgaria. Prince Ferdinand will be allowed to reign on the ground that it will be impossible for him long to retain his position. When the Prince is deposed Germany will favor any candidate for the Bulgarian throne that may be nominated by Russia.

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Christian Cynosure.

"IN SECRET HAVE I SAID NOTHING."—Jesus Christ.

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A correspondent of the daily press says that Mrs. General Logan told him she once visited one of the Soldiers' Homes. She met there a very old soldier, scarred and worn, hobbling about with great difficulty, to whom she said: "This is a beautiful place; you must be very happy here."

"H'm," he replied, "Well, yes, madam, it is a beautiful place, but how can a man be happy where there are no women." An excellent comment. May we be allowed to remind Mrs. Logan on the failings of Freemasonry at whose false altars her husband, the late General, was so ambitious and eager a worshiper.

Mrs. Clara Hoffman, of Kansas City, Missouri, one of the Board of Directors of the *Union Signal* publishing company, has been represented to us as opposed to all the secret lodges. She writes with approval, however, to the *Signal* of Mr. Brooks of the Prohibition National ticket that he was once "Supreme Master" of the order of United Workmen, and urges this as a reason why he should be a popular candidate. We trust Mr. Brooks will not thank his well meaning but mistaken townswoman for this argument. If he is not now a member of secret societies, why present his former position among them to secure him votes. Indeed, Mr. Brooks should congratulate himself if the lodge forsakes him. It would be a day of promise for greater honor than he could gain even if successful in the present canvass.

The *Cynosure* has often spoken of the precarious nature of investments in secret mutual insurance societies. The insurance records of many States display the dried bones of scores of these organizations. Lately we referred to the fact that the Northwestern Masonic insurance society had practically failed, as its low financial conditions had compelled its management to open the door to "cowans," to save it from bankruptcy. They could get no more Masons to insure, and to keep up the income the stream of new members must be kept up. An appeal to the "outside and profane world" was therefore necessary. The United Order of Honor, a mutual benefit society, with its headquarters in Indianapolis, is said to be in a bad way. It is compelled to wind up because so many members have ceased to pay installments. Its president says that the liabilities are about $60,000, which will involve the individual members in a liability of from $12 to $20 apiece. Most of the secret insurance societies are on the road to the same goal.

Let the workingmen of America pray for more wise and true friends like Abram Hewitt, mayor of New York. He has not only told them frankly, like a brother, of the dangerous tendencies of their secret unions, but has dared to stand between their interests and the saloon politicians by whom he is surrounded. Lately he gave another practical example of his brave, wise and patriotic spirit. He started a subscription with $100 for O. M. Hartt, who had suffered a loss of $2,500 by the Knights of Labor boycotting him. Speaking of this case the New York *Witness* says: "America boasts herself the land of the free, yet there is tyranny practiced here—sometimes by the would-be monopolist of capital and sometimes by the would-be monopolist of labor. The case of Mr. Hartt is one of persecution, such as would have disgraced the most despotic government in Europe. Hartt was foreman of a shoe shop, and dismissed one of the employes for theft. The union struck work, and the employers to make peace dismissed Hartt. He went to another city and found employment, but was followed by a committee of the union, which again procured his dismissal, the evident determination being to prevent him from earning a living at his trade as a punishment for having done his duty. Hartt then had his persecutors arrested and carried the case to the Court of Appeals, which declared emphatically that such conduct was a crime. The criminals were, however, let off on the plea that they did not know they were breaking the law." Mayor Hewitt had the satisfaction of seeing the full $2,500 made up to the boycotted man last week.

William of Germany, beside visiting King Christian of Denmark and Oscar of Sweden during the past week, has been favored of God with the gift of another son, his fifth child. His interview at Copenhagen had some importance in settling a family question connected with the Bulgarian throne. It seems that the Czar has at last consented to the creation of a Bulgarian monarchy with either Prince Waldemar, the youngest son of King Christian, or the Duke of Cumberland on the throne. The Duke of Cumberland has decisively rejected the offer. He declares the offer is an insult to him as the legitimate King of Hanover. King George of Greece, the brother of Prince Waldemar, opposes his candidature. Important events are certain to take place if Greece and Bulgaria come in conflict; and the young German Emperor will consult Bismarck before he goes any further in this matter. Respecting his visit to Italy, which the Pope so strenuously opposes, the Vatican diplomatists seem to have gained their purpose. Cardinal Galimberti, the papal agent at Vienna, is reported on a secret mission to Bismarck; and the latter has probably consented that William shall be asked personally to forego his visit to Rome. The Italian government understands that the Pope has gained his end, and has directly begun negotiations for a commercial treaty with France, and this arouses the distrust of Berlin officials, who view with suspicion any alliance made by the republic. The plots and counterplots of Europe seem thus to be without end, and insinuated in the midst of all the wily Jesuit is working to continue the disquiet and distrust, hoping to gain something from the public loss.

A very happy event for the great Liberal party in England and the sympathizers with its principles and efforts throughout the world was the celebration of the Golden Wedding of Mr. and Mrs. Gladstone last Wednesday. The aged, but vigorous statesman, and the wife who has so long been true to him at home and in public life, were given a reception at the residence of Earl Spencer in London, and were presented with some mementoes of the unusual occasion, among which were portraits of themselves and an address signed by 150 members of Parliament. Mr. Gladstone, replying to the congratulatory address of his old cabinet companion, Lord Granville, said that he wished to indorse all that the address contained with reference to his wife. It would be difficult, he said, to give adequate idea of the domestic happiness of his married life. With regard to the allusions to himself, he felt that they were too flattering. His conduct had been often criticised, sometimes, perhaps, unjustly, but he thought that on the whole the criticising had been more to his benefit than the reverse. He could fairly say that he was hardly able to recall an incident in his public life that was in any way painful to recollect. This is a marvelous record, which some of our budding American statesmen, who wish to make their record with a reformatory party, will do well to study.

THE FLOWER SURPASSING SOLOMON.

BY MISS E. E. FLAGG.

I have often thought St. Francis would have been a much wiser man if, instead of trying to preach to the birds and squirrels, he had gone into the woods and let the birds and squirrels preach to him. This July day I can seek no green avenues of shade and coolness, no carpets of moss, no fragrant retreats of sweet fern and brake; but on my writing table a profusion of pond lilies are opening their urns of ivory and gold as tranquilly as if resting on the bosom of their own quiet lake. And I do not believe St. Francis could have looked on this fairest of Nature's miracles, and inhaled their breath like the breath of the morning as it blows fresh and sweet and new from the hills of God, and not have dropped on his knees and let himself be preached to, poor miserable egotist that he was, if the old legends are true.

"Blessed are the pure in heart for they shall see God." This is the text from which my lilies preach to me; rooted in the mud and mire, type of the gross, material conditions of our earthly life; rising, crowned and regal into the air and sunshine, image of that spiritualized existence of which all human conditions are the earthly soil. "They shall grow as the lily," from the grime and dust of shops and factories, from the drudgery of farm and kitchen, from the mire of misfortune and poverty, from all untoward environments whatsoever they be, and nothing shall hinder their growing till rocked on the eternal deep "they see the King in his beauty."

How does the lily grow? Symmetrically, with an even and perfect development, always a prime condition of beauty, whether it be in a flower or a Greek vase, a tree or a Corinthian pillar. "We may not be always able to command perfection," says Hannah Moore, "but we can always require consistency." The world, dear reader, may call your consistency Puritanism, because you refuse to conform to worldly ways and maxims; but exactly what its wonderful symmetry is to the lily, consistency is to your Christian character.

It grows regally. It dons its crown of gold when it first opens to the sun and wears it every day like a king's child as it is. And is this more than you who are the sons and daughters of God ought to do? to wear the crown of your kingly anointing through all the days of the week, and let everybody see you wear it? your family circle, your friends and acquaintances, and "the stranger that is within your gates?" and years hence when the grass is green over you; alas how much easier one's grave is kept green than one's memory; they will not forget the vision.

It "goes on to perfection," increasing in beauty as its bloom matures. Whatever may be said of the rose, the lily does not reach its completest beauty till fully blown; and a Christian character only grows more beautiful with increasing maturity. Nor does "it make haste." It will not be forced to

ur close except as the law of its own sweet being prompts. We should do more work and we should do it better, if unhurried and unworried like the lily, we simply did what God gave us to do, content with doing our best; if like the lily we were satisfied just to grow.

There is no concealment about her. She has nothing to conceal. There is no mystery. She is the most open-hearted of flowers. Notice how she bares her inmost bosom to the sun. No devouring insect can hide there as in the convolutions of the rose. And yet, into the secret of the lily who has penetrated? Scientists may talk learnedly, but who has yet told us *how* the lilies grow? And into the secret of "the life hid with Christ in God," what eye even angel or seraphim has looked? And so my lilies leave off where they began, with the secret that can never be told, the promise to the pure in heart of "that which eye hath not seen nor ear heard, neither hath entered into the heart of man to conceive."

INCOMPREHENSIBILITY OF SIN.

BY REV. J. M. FOSTER.

The motto of the Greek philosopher was, "Know thyself." Men study the works of nature, in geology, botany, natural history, astronomy; they study the human body, its anatomy, physiology and hygiene, and they study the philosophy of the mind, its intellect, sensibilities and will. But the soul, the real self, is left a hidden, unexplored arcanum. If a man were to gather a precious cabinet at great expense of time, money and energy, and then keep it locked up, never looking at it himself and allowing no one else to enjoy it, every one would exclaim, "What unnatural folly!" and yet every man carries about an immortal soul, having capacities of eternal happiness or endless misery and all but universally ignorant of it. Thinking of the ignorance in which sin has sealed men's souls, the Psalmist exclaims, "Who can understand his errors?" Man cannot understand his sins.

I. *Because the finite mind cannot comprehend the infinite guilt.* Guilt consists in blameworthiness and liability to punishment. The knowledge of these comes through the law. "By the law is the knowledge of sin." 1. The law is a transcript of the divine character, and like God, is "holy, just and good." 2. It forbids sin, either of omission or commission. Failure to comply is rebellion just as well as transgressing the precept. "Sin is any want of conformity unto or transgression of the law of God." 3. The law is a unit and requires full comformity. Breaking the least precept is rebellion, just the same in kind as breaking every precept. A spark is the same element as the great conflagration, and if allowed to develop will make the great conflagration. "Whosoever shall keep the whole law and yet offend in one point is guilty of all." It is here as in nature's chain, whether you break the tenth or the ten thousandth link, it breaks the chain alike. 4. The law is spiritual. It judges our motives and states. The Saviour taught that it is a sin to feel wrong and think wrong. The law says, Thou shalt not kill. He that hateth his brother is a murderer. Covetousness is theft. Lust is adultery. Undue anxiety about our worldly interests is doubting God. It is unbelief. Paul says, "I had not known sin except the law had said, Thou shalt not covet." 5. Its obligation is unceasing. Not only for a day or a year or a life time, but forever. "If a righteous man turneth away from the righteousness which he hath done and committeth iniquity and dieth in them, for his iniquity that he hath done shall he die." So it is evident that every sin is incomprehensibly great, and our transgressions are more than the hairs of our head. We cannot answer for one of a thousand. Only a Divine Saviour can carry our guilt.

II. *Because we cannot realize their power.* The current of Niagara is smooth and silent. You would not think of its force until you come near the precipice where the great rocks in the channel offer resistance. The tornado sweeps over the open plain like a harmless zephyr; but when it enters the forests and rends in pieces mighty oaks, you recognize its power. A man who has been eating opium or drinking whisky or using tobacco for forty years, tries to break the habit. He suddenly opens his eyes to the fact that an irresistible force has taken hold of him. Sin is a habit of the soul. It becomes permanent by repetition. We speak of a confirmed drunkard, a confirmed liar. When the engineer was ready to build the bridge over the Niagara, he sent a kite across the chasm; by the cord he drew the first wire; over this the second, third, etc. At last they bound the bundle of wires together, making the great cable, upon which they built the bridge over which the trains of commerce come and go with perfect safety. The first sin is the first wire. Every repetition adds another wire. And at last there is a cable of habit which no finite power can break. Like the serpents of Laocon it holds the victim in its relentless folds. The sea-devil is the terror of fishermen. It comes up under the boat, throws its arms over the sides and carries it down. The only remedy is to take the hatchet and chop off the arms. And this must be done instantly. Sin is the sea-devil in human society. It throws the arms of temptation over our frail craft, and only by the hatchet of the divine law, wielded by the hand of faith, under the power of the grace of God, can we be delivered.

III. *Because we loathe the search.* If a man suspects that a dangerous disease is preying upon his body, he consults the best physician. He wants to know the worst. If he has a suspicion that his business interests are insecure, he examines his books and takes an inventory of his goods. He will know the worst. We know that our souls are diseased with sin, and that our accounts with God will not balance, and yet we go on in ignorance, because the search is repelling. You enter the palace. Over the portal is written, "Here God once dwelt." You turn into the chamber of reason. The dead are there. The light is darkness. Bitter is taken for sweet, crooked for straight. You turn to the chamber of the affections. It is a den of abominations. Unholy lusts reign there. It is a shame to speak of what is done there. You enter conscience chamber. It is perverted, seared as with a hot iron. You go out in disgust and close the door before the search is half completed. "The heart is deceitful above all things and desperately wicked; who can know it." You essay to search your record, turning over leaf after leaf. Here is a black spot, a falsehood told. There is another—an injury done to another. And here is another—a fraudulent deed. By and by you are ashamed and close the book before half the pages have been scanned. "We can not answer for one of a thousand of our transgressions."

IV. *Because we do not perceive their growth.* Sin is a principle as well as an act. Plant the seed of a upas it grows. The stock, the branches, the leaves, the bud, the flower and fruit in turn appear. The first green blade seems harmless, the fruit is deadly. At first the serpent is a tiny, harmless creature. When grown it is the terror of man and beast. The principle of sin seems insignificant. But it develops into the full-fledged criminal. The author of the epistle to the Hebrews warns us to "beware lest our hearts be hardened through the deceitfulness of sin." Sin is an arch deceiver. 1. It deceives as to what is sin. Adam and Eve were thus deceived. Why do professing Christians buy and read the "Sunday newspaper" on Sabbath day? Why do they use the "Sunday train" for pleasure and profit? Why do they go to the postoffice to get their mail on the Lord's day? Why do nominal Christians unite with secret oath-bound fraternities, from which Christ is shut out and where darkness and not light prevails? They are deceived by sin. 2. It deceives us as to the nature of its demands. It promises to be satisfied with a limited indulgence. No man expects to become a sluggard. He only rests to-day. It is all the more certain he will take his ease to-morrow. It is doubly certain he will "lie off" the third day. "I went by the field of the slothful—it was grown over with thorns, a *little* sleep, a *little* slumber, a *little* folding of the hands to sleep." No man intends to be a miser. But the process of getting develops covetousness, and that spirit is never satisfied. It cries incessantly, *Give, give!* It is the first step that costs. 3. It deceives us as to our motives. Many acts have an echo of virtue only. Virtue may be wholly selfish and superficial. Many have a name to live while they are dead. 4. It deceives us as to its effects. Adam and Eve expected to have their eyes opened. Their eyes were opened to see their own nakedness and the bitter consequences of transgression. After Judas had betrayed his Lord, his eyes were opened. He saw himself under the blaze of judicial light. After Macbeth had murdered Duncan he says, all the perfumes of Arabia will not take away the scent of blood; all the waters of ocean will not cleanse the stain from my hand. 5. It deceives us as to the degree of impurity with which we can sin. A man can think of an hundred ways in which he can avoid detection before he commits the murder. But after the crime has been committed everything is changed. He does too much or to little. He says too much or too little. He is too anxious or too indifferent. He becomes his own betrayer; murder will out. Macbeth heard a voice in every trembling leaf, in the wing of every herd, and in the babbling brook, "*guilty.*"

V. *Because our standard is wrong.* A straight stick thrust into the water appears crooked. Look through green glasses and everything is green. Diseased eyes see not aright. Our spiritual eyes are diseased by sin. We look through the false medium of sin. Our judgments are always at fault. We call evil good and good evil. A single word. Our load of guilt Jesus has taken away. Our depraved nature may be restored by the spirit of grace. "It is God that worketh in us, both to will and to do of his own good pleasure." "Seek first the kingdom of God and his righteousness."

Brooklyn, N. Y.

IN THE MINORITY.

When good old Noah built the ark,
And nailed it firm and strong,
He had to bear the sneers and taunts
Of the ungodly throng.
Some called him "fanatic," some "fool,"
While others cried "insane";
Yet still he toiled upon the boat,
Nor feared his labor vain,
And said, "It will be well for me
To be in the minority."

When Sodom was by fire consumed,
And Lot fled for his life,
Adown the plains and o'er the hills—
Bereft e'en of his wife—
Afraid to cast a single glance
Along the backward way,
Or turn his gaze across the plains
Toward the orb of day,
He, too, exclaimed, "'Tis well for me
To be in the minority."

When spies were sent by Moses out
To search the goodly land,
The ten returned with faces grave,
The two with tidings grand.
The ten who vowed they were too weak
Fair Canaan ne'er possessed;
The two who trusted in their God
Obtained the promised rest.
In their case, too, 'twas well to be,
For once, in the minority.

And so to-day we'll take our chance—
Let cavil whoso will—
With those who tread the path of right,
And fight the lodge and still,
One with the Lord's almighty host;
So here our vows renew.
To drive all evil from the land,
We will be firm and true,
Until which time we're proud to be
Right, though in the minority.

—*Selected.*

RUINED BY BAD COMPANY.

If the company of the wicked does not leave a smear it will leave a smell; if it be not deadly it will be dangerous. Some of us are more plastic or malleable than others, and we are the first to be impressed by our surroundings; it is to us, therefore, of the first importance to place ourselves in holy society, and shun all needless association with the godless as we would avoid the plague. We are ourselves acquainted with many who have been ruined by bad company—such were C——, who became a reprobate through spending his Sabbaths in excursions and amusements; F——, who was led into speculation and ultimate embezzlement through his friends of the billiard table; H——, who was never worth a penny piece after he had found his heaven in the banquets of the Freemasons; and J——, who went from bad to worse through the company of those who laugh at purity, and call vice pleasure. Indeed, the list is endless; and we shall be conceited to no ordinary degree if we imagine that we shall be safe where so many have fallen, never to rise again.—*Spurgeon.*

The striking engineers on the Burlington and Quincy railroad, beaten in their attempt to coerce the company by ordinary means, have been detected in destroying property and hazarding life by the use of dynamite. They have also failed in a conspiracy to destroy engines by the use of sal soda and emery, the former to prevent making steam and the latter to heat the bearings. Such barbarism would scarcely be countenanced in war, and clearly demonstrates the wisdom of Daniel Webster's suggestion, that the administration of secret lodge oaths should be prohibited by law. Past experience with the Ku Klux thugs, the Molly Maguire assassins, and the Chicago anarchists indicate that it is high time for the legal abolition of all secret societies. Some are more cunning or more polite in their methods, but the whole brood are inconsistent with the fundamental principles of Republican government and the Christian religion.—*Christian Witness.*

A VITAL POINT OF DIFFERENCE.

[Rev. J. K. Alwood in the Christian Conservator.]

A central object of Christianity is the purification of the heart. This it invariably and thoroughly accomplishes wherever and whenever it is fully embraced according to its own directions. Heaven is pure, and none but the pure can enter that holy abode. Jesus says to every soul, as he said to Peter: "If I wash thee not, thou hast no part with me." He also says: "The Son of man is come to seek and to save that which was lost." Paul says, and every true Christian repeats the declaration, that "He saved us by the washing of regeneration, and renewing of the Holy Ghost." Peter says of the Gentile converts at the house of Cornelius: "God put no difference between us and them, purifying their hearts by faith." John says: "The blood of Jesus Christ his Son cleanseth us from all unrighteousness."

That Masonry is not out on any such mission as purifying the hearts of men, is obvious from the following facts: 1. It excludes all minors; 2. excludes all ladies—*i. e.*, more than half the human family; 3. all Negroes (they have lodges of their own, but the whites call them "clandestine"); 4. all invalids; 5. all maimed persons; 6. all deaf persons; 7. all blind; 8. all too poor to pay; 9. all slaves; 10. all who were not free-born. These ten classes comprise not less than five-sixths of the human family. (See Dr. Morris's "Dictionary of Freemasonry," p. 180, and Chase's "Digest of Masonic Law," pp. 198 to 212)

No one of ordinary intelligence, in this Christian land, laboring with the least sincerity for his own moral purity and that of others, could possibly consent to exclude those ten classes from the benefits of his labors. The idea is absurd on its face. Every one knows that it is contrary to the very idea of purity, which is attainable only through Christ, whose great heart says: "Go out into the strees and lanes, the highways and hedges, and constrain them to come in." This call brings multitudes to Christ who fall under the ban of exclusion from the lodge. And Jesus receives and purifies them. True, Masonry would gladly receive those who are already pure—provided they do not belong to one of the ten excluded classes,—but it does not receive men for the purpose of purifying them, or of bringing them up to a certain standard of moral excellency. It has no moral standard. Chase says: "It is Antimasonic to require any religious test, other than that the candidates should believe in a God, the Creator and Governor of the universe.... The religious views of a candidate are not to be regarded at all." (Digest, pp. 206, 208) It is folly to talk of laboring for the purity of a soul without the least regard for his religious belief. The same author says: "Freemasonry calls no man to account for his belief of any religion on the globe." (P. 208)

This proves beyond all question that the order gives no attention to the moral condition of the heart. It is impossible to require or to labor for moral purity in any rational way—especially in this land where "true light now shineth"—without a very careful regard to the religious opinions of the person to be reformed. But Masonry utterly ignores the religious opinions of its votaries, and says: "To require that a candidate profess a belief in the divine authenticity of the Bible, or a state of future rewards and punishments, is a serious innovation in the very body of Masonry." (Digest, p. 206) The Grand Lodge of Ohio (1856) quotes approvingly the following from an address by the "Most Worshipful Grand Master of Missouri, who says: 'We must away with the too prevalent idea that Masonry will make a good man out of corrupt material. Never admit an unworthy man with the hope that Masonry will make him better.'" (Proceedings, p. 461)

This reveals the whole matter. "Masonry will not make a good man out of corrupt material," according to the deliberate judgment of the M. W G. Master of Missouri, and of the Grand Lodge of Ohio in 1856. They say: "Never admit a man with the hope that Masonry will make him better." Vain hope, say these high authorities. No hope of moral improvement by the power of Masonry. Here is a plain confession that moral improvement is no part of the object in Masonic labor. They are not "laborers together with God," as Paul declares all Christians are, in the effort to purify the world. Masonry cannot take hold of bad material and make it better with its babyish "working tools—the twenty-four-inch gauge, gavel, plumb, square, level, trowel, chisel and mallet." It is foolish to talk of making a "man better" with such things. To this we have the explicit confession of their own most competent witnesses.

How long, then, will a man be so credulous as to believe the delusive profession of cheaper Masons, that "Masonry is the servant and hand-maid of the Christian church?" The truth is that Christianity stoops down and takes hold of "corrupt material," lifts it up and purifies it; then Masonry most delusively draws in all it can of this good material, and makes use of it for advertising purposes until the goodness is all corrupted and worn out. It borrows the livery of Christianity and all the good material it can possibly grasp, to keep up its reputation; and yet the wail goes up all over the land, "Masonry is good, but *our* lodge is made up of bad material."

THE BOSTON DEBATE.

[Letter of Rev. J. L. Withrow to Chicago Times.]

Going back to Boston, the people of that city are having an extraordinary agitation at present of a politico-religious character. The school board of that city has several Roman Catholic gentlemen in its membership. The mayor is of that religious faith, and, as well, other leading lights of the city government. In fact, for some years past the public offices have more and more been falling to the occupancy of Roman Catholics. With this accession and increase of official influence there has appeared a disposition on the part of the church to interfere in public affairs. The controlling vote of the city council has been understood to wait on the will of the church. An old ordinance which forbade preaching in the parks of the city was put into operation by this Catholic administration, against some of the most worthy and well known Protestant clergymen, who were addressing little companies of entirely orderly people on the Common on Sunday afternoon. These clergymen were sternly arraigned and fined and two of them thrown into jail, where one of them has been for many months and still is. Without doubt there was legal ground for their punishment. But when it is unquestionably true that the police permit open and flagrant violations of ordinances by saloons and gambling houses and brothels to go on untouched, month in and month out, it is more than right-minded citizens will bear long when the same police are instructed to arrest preachers of the Gospel for the mere offense of reading the Bible in the public grounds. But as this course of official severity was tolerated by the town with no more than a mild complaint, the Catholic powers felt encouraged to go further. Of late there have been urgent measures by the church to withdraw children of their families from the public schools, and to largely multiply parochial schools under the exclusive care of ecclesiastical instruction. This movement has been understood to be pressed by the Jesuits—that particular branch of the church which has made itself so obnoxious in countries abroad and also very recently in a part of Canada, so as to be banished from their borders. Whether these were the aggressive offenders in Boston I do not know certainly. But, anyhow, a few months ago one Father Metcalf made complaint to the school board against a teacher (Mr. Travis) and against a school book ("Swinton's Outlines of World History"), demanding that both should be removed from their places in the public schools of Boston. The objection to the book lay against a single paragraph, which tells of the sale of papal indulgences; and the objection to the teacher was that he explained the paragraph to the scholars after the manner that Protestant history has usually.

Had the Congregationalists of Boston demanded that all pages, paragraphs, and instructions in history concerning the burning of witches and the persecution of Quakers and Baptists in early time should be expunged and omitted, there is small ground of suspicion that these gentlemen of the school board would have spent an hour in considering their request. But when the Catholic church, to which they owed their election, ordered Swinton and Travis to be dishonored and disciplined, the same gentlemen made haste to obey. Here the forbearance of the public broke down and a great disturbance arose. Pulpit after pulpit has been speaking, and some of the strongest newspapers in the city have dealt unsparing criticism on the conduct of the board. Now the movement has developed into mass meetings, and there was a gathering in Faneuil Hall last week, the like of which has not been known since the stormy days of Abolitionism before the war. The old Cradle of Liberty, as the historic hall is fondly called, was made to rock after the most violent fashion of former days. Every inch of room was occupied by men and women who —as there were no seats—stood through a protracted meeting in forgetfulness of fatigue, and went wild with enthusiasm over every utterance of the speakers which criticised the school board. Particularly strong feeling was evinced against Rev. J. T. Duryea, pastor of a Congregational church, who has been prominent in yielding to the demands of the priests. His election to a place on the board followed closely after a sermon in which he went out of the way of the subject to exalt the excellencies of the church, and this, followed by his course in the present conflict, put the audience in such a temper as that they refused to listen to a word of explanation which a friend sought to utter in Dr. Duryea's behalf.

To just what the agitation may come no one can tell. But there is enough revealed now to make it evident that the American people will not endure open or secret effort of any church to control public affairs. As to his religious belief every citizen has a right to hold what suits him. Jew and Gentile, Christian and skeptic, Protestant and Papist must not be denied their freedom of faith. But just as soon as any church is clearly seen to be plotting for political power in order to subject the life of the people to the law of a particular sect, the people will rise in their strength and consume the scheme with their indignation. Let all church leaders in all cities take notice that the wildly excited mass meeting in Faneuil Hall, Boston, last week meant very much!

DR. M'COSH ON SECRETISM.

The venerable Dr. James McCosh closed his term of twenty years as president of Princeton College on the 20th inst, the commencement day of the college year, by a farewell address. It is published by Charles Scribner's Sons. The career of Dr. McCosh has been signalized for its eminent success during these twenty years, and he retires from his position with more honor, perhaps, than any who have preceded him. His farewell address consists mainly in a brief review of his work and its immediate results as far as known. The number of students has more than doubled since he was inaugurated in 1867, and there has been a steady improvement in the efficiency of the college. We cannot but admire the constancy of purpose and labor, the high moral principles and the consecrated scholarship and ability with which Dr. McCosh has fulfilled his mission to this country.

As an example of the rectitude with which he governed the college we have in this address a brief account of his administration in reference to those secret societies which are so often the source of annoyance and wrong in our colleges. We present our readers with his brief narrative on this subject:

"When I became connected with Princeton, the secret Greek Letter fraternities had considerable power in the college. The trustees years before had passed a law requiring every entering student to come under a solemn obligation to have no connection whatever with any secret society. I felt from the beginning that the college was in this respect in a very unhappy position, the students signing a pledge which a number of them knowingly violated. On inquiry I discovered that while some of the societies did mean to foster pleasant social feelings and to create a taste for oratory, yet that their influence was upon the whole for evil. I soon found that the societies sought to get the college honors to their members and to support those who were under college discipline. I felt that, as the head of the college, I must put an end to this state of things. I was powerfully aided, or rather led, in carrying this out by the late Dr. Atwater, who had more credit than I in suppressing the secret societies.

"One courageous student set himself vigorously to oppose the attempt to get the college honors to members of the fraternities. The difficulty was to get evidence. But certain lodges got photographs taken of their members. These fell into our hands. The offenders stood clearly before us. I summoned them before the faculty. They did not deny the charge and we sent them home. In a short time each sent in a paper in which he promised to give up all connection with secret societies. I retained these papers for a time to secure that the promise should be kept, but I have shown them to no one. The faculty restored the students who, I believe, kept their word. Now the great body of the students would earnestly oppose the reintroduction of these fraternities into our college. Most of the professors in the American colleges profess to lament the existence of such societies, but have not the courage to suppress them. I am sorry to find that of late some eminent men belonging to other colleges have been defending these secret organizations."—*Christian Instructor.*

Good men have the fewest fears. He has but one who fears to do wrong. He has a thousand who has overcome that one.

THE RAILROAD LODGES.

The great meeting of the secret unions of locomotive engineers, firemen, brakemen and switchmen at St. Joseph, Mo., closed last Wednesday. It was a meeting of great secrecy; nothing appearing in public print except such items as the officers chose to make known. An audacious reporter had concealed himself overhead by a chandelier, but was discovered and marched off to jail.

The meeting seemed to be entirely controlled by the hot-heads of the orders. Uncompromising war was declared on the Burlington road, and nothing but an absolute surrender to the strikers was approved.

One of the objects of this meeting was to arrange matters financially pertaining to the strike. It has been claimed by many that the Brotherhood treasury was depleted, and that the Eastern men were in favor of declaring the strike off in order that the assessments for the support of the strikers might be discontinued. It was stated positively by the press committee of the brotherhood that the Eastern men are heartily in favor of a continuance of the strike and that sufficient finances were arranged for to carry the strikers until the four organizations are federated. The federation plan was indorsed by the meeting and it is quite certain that in less than four months the scheme will be in force. Each of the four brotherhoods will hold conventions as follows to consider the matter: Brotherhood of Engineers, at Richmond, in October; Brotherhood of Firemen, at Atlanta, Ga., in September; the Switchmen, at St. Louis, in September; Brotherhood of Brakemen, at Columbus, Ohio, in October.

None of the managers of the organizations concerned were present, with one exception, and he suddenly left the first day. There is much dissatisfaction openly expressed with "Chief" Arthur's conservative management. The Eastern engineers are represented to incline to his views, and to note with distrust the movements of the Western lodges. The movement is greatly weakened by the absence of the leaders, and may not succeed.

REFORM NEWS.

FROM THE GENERAL AGENT.

THE JESUITS AND MASONRY IN BOSTON. QUINT TRUE TO HIS COLORS.

BOSTON, July 25, 1888.

I want to make special mention of the kindness shown me by Captain Jones and his family, Mr. McCloskey and Mr. Lincoln since my arrival in this city. I have done an immense amount of tramping in the past three days, and to how much purpose remains to be seen. Most of the pastors are absent, and those who remain are absorbed in the Anti-Catholic, Free-school and Free-speech question. The general press says little, and one would scarcely suspect from reading the current news the deep feeling that stirs the blood of reformers since the development of what they believe to be a deep plot of the Jesuits to control Boston, including its parks, pulpits and public schools.

Since the onslaught on Dr. Gordon, Bros. Hastings and Davis for preaching on the Common, and the demonstration about Faneuil Hall by Irish Catholics, to prevent British Americans from celebrating Queen Victoria's Jubilee, two papers have been started in the interests of constitutional and religious rights. The *British American Citizen* deals hard blows and is said to have a strong backing. I met its editor, Mr. Long, yesterday and endeavored to secure the insertion of an article opposed to the lodge system. He assured me that he was not connected with any secret lodge, but evidently thought he had as many evil spirits as he could corral at present. The *Free Press* is not so large as its neighbor, but equally spicy and vigorous. A brief article from its issue of the 7th inst. will recall some truths that have been told in a plain way in the *Cynosure* about the Rev. gentleman mentioned:

REV. DR QUINT REWARDED.

Rev. Alonzo H. Quint is well known to many of our readers. He is known to them as the man who justified the city authorities in arresting and punishing a Christian minister for exercising the time-immemorial right of free, unlicensed preaching of the Gospel upon the Common. He pleaded for the Mayor, and smote a servant of Jesus. The *Globe* made great capital of the Rev. Dr. Quint's opinion, and the hands of the wicked were strengthened in their wicked ways. That was a service not to be forgotten, nor to be allowed to pass unrewarded. And so we read, at the Boston Theatre, on the 4th, His Honor, the Mayor, presented himself on the platform, accompanied by three other gentlemen, one of whom was Alonzo H. Quint. We read in the *Herald*: 'The Mayor briefly introduced the Rev. Mr. Quint, who offered an appropriate prayer." "Verily," says Jesus, "I say unto you, they have their reward.' Let us rather side with Christ and his Gospel; standing for our rights and liberties as members of a free nation, and having the consciousness that we are with God and that God is with us.

When talking with Bro. Davis I said, "Do you think Masonry had anything to do with your arrest?"

He replied: "Most assuredly I do. It was at the bottom of the whole affair. I had spoken against the lodge on the square in Chelsea, and on Boston Common I showed the relation of the secret empire to civil government, and was arrested for that sermon. When brought into court I objected to there being any Masons on the jury, and offered to show cause. The judge overruled and I was sentenced on four counts in the extreme penalty of the law—three months on each count—which my attorney tells me is the severest sentence he has ever known in the city courts."

Rev. A. H. Quint, 32° Mason, says, "So mote it be." And, by the way, I have learned of a Rev. gentleman who boasts of belonging to many secret lodges, and indorses the arrest of God's servant for preaching the Gospel, and says, "They served him right. He deserved it."

Bro. Hastings is, of course, on the war-path, and by extra illustrated issues of his paper, the *Christian*, is making it interesting for the Jesuitical crew. That the lodge is a power capable of doing immense damage in this city is evidenced in the fact that a list of 571 secret lodges is given in the Boston Directory for 1888, while the number of churches is 223—only thirty-seven of which are Catholic.

At the Congregational Publishing House yesterday, the first man I met, seated at a secretary's desk, sported a keystone (H. T. W. S. S. T. K. S). I spoke of Dr. Langworthy and Dr. Tarbox, who are now dead, and referred to their interest in the anti-lodge work, and how much such men are needed in these apostate days to meet the increasing flood of false worships, etc., but received only silence in return. When the American people get at the *bottom* facts they will find Jesuitism and Freemasonry "hand and glove," and perhaps the latter more dangerous than the former to our liberties, and more difficult to eradicate, since the betrayers and unrepentant deniers of Christ in the lodge sit at the receipt of customs and occupy the highest seats in Protestant churches. The god of this world will HONOR his own, as seen in the case of "His Honor, the mayor," introducing "His Reverence" at the "Boston Theater."

Bro. McFall is in ill health, and with his family is absent from the city. The latest word is encouraging, and his devoted congregation are hoping for his speedy and safe return. The ranks have been thinned since I came here first to meet Father Green, but younger men with less experience are coming up to fill their places, and the duty of those who know the truth to turn on the light is more and more apparent. Along with the opportunity may God give grace to do all he requires. J. P. STODDARD.

THE COLORED BAPTIST STATE CONVENTION OF LOUISIANA.

CASTE AND SECRETISM.

BOYCE, La., July 19, 1888.

DEAR CYNOSURE:—I left Shreveport Tuesday. Rev. W. H. Bolding preached the introductory sermon before the Baptist State Convention, and Rev. A. S. Jackson preached a sermon on sanctification. Both sermons were powerful. Friday, the 13th, was quite a busy day. The new officers were properly installed and filled their places with honor.

I distributed many tracts and copies of the *Cynosure* on Friday and Saturday. This excited the secretists, and many of them denounced my actions, but would not talk to me; while others demanded that I prove that secret lodges were devilish. Bro. Thompson seemed more prejudiced than any one else. Grand Master Ladd and Bro. Antoine Robinson both acted like Christians. They thought I had a right to distribute any kind of literature I chose. Rev. V. Chapman had a lengthy article in the Shreveport *Monitor* of the 7th inst., entitled "The Needs of the Negro." Among other truths he spoke of the need of exercising economy and ceasing extravagant expense, and he continued: "The Negroes have flocked and are flocking to secret societies for protection, equality, money and fine burial. They are taught to throw up their distress signs, which are license for laziness. Thousands of dollars are paid monthly unto the treasury of the different secret societies, and a few worthy superiors, or dignified officers, are feasting on the fat of the land; and a great many are suffering in their homes. The cause of Christ is suffering financially, and the Christian church must stoop to many schemes which are not honorable, simply for financial success. I pray God that I could hear ten thousand voices thundering from the sacred desk against this monster." After I had read the above I very heartily endorsed it, and that seemed to kindle the angry fire of some of my North Louisiana brethren and they began a tirade.

Rev. Dr. Pennix, pastor of the First Baptist church of Shreveport (white), was introduced Friday morning and made a speech in which he urged the unity and co operation of the white and colored Baptists. He is president of the white Baptist State Executive Board. If Bro. Pennix is a secretist, he certainly offended the dignity of his clan in his speech. Although his church corner-stone recognizes Masonry, yet I am inclined to believe from his remarks he is an Anti-mason. Rev. Dr. Boone, editor of the *Baptist Chronicle*, of Shreveport, was next introduced, and his remarks were similar to those of Dr. Pennix, but radical respecting a separated ministry. Dr. Wm. J. Simmons was next called on to speak and he filled the whole audience with joy. Rev. A. R. Blount preached a very able sermon on missions. Although a Mason, he certainly preached the truth.

The following letter was received and read with joy to the convention:

MANSFIELD, La., July 12, 1888.

To the Colored Baptist State Convention assembled at Shreveport, La.:

DEAR BRETHREN.—At our recent session we adopted unanimously the following resolution:

Resolved, That we extend to our colored brethren much sympathy in their efforts to better their condition religiously; and pledge ourselves to give to them any information or instruction we can in this direction; and that it is the sense of this Convention that our pastors make opportunity to preach to them Fraternally,

G. W. HARTSFIELD,

Recording Secretary of the Louisiana Baptist State Convention.

P. S.—If my engagements had not prevented I would have been pleased to attend your session in Shreveport.

G. W. H.

The above was received with much enthusiasm. We are glad to see that our white brethren of the South are gradually beginning to remove the color line prejudice in religious circles. Rev. A. S. Jackson answered the letter by making a fifteen-minute speech, praising God, for his mercy endureth forever. We have always been ready and willing to co-operate with our white brethren of the South, but they have heretofore kept up the rail of prejudice. Our pulpits, churches and homes have always been open to them.

Rev. A. Hubbs preached at Antioch Baptist church Sabbath. He gave the secret empire all it could stand and appealed to the ministers to be separate and preach an unadulterated Gospel. His sermon was forcible, and old Baal trembled in his secret boots. Loud and many were the responses, "Amen!" A good work has been inaugurated in Shreveport. The tracts distributed and *Cynosures* have surely set the people to thinking. Dear Northern friends, how can you withhold the Lord's money when so much work can be done among these poor people and thousands be saved from the secret pits of lodge deviltry by sending *Cynosures* South?

Revs. B. Dorsey and H. C. Green preached at Evergreen Baptist church Sabbath evening. The lodge also received a blow from God's Word by those two faithful ministers.

I made the acquaintance of many warm-hearted Christians in Shreveport I made a mistake in my last letter. The majority of colored people here own their own little homes and are doing moderately well. If rum and secret societies were excluded the people would do much better. I have found many opponents to lodgery, but as in other cities, they fear the lodge grip and dare not speak against it.

The Baptist State Convention closed Monday evening. During the executive session Monday the question of the *Christian Herald*, the Baptist State organ, came up. This caused quite a sensation for a while, as brethren Blount, Parrow and Ladd all fought valiantly to defeat the paper, because it has taken a strong stand against lodgery; but after the secretists saw we were determined to have the paper despite their opposition, they agreed to support it.

I preached here Tuesday night at Williamson's Chapel M. E. church, Rev. A. B. Venabel, pastor. This church is about five miles from Boyce in the hill country. Crops are not very good in this section. Boyce is a new town, settled since the railway came through, with about 250 inhabitants. There are two secret lodges here, the Farmer's Alliance and the Seven Stars of Consolidation. Many

people are united with these secret lodges, but with the tracts and *Cynosures* distributed I think the lodge has received a stroke of paralysis. I preached against lodgery Tuesday night and have distributed a great many tracts.

The harvest is fast ripening all over the State. Rev. A. B. Venabel and Rev. Isom Jordan are both free from the secret lodge grip.

I go from here to Walnut Hill, thence to Alexandria and Chaneyville. Pray for God's blessing on our Southern work. Francis J. Davidson.

RENEWING OLD WISCONSIN ACQUAINTANCE.

Milwaukee, Wis., July 23, 1888.

Dear Cynosure:—If any should wonder why a great rich city has grown up here, he has only to visit the magnificent country, the beautiful scenery, and the splendid harvests that are in the immediate vicinity. This, together with the little river that forms a natural harbor, has made this the second city of the Lake. As I have considered its numerous railroads, its grand avenues and costly buildings, I could but regret that its most important "industry" should be the manufacture of lager beer, and that much of this abounding wealth is the price that men have paid for that which impoverished and debased them. That so strong a man as President Cleveland should have weakly consented to publicly drink with these destroyers, and practically consent to and endorse their nefarious business, is surely deplorable.

No crop is raised so largely in this part of the State as barley. Just now an immense area is being harvested with an ample yield, and is morally certain to be made into beer. The perversion of a useful grain to a vile purpose is not so great an evil as the perversion of conscience that it induces. It brings the farmer into intimate relations with the brewer and saloon-keeper, and leads him to instinctively feel that the demand for prohibition is a direct attack on his most profitable business. There are many good men who raise barley—there are few that see to it that it is used for a legitimate purpose.

After a pleasant visit with our steadfast friend, Dea. M. R. Britten, I was kindly taken to Burlington, Wis., and came to this city. Here I was disappointed in finding no one who is interested in our work, nor any mail in the postoffice. I was, after long walking, thoroughly tired and quite unwell. I seriously thought of going back to Chicago for rest and recuperation, but finally concluded to go to Waukesha. There I was most kindly received and entertained by Mr. J. F. Ike. Quite unexpectedly I found my brother and his wife, who reside in Neenah; also Rev. Isaiah Faris, of Vernon, who kindly took me out to his parish and introduced me to most of the families of his congregation.

At night (19th) I listened to an able address on prohibition by Rev. M. A. Gault, and by invitation added a few remarks. It was soon arranged that I should give a lecture on the secret lodge system the next evening. On the 20th Rev. M. A. Gault came and took me to see a large number of families. I also visited Rev. J. B. Galloway, who invited me to remain over Sabbath and preach in the U. P. church. At night I found a good congregation who listened with excellent attention to my arraignment of the lodge.

There is scarcely one in the entire community who does not sympathize with our reform. Nearly every family is of Scotch origin, and belongs to either the United or Reformed Presbyterian church. Pastors Faris and Galloway have not been remiss in instructing their people, and have faithfully upheld the principles of their denominations. Would that all pastors were alike faithful!

On Saturday I rested. On Sabbath listened to an excellent discourse from Bro. Galloway, and in the afternoon visited with him the county poor farm, where we had an interesting meeting with the inmates. Some of them were professed Christians and persons of considerable education. They were pleased with our visit, and several of the men expressed some knowledge of and sympathy with the anti-lodge work in which I am engaged. One old woman, reputed to be 100 years old, had been a slave in the State of New York; had seen General Lafayette and remembered him well. She was the only colored pauper, and was a person of good mind and fervent piety. I was glad to see that all seemed comfortably fed and cared for.

At night there was a threatening of rain and the congregation was not large. I spoke on the colored people of the South and their relation to the secret orders. Excellent attention and much sympathy was manifested. Pastor Galloway made able remarks in the enforcement of what I had said. Sixty-three dollars in money and pledges were received in this community; and $108 since I came into the State. Up to date there has been received for the New Orleans work $375. There is every reason to think the $1,000 asked for will soon be made up. I cannot speak too highly of the great kindness and hospitality of the Christian people of Waukesha county. I go, D. V., to Waupun.

Yours in the Lord, H. H. Hinman.

SOWING AND REAPING IN IOWA.

Dear Cynosure:—From Earlham I went to Stuart and spent the Sabbath there. I spoke twice in the Friends church in the city, and once at a meeting three miles in the country. I returned from Stuart to Earlham to finish my canvass there, and then went to Casey and met with the Friends in their Fourth day meeting. The hurry of harvest made their meeting small, but the Lord met with us and "manifested himself to us as he doth not unto the world." I preached the word to them, and then took the cars and came on to Atlantic, in Cass county.

I called upon Rev. Mr. Truesdale, the pastor of the United Presbyterian church, who readily subscribed for the *Cynosure*, and expressed himself in hearty sympathy with the work of the Iowa Association. In the country towards Cass Center, some eight miles from Atlantic, I took four subscribers, and Mrs. Graham hospitably entertained me. The next day I returned to Atlantic and secured one donation to the work, and three other subscriptions. This increases the number of *Cynosure* readers secured in the three weeks of labor since my visit home to forty-one; eight of whom are ministers of the Gospel, and seven of them ministers in the Friends church.

The evidence continually accumulates in proof of the fact that Odd-fellows, as well as Masons, are cherishing the delusive hope of climbing up to heaven by their own inventions, forgetting that "there is no other name given under heaven, or among men, whereby we can be saved," but the name of Jesus. How artfully has Satan contrived, through the secret lodge system, to build men up in their own righteousness and delude them into cherishing false hopes of heaven. The evidence of this constantly accumulates as I go forward in my work.

If we could close our eyes to the fact that the administration of justice is perverted by the obligations administered and the clannish spirit created in the lodge, we would still be confronted by a gigantic conspiracy to supplant Christ as the one only way to God and heaven. How Christians, who are taught in the Word of God, "Whether they eat or drink, or whatever they do, to do all in the name of the Lord Jesus Christ," can unite in a confession of faith that ignores Christ, our Lord, and in a ritual of worship that ignores that name through which alone we can come to God, is a mystery to be solved only on the supposition that they do not realize what they are doing.

Christians in the lodge are yoked with unbelievers. They are positively forbidden to be thus yoked. The authorized worship of the lodge is Christless; and, therefore, false, deceptive, Satanic. Satan is the inspiration of all false worship. Satan is, therefore, the god of the lodge. How can Christians combine with unbelievers in the worship of devils? May we not pray for them as Jesus prayed for his murderers while hanging on the cross, "Father, forgive them, they know not what they do?"

When such Christians awake to the enormity of their sin in countenancing and encouraging the false worships of the lodge, by refusing or neglecting to renounce the covenants that bind them thereto, and do at last come out from among them and separate themselves to Christ, as they are commanded to do, they will doubtless, like Paul, exclaim, "I obtained mercy, because I did it ignorantly." It is not conceivable that they could, Judas-like, play the double role of friendship to Christ and to his enemies with their eyes open to what they were doing, and afterwards come to true repentance towards God, so as to obtain mercy through our Lord Jesus Christ.

Christian reformers, let us preach the gospel of separation from sin and the world to Christ. Satan must not be permitted to dominate our churches through the agency of the secret lodge system. We must liberate the churches and unite their testimony against the lodge.

Next year, when the din of political strife has ceased, and the smoke of battle rolled away, the churches should hold another congress, like the one at Chicago last year, to consider the lodge question. The fact, that from seven hundred thousand to one million church members were represented by delegates at the first congress of churches to consider this question has awakened the attention of many. President George, who presided over the first congress, favors the calling of another such convention.

C. F. Hawley.

MEETING OF THE MAINE CHRISTIAN ASSOCIATION.

A special meeting of the Maine Christian Association, followed by a Holiness Convention, was held in *Journal* Block Hall, Lewiston, June 19, 20, 21, 22. The attendance was not large, but an excellent spirit prevailed. Elder L. E. Pendleton preached on the State of the Church, I. D. Haines on Divine Healing, and S. C. Kimball on Practical Holiness. Elder Kimball also gave a lecture showing the relation of secret fraternities to the church. Elder F. G. Folsom, a seceding Freemason, fully explained the wickedness of Masonry, and its sharp antagonism to the Gospel. The Dexter church invited the Association to hold its next annual meeting there, and the invitation was accepted. The following resolutions were unanimously adopted:

Resolved, That we hereby express our sympathy with Rev. Wm. F. Davis, now confined in Charles street jail, Boston, for no other offense than preaching the Gospel to the poor on public ground, and we respectfully ask Gov. Oliver Ames to set him at liberty unconditionally, and immediately.

Resolved, That we acknowledge Bro. L. E. Pendleton to be a humble servant of God, and commend him, as our State missionary, to the confidence and support of all Christian people.

Resolved, That we recommend the Christian Witness, published at New Market, N. H., as a safe family paper, and will pray and work for its continued prosperity.

Resolved, That we disapprove of all secret societies, and believe that the Bible teaches that it is a sin for Christians to join in any worship that excludes Jesus Christ. I. D. Haines, Secretary.

We have a good report from Elder L. E. Pendleton, Maine State missionary and evangelist. He has recently visited one hundred families, distributed about four hundred pages of tracts, introduced a good number of Christian papers, and held several meetings. Friends in Maine should at once take measures to support Bro. Pendleton in his blessed work of preaching a pure Gospel to the poor. Offerings for this work may be sent to L. E. Pendleton, West Winterport, Me., or N. W. Goddard, treasurer M. C. A., West Sidney, Me.—*Christian Witness.*

Correspondence.

TEMPERANCE AND THE GOOD TEMPLARS.

July 17, 1888.

Dear Cynosure:—It costs to espouse any one of the reforms of these times. To embrace them all costs more. By the help of the God of all reforms I consecrate myself to them all—all that I see. What must we do to be saved in such a profligate age as this? "When the Son of man shall come shall he find faith on the earth?" Where are the clean men? "Help, Lord, for the godly man ceaseth and the faithful fail from among men."

Oh, brother, is not this sadly true now? Our world overflows with pious cant, but where are the godly men? Men suppose if they embrace *one* of the reforms of this age of general apostacy they are grand reformers. Temperance in the Bible means more than to close our mouths against intoxicants —*all* intoxicants. How few temperance men, so called, do even this? Temperance demands universal and perpetual restraint of all sinful passions. Our five or our six (more or less) senses are all grievous sinners, and need more watching than thieves and robbers that only rob the purse. "*Touch* not, *taste* not, *handle* not." Turn away mine eyes from *beholding* iniquity." Many will suppose if they vote against rum they deserve a martyr's crown; and some who do so may get the martyr's death whether they get his crown or not.

Men who vote Prohibition and die in the cause *may* be great sinners. To live godly in Christ Jesus leads to persecution certainly, peradventure to death, and then surely to the martyr's crown. See Bible proofs here and then say, amen.

Our Lackawanna county, Pa., tent has just left us for Carbondale. We hope for some good from its three days' visit here. Many important facts and principles were developed, and I trust some good done. The main speaker of Saturday evening (14th inst.) left the impression, inadvertantly perhaps, that the Good Templars were the champions of "*moral suasion*" and made their failure very conspicuous—seeming to set forth that only a very few out of a vast multitude were saved by that organization. Still he declared himself a Good Templar. He ignored the old Washingtonians, who, perhaps,

did far more by moral suasion than any society up to the time of the grand, effective W. C. T. U. Your humble correspondent worked with the Washingtonians, as lecturer, before that child of Masonry, the I. O. of G. T., was heard of. The W. C. T. U. was not recognized in the work of moral suasion by this speaker. Preachers Allen and Scull of the M. E. church did good work in the tent Sunday morning and evening, with which we co-operated in prayers and remarks. Some anti-prohibition arguments turned up: such as egg-nog on the roof of the tent, whisky and beer wailing, swaying the tent by its ropes, etc.; no actual and destructive demonstrations as in South Gibson and Montrose occurred.

Now as "Prohibs" are embarked in the work of genuine reform, let every man of them see that he deports himself as a reformer is expected to do. The old parties are "license" parties, and are in favor of "liberty" to do many things which would be totally out of character with us. Scores of things may be practiced with impunity by the dominant parties, any one of which would sink a reform party into the "bottomless pit" of political filth. If St. John had been found guilty of being bribed, he would have found a level with others in the old parties. When the old parties look for better things in us, they pay us a high compliment. Let them not look in vain. As an old soldier, who has worked against slavery and rum from the year 1839 and from 1872 against lodgery, till this hour, I have to say to the veterans of the grand army of the Redeemer, "Let [our] moderation be known to all men." Right here let me say to all true reformers, to whom this may come, let us not perpetrate the popular political follies.

1. Ill-chosen political anecdotes, which tend to put sacred truth and the Bible into bad company; which excite mere levity in the hearer. Nothing but truth in her sacred, dignified dress is needed in a holy cause. To preserve the purity of home is the holiest of causes, and that is our work. Don't let us limp after low politicians in telling low and polluting stories to excite nothing better than laughter, which the bar-room can echo better than we. Jesus and the apostles never did it.

2. Excessive and ill-deserved applause is clear below the grave and dignified character of our work. Let the fate of old Herod warn us against applauding human beings, however competent and eloquent. God has worms to eat the flesh of kings when they give not God the glory due to him. We think of Herod "who was eaten of worms and died," when we see the cheap applause so popular at the great demonstrations. Say we, no harm is meant? Perhaps not. But what is the tendency? It is to divert the mind from God to man, to fan his pride and arrogance. "Let him that glorieth, glory in the Lord."

3. How about badges? Did any of the primitive saints ever wear a badge? Paul did, but it was a chain. My badge is my ballot.

NATHAN CALLENDER.

DR. JACKSON, THE OLD ABOLITIONIST.

DEAR EDITOR:—I send you the farewell words of one of the old dying Abolitionists; one who was in at the forepart of that famous battle; one of the most earnest, untiring, eloquent and logical, of all the early advocates of emancipation in this country. He was a compeer of Garrison, Phillips, Lydia Maria Child, Abby Kelley, and the most able of the so-called "Garrisonians;" but soon left that branch of the Abolition army because of their non-voting doctrines, and united with the Liberty party for political action as well as moral suasion against slavery, and was then and thereafter associated with Wm. Goodell, Alvin Stewart, the Tappans, Wm. L. Chaplin, Gerritt Smith and others who supported Birney for the Presidency in 1840. He was also editor of the Madison county *Abolitionist* and associate editor of the Albany *Patriot*.

Broken down in health while laboring in the anti-slavery cause, he established the famous water cure at Glen Haven, N. Y., which has become the largest and most famous sanatarium now in the world, and now located at Dansville, N. Y., and from whence is issued that able and instructive magazine, *The Laws of Life and Health*

The doctor would have died years ago, so broken down and diseased was he, had it not been for his strictly hygienic living and hydropathic treatment. His malignant cancer has been held in check and his useful life preserved by the successful treatment of Dr. Brown of North Adams, Mass., under whose care he has been for a few years past. The doctor is now 78, but has been wonderfully forciful and active up to within a short time, and would have years of usefulness before him yet were it not for this relentless foe that is eating out the vital forces of his life. But the over 20,000 patients that have listened to his able and instructive lectures on the laws of life and health and have not taken treatment at his "Cure," and the thousands who have heard him on the crime of human slavery, will never forget Dr. James C. Jackson; nor will those who see this article forget to pray for him in this last terrible struggle of his life, nor will they fail to rejoice with him in his Christian resignation, his Christian faith and Christian hope. If, in the Providence of God, we meet never again on earth, with heart and soul I respond, "Good-bye, dear comrade of the days of old!" But we have formed those bands above which time can never dissever; and since "parting in a Saviour's love we *part to meet forever!*"

GEO. W. CLARK.

NORTH ADAMS, Mass.

....Now for my story of myself. I have been shut up longer this winter than at any previous winter. During the entire time, more than four months, I was not out of doors save a few times. When spring came I began to go out leisurely, and I ride out daily every fair day; but I am so feeble as yet that I dare not venture to go to Dansville, lest the journey would fatigue me to exhaustion, and that would end me. My face at present is quiescent, but one-half of my nose is gone, and if I live long enough the other half will go. My last operation, which was in November, almost killed me. Not because of suffering, but by reason of its reflex influence on my organic diseases. It took away strength and left me permanently debilitated. I have not recovered and never shall till I put off this mortal, and "death shall be swallowed up in victory."

I do not murmur nor repine. Why should I? Considering what sort of natural, physical constitution was given me, what kind of early rearing I had, what an environment up to middle life was mine, what the character of the age in which I have lived and agitations which I have helped to inaugurate, I can only say, as I examine myself and compare my present state of mental enlightenment and of moral and, especially, of spiritual perceptions of truth along her higher ranges, with the state in which I was ten years ago, *Behold what Christ has wrought!* I look forward, not backward, upward and onward, not merely around me and on earth's plane. Unless you should come East, I shall not see you more till we meet on the shores of the sea of glass, where only delectable things live undecayingly.

Good bye, my dear comrade of the days of old! We have lived and labored and loved the right and the true together. A checkered life ours has been, but rich in divine consolations of brotherly love. Few men can say what we can say, that nearly fifty years of life have passed of uninterrupted, loving associations. Good bye!.... JAMES.

PITH AND POINT.

WORSE AND WORSE FOR THE NEW YORK CANDIDATE.

As to W. Martin Jones, of Buffalo, Prohibition nominee for Governor of New York State, he is both an Odd fellow and a Mason. In 1885, when he was nominated by the party, I wrote to him asking him how he stood on the secret lodge question. He answered very promptly and unhesitatingly that he was a member of both the above named organizations.—PETER D. MILLER, *Wright's Corners, N. Y.*

A KENTUCKY PASTOR AT WORK.

I received the tracts and papers, or pamphlets, you sent me against secret societies. I sincerely thank you for the same. I am a colored minister in charge of four churches. There are two secret societies on my work. I will endeavor to make a judicious use of them among our people. Please send the *Christian Cynosure* to me if you possibly can. I have more than 240 members under my pastoral care. We have a great many petty secret societies in some counties among our people. We now have quite a number of Odd-fellows. Can you send a good book against *them*. I need one very much at this time.—E. J SIMPSON, *Weston, Ky.*

PAUL AGAINST THE LODGE.

The word of God through the instrumentality of Paul is not at peace with lodgery. Christians need the light so as to be in harmony with God and his Word on the secrecy question. Paul says, 'Have no fellowship with the unfruitful works of darkness, but rather reprove *them*, for it is a shame even to speak of those things which are done of them in secret." Brethren should examine their hearts carefully and see to it that they are in harmony with God and his Word on this line. To accord with the Word and Spirit of God you will feel in your soul that you would "rather reprove *them*" than those who fight the lodge.—CYRUS SMITH.

A FRIEND IN GLOUCESTER, ENGLAND

I hope to be able to renew my subscription when the time expires, and to do all I can in the other country to expose a system so detrimental to the interests of one common Christianity. My late husband was deeply interested in the anti-secret movement, and labored to promote its principles.—SARAH B. HART.

LITERATURE.

HISTORY OF SECRET SOCIETIES, and of the Republican party of France from 1830 to 1848. By Lucien de la Hodde. Translated by an American. Pp. 479. Price, $1.00, postage 20 cents. For sale by the National Christian Association, Chicago and Washington.

A brief history of this remarkable volume will be of more value to our readers than a review of its contents. Before the Fremont campaign in 1856 put the Republican party upon its feet, General J. W. Phelps, then an officer in the regular army, relieved the tedium of camp life by translating this volume from the French. He already saw the revival of Freemasonry, which many supposed to have been dead since 1832–3, and marked that its old Satanic nature remained, and that as Washington said, its organic structure allowed of its being used for the worst of purposes. In this history of the operations of French Masonry to produce revolution, he hoped the American people might see a picture of what he feared was already preparing for our own country. But he was disappointed. His fellow officers either belonged to the lodge, or were indifferent to its evils, and the general public were too deeply absorbed in checking the growth of slavery to note by what means it might conspire for rebellion.

The volume was published by the Lippincott's of Philadelphia, and bears their imprint, though the whole expense was borne by General Phelps. In 1864, after he had resigned from the army, he again gave some attention to this volume, having seen new evidences of the danger of the lodge to American liberties. He took part of the unsold edition, rebound it, gave it a new title, "THE CRADLE OF REBELLIONS," a new title page and preface. Of the successful sale we are not able to speak positively, but presume the edition was exhausted. A number of volumes of the book, as originally issued, have been purchased by the National Christian Association and are for sale as above. As this valuable book is out of print and the quantity for sale is not large, those who order early will only be sure of securing it. Some idea of its value may be gained from the following extract from the preface:

"The reader will see the agencies by which the government of Louis Philippe was overthrown and a military despotism established in its place, the same agencies which Joel R. Poinsett had previously established in Mexico under the name of the Secret Societies of the *Escoseces* and *Yorkinos*, which hastened the ruin of republican government in that country, and prepared the way for the admission of despotic government from France. They were the same agencies that contributed largely toward the annexation of Texas, that have sustained slavery so long against the moral convictions of an unsophisticated people, and without which the present rebellion could hardly have been incepted Even those so called charitable institutions, designed as means of secret benevolence, the Freemasons and Odd-Fellows, have been used, often against their own knowledge or consent, by the great masters of secret political associations, as so many subordinate cog-wheels in the great machinery of insurrection and rebellion. Even many of the industrial pursuits of the free States were overruled, unconsciously, to the same end. It is a merit, a charitable act, to protect the weak against the strong. Slavery, in its contest against the virtues of a republican people, was weak; and it was therefore right and just in the knight of subterraneous craft to labor for its defense! Slavery was as weak as it was just; and every act, therefore, done in its behalf, however villainous it might be, was sanctified by the end proposed, and sanctified the knight who did it! Such has come to be the spirit of secret associations in the United States.

"The American people, animated by that candor and openness which flows naturally from their all benevolent institutions, are unsuspecting as yet, in the mass, of those dark and covert machinations by which their liberties are endangered, and of which this History gives a striking example. Indeed, it is believed that political education has become necessary, to every voter, for the preservation of our government, and that it can hardly be completed, at the present day, unless by some such insight of political baseness and craft as is herein disclosed. None, we may say, can so readily understand the present rebellion, the immorality, political depravity and infamy that have led to it, as they who, through the perusal of these pages, shall become acquainted with those mainsprings of action that brought about the French revolution of 1848."

Miss Alice French, of Iowa, whose literary cognomen, "Octave Thanet," is becoming well known in magazine literature, has a very well written story in the August *Scribner's Magazine*. It describes the working of the labor unions, and especially the Knights of Labor, in a graphic and truthful manner. Her characters are strongly delineated, and the story well told. But we are more interested in the courageous exposure of the false pretenses of these secret orders. The Railway Series is continued in this issue with an acute and luminous account of the evolution and present wonderful perfection

of "American Locomotives and Cars." The author, M. N. Forney, secretary of the Master Car Builders' Association, is one of the most widely-known railroad men in the United States. The opening pages of the article are a brief historical narrative, embracing the stages in the development of the modern 'Decapod" from the primitive locomotive built by Peter Cooper. The question of the number, size, and position of the driving wheels with reference to the speed and pulling capacity of the locomotive is carefully discussed; the half-hundred attachments in the locomotive cab by which the engineer works the machine are indicated. Among the forty illustrations are a number of antique types of locomotive; a selection from the best modern patterns; and views of a round-house and large locomotive works which are both accurate and picturesque. There are a score of illustrations, showing some of the most romantic scenery in this country, in Professor N. S. Shaler's paper describing "Rivers and Valleys." The practical problems connected with valleys like those of the Mississippi and Ohio are reviewed, making this among the most entertaining of Professor Shaler's papers on the surface of the earth.

An article which grape-growers will read with interest in the August number of the *American Agriculturist* is entitled "The Home and Story of the Concord," the famous fruit known as the standard, hardy and prolific grape of the continent. It is illustrated with a beautiful engraving of the original grower of the grape, Ephraim Wales Bull, standing among his luxuriant vines—a straight and robust-looking old gentleman, now eighty-two years of age, and still living in his cottage close by the original Concord grape-vine.

OBITUARY.

Died, at his residence, six miles west of Lawrence, Kas., Henry Stevens, aged nearly 76 years.

Mr. Stevens was a native of Rutland county, Vermont. When but a youth he came West and located in Rock Island county, Ill., where he engaged in farming and stock raising. Upon the death of his wife, having had two children, he married Miss Mary Stanley, by whom he had eight children. Six of the latter are living and one of the first family.

In 1874 Mr. Stevens moved to Kansas, and having been successful in his calling all along up to his death, he has left to his heirs quite a competency of an estate.

When but a boy he was converted, and as is frequently the case with men most successful in business, he enjoyed the sweets of religion more when a wage-worker, and poor, than in after life, when the "cares of this world and deceitfulness of riches" pierced him with many sorrows, and kept him in a life of conflict. A few days before his departure his soul seemed to settle down upon a faith of assurance, and without fear or pain, passing through the valley of the shadow of death he feared no evil, God's "rod and staff" comforting him.

Mr. Stevens has been a constant subscriber and reader of the *Cynosure*, and often sent for anti-secrecy literature and scattered it among the college boys attending the State University at Lawrence.

He and his companion were regular members of the U. B. church for many years, until for convenience for the last three or four years they have worshiped with the Friends. May the providence and grace of Him who visits the fatherless and widow in their afflictions comfort the bereaved companion and children, and lead them all to everlasting life. D. Shuck.

LODGE NOTES.

The Grand Council of Illinois of the Improved Order of Red Men met some while since in Chicago. They attended a theatrical performance, had a banquet, and had the small satisfaction of seating our Mayor Roche, who was once supposed to represent the moral character of Chicago, as one of the seventy-five "great chiefs."

The *Inter Ocean* says that William P. Crooks, of Jersey City, Grand Secretary of the order of Good Templars for the State of New Jersey, and Deputy Right Worthy Grand Templar, who stumped for St. John in 1884, returns to the house of his fathers which he then forsook, and will put in his best licks for Harrison and Morton.

The National Grand Lodge, United Brothers of Friendship, one of the largest organizations of colored men in America, were in session at St. Louis last week, and was very largely attended. In conjunction with the "brothers," the "Sisters of the Mysterious" (the female branch of the society) were also in session, and gave a parade Thursday with 3,000 people in line. There are a number of prominent colored men connected with the order, which is claimed to be non political.

This week the Odd-fellows claim the attention of Cincinnati. They began to arrive Monday to attend the cantonment of the patriarchs militant and the special session of the Grand Lodge of Ohio, which was held on Wednesday. Competitive drills for prizes between individuals, cantons and batallions continued until Saturday. On Thursday afternoon there was a general parade over a short line of march and a review in front of the Custom House. William White, of Albany, N. Y., the grand sire of the Sovereign lodge, arrived Tuesday, and on the same evening the grand decoration of chivalry was conferred at Music Hall.

A telegram from Pittsburg to the Chicago *Herald* says: The election of delegates to the General Assembly of the Knights of Labor now taking place throughout the country, shows conclusively that there has been a great falling off in the number of members. Scarcely a district so far as heard from has elected as many delegates as last year. Each district is entitled to one delegate for every 3 000 members. Last year District 3, of Pittsburg, elected four; this year only two delegates have been chosen. The membership of District 3 is not much over 6,000. Last year it was over 10,000. Several assemblies have been cut off and added to new districts, but barely 4,000 members remain. Those in a position to judge with some degree of accuracy state that the present membership of the order is not much in excess of 150,000. Last year the membership was at least 400,000.

At last, after years of uninterrupted lawlessness and outrage, the White Caps, of Crawford county, have been met by a few resolute men and punished in a manner befitting their own bloody actions. On Monday night, July 23, a crowd of these law-breakers visited the house of two girls named Wiseman, living near Marietta, a small hamlet situated in the hills of Crawford county, Indiana. The girls, who were accused of being unchaste, were taken from their home, tied to a tree and brutally whipped. Their screams aroused some of their friends living in the vicinity, who immediately took measures to avenge the outrage on the persons of the regulators. It is the custom of the White Caps, after administering punishment, to ride up to a house near by and notify those living there of the action they have taken, and command them to inform the neighborhood. The friends of the girls, knowing this, formed an ambush in a dense wood beside the road, and when the gang rode by fired into the party, putting them to flight. Yesterday morning it was found that one of the White Caps, a man named Sanders, had been wounded, and that Brair Gregory, who keeps a store at Marietta, must have been hurt also, as bloody tracks had been found leading to his residence, and he himself had not been seen since. This is the first time any opposition has been shown to this band of law-breakers, and there is much excitement in the neighborhood as to what the outcome will be. It is hard to get information, as one cannot tell whether he is talking to a plain citizen or a White Cap.

My love was like a lily fair,
Low drooping in the sultry air,
My heart was rent with grief and care.
I loved her well.

But lo! The wonder grows and grows;
My love's now like a blooming rose.
How bright her face with beauty glows,
I dare not tell.

The wandering bee would stop to sip,
The nectar of her perfect lip.
'Twas Dr. Pierce's Favorite Prescrip-
Tion wrought the spell.

SECRET SOCIETIES CONDEMNED

BY GREAT MEN IN THE CHURCH.

Rev. Thomas H. Stockton, D.D.:—Religion is as open as the sky and bright as the sun. As a man, an American, and a Christian, I love true manhood, true Americanism and true Christianity too well to approve of secret institutions of any kind.

L. L. Hamline, *Bishop M. E. church, in his diary, 1848:* "North Ohio Conference has progressed very rapidly till this time, but Masonry and Odd-fellowship have arrested us." At another time: "I have enjoyed and suffered much during its session. Masonry and Odd-fellowship, a bane in the midst of us, have done us much evil."—*Life, pp. 323, 4.*

A. M. Milligan, D.D.:—Thus I have shown that Masonic oaths and obligations are not obligatory; that God has no part in them; that they are a profanation of his ordinance of the oath, and a usurpation of the prerogative of government under the wrath of an insulted God and the ban of outraged society: a great sin to make them but no sin to break them.

Rev. J. P. Lytle, D D.:—We could fill a volume with extracts of the same tenor, showing, as these have shown, that Freemasonry is a distinct and positive religion with a promise of salvation; yet rejecting and denying the Lord Jesus; a religion which claims to have borrowed its principles and rites from those heathen institutions so abhorrent to God and corrupting to men.

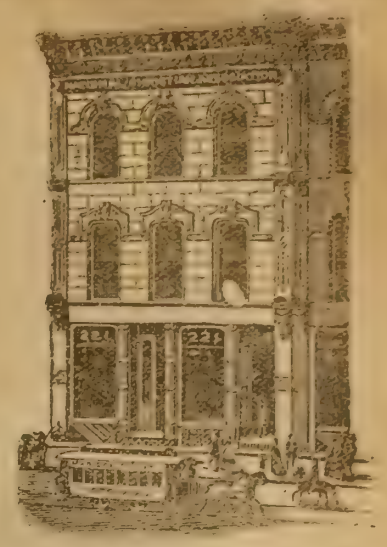
Rev. Joshua Bradley, *a renouncing Mason:*—A lying spirit is abroad, and speaks through all Masonic presses, and this spirit influences all who hate the truth, and will make them wax worse and worse, till sudden destruction shall overwhelm those workers of iniquity, to the astonishment of every beholder. Then Masonry will rise no more to trouble Zion, and spread delusion and death amid civilized nations.

C. B. Ward, *missionary in India:*—When men get saved out here they get out of the lodge of necessity. We are personally acquainted with a barrister, a doctor, a locomotive fireman, a station-master on a railway, a principal of a high school, a commissary officer, a military officer, and others who when saved at once quit the lodge for Christ's sake without any one saying much to them. The evil of the institution is too apparent to need pointing out in India.

Joseph S. Christmas, *Pastor Bowery Presbyterian church, New York, 1830:*—If these remarks should meet the eye of any follower of the Redeemer who still worships at the altar of Masonry, I beg him once more to consider whether, imposed on by the mock solemnities of the lodge and the pompous pretensions of the craft, he is not really attempting to effect a concord between Christ and Belial; and whether he does not owe it to the souls of Masons, to the honor of the church of Christ, and to the good of mankind, to come out and be separate.

Drs Leonard Woods, Ebenezer Porter and Thomas H. Skinner, *Professors at Andover to the Massachusetts Legislature:*—Praying for a full investigation into the nature, language, ceremonies, and form of rehearsing extra-judicial oaths in Masonic bodies; and if found to be such as the Memorialists describe them, that a law may be passed prohibiting the future administration of Masonic, and such other extra-judicial oaths, as tend to weaken the sanctions of civil oaths in courts of justice; and pray also for the repeal of the charter granted by this Commonwealth to the Grand Lodge of Massachusetts.

Rev. Moses Thatcher:—Our Saviour declared to the Jewish high priest, "I spake openly to the world; and in secret have I said nothing." What now would be thought of the church if she should "tyle" her doors, impose obligations in secret, and place a perpetual seal upon the lips of her members? Would it any longer be believed that her sole object is to promote the religion of the Gospel? Now if the church, which is the purest body on earth, could not and would not be trusted as a secret society, who can blame conscientious and judicious men for drawing the conclusion that any secret society, of whatever description, is altogether unnecessary and cannot exist without becoming an object of suspicion, if not an engine of wickedness.



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The object of this Association is.

"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved, to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform.

Form of Bequest.—I give and bequeath to the National Christian Association, incorporated and existing under the laws of the State of Illinois, the sum of —— dollars for the purposes of said Association, and for which the receipt of its Treasurer for the time being shall be sufficient discharge.

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The Christian Cynosure.

EDITORS.

J. BLANCHARD. HENRY L. KELLOGG.

CHICAGO, THURSDAY, AUGUST 2, 1888.

HOW STAND YOUR CANDIDATES?

NOTES OF THE ANTI-SECRECY LEAGUE.

General Fisk, the Prohibition candidate for President, has in a frank and Christian letter given to his constituents his position on secretism; and so soon as fishing trips are over, and tariff bills are settled, and his letter accepting the nomination at St. Louis is written, President Cleveland will doubtless send on his views of this important question, in reply to the respectful request of the committee.

It is among General Harrison's most excellent qualifications for the high office to which he is nominated, and which we believe he would fill with honor, that he is a man of the people, easily approached, and of broad and ready sympathy. In the incessant interviewing which he is undergoing, and which even threatens his health, he is daily unbosoming himself to the people. It must be regretted, however, that he allows political friends to impose themselves upon his Sabbath time, and frequently of late, after attending church in the morning, he entertains such company. Let him declare a strike against such imposition. Seven days' work should no more be required of a candidate than of a plow-boy or a street-car horse.

But aside from this a large majority of the Christian voters of the country will read with some satisfaction the following from General Harrison's reply to the letter of the League committee:

"In answer to your question, permit me to say that I have never been a member of any secret society, except a Greek literary society in college and the G. A. R, if the latter can, with any propriety, be called a secret society, though I do not think it can. Very truly yours,
BENJ. HARRISON."

From this reply we infer that General Harrison's strong good sense and high views of American patriotism incline him to disapprove secret societies in general. The order to which he now belongs, and whose badge, he wears he does not regard as a secret society; and possibly, like the lamented Garfield, who was on principle opposed to the lodge but went into Masonry to please his army comrades, Mr. Harrison has become somewhat attached to the orders rather to please his friends than himself. We incline to such a construction of his position, and respectfully request that before he takes up the duties of the Presidential office he make a more careful inquiry into the dangerous and un-American tendencies of the whole secret order system. It would be an infinite pleasure to place his name with that of Washington, Adams, Madison, Marshall, Hamilton, Weed, Seward, Sumner, Chase, and a host of like names of great Americans.

ILLINOIS STATE TICKET.

When the letters of the Illinois State Prohibition candidates were printed, no response had been received from Mr. Harts, who is honored with the first place on the ticket. The first letter of the committee went astray. To the second he promptly replied:

"I BELONG TO NO SECRET ORGANIZATION.

"Very Respectfully, D. H. HARTS."

Let such a man be our Governor. The Prohibitionists of Illinois are to be congratulated in their selection. With the exception of Mr. Copp, Jr., who seems to be a lodgeite "to the manner born," there is the ring of good American metal every time the ticket is touched with the testing hammer.

VERMONT.

The Green Mountain State has made an unfortunate selection for Auditor on the Prohibition ticket. Mr. C. S. Parker, who writes below, has the merit of frankness, and whatever he has learned to conceal he is open-handed about his Masonry—*and his grips.* He writes:

"I have the honor to be a member of M. Vernon lodge of Free Masons. If you would come this way would give the grip. Truly, C. S. PARKER."

Thank you, friend Parker; if men have no better business than swapping grips, they had better be dead and forgotten.

Unless there is a change in their relations Mr. Parker's name should be put with Copp's, of Illinois, and Jones's, of New York, along side the match box, where they can be well scratched.

—Secretary Stoddard, writing of the intimate relation of the saloon and the lodge, says: "The 316 lodges must be cleaned out of Washington before her 1,500 dram shops can be dried up, and some of the real temperance workers are beginning to acknowledge that wine suppers in lodge rooms are not conducive to wise legislation, when indulged in by Senators, Representatives, church members and bar tenders in the promiscuous revels of the night brotherhoods. Put the lodge men out of power and the saloon will soon go."

N. C. A. BOARD MEETING.

The first quarterly meeting of the Board of Directors of the National Christian Association, under its new arrangement, met on Thursday forenoon, Rev. Alexander Thomson in the chair. There were present brethren Thomson, Stratton, Worrell, Sutcliffe, Chittenden, Fischer and Milton.

The record of the N. C. A. annual meeting, which was referred to the Board for approval, was read and approved.

The report of the Publication committee presented a sketch and ritual of the Sons of Temperance by Mr. H. M. Hugunin, with approval. The Board voted to purchase the manuscript and refer it to the editors of the *Cynosure*, and when published in the paper plates to be made from the type. The committee also reported some inquiry respecting a Washington agent. The report was accepted and the committee was continued.

The committee on engaging other agents in the South reported, their report accepted and the committee continued. Correspondence is being had with numerous institutions in the South, many of which have not been visited by an N. C. A. agent, and it is probable that another worker can be sent South without great expense to the Association.

The report of Mr. S. A. Kean, auditor for last year, was read, approving the accounts of the past year, and recommending the settlement of old accounts of some years standing. The report was ordered filed and the recommendations referred to the Finance committee.

The Finance committee reported their examination of the Treasurer's accounts for the month of June and gave their approval. They reported the expenses of the Association were at present largely in excess of its income.

The publisher of the *Cynosure* reported the financial standing of the paper. The report was approved and ordered filed.

The report of Secretary Stoddard of the engagement of Miss Flagg as New England agent was heard and approved under the conditions made in January, which were to the effect that the expense of the agency should be raised in New England.

Bro. F. J. Davidson of New Orleans was continued as colporteur agent, his former engagement having closed June 1.

The Board adjourned after prayer.

—The Christian Reformed church, formed by the Hollanders of Michigan who refused longer to attend the Reformed General Synod, because of its complicity with the lodge, has made overtures to the United Presbyterians. Dr. W. T. Meloy, of this city, writes in the *Midland* of this body of reform Christians, and among their other good qualities, says they "exclude all members of the Masonic and Odd-fellow fraternities." Dr. Meloy should hardly have been so particular. The Hollanders exclude all the lodges: those which are bound by oath, according to the United Presbyterian standard, as the G. A. R.; and also the pledge-bound, as the Odd-fellows, etc.

—Dr. J. E. Roy, Western Secretary of the American Missionary Association, having in mind a Southern tour for Bro. I. R. B. Arnold, with his great "sun" pictures of sun worship, went last week to Lyons, Iowa. He heard one of Bro. Arnold's illustrated lectures, and gave one himself on intemperance in the tent, illustrated with telling pictures against the drink traffic. He finally engaged Bro. Arnold to go down the Mississippi on a boat to New Orleans, stopping on the way at every point where an audience could be obtained. Another plan, which would be excellent, was for Dr. Roy to travel with Bro. Arnold for a short time among the colored institutions in the South, giving their lectures on temperance and secret societies, the latter to continue alone through the whole winter.

—The Birmingham *Free Press* announces that its editor, Rev. George Warrington, has purchased property and will build at Beaver Falls, Penn., near Geneva College, whither he will remove with the *Psalm-Singer.* The *Free Press* may be for a short time suspended, until some one can be found to take up the burden Bro. Warrington has so nobly borne. Under his care the *Free Press* has been one of the ablest Anti-masonic journals in the country, discussing the lodge fearlessly and with signal ability. For a local paper of its circulation it might safely challenge the nation for originality and ability. Dr. J. N. Norris, the associate editor, and other Birmingham friends will doubtless carry on the paper, and under their management it must gain new victories for good government and Christ in Iowa.

PERSONAL MENTION.

—George Heaton, our seceder friend of Fairfield, Iowa, is chosen to lead the Fisk and Brooks club just organized in that city.

—Rev. E. B. Graham, the "Fanatic" who wrote "In the Coils" and editor of the *Midland*, has resigned the pastorate of the First United Presbyterian church of Omaha.

—Miss Joanna P. Moore, of the faculty of Leland University, New Orleans, and missionary of the Woman's Baptist Home Missionary Society, was in Chicago last week and kindly called upon the *Cynosure* family.

—A great Prohibition camp meeting has been held at Decatur, Ill., and has been addressed by St. John, Brooks and others of the ablest speakers in the party. Last week Tuesday Bro. L. G. Jordan, or Texas, made the principal speech.

—Rev. Halleck Floyd, of the *Christian Conservator*, Dayton, has undertaken an important agency for Hartsville University, Indiana. The institution is some $12,000 in debt, and the creditors are pressing; but if about $5,000 can be raised within a few weeks the crisis will be passed. Such an institution as Hartsville should be put on substantial footing, and Bro. Floyd has a work to which he can give heart and soul.

—Rev. Dr. Wm. Johnston, of College Springs, Iowa, has been afflicted sorely with an optical inflammation for some six weeks. He is unable to use his eyes in reading, and facetiously writes that he may not be able to vote for the Prohibition ticket and platform on the ground of illiteracy, being able neither to read or write. His condition also suggest an unusual relation to the lodge for so good an Anti-mason, as he is obliged to seek darkness and avoid the light. May his eclipse be soon over.

—A few months ago Mr. Joseph Hart of Richmond Villa, Gloucester, England, removed with his family to Olathe, Kansas. A few days since his devoted wife wrote of his sudden death after an illness of but three days. He was a devout Christian and had walked in the good way of life for over fifty years. He was one of the few readers the *Cynosure* has in England, and as Mrs. Hart returns to the old home she wishes to continue the paper her husband loved to read. Her note in another column shows that this reading was not without profit.

—Some time since a note from Chambersburg, Pa., told us of a heavy grief come upon the household of our brother J. S. Yaukey, in the death of a darling child, Frank Blanchard, on the day he was six months old. The letter was accidentally mislaid, and we regret that an earlier notice was thus prevented. The sympathy of many of our readers who remember Bro. Yaukey as one of the warmest supporters of reform in southeastern Pennsylvania, will be given the bereaved parents as this note is read. The dear child had gained a large place in their hearts by his bright and loving ways; and many saw him with joy as they marked the signs of intelligence and useful character which they hoped years might develop in him. How much more rapid and beautiful must be the development of that nature in all holy excellence in the presence of the Saviour by whom he was redeemed!

If the Harrison men of 1840 do not step into line for the grandson any better elsewhere than in Birmingham, the Republican party had better not say much about it. Here is a list and the probabilities of how they will vote next November. Will vote for Harrison and Morton; William Birch, John Filson, Geo. R. Pettit and C. D. Skinner, just four. Will vote for Cleveland; C. C. Pleasants, D. M. Dudley and J. B. Walgamot. Will probably vote for Fisk; Dr. J. B. Spees, Dr. J. N. Norris, Rev. A. Pattison, S. G. Torrence, Newton Calhoun, J. S. Culbertson, and Hiram Barnes. Some of these did not vote in 1840, because Iowa was a Territory.—*Birmingham, Iowa, Free Press.*

—Spurgeon says: "Amusements that are beneath the contempt of idiots are now being tolerated." He thinks piety on the decline in England.

OUR WASHINGTON LETTER.

Washington, July 27, 1888.

On Saturday last the famous Mills tariff bill, which circumstances have made the chief and almost the only issue of the Presidential campaign, passed the House of Representatives by a majority of thirteen. The bill was sent to the Senate on the same day, and was immediately referred to the Senate Finance committee. It would be unsafe to venture a prediction just now as to this committee's disposition of the measure, besides, you may know what has been done by the time this reaches you. When Representative Mills arose to close the tariff debate on the final day, the scene in the House was similar to that on April 17th, when he stood in the same place to open the long discussion. Every member of the House in the city was present. There were no empty seats. The galleries were thronged and the crowd overflowed into the corridors. The speech lasted just one hour. At its close the orator was heartily congratulated, and shaken by the hand by his Democratic colleagues who gathered around him, and it was noticed that Mrs. Cleveland, who had entered with her mother while Mr. Mills was speaking, violated the rules of the House by applauding from the gallery.

The next demonstration, however, was in favor of the Republicans. Before the vote was ordered on the passage of the bill, there came a message from the sick room of the man who had more to do with controlling the fate of tariff legislation than any other in the country, and it created quite a sensation. The clerk read the letter so that not a syllable of it could escape the dullest ear in the most remote part of the gallery. As he read the words in which Mr. Randall said that he was not willing to be misunderstood, and declared emphatically that he was opposed to the Mills bill, the Republicans raised a great uproar to signalize their triumph.

Then the voting began. Every person who could obtain a roll of the members' names had it, and watched closely and listened eagerly as name after name was called, and the answer came "aye" or "no." Interest was high and curiosity was strained to know how the doubtful members on both sides of the House would vote. Each party was ready to send up a great salvo of applause, whenever a vote came over from the opposite party. In the alphabetical list Mr. Bliss stands first among the names of those who did not vote according to party. When he voted "no" the first point was scored by the Republicans, and heartily they showed their appreciation by applause. Then it began to look bad for the bill, because, although Mr. Bliss is a Protectionist, it had been expected he would vote for the bill. His vote was therefore a surprise and it inspired the anxious listeners to imagine all sorts of unexpected possibilities. Interest grew intense. A few members failed to answer to their names. That might mean that they were absent and paired; or that they were wavering, and waiting for the second roll call before making the plunge. Mr. Fitch's name was reached. He was a Republican, and when he voted "aye" it was the Democrats' turn to clap.

Finally, when the vote was made up and announced, there was much rejoicing on the Democratic side. Members rose to their feet, cheered and waved bandanas in the air. The President's wife looked as much elated as any one, and again joined the triumphant demonstrations by clapping her hands.

By the way, it was Mrs. Cleveland's birthday. She had just entered her twenty-fifth year. It is now a proper time to present the first lady of the land in her new role, which is active church work. She has been pictured as a fair young school girl, as a blooming bride, the gracious hostess doing the honors of the White House, the patron of art and of charity, as a mild athlete in the tennis court, and as handling the ribbons like a skillful horse-woman. She now appears in a new light. Mrs. Cleveland will act as treasurer for the fund for the construction of an American church in Berlin, and will solicit contributions and personally acknowledge by letter all donations. This church work in Berlin was begun eight years ago for the benefit of American students, who number yearly 400 in that city, and for American tourists from every State in the Union, who come by thousands every year. There are three American churches in Europe. These are in Rome, Paris and Dresden. The American church in Berlin is non-sectarian, and has for its doctrinal basis that of the Evangelical Alliance. *

—The General Conference (German Lutheran) has passed a law forbidding members of secret societies to join that church.

CIVIL GOVERNMENT IN THE NORTHWEST TERRITORY.

Cincinnati, July 18, 1888.

Editor Christian Cynosure:—Last April the Centennial of the settlement of the Northwest Territory was celebrated at Marietta, O. The leading feature of that occasion was the oration by Senator Hoar of Massachusetts. At the same place, from July 15 to 19, the centennial of the establishment of the civil government of this territory is being commemorated. The important feature of this celebration was the oration of Senator Evarts of New York. Distinguished visitors were there from all the States of the Northwest. On Sabbath, just one hundred years after Gov. St. Clair was inaugurated in that place, Gov. Foraker introduced the exercises. He said: "Our forefathers brought religion with them to New England; they carried it with them through the struggles for American independence; they brought it to the Northwest Territory; they wrote it in the Ordinance of 1787 that religion among other things was essential to good government. We have prospered and succeeded as we have, because we have recognized religion in all our public government affairs." The Catholic Bishop Gilmour, of Cleveland, addressed 6,000 people on "Religion and Civil Government." On Monday Mrs. Mary A. Livermore spoke of woman's part in the early settlement of the Northwest.

On Tuesday Senator Evarts spoke. He maintained that this is a land of Providence. God allowed slavery to be in the South. Our fathers were by that institution kept from settling on the rich lands of the South. They were compelled to occupy the cold and rugged North. Saved from the enervating influences of the South, they developed the better elements of human character. They brought these stern virtues with them to the Northwest.

"The New England settlers would not come to Ohio unless their institutions were complete and sure. Land and liberty for our ancestors meant also justice and the dignity of labor in the great body of the people. Mr. Jefferson had proposed in 1784, and he was followed by a large part of the States in the Continental Congress, though it never was completed, that twelve years after the settlement of Ohio in 1800 slavery should be excluded from the territory west of the Alleghenies. This might seem at first to have been wider and more benevolent than that which was afterward to secure free labor to only the Northwest, but those well disciplined and thoughtful men said: 'We will take no chances after twelve years. Now with us is the accepted time—now is the day of salvation.' And wasn't it the day of salvation for this great Northwest and for its greater people, that now, from one end of it to the other, knows not a slave, and, by the grace of God, intends that the dignity of labor shall be maintained over every inch of it forever? Our prudent New Englanders were not to be enveloped in a misty future and the promise of a greater benefit twelve years later. They knew that a tide of population would follow them. They knew if one universal rule were made they would have to fight for the whole of it, and they trusted to their hands and their hearts and to that surveillance of Providence that had brought them from Europe to the Atlantic shores, if they held faith to human nature and home duties before they enlarged the sphere of their exercises. And so it was arranged that we should come here and forever be free from any contact with the debasement of slavery or the exercise of unholy oppression by the solemn promise of all the old States, North and South, slave and free.

"There came a time when a relaxation of this inexorable law was asked that the French settlers and some of the overflow from Virginia might come in. They were rejected. See what a strip there was to be occupied, from the Ohio river to the Rocky Mountains! John Randolph said there would not be a settler on the Mississippi river in a hundred years, and yet in sixty-two years after the crossing of the Ohio our people were in full possession of the Pacific slope and of all intermediate regions. Sixty-two years have filled the prairies, have hewn down the forests, have occupied the vast spaces up to the Rocky Mountains. So much for the wisdom that Providence was going to display before these trusted people that had held to him with both hands in poverty and in weakness to the strength of faith in God and love of man."

Mr. Evarts' closing periods were very fine. He said: "Slavery is a remorseless coveter of new land. But by this wise providence its lines were drawn. We had the greater tide of people. But the South had the greater spaces that were to be filled up at some time or other Texas was coveted for slavery, and when it was annexed without the consent of its parent State, Mexico, war went on, and so the providence in it all appears. I heard a homely maxim which says: 'No work in progress should be seen by fools or children.' It is said that in the great structure built to Mahomet the visitor is regaled with the most exquisite perfume of attar of roses, the source of which is not visible.

"Inquiry reveals the fact that the workmen mixed it in the mortar with which they cemented the structure, and that ever since this delicate perfume greets the worshiper as he enters the temple. This great wealth and power is but the assemblage of the great structure which we occupy. The cement which holds it together is perfumed by the virtues of the wide influences of the men and women that laid this structure. Let us never lose that perfume, for if we do that cement will crumble and the great structure be destroyed."

In the evening one hundred men marched through the streets in the costumes of one hundred years ago.

Last Sabbath evening I preached National Reform to 500 people in the A. M. E. church on Sycamore and Sixth streets. This denomination has about 500,000 members. About four-sevenths of them are in the three States of North Carolina, South Carolina and Georgia. They have eleven bishops. They lately built an iron church in Hayti. This congregation worships in what was formerly a Jewish synagogue. Their property is worth $75,000. They have basement, sub-basement, audience room, gallery on their sides and second gallery. Their membership is about 500. Their pastor wishes me to return and give them some more National Reform. In the morning I preached in the Third Presbyterian church.

THE CINCINNATI CENTENNIAL.

July 25.—In the religious department of the Centennial Exposition are some interesting statistical tables. Let me give you a few items: The population of the world is 1,500,000,000. Buddhists, 400,000,000; Confucianists, 250,000,000; other Pagans, 200,000,000; Mohammedans, 200,000,000; Bible Theists, 450,000,000. Bible Theists include Protestants, Romanists, Greeks and Jews. The Bible is translated into every important language in the world. The population of the United States is 60,000,000—40,000,000 adults, 20,000,000 children. There are 15,132,657 communicants—one to three of the adults, one to five of the whole population. The Romanist population 8,000,000, the Protestant 40,000,000. Evangelical Protestant Christians since 1800 have given to foreign missions $75,000,000, and to home missions $100,000,000. There is one church for every 1,000 of our whole population. Ohio is the only State whose churches have seating capacity for all over ten years of age. In 1884, 79 per cent of the students in our colleges were American. The Sabbath-school scholars in the United States are 9,156,737 and in the world 18,419,961. The Baptists in the United States have 3,000,000 members, 31,891 churches, 20,477 ministers, 45 colleges, and church property valued at $67,680,474. The Presbyterians have 15,000 churches, 11,500 ministers, 1,500,000 members, 46 colleges, with 5,000 students, 20 theological seminaries with 900 students, 34 French seminaries with 4,000 students, and expends annually in her work $16,000,000. The Congregationalists have 5,000 churches, 4,500 ministers, 500,000 members, and expend annually $7,000,000. The Lutherans have 57 synods, 4,217 ministers, 8,104 churches, 1,023,575 members, 21 theological seminaries, 26 colleges, 33 classical seminaries, 11 ladies' seminaries, 5,680 students. The Protestant Episcopal church has 4,700 parishes and missions, 69 bishops, 3,766 priests and deacons, 440,000 communicants, 38,415 Sabbath-school teachers, 349,598 scholars, and contributes annually $10,000,000. The Methodist Episcopal church, including all branches of Methodism, has 30,400 ministers, 44,000 local preachers, 32,000 churches, 4,500,000 members, and contributed in 1887 $30,000,000. They have 144 literary institutions, with an endowment of $20,048,000, and 26,500 students, Sabbath-schools, 24,000; officers and teachers, 269,237; scholars, 2,006,000.

An old Bible printed in 1613, a roll of the law in Hebrew, the Bible in French, Italian, German, Gallic, etc., articles from the Syrian mission sent by Miss Maggie Edgar, are among the interesting objects on exhibition.

The gondolas are here from Venice and a veritable gondolier to manage them. He shows us how they go through the streets of the city of the waters. The government exhibit seems to be Smithsonian removed from Washington to Cincinnati.

J. M. Foster.

THE HOME.

TO-DAY.

To-day the sunshine freely showers
Its benediction where we stand;
There's not a passing cloud that lowers
Above this pleasant summer land;
Then let's not waste the sweet to-day—
To-morrow, who can say?

Perhaps, to-morrow, we may be—
Alas! alas! the thought is pain—
As far apart as sky and sea,
Sundered, to meet no more again;
Then let us clasp thee, sweet to-day—
To-morrow, who can say?

The daylight fades; a purple dream
Of twilight hovers overhead,
While all the trembling stars but seem
Like sad tears yet unshed;
O, sweet to-day, so soon away!
To-morrow, who can say?

—*Mary N. Prescott.*

THE STORY OF A BIBLE.

"Did he leave any message for me?" "Yes, and he cursed the day that he ever saw you."

This was the answer given by a nun to a lady in London, under the following circumstances, which were related to me by a gentleman of culture and piety, as we were sailing along the coast of Norway, from Trondhjem to Bremen, in and out among the beautiful fords and snow-capped mountains.

Monsignor Capel was asked by a lady of position in London, "How can I find peace of mind?"

Instead of pointing her to Christ, and telling her that he atoned for our sins on the cross, he bade her dismiss such unwelcome thoughts, and attend places of amusement.

One day she followed a crowd of people into Exeter Hall, expecting to have her mind diverted from serious thoughts about the future by a musical entertainment. She was surprised when she found herself in a great religious meeting. Annoyed at this she attempted to get out, but in doing so she knocked some umbrellas onto the floor, and, abashed, took her seat.

Her attention was soon rivited upon the speaker. He explained our relation to God, as under condemnation already, and spoke of Christ's suffering on the cross as an atoning sacrifice, and of God's willingness for his sake to pardon, and by his Holy Spirit to change our hearts and fit us for heaven. She was deeply moved, and at the close she said to some one near, "Can I speak to the gentleman who has just addressed us?"

Soon after, in conversation with her, he said, "You will find the truth which I have mentioned often repeated in the Bible."

"But I have no Bible," she replied.

He quickly handed her his own, saying, "I have pleasure in giving you mine."

Sometime after this, the high Catholic dignitary, remembering the advice he had given this lady, sent a priest to inquire about the state of her mind. Instead of needing his help, he soon found that she was able to direct him in the way of life.

Before leaving, she gave him the Bible that had been given her at Exeter Hall, and begged him to read it with prayer, and to trust in Him who "bore our sins in His own body on the tree."

Sometime after she received a note from the priest, asking her to call upon him.

As she was about to take her son to Eton College, she did not accept the invitation at the time.

When she called, some weeks after, she was shown into a room where there was a coffin, and in it the body of the priest. Beside it a nun kneeling in prayer. The lady approached and asked, "Did he leave a message for me?"

"Yes," was the reply. "He wished me to say, if you called, that he died in the full faith of the Catholic church, and that he cursed the day he ever saw you."

The poor lady turned away, greatly distressed, saying to herself, "If I had gone to his bedside when he sent for me, I might have pointed him to Christ, and he might have been saved through faith in him; but now, alas! it is too late. I fear, through my negligence, he is lost forever."

This reflection produced such an effect upon her that it destroyed her peace of mind, which she sought to overcome by foreign travel.

One day in Rome a lady approached her and said, "Do you remember standing by the coffin of Father ——, and the dreadful message delivered to you?"

"Yes," she replied, "and it has followed me night and day."

"But it was not a true message. The words he bade me to deliver to you were these, 'Tell her that I bless the day I ever saw her, and that I die in the full faith of Jesus Christ. Tell her that the Bible she gave me was the means of leading me to trust alone in him for pardon. Tell her I shall meet her in heaven.' And then," added the nun, "he gave me that precious Bible, which has also been the means of leading me to see myself a lost sinner, and Christ as my only Saviour. Will you forgive me for telling you that falsehood?"—*Morning Star.*

THE LIFE-GIVING WORD.

What encouragement, what hope, may be drawn from seeing how precisely the words of one part of Scripture meet and supplement words of other parts, promise meeting supplication, encouragement meeting despondency, light driving away darkness, love casting out fear. Let us take, for instance, that most heart-broken of utterances, that "prayer of the afflicted when he *is overwhelmed*," the first twelve verses of the one hundred and second Psalm, and hear how God answers from his Holy Word:

PSALM CII. (A prayer of the afflicted, when he is overwhelmed and poureth out his complaint before the Lord.)	ANSWER OF THE HOLY SPIRIT THROUGH THE WORD OF GOD.
1. Hear my prayer, O Lord, and let my cry come unto thee.	He will fulfil the desire of them that fear him he also will hear their cry and will save them. Psa. 145: 19.
2. Hide not thy face from me in the day when I am in trouble; incline thine ear unto me; in the day when I call answer me speedily.	He shall call upon me and I will answer him: I will be with him in trouble; I will deliver him and honor him. Psa. 91: 15.
3. For my days are consumed like smoke, and my bones are burned as a hearth.	A bruised reed shall he not break and the smoking flax shall he not quench. Isa. 42:3.
4. My heart is smitten and withered like grass; so that I forget to eat my bread	Thy words were found and I did eat them; and thy word was unto me the joy and rejoicing of my heart. Jer. 15: 6.
5. By reason of the voice of my groaning my bones cleave to my skin.	And the Lord shall guide thee continually and satisfy thy soul in drought and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not. Isa. 58: 11.
6. I am like a pelican of the wilderness; I am like an owl of the desert.	I give waters in the wilderness and rivers in the desert, to give drink to my people, my chosen. Isa. 43: 20.
7. I watch and am as a sparrow alone upon the housetop.	Are not five sparrows sold for two farthings? and not one of them is forgotten before God. Luke 12: 6.
8. Mine enemies reproach me all the day; and they that are mad against me are sworn against me.	Blessed are ye when men shall revile you and persecute you and shall say all manner of evil against you falsely, for my sake. Matt. 5: 11.
9. For I have eaten ashes like bread, and mingled my drink with weeping.	To give unto them beauty for ashes, the oil of joy for mourning. Isa. 61: 3
10. Because of thine indignation and thy wrath: for thou hast lifted me up and cast me down.	For yet a very little while and the indignation shall cease. Isa. 10: 25.
11. My days are like a shadow that declineth; and I am withered like grass.	Cast down, but not destroyed. 2 Cor. 4: 9.
12. But thou, O Lord, shalt endure for ever, and thy remembrance unto all generations.	The grass withereth, the flower fadeth, but the word of our God shall stand forever. Isa. 40: 8.
	And a book of remembrance was written before him for them that feared the Lord and that thought upon his name. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels. Mal. 3: 16, 17.

Observe how, as the soul, like an over-tired child, utters all its complaint, going on from grief to grief, each one more hopeless than the former, the Spirit gently, tenderly, encouragingly replies, giving back word of cheer for word of woe, until finally, in spite of herself, the soul breaks forth into exultation, "But thou, O Lord, shalt endure forever, and thy remembrance unto all generations," and then goes on to anticipate the mercy and the glory that shall be revealed. It is "the prayer of the afflicted" still, through the remainder of the chapter, but it is no longer "complaint;" it is what true prayer should always be, the open communion of the soul with the Friend in whom she has all confidence, the God of all comfort.—*Am. Messenger.*

THE BIBLE TO ME.

The Bible is my church. It is always open, and there is my High Priest ever waiting to receive me. There, too, I have my thanksgiving, my praise, and a field of promises; in short, all I can want there I find; and a congregation of whom the world is not worthy —prophets and martyrs and confessors.—*Charlotte Elliott.*

How delightful this Bible looks to me when I see the blood of Christ sprinkled upon it! Every leaf would have flashed with Sinai's lightnings, and every verse would have rolled with the thunders of Horeb, if it had not been for Calvary's cross. Now as you look you see on every page your Saviour's name. He loved you and gave himself for you, and now you who are sprinkled with that blood, and have by faith rested in him, can take that precious book and find it to be green pastures and still waters to your souls.—*Spurgeon.*

I have seen much of this world, but I never knew how to live till now. All the comfort I have, and what is more than the whole world can give, is feeling the Good Spirit in my heart, and reading in this good book, the Bible. You are now in the prime of your age and vigor, and in great favor and business; but all this may leave you, and you may one day better understand and relish what I say to you, and then you will find that there is more wisdom, truth, comfort and pleasure in retiring and turning your heart from the world to the Good Spirit of God, and in reading the Bible, than in all the courts and the favors of princes.—*Ozenstein, Chancellor of Sweden.*

PLUCK.

Pluck was the son of a poor Bulgarian shepherd —not an American boy, as one would imagine from his name. I called him Pluck because it was so characteristic of the boy, and because I could not recall the Bulgarian name Dr. Hamlin gave him. A little hut in Bulgaria made of mud and stones was Pluck's home; and his father was so poor that he could hardly get food enough for his large family. Their clothes cost but little, as they all wore sheepskins, made up with the wool outside. Just imagine how funny a flock of two legged sheep would look. Pluck was a bright, ambitious boy, with a great desire for study. And when he heard of Robert College at Constantinople, he determined to go there. So he told his father one day, when they were away together tending sheep, that he had decided to go to college. The poor shepherd looked at his son in amazement, and said:

"You can't go to college; it's all I can do to feed you children; I can't give you a piastre."

"I don't want a piastre," Pluck replied, "but I do want to go to college."

"Besides," the shepherd continued, "you can't go to college in sheepskins."

But Pluck made up his mind, and he went—in sheepskins and without a piastre. It was a weary march of a hundred and fifty miles to Constantinople, but the boy was willing to do anything for an education. He found kind friends all along the way, who gave him food and shelter at night. So Pluck trudged sturdily on day after day until he reached Constantinople. As he was not one to let the grass grow under his feet, he soon found his way to the college, went into the kitchen and inquired for the president.

Pluck asked for work, but the president kindly told him there was none, and that he must go away.

"Oh, no," Pluck said, "I can't do that; I didn't come here to go away." When the president insisted, Pluck's answer was the same: "I didn't come here to go away."

He had no idea of giving up. "The King of France, with forty thousand men, went up a hill and so came down again;" but it was no part of Pluck's plan to go marching home again; and three hours later the president saw him in the yard, patiently waiting.

Some of the students advised Pluck to see Professor Long. "He knows all about you Bulgarian fellows." The professor, like the president, said there was no work for him and he had better go away. But Pluck bravely stuck to his text: "I didn't come here to go away."

The boy's courage and perseverance pleased the professor so much that he urged the president to give Pluck a trial. So it was decided that he should take care of the fires. That meant carrying wood, and a great deal of it, up three or four flights of stairs, taking away the ashes, and keeping all the things neat and in order.

The president thought he would soon get tired of such hard work. But a boy who had walked a hundred and fifty miles for the sake of an education, and was not ashamed to go to college in sheepskins and without a piastre, would not be easily discouraged.

After a few days, as Pluck showed no signs of "weakening," the president went to him and said: "My poor boy, you cannot stay here this winter. This room is not comfortable, and I have no other to give you."

"Oh, I am perfectly satisfied," Pluck replied. "It is the best room I ever had in my life. I didn't come here to go away."

Evidently there was no getting rid of Pluck, and he was allowed to stay.

After he gained his point he settled down to business, and asked some of the students to help him

with his lessons in the evenings. They formed a syndicate of six. That was good old Dr. Hamlin's way, so none of the boys found it a burden to help Pluck one evening in the week. It was a success on both sides; the boys were patient and kind, and Pluck was as painstaking and persevering in his lessons as in other things, so that he made great progress.

After some weeks he asked to be examined to enter the preparatory class.

"Do you expect," asked the president, "to compete with those boys who have many weeks the start of you?" "And," he continued, "you can't go into class in sheepskins; all the boys would cry, 'baa.'"

"Yes, sir, I know," Pluck said; "but the boys have promised to help me out. One will give me a coat, another trousers, and so on."

Nothing could keep back a boy like that, who overcame all the obstacles in his way.

After the examination the president said to Professor Long:

"Can that boy get into that class?"

"Yes," was the reply; "but the class can't get into that boy."

It was not all plain sailing yet. Although Pluck had passed the examination, he had no money, and the rules of the college required each student to pay two hundred dollars a year. That was a question in mathematics that puzzled the good president.

"I wish," said Professor Long, "that the college would hire Pluck to help me in the laboratory and give him a hundred dollars a year. He has proved himself very deft and neat in helping me there, and it would give me much more time for other things."

Pluck became the professor's assistant and was perfectly delighted with his good fortune. But where was the other hundred coming from?

President Washburn sent an account of Pluck's poverty and great desire for an education to Dr. Hamlin, the ex-president of Robert College, who was in America. The doctor told the story to a friend one day, and she was so much interested that she said:

"I would like to give the other hundred."

And that's the way Pluck gained the wish of his heart.

He proved the truth of the old saying, that "where there is a will there is a way." But this was so hedged in that no boy without a strong will and great perseverance would have found it.

Of course, such a boy would succeed. To-day Pluck is head master in one of the schools in his own country.—*Independent.*

GO AND TELL JESUS.

"His disciples came and took up the body, and buried it, and went and told Jesus."--Matt. 14: 12.

"Tell Jesus"—tell him everything
About yourself, and all
The daily cares that trouble you--
The great ones and the small.

None are too large for him to take;
He weighed them all before
He gave them you to bring to him,
That you should love him more.

None are too small to take to him;
He listens to a sigh;
He knows each wish, he sees each tear,
For he is always nigh.

"Tell Jesus" tell him everything—
The past, and present too;
He'll send new strength with every care,
And soothe and comfort you.

—*Selected.*

A CHILD'S WORK.

A little girl was anxious to be of service to some one. She asked her teacher what she could do.

"You could bring your father to Sunday-school."

The father was a drunkard and very profane. He had never been to Sunday-school. At first the girl's efforts were unsuccessful. She could not even get him to the door of the little log house where the school was kept. She quietly and kindly persevered. At last the father joined the school.

"What is the result?" asked Mr. Moody, as he told the story of the incident to illustrate that the weakest might do good service. "That father has planted 1,180 Sabbath-schools."

If a man will only start with a fixed and honorable purpose in life, and persistently attempt to carry it out to the best of his ability, undismayed by failure or delay, the time may be long in coming, but come it will, when that purpose will be achieved, however difficult it may seem at the beginning.

TEMPERANCE.

A NEW DECLARATION OF INDEPENDENCE.

[Henry C. Bowen, publisher of the *Independent*, has every year a celebration of Independence day at Roseland Park, Woodstock, Connecticut, that is in every way worthy its national reputation. Among the eminent speakers this year were Senators Frye and Platt, Prof. Goldwin Smith and Gen. Clinton B. Fisk. From the address of the latter we make the following extract:]

Alas! how true and terrible is this indictment of the saloon. Oh, that from every hill-top and valley, from mountain and prairie, from city and hamlet, from lakes to gulf, and from sea to sea, there might this day arise the united voice of our sixty millions of people in most solemn Declaration of Independence of this cruel king, whose injuries and usurpations threaten the destruction of our free government. As did our fathers when they resolved to throw off the absolute tyranny of a bad king, so let us give certain facts to a candid world. This monster, sitting supreme in the politics of this country, has enacted laws authorizing him to open in all our towns and cities slaughter-houses of men, women and children and of all virtue.

He has enacted laws permitting him to transform men into beasts.

He is the direct cause of nine-tenths of the woes and sorrows which blight and curse our people.

He, hiding his monstrous deformity under the forms of law enacted by his own vassels, over whose heads he cracks the slave-driver's lash in halls of legislation, maintains at our expense an army of miscreants, who, at the very doors of our homes and in the shadows of our sanctuaries, prosecute the work of murder and death.

He has despoiled labor, burdened property with excessive taxation, impoverished whole communities, hindered education, corrupted morals, fostered crimes, aided all classes of vice and wrong, and plunged his unhappy victims into shame and degradation.

He would have us transmit to our children a heritage of distilleries, breweries and saloons, and chain to the weary backs of society increasing burdens of paupers, criminals, idiots and insane.

He seizes and debauches innocent children, tears sons from the arms of sorrowing mothers, and bears them away to dishonored graves.

He wrings hot tears from the eyes of widows whose husbands he has sacrificed at the shrine of the drunkards' Moloch.

He sits supreme in the national Congress and makes laws in the country's capital.

He governs Courts of Justice, and makes ministers of the law and legislatures his lackeys.

He silences the preacher in his pulpit and muzzles the editor at his desk.

He wastes, directly and indirectly, in his revels, annually, more than a thousand millions of our dollars, and marshals in his staggering procession to death and hell a half-million of our people.

He is a cold, heartless, cruel murderer and assassin of the deepest dye.

He counts his victims by millions. His butcheries go on daily and nightly within sight of the portals of our homes. We can hear the shrieks of his victims and the wail of the bereaved.

He is the howling, prowling, destroying wolf, with scorching, fierce breath, descending upon every fold, slaying and devouring our best loved. Let us arise in our united might as did our ancestors in Old Windham at the call of Israel Putnam on Pomfret Heights in the last century. *Let us hunt this wolf to his den and shoot him.*

The time would fail me to tell the thousandth part of the evils, multiplying and destructive, that flow out of the infamous liquor traffic, and in all this vast throng this great evil has no friend. Dear friends, have we the courage this day to issue, and thereto affix our signatures in the pronounced handwriting of John Hancock, our new Declaration of Independence; and with a firm reliance on Divine Providence, pledge our lives and fortune and our sacred honor that from this day henceforth no word or act of ours may be construed into allegience to this felon king? He must be driven from his places of power and utterly overthrown. The conflict is upon us. It is a life-and-death struggle. Oh, for an uprising of righteous indignation, for an aroused American conscience, for patriotic devotion to home and country like that which gave inspiration and faith to Jonas Parker and his neighbors when they reddened the village green of Lexington with their blood on that glorious morning a century and more ago, when the old Revolution burst into magnificent blossoms as the shot was fired that echoed round the world; for an enlightened public opinion, the mightiest advocate of any question for the combined forces of Christian home, Christian church and Christian commonwealth in battle array against the traffic in theft and murder, until it shall be thundered from every political Sinai, national and State, "Thou shalt not, and there shall be no legalized saloon where floats the starry flag of the free." Not until then will the infamous business cease; not until then will we be delivered from its Satanic sorceries.

BEER SLAYS MORE THAN HEROD.

"At least 1,200 children under five years of age will die in Chicago between the first of July and the end of August," said the health commissioner of Chicago, Dr. O. C. DeWolf, the other day to a reporter, "and many of these could be saved by proper care and proper management. The heat is the great enemy of our young babies. The mothers permit themselves to be heated out of all reasonable condition, and the food that the infants get is vitiated and often fatal. But what are you going to do?

"You can't tell a working woman that she must not work. She *must* work, no matter what the consequences to the child may be. You can't point out to such a woman that after a heavy day's washing she is in no condition to supply food to her child. It is out of the question. You have got to take these things as they are, and there is nothing that science can do except to advise the mothers to get down to the lake front as often as they can and keep their children as cool and as well fed as possible.

"You must understand," the doctor continued, "that there are other conditions besides these which must be considered. Whenever there is a hot Sunday we always look confidently forward to an increased death rate among the German babies on the following Tuesday, and we have never been deceived. It follows from the peculiar conditions. The mothers drink a good deal of beer, and the babies are heated up beyond the point of endurance, and we see the result in the office here."

WHISKY WAR IN KENTUCKY.

There is a bitter fight in progress over the whisky question at Harlan Court House, Ky., which bids fair to end in much bloodshed. County Judge Lewis believes that a great deal of whisky is being sold in the town in spite of the local prohibition law. Several grocerymen were tried a few days ago on the charge, but no proof was produced.

Their arrest angered the accused, and as Judge Lewis rode out of town at evening he barely escaped being shot by John H. Harley, one of them. Lewis rode back into town and assembling the opponents of the tariff, proceeded to search the stores of John M. Blair, M. R Howard, and others suspected. They found liquor in several and rolled the barrels into the streets and emptied the contents on the ground. This was done under a guard of twenty men armed with Winchesters.

On Sunday the 23d the whisky men rallied and the factions met in the street. A hundred shots were fired, but nobody was killed. Five men were carried off badly wounded.

GINGER ALE MUST GO

Judge Couch at Waterloo, Iowa, July 19, filed an opinion in certain saloon cases, which were submitted to him at the last term of court in Buchanan county, which disposes of a question that has occupied the attention of all the courts for the past six years. The saloons for a number of years have been selling a beverage known as "ginger ale." It usually contains in the neighborhood of three per cent of alcohol. The justice courts in a number of instances have held this amount of alcohol was not intoxicating, and they were sustained by the District Court in this view. The Cedar Rapids chemists invariably testified that an ordinarily healthy person would have to drink a large quantity of it before it would produce intoxication. Judge Couch now holds that if there is any malt in the beverage, and it would produce intoxication if taken in any quantity, that it comes under the ban of the law. This decision knocks the last prop from under the saloon interests in this district. The court grants a perpetual injunction, and orders the Sheriff to proceed at once and close the saloons and sell the fixtures to meet the costs.

After we have tried prohibition there will be but little chance of its being set aside for the advantages, or rather disadvantages, of an open saloon.

Bible Lesson.

STUDIES IN THE OLD TESTAMENT.

LESSON 7. Third Quarter.—Aug 12.

SUBJECT.—The Day of Atonement.—Lev. 16: 1-16.

GOLDEN TEXT.—Without shedding of blood is no remission.—Heb. 9: 22.

[*Open the Bible and read the lesson.*]

COMMENTS ON THE LESSON BY E. E. FLAGG.

1 *The Reason for the Day of Atonement.* vs. 1, 2. The two sons of Aaron, Nadab and Abihu, had ventured carelessly or ignorantly into the presence of the Lord with an offering of strange fire, and for their sacriligious act were smitten with death. How far they were responsible we do not know, but the operation of law cannot be annulled because men are ignorant or careless. The question which we have immediately to do with is the solemn one asked in Heb. 2: 2, 3. To be ignorant or careless of God's requirements is not less but even more dangerous than under the old dispensation. It is true that in Jesus Christ Deity comes very near to us, but the deepest love is always the most reverent, and not even among the glories of the ancient temple could a Christian feel so much that he is standing upon holy ground as when he contemplates the wonderful sacrifice made for his redemption. We offer the strange fire of worldliness and vanity when we make church-going in any way an occasion for personal display. A minister who preaches with a desire to show off his gifts of pulpit oratory more than to save men commits the sin of Nadab and Abihu. He offers before the Lord the strange fire of his own human ambition. The church which allows Masonic celebrations offers the strange fire of a false worship before the Lord, and courts spiritual death. The warnings of the New Testament are even more solemn than those of the Old. If they escaped not who trifled with truth revealed by an earthly voice, how shall we escape if we refuse to hear the truth which speaks to us from heaven? The enlightened age in which we live immensely increases our responsibility. The sin of Nadab and Abihu was probably committed in ignorance, and their act, however rash and presumptuous, periled no life but their own. But the American voter knows that with every vote he casts for license, high or low, or for men committed to license, he is signing the death warrant of souls, and giving over countless women and children to suffer and starve without redress. Which sin is the worst? Let Christ's own words answer: "He that knew his Lord's will and did it not shall be beaten with many stripes, but he that knew not his Lord's will shall be beaten with few stripes."

2. *The Manner of the Atonement.* vs. 3-6. Aaron had first to make atonement for himself. We need a high Priest who is "holy, harmless, undefiled and separate from sinners." We need one "made like unto his brethren, who can be touched with the feeling of our infirmities." So Aaron takes off his hierarchial robes "made for glory and for beauty," and puts on the clean white dress of a common priest. We have only to study Hebrews, especialy from chapters 7th to 10th, to see how beautifully Christ's atoning work is here foreshadowed. But are there no practical lessons for ourselves? Every Christian is called to be a priest of the living God, offering up daily the "reasonable service" of himself with all his powers of mind and body. Then what manner of man ought he to be in all holy life and conversation? Paul tells us, "as Christ was so are ye in this world," and while we should be separate from the world in all matters of sinful conformity, we are most Christlike when we are most in sympathy with our fellow-beings; when we are willing to ignore artificial distinctions and be "made like unto our brethren." Masonic titles divide man from man. They encourage jealousy and suspicion on one side and pride and vain glory on the other. This would be enough to condemn Masonry as opposite to the spirit of Christianity. By virtue of his divine calling as king and priest to God, the Christian has a right to enter the holy place. For him the veil is torn away. Do we daily use this high privilege? "I will appear in the cloud over the mercy seat." It may be a cloud filled with showers of blessing. It may be a cloud of sorrow, of disappointment and trial. But all is one to the trusting heart, "*for his bow shall be seen in the cloud.*"

—It is expected the next annual meeting of the New Hampshire Christian Association will be in Dover the latter part of October. Rev. Dr. Edward Robie, Rev. A. A. Hoyt, Mrs. Dr. Odell, Miss E. E. Flagg, Miss I. D. Haines, Henry J. Pierson and wife have been invited to speak.

Religious News.

THE CHINESE WORK AT THE MARINERS' TEMPLE, NEW YORK.

During the month we have been called to look at the Chinese at play. Through the courtesy of our school we were invited to join them in their annual picnic, which is conducted conjointly by the members of the various schools. TheChinese pupils did it in a right noble and liberal manner. They chartered a large excursion steamer, and when we boarded we were surprised to find with their invited guests they numbered some 2,500 passengers. The sail up the Long Island Sound was made perfectly enjoyable by the beauty of the weather and the agreeableness of all the surroundings. At Routon Point, where we landed, one would have almost thought it the Fourth of July or else a day of mimic battle. The Chinese, with their innate and national love for firecrackers, literally made the woods and rocks ring. We came home more and more impressed that our home missionaries are doing a grand work in educating the Chinese. Evidences on that boat were many that the grace of God is not preached in vain.

June 25, at the Mariners' Temple, the scholars gave a reception to their friends. Miss Roundy played the piano and the scholars sang duets and choruses from sacred songs and solos. Who could doubt the utility of such education, especially when we noticed that for their services they read from the Old and New Testaments instead of, as is often the case at such entertainments, books and pieces which, to say the least, are more frothy than instructive.

A young man, who is studying medicine and who can speak the English fluently, exhorted the teachers to continue in well doing, declaring that their work among the Chinese in New York will eventually do more for China and the Chinese nation than far greater efforts in China could possibly produce; because the Christianized Chinaman, among the wonderful surroundings of such a city and nation, when he returns will have larger ideas and powers to interest and direct his countrymen in the good way.

J. F. Avery.

—It was stated in the World's Missionary Conference that the church of to-day "is confronted with a larger heathen and unevangelized population than in any former period of our history. A population of over 800,000,000 have never heard the name of Christ." The fact is that only a few outposts have been established on heathen soil. While the history of modern missions is something wonderful, yet the heathen world of one hundred years ago is still heathen. Africa, India, and China are unsubdued, and they are the great strongholds of Satan. The work calls for men and means, and not the least, for hearty co-operation on the part of missionaries and missionary societies.

—Rev. John F. Brooks, of the Presbyterian church, died last week at Springfield, Ill., aged 87. He was one of seven young men who banded together while in their theological course in New Haven for the establishment of a college in this State, and the Illinois college at Jacksonville is the result of their exertions. Mr. Brooks has been one of its trustees from the first.

—Mr. J. Crossett, in his letter in the New York *Witness*, urges that the Chinese of Honan province, who have lost everything by the great flood, are just in the right condition of mind to receive the Gospel. Liberal donations should be forwarded to the missionary societies which are working in China with the request to make a special effort tor Honan at this time. The China Inland Mission, of which Mr. J. Hudson Taylor, who took a prominent part in the late Northfield Convention, is one of the directors, is a noble institution. Its missionaries receive no stated salaries, but trust God entirely to supply their wants through the liberality of his people.

—Jeremiah Hubbard, the gifted Indian missionary, has been holding meetings, says the *Christian Worker*, on the "old feast grounds" in the Seneca nation, Indian Territory, for some time past, speaking through an interpreter. Five Indians have been converted and have joined the Friends, two men and three women. The Lord is leading and has blessed them greatly.

—Ramallah school and mission, near Jerusalem, founded by Eli and Sybil Jones, has been placed under the care of New England Yearly Meeting of Friends. The Mt. Lebanon mission is now left wholly to English Friends.

—The Woman's Foreign Missionary Society of Canada Yearly Meeting contains seventeen auxiliaries, and 219 members. They received last year from all sources $1,987.99. Three hundred and twenty dollars have gone to aid in Mexican work; the remainder will be devoted to Japan in support of William V. Wright.

—J. Hudson Taylor, the veteran founder and present leader of the "China Inland Mission," one of the most renowned missionaries of this age, visited Chicago last week. He spent the Sabbath speaking to large audiences, and addressed two of the noon meetings at Farwell Hall.

—The Puritan Congregational church, of Wilkesbarre, Pa., was struck by lightning on a recent Sunday evening while service was being held. Many of the audience were prostrated by the shock, but no one was killed.

—Rev. Father Talton, of Quincy, Ill., is said to be the only colored Catholic priest in the United States. He was born in slavery. He speaks several languages.

—The late Emperor William of Germany was a liberal subscriber to the funds of the London Society for promoting Christianity among the Jews. The society expended last year $186,730.

—Dr. Hunt, Treasurer of the Episcopal Fund, has paid Bishop Taylor $12,000, being the amount allowed him as salary for the past four years by the recent General Conference.

—It is proposed to establish in Bethany, the town of Mary and her sister Martha, where Christ raised Lazarus from the dead, a home which shall form a center of Christian work. A piece of land has been secured there for this purpose. The village now contains about five hundred inhabitants.

—Mr. Ben Hogan, the converted pugilist, has for a time been conducting the West-side Prayer-meeting in Greenwich street, New York. The attendance has greatly increased, many unconverted business men being attracted and influenced for good. Mr. Hogan also speaks at various missions throughout the city.

—The unceasing activity and indomitable energy of Mr. Moody is a marvel to his friends. As soon as one great responsibility is removed another is assumed. The students hardly take their departure before Mr. Moody is dilligently at work arranging for the sixth general conference for Bible study, and the presentation of working methods in the various fields of Christian service, which is to be held at the Northfield Seminary building during the first ten days of August. Some two hundred rooms have already been engaged at the Seminary and about town, indicating that this will the largest convocation yet held. These summer conferences are growing more and more popular and useful. The list of speakers who will assist Mr. Moody will include, among others, the Rev. J. Hudson Taylor, of the Inland China Mission, George B. Studd, of London, Prof. Harper, of Yale College, Dr. Alexander McKenzie, of Cambridge and Harvard College, H. B. Hartzler, of Harrisburg, Pa., and the the Rev. H. L. Hastings, of Boston. The singing will be in charge of Ira D. Sankey and George C. Stebbins.—*Intelligencer.*

—Rev. John Fagg, writing from Amoy, China, of the difficulties of Christian work in that country and the efforts of native Christians, says: "The filth of Chinese cities has not been exaggerated. The streets are so narrow that men usually walk single file. In many streets it is difficult to hold up an umbrella without touching a bazar on either side. In these alleys the motley crowd jostle along, men with loads crying out to the people to get out of the way. There are no horses, no carriages, no parks, no fine buildings, no pleasant houses, no neat dooryards. Filth piles are found on the main streets. No suggestion of neatness is seen anywhere. Everything has a dusty, disorganized look, if it looks and suggests nothing worse. I am astonished that people, in so many respects very ingenious, can be willing to live in such cities. We could not live in them and expect long to enjoy health; it is quite enough to spend several hours in them, threading your way through crowd and stench and filth, visiting a chapel or preaching in the street in front of some temple or some little opening. But the Lord's people are here, I am sure of that. Already I have met people whose Christianity not only makes them a praise in the churches, but who show it in their countenances. Most of our Chinese preachers are excellent men."

—Frank James, the bandit and bank robber, and Arensdorf, the murderer of Haddock, are both Grand Lodge Knights of Pythias.

—Esther Pugh, treasurer of the National W. C. T. U., says: "There can be no genuine revival of religion in a church whose pastor or leading members are Masons.'

In Brief.

Justice Charles, at Liverpool, recently sentenced a man to seven years penal servitude and his wife to the same punishment for life, for cruelty to their child, a little girl, whom they had kept imprisoned in a dark cellar and had beaten, burned with a hot poker, and otherwise abused.

The stupendous plan for supplying the city of Liverpool with water involves the removal of a whole Welsh village, including woods, cottages, churches, etc, this immense space to be devoted to a reservoir four and one-half miles long by half a mile to a mile broad, and eighty feet deep. There are to be three lines of pipe, each sixty eight miles long, with filtering beds and secondary reservoirs, and the cost of the aqueduct alone is estimated at $15,000,000.

Mr. Lewis Carroll, author of "Alice in Wonderland," says: "I have never seen Mr. Gilbert's clever play, 'Pinafore,' performed by grown-up actors; as played by children, one passage in it was to me sad beyond words. It occurs when the Captain utters an oath, and forthwith a bevy of sweet, innocent-looking little girls sing, with bright, happy looks, the chorus, 'He said, "Damn me!" He said, "Damn me!"' I cannot find words to convey to the reader the pain I felt in seeing those dear children taught to utter such words to amuse ears grown callous to their ghastly meaning. Put the two ideas side by side—hell, and those pure young lips thus sporting with its horrors—and then find what fun in it you can! How Mr. Gilbert could have stooped to write, or Sir Arthur Sullivan could have prostituted his noble art to set to music such vile trash, it passes my skill to understand."

It is a fact not perhaps generally known that thirty five out of thirty eight States have laws prohibiting the advertisement of lotteries. By the way, public sentiment on the subject of lotteries has changed remarkably in the last 150 years. In 1744 lotteries were officially authorized in Massachusetts, in 1757 Boston instituted a lottery to pay for paving its streets, and in 1763 Faneuil Hall was repaired with aid from a lottery. At that day lotteries were considered legitimate, and were almost as frequent as apothecary shops are to day. Lotteries were even established to aid in building churches. But experience taught that they were demoralizing and immoral, and stringent laws have been passed against them. The fact that in only three States now are they allowed to be even advertised shows unmistakably that the moral sentiment of the country is improving.

The Director of the Mint reports that for the year 1887 the product of gold amounted to $33 000,000, and of silver to $53,257,000. Coinage of the mints during the calendar year, $60,379,151. Bars of gold and silver manufactured, $65,338,595. Total metallic stock in the United States on the 1st of June, 1888: Gold coin, $592 129 702: gold bullion in the mints, $114,710,817; total gold, $706 840,519 Silver dollars, $297,099,790; subsidiary coin, $76 400 842; silver bullion in the mints, $10,154,905; total silver, $383 655 537; total gold and silver, $1 090,496 056; gold and silver used in the arts, $19 880,000 The coinage of the world during the calendar year 1887 was $124 998 797 gold and $133 502 066 silver. The reported consumption of gold in the industrial arts in the world for 1886 was $46 000,000 and $22,000 000 silver. Production of gold and silver in the world in 1886 was $93,764,235 gold and $126 457 500 silver.

Professor Munroe Smith tells us in *Political Science Quarterly* some most astonishing facts. Of all the population of Massachusetts only 855,491 were born of native parents, while 919 969 had foreign parents and 119,741 were born of mixed parents. That is, Massachusetts is in fact a foreign State, for 53 53 per cent. of her blood is foreign. "There are sixty-eight cities and towns in the commonwealth in which there is an excess of persons of foreign parentage. These towns have 58 per cent. of the population, while the remaining 280 towns, which contain a majority of native born parentage, represent only 41 per cent. of the whole." That is, our foreign influx gravitates into towns and cities, and is largely possessed of the herd instinct. Although in Massachusetts there is the additional attraction of great factories, which open to vast numbers of foreign operatives, what is true of Massachusetts is equally true of one or two of the Northwestern States. They are essentially foreign in population.—*Globe-Democrat.*

It has remained for a Paw Paw, Ill., court to discover that a man is justified in returning bullets for overripe eggs. A temperance lecturer who entered the classic precincts of that town a day or two ago was treated to a shower of unpleasantly redolent missiles, which imparted to the victim that beautiful chrome yellow shade so highly prized by connoisseurs at a pumpkin show. The unfortunate man lost no time in drawing his revolver and opening fire upon his assailants. He was promptly arrested and acquitted by a judge, who held that it was one of the inalienable rights of an American citizen to defend himself against such outrages. Hereafter lecturers who visit Paw Paw and meet the fate of the individual above mentioned, will not be obliged to wait for the slow processes of a court to have their assailants fined $5 or $10 or $15, as the case may be. Given a revolver and a few cartridges, and they can shoot $5, $10, or $15 worth of daylight through the offending parties, according to the enormity of the crime to be expiated.—*Daily News.*

Wanted—Information of William Reynolds, an orphan boy, age about 19 Adopted from the Chicago Home of the Friendless in 1880. Any one having knowledge of his whereabouts will confer a great favor on his sister, Lizzie, by addressing Mrs. S G. Cleveland, City Missionary, care of Y. M. C. A, Chicago, Ill.

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CHICAGO.

Wheat—No. 2			82¾
No. 3	73		77
Winter No 2			83
Corn—No. 2	45	@	46½
Oats—No. 2			35
Rye—No. 2			45
Bran per ton	10 00	11	50
Hay—Timothy	7 00	@10	00
Butter, medium to best	12	@	19
Cheese	05	@	09½
Beans	1 25	@ 2	85
Eggs			14
Seeds—Timothy	2 05	2	25
Flax	95	1	10
Broom corn	01½	@	04½
Potatoes, new, per brl	2 50	@ 3	25
Hides—Green to dry flint	05½	@	13
Lumber—Common	11 00	@18	00
Wool	13	@	32
Cattle—Choice to extra	5 55	@ 6	20
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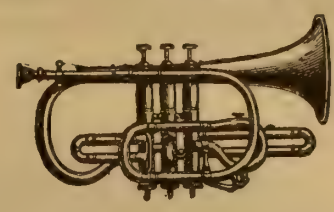

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FARM NOTES.

THE TOMATO.

The tomato will produce fruit under quite unfavorable circumstances, in the driest seasons, and in spite of neglect Like everything else it has its likes and dislikes, and if you gratify its whims it will yield a heavy crop of good quality. Though it often gives fair returns in time of drought, it is addicted to heavy drink ing, and likes moisture as well as heat. It is a gross feeder and its roots will travel a long distance in search of savory bits of manure. Give it as much as it will eat and drink—no danger of its overfeeding—and it will reward your liberality. The common notion that the crop should be limited to a small amount near the root, and the tops pinched off, does not tally with my experience. That is proper in a field-crop where the space between plants is only three feet, but where you train to a trellis, and set the plants four to five feet from each other, the amount of fruit each will perfect during the season is astonishing. The vines should never be permitted to lie on the ground, for fully half the fruit will rot, or become a prey to the cut-worm and Mrs. Smith's fowls from next door. Trailed over stiff brush they will do very well. The hoop-system of training is a delusion and a snare, crowding the branches too much together. The venders of hoop-stakes will traverse this, of course; "our craft is in danger" Best of all is the training of the vines to a stout trellis, high, with well-set posts, and in a bed half filled with manure. There are some varieties which, under this treatment, will attain a length and produce a crop fine in quality and enormous in quantity. Some years since, when I was living in the country, I dug in some superfluous manure along a vacant grape trellis, and set six plants along its twenty-four feet of length. The trellis was eight feet from the ground. The vines were trained to the top, and fell over it. They were loaded with masses of ripened and unripened fruit, and passers would stop and gaze and speculate as to the variety.

The usual plan is for the suburban resident to buy a dozen hot-bed raised plants from a seedsman in town, bring them home at night, set them out, water and protect them. Those that do not die, grow. They are tenacious of life. But they do not fruit much earlier than the plants which volunteer themselves from where decayed fruit has fallen the year before. Where you have a window with a southern or southeastern exposure you can better be your own gardener. Fill a small box with light soil, sow in thinly eighteen or twenty seeds, dropping them one by one. When the plants under sunlight and moisture have made their first rough leaves, transplant each, lifting it and earth into a three-inch pot, and tend all these until time to set out. Then reverse the pot, tap the rim to loosen the ball of earth, and put it in its proper place undisturbed. When you water use well-diluted liquid manure and train the shoots, securing them with soft *cotton* strings—lampwick is good—as they grow. You may find plants for a later growth that have sprung up in the former tomato bed, and transplant these, with a trowel and a ball of earth attached, or you may sow for a later crop, in "the beginning of May out-of-doors." The ground should be stirred around them until they get three feet high, when you had better stop it, or they will get too much root pruning.

The growing season of the tomato may be prolonged, on a small scale, where you have spare frames and sashes. During October there generally comes a single frosty night, and that ends your trellis-frame tomatoes. But, in anticipation of this, you can place a sash over tomatoes growing flat and trained over brush. If it threatens frost at night put on the sash, and a little matting or carpet, banking the earth at the bottom of the frame. Remove matting next day, and, if the frost pass, the sash. By care in this way you can keep a few plants bearing all through the Indian summer. When frost threatens remove all fruit from the other vines that have begun to color, and put them in drawers, as you would winter pears, excluding air and light. They will ripen there perfectly, and, after the fashion of the pear, have a finer flavor than those ripened on the vine.—*Dr. Thomas Dunn English, in The Independent.*

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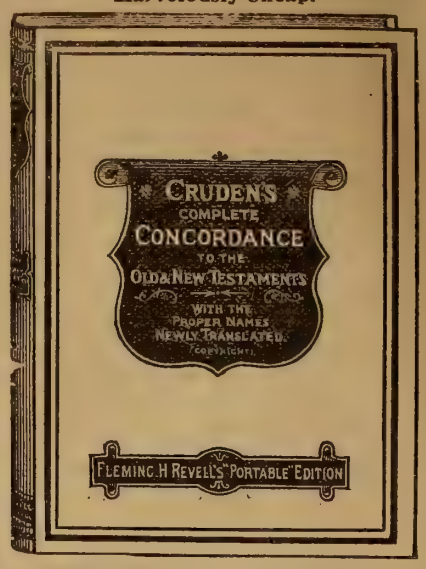

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Hon. Thurlow Weed on the Morgan Abduction. This is the legally attested statement of this eminent Christian journalist and statesman concerning the unlawful seizure and confinement of Capt. Morgan in Canandaigua jail, his removal to Fort Niagara and subsequent drowning in Lake Ontario, the discovery of the body a Oak Orchard Creek and the two inquests thereon. Mr. Weed testifies from his own personal knowledge of these thrilling events. This pamphlet also contains an engraving of the monument and statue erected to the memory of the martyred Morgan at Batavia, N. Y., in September, 1882, for which occasion Mr. Weed's statement was originally prepared. 5 cents each; per dozen, 50 cents.

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The Mystic Tie, or Freemasonry a LEAGUE WITH THE DEVIL. This is an account of the church trial of Peter Cook and wife, of Elkhart, Indiana, for refusing to support a reverend Freemason; and their very able defense presented by Mrs. Lucia C. Cook, in which she clearly shows that Freemasonry is antagonistic to the Christian religion. 15 cents each; per dozen, $1.25

Freemasonry Self-Condemned. By Rev J. W. Bain. A careful and logical statement of reasons why secret orders should not be fellowshiped by the Christian Church, and by the United Presbyterian church in particular. Paper covers: price, 20 cents each; per dozen. $2.00.

Finney on Masonry. The character, claims and practical workings of Freemasonry. By Prest. Charles G. Finney, of Oberlin College. President Finney was a "bright Mason," but left the lodge when he became a Christian. This book has opened the eyes of multitudes. In cloth, 75 cents; per dozen, $7.50. Paper cover, 35 cents, per dozen, $3.50.

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Judge Whitney's Defense before the GRAND LODGE OF ILLINOIS. Judge Daniel H. Whitney was Master of the lodge when S. L. Keith, a member of his lodge, murdered Ellen Slade. Judge Whitney, by attempting to bring Keith to justice, brought on himself the vengeance of the lodge but he boldly replied to the charges against him and afterwards renounced Masonry. 15 cents each; per dozen, $1.25.

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Odd-fellowship Judged by Its Own Utterances; Its Doctrine and Practice Examined in the Light of God's Word. By Rev J. H. Brockman. This is an exceedingly interesting, clear discussion of the character of Odd-fellowship, in the form of a dialogue. In cloth, 50 cents; per dozen, $4.00. Paper covers, 25 cents; per dozen, $2.00. German edition, entitled "Christian and Ernst," paper covers 50 cents each. The German edition is published by the author.

Sermon on Odd-fellowship and Other Secret Societies, by Rev. J. Sarver, *pastor Evangelical Lutheran church*, Leechburg, Pa. This is a very clear argument against secretism of all forms and the duty to disfellowship Odd-fellows, Freemasons, Knights of Pythias and Grangers is clearly shown by their confessed character as found in their own publications. 10 cents each; per dozen 75 cents

Other Secret Society Rituals.

Exposition of the Grange. Edited by Rev. A. W. Geeslin. Illustrated with engravings, showing lodge-room, signs, signals, etc. 25 cents each per dozen, $2.00.

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Secret Societies Illustrated. Containing the signs, grips, passwords, emblems, etc., of Freemasonry (Blue Lodge and to the fourteenth degree of the York rite), Adoptive Masonry, Revised Oddfellowship, Good Templarism, the Temple of Honor, the United Sons of Industry, Knights of Pythias and the Grange, with affidavits, etc. Over 250 cuts, 99 pages, paper cover. Price, 25 cents; $2.00 per dozen

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In the Toils; or, the Coming Conflict. By "A Pastor." A historical sketch, by a United Presbyterian minister, vividly portraying the workings of Secretism in the various relations of every day life, and showing how individual domestic, social, religious, professional and public life are trammeled and biased by the baneful workings of the lodge. Being presented in the form of a story, this volume will interest both old and young, and the moral of the story will not have to be searched for. $1.50 each; $15.00 per dozen.

Sermon on Secretism, by Rev. R. Theo. Cross, pastor Congregational Church, Hamilton, N. Y. This is a very clear array of the objections to Masonry that are apparent to all. 5 cents each; $4 a dozen, 50 cents.

Sermon on Secret Societies. By Rev. Daniel Dow, Woodstock, Conn. The special aim of this sermon is to show the right and duty of Christians to examine into the character of secret societies, no matter what object such societies profess to have. 5 cents each; per dozen, 50 cents.

Prest. H. H. George on Secret Societies. A powerful address, showing clearly the duty of Christian churches to disfellowship secret societies 10 cents each; per dozen, 75 cents.

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College Secret Societies. Their origin, character and the efforts for their suppression. By H. L. Kellogg. Containing the opinion of many prominent college presidents, and others, and a full account of the murder of Mortimer Leggett. 10 cents each; per dozen $2 00

Narratives and Arguments, showing the conflict of secret societies with the Constitution and laws of the Union and of the States. By Francis Semple. The fact that secret societies interfere with the execution and pervert the administration of law is here clearly proved. 15 cents each per dozen, $1 25.

Eminent Men on Secret Societies. Composed of "Washington Opposed to Secret Societies," "Judge Whitney's Defense," "The Mystic Tie," "Narratives and Arguments," the "Anti-Mason's Scrap-Book" and "Oaths and Penalties of Freemasonry as Proved in the New Berlin Trials." 326 pages; cloth, $1.

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The Anti-mason's Scrap-Book, consisting of 53 "Cynosure" tracts. In this book are the views of more than a score of men, many of them of distinguished ability, on the subject of secret societies. Price, postpaid, 25 cents.

Anti-Lodge Lyrics. By George W. Clark, the Minstrel of Reform. This is one of the most popular books against lodgery. Get this little work and use it for God and home and country. 40 pages, price, postpaid, 10 cents.

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Batavia Convention. Containing addresses, official records of N. C. A. National Convention in 1882, at the dedication of the Morgan Monument, with cut of monument. Portraits of Morgan and Hon. Thurlow Weed. Price, postpaid, 25 cts.

Minutes of the Syracuse Convention. Containing addresses by Rev. B. T. Roberts, Chas. W. Greene, Esq., Prof. C. A. Blanchard, Rev. D. P. Rathbun, Rev. D. S. Caldwell, Mrs. M. E. Gage, Elder J. R. Baird and others. 25c. per doz. $2.00.

Proceedings of Pittsburgh Convention. Containing Official Reports: Addresses by Rev. D. R. Kerr, D. D., Rev. B. T. Roberts, Rev. G. T. R. Meiser, Prof. J. R. W. Sloane, D. D., Prest. J. Blanchard, Rev. A. M. Milligan, D. D., Rev. Woodruff Post, Rev. Henry Cogswell, Prof. C. A. Blanchard and Rev. W. E. Coquillette. 25c. each; per doz. $2 00

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Secret Societies, Ancient and Modern. A book of great interest to officers of the army and navy, the bench and the clergy. TABLE OF CONTENTS. The Antiquity of Secret Societies, The Life of Julian, The Eleusinian Mysteries, The Origin of Masonry, Was Washington a Mason? Fillmore and Webster's Reference to Masonry, A Brief Outline of the Progress of Masonry in the United States, The Illuminated Kling Masonic Benevolence, the Ills of Masonry, An Illustration, The Conclusion. 50 cents each; per dozen, $4.75.

General Washington Opposed to Secret Societies. This is a republication of Governor Joseph Ritner's "*Vindication of General Washington from the Stigma of Adherence to Secret Societies*," communicated to the House of Representatives of Pennsylvania, March 8th, 1837, at their special request. To this is added the fact that three high Masons were the only persons who opposed a vote of thanks to Washington on his retirement to private life—undoubtedly because they considered him a seceding Freemason. 10 cents each; per dozen, 75 cents.

A Masonic Conspiracy, Resulting in a fraudulent divorce, and various other outrages upon the rights of a defenseless woman. Also the account of a Masonic murder, by two eye-witnesses. By Mrs. Louisa Walters. This is a thrillingly interesting, true narrative. 20 cents each; per dozen, $2 00

Discussion on Secret Societies. By Elder M. S. Newcomer and Elder G. W. Wilson, a Royal Arch Mason. This discussion was first published in a series of articles in the *Church Advocate*. 25 cents each; per doz. $2.00.

The Christian Cynosure, a 16-page weekly journal, opposed to secret societies, represents the Christian movement against the secret lodge system; discusses fairly and fearlessly the various movements of the lodge as they appear to public view, and reveals the secret machinery of corruption in politics, courts, and social and religious circles. In advance, $1.50 per year.

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News of The Week.

WASHINGTON.

A tariff conference of the Republican Senators was held at Senator Evarts' residence Wednesday, at which a decision was reached that the Finance Committee shall prepare a tariff bill as a substitute for the Mills bill, and that it shall then be reported to the Senate and taken up and passed regardless of the length of time this may require.

President Cleveland went on a fishing trip last week. On Thursday his party boarded the steam yacht Susquehanna at New York for Sandy Hook. He is the guest of Joseph Stickney, the big coal merchant and owner of the yacht. The President came on from Washington on the 11 o'clock train with Mrs. Cleveland, Mrs. Folsom, and the gentlemen of the party. Mrs. Cleveland and Mrs. Folsom went to Marion, Mass., where they will be the guests of Richard Watson Gilder. President Cleveland will fish from the yacht for four days. It is rumored that the trip is to help the Democratic party in New York out of a disagreeable personal tangle.

The vote on the Fisheries treaty in the Senate is expected at the latest by Thursday. There is only one result to be expected—that is the treaty will be rejected. A two-thirds vote is necessary to ratify and the treaty will not receive a majority. The vote upon it will be strictly along the party lines, and the majority against it will be whatever majority the Republicans have in the Senate.

CHICAGO.

Frank Chapek, John Hronek, Frank Chleboun, and Rudolph Sevic. the four anarchists who were arrested by Inspector Bonfield, were indicted by the grand jury Wednesday for conspiracy to murder.

The results of the completed school census show that the total population of the city is 802,651, as against 703,817 in 1886 This is a gain of 98 834 being an average of a little more than 14 1-25 per cent. Of this number 12,826 were gained by annexation, leaving the natural increase 86,008.

The Chicago & South Side Rapid Transit Railroad Company began condemnation proceedings to gain possession of the property between Wabash avenue and State street, from Harrison street south to Hubbard court. They will build an elevated railway through the alleys.

The North Side Sunday Observance Association met at the Wesley M. E. church Tuesday evening, elected Dr. Herrick Johnson president, and adjourned until September.

The Standard Oil Company's pipe line from Lima, Ohio, to South Chicago was tested last week by sending a quantity of water through it. The water left Lima Saturday and reached South Chicago Friday. No leaks were discovered. A stream of crude oil will be started this week. The oil is propelled by pumping works at Lima. These, with other works in contemplation, will deliver about 8 000 barrels daily. The distance is 206 miles. One of the tanks at South Chicago is completed ready to receive oil. It will hold 30,000 barrels. The oil company expect to use about 800,000 barrels a day in this district. The rolling mills at South Chicago use the oil now, and have discharged a number of firemen.

COUNTRY.

It is reported that the Independent Convention of Colored Men, so called, at Indianapolis last week, was arranged by Lewis Ogilvie, a United States railway mail agent under the present administration, and the delegates from Columbus, Ohio, were given free transportation by the Democratic managers. The members came to blows and drew revolvers at one time.

Rev. T. H. Dahl, of Stoughton, Wis, Prohibition candidate for Lieutenant Governor, and D. C. Prescott, of Marinette, candidate for Treasurer, have declined to run, and C. Carlson, of Eau Claire, and L. W. Hoyt, of Madison, have been named, respectively, for the vacant places on the ticket by the State Central Committee.

The funeral services of Courtlandt Palmer, founder of the Nineteenth Century Club, were held at New York Thursday, the infidel Robert G. Ingersoll delivering the address.

For falsely swearing to owning property in Kings county, while qualifying as a bondsman, J. P. J. Howard, of Brooklyn, a prominent colored politician of reputed wealth, known as "the Black Prince," was sentenced Friday to seven years and six months' imprisonment.

News was received Thursday of an attack made Monday night at Jackson, Miss., by Roderick Lowry, nephew of Governor Lowry, of Mississippi, upon his wife who had left him because of his brutality. Mrs. Lowry was kicked and beaten severely and may not recover, while Lowry has so far escaped arrest. The Lowry gang sustained the murderer Hamilton, who shot the young Prohibition editor Gambrell, and helped get him clear.

The Democrats have nominated Owen Lovejoy, of Princeton, Ill., for Congress. Mr. Lovejoy is the son of the late Owen Lovejoy, the well known Abolitionist and Anti mason.

At Pittsburg Captain Lewis Clark, convicted of selling liquor without licenses on the excursion steamer Mayflower, was fined $700 and sentenced to seven months' imprisonment in the county jail.

It is said that the New Jersey Supreme Court, in an opinion to be made public July 31, has declared the high license law unconstitutional.

Four rumsellers of Trenton, N. J., prosecuted by the Law and Order league of that city, have been sentenced to six months in jail for violating the Sunday law.

At Aurora, Ill., Wednesday, the trial of the dynamite cases against Bauereisen, Goding and Keogel, "Q" strikers, Bowles testified to having purchased dynamite under orders from Bauereisen.

The naval court martial at Annapolis, Md., has finished its labors. Thirteen cadets were tried out of the sixteen originally supposed to be concerned in the hazing, no charges being found against three The testimony adduced will be submitted to the Secretary of the Navy, and he will give his opinion before the verdicts are finally rendered.

On account of low water in the Erie Canal 750 boats are stranded Bad breaks cause much trouble and damage.

The coal-mining town of Roslyn, in Washington Territory, was totally destroyed by fire during a high wind, 250 houses being burned and 1,500 inhabitants made homeless. The loss is 500,000.

Ben Dalton, a farm hand, living near Dryden, N. Y., Tuesday night shot John D. Lamont and Miss Roat, a domestic in Lamont's family, the latter probably with fatal effect, and killed himself. Miss Roat had rejected Dalton, on Lamont's advice, and he had sworn revenge.

Near Omaha, Neb, Thursday a freight car loaded with grain was ditched, and when opened two hours later the dead bodies of six men were found under the grain, which had fallen on them as the car turned over.

John P. Anderson went down a well Thursday, July 19, near Johnston, Neb., for the purpose of cleaning it, and when near the bottom the walls began to cave in. He was drawn to within twenty five feet of the top, when the well completely closed. The work of rescue began by digging, but as it was supposed he was dead the funeral arrangements were made. On Monday, the 23d, he astonished the rescuers by pulling the rope and speaking. The work went on through the week, an opening being made through which food was lowered, and lumber by which the caving well was braced, and finally on Saturday the prisoner was released alive from his threatened tomb.

A county seat war in Stevens county, Kansas, has broken out afresh, and has resulted in the murder of John Cross, sheriff of the county, and other citizens of Woodsdale, making eleven in all. The county was organized two years ago and is occupied largely by hard characters. Hugoton was chosen the county seat by fraud, the Woodsdale people say, and the election result is in litigation. Bad blood has long existed between the two towns. Bloodshed is also feared in Kearney county, Kansas, over a county seat vote. Affidavit was made before Judge Abbott on a Santa Fe train that mob violence was threatened; that a fair count could not be had, and Judge Abbott granted an injunction. Both factions are armed, and Lakin looks like a camp. Bloodshed is feared as the final outcome.

A gang of fifteen or twenty tramps, that had their headquarters in the woods near Ashtabula, Ohio, were attacked by the local police Monday, but most of them got away. Those who escaped were armed with revolvers, and Monday night attacked the conductor of a local freight train on the Lake Shore Road and compelled him to take them on board. They broke open one of the cars and stole a keg of beer, and when near Geneva escaped. Tuesday they attacked a farmer, shooting into his house and committing other depredations. The farmer sent word for help, and a company of militia was sent to suppress the tramps. They were surrounded in the woods and after a sharp battle nineteen were captured.

FOREIGN.

Semi official advices from St. Petersburg state that there has been no political exchange of views between the Czar and Emperor William. The Russian official circle trust that the immediate effect will not be to restrain Austria from taking any imprudent step as regards interfering in the pending troubles in the Balkans. It is certain that the imperial meeting will prolong the status quo in the Balkans until next year. By tactit agreement all reference to France was avoided by the Empress.

A volcanic eruption at Pandaisan, fifty leagues from Yokohama, Japan, has destroyed several villages and killed 1,000 persons, including 100 visitors at the thermal springs. A fresh crater has formed, and the eruption is till active.

Mr. James O'Kelley, the well-known journalist and member of Parliament for the North Division of Roscommon, was arrested in London Tuesday for offenses under the criminal act. The warrant for his arrest charged him with making speeches in Ireland inciting to intimidation and boycotting.

Three boats loaded with fugitives who left Wady Halfa, Egypt, during the attack of the dervishes on that city on the 20th instant, sank in the river, and 150 persons were drowned.

Nineteen emigration agents have been arrested at Cracow, Poland, for inciting the natives of that district to emigrate to America. Bonds representing 1,000,000 florins were found in their possession. Other agents have been arrested at Brady and Czernowitz.

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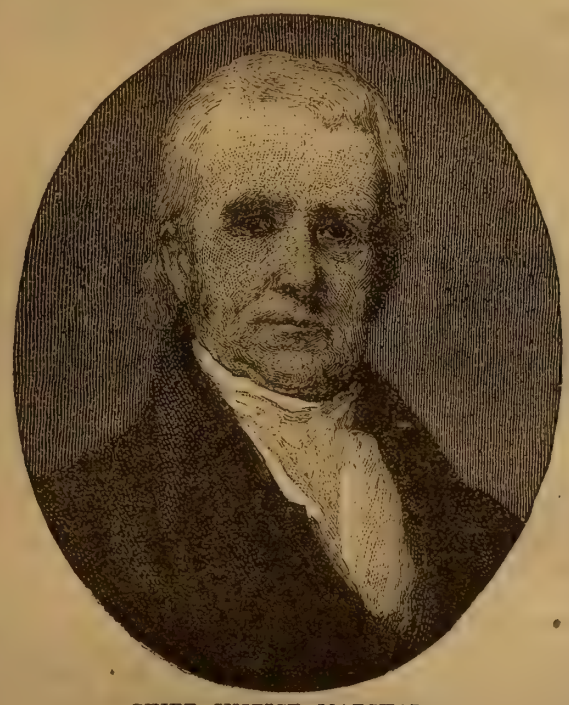
Rev. R. S. Storrs, the great Congregational preacher of New York, was lately understood to have decided for the Prohibition party. He contradicts the report in a long letter in the *Independent*. He declares he has not yet separated from the Republican party, through "the momentum of habit;" but while he speaks words of honest praise for the candidates, for the platform he has just and severe criticism. While in favor of a modified protective tariff, Dr. Storrs sees in the Republican platform a politician's scheme to exact the last "pound of flesh" from our well-taxed people. He also condemns in eloquent terms the neglect of the Republicans to deal in righteousness "with the one ethical question surviving in our politics"—namely, the suppression of the saloon. Dr. Storrs is already more than half lost to the Republicans. We hope he will soon get out of the Adirondack woods of that party into the civilization of Prohibition.

There will be no Prohibition State or electoral ticket in Louisiana this year. Four years ago there were 338 votes cast for St. John. This year when the Prohibition delegates met they were overpowered by the white Democratic influence in the convention, and went home without nominating. Prohibitionists who led the van four years ago, now insisted that all Democrats must unite this year, and there should be nothing to detract from their vote. The colored delegates—to their praise be it spoken—with two white preachers, kept the faith and worked for a ticket; but Louisiana Democracy at present holds out the demand for obedience in one hand and the loaded rifle in the other. Rev. Byron Gunner, president of Howe Institute, New Iberia, was one of the delegates who stood by his colors to the last. The effort at least demonstrates that as between Republicans in the North and Democrats in the South, Prohibition must struggle on to victory against them both.

The secret White Caps of Crawford, Perry and Spencer counties in Indiana have been able heretofore to so terrify the local authorities that their atrocities have been carried on with impunity. We have learned of but a single case where their brutality had any justification. Two Mormon missionaries visited the region—it seeming to be adapted to their methods of proselyting. But instead of converting the White Caps and shipping them off to brother with their Danites, they began on some susceptible women, two of whom they dragged about with them. The dispensers of secret justice warned them out of the country and then flogged them unmercifully and drove them out. After this directly we read that Governor Gray has sent an officer with militia to clean out the White Cap lodge. Perhaps the Mormons had influence with the Democratic party. At least an effort will be made to break up this Masonic Ku-kluxing in Indiana, and the gang begins to pack up its disguises for sudden departure.



CHIEF JUSTICE MARSHALL.

[See page 8.]

Marshal Dyer, acting as receiver of the Federal court for Mormon church property, has levied upon various valuables of the "Saints" amounting to $790,666. In addition to these is the Temple square, containing the Temple, Tabernacle and Assembly Hall, which is far more valuable than all the rest. To be thus shorn of their strength is a sore affliction for the Brighamites, for they must render now an account for these properties and pay the income over to the court for the support of the public school fund. They may yet have the consolation of knowing that the fund comes thus back into their own hands—and it seems to be a wretched defect in the law that it does so—but the schools are also passing out of their control. Last year the Gentiles got control of two, this year of three more, and the loss may be accelerated if the rank and file of Mormondom lose confidence in their despotic leaders. It is found, too, that artesian wells can be cheaply sunk in Jordan valley, and irrigation can proceed without dependence on water from the mountains, which the Mormons have seized entire. There is not a more beautiful country in the world, and none would be more profitable if it could be de-Mormonized.

At a meeting of the Presbyterian Union of New York, Roman Catholicism being under discussion, Rev. Howard Crosby, D. D., pastor of the Fourth Avenue Presbyterian church, arose and commenced his address with the question, "Why should we not join with the Roman Catholic church in the fight against infidelity?" He paused and deliberately said, "Because the Roman Catholic church makes infidelity." The answer was electrical. The audience cheered and applauded for several minutes. Dr. Crosby continued: "The Roman Catholic church has been called an historic church, and we are asked to make it an ally because it is such. Look at Mohammedism, Buddism; they, too, are historic. Shall we join with them on account of their antiquity?

"When does an apple get so rotten that it ceases to be an apple?" said the doctor. "Let us not be deceived by the virtues of those who are superior to their religion, into fellowship with that which is unfriendly to our every interest."

UNDER THE UPAS.

BY C. A. S. TEMPLE.

Rarely, if ever, does any historian record such a strange anomaly, such a cruel travesty of justice and honor, as that in the decision by the Board of Visitors of Andover Theological Seminary, some time since. Several professors had been on trial before them for certain alleged violations of their official trust. In every particular of the transactions for which they were indicted, they were fully associated, and in full sympathy and accord with each other. If one was guilty, then all were guilty. If one was innocent, then all were innocent. All, therefore, should have been acquitted or condemned together; yet all *but one* were acquitted. That one, alone, was adjudged "guilty," and condemned to an ignominious removal from his professorship!

It is sufficient for our present purpose if we assume, what all the world knows, that the head and front of their offending was that they were, or were presumed to be, the leading spirits, in both the Seminary and the Congregational pulpit, in what is called "The New Departure."

"Every tree is known by its fruit." This divine rule furnishes the surest criterion by which to test this great defection, and through it both the course and attitude of those professors, and the true character of that shameful decision. A noteworthy feature in "The New Departure," is the fact that, whatever its manipulators may, or may not teach in Andover, or in the *Andover Review*, recent graduates from that Seminary are generally silent, in their pulpit, upon all the great fundamental doctrines of the Gospel, except to stigmatize them as "mere matters of belief," "unprofitable" for either public or private discussion or consideration! Neither do they often, if ever, publicly or privately avow, much less openly and squarely advocate or defend, any specially distinctive or offensive feature of what the *Andover Review* so ostentatiously denominates "Progressive Orthodoxy." In fact, like the Andover professors, they (very modestly) disclaim therefor any such distinction as that of any new doctrine, or even dogma. They would fain have us believe that the highest honor ever claimed for at least some of those theories, is that of a mere "possibility!" But, despite this cunning affectation, those very theories are made to enter into, to give color and tone *and character*, in fact, to mold and *subordinate everything* to their all absorbing, all controlling influence.

From the beginning, the rule and custom of our Congregational churches has been for each church to adopt a statement of its own faith, as nearly as possible, in "that form of sound words" in which each doctrine, principle, or duty is taught in the Word of God. When a so-called "progressive" pastor finds his church in possession of such a creed, he generally takes it in his hand, puts it under the press, *turns on the screws*, and thus despoils it of the greater part of its vitality, leaving it but the merest shadow of its former self; or it may be that instead the creed is bodily and at once thrown away—by a vote which he has gained of his now "progressive" church, of course—and a new symbol of some sort, which expresses only the least possible *minimum* of revealed truth, is substituted for it.

The specific, comprehensive statement, covering substantially *the whole ground* of "the doctrine of Christ," was "unprogressive," an antiquated, "fossilized" compound of, to this age, the merest "narrowness, bigotry, and stupidity;" while the new, pointless, *almost meaningless statement of almost nothing* "is exceeding broad," and places the church "fully abreast of the present intellectual progress of mankind." Thus, in either case, a shameless

vile *counterfeit* is cunningly and heartlessly substituted for a fair and *honest* "expression of the Christian faith."

As a legitimate and unavoidable consequence of such administration, a chill like that of "the shadow of death" settles down upon both the church and the community around it. Despite the vain boast of "progress," with which skeptics, both within and outside the church, are sure to compliment and encourage—the whole spiritual atmosphere seems enveloped in "a darkness which can be felt." In such a case, every true Christian prays earnestly, "Lord, revive thy work." Sometimes an "evangelist" is called in. If he is a "true man of God," he "speaks God's word faithfully." The contrast between such preaching and that of the "progressive" type, is always seen *and felt*. A light, new and startling to many "dead in sin," "breaks forth from the Word of God." Of course such "labor is not in vain in the Lord." Saints are comforted, refreshed, strengthened, quickened, and "sinners are converted unto God." *In this way*—but *never* as the result of the miscalled "progressive" preaching—there often comes quite a revival. For the time—as if inconsistencies were nothing—New Departurists do not hesitate to credit *all* to the "usefulness" of the "advanced" pastor who, perhaps for years, has cumbered and disgraced the pulpit and the pastoral office. But when the evangelist is gone it is at once found that the Divine Spirit has gone too! Of course, that ends the revival. The pulpit, while he occupied it, literally *rung* with frequent and vigorous blasts from the gospel trumpet—and that with no "uncertain sound"—but now it goes back at once into its former "progressive" routine. Thus, without opposition from the pulpit, skepticism, in its many specious disguises, now quietly resumes its former place and influence, *at the front*, claiming, even in the church, *and as the fruit of the revival itself*, a new lease of life, and absolute pre-eminence in everything. Such is the testimony of the Spirit concerning the faithful preaching of "the Word," and such, too, is the contrast between that and the preaching of "a gospel which is not a gospel." The one is "a savor of life unto life" to every one that believeth; while the other is a savor of death unto death to every one that accepts and abides in it!

Under such influences, as might be expected, the doors of our churches are opening *wide* to skeptics of every stripe, "who hold the truth in unrighteousness." And they are coming in! Even the Unitarian has but to profess "a profound veneration for (Mr) Jesus Christ;" that "henceforth he chooses him for the monarch and portion of his soul," and with a full knowledge of his skepticism and hatred of the truth, the church receives him with open arms. The well-known Universalist, too, on making the same profession, is equally welcome. So, too, is he who entertains but a qualified belief, if any, in the divine inspiration of the Scriptures.

In this way very many of our Congregational pastors and churches in this immediate vicinity, and under, as it were, the very shadow of Andover Theological Seminary, are putting the ban of ecclesiastical condemnation upon the truth of God, lowering the standard of faith and piety, and (charitably!) substituting therefor the sanctimonious sophistries and blasphemies of a great conspiracy against the Christian faith.

Such is the legitimate fruit of the "Advanced Theology," the "Progressive Orthodoxy," the "Higher Criticism," as developed in the teachings of those apostles of "The New Departure," the learned Faculty of that venerable and once honored "school of the prophets."

"Can a fountain send forth, *at the same place*, sweet water and bitter?" "Spare thy people, O Lord, and give not thy heritage unto reproach."

Reading, Mass.

THE DOORS OF PROVIDENCE.

BY REV. H. H. HINMAN.

Every Christian undertaking, in order to have the Divine favor, must be prosecuted not only in accordance with Christian principles, and by purely Christian methods, but must also follow *providential indications*. "Behold, I set before you an open door," is the Divine warrant for a great undertaking. Closed doors signify its cessation.

When there were in our land four millions of slaves, in practical heathenism, our efforts and prayers for their enlightenment were all in vain, until God had in his wonderful providence overthrown slavery. The door was then open by which Christian philanthropy could give to the freedmen education and the Gospel. The work thus made possible has been entered upon with enthusiasm, and very much has been accomplished. But meanwhile this people has nearly doubled in numbers, and there has sprung up among them a system of bondage scarcely less degrading to true manliness and not less opposed to true Christian principles than the yoke that was so recently broken. The secret lodge system, which the freedmen received from the North, is eating at the vitals of their social, religious and pecuniary welfare.

There is now an open door "to preach deliverance to the captives; the opening of the eyes of the blind, and to set at liberty them that are bruised." The opportunity comes not as the result of conflict and blood, but as the reaction of religion and wise economic considerations.

In more than one hundred institutions of learning, and in more than 5,000 churches can this deliverance be proclaimed. There is no such corresponding opening anywhere in the North. Work can be done in the prosecution of our reform everywhere, but if we will do the best and most effective work, we must enter the *open door*.

WORTHLESS GUNS.

BY CYRUS SMITH.

There were old muskets at the beginning of the war that at one time had been considered good guns, but had become so rusted and worn that they were dangerous at both ends. The boys would shut their eyes, pull the trigger, miss the mark and have a lame shoulder. They were exchanged for new rifles as soon as they could be obtained.

The Republican party reminds us of one of those old guns that did good service in 1812. The old party, like the old guns, has done its work and cannot be aimed at the enemy of "God and home and native land" any longer definitely. It will not be committed to Prohibition, because it has become so rusty that it has lost its foresight and is no longer a reform party.

Four years ago when men rallied to the new party that has a burnished front-sight of Prohibition they were told, "You cannot elect your man." "You are throwing your votes away." "Prohibition is not in politics." Republicans voted blindly to elect their man, but missed the mark and lost their votes because they were not cast for a living issue. It was not so, however, with the new party, which is committed to living principles.

Republicans were quite lame in the right shoulder, and blamed the St. John men; but it was only the kick of their old guns. Many Republicans and Democrats are Prohibitionists at heart; then why should they throw their votes away by voting the old party tickets? Their platforms are no foundation for a Prohibitionist. A man that does not vote his principles throws his vote away. Better throw away one's vote for a great principle than have it counted with the majority for a great wrong.

PROGRESSIVE THEOLOGY.

[C. H. Spurgeon, in Sword and Trowel.]

The idea of a progressive Gospel seems to have fascinated many. To us that notion is a sort of cross-breed between nonsense and blasphemy. After the Gospel has been found effectual in the eternal salvation of untold multitudes, it seems rather late in the day to alter it; and, since it is the revelation of the all-wise and unchanging God, it appears somewhat audacious to attempt its improvement. When we call up before our mind's eye the gentlemen who have set themselves this presumptuous task, we feel half inclined to laugh; the case is so much like the proposal of moles to improve the light of the sun. Their gigantic intellects are to hatch out the meanings of the infinite! We think we see them brooding over hidden truths to which they lend the aid of their superior genius to accomplish their development!

Hitherto they have not hatched out much worth rearing. Their chickens are so much of the Roman breed, that we sometimes seriously suspect that, after all, Jesuitical craft may be at the bottom of this "modern thought." It is singular that, by the way of free thought, men should be reaching the same end as others arrived at by the path of superstition. Salvation by works is one distinctive doctrine of the new Gospel: in many forms this is avowed and gloried in—not perhaps in exact words, but in declarations quite unmistakable. The Galatian heresy is upon us with a vengeance: in the name of virtue and morality, justification by faith and salvation by free grace are bitterly assailed. Equally a child of darkness is this new purgatory. It is taught that men can escape if they neglect the great salvation. No longer is the call, "To-day, if ye will hear his voice," for the to-morrow of the next state will answer quite as well. Of course, if men may be gradually upraised from sin and ruin in the world to come, common humanity would lead us to pray that the process may go on rapidly. We are hearing every now and again of a "night of prayers for the dead," among certain priests of the Establishment. Nor is it among Ritualists alone, or even mainly, for the other day, at a meeting for prayer, an eminent believer in this notion prayed heartily for the devil; and his prayer, upon the theory of the restitution of all the sinful, was most natural. Prayers for the dead and prayers for the devil! Shades of Knox and Latimer, where are ye? How easy will it be to go from prayers for the dead to payment to good men for special supplications on their behalf! Of course if a devout person will spend an hour in praying a deceased wife out of her miseries, a loving husband will not let him exercise his supplications for nothing. It would be very mean of him if he did. "Purgatory Pick-purse," as our Protestant forefathers called it, is upon us again, having entered by the back-door of infidel speculation instead of by the front entrance of pious opinion.

Do men really believe that there is a Gospel for each century? Or a religion for each fifty years? Will there be in heaven saints saved according to a score of sorts of Gospel? Will these agree together to sing the same song? And what will the song be? Saved on different footings, and believing different doctrines, will they enjoy eternal concord, or will heaven itself be only a new arena for disputation between varieties of faiths?

We shall, on the supposition of an ever-developing theology, owe a great deal to the wisdom of men. God may provide the marble; but it is man who will carve the statue. It will no longer be true that God has hidden these things from the wise and prudent, and revealed them unto babes; but the babes will be lost in hopeless bewilderment, and carnal wisdom will have fine times for glorying. Scientific men will be the true prophets of our Israel, even though they deny Israel's God; and instead of the Holy Spirit guiding the humble in heart, we shall see the enthronement of "the spirit of the age," whatever that may mean. "The world by wisdom knew not God," so says the apostle of the ages past; but the contrary is to be our experience now-a-days. New editions of the Gospel are to be excogitated by the wisdom of men, and we are to follow in the wake of "thoughtful preachers" whose thoughts are not as God's thoughts.

It is thought to be mere bigotry to protest against the mad spirit which is now being loose among us. Pan-indifferentism is rising like the tide; who can hinder it? We are all to be as one, even though we agree in next to nothing. It is a breach of brotherly love to denounce error. Hail, holy charity! Black is white; and white is black. The false is true; the true is false; the true and false are one. Let us join hands, and never again mention those barbarous, old-fashioned doctrines about which we are sure to differ. Let the good and sound men for liberty's sake shield their "advanced brethren," or at least gently blame them in a tone which means approval. After all, there is no difference, except in the point of view from which we look at things: it is all in the eye, or, as the vulgar say, "It is all my eye!" In order to maintain an open union, let us fight as for dear life against any form of sound words, since it might restrain our liberty to deny the doctrines of the Word of God!

But what if earnest protests accomplish nothing, because of the invincible resolve of the infatuated to abide in fellowship with the inventors of false doctrine? Well, we shall at least have done our duty. We are not responsible for success. If the plague cannot be stayed, we can at least die in the attempt to remove it. Every voice that is lifted up against Anythingarianism is at least a little hindrance to its universal prevalence.

THE ROSICRUCIANS.

THEIR HISTORY.

About the only thing known with entire certainty about the Rosicrucians is that the controversy concerning them has been endless and has resulted in fixing the word in the language as the refined appellation of the devotees of theosophic science. Professor Buhle, whose volume has been received since 1807 as the standard authority, considered the order a modified form of Freemasonry. His theories were given to the English public by Thomas de Quincey. Guisseppe Balsamo, the charlatan count Alessandro Cagliostro, among his other pretensions, gave himself out to be a Rosicrucian, and, as such, in possession of all the occult philosophy of the

East which was claimed to be hidden in the secret of this order. Others have viewed its documents as a huge jest practiced on the world by the grim jokers of the seventeenth century. Liebnitz thought it the invention of some ingenious person. Others have traced the system to Paracelsus, the mysterious Hierophant of Hohenheim, as to whom the world does not yet know whether to class him among its prophets or its clowns. A strong case has been made out to prove that John Valentine Andreas wrote the Rosicrucian manifestoes. Tauler's hand has been supposed to be in them and the documents themselves recite the story of Christian Rosencreutz as the founder of the order. Hargrave Jennings in his absurd jumble of 1879 and and in that recently issued, sees Rosicrucianism everywhere, as Mr. Astronomer Pye Smyth finds the great Pyramid packed with Divine revelation. Arthur Edward Waite, the latest writer to enter this metaphysical field, has at least these qualifications that he is a skeptic whose credulity cannot be imposed on and that he writes with a reasonable conception of what constitutes evidence. In *The Real History of the Rosicrucians*, "founded on their own manifestoes and on facts and documents collected from the writings of the initiated brethren," he does not succeed in solving the mystery, not even to his own satisfaction, as he frankly confesses. He follows, however, a rational order and a critical method. He rejects the story of Rosencreutz, but believes in the existence of the brotherhood as an order which fascinated men by some singular and attractive fiction. He is not disposed to concede the antiquity of the order, though he easily finds ancient roots enough out of which such an order might have been developed, and with which it might have been connected in the popular mind. He believes that alchemy had much to do with their secret, that the brotherhood was pre-eminently a learned order and both Christian and Protestant, a consideration which precludes their antiquity on the one hand and divides them from the Templars on the other, whose religious secret he believes to have been of the anti-Christian type. He repudiates Buhle's Freemasonry hypothesis, and is not convinced of Andreas's claim, though he concedes that Andreas was swayed by a passionate belief in the mission of secret societies for the reformation or Germany and the completion of what Luther began. He leaves the argument undecided, and possibly with some touch of a constitutional skeptic's inability to come to a positive decision.—*The Independent.*

A MASONIC ACCOUNT.

These were a secret society which was founded in the fourteenth century, and became known in the seventeenth. They alleged that the master of their "order" lived over 100 years, and when buried, his tomb could not be found. The tenets of the order declared "they had no wish to interfere with the religious or political merits of countries, but only admired the improvement of mankind by the teaching of a true philosophy, thus to be the hidden levers to raise men in the scale of being. Known as hermitical philosophers, they extolled Raymond Sully, the Alchemyst, and Cagliostro, of last century, claimed to be of the sect. The name is said to be derived from Royenkrug, a German nobleman, who, having traveled much in the East, came back with a rich store of ancient legends and mysteries; one of which was 'that if men properly knew the secret of life, they need never die.' They were also known as the 'Illuminatii,' and Invisible Brothers, because they made no public display of themselves or their science. Bound to their order by the most solemn oaths, they kept their secrets well. They professed to know all science, and taught that every material object had a spiritual counterpart—claimed to have discovered the '*Sophia Lapis*' (philosopher's stone). In their system there were nine degrees, and among themselves they are known as 'Adepts.' Their object was to communicate with the learned of all nations, and to form a brotherhood of intelligence, by which as 'sons of light' they should be known to each other; sworn to impenetrable secrecy, they invented a language of signs, and so knew each other. Those who joined them were taught that the highest virtue was the study of the healing art to prolong human life. Unlike some institutions which the middle ages gave birth to, the Fraternity of the Rosy Cross seldom came into prominence. Isolated from each other, they corresponded in cypher carved on wood or stone, sent by trusty messengers, till the art of printing, then one of their number wrote tracts bearing cabalistic signs, which none but the 'adepts' could interpret. They were taught to court solitude and obscurity, in order to contemplate the divine qualities and perfections of the Great Creator. Thus by close observation of the laws of nature they became the fathers of modern science, and so discovered and conserved many physical secrets, which were supposed to benefit men. Living in the world they seemed to be not of it, and as the dominant power and hierarchy of those times were bitterly opposed to magic and the black art (as anything their shallow brains could not grasp was then called), they had to live in recess and seclusion, as they were not to court persecution, and thereby endanger their lives and liberty. Hence they were regarded as mystical personages, said to communicate with beings of another world. Ancient astrology and alchemy they were supposed to study, and thus prophesy future events; knowledge with them was above rubies. The order was governed by five fundamental laws. '1. To ease suffering and to heal the sick. 2. To conform to the manners, customs and laws of the country in which they lived. 3. To meet in council once a year. 4. When dying to name a successor. 5. To preserve their secret from century to century.' They taught that by the practice of every moral virtue, and the checking of all disease, human life might be much prolonged, and that by elixirs and nostrums old age might be kept away. Believing in the occult sciences, they aspired to know all mysteries; and by the aid of mental science to have complete control over all passions. There is a trace of them in Bulwer Lytton's two novels, 'Zanoni' and 'A Strange Story.' As an order they do not now exist; but a 'speculative' order in Freemasonry bears some affinity to them, and who, claiming to be 'Sons of Light,' profess to follow their footsteps."—*Australasian Keystone.*

THE BATTLE SONG OF GUSTAVUS ADOLPHUS.

Be not cast down, O little flock,
Nor fear the deadly battle-shock
With which your foes assail you!
Although they mean your overthrow,
And on your heads deal blow on blow,
Let not your courage fail you.

Your cause is God's, be this your trust,
He will avenge you, for he must;
The issue he will mold it.
You can not be, for long, undone,
For help he'll send through his own Son,
The truth he will uphold it.

If God be God, and true his Word,
World, hell, and devil all have heard
A name that shall o'erthrow them.
Their scoffs shall go no more abroad;
God is with us, we are with God,
The victory we will show them.

Then gird yourselves, ye little flock;
Stand as for God, stand like a rock,
Nor let your foes dismay you!
God soon will all their wrath assuage,
And quench in blood their foaming rage,
His own right arm display you.

Amen! Lord Jesus, take our part;
For thou our great Protector art,
Almighty to deliver!
And as you ransomed ones we'll sing
Our tribute unto thee, our King
And King of kings, forever.

—*J. E. Rankin, D. D., in Golden Rule.*

THE BOSTON DEBATE.

But the real point at issue is not Swinton, or indulgences, but public against parochial schools. The Baltimore council condemned our Bible, several of our text books, and finally the whole public school system as Godless. The Catholic whale cannot keep the Protestant public school system on its stomach. Parochial schools are springing up all over the country. Catholic citizens are commanded to take their children out of our schools. If they do not obey they are to be excommunicated; if they do obey the Catholic citizenship of America will be an undigested mass in the body politic. The State needs the gastric juice generated by the public school glands to digest the fare furnished by the old world restaurant. The question is before us and must be met. Roman Catholicism, like Lot's wife on the plain, toes one way and faces another; her ideals, her home, her policy are in the past tense.

New occasions teach men duties,
Time makes ancient good uncouth,
They must upward still and onward,
Who would keep abreast of truth.

Two systems stand face to face. The open Bible and the public school confront the catechism and the parochial school. The Republic rests on Plymouth Rock; the Catholic church rests on St. Peter as a rock. The American people must choose. —*Dr. O. P. Gifford, in the Christian Inquirer.*

LETTERS FROM EUROPE.

LIFE IN A DUCAL PALACE.

Munich, Bavaria.

I have been in Munich a week. Left Rome all in "blossoms and beauty," as the Italians say, Wednesday evening, stopped two days days at Florence, where everything was in bloom also, and in fourteen hours arrived in a terrific snowstorm on the Brenner pass. There had been several avalanches on the pass within a few days, one of which destroyed a bridge and part of a tunnel on the railroad. We were obliged to get out and walk through the snow of the avalanche to another train sent down to the opposite side of the mountain from Innshinck. Some of the passengers were quite disturbed in their minds, thinking apparently that a second slide from the mountain top might take us with it before we had crossed the broken bridge. In fact, it would not have been very pleasant if such a thing had occurred for the snow came down with such force as to carry the forest trees, mostly pines, torn up by the roots, with it. We saw in another place a large peasant house completely crushed in in the same way. The village of Ober Gurgle, which we visited last summer, is said to be entirely demolished by the repeated avalanches that have occurred there this spring. Those steep mountains are very picturesque, but they seem too dangerous to be desirable as near neighbors.

Schloss, Tegernsee, Bavaria.—Tegernsee is a beautiful lake surrounded on two sides and one end by steep mountains, some of the Bavarian Alps. It is a very fashionable watering-place later in the season, and will be crowded with summer visitors from Munich and Berlin; but now we see hardly any one except the peasants and the people belonging in some way to the castle. The mountains are still covered with snow; it snowed on the higher ones last night again, though here within one and a half hour's walk the fields are covered with cowslips, buttercups, daisies, forget-me-nots, a kind of pink resembling sweet william, wild verbenas, primroses, violets and "johnny-jump ups," and a tiny flower called, for what reason I do not know, "St. Benedict's little Rose."

This castle was built for a monastery several hundred years ago. In the hall out of which my room opens are several portraits of the former priors and other monks, most of them bearing the date of the birth and death of their originals, and a pair of little cupids conspicuously holding up a tablet containing an epitaph in Latin, relating the praiseworthy actions of the same personage. These portraits are of the last generation of monks who inhabited the castle; and they all appear to have lived between 1650 and 1730 or 1740.

I have not yet found anyone who knows in what year the castle was built. It is built in the form of a hollow square. About half of one side of this square is occupied by a church. It is three stories and a half high. In the lower story live in one side the kitchen servants, and on the other side and front the "ladies in waiting" on "her highness," the two elder Princesses and their maids, the "Footmen" (I write them with a capital because they are so immensely important in their own opinion), one of the Duke's companions, a Hugarian gentleman, and we four teachers. In the second story are the rooms of "His Royal Highness Prince Ludwig Wilhelm," (as it stands on the door), Princess Marie Gabrielle and Princess Amelia who is now traveling in Italy, and their different attendants; and in the upper story live the Duke himself and his wife and the last member of the family "His Royal Highness Prince Franz Rudolph," age five weeks. I was quite abashed when I was told that I should be presented to the Prince to whom all Tegernsee will belong, besides several other castles; but when I came into the room, behold! the Prince was a bashful little boy who put his finger in his mouth and hardly dared look at me. I discovered an hour later that the young gentleman's highest ambition was to get into the carriage house and play coachman. He was forbidden to go there, but as he knew I had not been told where he was allowed to go, and where not, he importuned me the first time I took him to walk to take him there, and told me afterward "it was something new for him." I am to take him out sometimes and speak English with him, for this four-year-old boy must already learn four languages. He understands all that is said to him in French or English and a little Portuguese, but answers to all languages in German. He is usually a very nice little fellow, but I pity him, for it is quite probable he may inherit his cousin's and uncle's insanity, (Otto, King of Bavaria, is his cousin, as also the former King Ludwig, both insane). He had twice

terrible convulsions, and any fright or excitement is liable to bring them on again.

The Duchess is, I think, the most beautiful woman I ever saw. She is the daughter of the King of Portugal, and has something rather Spanish in her looks, though she is not at all dark. She is only thirty now and her oldest daughter, Princess Sophia is nearly fourteen and very tall of her age.

The Duchess and Duke have gone to Weran in the Tyrol for several weeks. The day they left we all had to put on gloves and stand in two rows near the entrance hall until she came down stairs. Then she gave each one her hand and we were all expected to bow very low and kiss the tips of her fingers. I was "drilled" beforehand to make that bow, or rather courtesy, but I think I did not make a success of it after all. I should have felt inclined to try to slip out of the whole ceremony if it had been possible. Then the Duke shook hands with us all, and we went into the hall where the carriage stood, and the Duchess kissed all the children like any other mother, and told them to be good, etc.; after which we repeated the whole ceremony again and she was helped into the carriage. Little Prince Ludwig had been told he must not cry, and stood the whole time with his lips pressed together and trembling, but never uttering a sound, and looking very unchildish. It was several days before he began to look natural again. Since the Duchess is gone the Princesses are not allowed to be together for any lessons or walk. Each one must go separately with one of her teachers walking from 5 to 7 P. M. and from 8 to 9 A. M. Between 12 and 1 they go into the garden and practice calisthenics with a teacher, the only time the three come together in the day. It seems rather hard on the children, and they are very discontented, but keep it to themselves usually. R.

THE UNITED BRETHREN CONVENTION.

AN INTERESTING MEETING ATTENDED BY OUR INDIANA COLPORTEURS.

WATERLOO, Ind., Aug. 2, 1888.

DEAR CYNOSURE:—We are here attending the convention of the radical wing of the United Brethren church, held July 31 to August 3. After working in Auburn and St. Jo we held meeting in Union chapel, a U. B. church east of Auburn. A good audience came to hear, and manifested considerable interest in our work by taking the tracts and asking questions. The work has many true friends in that locality, among whom J. R. Cooper, with whom we spent the Sabbath, is an earnest worker.

Monday we came to Waterloo. Already many delegates had arrived, and we, with them, soon found the entertainment committee and were directed to hospitable homes, which characterize Waterloo. Monday evening religious services introduced the work of the week. Rev. H. J. Becker, of Ohio, preached from Matt. 6: 11. His analysis of the subject was new and unusually interesting, showing human dependence and Divine care. The speaker's experience as a traveller added much interest and instruction to the discourse.

Tuesday afternoon the convention proper was organized. Rev. W. Knipple, of Illinois, was elected chairman, and E. Williams secretary. Rev. William Dillon, of the *Christian Conservator*, addressed the convention on the progress of the church work represented by his paper. Judging the movement by his remarks the radical wing and all opposed to the lodge power have abundant reason to be encouraged and continue the fight. Mr. Wright, of the same paper, followed, giving a financial report of the organization. Rev. H. J. Becker gave a lecture in the evening, descriptive of his 500 mile horseback ride in Egypt and Palestine.

On Wednesday morning Rev. Potter delivered the address of welcome. Delegates were welcomed both as visitors and as loyal United Brethren. All friends of the cause realized their hearty, hospitable reception. An exhortation to renewed vigor and fidelity closed the address. The chairman of the convention responded, defining the object of the convention about as follows: "We have not assembled to create discord, schism, or trouble in the church, nor to war against secret societies. Many erroneously suppose this is the object The motto which decorates the front wall of the church states clearly the true issue. It reads thus: '*The Constitution of 1841 Must be Maintained.*' The General Conference held in 1885 attempted to disprove the validity of the church constitution, and appointed a commission to examine and alter the constitution and confession of faith. According to the church regulation the confession is unchangeable, and to amend the constitution requires a two-thirds vote of all the church laity. The radical wing claims, with good reason, that both these rules were violated in appointing the commission, and that the constitution of 1841 is still in force, and without it there is no church organization. If the liberals cannot disprove this their object will be evident and must be condemned. The vital point of the constitution which the commission has altered, and which the liberal wing of the church wants to adopt, is the regulation regarding secret orders. I quote both the old and the new. The old reads thus:

ART. II., SEC. 7.—There shall be no connection with secret combinations.

"The amended constitution reads:

ART. III., SEC. 1.—We declare that all secret combinations which infringe upon the rigths of those outside their organization, and whose principles and practices are injurious to the Christian character of their members, are contrary to the Word of God, and Christians ought to have no connection with them.

The validity of the constitution, the right of church property, the maintenance of church purity and unity, the commission, its power, work and results, with other phases of the issue, were ably discussed. Rev. H. T. Barnaby, of Michigan, Rev. Floyd, of the *Conservator*, and other members of the convention spoke during Tuesday and Wednesday. All loyal radicals were earnestly advised not to vote on the work of the commission, and were urged to petition the General Conference of 1889 against any change in the confession of faith, or the constitution. Thursday morning was occupied by reports of committees and soliciting funds. Personal pledges were secured to the amount of $1,045.29; conference pledges amounted to $925.

One of the most interesting features of the convention was a discussion by the ladies, opened by Mrs. Baldwin. They proved effectively that secretism is the enemy of the home and of women; and the lodge divides the home, and prevents the proper training of children.

The relation of the lodge to the church, Masonry and religion, and other subjects of the regular program were thoroughly discussed at the last session of the convention. Recommendations and exhortations to loyalty to the truth and to the church discipline were characteristic of each address.

The United Brethren of the radical wing are to be congratulated on the success of their convention; and, judging by their determination, a great struggle is in the near future. The convention was a grand rally of the loyal United Brethren and those who sympathize with the movement against secret societies. The true spirit of Christianity and opposition to the world pervaded the entire meeting. The fervent prayers and earnest addresses prove the thorough conviction and stability of the radical wing. They intend to maintain the purity, if not the unity of their church.

Secretary J. P. Stoddard's presence was much desired by his friends, but not realized. Your agent listened with much pleasure to Rev. J. K. Alwood and others, who related Secretary Stoddard's experience in opposing Masonry in this State. The N. C. A. has many friends among the United Brethren. Our tracts, especially "Moody" and "Five Bible Arguments," were eagerly sought and read. "Stories of the Gods" sold readily. May all the Christians hope, pray and do what we can to propagate truth and righteousness, and resist the forces of evil.

F. L. JOHNSTON.

REFORM NEWS.

THE SUMMER CAMPAIGN AMONG THE GREEN MOUNTAINS.

THE OLD HOME.

SAXTON'S RIVER, Vt., July 26, 1888.

DEAR CYNOSURE:—By the mercy of God we have reached the State of our nativity. The grand old mountains tower above and around us, and the blue azure flecked with white fleecy clouds bends over us as of old. "As the mountains are round about Jerusalem, so is the Lord round about them that fear him, and delivereth them." Thus the devout Psalmist exclaimed, and so our present experience echoes back from this sweet retreat his sacred inspiring words. This has been a kind of half rainy day, greatly refreshing all vegetation. The ground had become very dry and these showers will do untold good. God still sends us the early and the latter rain, from year to year and from generation to generation. "The undevout astronomer," Young says, "is mad." Expand the thought, embrace every man and woman of ordinary intelligence who walks this beautiful world, or traverses its varied waters, as well as he who gazes on the glories of the heavens, and if they pay not reverent worship to the Author of all these sublime and countless glories, truly we may affirm of them, they, too, are "mad." May the beloved readers of this paper all worship the one living and true God, instead of the lords many and gods many to whom myriads bow down.

M. A. BLANCHARD.

THE GOOD WORK BEGINS.

SAXTON'S RIVER, Vt., July 30, 1888.

DEAR BRETHREN:—I am sure you will be anxious to hear a word from me. Mr. Blanchard and wife arrived here on Thursday. He spoke to very full houses both at the Congregational and Baptist churches. The pastors were with us and assisted in the services, and seldom has a speaker had more quiet, thoughtful and attentive audiences. The Lord by his Spirit was manifestly with us. The president, although very weak from sickness while at Saratoga, spoke with the vigor of youth, and with great help from God, and this morning is stronger than before.

We have appointments for three Sabbaths more at Windham, Grafton and Rockingham. We feel that God is wonderfully favoring us in the beginning of the work. I deeply feel the need of tracts to distribute here to follow up the evidently good work begun at Saxton's River. We can but hope and expect God's guidance and control in all this work. Pastors and people know next to nothing of its importance. I was opposed to Masonry during my long ministry in Keene, but the tremendous importance of opposition on the part of our churches is rising before me every day, as I have seen the cumulus clouds in the sky pile one upon another. This is because of facts and information I am receiving on this subject. I write hastily, as we are to start out this morning to still further our plans.

Fraternally yours, (Rev.) J. A. LEACH.

FROM THE GENERAL AGENT.

CONNECTICUT CHURCHES AND CAMP MEETINGS.—OLD FRIENDS AND NEW.—BISHOP TAYLOR.—THE NEW ENGLAND AGENCY.

At Putnam, Connecticut, on Sabbath, the 29th inst., I found friends and some devoted disciples. At the Baptist church I took part and was much refreshed in the morning prayer meeting. A goodly number of the spiritually minded were present, and spoke freely of the things of the "kingdom." The able sermon by pastor Stubert was from the words of God to Moses, "Let me alone." Bro. Stubert is anti-lodge, and has only a small percentage of the secret element inside the sheepfold, yet he seems to have inherited or acquired a knowledge of the convenient use of the "*But*" familiar in early anti-slavery times.

Retiring from church I fell in with an intelligent gentleman who seemed desirous of further acquaintance, and he invited me to his home for dinner. I was gratified to learn that my host was Mr. Angel Wheaton, a half brother of Jesse and Warren, my neighbors and fellow townsmen in Illinois. I said, "Surely God moves in a mysterious way." Later I met the son of Bro. Wheaton, who was once a student at Wheaton College, where he became acquainted with the lady who is now his wife. He is a deacon in the Congregational church, and one of Putnam's successful business men. A service at five P M. in "Morse's Hall" was especially enjoyable. When I spoke of what God and his people were doing, and especially of the work in Washington, the responses were most cheering. The leader of the meeting, having been in that city, confirmed some things I said from his personal knowledge. I saw two wearing the Keystone, one professing holiness, and another recently converted; but found others who had not bowed the knee to Baal.

Rev. Mathewson, whom I have several times met in the West, was quite desirous that other ministers and churches in Putnam should give the anti-lodge cause a hearing, but when I attended his services at one P. M., carefully guarded his own flock and gave not the slightest public recognition to the representative of a cause in which most of his people and our Second Advent brethren generally take a deep interest.

The most interested and helpful friends at Putnam were Hon. George Buck and wife, who know no compromise with Satan on any moral question. The hospitality of their home was freely tendered at some personal inconvenience, as relatives were visiting them, and their care for my comfort was unstinted. Bro. Buck says we must buy and locate in Boston, and that he is ready to help in a square fight with rum and the lodge. He endorses the plan for Miss Flagg, and backs it up with a liberal support, and expresses the hope that New England

will, at the very least, sustain her; and Bro. Conant of Willimantic, and Bros. Pratt and Cheever of Worcester respond *Amen*, with $25 each—a good start.

NOW, READER, WHAT WILL YOU DO?

Learning of a camp meeting at Douglas, Conn., I repaired thither and found a large collection of holiness people worshiping in "God's first temple." Seldom have I seen grounds better adapted to outdoor meetings, or a more earnest company of worshipers. Bro. Moses Morse is in charge of the business management and Rev. McDonald of the religious services. Soon after reaching the stand there was a recess for dinner. As the Spirit of the Lord was there I took the liberty of making a few remarks to the company waiting for admission to the dining-hall. The few words were followed by personal greetings, and I soon found myself in close controversy with a gentleman from Kean, N. H., who "enjoyed Masonry and the blessing of holiness." Under such circumstances I felt justified in pressing the truth very closely; and although Bro. Lemley, formerly of Rockford, thought I was rather severe, my opponent was not offended, and I trust may be helped to see the religious character of the system more clearly. He said while he would not reveal any secrets of the lodge, he had not attended a meeting since he received the "second blessing," and would advise everybody to keep away from them.

The services began at the stand, and when I reached it I found a song and testimony meeting in progress. I was impressed to repeat the words of our Lord, "Whoso confesseth me before men," etc. Many greeted me most cordially, and among them my brother from Kean, who expressed the hope that no unkind feeling would exist between us. I assured him that there certainly did not on my part. Bro. Morse had no objection to my distributing tracts, but thought I had better first see Bro. McDonald. Bishop Taylor preached a most powerful sermon, in which he said, "The devil makes religions for those who turn away from God. He's always on hand—does his work immediately; don't let the backslider sleep over night without a religion. His religions are gross and sensual in heathen lands, but in Christian countries he makes them just as near like God's religion as he can; but they are the devil's damnation agencies all the same."

I was obliged to leave for the train just as the Bishop finished, and so had no opportunity for a personal interview either with him or Bro. McDonald.

From Worcester I came to Wellesly this morning, and am waiting under the apple-tree in Bro. Flagg's yard for the return of him and his daughter, who have driven over to a neighboring town. Bro. Conant has three appointments for me at Willimantic next Sabbath, which I expect to fill on my return trip to Washington. J. P. STODDARD.

BREAKING NEW GROUND IN NORTHERN OHIO.

COLUMBUS, Ohio, August 1, 1888.

DEAR CYNOSURE:—After a four weeks' trip I reached home last evening. Bowling Green, Wood county, was the first place at which I stopped after my last report. By inquiry I learned that Wm. Minton, a gentleman whom I knew to be interested in our work there, lived some three miles from town. The day was very warm, the road dusty, the distance proved to be four miles, but I was amply rewarded for my walk in the cordial reception of this Puritanic family, whom I found were related to our Moses Pettengill of precious memory. After consultation it was not thought an opportune time for lectures. Bro. M's horse was at my service; and accompanied by Miss Minton as guide, I secured ten subscriptions to our paper in one day. Part of these were United Brethren at Portage, a small town near by. Bro. N. Foltz, one of the Portage subscribers, is to conduct a holiness camp meeting at that place from Aug. 9 to 20. He gave me a cordial invitation to attend and address the meeting, assuring me entertainment and a good opportunity to present our cause. I have not yet decided whether I can accept or not.

Sabbath before last I spoke twice in the United Presbyterian church at Scotch Ridge. There was a large attendance in the morning, but a driving rain kept many away in the evening. It was voted that I speak again on Monday evening. At this meeting a fair collection was taken for the cause. So far as I learned the secrecy question had never been discussed here. Friends seemed quite reticent at first, but becoming interested a goodly number subscribed for the *Cynosure*. The pastor, Rev. Caldwell, and wife showed me much kindness.

En route from here to New Haven I stopped at several points. No visit was more pleasant than that with Mrs. Abiah Coe, of Tiffin. Mrs. Coe is, I believe, in her 86th year, well preserved, and of a firm, resolute nature. She formerly belonged to the M. E. church, but left when they refused to allow the secrecy question discussed. She gave a contribution of five dollars to our cause, as she had done before. Daniel Callon, of Watson, has been a reader of our paper for years. He will help some in the State work. I was kindly entertained at his home.

Missing a train I was compelled to spend a night at Bascom. Rev. A. H. Zechiel, pastor of the Reformed church of the place, will arrange meetings when I can attend them. I was entertained here by a Catholic, and learned much about his religion. His wife, an accomplished lady, had been educated in a convent, but preferring matrimonial life had made her escape.

On arrival at Bro. W. G. Head's farm and lake near New Haven, I found that a farmers' picnic had been advertised for Saturday. I arrived Thursday. No provision had been made for speaking. Bro. H. gladly accepted my proposition to remain and speak. Notice was given through the local paper and post-office. A good number gathered at the time appointed, but they came evidently more to have a good time than to listen to a discussion of the secrecy question. Boating, base ball, etc., were as popular as the lecture; however, by exerting my lung power so as to be heard above the rattle and racket of the pleasure seekers, I succeeded in getting a number to listen to me both morning and evening, and I am confident good was accomplished. Some expressed approbation, others indignation, and asked foolish questions as secretists usually do when driven to the wall.

On my way home I stopped long enough in Mansfield and Utica to shake hands with some of the friends and look after matters pertaining to N. C. A. and our work. I observed a bill posted in a conspicuous place at Newark which bore the following:

"Take the great American Scab route!—the C. B. & Q. Prepare to meet thy God! Close connections with the hereafter! Through tickets to points on the Styx. N B. Death claims promptly settled. Paul Morton, G. P. A. M. L, General Prevaricator and Monumental Liar. The strike is not off." Etc., etc.

I am not surprised at this. It is the natural way this cowardly, underhanded thing of darkness works. It is not the bold enemy so much to be feared as the snake in the grass, the coward that stabs in the back. We may well inquire, how soon will the American people see this, and act accordingly? Much depends on our individual efforts. Are we all doing what we can is a practical question. I have been very glad to learn of the zeal of students who have gone out to work for the *Cynosure*, and the success which has naturally attended their efforts, and I am sure friends will help them wherever they can. Yours for Christ and reform,

W. B. STODDARD.

CENTRAL LOUISIANA.

A NEW COUNTRY VISITED—THE FARMERS' ALLIANCE—THE COLOR LINE GIVING WAY.

WALNUT HILL, La., July 23, 1888.

DEAR CYNOSURE:—Mr. Silas Harden very kindly took me on horseback Saturday morning, and after riding twenty-five miles we reached this place. There is nothing attractive here, saving the abundance of fine pine timber, which abounds from about four miles from Boyce fifty or sixty miles across the country. The people in these pine regions are very poor, but very kind. I was very cordially received and entertained by Bro. Balaam Jones, deacon of the St. Matthew Baptist church. Rev. W. L. Braisco, the pastor, was glad to meet me, and invited me to attend his church business meeting Saturday evening, and preach for his people on Sabbath. I met Rev. E. L. Mayo, a young white local Baptist preacher. He was glad to see me and spoke freely of a more closer union with the white and black churches. I attended services on Sabbath at 10 A. M. and listened to a short sermon by Rev. T. F. Crawford, pastor of the Walnut Hill Baptist church, after which I preached. The congregation was well mixed with both races. The greatest harmony seems to exist here between the two races, so long as the Negro stands neutral in politics. I am glad to see unity in the white and colored churches in these parts. Every minister I have seen in these parts is a Freemason, except Revs. Braisco and Mayo. A man cannot speak too bitterly against lodgery in these parts. The old saying is, if you don't like the lodge, don't say anything against it. The only lodge among the colored people here is the Colored Farmers' Alliance. But I am afraid this alliance will cause them to shed tears. Bro. Braisco is the chief of the colored lodge, but he says if he is reasonably convinced of its evil he will renounce it. The colored men think as long as the whites belong to the Alliance it is all right.

I have distributed very many tracts and *Cynosures* and have sent tracts into nearly every parish in Louisiana, and sent in for free *Cynosures* to be sent to 110 ministers and deacons. I trust our friends will keep this good work moving along.

A very prominent white minister told me that twenty-five miles below here the poor colored people are living like slaves—no education, no churches and almost no civilization. He says, "When a white missionary goes there the white men will get a jug of whisky and go where the preacher is trying to preach the Word, and there they distribute the fire water freely.

I preached last Thursday night at Williamson M. E. church, near Boyce.

WILLIAMSON'S CREEK, La., July 24, 1888.—I returned from Walnut Hill on Monday. The whole country between Boyce and Walnut Hill is hilly with a few exceptions, and very heavily timbered with short leaf pine. Jay Gould, the railroad monopolist, is buying in great quantities of this land. The pine land sells from $2 to $3 per acre while the bottom land ranges from $3 to $5. There is very little education in these parts. I called on Mr. James Weeks (white), deacon of the Hemphill Baptist church, and he very kindly received me and invited me to preach at Hemphill church (white) on Tuesday night. Mr. Weeks belongs to no secret lodge whatever, and will be glad to get the *Cynosure*. I called on Mr. J. Labourne, and he kindly received and invited me to take dinner with him Tuesday. Here I met brethren Green and James Richey, both Primitive Baptists. They are anti-secretists and said God requires a complete separation. I next called on Mr. J. L. Hoyt by invitation and was kindly received. Mr. Hoyt and I were playmates in boyhood. I learned from him that himself, Mr. Labourne and brethren J. and G. Richey and J. Weeks are the only white men in these parts who are clear of the lodge cable-tow. I have met many of my relatives and old playmates, and I am sure it was the Lord who sent me back here after an absence of seventeen years. Instead of this being the bull-dozers' habitation now, it seems to have changed to the paradise of Louisiana.

The Farmers' Alliance is the principal lodge in these parts with both white and colored members. The Alliance claims to be to make better farmers and better husbands and wives, and buy and sell to members of the Alliance goods at cost prices. It will be well to publish their ritual. One of their leading officers told me he wished the N. C. A. would publish their secret work, for he believes it to be a fraud. Mr. J. Labourne told me that he joined the Masons years ago, but he left them thirty years ago, and now he deplores the existence of any secret lodge.

RAPIDS BAYOU, July 27.—I preached Tuesday night at Hemphill Baptist church (white), to a large and attentive audience. Although the lodge was well represented, and my sermon was anti-secret, yet they received it very respectfully, much better than my colored secret brethren. I distributed tracts after the services, and they were eagerly received. I was very kindly received by my Anglo-Saxon brethren. There was a goodly number of colored people present, most of them to see if I would speak against lodgery in a white church. Praise the Lord! God is no respecter of persons, and why should we have respect of persons in preaching the Gospel. The color line is very well drawn on Bayou Rapids. I preached Wednesday night at St. Paul M. E. church, Rev. A. B. Venabel, pastor, to a well-packed house of eager hearers. The Seven Stars of Consolidation and the Farmers' Alliance are the principal lodges among the colored people here.

FRANCIS J. DAVIDSON.

A WEEK OF GOOD CHEER.

RED OAK, Iowa, July 28, 1888.

DEAR CYNOSURE:—After completing my work at Atlantic I went to Elliott, and out seven miles into the country, and stopped for the night with Mr. D. C. Woods, an elder of the United Presbyterian church. The next day being the Sabbath, I went with him to Center Ridge U. P. church, were I met Rev. Mr. Hood, the pastor, who cordially invited me to preach, which I did. In the afternoon I went with him ten miles to Indian Creek church, where, by invitation, I preached again, and remained to a very interesting Sabbath-school; after which I went home with Bro. Rankin, who lives six miles from the church.

On Monday I resumed my work of personal visitation, and canvassed for subscriptions to the Iowa work, and for the *Cynosure*. Bro. Rankin headed the list. The next brother I called on is a Baptist. He had read Elder Stearns' book on Masonry, and heartily appreciates the work of the N. C. A., and its auxiliaries. He also gave ready assistance. I then called on two United Presbyterians, and two more Baptist brethren, all of whom gave aid. I then visited three United Brethren families, each of whom were willing to help. I then set out to return to Center Ridge. On the way I called upon another Baptist family who are for Christ against the lodge, and who showed a readiness to take stock in the Iowa reform work.

On arriving at Center Ridge I began a canvass there, and met with a favorable response. Mr. Woods headed the list and others followed his example, so that when I returned to Elliott on Friday I found that I had secured since the Sabbath fourteen new subscriptions to the *Cynosure*, all for a full year. To-day, Saturday, I am resting at the home of Rev. Mr. Wiley, the pastor of the U. P. church at Red Oak, Montgomery county. He is out of health, and I am to preach for him Sabbath morning here at Red Oak, and in the afternoon at Pleasant Lawn, eight miles in the country.

I was pleased to find such deep-seated convictions against the lodge system in the minds of the Baptists who are familiar with the writings of Elder Stearns, one of the Baptist ministers who seceded from Masonry and wrote against it after the abduction of Captain Wm. Morgan. I was also gratified to find that the old laymen of the U. B. church in Mills country, like those I met in Dallas county, are standing firmly with Christ against the conspiracy of Satan to popularize pagan idolatry and deistical infidelity through ancient craft Masonry and its kindred orders.

Christ has so many tens of thousands "who have not bowed the knee to Baal" that we may expect a mighty uprising against the false worships of the lodge, as the result of the Divine blessing upon the truth, that in so many ways is being disseminated to expose the cowardly attempt of Satan to supplant Christ, by introducing a universal system of *deistical worship*, through the agency of the secret lodge system.

Let fervent, effectual prayer be continually offered, and personal effort put forth, and Christ will give the victory. C. F. Hawley.

THE WASHINGTON WORK AND WORKERS.

Washington, D. C., July 28, 1888.

Dear Cynosure:—Through your columns I would like to acknowledge the receipt of two more packages of papers, senders unknown, a very large and fine assortment of cards from Carter & Co., of Boston, and two dollars in money from Rev. J. White, of Worcester, Mass. I feel quite encouraged.

As I was calling on some of the mothers of my children this week I was pleased to learn how much interest they took in the work of the school and how eagerly they accepted the reading matter which I gave them. One mother said, "You can hardly realize how proud the children are of the cards and Sabbath-school papers you give them." Then she spoke of one little girl who was some distance away, but came down every Sabbath to come to the Sabbath-school because she liked it so well.

I have been kept so very busy with the school and matters pertaining to the N. C. A., during Mr. Stoddard's absence, that house to house visitation had to be almost entirely given up.

Our meeting on Tuesday nights is well sustained, also the Sabbath afternoon service. It has fallen to my lot to lead the Wednesday noon meeting at Central Union Mission the past two weeks, and some of the workers inquired after our meetings and expressed much interest, saying they should attend as often as possible.

I would just say to friends sending packages for the use of the school to prepay express if possible as the funds are low and hard to raise.

Yours in the work, Anna E. Stoddard.

CORRESPONDENCE.

AN OLD VETERANS' MEETING.

Detroit, Mich., July 30, 1888.

I had a very interesting visit last week with Capt. John Brown, Jr., son of the noble old martyr whose name he bears. I found him well and comfortably situated with his little family on a seven-acre fruit farm at Put-in-Bay, on the Ohio side of Lake Erie. His place includes the "Wonderful Cave," and its level and rich soil is covered with choice fruits, such as grapes, peaches, pears, etc. While the grape-growers on the islands all around him convert this rich fruit into the poison that "stingeth like an adder," not a pound of John Brown's fruit is allowed to be perverted into intoxicating drinks.

Mr. Brown is a well-built and venerable gentleman, in many things reminding one of his father. When I told him that the palm that was pressing his had many a time pressed that of the older John Brown, whose "soul was still marching on," the moisture in his kindly eyes told the story of the emotions that were stirred within. When I told him I had what I esteemed the great honor of presiding at the last public meeting the old hero ever addressed, at our court house in the city of Rochester, N. Y., he going direct from the home of Frederick Douglas (then residing in that city) to Chambersburg, Pa., on his way to Harper's Ferry, he became the more interested and inquired, "Who are you?"

When the name of the "Old Liberty Singer" was mentioned he exclaimed, "Oh, is it possible! And you are alive yet. I heard you forty years ago in the old Bay State. Can you sing yet?"

There were present several fine-looking ladies from Massachusetts, New York and Chicago, who had heard the old singer in Abolition conventions in the East many years ago, and there being a fine piano in the room we had to have a social *musicale*, ending up with a song that was a favorite of old John Brown's—

> "Pride of New England! Soul of our Fathers!
> Shrink we all craven-like when the storm gathers?
> What though the tempest be over us lowering?
> Where's the New Englander shamefully cowering?
> Graves green and holy around us are lying!
> Free were the sleepers all living and dying."

The songs ended, the interesting interview closed, the hearty hand-shakes given, and the good-byes said, the kind-hearted captain accompanied me to the gate, and with an earnest invitation to "Come again," the scene closed, but not its pleasant memory. Yours, Geo. W. Clark.

FROM A MOBILE PASTOR.

Mobile, Ala., July 26, 1888.

Editor Cynosure:—The man or woman that can, as I do, look back to 1827, sixty-one years ago, cannot fail to see, yea more, to feel sadly the present decline of spiritual life among church people. It is truly alarming. Fifty years ago Masonry did not have the hold on the people as now; and then there was spiritual life in the church, a manifest power attended the Word preached, resulting in the conviction and conversion of sinners. The cry for mercy, with bitter tears, was frequent among young and middle aged.

I have tried to believe that secret societies had nothing to do with the spiritual life of the ministry, but I am forced to admit that no man can serve two masters, and while a Mason may be, if he lives by his obligations, a gentleman, he lays no claims to Christianity, and it must be mammon. It is said, "If a man hath not the Spirit of Christ he is *none* of his"—words full of meaning. Let every minister, for they lead the people, ask themselves when in the lodge, am I in the spiritual current of life that I entered when I took a solemn pledge, taking God to be my helper, when I was ordained to preach; for I then said I was called by the Holy Ghost, and set apart for his use, to be guided by his leading. But here nothing is said of Jesus, the sole foundation for whom I stand as a preacher! Is it any wonder that the church is spiritually dead and powerless to check the wave of wickedness? Late observations have satisfied me that secret orders are great evils. Preachers should look well into it. The worst of all is what is known as the juvenile department. These meet on Sundays, twice a month, away from home and parents, in the hands often of irreligious men and women, and *not* always strictly *moral*. Their *secrets are unknown* to parents. Many of the larger juveniles of both sexes are really bad and immoral, many of them are full-grown in crime, and in some few cases have been arrested. The popularity of societies makes them a power that can only be conquered by the Head of the church, and if Christians just determine it, the evil influence will die, and *ultimately* the fountains will cease to flow, and churches will again be alive. Sinners will be saved by a living Gospel, aided by the Holy Spirit, from the mouths of consecrated men. Do you ask how? I answer by earnest importuning prayer of faith. The pen can arouse, but God can and will take hold of the case; and it may be he is now only waiting for us to ask him to defend his church. I. M. Williams.

Pastor Reformed E. Church.

A WORD ABOUT BROOKS.

Lee Center, Ill.

Dear Cynosure:—I don't see how I can vote the Prohibition ticket with an ex-rebel on the second place.

Mr. Brooks, you say, is a demitted Mason, and takes no stock in the fraternity; but has no prejudice against secret societies, etc. He probably thinks as Stephen A. Douglas did in relation to slavery, "Didn't care whether it was voted up or voted down."

Again, Mr. Brooks is reported as saying that he thanked God that he never was a Republican. Some of us, probably, thank God that we were once Republicans.

Besides, Mr. Brooks doesn't train in my company, and hence he is not one of us. J. P. Richards.

Note.—We regret Bro. Richard's decision. If he refuses to vote for or act with ex-rebels he will have to join Belva Lockwood's party, and perhaps would find the objection even in that select circle. Mr. Brooks seems sincerely to have repented of his sympathy with rebellion and slavery; and he never took up arms against his country. As for the statement quoted above concerning the Republican party, it is yet to be proved that Mr. Brooks ever said it. A reporter's statement has been taken up and howled abroad by the party press. We regard Mr. Brooks as a man of too much sense to have made it in the terms and sense attributed. He might have said he was glad not to be at present in the Republican party. There is nothing objectionable in that. But it might easily have been twisted into a different and offensive remark. The report first sent out was that Brooks served in the Confederate army, which was untrue. There will doubtless be other untrue stories about him as well as other candidates. It is wise not to give too hasty credit to the reports of political enemies.

As we have said before, we would be glad if Mr. Brooks were intelligently opposed to secret societies. But he cannot be properly compared with Douglas until he has made the lodge a matter of study and debate, as Douglas did slavery. If he is now not a member of any secret society, as he writes, he has certainly given them up for some good reason, and Anti-masons, so far as we are at present advised, can vote for him. K.

PITH AND POINT.

PUT HIS NAME DOWN IN THE LEAGUE.

I see that you are anxious to hear from the "Pioneers." The principles of the National Christian Association I have vigorously advocated for many years. In times of slavery I was an Abolitionist, and was a faithful reader of the old *American Baptist*, edited by Rev. Nathan Brown, until it left the Free Mission society and went to the lodge I stopped the paper at once, and searched diligently among religious periodicals for the same kind of food—another paper advocating the same principles, but never found it until a United Brethren minister gave me a copy of yours. Since that time I have been a faithful contributor, an anxious reader, as well as circulating agent. No copies have gone into the waste basket I am glad to hear of the formation of the American Anti-Secret League, and want my name recorded there. I am an old veteran of the Cross since 1842, and have had a faithful companion of the same principles, but now, in my eightieth year, am left alone.—Daniel Hyde, *Frisco, Kans.*

PROHIBITION IN LYONS, IOWA.

Other parts of Iowa are rising above the rum traffic, but the city of Lyons permits the filth and wickedness of the State to roll into its lap. Over sixty saloons are now running here. This is evidence that Mother Iowa is cleaning house, and that she has most of her dirt near the door. Another sweep with the law will, I hope, about finish the work.—I. R. B. Arnold.

HOW THE SOUTHERN FUND HELPS.

Please accept my thanks for sending me your very valuable paper. I would not allow it to come as it does but for two reasons: first, I cannot pay for it; secondly, I do not know how to be deprived of its reading.—H. L. F., *Lafayette, La.*

FROM AN OLD VOTER.

I have voted at fifty-eight general elections, and for thirteen different Presidents of the United States of America, and if the Lord lets me live until next November I vote for Clinton B. Fisk and John A. Brooks.—L. P. Rowland, *Patterson, Mo.*

—The Republican platform expresses cordial sympathy "with all wise and well directed efforts for the promotion of temperance." The National Liquor Dealer's Association "*Resolved*, That we most earnestly favor temperance." We favor Prohibition.

—Dr. Joseph Parker, of City Temple, London, has invited the Salvation Army to occupy his church for a week or two, "tambourines and all."

LITERATURE.

The *Century* company lately suffered from a heavy fire in their building, nevertheless the August number, which, according to custom, is the midsummer holiday number, is on time and full of good things. The frontispiece is a portrait of George Kennan in his study, drawn by Henry Sandham, and shows the celebrated traveler at work on his Siberian papers. The article giving a sketch of his life is by Miss Anna Laurens Dawes, daughter of the Massachusetts Senator. Kennan's own article in this number describes his "Meeting with the Political Exiles." The opening illustrated article describes "A Home of the Silent Brotherhood," namely, the Abbey of La Trappe in Kentucky. The illustrations seem to be of scenes in the Old World rather than in the new, and it will not surprise those who read Mr. James Lane Allen's sympathetic description of the Abbey to learn that all its inmates are of foreign birth. Mrs. Van Rensselaer and Mr. Pennell with pen and pencil describe another of England's great churches, Lincoln Cathedral. The Siberian papers describe Mr. Kennan's meeting with the Siberian exiles, and is beautifully illustrated with the Altai mountain scenery. Mr. George W. Cable describes the objects and methods of the "Home Culture Clubs," originated by Mr. Cable himself. The principal essay of the number is Rev. Dr. Lyman Abbott's discussion of "The Pulpit for To day." This article, it is interesting to note, was written before there was any idea that Dr. Abbott would succeed Mr. Beecher in the pulpit of Plymouth church; indeed, sometime before the death of Mr. Beecher. The Lincoln History deals this month with Tennessee and Kentucky, and gives a new and clearer idea of Lincoln's relations to the early military movements in the West. The chapter headings are "Halleck," "The Tennessee Line," "Lincoln Directs Co-operation," "Grant and Thomas in Kentucky," and "Fort Donelson" On page 517 a very interesting letter from President Lincoln to Governor Morton of Indiana is published for the first time.

The August *St. Nicholas* begins with "The Story of the Sea Serpent," which gives young readers some idea of what navigators report of their collisions with the fabulous monster. The illustrations add something to the mystery and terror of the subject. In "Little Moccasin's Ride on the Thunder-Horse," Colonel Guido Ilges tells an exciting story of a little Indian boy. In "Tom, Dick, and Harry on the Coast of Maine," Mr. D. C. Beard brings back some former favorites, recounting with pen and pencil their vacation exploits. "Ramabai," by Mary L. B. Branch, is a short account of a noble Hindu woman who is trying to educate the girls of India. Charles Henry Webb tells us all about "Mr. Crowley," the four-handed guest of the Central Park Museum, and William H. Rideing has an interesting paper concerning "Children and Authors." John Burroughs has an article on "Observing Little Things," and warns us of the danger in arriving at hasty conclusions.

OBITUARY.

Departed this life at the residence of her daughter, Mrs. T. J. Whitman, HANNAH, wife of Daniel Hyde, aged seventy-seven years, eight months and twelve days.

Mrs. Hyde was born in New York, and at the age of four years, with her parents, moved to Huron county, Ohio. At the age of sixteen she gave her heart to God and united with the regular Baptist church. She removed to Portage county, and in 1835 was married to Daniel Hyde, who in 1843 gave himself also to Christ, and since that time both have walked hand in hand together in the straight and narrow way which leadeth unto everlasting life. She leaves her aged and sorrowing husband and six children who mourn her loss.

"Go to thy rest, and while
Thy absence we deplore,
One thought our sorrow shall beguile,
For soon, with a celestial smile,
We'll meet to part no more."

H.

A faded or grizzly beard is unbecoming to any man, and may be colored a natural brown or black by using Buckingham's Dye for the Whiskers.

LODGE NOTES.

Rob. Morris, the great representative Masonic champion, died Tuesday at Lagrange, Ky., of paralysis.

The Supreme Court in New York, last week, gave permission to the First Congregation of the Religion of Humanity to mortgage its property for $35,000.

The corner-stone of the colored Baptist seminary, to cost $50,000, was laid at Lynchburg, Va, Monday, by colored Masons, in the presence of 5,800 persons.

The session of the Grand Lodge, Knights of Pythias, State of New York, met in Poughkeepsie. There are about 300 lodges in the State, with a membership of 16,000. Wednesday there was a competitive drill, the Grand Lodge having appropriated $400 for prizes.

St. Mark's Episcopal church in Allegheny, Pa., is building a gymnasium, and employed a Masonic lodge to lay the corner-stone lately. The local account says the "officers presented a most solemn sight as they bore with them the golden implements of the Grand Lodge used on such occasions." It must surely have been solemn—disgustingly so.

An Exchange Company's telegram from Ottawa says that strong opposition is being organized to the proposal to settle with the Jesuits for the property taken by the Imperial Government under the Papal suppression of the Order. They claim $2,000,000 nominally. The Quebec Premier, after a visit to Rome, has agreed to pay $400,000. The Jesuits are now incorporated in the province of Quebec.

Rome never changes—for the better. The *Standard of the Cross* supplies this illustration of that truth: "If we change Rome does not, and a recent Catechism published in Mexico declares a boycott upon all Protestants. It forbids the faithful to lend houses for service, to erect or repair their churches, or sell furniture for them, to attend the services on pain of ex-communication. Protestantism must be making progress to stir up so much wrath in Mexico. The Catechism is only a straw, but it shows the direction of the wind."—*Ex.*

The Odd fellows Grand Lodge at Cincinnati conferred degrees. A procession, in which nearly thirty Cantons took part, went through the principal streets. The men and officers were resplendent in uniform. Besides the Chevaliers, there were in the procession a large number of lodges distinguished simply by the ordinary regalia. On Wednesday night the grand decoration of Chevaliers was conferred on the campus where the "Fall of Babylon" is being represented. An apropos meeting—the fall of Babylon and grand Odd-fellow decoration.

A monument has recently been dedicated at Townsend, Mass., to Henry Price, the founder of Masonry in the United States. For more than a century the place of his burial was marked by a small slate stone, which has almost crumbled to pieces. The inscription reads: "Henry Price, Founder of Duly Constituted Masonry in America." On the back is another inscription taken from the stone which has been so long over the original grave: "Born in London about 1697; removed to Boston about 1723; appointed Provincial Grand Master of New England in 1733, and in the same year a cornet in the Governor's Guards with the rank of major; removed to Townsend about 1763, and died there May 20, 1780. His life was consistent with his duty as a Mason and a man."

$500, OR A CURE.

For many years the manufacturers of Dr. Sage's Catarrh Remedy, who are thoroughly responsible financially, as any one can easily ascertain by inquiry, have offered, through nearly every newspaper in the land, a standing reward of $500 for a case of chronic nasal catarrh, no matter how bad, or of how long standing, which they cannot cure. The Remedy is mild, soothing, cleansing, antiseptic, and healing. Sold by all druggists, at 50 cents.

Are you busy? Are you making money? If so, stick to it, you are fortunate. If you are not, then our advice is that you write at once to B. F. Johnson & Co., 1009 Main St., Richmond, Va. They can show you how to enter quickly upon a profitable work.

SECRET SOCIETIES CONDEMNED

BY GREAT MEN IN THE CHURCH.

REV. JOHN TODD, *Pittsfield, Mass.:*—Unhesitatingly I give my decided disapprobation of what I deem secret societies in college and elsewhere. I have never known any good results from them which could not have been attained in some other more appropriate way, and I have known great evils resulting from them.

HOWARD CROSBY, *Chancellor University of New York, 1870:*—We have no hesitation in writing secret societies among the quackeries of the earth.

Idem, 1886:—The secret lodge system belongs to despotisms and not to democracies. Whatever in it is not babyish is dangerous.

REV. MATTHEW L. R. PERRINE, D.D., *Auburn Theological Seminary*, REV. JOEL PARKER and REV. CHAUNCEY EDDY:—Having formerly associated with Freemasons, we deem it our duty, publicly to declare that the system of Freemasonry is in our judgment, of a tendency on the whole pernicious to the moral habits, and dangerous to the civil and religious institutions of our country.

REV. LEVI CHASE, *Fall River, Mass.:*—The question has been asked by Masons, who wish to asperse the characters of those who have renounced Masonry, "Why did not they renounce it before?" For one, I will give them the reason why I did not. The Masonic oaths locked my tongue in silence—death, in all its horrid shapes and frightful forms, stared me in the face—I considered the oaths binding.

REV. C. D. BURLINGHAM, *in history of the Genesee M. E. Conference, 1860:*—This new element of discord (Odd fellowship) began to introduce itself in our church, professedly as a mutual insurance company against temporal want, and a newly discovered and remarkably successful Gospel appliance for bringing the world, reformed and saved into the church. But our people very naturally looked upon it with suspicion, dreading its power as a *secret agency* acting through affiliated societies, and doubting its utility as a financial scheme. They feared it would drag the church, debased and corrupted, into the world.

REV. JOEL MANN, *a renouncing Mason:*—Although portions of the Gospel are interwoven with its forms, I conceive that Masonry presents false grounds of hope; leads men to depend on their own defective righteousness;—to expect the favor of God without the interposition of a Redeemer, and even without repentance; and thus has a most injurious influence on their eternal interests. Under the most favorable circumstances, which in any place, have attended Masonry, it has occasioned a great waste of time and money, which might and ought to have been employed for better purposes. And furthermore, it interferes materially with domestic religious duties.

REV. AARON LELAND, *formerly Lieut.-Governor of Vermont and Deputy Grand Master of the Masonic Grand Lodge (to a Baptist association):*—He stated that the first objection which presented itself to his mind was the practice of *praying for the soul of a brother Mason after he had been dead two, three, and sometimes four days*—that he persisted in the practice for a short season to the injury of his conscience—that it was a Romish custom, and he never would preach at the burial of a Mason when Masonic forms and customs were attended to—that he never would preach to a lodge of Masons as *such*, and that he was ashamed that he had ever participated in the principles and practices of the institution.

ELDER DAVID BERNARD:—I solemnly renounce all fealty to Masonry, and do most earnestly beseech my brethren in Christ Jesus, of every name, to come out and bear unequivocal testimony against it. Think, O think, dear Christians, that hundreds and thousands of precious and immortal souls will be lost forever, unless they return and repent, but that the name of the precious Jesus is rejected, your Saviour, your precious and adorable Saviour taken away—the cause of your bleeding Redeemer injured—the hands of the wicked strengthened, and the Almighty God dishonored! And O, let me entreat you in the mercy and bowels of Jesus Christ, to reflect that you have to answer for the blood of those who shall find also, when it shall be forever too late, that Masonry is not a Saviour!

N. C. A. BUILDING AND OFFICE OF THE CHRISTIAN CYNOSURE, 221 WEST MADISON STREET, CHICAGO.

NATIONAL CHRISTIAN ASSOCIATION

PRESIDENT.—H. H. George, D. D., Geneva College, Pa.

VICE-PRESIDENT—Rev. M. A. Gault, Blanchard, Iowa.

COR. SEC'Y and GENERAL AGENT.—J P. Stoddard, 221 W. Madison st., Chicago.

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The object of this Association is:

"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved, to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform.

FORM OF BEQUEST.—I give and bequeath to the National Christian Association, incorporated and existing under the laws of the State of Illinois, the sum of —— dollars for the purposes of said Association, and for which the receipt of its Treasurer for the time being shall be sufficient discharge.

THE NATIONAL CONVENTION.

PRESIDENT.—Rev. J. S. T. Milligan, Denison, Kans.

SECRETARY.—Rev. R. N. Countee, Memphis, Tenn.

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CALIFORNIA.—Pres., L. B. Lathrop, Hollister; Cor. Sec., Mrs. U. P. Merrill, Woodland; Treas., C. Ruddock, Woodland.

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The Christian Cynosure.

Editors.

J. BLANCHARD. HENRY L. KELLOGG.

CHICAGO, THURSDAY, AUGUST 9, 1888.

EDITORIAL CORRESPONDENCE.

THE VERMONT MISSION.

Saxton's River, Vt., July 28, 1888.

Dear Cynosure:—I had a brief set-back at Saratoga by indiscreet excessive use of Hathorn water. But we are here, and well, and I want to give our readers the facts and thoughts which thrill my own soul. So far our Vermont mission seems visibly guided by God. But whenever a movement was started in the New Testament for Christ against the world's religions, as soon as the people began to embrace it, "the rulers of the darkness of this world" were always astir, and showed in unlooked-for ways their terrible power. So it may be here in Vermont. But if there is a people on earth prepared to receive the Gospel of salvation from the lodge rule which has silenced pulpit and press throughout the United States, and is now seizing the railroads by the throat, that people is here amid these hills. The people of Vermont are cool-headed as the mountains, and clear-minded as their springs. Our meetings open to-morrow.

July 30, 1888.—I yesterday (Sabbath) preached morning and night in the Congregational and Baptist churches of this beautiful village, assisted by the pastors. Rev. Mr. Leach, who has with rare energy and address made the arrangements here, and others to follow, will officially report our progress and work.

THE GRAND DIVISION OF EASTERN NEW YORK OF THE SONS OF TEMPERANCE.

This small body with a great name met last week at Saratoga. The delegates, "about" sixty in all, thronged our tables at Elmwood Hall. I met two bright, ministerial-looking young delegates in the corridor, who saluted and said they had seen and heard me. They spoke of a "very nice meeting" from which they had just come.

"What is your meeting?" said I. "Can I attend it?"

They looked demure and apologetic, and replied there would be an open meeting at such a time and place. They had met here to promote temperance, as "The Grand Division for Eastern New York;" and had been meeting *in secret!* I then asked, "Will you go for Fisk and Brooks?" This embarrassed these secret apostles of Prohibition and temperance still worse. They stammered, and finally got out, "*N-n-not fully!*" What that meant I do not exactly know. *The Daily Saratogian* next morning noticed the meetings at large. They met for secret business all day in the Odd-fellows' Hall, and held an open meeting in the town hall at night. J. N. Stearns (Royal Arch Mason), and Eugene Clapp, of Boston, made speeches, and "were applauded." But what they said, the *Saratogian* does not tell us; or whether they were for Harrison, Cleveland or Fisk.

If the *Cynosure* has any readers left who have any drawing to the secret temperance lodges, we respectfully submit to them—and we especially submit to Miss Frances E. Willard—that for sixty persons, calling themselves "Sons of Temperance," to meet in Odd fellows' Hall, Saratoga, with a sprinkling of women among them, hold secret meetings, led by such men as Stearns, of New York, who are sworn to conceal all crimes, "murder and treason not excepted," and then disperse, taking no ground for the Prohibition candidates, is, in itself, and under every possible view of it, an immoral and most contemptible transaction. And their sly, strange, underhand movement should be reprobated, and their persons shunned.

CHIEF JUSTICE JOHN MARSHALL.

The story of Judge Marshall's reply to a company of young skeptics, into whose company he was thrown on one of his solitary journeys, has embalmed his name in the memory of thousands of American youth. Equally will they remember the celebrated English Judge Mansfield, the hero of the familiar reading lesson, who exhibited his love of justice in protecting the cause of the poor in the disguise of a miller. The name of John Marshall will ever be placed among the very few great expounders of civil and constitutional law. In America he is rightly called "the great Chief Justice." He was born in Farquier county, Virginia, in 1755. His father was a poor planter, but a man of great intelligence, who for his boys supplemented the lack of instruction in the schools by such wise and careful discipline that his children manifested toward him to the close of his life the greatest admiration and respect. Young Marshall had been studying law two years, when about the age of twenty he joined a volunteer company and began to drill for the impending struggle for independence. In the war which followed he served with distinction as an officer in the battles of Germantown, Brandywine, Monmouth and Stony Point. He left the army with the rank of captain, but in the writings of his contemporaries of the early part of the century he is spoken of as "General Marshall," and as such received his appointment as Chief Justice by President John Adams.

In the legal profession he rose rapidly, and despite his awkward, tall, ill-dressed figure among the fine gentlemen of the Virginia towns, his conspicuous talents and force of intellect gained him a place in the very front rank. In 1782 he was sent to the Virginia legislature by voters who esteemed him personally above any political differences. He was a strong Federalist, a party always unpopular in Virginia, yet he was several times elected to office by the great majority, who opposed his political principles. He was a warm friend of Alexander Hamilton, and in Virginia labored for the adoption of the new Federal Constitution as Hamilton did in New York. In this effort he was opposed by the eloquent Patrick Henry, by Madison, Jefferson and other distinguished Virginians. The discussion was prolonged to nearly a month, but Virginia endorsed the new Constitution at last. In 1795 he was offered the place of Attorney General in Washington's cabinet, but declined. Two years later he accepted an appointment by President John Adams as Envoy to France with Gerry and Pinckney. Their insolent reception by Talleyrand and the Directory of the bloody republic, and the reply of Marshall, are a matter of history which greatly honored the American name. That Marshall fully enjoyed the confidence of Washington is proved by the offer of a Cabinet position and also of an important foreign mission. No less was he held in esteem by John Adams, whose offer of a seat in the Supreme Court he declined in 1798. Soon after he yielded to the earnest personal solicitation of Washington to again enter public life as a candidate for Congress. Again the votes of political opponents, yet personal friends, secured his election; and it is affecting to note that his first duty as representative was to announce in the House the death of "the hero, the patriot, and the sage of America." His eulogy on Washington attracted universal attention. He was one of the foremost of the Federalist party, and on all questions involving international and constitutional law he soon became a leading authority.

Again President Adams showed his high appreciation of Marshall's integrity and conspicuous abilities by appointing him Secretary of State; and of him and Samuel Dexter, the great Boston lawyer and Anti-mason, who was first Secretary of War and then of the Treasury, Adams wrote, "I consider General Marshall and Mr. Dexter as more than secretaries—as state conservators, the value of whose services ought to be estimated not only by the good they do, but by the mischief they have prevented." But President Adams believed that Marshall's talents were fitted for a higher station. He realized the strain which might come upon the new government if the State rights party came into power. The time was at hand, for in a few weeks Jefferson took the oath as President. If an all-wise and overruling Providence provided a Luther to lead the Protestant Reformation; a Washington to lead the feeble American colonies into the establishment of the first of the nations; a Lincoln to preserve that nation when assailed by internal foes—surely Marshall was also appointed by God for his great work. His appointment marks an epoch in American history. Says a writer in the *North American Review* in 1836, just after the death of the great Chief Justice, of this critical period:

> "Duties of the most delicate and embarrassing nature devolved upon the Supreme Court under the Constitution. It was to decide not disputes about land or money, but to establish great principles of government, and to do this under such circumstances as made its decisions the most momentous and important that ever came before a human tribunal. It was necessary to check the rashness of inferior courts, to cross the decision of legislatures, and to maintain an even-handed justice between States. The mere force of authority could not have established its decrees if they had not been confirmed by the irresistible championship of truth, and sustained by arguments that gained the assent of even prejudiced minds."

The result justified the expectations of all who knew John Marshall. Years afterward old John Adams is quoted as saying "that his gift of John Marshall to the people of the United States was the proudest act of his life." William Pinkney, of Maryland, diplomatist, Attorney General and Senator, said, "He was born to be the chief justice of any country in which he lived." "There is no man in the court that strikes me like Marshall," wrote Daniel Webster. "I have never seen a man of whose intellect I had a higher opinion." William Wirt, the greatest of the Attorney Generals, and first candidate for President against the lodge, said he had an almost supernatural faculty of developing a subject by a single glance of his mind, and detecting the very point upon which every controversy depends.

The associate judges, especially Judge Story, always mention the name of Marshall with the highest regard; and Harriet Martineau has left a graphic picture of the Supreme Court while it was held in the basement of the present Capitol in the low-vaulted room used as Law Library, when she saw Webster and Clay listening with absorbed interest to the judgment of the aged Marshall.

The best known and most important of Marshall's decisions, sustaining the power of the Federal government under the Constitution over both State courts and legislatures, are the celebrated Dartmouth College case, which called out from Webster one of his greatest speeches; the case of Marbury vs. Madison, which established the principle that the Supreme Court had jurisdiction over the executive branch of the Government to compel it to perform ministerial functions according to law. In the case of McCulloch against Maryland the old United States Bank was involved. The State attacked the constitutionality of the Bank Charter Act, and attempted to levy tax on the Bank. Marshall held that it might as well tax the mails, the mint, patent rights, etc. The American people he declared did not design to make their government depend on the States. In other judgments he decided that the decision of the Supreme Court must hold against State courts or the sovereign States themselves. Such decisions raised his reputation to a degree of public respect and professional reputation never yet surpassed. Justice Story, in publishing "The Writings of John Marshall on the Federal Constitution," said, "His judgments, for power of thought, beauty of illustration, variety of learning and elegant demonstration, are justly numbered among the highest reaches of the human mind." Marshall remained Chief Justice until his death, July 6, 1835. Nearly fifty years later, May, 1884, a fine monument of marble and bronze was erected to his memory in Washington city. Aside from his decisions on the bench, his "Life of Washington," which appeared from 1804–7, was his chief literary work.

The private life of Judge Marshall was characterized by great simplicity, unbending integrity, and manners of great affability and gentleness far removed from aristocratic notions. Says Judge Story in an address before the Boston Bar:

> "He was a man of deep sensibility and tenderness; nay, he was an enthusiast in regard to the domestic virtues. He was endowed by nature with a temper of great susceptibility, easily excited, and warm when roused. But it had been so schooled by discipline, or rather moulded and chastened by his affections, that it seemed in gentleness like the distilling dews of evening. .....After all, whatever may be his fame in the eyes of the world, that which, in a just sense, was his highest glory was the purity, affectionateness, liberality and devotedness of his domestic life. Home, home, was the scene of his real triumphs"

Marshall was brought up in the Episcopal church and adhered to it through his life, like his great friend Washington. He was a sincere friend of religion and a constant attendant upon its ministrations; without, however, believing in some of its fundamental doctrines until late in life. Like his other great friend, Adams, he inclined to Unitarianism, but during his last year, in reading "Keith on Prophecy," he became convinced of our Saviour's divinity and applied for admission to full communion in the church; but before he had been formally received, being deterred by ill-health, he died, like Moses, before he could taste the sweets of Christian fellowship upon earth.

Though a slave-holder by inheritance, his opposition to the slave system was well known. He regarded it a plague spot on the nation's honor. It was his conviction that unless the Negroes could be removed by colonization the evil would only be cured by a civil convulsion. He was, therefore, a patron of the Colonization Society.

But this sketch is intended to give more than a brief review of this great American's life. It must vindicate him from the aspersions of the secret lodge. The only biography of John Marshall now before the American people is by Allan B. Magruder, and forms one of the "American Statesmen" series. Whether this writer is related to the rebel general John B. Magruder, who preferred Mexico to the United States after the war, we do not know. He at least is capable of slandering the great man whose virtues and whose genius he labors to extol. Marshall, it is well known, like Washington, joined

the Masonic lodge in his younger days, probably while in the Revolutionary army. Before he reached his fortieth year he had practically abandoned Freemasonry. Of this we have the evidence of himself in a letter to John Bailey of Massachusetts, who transmitted to the aged Chief Justice a resolution adopted by the State Anti-masonic convention, Sept. 13, 1833. In his reply, dated Oct. 18, Marshall says:

"The circumstances represented as attending the case of Morgan were heard with universal detestation, but produced no other excitement in this part of the United States than is created by crimes of uncommon atrocity. Their operation on Masonry, whatever it might be, was silent, rather arresting its progress and directing attention from the society, than inducing any open, direct attack upon it. The agitations which convulse the North, did not pass the Potomac. Consequently, an individual so much withdrawn from the world as myself, entering so little into the party conflicts of the day, could feel no motive. certainly I felt no inclination, to volunteer in a distant conflict, in which the wounds that might be received would not be soothed by the consoling reflection that he suffered in the performance of a necessary duty. I never did utter the words ascribed to me, nor any other words importing the sentiment they convey. I never did say, '*Freemasonry is a jewel of the utmost value, that the pure in heart and life can only appreciate it fully, and that in a free government it must, it will be sustained and protected.*' The fact mentioned in the resolution, that I have been in a lodge *but once*, so far as I can recollect, *for nearly forty years*, is evidence that I have no disposition to volunteer in this controversy, as the zealous partisan which this language would indicate.

"The resolution also inquires 'whether, as the friend and biographer of Washington, I have in my possession or recollection any knowledge of any acts of General Washington, or any documents written by him to Masonic bodies, approving of Masonry.'

"The papers of General Washington were returned many years past, to my lamented friend his nephew, and are now, I believe, in the possession of Mr. Sparks. *I do not recollect ever to have heard him utter a syllable on the subject.*"

February 22, 1850, Robert G. Scott, Past Grand Master, delivered an address at the laying of the corner-stone of a Washington monument in Richmond, Va., in which he dwelt at length and with great satisfaction on Washington's Masonic career. Henry Gassett of Boston, one of the members of the old "Suffolk Committee," addressed two letters to Mr. Scott in which he quotes from a letter to Hon. Edward Everett by Judge Marshall, dated July 22, 1833. Mr. Gassett says:

"One of your distinguished Masons, associates of Washington, Judge Marshall, in a letter to Hon. Edward Everett, July 22, 1833, wrote that he was convinced 'that the institution ought to be abandoned, as one capable of producing much evil, and incapable of producing any good which might not be effected by safe and open means.'"

These emphatic statements of the great Chief Justice vindicate him entirely from any complicity with Freemasonry. These letters are on file in numerous college and historical society libraries throughout the East and South, and should have been consulted by the compiler of a biography which professes accuracy. But with this evidence at hand, Mr. Magruder, with an amazing deliberation, writes: "He was a member of the *Masonic order.*" We can find no excuse for this libel, but in the probability that the man who wrote it is a Freemason, and inserted it in supposed obedience to a false and infamous oath. Let the slander perish with the memory of its author.

—T. C. Richmond, of Wisconsin, the Good Templar champion, attended the Connecticut Prohibition Convention, and it is therefore no surprise to learn that there was a warm debate on the woman suffrage plank. A majority report was first adopted advising that nothing be said on the tiresome and perplexing question, but finally it was voted to re-affirm the Indianapolis resolution.

—The *Advance* of last week prints the following pleasant note of Bro. Arnold's work: "At Lyons, last Sunday night, Mr. I. R. B. Arnold, in his tent, gave a Bible reading, with stereopticon illustrations, on the life of Christ, as written by the Old Testament prophets, the most of the Protestant churches being closed to unite in the service. Mr. Arnold, taking his family along to sing and play, has two big tents, one for the home and one for the Assembly. He gives a series of lantern lectures on London, Egypt, Palestine and the stories of the gods, showing the relations and the unity of past and present systems."

OUR CINCINNATI LETTER.

CINCINNATI, Aug. 2, 1888.

EDITOR CHRISTIAN CYNOSURE:—Last Sabbath morning I preached in the Third Presbyterian church on the Sabbath question. That is the issue of the hour. The battle is raging about it. Both sides well understand that with it the battle is gained or lost. Dr. Crafts tells of an ancient city surrounded by walls which the king ordered torn down. When the workmen came to the tower they saw an inscription over the gate which read: "With these gates the city stands or falls." The civil and religious Sabbaths are the two-leaved gates of the city of God. With these gates the city stands or falls. The church is allowing these gates to be taken down. When her members are allowed to buy and read the "Sunday newspaper" on Sabbath, to go to the grocery and meat-shop and purchase their provisions on that day, these gates are being taken down. The Reformed Presbyterian or Covenanter church is a witness to the truth. And yet one of her members advertises in the "Sunday paper," another is president of a street car company whose cars run on Sabbath, and nothing is done that touches the evil. These gates are being taken down. "Verily my Sabbaths ye shall keep: for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you. Ye shall keep the Sabbath, therefore; for it is holy unto you: Every one that defileth it shall surely be put to death: for whosoever doeth any work therein, that soul shall be cut off from among his people."

On Sabbath evening I preached National Reform in St. John M. E. church, Rev. Heartly, pastor. This was once the charge of Dr. Meredith, now of Brooklyn, N. Y., before he united with the Congregational church. Here Dr. Leonard preached, who later ran for Governor of Ohio on the Prohibition ticket, and who is now in New York city. They are enthusiastic on National Reform. J. M. FOSTER.

NEW ENGLAND LETTER.

The New England N. C. A.—The Public School Question—The Educated Working Women of Sixty Years Ago—Our Boys and Girls vs the Daily Newspapers—The Hundredth Anniversary of Dr. Judson's Birth—Miss Willard and the Woman's Council.

The business of organizing afresh the work of the N. C. A. in New England has called Secretary Stoddard East, and given the writer a pleasure she has not before enjoyed—a personal acquaintance with our General Agent, whose genial presence has grown to be so familiar and welcome in the homes of anti-secretists. If unwearied zeal and earnest faith can accomplish the work of resuscitating the New England Association, reform friends may feel assured of his success; but I leave Mr. Stoddard himself to report progress, only adding that it has been already such as to warrant us in raising an Ebenezer in our hearts, and saying with the Hebrew prophet, "Hitherto hath the Lord helped us." The Presidential campaign is bringing prohibition to the front, and making it for the time being apparently the supreme issue, while in Boston the excitement over the public school question still continues; but while the minds of the people are alive to these subjects, what better time for pointing out the subtle connection which Freemasonry bears to both evils? Do not appearances indicate that the hand of divine Providence has struck the hour?

A petition to the Senate and House of Representatives at Washington is now being circulated "to speedily frame an article to prevent the interference of any religious sect with the common school system, or the appropriating of any of the public funds for sectarian uses." If Congress will but pass this wise measure, much future trouble may be prevented. The public should be kept alive to a sense of the great and growing dangers which are threatening the integrity of our American institutions on every hand. When the father of Melancthon lay dying, he called his son to his bedside and said, "I foresee that terrible tempests are about to shake the world. I have witnessed great things, but greater still are preparing." Such an impression, it seems to me, is prevailing at the present time among the most devout and saintly minds. A German professor from Heidleburg has just been investigating the natural gas wells in the town of Findlay, Ohio. By means of very delicate telephones connected with steel rods sunk in the earth through the shaft of the well he could plainly hear the boiling of the molten billows as they seethed and surged in the terrible internal fires beneath, raging at 3,500 degrees. And the perceptions and faculties of pure and devout souls often become so exquisitely fine that they are like spiritual telephones connecting with the future and bringing hence intimations of social earthquakes that are yet to come. When we think of the terrible forces to destroy life and property which are being continually discovered, the mind is not slow in picturing scenes of horror, should the lawless classes ever get the upper hand in our great cities, at which the French Revolution pales to nothing.

Sixty years ago, before strikes and secret trade unions were known, and the vast tide of foreign emigration had not yet set towards our shores, we were proud of our educated working classes, especially our educated working women. Lucy Larcom was one of a society of mill girls who published a paper, and cultivated their literary tastes each in the quiet of her own little sanctum after the hours of labor were over. Some became missionaries and ministers' wives, and left the seal of their self-denying lives indelibly impressed on their generation. My mother had a beloved cousin, one of the first missionaries to Burmah, whose name is on this roll of honor; but our mills and factories are now so largely given over to the foreign element that this state of things has entirely passed away; only in our shoe-manufactories there still remains a slight reminder of the old *regime*. One not infrequently comes across "a stitcher" who is a refined and cultured woman and does more and better work for the fact. A correspondent of the New York *Mail* tells of one of these: A graduate from a New England Academy who bears one of the most honored of our old colonial names, who is annually re-elected to the presidency of the Woman's Club in the village where she works, and has even contributed to the *Atlantic*. Once such noble wedding of hand and brain would have elicited no comment. Now the very fact that it is extraordinary ought to be a danger signal warning us that there are "rocks ahead." An illiterate laboring class is the soil to bring forth all social evils; to be at once dominated by priestcraft and lodgecraft. It is the soil for revolutions.

I was interested the other day in a theme on which Prof. Wm. T. Harris addressed the National Council of teachers at San Francisco last week: "Ought young girls to read the daily newspapers?" I should say it depended entirely on the quality of said newspapers; and that as there is no sex in crime, it was quite as important to guard our boys as our girls against a demoralizing public press. A clean, intelligent newspaper, daily or weekly, is one of the strongest educational forces that can be brought to bear on a young mind. I well remember what a potent influence on my own childhood were the weekly visits of the *Telegraph*, a paper edited by Henry Wilson, and the *Independent*, then in its "day of small things," with their latest news of the Kansas struggle, their burning utterances for truth and freedom, their intelligent and broad-minded comment on all that was interesting the world at home and abroad, they were in themselves an education. But a paper like the *Boston Daily Globe*, which panders to the lowest popular taste, which will give columns to a prize fight and hardly a paragraph to the proceedings of some really important meeting held in the interests of order and religion, is bought and read by thousands of Christian parents, to their shame be it said, careless of the moral contagion which its records of crime and social scandal is liable to spread in their families. Mentally as well as spiritually a young soul is dwarfed and poisoned by such dirt.

The 9th of this month will witness the celebration, by the first Baptist church in Malden, of the hundredth anniversary of the birth of Adoniram Judson. His funeral tablet bears this epitaph, "Malden his birthplace; the ocean his sepulchre; converted Burmans and the Burman Bible his monument. His record is on high." The mind naturally reverts to the record of that veteran missionary of Freemasonry, Rob. Morris, who has recently died, and who gave up preaching the Gospel to promulgate the lodge salvation. Very few would hesitate as to which was the most enviable.

Our New England N. C. A., if the prayers and wishes of the writer can be carried out, will have a share of its work among the women of the W. C. T. U. And in connection with this hope, an extract from a private letter written by Miss Willard, outlining the purposes of the Woman's Council, may be of interest:

"You can readily see what a great advantage would result from having the ladies of the temperance movement, the leaders of the missionary movement, the educational societies, and all other forms of organized work in this country, brought into council, so that with the force of all—I mean so far as moral influence is concerned—any request that we might agree upon would come before the public." "We could unitedly petition for the admission of women to all boards of charity; for the opening of all colleges to women that are now closed, and all professional schools; for the placing of women upon all educational boards, and for the removing of disabilities in law."

I fully agree with her "that there is no one object that could now be secured at so small an investment of time and money as this solidarity of the nation's organized womanhood for the purposes of freedom and beneficence." And when all the brave women in the anti-secret cause are properly organized, what is to hinder their having a part in this grand federation, and making their consolidated power felt against the lodge, as well as all the other evils which it shields and supports? E. E. FLAGG.

The Home.

BUILDING MONUMENTS.

Through life we build our monuments
Of honor and, perhaps, of fame;
The little and the great events
Are blocks of glory or of shame.

The modest, humble, and obscure,
Living unnoticed and unknown,
May raise a shaft that will endure
Longer than pyramids of stone.

The carven statue turns to dust,
And marble obelisks decay,
But deeds of pity, faith and trust,
No storms of fate can sweep away.

Their base stands on the rock of right,
Their apex reaches to the skies;
They glow with the increasing light
Of all the circling centuries.

Our building must be good or bad;
In words we speak, in deeds we do;
On sand or granite must be laid
The shaft that shows us false or true.

How do we build--what can we show
For hours and days and years of toil?
Is the foundation firm below?
Is it on rock or sandy soil?

The hand that lifts the fallen up,
That heals a heart or binds a wound,
That gives the needed crust and cup,
Is building upon solid ground.

Is there a block of stainless white
Within the monumental wall,
On which the sculptured skill can write,
"He builded well, so should we all?"

—*George W. Bungay.*

A MOSQUE AT STAMBOUL.

You enter this mosque through a bronze door, having, of course, previously shod your profane feet with protecting babouches; and then you are free to examine and to admire. The first feature that strikes you is four enormous pillars, which might be compared to four fluted towers, and which support the weight of the principal cupola. The capitals of these pillars are carved into the form of a mass of stalactites, a style of ornament which may be observed in many fine Persian monuments; and half way up they are encircled by a band covered with inscriptions in Turkish characters. The strength and simplicity of these four pillars, which at once explain to the eye the constructive system of the building, give a striking impression of robust majesty and imperishable stability. *Sourates*, or verses from the Koran, form bands of running ornament around the great cupola and the miner domes and the cornices. From the roof are suspended, to within eight or ten feet of the ground, innumerable lustres, composed of glass cups full of tallow, set in a circular iron frame, and decorated with balls of crystal, ostrich eggs, and silk tassels, as in Saint Sophia and all the other mosques. The mihrab which designates the direction of Mecca—the niche where rests the sacred book, the Koran, the "noble book taken from a prototype kept in heaven"—is inlaid with lapislazuli, agate and jasper. Then there is the usual menber, surmounted by a conical sound-board; the *mastaches*, or platforms supported by colonetts, where the mezzins and other clergy sit. As in all the mosques, the side aisles are encumbered with trunks and bales of merchandise, deposited by pious Musselmans under divine safeguard; and, finally, the floor is covered with fine matting in summer and carpets in winter.

While I was lost in wonderment at the splendor of this mosque, several Moslems came in to pray, with the usual prostrations and beard-stroking and yawning. Two or three women also came to pray, clad in feridjis of brilliantly striped silks—rose and white, azure and white, yellow and red—and they, too, kneeled on the matting, and bowed and touched the ground with their brows; and the little baby girls, with their fine eyes and white veils wrapped round their heads, stood patient and motionless beside them, not being yet old enough to pray, or perhaps not strong enough on their legs to prostrate themselves without irremediably losing their balance. Some of these little baby girls seem as beauful as fresh flowers, and remind one of the fair dreams of rosy childhood which we find in the pictures of the French painter Diaz. Then, in odd corners of the mosque, were boys learning the Koran under the direction of old turbaned priests, and others learning all alone, squatting cross-legged, with the sacred book open before them on a reading stand in the shape of an X. These queer little boys produced the monotonous and melancholy sounds which alone re-echoed in the vast silence of the mosque; and in the immensity of the place, dotted as they were here and there, near the mihrab and the *mastaches*, they looked like big black fungi that had sprung up through the pale straw-colored matting. Huddled up into a sort of sphere, with a flat base, these boys, each one acting independently, would rock themselves rapidly backwards and forwards, while they read aloud, in a sharp nasal voice, a verse from the Koran. Then they would stop, look round, remain silent for a minute or two, and then begin rocking and reading again. Sometimes a single voice would be heard, to which another voice would seem to respond. Another time, two or three voices would be heard together, and the immense vaults would receive and reverbrate the sounds, which composed a kind of monotonous and shrill music; for the Koran is full of rhythmic prose, similar to that of which we find specimens in the Pentateuch and the Psalms.—*Theodore Child in Atlantic Monthly.*

DIVIDING UP AFRICA.

The acquisition of Delegoa Bay by the British Government, as the natural outlet to the sea for north South Africa, and especially for the Transvaal, seems a foregone conclusion. It is true that the Transvaal as an independent state has thus far been of little commercial importance to England, but the discovery of gold in the Boer territory has of late entirely changed the whole South African problem. Nominally it is a Dutch Republic, but in reality the influx of English miners and settlers is transforming it into a British colony, with actual incorporation into British South Africa only a question of time. Under the circumstances the acquisition of Delegoa Bay, the natural seaport of the Transvaal region, is absolutely essential to the development of the British South African possessions, the Cape ports being too far distant to be available. But while this is admitted, there is a growing opposition in England to the terms upon which the government, in its negotiations with Portugal, proposes to accomplish its acquisition. Delegoa Bay belongs to Portugal, and although England would willingly pay a handsome price for it in cash, the Lisbon government would refuse to sell without at least a partial equivalent territory. Now the Portuguese claim the East African coast from the mouths of the Zambesi to Cape Delgado, together with a large tract of country inland, and were England to assent to this claim, the matter could doubtless be adjusted. This, apparently, is what the government proposes to do, on the theory, doubtless, that England has asserted no claim to the district in question, and so would only be giving to Portugal something which she did not possess. But to recognize Portugal's claim to the country inland from her coast possessions would be to give her the whole valley of the Zambesi and of its tributary, the Shire, and the greater part of the Lake Nyassa basin. This vast region, it will be remembered, was opened by Livingstone, and for years has been occupied by missionaries and traders invited there by the British Government, and its waters are now dotted by their steamers. In this way the country has become endeared to the English people, while by the same means the government has acquired rights and responsibilities which, in the event of a trade, would be handed over to Portugal. It is urged, of course, that such an agreement could be made with Portugal as would insure the safety of the missionaries and traders, with their work, but recent developments indicate that no such agreement could be made effective. Within the last five years serious changes have occurred in East Central Africa. Arab slave hunters have again become active, and only recently the mission and trading stations on Lake Nyassa were raided and destroyed. Should existing conditions continue, the missionaries and traders, by organization and such help as England must extend, may be able to stem the tide of Arab conquest, but with Portugal in power there can be no such prospect. Rightly or wrongly, the Arabs believe that the Portuguese are not sincerely hostile to the slave trade, and at least stand in no fear of them, while of English influence and power they have a well defined dread. Besides, to recognize Portugal's inland claims would be to permit the extension of a Portuguese belt right across Africa, and so to bar the access of the British South African colonies into the interior of Africa. In view of those facts, the London press, while regarding the acquisition of Delegoa Bay as absolutely necessary, opposes the means by which it is proposed to effect it, an opposition certain to be shared in by friends of missions the world over. Happily, England has other territory in Africa with which to compensate Portugal, notably on the west coast, and, should that or direct compensation be refused, can bring political pressure to bear to force her assent.—*Interior.*

MOTHER'S STORY.

BY MEADE MIDDLETON.

The summer holidays had come. The trunks were packed. The coach was at the door. Away went the mother, Julia, Dora, Henry and Dick, to spend three weeks in the country.

They had a pleasant drive up and down hills and through pretty valleys. They passed farm houses where there were cross dogs and lazy looking cats, and chickens that seemed busy all day scratching holes in the ground in search of something to eat. At sunset they stopped at a house where the family were waiting to give them welcome.

For the first week there was nothing but play from morning till night. After that they began to wish that they had brought some story-books.

"I have been all over the house, mother, and there is not a story-book in it but what I have read," said Henry.

"And I do feel so much like a story now," said Dora. "Won't you tell us one mother, about something that happened long, long ago? Only not out of the Bible, for I can tell every one of the Bible stories almost before you begin one."

"So can I, and I," said all.

"Are you very sure?"

"Oh, yes! and the names of all the men and women in the story," said Julia.

"Well, I will try you," said mother. "In days long ago, a certain king went out to fight against his enemies. Among these enemies was the son of a giant. Quite likely he himself was a giant.

"I wonder if he was related to the giant Goliath," interrupted Dick.

"There is nothing said about his spear. Goliath had a spear like a weaver's beam, you know. I should think that his sons, or brothers, or cousins, would have carried that into battle. There was a fierce fight. At one time the king was very near to this son of the giant. 'Ah!' thought the man, 'here is the king; I can easily kill him with my new sword.' The giant was proud of his sword. He noticed, too, that the king was tired and faint. Just as his arm was raised to strike, a brave captain ran forward, struck the giant dead, and carried the king away to a place of safety. Then the soldiers begged the king to stay out of the fight. They called him the light of his people. 'If thou art killed, our light will be gone out,' they said."

"I begin to see a little way into this story," said Dora. "When mother spoke of a brave captain, it made me think of a king who was very thirsty. He was in a cave, hiding from his enemies. He wished very much for a drink from the well that was near his old home. The well was at the gate of the town, near by. But it would be very dangerous for any one to try to get water from it, for the town was filled with soldiers, who were just waiting to fight this king. Three of the captains heard him wish for the water, though, and away they went and broke through the soldiers and got it for him. But he would not drink it; he poured it all on the ground before their eyes."

"How unkind!" cried Henry.

"Oh, no! It seems all right when you hear why he did it. He declared he would not drink what had so nearly cost the men their lives! He would pour it all out as an offering to God. I think that mother is telling us about the very same king. What was the end of the fight, mother?"

"Oh! it was victory to the king, and death to his enemies. Those who were left alive were glad enough to run away to their own land. The king was pleased that he had driven them away. He knew, though, that he could have done nothing without God's help. These enemies were God's enemies also."

"I told you so," whispered Dora. "I'm almost sure that we have guessed the name of the king."

"He was very fond of music. He had many persons around him who could play on different kinds of instruments. Often, after a victory, he would write words to be sung."

"Have we ever seen these words, mother?"

"You had better wait till the end of the story," said Julia.

'One day the king seemed to forget all about God's kindness to him. He called his chief captain and said: 'Go all over the land and count the people, then come and tell me how many there are.' The captain was sorry to receive this command. He

was sure that the king was feeling a wrong kind of pride about his land. He knew that God hated pride; and, although he was not a good man, he feared to do anything that would bring God's anger upon the land. He begged the king not to do this thing. But the king was determined that the people should be numbered. It took nine months to do the great work. Then they came to the king and told him how many hundred thousand men he had in his kingdom. The moment they told him he seemed to feel that he had done very wrong. He fell upon his knees and begged God to forgive him. This was in the afternoon, perhaps; I do not believe that he slept well that night. The next day a man came to the palace, saying he must speak with the king. I am not sure, but I think the man wore a long robe, and had a strange, sad look, as though he were used to seeing and hearing things that were not seen and heard by other men.

"It was not the first time he had been to the palace. The king knew that he was a prophet, and that he had come with a message from God. The prophet said: 'The Lord has sent me to say that you may choose one of three things.' Oh! how eagerly the king listened. 'Either seven years of famine, or three to flee before the face of your enemies, or three days of pestilence all over the land.'

"The king did not know what to choose. 'God is merciful,' he cried. 'I would rather fall into the hands of God than into the hands of man.' And so he chose the three days of pestilence. Suddenly, like a great black cloud, it came over the land. It began at one end of the kingdom, and went over its length and breadth, into quiet homes, everywhere, till thirty thousand persons had died.

"The king and his chief men, covered with sackcloth, crying unto God, looked up suddenly and saw a fearful sight—an angel in the air, with a sword in his hand. The sword was held over the city. 'Alas! alas!' cried the king. Falling upon his face, he begged God to destroy him and his family, but to spare the remainder of his people. Then the prophet came again to speak with the king. This time it was to say that God had heard his prayer, and that he must build an altar on the very spot where he had seen the angel stand. The king hastened to the place. It was just outside the city. A man and his four sons had been threshing wheat there. They had been at work all day, perhaps, for there was a large pile of wheat already threshed. The oxen were standing, fastened to the heavy wooden rollers. But the men were not at work when the king came to them. They too had seen the angel, and, being very much afraid, they had run away to hide.

"When the father saw the king coming he ran to meet him and bowed down to the ground. This is a day of wonders, he thought. What would the king say to him? He had come to ask for the piece of ground where the threshing-floor had been. He wishes to build there an altar to the Lord. He offered the farmer a large sum of money for it. 'Take it,' said the man. 'And here are the oxen, offer them as a sacrifice, and take threshing instruments, and the wheat too, and offer all to the Lord.' If there had been anything more, no doubt he would have offered that also. He refused to take any money. But the king said, 'No, I will pay the full price. I will not take that which is thine for the Lord, nor offer burnt offering without cost.' Then they weighed the silver, fifty shekels, and gave it to the man; and the king built an altar, and worshiped God. Fire came down from heaven and fell upon the altar. Then the angel put his sword into the sheath. This was a sign that the Lord had forgiven the king, and that no more should die of the plague."

"Mother, you have been telling us about King David, and how he numbered the people, and about the plague that God sent. I knew it all, almost from the beginning," said Julia. "I guessed when some one spoke about the thirsty king. That was David, you know; and he wanted water from the well that stood by the gate in Bethlehem."

"But who was the farmer?" asked Dick. "His name was Araunah. He must have been a good man. He had a chance to make money. The king would have given him anything that he asked."

"But you see how little he cared for money compared with the privilege of giving all that he had for God's work. I suppose that we ought to feel as he did. But how can we? We don't build altars nowadays."

"But they build churches and send missionaries to the heathen, and give to the poor," said mother. "We have opportunities of doing good every day if we choose to use them."

"I guess we don't know every Bible story, after all," said Julia.—*S. S. Times.*

TEMPERANCE.

LODGE AND SALOON IN WORCESTER.

The number of saloons on the principal streets in Worcester, Mass., indicate a liberal patronage and lax state of morals. I am not surprised to see this giant curse flourish where Christ and his bride and the watchmen on Zion's walls are dominated by Satan's creed and worship.

Said one, who reads the papers and notes the lodge reports with care, "The lodge men hold nearly every office in the city. They have taken everything into their hands. They control the churches and the ministers are their willing servants."

A well informed gentlemen assured me that only two or three churches in the city gave any warning against secret orders, and another told of an instance where a man presented himself for membership in a leading Congregationalist church in the city, and when an evening was named by the pastor for his examination the candidate objected that it was his lodge evening. His objection was entertained and another evening named without a word of reproof for thus putting the bride of Christ under the heel of the lodge! Where city officials are sworn allies of saloon-keepers and dens of infamy, and where the church and the ministry lie tamely down and invite the lodge to walk over their prostrate forms, it is no marvel that hell opens her guilded portals in high places, and the destroying demon stands ready to catch the passer-by at every corner. While the lodge rules Worcester rum will "run down her streets," and the same is true of any other city. J. P. Stoddard.

MAYOR ROCHE'S SUNDAY SALOONS.

Last Sunday, in Chicago, was characterized by wanton attacks upon peaceable citizens. In one case a couple of hoodlums thought it would be great fun to terrorize inoffensive Jews going along the streets or sitting in their own doorways. Fortunately, not much harm came of that lark. In another a house was entered and a woman thrown into a coal box, on which stones and timber were piled to prevent her getting out. This, too, proved to be trivial in its consequences. In a third case a Polish dance was interfered with and broken up by rowdy intruders, resulting in the fatal shooting of the two men who thought to have a little fun at the expense of a lot of "Polacks." In the fourth case a drunken man attacked an old neighbor and his wife, and, not content with driving them into the house, attempted to get in himself. A heavy charge of buckshot from the assailed householder cut short the career of the assailant.

It is apparent to all thinking men that the open saloon on Sunday is responsible for this rowdyism and crime. All the parties who were the aggressors in the disturbances of Sunday were intoxicated or under the influence of liquor, and if no liquor had been obtainable they would not have indulged in such brutality. It is a fact that many men who do not drink to excess on other days of the week do yield to temptation on Sunday, their leisure contributing to their undoing. The logic of all such events as those of Sunday points to the closing of saloons on the day of rest.—*Inter Ocean, July 31.*

THE SALOON AND THE NEWSPAPER.

"A very large number of newspapers," said Dr. Henson, of Chicago, in a recent sermon, "are printed that are unfit to read in a decent house. Dana says that it is the business of newspapers to publish the news. I deny it. There is a great deal that happens that has no business in print anywhere. It is not decent. It may be news, but it is news that ought never to see the light of day. There have to be police courts, and so there have to be sewers; but in God's name let the sewers run underground. It is the business of a newspaper to publish such news as the public ought to know; such news as is fit for the public's moral health. It is customary for everybody to charge the saloons with being the abomination of desolation. The saloon is responsible for a great deal, there is no question about that—murders, thefts, burglaries and innumerable crimes of the deepest dye—but it is not responsible for everything. I tell you debauched literature is responsible, perhaps more vitally, deeply and directly than the saloon. The saloon simply debauches the boys and the men as a rule, but here is a subtle, insidious, pernicious, infamous influence that debauches the whole of society, including the young members."

SALOON MEN AGGRIEVED.

Some saloon-keepers in Brooklyn are very angry over an original poem read at the graduating exercises in a public school the other day, and now the Brooklyn Liquor Dealers' Association has taken the matter up and threatens to make it hot for somebody. The poem describes alleged cases of misery and murder wrought by the saloons. The poet adds:

"You were licensed to sell, and gave not a sigh
For the miserable work you had done,
And now, not content, you are striving your best
To likewise ruin my son.
You are leading him on in the downward path,
His meager earnings you crave;
For that you are willing to send him down
To an early drunkard's grave.
When you stand in the presence of those poor souls
You have helped drag down to hell,
Of little avail will it be to you then
To say, 'I am licensed to sell.'"

Now we shall hear of more teachers discharged, as in Boston, for the saloon is as powerful in politics as the Roman Catholic church.

THE VERDICT AFTER FIVE YEARS OF HIGH LICENSE.

We have had high license in Illinois for five years, and while it is a success as a revenue measure, it is an undisguised failure as a temperance measure. It in no way checks the consumption of intoxicating liquors as a beverage, nor does it in the least degree lessen the evils or crime from such use. It may be true that in a city like Chicago the number of saloons may be reduced a few hundred, but such a reduction from an aggregate of several thousands is not noticeable. Drunkenness and the petty as well as the grave crimes resulting therefrom receive no check from high license, and to urge it as a temperance measure or as an anti-saloon expedient is to attempt to commit a fraud on a party. Nor does high license give more decent saloons, if such places can claim any degree of decency. The dives and dens, the barrel-houses and the thieves' resorts, are as bad and as frequent in this city to-day, after five years of high license, as they ever were. Call high license what it is, an easy way to raise a revenue from vice, but let there be an end of indorsing it as a temperance or a reform measure.—*Chicago Daily News.*

The observance of the Sabbath is so closely allied to the temperance work that it cannot be separated from it, and no reformation can prosper without it. The drink demon seems to take possession of its subjects on that day, and how often do we read of the wives, becoming despondent from the miserable lives they are compelled to lead with drunken husbands, putting an end to their earthly existence—their lives going out into everlasting darkness—on the Sabbath; the day that commemorates the "rising of the Sun of righteousness with healing in his wings." A noted writer says that "suicides of women are more frequent on the Sabbath than any other day, and the suicides of men on Monday. The woman left neglected at home in despair takes her life; the man awakening Monday from a drunken Sabbath loathes himself and life and casts both violently away." Can any Christian home afford to have a father, brother or husband abetting the evil of licensing liquor and the open profanation of the Sabbath of the Lord?—*Christian Nation.*

The evening of July 10 John Bunting, a prosperous farmer in the town of Franklin, Mich., while crazed by drink, tried to depopulate the entire neighborhood, shooting indiscriminately with his revolver, and slightly wounding Mrs. Pawson, his mother-in-law, and B. G. Wells, a farmer. That night Wells' barn was fired, and it was at first supposed that Bunting, who had disappeared, had perished in the ruins, but nothing was found to justify the surmise. Sunday, the 15th, 200 farmers organized and searched the woods on the theory that the man had committed suicide, but discovered nothing. On the 25th a son of the missing man found his father's putrid body in a swamp not far from the scenes of his shooting. Bunting had used his weapon on himself.

The New Railroad Bill which has just passed the Canadian Parliament has the following remarkable clause: "Every person who sells, gives or barters any spirituous or intoxicating liquors to or with any servant or employe of any company while on duty, is liable on summary conviction to a penalty not exceeding fifty dollars, or to imprisonment with or without severe labor, for a period not exceeding one month, or to both.

BIBLE LESSON.

STUDIES IN THE OLD TESTAMENT.

LESSON VIII. Third Quarter.—Aug 19.

SUBJECT.—The Feast of Tabernacles.—Lev. 23: 33-44.

GOLDEN TEXT.—The voice of rejoicing and salvation is in the tabernacles of the righteous.—Psa. 118: 15.

[*Open the Bible and read the lesson.*]

COMMENTS ON THE LESSON BY E. E. FLAGG.

1. *The Feast of Tabernacles.* vs. 33-36. (1) This was to be a week of Sabbaths to be profaned by no common, daily work. (2) It was a feast of remembrance, bringing back the memory of all the Lord's great goodness in leading them out of the land of Egypt. (3) It was a foreshadowing of something better, that time of millennial peace and plenty for which the world yet waits. (4) It taught the devout Jew that though he had reached the land of promise he had still no spiritual abiding place, and was, like his forefathers, a stranger and a pilgrim on the earth. (5) It was a feast of thanksgiving; they were to rejoice before the Lord. (6) It was a time for social reunions, when friends and neighbors met together. Viewed in all these different side-lights we can see that this was an annual festival every way calculated to keep alive the fires of religious devotion, of family affection and pure patriotism. And yet the utter inability of forms to do this is proven by the fact that its observance fell into total disuse as early as the days of Joshua, and was not again revived till the times of Ezra; and though observed with great outward show when our Saviour was on earth, its spiritual significance seems neither to have been taught nor understood. The ancient festivals were a spiritual image of the freedom and joy of the Christian life, which, though it ought to be the very busiest of lives, "there must no servile work be done therein;" none of that drudgery which furrows the brow and wears out soul and body before their time. The soul should be kept above our daily drudgery, and by bearing in mind these two things: that the Lord never requires of us more than our strength is equal to, nor puts on us more tasks than our life is long enough for, we can be calm, unhurried and unworried, even in the most various and distracting employments.

2. *It was a Time for Freewill Offerings.* vs. 37-39. The Christian Sabbath is the one festival which will always stand the test of the centuries. It cannot pass away because it stands rooted in the needs of man's nature. Most fitting is it that on the first day of the week each should lay by him in store a freewill offering, as God hath prospered him. Christianity does not release us from any of our obligations. It intensifies them; sheds upon them a new and spiritual light in which they are no longer "a yoke of bondage," but "the perfect law of liberty." Among our duties that of honoring God with our substance should take a first rank Nothing steals away a nation's substance like the drink traffic. It follows that if the saloon gets hundreds of millions of our money every year, there is so much the less to give to God; so much the less to give to foreign missions; so much the less for our own neglected and unfortunate classes. Tobacco takes another enormous sum. We should be richer without its use; richer in pocket, in brains, in morals; richer in our future men and women, who, by the inexorable law of heredity, cannot have tobacco-using ancestors without suffering for it. The money paid into the secret lodges gives back no just equivalent, and we know that a part of it goes for tobacco and drink, because there is more or less used; for many a man will smoke and drink when he can do it in secret, and at the same time have the pleasure of companionship, who would not do it under other conditions. Economy is always on the side of virtue; and though this may be the lowest side from which we can view reform, it is a very proper and legitimate side. When all these national iniquities are put down there will be more to give to God.

3. *It was a Time of Rejoicing.* v. 44 The duty of Christian rejoicing is very strongly emphasized in God's Word. His children ought to be happy. They have a Father whose faithfulness and tenderness is only bounded by eternity; they have "the promise of the life which now is, and of that which is to come." If they are not happy it looks as if they did not believe these promises, and God is dishonored thereby. "That your generations may know," etc. Make the children familiar with the story of God's goodness to their fathers before them, and thus they will learn for themselves lessons of childlike love and trust.

—The king of Siam proposes to place the Presbyterian mission schools on the same basis as to state aid as the government schools.

RELIGIOUS NEWS.

—Rev. C. C. Harrah of Galva resigned his charge in Galva, Ill., several weeks since, but met a universal protest. He insisted, however, that he be released. Four different papers signed by old and young, at different times, were put into his hands, and the feeling of the church was intense. Friends of the church and pastor all advised that the resignation be withdrawn; and at a meeting of the church and congregation, July 21, where plans were laid for future work, the pastor decided to remain.

—The Swedish Mission churches of the Northwest are seeking to open an English Mission among the Chippewa Indians on Lake Mille Lac. The American Missionary Association is endeavoring to get the consent of the Indian Bureau, and if successful, the mission will be opened under the auspices of the Association, but will be conducted and supported by the Swedes. There are 900 Indians there, and no school nor mission work among them.

—Mrs. Cheney and Mrs. Hildreth, the daughters of Deacon Philo Carpenter, as trustees of his estate, have recently paid over the following bequests: To the Illinois Home Missionary Society, $1,000; to the American Missionary Association, $1,000; to the New West Commission, $2,000; to the American Board, $1,000; to the American and Foreign Christian Union, $1,000; also $2,000 to Rev. J. E. Roy, in trust, for the promotion of the anti-secret society reform among the Negroes of the South. He had previously given a house and lot each, now renting for $720 a year, to the American Board, the A. M. A., and the Home Missionary Society. In all he had given $50,000 to promote the Anti-masonic reform. His direct and residuary legacy to the Chicago Theological Seminary will be a handsome sum. Mrs. Cheney, who has borne the bulk of the burden, is confirming the faith of her father in her business capacity.—*Advance.*

—There are in connection with the Synod of the Reformed Presbyterian church 10,970 communicants, who are divided into 121 congregations, ministered to by 116 ministers. The net increase last year in the home churches was 43 communicants, and in the two mission fields 39. The total contributions for all purposes was $205,511, an average of $18.73 per member. The Sabbath-school scholars number 12,574.

—The census gives the number of Protestant churches in the United States at 92,653, Protestant ministers at 71,622, and members at 9,003,030. Taking the Catholic and Mormon population from the total population, it leaves 43,864,381. This gives one church for every 473 persons, including infants and children, one minister for every 612 of the people, and nearly one professing Christian for every five of the population outside of the two classes named.

—At the Minnesota State Conference of the Swedish Baptist church just held, over a thousand people being present, the following resolution was adopted: "Whereas, no effective temperance work can take place as long as the liquor business is legalized, and whereas a political party is necessary to enact and enforce laws prohibiting the manufacture and sale of intoxicating beverages, be it Resolved—That we recommend to all our brethren in the churches to heartily support the National Prohibition party."

—The present prime minister of the Sandwich Islands is an earnest Christian. When he visited Berlin, in connection with a commercial treaty, it was his practice to attend Bible-readings on Sunday nights, and he found it easy to decline diplomatic invitations on the Lord's day.

—The treasurer of the Presbyterian Woman's Foreign Missionary Society reports that the year's receipts of the society was nearly $150,000—an advance of more than $20,000 on the previous year.

—Eight young ladies are preparing themselves for missionary work in Albert Lea College, Minnesota, and three others are waiting for pecuniary help to enable them to do the same.

—Bro. J. Augustus Cole writes from Freetown, Sierra Leone, Africa, to the *Wesleyan Methodist*, that he is hard at work and in special need of funds, especially in connection with the school interests at Freetown. He is serving as pastor of the church in Freetown. In seconding his appeal for funds the *Wesleyan* says: "It looks as though the God of the nations was opening Africa to us as a people, under auspices which ought to encourage us in this newly inaugurated mission work. Such has been the identification of the Wesleyan Methodist connection with the freedom and elevation of the colored race as should tend to open our hearts and hands toward a people for whom, in this country, we so long prayed in the interest of their deliverance from oppression."

—Rev. Byron Gunner, pastor at New Iberia, La., and president of Howe Institute, is North again to secure further aid for that interesting school. He reached Chicago last Thursday and will visit churches in the northwest.

—The *Christian Nation* prints the portrait of a young woman lately elected deaconess in one of the Reformed Presbyterian churches, a measure approved by the late Synod. Miss McConnell may embody all the virtues in the calendar of the saints, but if the apostle Peter had seen such bangs he would have added another line or two to his first epistle 3: 3.

—The Queen of Madagascar recently attended the opening services of two Christian churches at Ambokimanaga. In fourteen years seven hundred Protestant chapels have been built in Madagascar, making the number now one thousand two hundred. There are eight thousand Protestant communicants, and all the churches are self supporting.

—A correspondent of the *Evangelist*, describing the World's Missionary Conference held in London, says that to him one of its most remarkable features was the exclusive use of English. German missionaries from Africa, French, Swedish, Swiss, Dutch and Danish representatives, every one of them spoke in English, and "to edification."

—The conversion of one of the students in the Christian colleges of Madras, supported by the Free church of Scotland, has been the occasion of a rebellion of the students. They met and demanded an explanation. The president being absent in Scotland, the man in charge promised that this student should not be baptized until he had had abundant time to talk with his relatives so as to test his decision. This did not satisfy the students, and all but a hundred of the 640 students left. After a while the mutineers yielded to advice and returned, but the injury done is great. The non-Christian native papers are not a unit in approving their *emeute*. Some of them say that students who put themselves under a school in which the Bible is read and taught, ought not to complain if one of the number is occasionally converted.

—General Booth, the commander-in-chief of the Salvation Army, will leave England for this country early next month. He intends to reorganize the Army in the United States. One of the chief officers now in charge of the American Army is said to be accused of appropriating material valued at $80,000 belonging to the Army to his own use. General Booth may appoint a court martial to try the case.

—Bible study and evangelical work generally is now in full operation at Chicago Avenue church, the Chicago Evangelization Society having opened its summer school. It is ably managed and well attended.

—Hundreds were in tears at the Douglas, Conn., camp meeting when Bishop William Taylor finished his sermon Thursday upon "God's Dealings with the Heathen in the Plan of Salvation." Friday he related his experience in Africa before a large audience, who at the close gladly contributed more than $1,000 for his mission. He left at night for camp meetings in Pennsylvania.

—Recent advices report great progress in missionary work in some parts of China. Mr. Stanley Smith, of the China inland mission, reports 210 baptisms in central China at one time, and another missionary reports that he preaches to immense audiences, sometimes numbering 4,000. Some influential men are among the converts.

—George Muller, known throughout the Christian world for his faith and work, is now eighty-two years old, yet he is hale and hearty and as full of zeal and activity as ever. He has just returned to England after a preaching tour of 37,000 miles, principally in Australia, China and Japan. Upon his arrival at Bristol he was greeted most warmly by 2,000 children. Mr. Wright, his son-in-law, had charge of his orphanage during his absence, and conducted it upon the same plan and principles.

—It is reported that in the village Underoon, hidden away in the Taurus, there was an Armenian merchant who, five years ago, happened to see a Bible in the hands of a neighbor. He began to read therein, and soon learned the way of salvation. Every Sunday morning he holds a Bible class, preaches in the afternoon, and has a school of a dozen children. At least a score of people owe their conversion to his example and teaching. This little colony of Christians is not indebted to any foreign missionary agency.

FOR THE SOUTHERN AGENCY.

The following is a statement of the money and pledges given for the establishment of a district headquarters of the N. C. A. at New Orleans, La.:

"We, the undersigned, severally promise to pay the amounts set opposite to our respective names for the purpose of establishing a District Headquarters and depot of publications for the N. C. A. at New Orleans, La. Subscriptions to be paid to the Treasurer of the N. C. A., and become due when $1,000 are pledged."

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O. C. Blanchard, Ironton	5.00
J. W. Wood, Baraboo	5.00
Total	$355.50

The following sums have been paid for this end:

ILLINOIS.

Rev. J. Stahl, Augusta,	$10.00

WISCONSIN.

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" M. A. Gault, Waukesha	3.00
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Ellis Whiting, Waupun	5.00
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Geo. Howland, "	5.00
Dudley Andrews "	1.00
J. W. Wood, Baraboo	1.00
M. A. Groat, Ironton	1.00
Alonzo Waterbury, Prairie DuSac.	1.00
Subscribed, not paid	$355.50
Total	$408.00

Professor Elisha Grey, of Highland Park, near Chicago, is reported to have patented an invention which is destined to displace the telephone for many purposes. The new instrument is called the Telautograph, and by its use a man of business will be enabled to take up a pencil or pen, write a message, and as his pencil moves, so will a pencil move simultaneously in the office of his correspondent, reproducing a fac simile, the same letters and words. The mode of using the telautograph is as follows: The person wishing to communicate with another pushes a button which rings an annunciator in the office he desires to communicate with. Then the first party writes his message on a roll of paper. As he writes, so writes the pen at the other end of the wire. In writing, the pen or pencil is attached to two small wires, which regulate the currents that control the pencil at the other end. But these wires give no trouble and the message may be written just as easily as if they were absent. The writer may use any language, short-hand, or a code or cypher is fully reproduced. The artist of an illustrated paper may thus transmit a sketch with as much facility as a reporter telegraphs his description in words. It is said there is no reason why a circuit of five hundred miles should not be as easily worked as ten. It will be noiseless, little affected by induction, and no misunderstanding can arise in its use.

SUBSCRIPTION LETTERS.

The following have made remittances of money to the *Cynosure* from July 30 to Aug. 4 inclusive:

J Forbes, Sr, J B Wells, R Wilson, D J Ellsworth, O C M Bates, E S Bunce, J M Tyrrel, D Molyneux, J Ramsay, H A Card, J F Helin, H Woolf, C L Long, Mrs S G Reed, G A Robinson, J Grove, B Price, Prof. G. Fritschel, J Nichol, B Fuller, Rev J M Hayes, A G McKeown, J Forbes.

WANTED—INFORMATION OF WILLIAM Reynolds, an orphan boy, age about 19. Adopted from the Chicago Home of the Friendless in 1880. Any one having knowledge of his whereabouts will confer a great favor on his sister, Lizzie, by addressing Mrs. S. G. Cleveland, City Missionary, care of Y. M. C. A., Chicago, Ill.

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The Independent	4 00
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No. 3	73		77
Winter No 2			83
Corn—No. 2	45	@	46¼
Oats—No. 2			35
Rye—No. 2			45
Bran per ton	10 00	11	50
Hay—Timothy	7 00	@10	00
Butter, medium to best	12	@	19
Cheese	05	@	09¼
Beans	1 25	@ 2	85
Eggs			14
Seeds—Timothy	2 05	2	25
Flax	95	1	10
Broom corn	01¼	@	04¼
Potatoes, new, per brl	2 50	@ 3	25
Hides—Green to dry flint	05½	@	13
Lumber—Common	11 00	@18	00
Wool	13	@	32
Cattle—Choice to extra	5 55	@ 6	20
Common to good	1 85	5	50
Hogs	5 95	@ 6	65
Sheep	2 37	@ 4	12

NEW YORK.

Flour	3 20	@ 5	25
Wheat—Winter	85	@	93
Spring			86
Corn	53		56¼
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Eggs			17
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In closing his letter he writes: I now look back through an interval of fifty-six years with a conscious sense of having been governed through the "Anti-Masonic excitement" by a sincere desire, first, to vindicate the violated laws of my country, and next, to arrest the great power and dangerous influences of "secret societies."

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Farm Notes.

THE ESSENTIALS IN FERTILIZERS.

Practice and experiment in the growth of crops has shown that nitrogen, phosphates, potash, and lime, in assimilable form, are the substances which most strikingly benefit land; and chemical analysis has determined in a measure the varying proportions in which different crops draw upon these and upon other constituents of the soil.

Acting on this knowledge, chemists have given specifications for the preparation of manures for all the different crops, these schemes being professedly based on the composition of the crops themselves. But manuring on this principle would often cost more than the consequent increase of the crops would repay; for it makes no allowance for natural fertility, and it makes no distinction between the composition of the crops grown and the composition of the produce sold off the farm. We know that soils are of very unequal fertility; that some have an unlimited food-supply compared with others, and that it is only the material sold off the farm that the maintenance of fertility requires to be restored. More than this, crops differ greatly in their capability of self-supply. Take, as an example of the latter characteristic, the relations of wheat and clover to nitrogen. Chemical analysis shows that clover contains more nitrogen than wheat; and yet the wheat finds its nitrogen with difficulty, while the clover seems to have a power of self-supply in this particular. Thus, in defiance of the chemical composition of the two crops, the farmer's practice, when he manures wheat liberally with nitrogen and gives little or none to clover, is justified. Economic manuring must supplement the plant's weakness, while it makes good the deficiencies of the soil.

A general manure contains all the constituents of the crop, or at least all those in which soils are most deficient; but it by no means follows that every substance which may act beneficially as a manure ought to be applied. If a soil is deficient in one particular element, and contains all the other requisites of fertility, that one substance may act as beneficially when applied as though it were a manure containing all the constituents of the crop. The crop, in this case, is thrown upon the natural resources of the soil for all its other elements. After a heavy dressing of one substance, that substance may not be required for several years, but some other substance may be needed; and this all the more because the larger crops now grown will exhaust such other substances more rapidly than the smaller crops did previously. By persisting in the exclusive use of a special manure an ultimate exhaustion of the soil is inevitable. Judiciously used, special manures are the agents which bring into useful activity the dormant resources of the soil. They restore the proper balance between its different constituents and supply the excessive demand for some particular elements. Still, the application useful on one soil may be quite useless on another, and the application may be useful on a soil in one season and useless in another.

A general manure may be used year after year in a perfectly routine manner; but where a special manure is employed, the importance of watching its effects and altering it as circumstances indicate cannot be over-estimated. This forces upon us the necessity for studying the succession of manures as well as that of crops. In many cases in which ammonia, when first used, proved beneficial, it now begins to lose its effect, and the reason, no doubt, is that by its means the amount of phosphate existing in these soils has been reduced, while the ammonia has accumulated, so that change of manuring is needed.—*American Agriculturist.*

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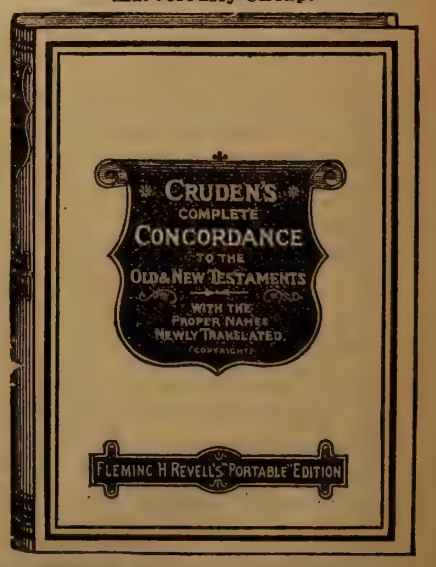

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NEWS OF THE WEEK.

WASHINGTON.

Secretary Vilas has decided against the Northern Pacific road in regard to lands claimed for indemnity. The effect of this decision is far-reaching, and will affect about 800 cases now pending in the General Land Office, and probably the claims of many settlers which have not been received. The denial of the right of the company to indemnity for lands within the Yakima Indian Reservation is said to be equally applicable to other Indian reservations along the line of the road, and will have the effect of reducing the indemnity claims of the company very largely, probably to the extent of a million and a half acres. About 2,000 cases now in the General Land Office will be affected by this decision.

CHICAGO.

One hundred and thirty-seven members of the Chicago Blaine club left the city Saturday afternoon for New York to take part in the reception to the Maine statesman on his arrival from abroad.

The net earnings of the Burlington railroad for June show a decrease of $506,946, and for the first six months of the present year a decrease of $4,701,549 as compared with corresponding periods last year.

Several thousand men, women, and children went to Sheffield, Ind., Sunday, to attend the anarchists' picnic, given for the benefit of the Spies monument fund. The crowd was well spotted with red, in the shape of rosettes, ribbons, etc., and a scarlet shawl hung from a tree did duty as a flag. A vast amount of poor beer was sold on the grounds, from which the monument fund received a part of the profits. The speeches were not more rabid than usual, and, though great quantities of liquor were absorbed, the day passed off very quietly.

COUNTRY.

General Philip H. Sheridan died at Nonquitt, Mass., at 10:20 o'clock Sunday evening from an attack of his old heart failure trouble.

After reaching Nonquitt the General's condition steadily improved until last Monday, when there was a halt. He was perfectly able to sit up and converse with members of the family and read the proof-sheets of his memoirs, but after that date no further progress exhibited itself. The physicians became anxious, but said nothing to alarm the family or public. Friday the patient began to sink, and the family were then first warned.

At a meeting of the Union and United Labor parties in Cincinnati, O., Sunday afternoon, at which one hundred of the leading spirits of both parties were present, a resolution was adopted and signed by all present whereby the United Labor party of Ohio is consolidated with the National Union Labor party An effort made in Chicago to secure the same result failed.

Of those who partook of the alumni dinner at Marietta, O. June 27, residents and visitors, more than twenty have been seriously ill with tyhpoid fever. Three have died and others are dangerously sick. Outside of this dinner party Marietta has no typhoid fever.

The election returns in Tennessee indicate that East Tennessee has gone Republican by the usual majority, Democratic gains being noted in Middle and West Tennessee.

Ten companies of the Second Regiment of Kansas State militia, was ordered by Governor Martin to proceed to Stevens county and disarm the citizens of Woodsdale and Hugoton. The forces will be about equally divided between Hugoton and Woodsdale. They are in command of Brigadier General Murray Myers, who is accompanied by Adjutant General Campbell. They will at once demand that the people of the county disarm themselves and surrender their arms to the commander of the militia, and will be called upon to obey the law and preserve peace.

Circulars have been issued by Alex H. Smith, Secretary of the St. Louis Millers' Association, calling a meeting of millers of Missouri, Illinois, Kansas, Indiana, Tennessee, and all winter wheat States, for the purpose of forming a flour trust. The meeting is to be held in St. Louis, August 31.

The news has reached St. Louis that the British Government has requested a further respite for Hugh Brooks, better known as Maxwell, on the ground that both the murderer and his victim were British subjects. The Masonic murderer may yet escape.

Excessive heat throughout the interior States last week resulted in many fatal cases of sunstroke. The hot weather was modified by severe storms. That on Thursday swept, with a deluge of rain and high wind, from Minnesota to Indiana. In the north floods from suddenly rising streams caused great loss, and in some of the Chicago suburbs buildings were blown down. A number of fatal cases of lightning stroke are reported.

At St. Louis Wednesday there were twenty five prostrations by heat, five of them fatal. Late in the afternoon a heavy storm passed over, and much damage was done by lightning and wind.

Seven deaths were caused by excessive heat at Kansas City, Mo., Wednesday, though the highest temperature recorded was only 97 degrees.

George Harris of Cincinnati, aged 14, Tuesday evening accidentally shot and killed his sister, aged 11, who was playfully trying to take from him a rifle with which he was shooting at a mark.

Losses amounting to $25,000 were caused at Bement, Ill., Wednesday, by the heat of the sun igniting tinners' materials left on the roof of a new building.

Five hundred and fifty head of fat cattle were sold Tuesday by C. Alexander, of Paris, Ky., for shipment to England, the largest sale ever made in the State by one man.

The first session of the Colored National Editors' Association was held at Nashville, Tenn, Wednesday.

Governor Hill of New York has approved the bill passed by the Legislature at its recent special session abolishing hand labor and State manufacturing in "all penal institutions of the State." The Attorney General decides the bill applies to all penitentiaries and reformatories as well as State prisons.

All cases against the Boston and Providence Railroad Company arising out of the Bussey bridge accident have been settled without trial at a total cost of about $1,000,000.

A destructive fire in Suffolk, Va., raged five hours Wednesday, and nearly the entire business portion of the town is destroyed. The loss is roughly estimated at $350,000 to $400,000, with the insurance far below the loss. A large number of dwellings were burned and many families rendered homeless.

Reports from Tuscon, A. T., of the trouble on the San Carlos Indian Reservation, state that the Indians have been stealing cattle for dried meat, preparatory, it is supposed, to an outbreak of hostilities; and that they killed three Indian scouts of a party sent to arrest them, suffering some loss in wounded themselves and escaping to the mountains. Reports to the War Department make light of the trouble.

The hearing at Aurora, Ill., of the three men charged with being implicated in the Chicago, Burlington and Quincy conspiracy resulted in the binding over of Bauereisen on three charges, Goding on two, and Koegel on one charge, to appear before the Grand Jury in October. At Galesburg, Ill, Friday, Clark, Miley, and Bauereisen were held in $3,000 bail each, on the charge of conspiracy in bringing dynamite into the county.

FOREIGN.

The President of the French Agricultural Society has made a report regarding the losses caused by the recent rains. He says that the hay has been destroyed and that the peasants have been compelled to kill their animals, being unable to feed them. He also says that corn cannot ripen, that potatoes are rotting and that the vintage this year will be inferior. He estimates the loss to agriculture at half a million of francs, and says if the bad weather continues a month longer the crisis will extend to enormous dimensions.

A Berlin dispatch on Friday says that Silesia is being devastated by terrible floods, the worst known in the city for years. Along the rivers Bober and Zacken the damage is especially great. Several mills at Greifenberg have been destroyed and the crops have been ruined.

Floods are doing enormous damage to bridges and railways throughout Switzerland. Lake Lucerne is overflowed.

The foreigners resident in Peru are greatly excited and indignant over the recent high-handed proceedings of the Peruvian Government in seizing the railroads of that country, which were built by foreigners with capital raised abroad, and the Americans are anxious to see if the United States will not take some decided step to vindicate the rights of her citizens which have thus been violated.

During the celebration of the one-hundredth anniversary of the birth of Ludwig I. at Munich, Aug. 1, three elephants became frightened and trampled a man, woman and child to death, and so badly frightened a lady that she died. Much damage was done to property.

Professor Jamieson, the naturalist, writes from Kasongo, on the Congo river, that he is making preparations to leave with Major Bartellot, Tippo Tib and 900 men to search for Henry M. Stanley. He says all the Europeans in the expedition are well.

Advices from Japan under date July 15 state that the volcano of Mount Iwahassi suddenly burst into activity, and in a short time fifty-six houses in Iwasenura were destroyed. A telegram received on the 16th says the eruption still continues, with great destruction and loss of life. About four hundred persons and thirty houses in a village called Bira were buried under sand and ashes thrown out by the volcano. Among those buried were some fifteen visitors at the hot springs in the neighborhood.

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CAMPAIGN OFFER.

The CYNOSURE is offered during the Campaign for only ten cents. For the particulars please read the publisher's notice on page 13. The particular value of this paper during the next ten weeks to voters will be the response of candidates on the question of the lodge. Already the Presidential nominees of the Prohibition, Republican, and Equal Rights parties have responded to the desire of their supporters, also two candidates for Vice President and numerous State nominees. These replies are of greatest importance to American voters. We propose to make every number of the paper worth, to even an indifferent person, the price for the campaign, and to interested parties ten times that sum.

Some months ago Rev. R. N. Countee, of Memphis, wrote in these columns of the agitation at Marion, Arkansas, over an attack on the lodge in the Baptist church. The preacher was a colored brother from Memphis. A more desperate quarrel has lately taken place there, resulting in the expulsion of the colored county officers from Crittenden county, of which Marion was the county seat. In the last New York *Independent* Rev. B. A. Imes, of Memphis, has a full account of this outrage. Not only were these men driven from their homes by the whites, but one who ventured to return was shot without mercy. The murders of the Masonic Ku-Klux, White Leagues, Rifle Clubs, etc., will make a heavy account for our nation to settle at the bar of God.

A singular infatuation has taken possession of the American people. They have gone crazy on "reunions." Every accident of associated peril or pleasure or trial or success has to be thus annually remembered. The effect will be to make us a conceited people, living on past fortunes or misfortunes, and belittling the present opportunity and duty. Enough has been spent in army reunions since the war to have carried through the efforts of the peace societies, and made an end of war in Christendom: and something might be saved for missions from the superfluity of church assemblies of the same sort. The latest example of this distressing characteristic is a reunion of the survivors of the horrible railroad disaster at Chatsworth, Illinois, last year. This lugubrious meeting was actually held in Peoria last Wednesday. No wonder we are losing the spirit of Independence day with such insane freaks warming in our blood.

We have this week some notices of the so-called "American" party. It is to hold a national convention in Washington, beginning on Thursday of this week. Originally an anti-Chinese movement originating away down at Fresno, in the San Joaquin valley of California, it was taken up by some Philadelphians whose uneasy ambition gave them no peace unless they were heading some "movement." So with the aid of several secret orders this convention is to meet, and delegates have been appointed in some of our large cities, where the anti-foreign sentiment has some reason for its growth. Some of the officials of the "Patriotic (?) order of the Sons of America" object to being spoken of in connection with this political movement, but no denial or argument can annihilate the fact that it is a piece of lodge work. They want Abram Hewitt, the sturdy Mayor of New York, to stand for their figure head. But Mr. Hewitt's American principles are of the genuine sort. They are too high for this party to see even their color.

Mr. Blaine's welcome home last Friday was a grand affair, and the most has been made of it by the political press. But there was a lack of spontanity and heartiness which comes from the soul of a great people. There was too manifest an elaborate preparation, from the "Rah! rah! rah!" of the Chicago Club, and the 200,000 thousand and more Chinese silk paper handkerchiefs distributed in New York to be waved simultaneously at the political chief, to the so-called demonstration of workingmen. It was impossible not to contrast the noisy demonstrations with the quiet of Gen. Harrison's Indianapolis home. The latter, in every estimate, was the better exponent of that American character which must preserve us as a nation. Though Mr. Blaine is one of the readiest and most brilliant of our public men, and has had the good sense—and the protection of God—in escaping from the lodge; yet his public interests are so involved in those of the political shouters and hustlers that the good he has done is likely to be forgotten from the unfortunate connection.

The Romish Cardinal Gibbons preached the funeral sermon over the body of the late General Sheridan last Saturday in Washington from a text taken from the Apocrypha. He pronounced the dead warrior "a Christian," who "died fortified by the consolations of religion, having his trust in the saving mercies of the Redeemer." Deep, indeed, would be the satisfaction of the American people if they could be assured that these words were to be accepted in any other than a strictly Roman Catholic meaning. Many to whom General Sheridan was personally known would rejoice to know that the vices that marred his character had been put away in the name of Christ. But whatever his faith, the dead man was a born soldier, and in a warlike estimate was cast in an heroic mold. His battles are the general theme, but his report to President Grant on the White League insurrection in New Orleans January 5, 1875, was one of the most heroic of his official acts. He recommended the arrest and trial of the members of that lodge; and that Congress pass a law declaring them banditti. If they should be so declared he would be able to attend to them as they deserved. This report was barely four weeks after the Knight Templars from all over the Union had been drinking, dancing and carousing with these very White League murderers and bandits. The lodge raised a howl of rage at Sheridan, but Grant stood by him, and if a poltroon Congress could have been persuaded into a spirit of patriotism the Southern grievances of that time and since might have been greatly mitigated.

The New York *Witness* says: "It is a noteworthy fact that the Philadelphia *Ledger*, owned by George W. Childs, and the Chicago *Daily News*, owned by Victor F. Lawson, neither of which magnificent papers publishes a Sunday edition, are, notwithstanding this fact, the two most successful papers financially in the respective cities where they are published." May the evidences of their prosperity increase so long as they regard the law of God. The Chicago *News* has among other recommendations a fearless and independent spirit, strikes hard at the saloon curse, and at paltroons and boodlers in office.

A SUMMER AMONG THE CHURCHES.

BY PRES. C. A. BLANCHARD.

It may please the *Cynosure* readers to know something of my summer's work among the people of God. Presuming that it will be so, I send herewith such notes as now occur to me.

THE PLAN

was to have with a number of churches a meeting lasting from Tuesday evening to Sabbath night. After Tuesday evening there were to be three meetings daily, at 10 A. M., 3 P. M. and 8 P. M. The morning meeting was to be for prayer and conference, the afternoon for a Bible reading adapted to edify Christians, and the evening for an appeal to men to decide for God. I think it is the opinion of Christian people among whom I have labored that the plan is a good one, and that the meetings have been helpful.

HUNTLEY.

At this town I spent the first week. It is the center of a fine dairy region, and ships to Chicago hundreds of cans of milk daily. It is now a Prohibition town, so far as liquor is concerned, and recently the town council have required the stores which formerly sold goods on the Sabbath to remain closed on that day. The Congregational chuch, with which I labored, has a comfortable building and a good parsonage. Some repairs are needed, which it is proposed to have made in the near future. Our morning meetings were small, the afternoon meetings were larger, and, as was to be expected, the evening meetings were largest. In the homes of Mr. Butler and Mr. Sawyer I was a guest during my stay, and was kindly entertained. In the homes of other friends I visited, but the number of meetings prevented extended calls. With Deacon Williams, Bro. Huntley, the Misses Blanchard and others I pleasantly renewed former acquaintance. Some of my truest friends live in the country, and it was not possible to visit them in their homes, owing to the amount of daily work to be done.

RICHMOND

was my second appointment. Here the meetings began amid the popping of fire-crackers on the evening of July 3. The town is beautifully located among rolling hills, near the Wisconsin line. Lake Geneva is, I believe, only ten miles away. A stream called the Nevesink passes through the village and turns a mill. The name of the stream I spell from pronunciation; it may not be correctly written. The celebration of our national birthday, of course, affected our meetings somewhat. Bro. Harbaugh, who was to have read the Declaration of Independence, being necessarily absent, I was asked to do so and to speak briefly, which I did. The principal address of the day was made by Rev. Mr. Cross, pastor of the M. E. church and brother of my old friend, Rev. J. G. Cross, now of Chicago. It was a thoughtful and helpful production. My home here was with Mr. Pease, a member of the Congregational church, who lived in New York at the time William Morgan was murdered by the Masons for revealing the secrets of Freemasonry. He and his Christian wife made me very comfortable during my stay. I was also entertained in the home of Mr. Cotting, who was an old Wheaton student, as also was Mrs. Cotting (*nee* Skeel), daughter of our Mr. and Mrs. Skeel. To Mr. and Mrs. Haythorn, Mr. and Mrs. Aldrich I am also indebted for Christian hospitality.

A GRAND ARMY FUNERAL.

During my stay here an old soldier was buried, and I had my first opportunity of witnessing the burial service of that secret society which calls

itself "The Grand Army of the Republic." I never enjoyed the name, for it shuts out from this designation every man who does not choose to unite with a secret society. There is a real Grand Army of the Republic. It is great in number, more than two million strong, great in the principles for which it fought, the indivisibility of the Republic, the supremacy of the law, and the liberties of the race; great in the hardships endured, the victories gained, the result accomplished. It was an army, not a secret society. Its members are honored citizens of the nation which they aided to save. No patriotic heart can fail to be grateful to them. No reasonable request made by them can be denied with safety by any party. A Democratic House votes eighty millions for one year's pension list, and a President elected by that party signs the bill.

The soldier who was buried was, according to the testimony of his friends and neighbors, a kindly and worthy man. He was not, so far as my informant knew, a professing Christian. In the sermon no intimation of such profession was made. The burial service was led by the captain of the Post, a member of some Christian church, as I was told. Among the other members were, I believe, but few professing Christians. One of those who stood at the grave went fishing on the next day, Sabbath, so I was informed. The service was such as is common among secret societies. Kindly and touching remarks were made concerning the dead and the living. A hymn was sung which clearly taught that the deceased had entered on an eternity of blessedness. A prayer was offered which did not name the Saviour. Once Jesus was named, and shortly after the service was concluded.

WHAT IS THE OBJECTION

to all this? Simply that Christian ministers preach and churches profess to believe that the one who dies is not saved because he is a kind, honest, or worthy man, but because he believes in Jesus Christ. This is true, or false. If it is true, then Christian people have no right to join in burial services which teach that men who die without any known faith in Jesus Christ are taken to heaven. If it is false, then it should be given up. For a minister to preach all the year that faith in the Saviour is essential to salvation, and then contradict this preaching in the presence of many men who do not believe in Christ as a Saviour, is to muddle and confuse men's minds on that subject, where of all others it should be clear.

I closed the Richmond meeting as usual on Sabbath night. The attendance was good, though not large. On this evening, as several times through the week, rain fell, which of course reduced our numbers somewhat.

The pastor of the Huntly church is Rev. Walter Radford. He is an Englishman by birth, is accustomed to street meetings, and alive to do good. My stay and labor with him was pleasant. At Richmond Rev. H. W. Harbaugh is preaching. The church at Genoa Junction, Wis., is also under his ministry. His field is very pleasant in some respects, but difficult in others. He is seeking to build up the churches under his care, and has a measure of success. I trust that it may continue and increase.

SABBATH PROFANATION BY THE SUNDAY NEWSPAPER.

BY REV. HENRY T. CHEEVER.

The Sabbath-breaking enterprise of a prominent New England daily at the heart of the old Pilgrim commonwealth, should not escape the censure of the vigilant *Cynosure*.

Wherefore does the old representative Worcester *Spy*, founded in 1770 by that sturdy patriot, Isaiah Thomas; maintained by him with such vigor and effect through the Revolution, and all the after-struggles for a constitutional fabric of National Government; the firm supporter of impartial freedom, public morality and true religion under the upright Quaker, John Milton Earle; then so long the fearless advocate of emancipation in the anti-slavery and free-soil conflicts, under the able conduct of Congressman John D. Baldwin and scholarly Delano Goddard—what does this ancient and honorable veteran of dignified journalism do, but stoop in an evil hour to compete with chattering juvenile aspirants to popular favor, by beginning the issue on the 22d of July of a Sunday morning newspaper.

Thoughtful and reverend seniors, respected, conscientious fathers of the city, and honorable women, not a few, are astonished and shocked by the profane act, and either hang their heads for sorrow and shame, or lift up their voices in sharp reproof and condemnation of this conscienceless violation of the holy Lord's day. The bid for vulgar approval and patronage by the sporting rabble rout ("Our Sunday Paper Takes"), and the utter forgetfulness of God and humanity in the greed of gain, are painfully indicative of the low standard of morals to which this publishing firm seem to have fallen. To Christian people the announcement of a Sunday morning *Spy* was like a clap of thunder in a clear sky and serene heavens. It was, in fact, a bolt from "the prince of the power of the air, the spirit that now worketh in the children of disobedience;" and Satan's dire hatred of the Christian Sabbath is clear. But what will be the outcome and execution of this last Satanic stroke of enmity remains to be seen.

Naturally enough, the topic of consideration in most of the church prayer meetings the ensuing week was, "The Sabbath, and How Shall We Maintain its Sanctity." In the course of discussion the new departure of the ancient *Spy* in establishing a Sunday morning paper was severely and justly handled. At one of the weekly prayer meetings, that of the Central Congregational church, leave was asked, but it was objected to by one of the speakers, for introducing this expression of opinion:

"It is the sense of this weekly prayer meeting of the Central Congregational church of Worcester, after serious and prayerful consideration of the subject, that the issue of another Sunday morning newspaper in Worcester is a grief and insult to the Christian people of this city and county. Out of loyalty, therefore, to our Sovereign Lord and Saviour, who said with such authority, 'THE SABBATH WAS MADE FOR MAN,' we pledge ourselves neither to read, nor patronize, nor suffer to be served at our dwellings, a sheet that so profanes the Lord's day, and does what it can, by its gratuitous publication and distribution Sunday morning, to break down the sanctity of our New England Sabbath. And we call upon the churches of this city, and not less upon the friends of morality at large, to unite in effective reproof and resistance to this new assault upon the most important bulwark of Christian society, THE CHRISTIAN SABBATH."

In support of this proposal the writer said: It was the great question of the hour with the church of Christ in this country, how to keep our Sabbath from the secularizing and profane usages that were every day becoming more and more general and aggressive. What is the duty of the church and of the members individually, in regard to one of the very worst forms of Sabbath desecration, the demoralizing Sunday newspaper? Especially, what shall be our protest in Worcester against the Sabbath-breaking enterprise of the century-old *Spy*, in now thrusting upon its patrons, wholly uncalled for, an edition of Sunday morning? For myself, I hold that my duty is clear as a Christian citizen, a householder, a minister of the Gospel, and especially in my capacity as a church member,—my duty is clear to protest against this iniquity, and to make it disreputable and unprofitable, even as I try to make the liquor traffic illegal, disreputable and unprofitable.

In our position as a church we have a responsibility toward public immorality which we cannot shirk. We are God's witnesses. We are to stand for the right and censure what is wrong in the name of our Master. And there can be little doubt, such is now (thanks to our Living Head) the moral power, if not the numerical strength, of the church in this country, that if its condemnation of the Sunday newspaper should be unequivocal and united it could not stand. If, in particular, the churches and ministers of Worcester would openly taboo the Sunday *Spy*, and severely let it alone, it would fail in its unchristian enterprise, and the city and county of Worcester would be the richer for its failure, the good old commonwealth of Massachusetts the stronger and sounder, and the country at large the gainer.

May God forbid that the churches and ministers of Massachusetts shall, through a deadening apathy or cowardice, falter in duty at this emergency. Let them seize with grip and enthusiasm the providential opportunity that is now given them to withstand and protest with vigor and unanimity against the alarming encroachments at this moment going on upon our dear New England Sabbath.

I cannot better express the present situation at Worcester than by referring to the old Greek of Posidippus in the Dialogue between Traveler and Phidias's notable statue of OPPORTUNITY. The statue significantly says, standing in impressive majesty by the market-place:

"My name, I hear, throughout the world has flown;"
As OPPORTUNITY, to mortals, I am known."
"TRAVELER.—And who is she behind so sad of mien?"
"OPPORTUNITY.—REPENTANCE is her name. Still is she seen
To follow him, the wretch who weakly fails
To seize ME, when the timely hour avails
Of noble action! Thus she seems to teach,
BE SWIFT TO SEIZE THE GOOD WITHIN THY REACH,
LEST IT BE LOST FOREVER! Ask no more!
E'en while I speak, away, away I soar!"

The timely hour of noble action for the church of Christ in Worcester on behalf of the holy Sabbath has come. And as in the Acts of the Apostles of old, on the imprisonment of Peter, so let prayer be made without ceasing everywhere unto God, for her that she may be true to her opportunity for God's blessed Sabbath, that she may bravely hold the fort for the country at large.

It is to be noted among the items of interest at Worcester, that Rev. I. P. Lansing, pastor of Salem Street Congregational church, and late of the Methodist church at Brooklyn, N. Y., having six months ago given some very valuable discourses on the Sabbath and its abuses, is now delivering a series of sermons on "Romanism and the Republic, or Reasons for Considering in the Pulpit the Relations of Romanism to the Republic." They are presented at length, with negative and positive reasons, able, forcible, thorough and liberal. In the first discourse, the third of eight positive reasons for considering the relations of Romanism to the Republic was, that Romanism hates and fiercely attacks institutions especially dear to patriots in this country, and which institutions have been closely connected with national prosperity from the beginning of our history. Notice was taken of the late expulsion of certain histories from our public schools in Boston, and the dismissal of a teacher who dared to teach as history something contrary to Rome's claims of supremacy, as well as the fact of a lady teacher in one of the high schools of Connecticut having to sign a paper of retraction, drawn up by a Roman Catholic priest, for having said in a historical exercise that the Roman Catholic church just prior to the Reformation sold indulgencies which allowed the people to commit sin. The last of his reasons for the public discussion in the pulpit was that the wisest statesmen see in Romanism and its claims a great national peril. The series is to be continued with "The Jesuits and their Purpose." "Let Jesuitism, which has fled to America to found an empire on the ruins of the Republic, having been swept by edict from the Old World, here find a grave!"

The employment of Miss E. E. Flagg, as regular correspondent of the *Cynosure* from New England, is giving great satisfaction to friends of the anti-secrecy cause here. Her way of putting things is so original, her style so chaste and clear, her criticisms so just and accurate, her views so broad, her principles and judgment so firm and consistent, that the *Cynosure* will be permanently enriched by her contributions. Friends are saying of her what Milton addressed to "A Virtuous Young Lady" of his day:

"LADY, that in the prime of earliest youth
Wisely hast shunned the broad way and the green,
And with those few art eminently seen,
That labor up the hill of heavenly truth.
The better part, with Mary and with Ruth,
Chosen thou hast; and they that overween,
And at thy growing virtues pet their spleen,
No anger find in thee, but piety and truth.
Thy care is fixed, and zealously attends
To fill thy odorous lamp with deeds of light
And hope that reaps not shame!"

Worcester, Aug. 6, 1888.

ROMANISM AND THE REPUBLIC.

"Let us be Catholics," said Bossuet, "but let us be Gallicans." It is in the spirit of this great French preacher that I, a Frenchman by birth and education, would presume to offer a brief criticism upon the Roman church and its relations to the American Republic. Let us be Catholics, but let us be Americans. Is it possible to be, at the same time, loyal Roman Catholics and loyal American citizens? I believe that it is not, and shall endeavor, in the following pages, to give the reasons underlying this belief. "If the liberties of the American people are ever destroyed, it will be by the hands of the Roman clergy." When Lafayette spoke these words there seemed to be nothing whatever in the actual state of things to give them warrant. The Roman hierarchy was very weak and very poor in these United States, and the churches were, for the most part, small missionary stations, widely scattered over an almost boundless territory. Power and influence it had none; but it had a system which Lafayette knew well, and he saw in that system a potency which made him fear for the liberties of the nation which he had done so much to establish with his treasure and his sword.

He had seen it in his well-beloved France as a mighty serpent, coiling itself around the national life and choking out the liberties of the people. This monster serpent, Ultramontanism, had crawled up out of the deep, dark Roman sea many years before, and, as in the case of the loyal Trojan priest,

Laocoon, had wound itself around the Gallican priest at the altar, and was slowly but surely strangling the priest and his faithful children, the sons of France. No native-born American could have seen danger when Lafayette saw it. No one but a Roman Catholic, born and brought up in a Roman Catholic country, could possibly have seen any danger to the American Republic in the few missionary priests whom the Roman church had sent over to the new world in such a modest guise.

A good-natured contempt for such danger seems almost universal among the citizens of this great Republic. I do not like the role of an alarmist, but I believe I see danger ahead, and am willing to expose myself to some ridicule in the hope of arousing my fellow citizens to a sense of danger which, as I believe, threatens the American nation from the Roman church.

Look about you and see what the few poor missionary stations, in which Lafayette saw cause for alarm, have become. Behold the innumerable churches, cathedrals, monasteries, nunneries, seminaries, colleges and universities which cover the American continent from east to west, and from north to south. See the army of priests, bishops, archbishops and cardinals, all thoroughly trained under the most perfect discipline, and swearing implicit obedience—to the Constitution of the American Republic? No. Swearing obedience, in all things temporal and spiritual, to an Italian pontiff, who lives in Rome and issues his orders from a palace called the Vatican. Leo XIII. sits in the Vatican at Rome and commands his army of priests and prelates in America and Ireland with as much absolute authority as any Cæsar ever commanded his loyal legions in their subjugation of the nations of the earth. Lafayette saw but a few straggling outposts; we see the mighty army in solid column with banners flying, marching with firm step and steady eye, conquering and to conquer. But some one may say that they are the conservators and guardians of law and order, rather than a danger to the peace and safety of the liberties of the people. But is not this a comparative rather than a positive blessing? Is it not fair to ask why it is that the great majority of the dangerous classes are subject to the control of the Roman church? Is it not because they are her own children, the products of her system, if not of her teaching? Examine the police record of this or any other great American city and I think you will find that at least seventy-five per cent of the criminals are of Roman Catholic parentage. Is it, then, unreasonable to expect from the Roman church some restraining influence over her own followers? If, then, the non-Roman churches exercise little control over the dangerous classes, is it not because, for the most part, these classes have been born and brought up beyond the influence of their teaching?

I have no reason to doubt that the great majority of Roman Catholic priests in America mean to be, and believe themselves to be, good citizens of this Republic. But they belong to a system in which free agency is impossible. They are members of an army in which the strictest discipline is enforced, and the most prompt and perfect obedience is required. The commander-in-chief of this Roman army is naturally and most fittingly a Roman, not an American. What does the Pope of Rome care for the blessings of American liberty or American citizenship? The ambition of the pope, whoever he may be, is, always has been, and ever must be, universal conquest. In taking command of the Roman church he takes this oath. The Vatican claims absolute and supreme authority in all things temporal as well as spiritual; and every priest, bishop, archbishop and cardinal throughout the world takes an oath of perfect submission and obedience to the Pope as the supreme lord and master of all things. This being true—and let any priest or bishop affirm that it is not—is it not quite certain that the priest, whatever his private or personal opinions and feelings may be as an American citizen, must support the church—the Ultramontane system—as against the state, at all times and under all circumstances? Witness the case of the distinguished priest, the late pastor of St. Stephen's Roman Catholic church, New York. He was not permitted even the small privilege, as an American citizen, of being present at a political meeting of which his superiors did not approve. Do we not see, then, that the personal intentions and feelings of the Roman priest, however good, count for nothing when we are considering the attitude of the Roman church toward the state?

The American Constitution says that all men shall be free to worship God according to the dictates of their own consciences. The Vatican says that liberty of conscience is "a pest of all others to be most dreaded in a state." It is hardly necessary, I imagine, for me to enlarge upon this point, as all who know anything about the Roman church know perfectly well that "heresy," according to that church, is the greatest of all crimes, greater than murder or adultery. Free speech and a free press are also among the fundamental principles of the American Republic, but nothing is more offensive to Rome. Where she has the power of control she has never tolerated, and she never will tolerate, either free speech or a free press.

The late cardinal archbishop of New York said that:

> Catholics in this Republic are as strongly devoted to the sustenance and maintenance of the temporal power of the Holy Father as Catholics in any other part of the world; and if it should be necessary to prove it by acts, they are ready to do so.

This, to a Frenchman, is pretty plain English. And these bishops speak as men having authority. Is one, then, to be laughed at as an alarmist for sounding out a note of warning, when bishops and cardinals, representing a vast army of ten millions of communicants, speak out against the Constitution of the Republic in such threatening words?

The Roman Catholic vote has already become so important an element in politics as to decide the fate of parties. Every Roman Catholic is in duty bound to enter politics as a Roman Catholic, not as an American citizen. The press of this country understands perfectly well that if it would have the support of the Roman Catholics it must say nothing in criticism, but everything in praise, of the Roman church, so that even now there is a practical restraint, if not a positive check, upon the freedom of the press.

The Roman church claims, in fact, to be a theocracy, and true to this idea she enforces, when she can, obedience to her authority in all things, social, political and economic, as well as in things religious, so-called. Has she not, within the past few weeks, asserted this political power in Ireland in the most positive and high-handed manner? Can there be any question as to the meaning of the Vatican Rescript, coming as it does in the midst of a fierce struggle of an oppressed people for political liberty?

Two of the greatest statesmen of this age have spoken out in plain, grave speech upon the pretensions of the Roman church.

Mr. Gladstone says:

> The pope demands for himself the right to determine the province of his own rights, and has so defined it in formal documents as to warrant any and every invasion of the civil sphere. ....Rome requires a convert who joins her to forfeit his mental and moral freedom, and to place his loyalty and civil duty at the mercy of another.

Prince Bismarck, in a speech delivered April 16, 1875, said:

> This pope, this foreigner, this Italian, is more powerful in this country than any one person, not excepting even the king. And now please to consider what this foreigner has announced as the program by which he rules in Prussia as elsewhere. He begins by arrogating to himself the right to define how far his authority extends. And this pope, who would use fire and sword against us if he had the power to do so, who would confiscate our property and not spare our lives, expects us to allow him full, uncontrolled sway among us.
>
> —*M. Leon Bouland, in the Forum.*

There is one custom in Hindustan which may bear transplanting to America. When a young Hindu comes to a knowledge of the true God, abandons his idolatry and is taken into the company of Christian believers, he is at once rejected and ignored by his kindred and former friends. They even go so far as to perform funeral ceremonies, as if he were actually dead. What is the result? It is good, unmistakably good, if he is a man of conviction and not a coward. He is faced toward Zion, and the bridges that once spanned the gulf between God-worship and idol-worship are all burned away. He has no temptations to turn back. With us, however, the young man who is brought into the fold, and who desires to be regarded as dead to the world and worldly things, cannot always get his new position duly recognized. His worldly acquaintances and relatives may hold him back with familiar attractions and quietly assume that he can continue in unsanctified habits and practices, until the convert's soul is in a perfect torment of uncertainty as to his right and safe course. His ideas of godly living and worldly living are so mixed up, owing to his being beset by the blandishments of friends, that at the best he makes slow and uncertain progress in the Christian life. In such cases a trial of Hindu persecution would be a blessing. It would move him to cry out, from the depths of a full heart, "Thou, O Christ, art all I want."—*Interior.*

Benefit your friends, that they may love you still more dearly; benefit your enemies, that they may become your friends.

Make channels for the streams of love,
Where they may broadly run;
And love has overflowing streams
To fill them every one.

THREE AFRICAN LETTERS.

FROM THE CONGO.

Arthington, Stanley Pool, Congo River, Africa, May 26, 1888.

Dear Cynosure and Readers:—I simply rise to speak in meeting, so you may know where I am and what doing. The heading of my letter answers the first question in part, but I propose to give details.

I am engaged in putting the new boiler together for the missionary steamer *Peace*, which Rev. G. Grenfell brought from England last September. The difficulties attending transportation from the coast inland are many and great. We have only what you would call a trail for over 250 miles, and in many places this is hardly discernable, and progress is impeded by the grass in many places, and timber in a few. The rivers also are numerous, and some, such as the Luno-Imelo and Nkixi, very deep and dangerous.

A few weeks ago a caravan of Sierra Leone men proved the latter to be an unmanageable torrent, sweeping on to the Congo at the rate of seven or more miles per hour. They had put the boiler plate with their effects into the large canoe, and got in themselves, when the struggle began. The paddlers lost control of the canoe, and it was swept two or three hundred yards down stream, but had managed to get well to the east side, when, colliding with a tree, they were overturned and in danger of drowning. The plate was lost, and I am compelled to wait with the boiler two-thirds done until we can duplicate the plate.

I took nine Loangos the last of April and went to the place, and for two days worked hard, but could not find the lost plate. Another posse returned on the 24th of this month, after a long but unsuccessful attempt to recover the lost property.

Our old friends may be interested in a description of modes of travel, and so from my diary I copy the following:

Thursday, April 26.—Got my Loangos together and at 8 A. M. started for the Nkixi to search for the boiler plate. We reached Leopoldville in a hundred and thirty minutes (distances here are computed by minutes), and after a short visit with Mrs. Grenfell and Mrs. Billington moved on west for one hundred and eighty minutes to Ngomi's town, where we obtained a native house to store our goods in and sleep.

A native house is about 6x10, with 4-foot walls, or sides, and the roof is one-third or one-half pitch, all of grass and sticks or canes, tied together with split cane—no nails or screws are used. The door is simply a section made to swing or run like a shutter, back and forth. There are no windows or chimneys, and the fire is made on the dirt floor, so the smoke rises and blackens the inside until it looks as though it had received a coat of coal-tar or pitch. Some of these houses have an elevated department where "My Lord" sleeps, but the family squat in the dirt, or lie down in their rags and take their rest.

Friday, 27.—We got an early start after chop (breakfast), but our progress was impeded by the wet grass and the swollen condition of the rivers. In looking over our accounts found we had spent 12 ntako (brass rods, value 6 cents each, in full spent 72 cents) for fish and kwanga (native bread or pudding made of the cassava root). At night we lodged in a village 20 minutes west of Luluno river, but could get no other accommodations than a house. I fared better at Mfumus Mb's town, for the king gave me a dish of palm wine fresh from the tree, and a fowl, or nzuzu. He received in return two spear-pointed knives and three fathoms of cloth. The cloth would not clothe his numerous wives (he having ten, and for each a house), though a small amount goes a long way.

On our return trip we experienced difficulty at the ford of the Nkalama river, which by recent rains had become so swift I could not stand up against the current. Fortunately I had taken the precaution to go up stream a hundred yards or more, where a climber was stretched from shore to shore, answering the purpose of a rope by which one may support himself as he waded through the boiling waters. I had sent my monkey over by one of my men, and reached the middle of the river, when the smooth rocks and the swift waters prevailed and down I went; but, clinging to the climber, I soon regained my feet and made for the shore. I mention these incidents of travel because I think you are interested in how we get about. The dry season has begun, and the burning of the grasses will make travel some pleasanter.

I start for the coast the latter part of July, if spared; but as to whether I shall return to America

in time to vote in the Presidential campaign of '88 I cannot say. I have missed the *Cynosure's* newsy columns quite a good deal, and shall be glad to return to civilization so as to know what is going on in the world. I have never learned whether the Senate confirmed Lamar as a Judge of the Supreme Court or not. We are beyond the limits of the postal union nearly 300 miles. Well, I must close. Hoping for your prosperity in both worlds, I am your brother in labor, EDWARD MATHEWS.

Banana, W. C. Africa.

BRO. COLE AND HIS WEST AFRICAN WORK.

FREETOWN, Sierra Leone, July 3, 1888.

Editor of the Cynosure,

DEAR BROTHER:—Your not hearing from me for a length of time is not so much owing to want of something to say as want of time to say it. My home here is literally an hospital. We attend many times fifteen patients a day, and visit on the average eight sick persons every morning. Yet all this is a part of my church work, for I also preach very often twice on Sabbath, attend the Sabbath-school, distribute tracts, and conduct other weekly services of the church. I am not as strong as you saw me last, but I am resting on the everlasting arm of our Heavenly Father for strength and support, and looking toward the "Rock that is higher than I."

Our services here are very encouraging. Last Friday was our fast day, when I preached in the church to about 400 present, from Jonah 2: 7: "When my soul fainted within me I remembered the Lord: and my prayer came in unto thee, into thine holy temple." After the sermon we had a love feast; every one in the audience was eager to say something in praise of Jesus. We shouted and prayed, rejoicing in the Lord; and I can assure you that every one went home with a resolution to "trust in King Jesus."

I have been able to pay a visit to the Almamy, or Mohammedan Bishop of this district, in Fowiah Bay. It was a very pleasant one, and I was happily disappointed in being so warmly received by my people, many of whom, on account of my "apostasy from Mohammedanism," regard me as a "cast-away."

I took with me several copies of the Bible in Arabic, and Arabic religious tracts, all supplied me by the British and Foreign Bible Society, and the Religious Tract Society, of England.

The Almamy summoned about forty of his followers to his spacious, though humble hall, and there I distributed to them, by his permission, the tracts and Bibles. He was particularly anxious to know something about America and England. He wanted to know whether the Christian nations of those countries are as avaricious as those with whom he has been acquainted on the western coast of Africa. He wanted to know whether I had been to the whisky distilleries in England and America, and how many gallons are distilled per day. He wanted to know whether I have not been convinced that there is only one God, as my father believes, and not three Gods, Father, Son and Holy Ghost, as the white people unfortunately taught me to believe.

We spoke at length for two hours, and this interesting visit ended with a successful arrangement by the Bishop for me to speak to the Mohammedan populace this month in the public hall in Freetown.

In closing I send my Christian regards to all our friends in America, and would remind them that I am still in want of means to carry on the extensive field opened to us. Any amount forwarded me through the *Cynosure* will be thankfully received.

Your brother in Christ, J. AUGUSTUS COLE.

THE DREAD OF THE SECRET PURROW LODGE.

SHENGAY, West Africa, June 26, '88.

DEAR SIR:—The bill for books sent has been received. We could not use German tracts here, but those on temperance and secrecy we can use to good advantage. We circulate them freely among our school children and among Sierra Leone traders. The leaven is working. Purrowism, the giant of secret societies here, has received a fearful blow of late by the cruel war that recently swept over the country. The three principal leaders of the war were hung on the 6th by the British authorities. Their chief man was a leading Purrow man. His brother also, who had no hand in the war, is a Purrow man of high standing. He sympathized with his brother, and was heard by a number of persons to say that where William (his brother) died there he would die; and it was feared by all the country that he would carry out his threat. On the scaffold William said, "I leave all with God." His cousin, next in command to him, said to the crowd, "You all stand and witness us die this death, especially me. God is there." The drop fell and the three were launched into eternity.

There have been many rumors afloat, but no Purrow men have appeared as yet to avenge the death of their brethren. Even to-day reports are being circulated that they will surely come as soon as the moon is dark. We cannot tell what to believe. The only thing we can do is to trust God.

A few months ago an agent for one of the English trading companies hired a number of laborers in Freetown to go down the coast to collect India rubber, as he claimed, for the company. They ascended the Niger many miles, then started for the interior. The laborers numbered over 120. They had traveled several days, passed many India-rubber trees; food and water became scarce, and the men became suspicious that all was not right. They began to question their employer, who pulled a revolver and shot the first man. Then another who interfered was shot. The white clerks of the party came to the master's assistance, and twenty-two of the natives, I have been told, were killed and a number wounded. Sixty odd returned, and a Frenchman, that was a kind of a head man, returned with them and went on to England. Parties have been sent out from England to investigate. It is said that the agent was looking for a site to trade.

A chemist of Brussels engaged in Freetown a few weeks ago eleven Zimminie men, nine Mendis, and ten women of different tribes, all fresh from the bush. He has taken them to Europe to exhibit, dressed and painted in their native style, and to sing and dance native songs; it was a motley group. And this is the way poor Africa is being civilized by the Christians of Europe. J. GOMER.

THE LODGE IS DEFEATING PROHIBITION.

BY REV. M. A. GAULT.

Walter Thomas Mills, in his Chicago publication called *The Statesman*, quotes with strong approval these words from the Chicago *Tribune:* "It also remains that the strongest prohibitory law that can be formulated, with the most perfect machinery for its operation that can be devised, cannot be executed or enforced in a community where the judges who are to execute the law, the sheriffs who are to select the juries, and the mayor and aldermen who are to select and control the police, are elected from the ranks of those who are opposed to Prohibition. To claim that the law can be enforced under such circumstances argues either supreme ignorance or insensate folly."

We only wish to remind Mr. Mills that we place the same emphasis upon the equally important truth that the strongest prohibitory law that can be formulated cannot be executed "in a community where the judges who are to execute the law, the sheriffs who are to select the juries, and the mayor and aldermen who are to select and control the police, are elected from the ranks of those who are" members of secret societies, sworn or pledged to obey each other's signs and grips. To claim that law can be enforced when judges, sheriffs, jurors, defendants and criminals are bound by secret cabals to aid one another in difficulty, is, we believe, either supreme ignorance or insensate folly. We are satisfied that the greatest reason why prohibitory laws cannot be enforced lies right here. Careful observation in towns where prohibition is not enforced, and the testimony of others convinces us of this fact. Ministers, who were members of secret orders, have in conversation with me testified to this, that civic societies were the great barrier to the enforcement of law.

It is for this reason that in our Prohibition work we decline to be led by those who are defiled by the dark lantern, secret cabal tactics. Men or women who indulge such tactics, combining in secret cliques to take advantages of their fellows by dark, underhanded means, exhibit a moral obliquity of character inconsistent with the followers of Him who "in secret said nothing."

For this reason a growing number of the best Prohibitionists are organizing with the determination that when their ballots go in for a candidate, he is one who is clear from hat to heel from this secret society infection. We will place the names of all such candidates as the *Cynosure* says, "along side the match-box, where they can be well scratched." Why jeopardize the cause which has cost so much labor and sacrifice by committing it to unfaithful leadership? Let the friends of Prohibition be on their guard at this point.

THE SECRET EMPIRE.

ROYAL KNIGHTS OF KING DAVID.

BY REV. A. J. CHITTENDEN.

"The Royal Knights of King David" is the title of a new order whose ritual lies before me. Its prominent features are:

1. A general copy of Masonry, evidently by a Masonic hand. Its title page says, "Compiled by Morris," and the page heading throughout is, "Morris's Ritual." [There is nothing to indicate whether or no this Morris is the late Rob. of Kentucky. The late "poet laureate," however, generally had his printing done in the North; this document comes from Raleigh, N. C.—ED]

2. A very conspicuous prominence is given to the name of Christ in its prayers, and to New Testament phrases in its ritual instructions. Various Christian hymns are badly grafted onto Masonic doggerel.

3. The symbols are mostly derived from the department of agriculture. They are the symbols used by granger societies and various orders of husbandry.

4. It professes to train men in the various cardinal virtues and to fit them for the "great Harvest," but with only an oblique recognition of the atonement, and with the usual narrow conception of the meaning of charity and neighbor and righteousness common to all lodges. Their golden rule is hardly equal to first-class barbarian hospitality, and their "good Samaritan" is remodeled to suit the other parts and principles of their profession.

5. The law of chastity is transferred from Masonry with unblushing simplicity of license, as will appear in the extracts below.

6. A sister lodge is referred to and provided for in the burial service, but their ritual is not given.

7. The oaths are cast in the Masonic foundry with some new patterns, and the penalties are a mild form of invocation to the symbols of death.

The following samples from the ritual will illustrate these characteristics:

"Come, brethren, let us all unite
And stay the hurtful tide;
Against the world we'll bravely fight
And spread our order wide.

"Where'er the Sun in radiance beams,
And man endureth woe,
Our order shall send forth its streams
Till o'er the world they flow."

This hymn seems designed to express the conceit and expectation of the clan, and evidently regards all other religious associations as not at all indispensible when their order shall get to flowing all over the earth.

The prayers are not very objectionable, if they were said apart from the lodge performances and teachings:

Almighty and everlasting God, the Creator and Preserver of all mankind, from whom cometh every good and perfect gift, and without whom nothing can prosper, we thank thee for permitting us to assemble again within these *consecrated walls*, dedicated to the practice of love, purity and charity. Pardon our manifold sins and preserve our souls from everlasting punishment....Direct us in all our transactions with thy most gracious power, and let the words of our mouths and the meditation of our hearts, while we wait before thee, be acceptable in thy sight....We ask all through Jesus Christ our Lord. Amen.

The manner in which the walls are "consecrated" and how they "wait before the ever-living God" will appear from the following extracts in the third degree:

Candidate, get down on your knees and make your last prayer, and when you have ended your prayer, cry out, Amen. Can you ride the goat? Get on. (Lay the candidate on his stomach.)

Candidate, you are taking a ride. Have you ever heard of Jacob's ladder?

I have.

How many rounds has it?

Three.

Name them. (Worthy conductor says to the candidate, "Faith." As the conductor pronounces the word Senior gives one blow with the paddle.)

What is the second?

Hope. (Blow with the paddle)

What is the third?

Charity. (Blow with the paddle.)

All say, Good! good member of charity.

Then the performers take the candidate to the center of the hall and touch him in the breast with the point of a sword, saying, "Stranger, now be calm and sober. When I count three you must jump for your life. Be sure to jump high and clear, for there is an abyss just before you, and one false step will cause you to lose your life. Brethren, be cautious;

let him have a clear jump. Now, stranger, as I count 'one,' get ready; 'two,' be sure you are ready; 'three,' jump."

W. M.—Well done thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things. Enter into the joy of thy Lord.

I believe this acting exceeds any scenic blasphemy ever before invented. To appreciate the depravity of this sacrilegious performance, recall the prayer just repeated.

The charity schooling of the order begins in the first degree with a whack over the shoulder, supposed to be given with the "golden rule," a common twenty-four inch measure. Then follows the profound exposition of the mysteries: "Stranger, you are received here upon our rule which is given us from the Holy Scriptures, and is known as the 'golden rule.' The rule is an instrument used by the workman to lay off his work; but we, as Royal Knights of King David, are to make use of it in laying out our rules of life. This rule is twenty-four inches long, and can be equally divided into three distinct parts. [Why not also by two, four, six, eight and twelve?] The first part represents our duty to God, the All-wise Creator. To him all honor and praise belongs. The second part is our duty to our fellow men. 'Do unto all men as ye would that they should do to you.' But more especially should this apply to your brothers in this order. The third part teaches us the noble qualities of mercy and charity, especially towards the poor. Brother, remember the poor, and so may you keep it forever."

This remarkable tool is then used to "cut the Bible in two." After this edification the candidate swears to the usual Masonic specifications, with a somewhat original requisition for "twenty cents—not less," in aiding a distressed brother. The penalty for revealing or not performing the promises is, "May the ax of justice hew me down, and I be forever forgotten among the just."

The second degree obligation includes the twenty cents, and promises to shield and warn a brother at all times, and never to defeat him in any of his plans. (Not even if he had planned a burglary?)

The candidate feeling the need of a hymn is aided as follows:

"These are the joys which satisfy,
And purify the mind;
Which make the spirit mountain high,
And leave the world behind."

The single virtue that appears at this point seems to be that they are very easily satisfied. Just what it is to have one's spirit "mountain high" is not so clear; but it is open to a liberal conjecture. "Leaving the world behind" is certainly expressive to outsiders, the doors being properly guarded.

The third degree contains the jumping exploit, and the accompanying profanity already mentioned. It also pledges the candidate "never knowingly to have any connection with a brother's wife, or with his mother, sister or daughter, except in marriage." It is difficult to understand why the word "knowingly" should be introduced, unless the fraternity are presumed to indulge in a rather free style, so that they *might make a mistake!*

At the conclusion of this oath, the sickle of death is invoked to cut down the offender, and the suggestion is made more impressive by the closing Ode.

"Hark, hear the warning, brother,
Pause, think thy purpose o'er,
Our solemn laws and covenants
Are binding evermore."

Some of the verses used are evidently out of "job lots."

"Come, ye joyful brethren, come,
Raise the song of harvest home;"

is amended in this fashion:

"All the world is God's vineyard,
Fruit unto his praise to yield,
The wheat and tares which here we sow
Into joy or sorrow shall grow."

I am reluctant to horrify the Christian so much as to tell that they have the first two verses entire of the precious hymn:

"Come, Saviour Jesus, from above,
Assist me with thy heavenly grace,
Empty my heart of earthly love,
And for thyself prepare a place."

The chaplain prays that the Lord will make the members faithful in their "work," so that when the solemn close of life shall come, and the souls of each shall separate from the body, "Thou wilt receive us unto thyself," being redeemed through Jesus Christ our Lord." All in "good standing" are entitled to the burial service. And the ritual for that occasion is in many parts very good.

But the ritual in general is a ceremonial compost of Christian phraseology, with puerile symbolism, audacious blasphemies, false benevolence, wretched parodies, licentious instruction, by inference, and pretended or provisional murder.

The free introduction of the name of Christ and the Redeemer in prayer, to give sanction to the other parts, is the very thing that carries the abomination to the climax. I have long had the opinion that Masonry without any Christ was so much the better for Christ and his cause than if his holy name were dragged into the lodge to decorate dog's play. And now that such a mixture has actually been made, if my sensibilities are of any value to me, I am certain that this new order, the Royal Knights of King David, while less barbarous in its penal phrases than old Masonry, has undertaken something that will surely take the salvation power all out of the name of the Saviour, by destroying its sacred associations in the minds of these deluded ritualists. The certain effect of thus using Christ's name and Word and the precious Christian hymnology will be to de-crucify Christ out of their sympathies, and, with this master-piece of some low order of devilism, precipitate these foolish souls into the natural abyss of the unpardonable sin.

—Bro. John Dorcas of Iowa, on his return from the Waterloo Convention, led the way for an excellent United Brethren delegation to visit the *Cynosure*—brethren Beaucamp, Howell and Phillips being of the number.

Reform News.

FROM THE GENERAL AGENT.

NOTES OF THE NEW ENGLAND JOURNEY.

South Framingham, Mass.

The Boston *Herald* has a brief sketch of a "New Lodge Instituted" with seventy-five charter members. It ranks No. 2 Chevaliers of Pythias, and has a list of twenty-one renowned officers, "Supreme Chancellor Wilson" heading the list. Whether designed for converting or conquering the world is left to conjecture, but from the number and titles of its officers we may infer that its purposes are judicial, military and financial. The Boston Directory for 1888 gives 571 lodges to 223 churches, and this new comer adds another to the already long list of Satan's agencies for destroying the souls of men by the "deceivableness of unrighteousness." Where such a condition of things exists, it is no wonder that bullies and prize fighters are honored and awarded diamond belts, while ministers of Christ are fined and imprisoned for preaching the Gospel, and the very existence of free schools and free speech threatened with annihilation. It is just as natural as it is for the heathen in other lands who know not God to worship and serve the devil. Boston, once the "cradle of liberty," is in imminent danger of becoming the stronghold of intolerance, and who among her watchmen that "see the wolf coming" is uttering a warning cry? Bro. William Davis, who sought to clear his skirts of "blood guiltiness," and spoke boldly against the lodge system on Chelsea Square and Boston Common, is now serving out the eleventh month of a yearly sentence in jail. Such are the "tender mercies" of the city of the Hancocks, the Sumners and the Adamses, under Jesuitical ring rule.

Providence, R. I.—Bro. A. M. Paull is well and I am to be his guest at Riverside, by invitation, tonight. The Central Hotel near the depot is strictly prohibition, and its proprietor has cast off the yoke of bondage and is no longer in fellowship with unbelievers. Friends passing this way, please make a note of this. The list of lodges in this city is 201, of churches eighty-four, and public schools sixty. A prominent temperance man and fruit dealer here joined the Masons not long since. Subsequently the craft had a supper. Liquor flowed freely and some were overcome. When chided for their conduct they replied, "Why, Mr. H—— is a good temperance man, and he was there and helped pay the bill." Mr. H—— stoutly denies it, but the boys say he did, all the same. Christian Prohibitionist, when did you last grace a lodge "bout with your presence and pay your score for the "cup of devils" under the seal of "secrecy and silence?" *When will you do it again?*

A well-informed gentleman, who once *wore the regalia*, whom I chanced to meet, said, "The temperance cause is advancing in our city but the secret temperance orders are on the wane. A few years ago they could marshal a parade of 2,000 or 2,500 on short notice, but now they could not drum up a hundred who would be seen wearing their regalia on the streets. We mean work and not buncombe these days."

Bro. Paull has vigorous and positive convictions upon any question to which he applies his mind. He heartily endorses the New England agency and will do his full share to sustain it. He wants Miss Flagg to attend the Rhode Island State W. C. T. Union in September, and will put her in correspondence with the president of the Union.

Weatogue, Conn., Aug. 4.—Bro. P. Bacon knows the value of time and how to strike a nail on the head. I found him loading a wagon for Collinsville market, but ready to give a good account of Bro. Kimball's work and to hear what I had to say about New England work. He expressed his hearty approval and said, "I'll stand my share;" handed me $5 to use at my discretion, and drove off to supply his hungry customers.

Most of the churches, many private houses and the extensive manufacturing buildings at Tariffville are "empty, swept and garnished." The two "industries" reported as prosperous are the saloon and the lodge. Our old friend Nicholson is still making war on the beast.

Willimantic, Aug. 6.—Nothing could add to the cordial reception and hospitality tendered me by Bro. Conant, in which Mrs. Conant, "Grandma" and, in fact, the whole family heartily joined. Their elder son, George, recently "took unto himself a wife," who is a "helpmeet," indeed, and a benison to the whole family group. Sabbath was excessively hot, with occasional showers, and the attendance at services was limited. My only regret in reviewing this brief visit is that I could not do more to strengthen the hands and encourage the hearts of the faithful, and more fully reward them for the inspiration and aid so cheerfully rendered. May the Lord reward them an "hundred-fold."

New Haven, Conn.—I am not fortunate in finding the men I wished to see, as they are out of town, and so I have been strolling about the college grounds, and have found a resting place under the sheltering arches fronting on the back court, or lawn, surrounded by historic buildings. They are certainly grand, and worthy their wide reputation. Passing on York street near Elm I noticed a gloomy-looking, windowless structure of red brick, and calling at a store near by made inquiry as to its use. All the gentleman could tell me was that it was a "Society" hall. I passed along the side and to the rear, taking in the dimensions as nearly as I could, and should judge it to be about 50 feet by 25, 30 feet high, with a single opening of double doors. This is the department where pagan mysteries and Christless worships are taught to aspiring young men, a tomb in which are buried the manhood and Christian integrity of those who go beyond its portal. It is a fountain sending its polluted streams to hamlet and city, to pulpit and even to Congress, poisoning whatever it touches. How can the management of a Christian college tolerate such a "cage of unclean birds" under the very shadow of its classic halls? And how long will public sentiment endure such an insult to God, and snare to their sons?

J. P. Stoddard

CENTRAL LOUISIANA.

THE TRUTH HEARD GLADLY.

Alexandria, La., Aug. 3, 1888.

Dear Cynosure:—I came here from Boyce July 27. This is an old city with 3,000 inhabitants, a large percentage of whom are colored. The lodge is very strong here. Shiloh Baptist church, Rev. Israel Thomas, pastor, is the only anti-secret church here. Bro. Thomas don't allow them in his church; but here, as in other places, the people are seeing the evils of secretism, and especially in the churches. The *Cynosure* and N. C. A. literature have heretofore been unknown in this place. There are two railroads coming in here; and river navigation makes the city begin to look forward for prominence. This has been a prohibition town for several years, but this year the lodge rumites have carried the vote for whisky again. There are seven churches, four colored and three white.

I met Rev. Woods, formerly of New Orleans, and he is entirely in sympathy with our reform work. I have distributed very many N. C. A. tracts, and had several private conversations on the secrecy question. The lodge opponents here, as in other cities, are afraid to be too out-spoken lest the lodge be offended.

I called on Rev. I. Thomas Saturday, and spent an hour in his pleasant company. He showed me his beautiful new church edifice. He anticipates building a school in the rear of the church. The property consists of a whole square of ground. Bro. Thomas has experienced some hardships since he left the Masons and began to rid his church of

Baalism. But God has led him out victorious, and now he is held in high esteem in this community.

I next called on Rev. H. Wallace, the oldest M. E. preacher in these parts. He is an out-and-out Anti-mason, having never joined any other society saving the church of Christ, which he thinks is enough for a Christian. The people here are generally very kind, saving a few roughs of both white and black.

I preached Sabbath at the Union Baptist church, Rev. Geo. Washington, pastor, to a respectful congregation. I attended services at 3 P. M. at the M. E. church, Rev. A. J. Ford, pastor. He kindly received me and introduced me to his congregation, and recommended our work to them. This was more than I expected of a Mason. I preached at 8 P. M. to a good congregation at Shiloh Baptist church. My sermon was enthusiastically received. Through the kindness of Mr. Jenks Dickson and Mr. Nero Brown I was conveyed out to McNutt's Hill, eighteen miles, Monday evening, and met and preached to a large and quiet congregation at Mount Triumph Baptist church, Rev. Jos. Randall, pastor. Lodgery is not very strong about McNutt's Hill. I came back down Bayou Rapids eight miles to the Evening Star Baptist church, Rev. H. B. N. Brown, pastor, where I had expected to preach Tuesday night, but owing to a misunderstanding the appointment was not made. I returned back here Wednesday evening where an appointment was awaiting me at the M. E. church to speak on Moral Education. There is a law in this parish to arrest a man for galloping past the residences on Bayou Rapids; also another law if any man's hogs are caught on the public roads they are to be shot, and the owner suffer the loss. The colored men on this part of Bayou Rapids are very ignorant, and although Rapids parish is offering very liberal inducements to Northern immigrants, yet in some parts of the parish a colored man with the least intelligence endangers his life if he attempts to enlighten his race. Miscegenation seems to be very popular in some parts, or at least with Negro women and white men. I have been advised not to speak out too boldly against these sins in Alexandria.

I lectured Wednesday night at the M. E. church, Rev. A. J. Ford, pastor, to a very good audience on the benefit of Moral Education to the Negro. Bro. Ford heartily endorsed my lecture, also Rev. J. H. Ford, the A. M. E. pastor of this place, and commended it to the congregation. Rev. A. J. Ford asked that all who appreciated my lecture to manifest it by a vote of thanks. Every one in the house arose except one lady and one brother who was sleeping as though he was in his bed at home.

Crops in this parish are very good with few exceptions, but the caterpillars or cotton-worms have made their appearance in the cotton-fields, and the poor farmers are much perplexed because of these little visitors. Quite a number of colored people here are buying and becoming owners of their own little homes. Cotton is in full bloom and fast opening. The usual average is twenty to twenty-five boles or burrs to the stalk.

I preached last night at Union Baptist church to a very large congregation of eager listeners. I distributed tracts to the congregation after service. I leave here this morning for Chaneyville. I have received a letter of encouragement from Baton Rouge. I trust the N. C. A. Board will decide to hold the next convention in that city. Pray for our Southern work.

FRANCIS J. DAVIDSON.

CORRESPONDENCE.

A PATRIARCH'S BLESSING.

SENECAVILLE, Ohio,

DEAR CYNOSURE:—You have always been a welcome to me ever since you were first brought to my notice. I have read regularly and with unusual interest pondered over your pages for many years, and have desired that my name, though obscure, might be placed among the many others given from time to time as witnesses for Jesus, against the Masonic lodge and its kindred societies of mercenary men. These, of course, are not of God, but look more like some of the "devils" of which the apostle says, "We are not ignorant of his devices."

Having, during the last sixty years and more, carefully and prayerfully considered, in the light of personal observation and other unquestionable evidence, the character, claims and fruits of Freemasonry, the mother and mistress of nearly all the secret orders of our land, I have long since been thoroughly convinced that they are not only wholly unnecessary, but positively injurious to the cause of freedom and fairness; clannish and criminal in principle and practice, dangerous to our civil liberty and sacred institutions; a wilful waste of time and talents, a needless breach of domestic and social unity, and a deliberate violation of the great and glorious Christian principle of love and kindness to all mankind. This I offer deliberately, in the fear of God and high regard for human rights and human welfare, as my humble and earnest judgment, and in full view of my mortal end, which must soon come, as I am now within one day of my *eighty-ninth* year, and am waiting peacefully and patiently for my dear Master's call to come up higher.

The "National Christian Association" and its various agencies must ultimately succeed to spread "the light of the glorious Gospel of Christ" throughout all the dark regions of the land, and into the many "habitations of cruelty," which still unfortunately exist. In glad anticipation of the surely coming triumph of truth over all falsehood and shams and shame that now stare devout men and women in the face in our corrupt cities and larger towns, I pray and hope and wait, and do say and wish I could sing the following lines:

The consecrated mercy seat,
Where Jesus and his friends oft meet,
As in a sanctified retreat,
Each other heartily to greet,
In thoughts and words and feelings sweet,
Which make their fellowship complete.

Such fellowship we highly prize,
It helps our feeble faith to rise
Above the world—its pride despise—
Yet hear and heed its pauper cries,
And aim by help to give supplies,
In hope to meet beyond the skies.

(Rev.) WM. G. KEIL.

THE SOUTHERN COLLEGES.

The *Cynosure* publisher has been corresponding with some two hundred colleges and various schools for higher education to learn if books and other literature on the dangers of secretism would be received and suitably used in connection with other educational facilities. The following are a few of the replies received. They may be considered with profit:

ALLEN UNIVERSITY, COLUMBIA, S. C.

Out of a membership of more than two hundred students, we have none who are members of secret orders. We will not matriculate a student who belongs to any secret organization.

BEREA COLLEGE, BEREA, KY.

We shall be very glad to receive a contribution of books and papers to our library. We have two reading rooms, one for young men and one for young ladies. Books opposed to secret societies will be thankfully received.

CENTRAL TENNESSEE COLLEGE, NASHVILLE, TENN.

Personally I have never had much to do with secret societies, and have never been connected with churches where their influence has been felt, but I think our colored people are in danger of putting much more stress on their duties and dues to their various societies (and their name is legion) than to their churches. A library giving the dangers of these societies will be gladly placed on our shelves.

MARYVILLE COLLEGE, MARYVILLE, TENN.

We should be very glad to receive a library of books opposed to secret societies. Our faculty is unanimous against such organizations.

CLAFLIN UNIVERSITY, ORANGEBURG, S. C.

We should be glad to receive any of the publications of the National Christian Association. I am sure that books and papers on the line suggested would be highly appreciated Secret societies are not very common among the people of color, and I think that it is now time to give them such instruction as they need.

BISHOP COLLEGE, MARSHALL, TEXAS.

We would welcome every agency which will discourage the evils of secret societies.

BIDDLE UNIVERSITY, CHARLOTTE, N. C.

Would be very glad of a gift of a dozen books or so opposed to secret societies. This country is overrun with such wasteful organizations.

TALLADEGA COLLEGE, ALABAMA.

We have six or eight volumes opposed to secret societies, contributed by Rev. Mr. Hinman. We shall, however, be glad of any additions to this style of literature you may contribute. They will be good for reference.

HOWARD UNIVERSITY, WASHINGTON.

About books on secret societies, we hold to free discussion on all subjects, and shall be happy to receive books of the character referred to.

FISK UNIVERSITY, NASHVILLE, TENN.

Fisk University would be glad to receive a supply of books on the subject of secret societies.

STORER COLLEGE, HARPER'S FERRY, W. VA.

A library of books opposed to secret societies would be acceptable and, I hope, useful. It is a subject on which the colored people have a good deal to learn.

NORMAL INSTITUTE, HUNTSVILLE, ALA.

Books opposed to secret societies would be very acceptable. Also, we shall be very thankful for any help in this line. It will meet a long-felt want, and will be productive of great good.

RICHMOND THEOLOGICAL SEMINARY.

A library of books opposed to secret societies would be acceptable to our institution.

CLARK UNIVERSITY, ATLANTA, GA.

We have a small library for use of students, containing about 2,000 volumes. We also have a reading room which the students support in part, with quite a good selection of papers. Any books will be very acceptable. The Anti-Society books will be very acceptable.

THE PSEUDO-AMERICAN PARTY.

The American party of California, though unsuspected by its honest, worthy and patriotic rank and file, has been heretofore the private property of the great railroad corporation of San Francisco. It was dead, but has revived and had a State convention recently in that city.

The convention commended Mayor Hewitt for President of the United States for the single reason that he allowed no foreign flags on public edifices in New York; resolved to prohibit aliens from selling liquors; to favor enfranchising all native born women of 21 years, who can read and write and who pay taxes; declared the saloon the great agency of corruption in politics and bossism, and promise for that reason to restrict it to the narrowest limits; objected to immigrants not in sympathy with our government; proposed to lower taxes on farms and raise them on luxuries; advocated protective tariff and the exclusion of cheap labor; supported free schools, and favored coast fortifications for the employment of American labor.

That last is one of the most sublimely asinine propositions ever made, and indicates that the concern is being fooled by its railroad bosses. If the government money is to be expended in millions for the purpose of employing American labor, why not use it in some useful way—in building homes for the American laborer, or in building public halls, gymnasiums, bath houses, colleges—in starting co-operative institutions, or best of all, in building government railroads and telegraphs to be the property of the people.

All these things or any of them would be a judicious and profitable use of the national finances! But the fortifications would be an utterly useless, worthless, crazy waste. Just as useless as building Chinese joss houses and pagodas, or a Chinese wall around the continent. We have no more need of new coast defences than we have to wear suits of barbed wire armour, or to load ourselves in our daily walks with an arsenal of revolvers, bowie knives and dynamite explosives.

The nation donkeying with coast forts would be as dudish and cowardly as the poor imbecile booby who has to go armed in the street. This country is not afraid to live peaceably and go unarmed, and it is to-day and has been for fifty years of all the countries of the world, the safest from foreign invasion or assault, because with the exception of Mr. Blaine, George F. Train and a few belligerent foreigners, we are a peaceable and neighborly people, and have no enemies abroad, and thus we have grown so strong that if we ever do have enemies they will never dare attack our coast or call us out to fight.

The great railroad company does not originate an American party, a Prohibition or a labor party, or other separate party, but as it generally owns the leaders of the two G. O. P.'s it makes a great effort through its Political Bureau and secret agents to control and own all the other parties.—*Los Angeles Censer.*

LIVING CHURCHES.—The wish to spread the knowledge of the love of Jesus Christ is a strong, overmastering impulse in every man, in every woman, who really knows and loves him. The absence of any kind of anxiety for the spread of the truth implies spiritual paralysis, if it does not imply actual spiritual death. The man who knows the happiness of peace with God through our Lord Jesus Christ cannot but desire that other men should share it; and this desire, in its higher, its stronger, its more heroic form, is one of the greatest gifts of God to his church. Churches are generally living churches in exact ratio of their missionary activity.—*Canon Liddon.*

LITERATURE.

Mr. Henry M. Huguniu has written a little work on "Necromancy," which is to be issued by C. H. Jones, of this city, at an early day. It treats of the origin, operations and consequences of spirit communication, and proves its evil character by divine revelation, observation and the author's personal experiences. His former treatise on "Spirit Possession" has enjoyed a fine circulation.

Babyhood for August is, as usual, full of seasonable hints and practical advice to young mothers. In the department of "Nursery Problems" alone a great variety of interesting topics may be found, such as "Sucking the Tongue," "Quinine as a Cause of Deafness," "Slow Gain in Weight," "Throwing up Milk After Nursing," "Coated Tongue." Rings Under the Eyes," "Time for Weaning," "Slow Teething," etc. It is very desirable that *Babyhood*, whose many useful suggestions and careful medical advice make it indispensable to every young mother, should be found in every nursery.

The New York *Daily Graphic* has started a new feature, "Our Poet's Corner," a department "expressly designed for the profit and celebration of our poetic contributors," in which it is intended to publish all the verses sent that paper. This is, we believe, the first attempt of any metropolitan daily to encourage the development of American poetical genius.

Ecience (weekly) has recently contained a number of articles on the movement in this country and England for the dissemination by lectures, tracts, debating clubs, etc., of such information as will tend to make more intelligent citizens of those following the discussions. The columns of the paper following the government scientific work are invaluable to every thoughtful man or woman, and the electrical features are likely to prove of greater and greater interest as they develop.

The *Swiss Cross* for August contains an interesting article, well illustrated, on the "Flight of Birds." This will doubtless help many in understanding this mysterious power of our feathered friends. Besides other articles of interest there are given the usual reports from the Chapters of the Agassiz Association.

The August issue of the *American Garden* of New York, is largely taken up with this subject of the culture of water plants, including various beautiful foreign species. The articles are finely illustrated and the number as a whole should have a marked influence upon the development of this interesting phase of gardening.

LODGE NOTES.

A petition thirty feet long was sent to Governor Oglesby lately, asking for the pardon of Dr. C. H. Bean, of Cherry Valley, who was sent to Joliet for one year for criminal assault. Bean is an Odd fellow.

Says the *Baptist Messenger* of Jackson, Miss., "W. H. Stewart, P. G. M., is chairman of the Committee on Foreign Correspondence of Grand Lodge of F. and A. Masons, of Kentucky. He is also editor of the *American Baptist*."

The General Committee of the Brotherhood of Engineers is to have a grand meeting in Kansas. The chief object of the meeting is to discuss the advisability of transferring the headquarters of the General Committee from Chicago.

The Roman Catholic rulers of Boston seem to be applying the teaching of their church in the administration of affairs. The Public Library is open every Sabbath, but was closed on St. Patrick's Day. This is but one of many ways in which the man-appointed days are given higher honor than the day which the Lord hath made.

It is announced from Panama that the Government of Columbia has entered into a convention with the Papal See by which the universities, colleges, schools and other educational establishments and all public and private education and instruction shall be organized and directed in conformity with the dogmas and principles of the Roman Catholic Church; that religious instruction in that creed should be obligatory.

George F. Farmer, the permanent secretary of Unity lodge of Odd fellows, Springfield, Mass., is $2,500 short in his accounts, although the local papers have kept still about the matter. Farmer has been permanent secretary of the lodge since its organization, nine years ago, but has usually presented his balance sheet to be audited, instead of bringing in the books semi annually, as the rules of the order require. The books show that they have been tampered with, but what has become of the money is a mystery.

Lieutenant Governor John C. Smith, who hoped to succeed to the higher office, is not only Grand Master of Masons, Past Grand Secretary of Odd-fellows and Past Grand Commander of Knight Templars, but Major General of the Patriarchs Militant of the Odd-fellows, and was lately the chief officer of this order in what is now termed the Division of the Lakes, which comprises Michigan, Wisconsin, Minnesota, Illinois, Dakota Territory, Iowa, Missouri, and further territory as far west as the Rocky Mountains. He was a few years since giving his time to the establishment of lodges.

Chinatown, New York, celebrated the first anniversary of the founding of New York colony, July 23. Tom Lee and Gon Hor, the grand master of the Chinese Freemasons, had charge of the tickets, and a number of lawyers, Sixth Ward politicians and their wives bought them. The management was entirely under the anti-Christian element of the Chinese, and no converted Chinamen was allowed to attend, as there is jealousy between the two branches. When the Sunday-school Chinamen, who are nearly all laundrymen, have had their excursions they have invariably excluded the merchants and the Joss worshipers.

The Order of Druids unveiled a monument at Waldheim cemetery near Chicago a few days since. It is intended to mark the last resting place of the members of the order and their families. A large number of the members of the order were present, escorted by the Apollo Arch Chapter uniform rank of the order. After a song by the Orpheus Club, Mr. August Trou delivered an address giving the origin of the order, tracing many of its symbols from the mystic rites of the old Druids, and outlining its general objects and methods. The party held a picnic on the grounds near the "Altenheim," where ex Grand Master John C. Meyer delivered an address.

The work of the boycott and the secret Irish societies is told in this dispatch, July 29, from Dublin: "John Forhan, a boycotted farmer, while returning from Tralee with three laborers in a car today, was shot dead near Listowell, Kerry, by two disguised men, who jumped over a fence, fired, and escaped through a wood. While Farmer McAuliffe was working with a laborer named Ruare in a field at Glounamukle, Cork, on Saturday, a man disguised with a white cloth entered and demanded their names. Ruare gave a false name. He was ordered by the stranger to fall upon his knees, and he did so, whereupon the stranger shot him twice, and he died an hour afterward. The stranger escaped."

The Omaha *Daily World* of the 21st of July says that the instituting of a body of the Scottish rite of Masons in that city by parties outside of their jurisdiction, threatens to make trouble, and the lodge is holding excited meetings. One of the prominent members of the old consistory said, "By the starting of a pretended new body of the ancient and accepted Scottish rite a fire has been kindled, not likely to be burned out. Nebraska has for thirty years belonged to the southern jurisdiction and working under General Albert Pike, as grand commander; and what is termed as the Corneau rite, was established as a new organization. This is claimed by all bodies of Scottish rite Masons as clandestine, and is not recognized by the body at large in this country or in Europe. The Masonic dictionary says in 1818, in New York city, he (Corneau) established a spurious body. This Masonic charlatan, who claimed the right to organize bodies of the ancient and accepted Scottish rite, was expelled and his pretentions denounced by the legal supreme council, and he and his followers have for years given much trouble to the Scottish rite bodies. The head of this new organization belonged at one time to the rite of Memphis, which was declared by the grand lodges here and elsewhere as a spurious and clandestine organization. If this new body is right, why did they not ask for recognition in the proper way? If all over the country the costs of these degrees are $280 how can they be obtained properly, as they were here, for from $5 to $25? These degrees generally require up to the thirty-second degree over two years, and the thirty-third degree is seldom conferred except as a great honor: and yet all these degrees were obtained in two days. It looks certain that 'there is something wrong in Denmark.' In addition to the foregoing facts, the Masonic grand lodge of Ohio, at its December session, 1887, declared the Cerneau bodies to be spurious and clandestine; and further declared the northern and southern jurisdictions of the A. and A. Scottish rite, as represented by General Albert Pike, to be the only legally organized body of the kind in the United States."

STYLE.

The most fashionable color, at present, is the hue of health, and it will never go out of style. Its shades and tints are various, but all of them are exceedingly becoming. It is perfectly astonishing what a change is being daily wrought by Dr. Pierce's Favorite Prescription in the looks of sickly women. Sufferers from any sort of "female weakness" or irregularity, backache or nervous prostration, should give it a trial. All druggists.

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Clark—"Well, I will declare! Smithers, how you have picked up lately." Smithers—"Yes, yes; things were bad enough with me a little while back, but I happened to run across the advertisement of B. F. Johnson & Co., of Richmond, Va., and they put me in position to make money right along. If you know of anybody else needing employment, here is their name and address."

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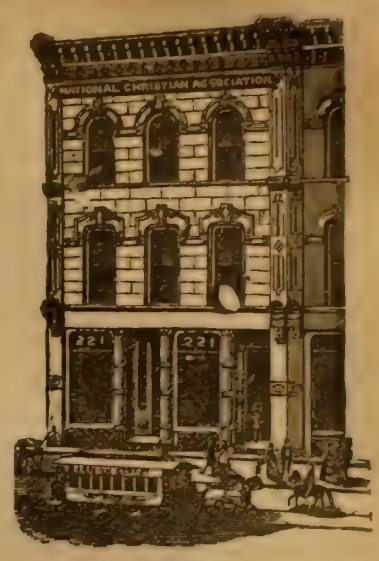

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The object of this Association is:

"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved, to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform.

FORM OF BEQUEST.—*I* give and bequeath to the National Christian Association, incorporated and existing under the laws of the State of Illinois, the sum of —— dollars for the purposes of said Association, and for which the receipt of its Treasurer for the time being shall be sufficient discharge.

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The Christian Cynosure.

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J. BLANCHARD. HENRY L. KELLOGG.

CHICAGO, THURSDAY, AUGUST 16, 1888.

EDITORIAL CORRESPONDENCE.

SAXTON'S RIVER, Vt., August 6, 1888.

TO THE READERS OF THE CYNOSURE:—The clear, bracing air of my native hills, their sweet, soft, cold spring water gushing from the summits, and running down in brooks, have, with God's blessing, restored me to health and action. So now you will hear of our cause. The people of Vermont are among the freest-minded on earth; and the lodge system has most to fear from them.

When I left Vermont in 1832 a Freemason could not be elected "hog-reeve." Rhode Island, Vermont and Massachusetts had laws prohibiting and punishing the imposition of Masonic oaths. That year, 1832, Garrison formed "The New England Anti-slavery Society." The lodges fell in the North, even to the extreme West. The Grand Lodge of Michigan went down, and stayed down thirteen years. The lodge went South and became a Southern institution. All the Northern statesmen, Webster, J. Q. Adams, etc., were Anti masons. But the solid, slave-holding South, with the secret Masons and money of the North, defeated Adams and elected Jackson, who with his Cabinet, Livingston, Eaton, Poinsett and Barry, were all elected honorary members of Federal Lodge, No. 1, District of Columbia. Every lodge-room of the South then became a council-chamber of treason. But Jackson's patriotism was stronger than his Masonry; and he swore that he would hang the nullifiers "higher than Haman" if they attempted to dissolve the Union by secession. That postponed it until 1860, when eleven States seceded. While our "boys" were fighting, the lodge-leaders, who hate all government but their own (see Seward's address to the people of New York), lay low and kept on initiating. And by promising our Union soldiers favors from rebel Masons if they would join their lodges, they have brought back Masonry and her whole dark brood into power without answering one argument or disproving a fact of Morgan Anti-masonry.

In ignorance and in an evil hour the Vermont churches, except the Baptists, took no organized action against Masonry. They relied on the testimony of the old Andover Faculty, etc., and the Anti-masonic party. But lodgery is a plain substitute for Christianity, and political action cannot cure a religious evil, and the Vermont churches are now undergoing disintegration by the secret lodges, which now here boldly assure their dupes that they can fit for and send men to heaven without Christ! It is to meet and change this state of things that we are in Vermont, and hundreds of God's children are praying for our success.

Rev. Joseph A. Leach, who has embarked in this cause, is of an excellent parentage; pastor of a large Congregational church in Keene for years; chaplain in the Union service on the staff of Gen. Thomas; fearless and popular with his commander and the troops; liberally educated, owning a splendid library; respected and strong at home, Mr. Leach seems chosen of God to aid in bringing the churches of Vermont back to the clear, Scriptural, sound state they were in in 1832, when the State set her foot on and crushed the serpent of the lodge. By his procuring, four churches have already been opened to the anti-secret discussion, viz., two at Saxton's River, in Grafton and Cambridgeport.

Yesterday Mr. Leach preached against the lodge in the Congregational church at the village of Cambridgeport. He took "Freemasonry Illustrated" into the pulpit; and when he had preached to the people "Ye must be born again," he read the Royal Arch oath in which Masons swear to stand by each other, be they "right or wrong;" and then asked the congregation what hope there was of their being "born again" in such lodges! The audience had Masons and other secretists in it, but the power of God melted men to tears, and, as the people did with Paul, they asked "that these words might be preached to them next Sabbath day." (Acts 13: 42.)

All the pastors, thus far, have been with us in their pulpits and assisted us. In short, we have every encouragement to pray and look to God for success in this work; and we specially and earnestly request the *Cynosure* readers to "pray without ceasing" for the work in Vermont. I am hoping to meet the ministers of Addison County Association in Middlebury Aug. 28.

We are here among the children and grand-children of my father's friends and neighbors. The hills and valleys, all green and beautiful as the dreams of my childhood, with air pure as Paradise, and springs like those which murmur in Milton's picture of Paradise, fill us with joy in God; and if prayer ascends continually for us we hope soon to report that God is moving mightily on this interesting people. J. B.

HOW STAND YOUR CANDIDATES?

NOTES OF THE ANTI-SECRECY LEAGUE FOR MICHIGAN.

The Prohibitionists of Michigan have been, on the whole, fortunate in selecting excellent men for their candidates, so far as these have been given to the committee of the League. Three candidates have not been heard from. They are the candidate for governor, A. B. Cheney, of Sparta; for lieutenant governor, Stewart B. Williams, of Saganaw; for auditor, D. A. Waterman, of Detroit. Will not the readers of the *Cynosure* in Michigan make personal efforts to question these candidates and secure from them as uniform a denial of the claims of secretism as the letters below:

I am not a member of any secret society, and believe the tendency of all such organizations is bad. Respectfully yours, SAMUEL CLUTE.

Mr. Clute is candidate for Attorney General. He resides in Ionia. Anti-masonic voters may safely rely on a man of such convictions, that no lodge grip will swerve him from his duty to the people.

Mr. Wise of Lansing is candidate for Treasurer. He is now treasurer of the Prohibition State committee. With his views of the lodge we take direct issue, but give them at some length, since they reveal to us a Mason who is infinitely better than the system to which he is obligated, and who only needs the light from the Word of God upon this subject to make him abhor the lodge. Mr. Wise has evidently made no critical examination of the Masonic oaths and ceremonies, but accepts the statements of Masonic text-books and orators, without ascertaining that they are a stupendous deception. We beg of him to carefully consider this matter immediately, and so change his views that the best men in all parties may be able to vote for him in November; as they surely cannot now.

Replying to yours of the 19th, would say, I have taken the three degrees of Masonry which make me a Master Mason. I have obligated myself to perform certain duties toward a worthy brother Mason and his family, but they are no greater or more binding on me than those which civilization demands towards every worthy human being in the world. The only fault which I can find with them is, that they are too narrow and limited in their scope and application. They ought in fact to include the whole human race, or in other words, every man should be a Mason. If this were the case and the precepts of Masonry exemplified in the daily conduct of all men, this world would indeed become a paradise. As it is, I have known of no evil that has resulted from Masonry, but believe it has exerted a beneficent influence upon society in general, although I can readily believe that it may have been prostituted to base, dishonorable purposes. When the church and Christianity itself have been used to cloak the vilest crimes, it is no wonder that other and inferior institutions have afforded the means for the accomplishment of evil deeds. I was informed upon entering the order that I should find nothing in the obligation that would interfere with the duties which I owed to my family, my neighbor, my country, or my God, and I found that information correct. You may probably ask, would I, knowing what I do, join the order, if not a member at present. My answer would be, I would not, for the reason that my relations to humanity, either individually or collectively, would not be affected thereby, and as far as social advantages go, I prefer to seek them elsewhere. Very respectfully, ALFRED WISE.

Mr. Hagle, named for Secretary of State, also writes a very candid letter from Columbiaville. On his position the same criticism can be made as above. His principles are not those of the lodge, but of the *Cynosure*, of the testifying churches, and of the whole Christian, American opposition to the secret societies. What can such a man have to do with grips, winks, secret obligations, religious rites performed by unregenerate men, guarded doors, paraphernalia, etc., etc., that characterize the secret lodge system, Good Templars and Knights of Labor included? We believe Mr. Hagle will be true to his convictions, and hope to hear soon that he renounces his connection with these orders. His letter we quote fully below:

I am free to say that I am not a member of any secret society, unless the I. O. G. T. or the K. of L. may be so considered. I have never been radically *anti* in anything, perhaps, unless it is anti saloon. I may be considered anti-saloon with "a vengeance." I have never studied to know anything higher or better (beyond my own home) than to be a *real Christian* and a *true citizen*. These make opportunities for the exercise of the highest and freest manhood. No secret *vows* can add to these duties anything more noble or unselfish. These duties come within the scope of the text, "Render to Cæsar the things that are Cæsar's and to God the things are God's." "Collective imbecility" is a thing which I have not yet learned socially or politically, or as a *society* man. *Individualism* is the need of the times. To serve God and my country well, to discuss religion and politics *openly*, expresses my views. No cliques, or rings, social or public, and no private axe to grind, are my sentiments. When I cannot succeed in these, I am willing to go down. Yours in candor, PETER N. HAGLE.

Professor Montgomery, nominated for Superintendent of Public Instruction, may be safely intrusted with the vastly important interests of that office, if his intelligent and manly letter is any indication of his qualifications for it. His views are consistent with those of the ablest and best of the Christian patriots of our nation:

I have never belonged to any secret society or other fraternity, except that during the late war I was a member of the Union League for a short time. I question the real utility of any and all of them. They compromise a man's personal liberty, and generally place him under obligations of such nature that circumstances are likely to arise which compel him to violate the obligations or disregard the dictates of his conscience. Christianity recognizes the brotherhood of humanity. No society should make the limits narrower. True manhood and dignified self-hood cannot be fettered by lines marked by signs and passwords and pins. Hoping that the above will sufficiently answer your inquiries, I remain yours truly, J. MONTGOMERY.

The candidate for Commissioner of the State Land Office, Mr. Warren of Ridgeway, is also a candid American, who may be relied upon. He writes:

I never have belonged to any secret society; never having a desire to. However, am not known as an opponent of secret orders, having never been impressed of their danger and iniquity as some seem to be. I know that those who substitute Masonry and the like for religion will in the great day of accounts find it of no avail. Any documents bearing upon this question I would gladly read and give the consideration desired. Yours in confidence, G. P. WARING.

It is due to Michigan voters that the standing of their other candidates be understood as frankly as those above.

We wish to repeat the request made before to all our readers, that the candidates of all parties be questioned. Write yourselves. The oftener a candidate is called upon for his position on the lodge the better. Send also the names and addresses of all candidates for national offices to W. I. Phillips, superintendent of the Anti-Secrecy League, at this office. And please attend to this matter *promptly*. Better than all, use your best efforts to secure the nomination of men unsworn to the lodge.

—Rev. Joel Swartz, D. D., our Gettysburg, Pa., contributor, writes a very entertaining article in the *Independent*, recalling his conversations with General Longstreet of the rebel army, who was his guest during the late reunion of both armies.

—The New York *Independent* of the 2nd instant has a long and flattering obituary of Courtlandt Palmer, the infidel over whose body the notorious Ingersoll pronounced his last funeral oration. But the *Independent* would be offended should it be charged with aiding to spread infidelity.

—Rev. M. A. Gault, who has given our readers most valuable information respecting the relations of lodgery to Prohibition, is to make Chicago his headquarters for a short time, and will carry on National Reform work in the surrounding country. His article in this number should be read by every Prohibitionist.

—Secretary Stoddard reached Washington on Thursday to resume his efforts in that city. His letters this week from various points in New England prove that no "grass grew under his feet" while away from the national capital. Meanwhile Mrs. Stoddard proved a very efficient lieutenant, and held the fort in a very spirited manner.

—Bro. Hinman left Chicago for Ohio on the 4th inst., as we tried to tell our readers last week, and the note, with several others, found no room. He went direct to Oberlin to visit his family, lately removed from Washington Four years have passed since all were together. They are now located in a pleasant home. In Oberlin and vicinity two or three brothers and sisters of Mrs. Hinman are living.

—Rev. C. C. Foote, of Detroit, has been for some two months with his sick soldier son in Iowa. An army wound is yet a cause of great suffering. The arm has been once amputated, and it was expected the painful and dangerous operation must be again performed. Father Foote returned last week to his Detroit home quite broken down in health and unable to endure any exhaustive effort. May his disability be soon removed.

—A public conference on the Christian principles of Civil Government was held under the auspices of the National Reform Association, at Ocean Grove, N. J., on the 11th inst. The Sabbath question, the School question, and the Christian Reformation of our Marriage and Divorce Laws were discussed by the conference. Rev. Herrick Johnson, D. D., of Chicago, Rev. Prof. A. Rittenhouse, of Dickinson College, and other eminent speakers delivered addresses. A similar conference will be held at Saratoga Springs, N. Y., on Thursday, the 16th instant.

—The tenth annual temperance assembly at Silver Lake, Wyoming county, New York, is now in session, from the 10th to the 20th of August. John N. Stearns, whom our readers know as a temperance man with Masonic principles, is one of the managers. Perhaps through his influence it is arranged that the 14th shall be Good Templars' day, with a principal address by Dr. Oronhyateka, the 32-degree Indian Freemason from Canada; and Friday is inscribed to the Sons of Temperance, with Walter T. Mills, who now writes "Hon." before his name, in a prominent place. These, we hope, are but specks on the fair face of the assembly, as General Fisk, Sam. Small, Col. Bain, and a number of other speakers whose temperance principles are uncontaminated with a greater curse that the saloon, appear on other days.

OUR WASHINGTON LETTER.

Washington, Aug. 10, 1888.

Interminable debate on dozens of subjects and little or no action, is the order of each daily session in Congress at present. Among topics of recent discussion may be mentioned public building bills, the question of looking up old property of the late Confederate States, the General Deficiency Appropriation bill, which touches a variety of subjects; the bill for the relief of the Union Pacific railway, involving 93,000,000, more or less, which the Government is trying to collect; the fortifications business, flags, pensions, vetoes, money to enable the Geological Survey to ascertain and report to what extent the arid regions of the United States can be redeemed by irrigation; the Fisheries question, and even the threadbare tariff comes up occasionally for a share of debate.

The Senate has spent several days this week in open executive sessions over the Fisheries Treaty, and Senator Edmunds renders himself conspicuous by absence whenever this damp subject is brought forward. He was so much opposed to discussing the treaty with open doors, that he registered a vow he would not be present during the proceedings he so thoroughly reprehended. Up to the present he has kept his vow. As soon as the Fisheries Treaty is laid aside, Mr. Edmunds walks into the Senate Chamber, and participates in all the other business.

In army circles the project of making Arlington's 1,200 acres a grand national park is being favorably discussed. It is proposed that the Government Barracks be removed from the low grounds of Washington to this park. It is further proposed that residences be constructed by the Government upon sightly places of the park, for the summer homes of the President and the members of his Cabinet, giving them an opportunity to enjoy the pure air, pure water and grand views of this splendid suburb of the National Capitol, through which will pass the grand national highway to Mount Vernon and the tomb of Washington. The Government has the money, but Congress may be very slow to see fit to appropriate it.

Every one knows that at the beginning of the present term both Houses of Congress were flooded with petitions and memorials from all over the country, praying for the entire abolition of the liquor traffic in the District of Columbia, and that these were referred to their appropriate committees. It is also known that several bills were introduced to carry this request into practical effect.

Last May the Senate committee on District affairs decided to report favorably a high license bill for the District, and to Senator Spooner was entrusted the task of presenting the report. The committee was not unanimous for the bill, however, a minority favoring absolute prohibition, and it was expected that when the majority report was offered, the minority would also present their views, and urge the passage of a prohibitory law.

Nearly three months have elapsed and nothing has been heard from the License bill. Why Senator Spooner has delayed in presenting it is unknown. It is true he has been away from the Senate on business a good part of the time since the bill was entrusted to his charge, and he has repeatedly said that he has been prevented from so doing only by continued absence and a want of time in which to complete the report. The most probable reason for delay is that the committee, or rather the majority of its members, have decided to reconsider their action, and allow the situation to remain exactly as at present. But even if the bill should be reported to the Senate, with the tariff bill to be considered now, there is almost no chance of its being acted upon this session, and matters are likely to remain as they are. *

NEW ENGLAND LETTER.

The Catholic Abstinence Union—A conundrum—Masonic poet laureates—Mrs. Barnes and the Boston Board of Police—New England N. C. A. matters—Boston's imprisoned preacher—Let the light be turned on.

The Catholic Total Abstinence Union, now holding its eighteenth annual convention in Boston, is taking up considerable space in the newspapers; I will not say more than the actual good it has done warrants, for on this point I have no correct data, but less by far than the excitement over the public school question takes up in these same dailies, though it is everywhere being discussed. Rev. J. W. Hamilton, Rev. Dr. Dorchester and Rev. Dr. Moxon have all given stirring sermons to large congregations on the imminent danger that our free schools, the most important of our American institutions, will pass under sectarian control. It is quite possible that the Jesuit party hope to made a diversion in their favor by this display of temperance sentiment. That there are many sincere temperance men and women who are Romanists nobody doubts, least of all the writer; but it is by her record in general and not in particular that the Catholic church must stand or fall. A part of Boston's Irish Catholic Council were opposed to entertaining the Union, being seized when the question came up with serious qualms about so appropriating the city's money! This sudden conscientiousness in the men who squandered $18,000 out of the public treasury on wine, cigars, and other "extras," at the Kapiolani banquet last summer, is truly edifying; but when we come to consider the fact that nine-tenths of the saloon-keepers in Boston belong to the Catholic communion, the whole question takes on an aspect of farce. Why does not the church excommunicate these men? Is it because their money helps to build her cathedrals, keep up the gorgeousness of her ritual, and sustain her priesthood? Is she afraid of the rum power, this haughty Babylon the Great? or through the Jesuit party, which uses the vices and virtues of men indiscriminately, really one with it? Bishop Keane, the rector of the Catholic university at Washington, "exhorted the Union to seek temperance reform through the way of Catholic faith, Catholic piety and Catholic organization; and if any man arose among them to point out a way other than this, let the brakes be put down upon that man, and if he persisted, let him be cast out from among them as an enemy of the truth." This sentiment, which was applauded, carries one back to the days when Galileo found out the secret of the earth's motion, and was tortured and imprisoned for "pointing out another way" than that taught by the church!

The readers of the *Cynosure* may derive some mild amusement from the following item in the columns of one of our most literary Boston papers: "Dr. Robert Morris, who recently died at LaGrange, Ky., was one of the only two poet laureates the Freemasons ever had. Robert Burns was the first."

I happen to have a complete copy of Burns's poems in my library, and though some of his bacchanalian songs may well have been inspired by scenes of lodge revelry, I fail to find one in the whole published collection which glorifies or even mentions Freemasonry. Perhaps they showed too marked a lowering of the poetic standard to permit them to be incorporated with his other poems; Tennyson, we all know, expunges his birth-day odes and rhymes to royalty in general from the regular editions of his works for similar reason; but they must be of exceedingly poor order, even below the level of Robert Morris, when the lodge takes so little pains to resurrect them that even those most familiar with the lays of the poet ploughman hear with amazement that he was not only a Freemason, but its first poet laureate.

Mrs. Barnes, the superintendent of police and prison work for the World's National W. C. T. U., is surprised that the Tombs should be made the house of detention by the Boston Board of Police. The appointment of police matrons to have charge of their own sex was one step in advance, and it is a pity the other should not speedily follow. Nothing shows the progress of Christian civilization more than the way in which the State treats its unfortunate and criminal classes, especially those whose age or sex render them most helpless under wrong.

Plans for N. C. A. work must wait until the fall before they can develop into practical action. Meanwhile there is time for council, and above all, time for prayer. The anti secret reformer has this advantage, that he is one in spirit with all other reforms, and is familiar with every part of the battlefield. Among the W. C. T. U. I can think of no agency that would, for the present, be of more practical value than parlor meetings. In this way our cultured Christian women, whose intelligent interest in the work it is so important to gain, can be more easily reached than in any other. As a rule, those who are most interested in temperance and free schools, the two subjects now occupying the public mind, will be the most ready to listen to a candid and fair presentation of any other reform question. When Esther Pugh, "our Queen Esther" of the National W. C. T. U., can say as reported in the last issue of Prof. Kimball's paper, the *Christian Witness*, "There can be no genuine revival in a church whose pastor or leading members are Masons," there is every reason to believe a diligent canvassing would show that some of its brightest minds and most zealous workers are of the same opinion.

In another letter I hope to give the readers of the *Cynosure* a detailed statement of the facts regarding the arrest and imprisonment of Wm. F. Davis for preaching on Boston Common. Liberty cannot be imperiled in Boston without imperiling it in San Francisco; nor in the United States without "a dimming of our shining star" for other lands.

"For mankind are one in spirit, and an instinct bears along
Round the earth's electric circle the swift flash of right or wrong."

In a letter now before me Mr. Davis writes, "The question at issue in this matter is as clearly a direct issue between Jehovah God in promulgating the glad tidings concerning Jesus Christ, and the city of Boston in prohibiting such promulgation, as it is possible to make or state the issue."

Let the light be turned on. Let all the facts regarding the case of this imprisoned evangelist, the John Bunyan of our day, be as widely published as possible. The priestcraft of Rome is, after all, less powerful than the printing press. E. E. Flagg.

IOWA EIGHTH CONGRESSIONAL DISTRICT, ATTENTION.

All Prohibitionists in the Eighth District are urged to attend the Convention called to meet at Beaconsfield, Ringgold county (on the H. & S. R. R.) August 29th. We expect to put in nomination a full District ticket, and we want all those who have affiliated with the American party to come and help us place on the ticket men free from the dictation of the lodge. Free entertainment provided. If *all* do their duty, we may wake up a surprise for the old parties hereabouts.

For the committee. S. A. Gilley.

NOMINATIONS IN IOWA.

A Prohibition convention is to be held at Beaconsfield, Aug. 29, to nominate a candidate for Congress from this (eighth) district. Many wanted Rev. M. A. Gault to be the candidate, but he declined in favor of Rev. Wm. Johnston, D.D., of College Springs.

The party is running good men here in Iowa, and it is a loud call for men who love temperance to fall in line with the party that has prohibition for its most prominent plank. It should be the business of all honest, right-minded men to wage an unceasing war against "the enemy of God and home and native land."

We wish to show that the final victory cannot be complete without opposing the lodge. The temperance law is violated most here in Iowa in towns where the lodges are most prominent. As a rule lodgemen use more liquor than any other class of men of any and all other organizations. In towns where there are churches and no lodges, you will not find an establishment that violates the prohibition law. We, however, give no personal fling at lodge men. Many of them intend to be good temperance men and Christians, and if they are, they are so in spite of the lodge.

If a lodgeman keeps a drug store it would be right for him to sell whisky for medicine in a lawful way, but if a brother wants some to drink he can procure it in violation of law by giving a sign, unless the druggist is better than his Masonry. It is purely Masonic to respect its law above that of the church or state. A Freemason friend of mine, to prove to me that Masonry is a benefit, stated that he got whisky for medicine in a strange place by giving a sign. Cyrus Smith.

THE HOME.

MY WALK TO CHURCH.

Breathing the summer-scented air
  Along the bowery mountain way,
Each Lord's-day morning I repair
  To serve my church, a mile away.

Below, the glorious river lies—
  A bright, broad-breasted, sylvan sea—
And round the sumptuous highlands rise
  Fair as the hills of Galilee.

Young flowers are in my path. I hear
  Music of unrecorded tone.
The heart of beauty beats so near,
  Its pulses modulate my own.

The shadow on the meadow's breast
  Is not more calm than my repose,
As, step by step, I am the guest
  Of every living thing that grows.

Ah, something melts along the sky,
  And something rises from the ground,
And fills the inner ear and eye
  Beyond the sense of sight and sound.

It is not that I strive to see
  What love in lovely shapes has wrought—
Its gracious messages to me
  Come, like the gentle dews, unsought.

I merely walk with open heart
  Which feels the secret in the sign;
But, oh, how large and rich my part
  In all that makes the feast divine!

Sometimes I hear the happy birds
  That sang to Christ beyond the sea,
And softly his consoling words
  Blend with their joyous minstrelsy.

Sometimes in royal vesture glow
  The lilies that he called so fair,
Which never toil nor spin, yet show
  The loving Father's tender care.

And then along the fragrant hills
  A radiant presence seems to move,
And earth grows fairer as it fills
  The very air I breathe with love.

And now I see one perfect face,
  And hastening to my church's door,
Find him within the holy place
  Who, all my way, went on before.

—*Harper's Magazine for August.*

HEATHENISM AND CHILDHOOD.

In the Rome of the splendid time of Augustus childhood had practically no other rights than the carelessness or the sentiment of the father might fitfully concede. To the father, as magistrate of the household, belonged an utter authority over liberty, over personal security, and even over life. The law of the Twelve Tables had expressly authorized him to either abandon or kill his children, if he preferred not to rear them; as the Emperor Claudius, suspecting the faithfulness of his wife, Urgulanilla, ordered the daughter who had been born of her to be stripped and exposed. It was a rule, correlative to this, that whoever picked up a child thus deserted, might keep it for a slave. When retained in the house, children were under the tutelage of slaves, with whom their relations were unrestrained; and they learned vice, and exercised cruelty, with a freedom sufficient of itself to explain the decadence of that haughty state which had subjected to its will not only barbarous tribes, but cultivated nations, and had made itself rich from their resources.

No thought whatever of the sacredness of childhood, of the debt which is due to it from the state, appears in the Roman philosophy or law. In all the range of classical poetry there is scarcely a line upon that theme, to us so familiar, of the beauty of life's morning.

Cicero spoke of it as the natural feeling that if a child died young it was no cause for grief; if it died in the cradle, it was matter of entire unconcern. Octavius, father of Augustus, either seriously thought of killing in his infancy the boy whose subsequent beauty gives loveliness to the marble, or he smartly threatened it, because the Senator Nigidius Figulus had predicted for the babe future lordship in Rome. The general facts have nowhere been set forth more lucidly or correctly than by Gibbon, in his forty-fourth chapter. "In the forum, the Senate, or the camp," he says, "the adult son of a Roman citizen enjoyed the public and private rights of a person; in his father's house he was a mere thing; confounded by the laws with the movables, the cattle, and the slaves, whom the capricious master might alienate or destroy, without being responsible to any earthly tribunal....The majesty of a parent was armed with the power of life and death; and the examples of such bloody executions, which were sometimes praised and never punished, may be traced in the annals of Rome beyond the times of Pompey and Augustus." "The exposition of children," he further says, "was the prevailing and stubborn vice of antiquity; it was sometimes prescribed, often omitted, almost always practiced with impunity, by the nations who never entertained the Roman ideas of paternal power; and the dramatic poets, who appeal to the human heart, represent with indifference a popular custom which was palliated by the motives of economy and compassion."

Nor is it to be imagined that this attitude toward children was peculiar to the Roman, a fruit of that fierceness and hardness of will which had made him the unchecked conqueror of the nations; for it is to be observed that it was as common in the Hellenic states as ever on the Tiber. It was not in Sparta, only, that children might be whipped at the altar of Diana till their life-blood ran on the steps of the altar. It was not alone on the forest-sides of Mt. Taygetus, or in the rocky caverns at its base, under the methodical ferocity of ths Peninsula, that weak or sickly children were exposed, to be torn by wild beasts, to die of hunger, or to perish in the blast. Plato and Aristotle, consummate masters of Attic thought, whose names outshine in signal respects those of all their successors, expressly approve of such abandonment of children, in case the parents are unable to support them, or if they fail to give physical promise of service to the State. The doctrine of Plato is, that a child belongs less to his parents than to the city, the latter having need of him for its advancement, for which reason even his infantile sports are proper subjects for public regulation; while Roman moralists, on whom Greek influences has descended, including even Seneca himself, speak as of course, without any denunciation, of the exposure of children if sickly or deformed. It is on such exposure of a son on Mount Cithæron that the memorable Œdipus tragedies are based. The law which permitted a father to sell or expel his son at pleasure was a law in Greece as well as in Rome. The father had the right, in the one as in the other, to accept or reject the child at its birth; the right to give son or daughter in marriage, without debate; the right to exclude the son from the household, even at his maturity, and adopt another in his place. Natural affection was not the organizing principle of the family, in the contemplation of ancient law, either in Europe or in the East. But the family was based on the domestic religion—on the worship that is offered to ancestors; and was maintained as subservient to the State. So the laws of Menu described the oldest son as one who is begotten for the performance of a duty, that the worship due to the dead may be offered, because of which he has the control of the patrimony.

Of course, in societies so founded and organized, and morally ruled by such conceptions of the gods as obtained among them, there could be no effective recognition of public duty toward the feebleness of childhood, or of immediate rights in infants to protection, training, succor, and nurture. The human heart was not wholly transformed, nor its innate sensibilities destroyed. Natural affection was an instinct and a power in the most savage tribes. It could not be wholly or permanently wanting amid Attic culture, or at the centers of Roman power. Many a mother, no doubt, held in her heart of hearts the son or the daughter, who was only the dearer by reason of sickness, or of natural infirmity. Many a father, of nobler nature than the religion which he had inherited, must have felt his children as dear to him as his life, and have shrunk, as the hand shrinks from fire, from any injustice or cruelty toward them. But the customs, legislations and spirit of society were not even a defence for life itself in its earlier years; and the characteristic tone of literature, as it was carried at that very time toward almost its highest historical development, shows how haughtily careless society was, in what we call the classic ages, of what to us appears its imperative and primary duty. Care for the child, when required at all, was so only because of the citizenship which was about to be his. I doubt if any parallel can be found, in the stately treasure-houses of ancient sculpture, to that carved cradle in Westminster Abbey, in the splendid chapel of Henry Seventh, not far from the famous monument of Elizabeth, in which lies sculptured the sleeping figure of the little Sophia, the baby-daughter of James First, whose life had gone out almost at the beginning.—*R. S. Storrs,—Divine Origin of Christianity.*

THE HEART'S GARDEN.

The heart is a garden where grow
  Sweet flowers and poisonous weeds,
And each passing moment we sow
  Of one or the other the seeds.

If thoughts are unselfish and kind,
  Good, gentle, and tender, and true,
We shall ne'er in our heart's garden find
  The nightshade and hemlock and rue.

But blossoms than Eden's more fair,
  Exhaling a sweeter perfume,
Their breath bearing balm for all care,
  In richest profusion shall bloom.

Since you, friend, and I, every hour
  Are scattering broadcast this seed,
Know from every good thought blooms a flower,
  From the bad, springs a poisonous weed.

—*Selected.*

SUCH A COMFORT!

"All the Richter girls are clever, except Kitty," said Mrs. Simpson, as she stood beside Ella Raeburn, pinching here, snipping there, and, with her mouth full of pins, fitting Ella's wedding gown. It was a wonder she could talk under the circumstances, but, as everybody knew, nothing short of the lock-jaw could have quite stopped the flow of Mrs. Simpson's conversation.

"Yes, my dear," she went on, "they are all real smart, except Kitty. Mame, she's a master-hand at pickles and preserves; Louisy's just splendid at the piano, and Clara took every prize there was when she was at school. But that little brown-eyed Kitty isn't good for a thing in the world—except to help other folks."

Ella gave Mrs. Simpson's arm a sharp nudge. Her back was to the door, and she did not see, as startled Ella did, a little figure in a blue-checked gingham dress, with a white apron and a broad-brimmed hat, standing on the lilac-shaded porch, a basket of roses in her hands.

Had Kitty heard the criticism of the free-spoken dressmaker? Perhaps, and perhaps not. If her rosy cheeks were a trifle redder than usual, it might have been the walk in the sun that made them so. If her eyes were bright and wide open, that was nothing new—Kitty Richter always looked you straight in the face, and she had beautiful eyes.

Mrs. Simpson wished she had not spoken so loudly, and Ella felt embarrassed, but Kitty came in with a very cheerful, "Good morning."

"We have so many roses that I felt as if we ought to share them with our friends," she said simply. "So I brought some over for grandma. May I go up to her room?"

"Of course," said Ella. "Grandma is rather neglected in these days. She'll be glad of a visitor."

In the stir of preparation for the first wedding in the family, grandma was indeed a little neglected. She was feeling very lonely as she sat by herself in her chair by the window, her knitting on a stand, her old, worn hands folded on her lap. Nobody had come near her since morning, and she was too feeble to go about the house, as she had been used to doing in her active days. It is very hard for an aged person to realize that others can do without her—that in the world where she was once of importance she has no longer any particular work to do.

"I don't feel as if I could stand it much longer," the poor, tired old lady was saying to herself, when, after a light little tap at the door, Kitty Richter came in with her roses. She brought a perfect sheaf of sunshine. The roses flooded the room with fragrance.

"Let me have them in my hands, child," exclaimed the flower-loving woman, touching the beautiful petals tenderly.

"Beck Lee, your grandma, Kitty, that's been dead these twenty years, planted the white rose-bush by your sitting-room window, and I was there the day she did it. My! how time flies! That's right, dearie. Put them in the old china bowl, and I'll have them where I can see them and smell them all day. Roses are company when they bring old times to mind."

Kitty was stepping lightly about, dusting, arranging, removing the disorderly look which had worried grandma's soul. She brought the old lady a clean cap and 'kerchief, brushed the thick gray hair and fastened it in a comfortable knot, and finally said, "Good-by," with a promise of looking in to-morrow, after having told all the good news of the village.

"That's a dear child," said Grandma Raeburn, as she began to knit, quite cheered by this whiff from the outside world. "May God bless her! She's not too busy to look after an old body like me."

Kitty Richter went her way homeward with a little ache in her heart. So that was what people thought of her. She wasn't particularly a credit to her family. Well, what of it? She fought with the discontented, hurt feeling, which for the moment she could not help, and chided herself for having it. Was she sorry that the others were more gifted than herself?

"Kitty Richter, you ought to be ashamed," she said. "Are you envying Clara and Lou, your own sisters? That cannot please the Master."

In her energy she had spoken the last words aloud, and they were overheard by Rupert Bacon, a boy passing her on his way to the postoffice. Some friends of his had been urging him to join them on an excursion the next day, but his father was short of hands in the field, and needed him. Still, being a very unselfish father, Mr. Bacon had consented that Rupert should go. Rupert's conscience was not quite easy, however, and Kitty's little sentence was enough to decide him to stay at home and do his duty.

Unconscious of the good she had done, the little maiden tripped along and entered her own home to find the notable Mary, Mame, as Mrs. Simpson called her, laid up with one of her worst sick-headaches.

"Mary can never take things moderately," complained Mrs. Richter. "She crowds two days' work into one, and then has a spell of illness. Your Uncle Lem's at the barn with father, Kitty, and I must see to getting tea. Louisa won't sit with Mary. She's provoked because she's got to give up practicing on account of this headache. Seems as though everything was contrary some days."

"Never mind, mother. It will all be right by and by," said Kitty, soothingly. "I'll take care of Mary, and you can have an easy tea. There's half of that jelly cake in the pantry, and Aunt Susy sent over fresh cottage cheese this morning. I put it in the buttery, and never thought to tell you until this moment."

"What a comfort you are, my darling!" said the mother, sitting down to rest for a moment.

Mrs. Richter was proud of her three elder girls, proud of Mary's housewifery, of Louisa's music, of Clara's education, but her little Kitty had never aroused in her that special feeling. With others, she had taken Kitty's quiet lovingness for granted, and been a little sorry that she could boast neither of her bread, her music, nor her French. As though a talent for ministry were not one of the very best talents after all! Our little Kitty, meanwhile, followed the rule of doing what would please the Master. She had a story-book in her room, one of Pansy's latest, and she had left off at a very interesting place. But she said nothing about it as she darkened Mary's room, kept hot-water bandages on her aching head, and watched beside the sufferer until she fell asleep.

"Sleep is the best medicine for poor Mary," said Kitty, stealing quietly away.

She was on her way to her room when, "Tea is ready, daughter," said father's voice; and the brown, sun-tanned man, with the grizzly hair and beard, waited to pat her golden head.

"Lem," he said to his brother, "this is our baby. The rest, somehow, have grown too big for father's petting, but Kitty stays by me still."

"Her Aunt Emily was saying the other day that Kitty Richter was such a comfort to her mother," said grave Uncle Lem, who was a man of few words.

Kitty sat in her little room that night, after reading her New Testament and saying her prayers, and looked out over the farmstead. The full moon silvered the brook, and made a track of light in the lane. The lilac fragrance drifted up from the dewy plumes beneath her window. Now and then a bird, dreaming of day-dawn, stirred in the nest that was hidden somewhere, and uttered a sleepy note. It came very sweetly into Kitty's heart that God was keeping his great world in safety—flowers, birds, people. Herself, small as she was, had a share in the loving care of the great God. There wasn't so very much for her to do that she knew of; but she resolved every day to do the little she could with all her might.

Ella Raeburn, on the eve of her marriage, a few days after, was talking with her old grandmother.

"I tell you, Ella," said the latter, "if it hadn't 'a' been for Kitty Richter, these days latterly, I would have felt like giving up. She's been *such* a comfort. —*Mrs. M. E. Sangster, in Congregationalist.*

During the week of the Republican convention in Chicago the Milwaukee brewers shipped 62,500 extra barrels of beer to the city, and pocketed $500,000 from its sale.

TEMPERANCE.

THE THIRD PARTY'S CANDIDATE.

General Clinton B. Fisk, candidate of the Prohibition party for President, shows in his letter of acceptance, which was made public yesterday, that he knows exactly why he has been nominated. Like Mr. Cleveland's famous tariff message this letter of Gen. Fisk gains strength from concentration. It is aimed at the life of the liquor traffic and the aim is true.

Whisky cannot be civilized. It is a bad servant and a terrible master. It cannot win back the confidence and friendship of the earnest men who have made war against it. Therefore, the Prohibition party is not ephemeral. It has been built solidly on pure conviction thus far. The walls will stand. Only the future can tell how fast or how high those walls will yet be built.

Prohibition is not fanaticism, because it is the child of education and experience. Fanaticism is born of ignorance. Education, therefore, will not efface prohibition. Look at the party from any standpoint you will, it still remains a fixture which cannot be removed. The rest is a matter of mere vote-getting. Perhaps the party will never elect a Congressman, much less a President. But it is not modest. It boldly declares that it will be voted into full power before many years.

Gen. Fisk is just the best possible standard-bearer for such a party. He is without malice, and is guided by his convictions. He is satisfied that prohibition is a national question, and that it must be treated as such. "No party," he declares, "which is made public administrator by the enemies of temperance, or which owes the election of its candidates to saloon influences, can ever establish prohibition as a binding fact in government anywhere."

This is the proposition on which the Prohibitionists rest their faith.—*Chicago Daily News.*

BELGIUM AND BEER.

Belgium appears to be the head center of drunkenness and drunken poverty and misery. All drinks are free and untaxed there, and liquors of all kinds and tobacco are very cheap. It is a little country about twice the size of Los Angeles county, and has 5,500,000 people. The drink there is beer, wine and gin. In the year 1850 there were 53,097 dram shops; in 1870 there were 100,753; in 1875 there were 125,000, and now there are 140,000, more than half as many as in the whole United States. One dram shop for every 44 of the population, old and young! France has one for every 100; England, one for every 145; the United States, one for every 280; California, one for every 90, and San Francisco, one for every 60.

Dram shops increase under low license, high license, and free rum. It seems to make little difference. Those who drink this year will drink more next year, if it is to be had, and the children of drinkers drink earlier and more than their fathers, and become drunkards earlier if they drink at all. There is probably no instance of dram shops decreasing much in number, except where they are prohibited, or where they have so thoroughly ruined a town or village that the people have all left or died, and then one or two deadfalls will stay to rob travelers.

Never among the seaport people of the world did we ever see so many deformed, crooked, bloated, crippled, goggle-eyed, cross-eyed, idiotic-looking wrecks of men; never so many who looked as if they had been wrecked in a railroad disaster, blown up in a mine or steam-engine, or escaped from a lunatic asylum; never such a large proportion of drunken men among the workers. We were kept twelve days waiting with a splendid fair wind, a long March easterly gale, taking in some ballast which in any American seaport could have been *put on board in twenty-four hours.* And all because when forty or fifty tons came alongside the men would go ashore and spree from one to two days before they would discharge it. And no men could be had to do otherwise.

That was and is what a people, once among the most industrious, thrifty, honest, and capable in the world, have come to. And we have already a large class of people who are no better here. And unless we have prohibition we shall get where Belgium is. —*Weekly Censor.*

The only countries in the world where there is a decrease of the drink habit are England, Sweden and Russia The decline in England has been one-eighth; in Sweden, one-third, and in Russia one-half.

WHAT A WOMAN CAN DO.

Mrs. Lewis Maryth, of Wichita, Kas., caused a saloon operated by Jake Clement to be "pulled" Friday night, claiming that her husband had spent three weeks there, squandering his earnings. She was at the saloon door by sunrise this morning, hatchet in hand. The door was opened, and Jake was getting his place ready for the day's business when the woman locked the door and gave Jake orders to march to a certain corner and await further orders. She is a very large woman and he a very small man, and he "marched." The woman then began business in earnest. The first blow of her hatchet broke in pieces a large mirror behind the bar, and the second demolished another fancy article of the same sort. The woman next proceeded to the more laborious work of breaking up everything breakable. When the task was ended she made Jake walk up the street for a block in front of her. She then gave him orders to never sell any more liquor. The damage done is estimated at $1,000.—*Press dispatch.*

The great curse of Great Britain is the liquor traffic, and the consequent drinking habits of the people. This is the source of great suffering and of crime and of domestic unhappiness. But for this its people generally would be happy and prosperous. Drinking houses abound on the principal streets and back streets and alleys of the cities. They are patronized by all classes. Many church members drink. A minister does not lose his influence by moderate drinking. In Glasgow we saw a sign which reads, "A–B–Purveyor of whisky to H. R. H., The Prince of Wales." "H. R. H." means "His Royal Highness." If this was considered offensive it would not be allowed—where the police exercise such strict supervision as in the cities of Great Britain. In London women are seen on the streets with black eyes and bruised faces, having every appearance of being hard drinkers. Great Britain needs Prohibition of the liquor traffic quite as much as does the United States.—*B. T. Roberts, in Free Methodist.*

The Mayor of Leeds, Alderman Scarr, says the people of England are earning by their labor five hundred million pounds, of which they put one hundred and fifty millions into the hands of the publicans and brewers, while they waste, of their working hours, through the drink, about one-fifth, which may be valued at another million pounds. If we add other evils attendant upon our drinking customs, it becomes clear that the drink "helps man to work" indeed—to the extent of just about doubling his hours (or years!) of labor.

A computation of the statistics of the internal revenue department shows that the people of this country spend annually more than $800,000,000 for liquor. If Maine spent as much in proportion to her population, as the people of other States, her share of this would be $15,000,000; but Neal Dow says that one million more than meets the cost of all the liquor smuggled into the State and sold in violation of law.—*Selected.*

Topeka, Kan., has more churches than any other city of its size in the country, and has not a single saloon or drinking place. There were, four years ago, 144 saloons in the city, and before the whisky element could be convinced that "Prohibition would prohibit," over $25,000 in fines were collected from saloon-keepers for violations of the law, and over thirty of them served terms in the county jail.

There is a whole temperance sermon in the reply of a butcher who was asked for a dollar toward paying a temperance lecturer: "There's your dollar," said he. "I've sold more meat in one day since this town went no license than I used to in a week when we had saloons."

After the most exciting local option fight ever known in Missouri, the Prohibitionists of Independence, the oldest town in the State, won a great victory June 28, carrying the election by over 200 majority, and ending the sale of liquor for four years.

A temperance organization has been started in Bombay, entitled the Indian Temperance Organization, which it is intended to extend throughout India by the formation of affiliated societies. An encouraging beginning has been made.

American statistics show a population of 800,000 paupers, 75 per cent. of which grows out of drunkenness. There are said to be 30,000 idiots in the country, three-fourths of whom are the children of drunken parents.

In the ten States which have voted on the question of Prohibition since 1880, 1,211,000 votes have been cast for Prohibition and 1,160,000 against it. The contest has been close, but we're ahead yet.

Bible Lesson.

STUDIES IN THE OLD TESTAMENT.

LESSON IX.—Third Quarter.—Aug. 26.

SUBJECT.—The Pillar of Cloud and Fire.—Num. 9. 15–23.

GOLDEN TEXT.—Oh, send out thy light and thy truth; let them lead me.—Psa. 43: 3.

[*Open the Bible and read the lesson.*]

COMMENTS ON THE LESSON BY E. E. FLAGG.

1. *God's Guiding Presence with His People.* Vs. 15–17. The most beautiful of Scripture symbols is the pillar of cloud and fire that guided the Israelites on their journeyings—a cool, refreshing shade by day, a light by night; to the enemies of God a terror, to his people a refuge. It is one of the Bible's most precious promises, "Thou shalt hear a voice behind thee, saying, This is the way; walk ye in it." When a certain course of conduct looks to us ever so little doubtful, we hear this unseen monitor, and if we persist in doing or saying or thinking that of which it questions the propriety or consistency, we grieve it away, and are in the situation of an ancient Israelite who persisted in going another way from what the pillar of cloud and fire indicated, and will risk spiritually a similar fate—separation from God's true people, and exposure to a variety of dangers. It is said of the King's highway, "no lion shall be there," but he who turns aside will surely meet the adversary, who like a beast of prey lays in wait for unguarded souls. The farther he strays from the way of life the greater the difficulty of retracing his steps, of "stumbling on the dark mountains" never to rise again. Custom blinds the eyes to God's guiding presence. We are to a great extent creatures of custom, and as everybody around us does and thinks, we are apt to do and think ourselves; but the law of God, not custom, should be the rule of our conduct, and the spiritual deadness which afflicts so many churches is the result of their living on this low plane and persisting in living there. When the church presents one solid front against any evil, no matter how gigantic or popular that evil may be, it must go down. Slavery would not have domineered over the nation more than thirty years, if the churches everywhere had frowned upon the institution instead of flattering and truckling to it. Decollette toilets, tight lacing, all immodest and unhealthful fashions would be banished to the demi-monde, the class from which they have generally originated. We see what her influence has been in turning the scale against social drinking, and what it might do if used with equal force against tobacco and the lodge, the latter being as yet an evil to which she has hardly awakened, though it is weakening and debasing her as much as false worships did the ancient Jewish church. When the pillar of cloud and fire ceases to go before her she is no longer formidable. The world does not hate nor fear her.

2. *The Pillar of Cloud and Fire often Leads us in Ways quite Contrary to Human Wisdom.* Vs. 18–23. When the cloud was taken up from the tabernacle, the children of Israel abode in their tents, no matter how long the period might be, or how important it might seem to mere human wisdom that they should continue their journey. No thoughtful mind can fail to notice how many and various are the interruptions of his usefulness which almost every consecrated Christian has to meet. Some are laid aside on beds of pain, disabled by accident or disease; others have the time and strength, which they would gladly devote to higher employments, frittered away in a round of seemingly trivial duties. But disappointment and trial is the pillar of cloud and fire. "He that believeth shall not make haste," however slow its leadings. It may seem to lead away from Canaan, away from the goal of his most cherished hopes, his most earnest prayers, but Providence will never lead him wrong. To vote for principle irrespective of results may seem to involve a set back to the very principles voted for, but the real point at stake is, Are we following the leadings of God? The history of our globe is full of "set backs" when it seemed as if the forces of death and chaos would triumph over life and order; but life is always stronger than death, and truth than a lie. Set backs are a necessary part of true reform, as wind and rain is a part of Nature's economy in bringing the harvest to perfection.

The American party, which is to hold a national convention in Washington next week, is looking for a candidate for President. Abraham S. Hewitt has declined the position, and Frank M. Pixley is in doubt. By the way, why not nominate that grand old American and hater of foreigners, Sitting Bull? —*Chicago News.*

Religious News.

HOPE FOR AFRICA.

In connection with the three letters of great interest from Africa in another part of this number, the following from the New York *Independent* is most timely. It refers to a trip of five months on the upper Congo from Stanley Pool, made by the missionary George Grenfell, of the London Baptist Mission, and Dr. Sims, of the American Baptist Mission, with a small party in a mission steamer. The party, says the account, was in peril many times from rocks and storms, and from the savages. They were attacked a score of times with sticks, stones, spears and poisoned arrows; but managed to escape unhurt. In the course of the expedition, six hundred miles of water way, previously unvisited by white men, was explored. The most important discovery was that the Mobangi river, which entering the Congo from the north, nearly opposite the equatorial station, is the largest tributary of the great Congo water-course. He spent five weeks on it, and ascended it a distance of four hundred to four hundred and fifty miles. It is believed that the upper part of it is identical with the Welle river, which has been so long an African mystery. The banks of the Mobangi are very populous. He also explored, for some distance, the Ikelemba river, and visited Danda, a curious town. At Bangala, a hundred or a hundred and fifty miles above the mouth of the Mobangi, Mr. Grenfell came face to face with cannibalism. He says:

"At the time I commenced this journey I could scarcely bring myself to believe the terrible stories which reached me from time to time. Since coming first to the Congo the farther I traveled the farther cannibalism seemed to recede; everybody had it to say that their neighbors on beyond were bad; that they 'eat men,' till I began to grow skeptical; but here at Bangala I absolutely caught up with it, and was obliged to allow what I had hoped to be able to maintain as 'not proven.' I will not sicken you with the details of the preparation, as some of our boys gave them when they came to tell me, in the hope that I should be able to interfere; but, before they reached the steamer, the big drum's dum-dum announced the final act. Neither will I tell you of the horrible things they saw when they afterwards returned to the scene. The natives could not, or at least appeared not to, understand why the white man and his people should take exception to their proceedings. 'Why,' said they to one of our boys, 'do you interfere with us? We don't trouble you when you kill your goats. We buy our nyama (meat) and kill it; it is not your affair.' Lieutenant Coquilhat has tried his utmost, and placed himself in no small difficulty by his attempts to put a stop to these customs; but he says, and I quite realize it, that it cannot be done without fighting for it, and that to buy the intended victim would only be to give them the price which would purchase three others. From this point on the evidence of cannibalism was continually recurring, though the reluctant manner in which at some places the people acknowledged being 'men eaters,' leads us to hope that a sentiment against it already exists."

This is the state of things in lands where Christianity and the Bible are unknown. Did infidelity or atheism ever explore such a region or civilize such a people? Christians have done it again and again, and infidels find fault with their work. Now let them go to Africa and try their hand on these savages and see what infidelity will do, and report the results.

—Pres. C. A. Blanchard was last week at Plano, Ill., holding special meetings with much encouragement. Hopeful results also attended the meetings at Streator and Downer's Grove just before. The reports in the *Advance* and Elgin Association paper speak of more results in the conversion of the impenitent, than does he himself in his modest account in our present number.

—Rev. J. C. Elliott, of Swanwick, Ill, lectured on Prohibition at the public hall in Coulterville, Ill., recently. His address is reported as able and interesting.

—Rev. J. T. McCrory, of the Third United Presbyterian church, Pittsburgh, preached a sermon to his congregation July 22d from the text: "Up, get you out of this place, for the Lord will destroy this city." He pictured the wickedness of the city, and predicted dire consequences unless it repented as Nineveh did in the days of Jonah.

—The present population of the Empire of Japan is 38,000,000; the number of Japanese Christians is 50,000, which is a number large enough, considering the fact that the Gospel was first preached in Japan only thirty years ago. These 50,000 are a powerful leaven, and its working is felt all over the islands and in every part of society.

—At Lucknow, India, where so many were murdered during the Sepoy rebellion thirty years ago, two thousand children, nearly all of Hindu or Mohammedan parentage, recently marched in a Sunday-school procession.

—Twelve British, thirteen Americans, and four German missionary societies have, in India, 695 male missionaries, 491 female, 8,518 native helpers, and 137,731 communicants. This is an increase in communicants of twenty-three per cent. in four years.

—Rev. M. L. Holt, by whose labors and sacrifices Gates College at Neligh, Nebraska, has gained a standing among Western institutions, has, since his retirement from the presidency of the institution, been preaching in Omaha. He and his family have lately been called to pass through a deep affliction in the death of his oldest son William, a young man of much promise and of devoted Christian character. He was a student at Gates College, and much beloved by his fellows.

—Sad particulars of the general religious persecution which is going on in Russia are furnished by the great French religious paper, *La Christianisme.* A systematized effort is being made to crush out every kind of nonconformity to the established Greek church. The brutal measures against the Jews continue, and repression is now extended to the Polish Catholics and to the Lutherans of the Baltic provinces. Religious journals conducted in any other interest than that of the established faith are suppressed, and Lutheran pastors are forbidden to allude in any unfavorable way to the actions or teachings of the Greek church.

—A whaling vessel, Queen of the Dart, has left Dundee, and before leaving the Arctic regions will land two of her crew with the object of starting a Christian mission among the British Esquimaux in connection with the British Christian Polar Mission.

—In thirty years the late Rev. R. G. Wilder, of the Presbyterian Board, and founder of the *Missionary Review*, preached in 3,000 cities, scattered over 3,000,000 pages of tracts, gathered into his schools 3,300 pupils, 300 of whom were girls. Besides all this he was one of the committee on the translation of the Scriptures. He wrote and published Commentaries on three Gospels, and edited and translated many books.

—Another sad story comes from the missionaries of Lake Nyassa. The Rev. W. Percival Johnston, of the Universities' Mission, and Mr. Buchanan, acting British Consul, landed at Makanjilas, a town on the southwest side of the lake, from the Universities' steamer, the Charles Janson. As soon as they landed they were seized and their property stolen. The boat was also taken possession of. The mob stripped Mr. Buchanan and killed one of his men; Mr. Johnson was also deprived of his clothing. The Englishmen finally got away by paying blackmail and by leaving the ship's boat behind them.

—The nine hundredth anniversary of the introduction of Christianity into Russia was celebrated at Kief on July 26 with great pomp. A number of bishops and deputations from Asiatic and European Russia were present. The leading ecclesiastics of the Greek church were also in attendance. General Ignatieff, as President of the Slav Society, took a prominent part in the proceedings.

—The Western Yearly Meeting of Friends, held at Plainfield, Indiana, last fall adopted the following in their report on the state of the society, which is read in the quarterly, monthly and weekly meetings of the Friends comprising the Western Yearly meeting:

"Friends are warned against uniting themselves with, or giving countenance to secret, oath bound societies, as they are evil and dangerous in their tendency, and are to be reckoned as amongst the 'unfruitful works of darkness.' Many, we solemnly believe, infatuated by promise of future good from the lodge, go from degree to degree, to find in sorrow at last that the best part of life, which belonged to Christ, has been spent upon vain and empty forms contrived in the imagination of worldly men, and in secret councils which are largely controlled by corrupt and ungodly persons in the interest of evil purposes. The time is at hand when, as followers of Jesus, we should take a more outspoken and aggressive stand against this harmful system."

—The first Malagasy who ever learned the alphabet died in January, 1883, at the age of seventy-two. He had lived to see 50,000 of his countrymen taught to read, and over 70,000 profess their faith in Christ.

In Brief.

Dr. Ernest Weissenberger, a professor of Heidelberg University, who has been observing the gas wells at Findlay, Ohio, says the earth's crust is very thin there, that a temperature of 3,500 degrees exists 8,000 feet below the surface, and that the earth will ere long burst out with volcanic eruptions.

A traveling man for a certain New York house was put on the witness stand in court. "Do you solemnly swear," said the clerk, "that the evidence you shall give in the case, now on hearing, shall be the truth, the whole truth, and nothing but the truth?" The witness hesitated, and then said: "I've been selling goods for Blanks & Co. for five years—but I'll do my best."—*Merchant Traveler.*

In Massachusetts, in the six years from 1881 to 1886, according to the labor report of Hon. Carroll D. Wright, there were 995 strikes, of which 351 were successful, 457 partially so, and 187 were failures. The loss to the workmen is estimated at $4,200,489, and to the employers, $1,970 881. The largest number of strikes occurred in the building trades, 492; boots and shoes coming next with 171.

An Albany physician says Americans suffer more generally from Bright's disease and nervous complaints than any other people, because they sit down so persistently at their work. While Englishmen, Germans and Frenchmen walk and exercise, an American business man will go to his office, take his seat in his chair, and sit there all day without giving any relief to the tension of the muscles of the back. The result is that these muscles surrounding the kidneys become soft and flabby. They lose their vitality. The kidneys themselves become weak and debilitated. If business men would walk more and stand instead of sitting at their desks their health would be much improved.

J. D. Leary's great log ship is completed at Finger Board, Nova Scotia. Leary is certain that he will get it to market without loss, as was the case with his other great raft, in the big blizzard. The log ship is a monstrous, unwieldly fabric, but it is claimed is nearly indistructible. It is constructed of 30,000 logs, varying in size from a pine tree 200 feet long to a short spar twenty-five feet in length. The logs are placed together in the shape of a ship's hull, and are firmly bolted, besides being lashed into one compact mass with thirty-five tons of wire rope. The ship is 700 feet long—200 feet longer than the steamer *City of Rome.* She is 65 feet broad, and 35 feet deep. She draws about 22 feet of water. All the inside logs are in the rough, but built about it all is a shell of thick, smooth planks, coming to a sharp point at the bottom, with a heavy cut-water. The bows are very full, running aft to the waist of the ship, where she widens to sixty-five feet. From there aft the lines follow those of a clipper ship. Six spars about seventy feet high are built into the ship to serve as masts. Five of these masts will be fitted up with heavy yards, which will be rigged with a big square-sail. The mizzen-mast is to be fitted with a spanker. The masts will carry an immense spread of canvas. The logs are laid in tiers lapping over one another, the whole resting in an enormous cradle built of spiles. A massive chain runs through the center logs for the entire length. It is made of welded iron, the links being one and three quarter inches thick. Aft, at a distance of ten feet, are the cross-chains. It would take fifty trains of fifty cars each to transport the lumber contained in Leary's log ship. The ship will be launched during the early part of this month, when the tide is the highest in the Bay of Fundy. The cost of the log ship, if landed successfully in New York, is as follows: Timber's cost in Nova Scotia, $13,000. The towage will cost one hundred dollars per day, and the logs will be sold in New York for fifty thousand dollars.

The *Railway Age* reports, says the *Voice*, that in the six months ending June 30 there were built 3 320 miles of new railroads in the United States. This comes within 434 miles of equalling the record for the same period last year, when the largest number of miles (11,000) on record were built, with the single exception of 1882. The increase in railroads since 1880 is most amazing. More than one-half as many miles as were then operated have been built since then, until last year there were 148,987 miles in operation, and to-day there are over 150,000 miles. It becomes interesting to estimate the number of locomotives and cars in use on these miles of road. Estimating 21 1 locomotives to each 100 miles of track, we get 81,650 of the snorting iron steeds, enough to reach, if placed end to end with tenders attached, in the neighborhood of 400 miles. Add now the 1,012,500 freight cars, and the 23,070 passenger cars, and the 7,580 baggage, mail, and express cars, and we would have a line of rolling stock that would reach halfway round the world. The State which leads in its length of road is Illinois, which is far in the lead with over 15,000 miles operated, or within 4,000 miles as many as all of Great Britain and Ireland. Ohio is a bad second, with 9,154 miles operated; Pennsylvania third, New York fourth, and "Little Rhody" last, with 140 miles. Of the increase during the current year the South gets a large share, especially Alabama, Tennessee, Kentucky, South Carolina and Texas. There is no nation in the world that has more than one-fifth as many miles of railroad as the United States, and all the rest of the world have but about one-fifth more. These are interesting figures, and worth boasting on: but, as well, they ought to awaken serious thought. Our railroad power is becoming something monstrous. One stands almost aghast to think of what it might do or undo if combined and wielded by one corporation. If the railroad costs us our Sabbath it is a bad bargain.

PREMIUM.

For "Campaign Clubs" of ten subscribers to the *Cynosure* at ten cents each, the Club to be sent to one Post-office, the getter up of the club will receive a copy of the new Song Book, "The Glorious Cause," by Dr. Geo. F. Root, author of "The Battle Cry of Freedom," "Rally Round the Flag" and many other popular songs during the war of the Rebellion. Remember, only ten subscribers and $1. Try at once.

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FARM NOTES.

TREATMENT OF THE GRAPE.

Viticulture may be carried on in different ways. Grapes can be gathered in the primitive forests, and thus you may raise that luscious fruit by planting a vine near to a box elder or a black haw tree and letting nature have her own way, while you confine your interference to the least possible amount. Or you have concluded that some labor and care ought to be devoted to grape growing; you plant your vines (probably Concords) in the ordinary way, trim them according to a certain rule, perform also some summer pruning by pinching off the fruit branch above the second or third leaf beyond the last "form" (embryo grape), and perhaps tying up a down fallen cane occasionally; the ground you roughly plow once or twice, not caring for the tearing of the roots and rootlets: of manuring you think not—may the vines help themselves as best they can. You will make a few tolerable good crops, then your vines will decline in vigor one by another, and after a while your plantation will not pay even for the little labor devoted to it. You give up in despair. You are an unbeliever in "theories," but perhaps you might be persuaded to make an experiment on a small scale, in order to be convinced by your own experience. It is this. Select one row of your vines, or even one single vine, and try the following treatment:

Keep the ground around the stalk clean and loose by several hoeings during the season. The whole ground should be thoroughly worked to the depth of 5 or 6 inches once in two years, with a four-pronged spading fork, care being taken not to injure the roots, and dig in as much as possible of decayed matter, also ashes, smashed bones, and some completely decomposed manure, rotten sawdust, etc. One superficial hoeing in July is sufficient; the object is the killing of the weeds before the maturing of the seeds, while to the ground a sort of mulch is given to protect it during the hottest part of the season. The trimming should be done before winter. You must not be too avaricious, not demand of your vine more fruit bearing than is in just proportion to its vigor. Suppose it be a Norton vine, select two canes grown from spurs (or more if the vine should be very vigorous), as bearing canes for the coming season, and the same number of canes, designed for spurs, cut back to two or three eyes. All the rest of last year's growth to be removed. After having tied up your canes in an oblique direction, you wait for the forthcoming of the new shoots, allowing none to grow except from the eyes of the bearing canes and spurs. But not all the shoots from the former (which ought to have been shortened to the proper length) will be fruitful; those that show no forms must be removed. And what more must be done?

My maxim is, that not one single shoot or even leaf should be allowed to grow unless it answers a certain purpose. Therefore, as soon as the forms are clearly discernible, you pinch off the fruit branch right above the last form (do not want to have more than two or three forms) Within eight or ten days new shoots (laterals) from the eyes opposite to the forms will come forth; these also must be shortened, but one leaf left. The same process must be repeated, then the eye of the lateral will produce a new shoot. Thus you will have an excellent protection for the growing fruit by two or three highly developed leaves near to the grapes, and no particle of the vine's vitality is squandered by the growth of leaves remote from the fruit. The idea is not to rob the vine of its necessary foliage, but to have the leaves where they do most good. What you save of vitality will be a benefit to the fruit and the canes designed for service in the next season.

The young bearing canes you let grow unchecked (if yours be Æstivalis or Riparia vines, while those of the Labrusca family—the Concord, etc —may be differently treated), tie them up and watch the forthcoming of the laterals, which must be treated through the whole season exactly like those of the fruit branches. This is a matter of the greatest importance, as the bearing canes are considerably weakened by the laterals; strong bearing canes of the Concord you may shorten and permit three or four laterals to grow, expecting to get from them more and better fruit than from the main vine. As a matter of course, you select the most vigorous shoots for bearing canes, the others for spurs, and these you may shorten at pleasure. All sprouts from the old wood and the roots must be removed, unless unfortunately you have not a sufficient number of shoots from spurs.

After having treated a few vines in this manner for several years, compare your results with those achieved by the common procedure, and you will be astonished. It is for you to decide whether or not this greater amount of care and labor will pay better than the ordinary slovenly treatment. A great deal of the pruning, even of the hoeing, can be done by the children, by your smart boys and adroit girls; they will learn to like this interesting occupation in the fresh air, and you will be cheered by the aspect of their rosy cheeks.

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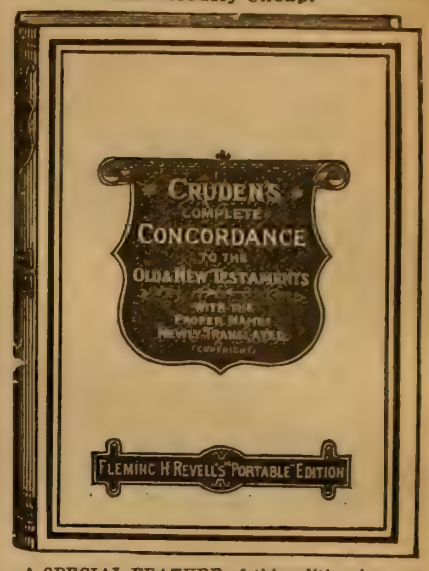

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NEWS OF THE WEEK.

CHICAGO.

Two ticket-office clerks arranged a slugging match Friday night in an old building at the Stockyards. They were arrested with 60 or 70 well-dressed spectators and locked up in a police station.

Another immense four-track swing bridge has just been opened to the public at Wells Street, near the Northwestern depot. It will be used only a few hours at morning and night until engines are in place to turn it by steam.

Natural gas is emitted from an abandoned artesian well on Cedar Street, near State. The well is 165 feet deep, and the gas, when lighted, burns a steady flame six feet high.

Judge Tuley administered a scathing rebuke to syndicates and large corporations, for the flagrant way in which they endeavor to override law and equity, and grasp everything within their reach.

Noble women have organized a Working Girls Rest and Fresh Air movement. Girls are sent out by companies to pleasant homes in the suburbs for a week's rest. Ladies outside the city are nobly aiding.

All the limited passenger trains between Chicago and Kansas City and Omaha will be withdrawn Aug. 26. This action is taken for the reason that the trains were unprofitable, and did not increase business in the least.

Several saloon-keepers at Hyde Park, our southern suburb, who violated the State law Sunday, were convicted and fined $5 each by the police magistrate last week. They all took appeals, but closed up on Sunday last.

COUNTRY.

The body of General Sheridan was removed from Nonquitt, Mass., last week to Washington, and was placed in St. Mary's Roman Catholic church. The final services and burial took place on Saturday. The public were permitted to pass through the building and look upon the casket, but at Mrs. Sheridan's desire it was not opened. The funeral services were simple. The final resting place of the great general will be in Arlington National Cemetery across the Potomac from Washington.

James G. Blaine arrived in New York Friday morning. His steamer, the City of New York, was met at quarantine by a thousand friends on board the Starin, which steamer he immediately boarded. On behalf of those present and the entire country, so many different and widely separated parts of which they represented, President Bartlett, of the New York City Republican Club, delivered an address of welcome, to which Mr. Blaine responded, and other welcoming addresses followed. Mr. Blaine—who is described as a picture of ruddy health—was driven to his hotel, where other addresses awaited him. In the evening he addressed an immense mass meeting of working men gathered to give him greeting.

The Indiana Republican State Convention held at Indianapolis on Wednesday nominated for Governor, General Alvin P. Hovey; Lieutenant Governor, Ira J. Chase; Judges of the Supreme Court, Silas T. Coffey, of Brazil, John G. Berkshire, of North Vernon, and Walter Olds, of Columbia City.

Attorney General Hogg of Texas has decided that Sunday base ball playing, where an admission fee is charged, is in violation of the revised statutes. It is the admission fee and not the game, then, that desecrates the Texas Sabbath.—*Times.*

A fire broke out Thursday in Chattanooga, Tenn. Hundreds of citizens rushed into the burning buildings and endeavored to save the threatened goods. The poorly constructed buildings collapsed. One building fell in when fifty persons were inside. The loss of life is estimated at ten, and four badly wounded.

A Pennsylvania syndicate has closed a deal for 110,000 acres of coal lands in Las Animas and Huerfano counties, Col., for $1,500,000. The land was owned by 900 claimants. Mr. Sibbets of Pennsylvania, who has been negotiating the deal for eight months, will, it is reported, receive $5,505 for his share.

Citizens of Evansburg, Pennsylvania, prosecuted employers of the Meadville and Linesville railroad for running Sunday trains, and the road is now preparing to move its depot two miles out of town.

A company with a capital of $15,000,000 has been chartered at Richmond, Va., to engage in a general telegraph and telephone business, with the telautograph recently invented by Professor Elisha Gray of Highland Park, Illinois.

Hugh M. Brooks, alias Maxwell, was hanged at St. Louis Friday morning for the murder of Charles A. Preller. Henry Landgraf was hung on the same gallows for killing his sweetheart. Maxwell's Masonry did not save him.

A passenger train on the Indianapolis, St. Louis & Chicago railroad was thrown down an embankment near Morgantown, Indiana, and twenty persons were injured, two of whom may die.

An epidemic of unknown nature is prevailing in the home and neighborhood of Philip Seltner, Bucyrus, Ohio. Five of his family are very low, and three neighbors who went in to nurse them have died and others are very ill.

David Arnold of Afton, Iowa, while on a drunken spree, attacked Abraham Bollinger, a locksmith, because of the prominent part the latter has taken in enforcing the prohibitory liquor law. Bollinger drew a revolver and shot Arnold dead. Bollinger then surrendered to the mayor, and is now in jail. Public sentiment seems to be with Bollinger.

Wednesday evening the sloop Flora B., of Pennsville, Del., capsized in a heavy blow near New Castle, and five women from Pennsville, who were in the cabin, were drowned. Their bodies were recovered.

Attorney General Baker, of Iowa, has brought twenty-five suits against the Northwestern, Rock Island, and Burlington Roads to enforce the penalties prescribed by the new schedule for violations of its provisions.

At the dairy farm of E. Hill, West Chester county, New York, about fifty cattle infected with pleuro pneumonia were being killed daily last week.

The Congressional committee which is investigating immigration evils heard the testimony of a factory girl who says Poles and Russians are hired for $4 a week to take the places of girls.

A family of four—Gustav Berg, his wife, mother-in-law, and daughter—living on the top floor of a four story tenement building in New York city, perished in a fire Wednesday morning. The week before twenty perished in a tenement fire in the same city.

FOREIGN.

The House of Commons passed a bill to investigate the London *Times'* charges against Parnell and other members of parliament by a vote of 180 to 64. Parnell has entered suit against the *Times* in the Scotch courts.

Fifty thousand persons gathered in the streets of Paris at the funeral of General Endes, the ex-communist. Cries of "Vive la Commune" and "Vive la Revolution" were raised and red flags unfurled. The police charged on the mob with drawn swords. A bomb was thrown but did not explode.

In a fatal collision at Hampton Wick depot, two passenger carriages were telescoped. The driver and stoker of the passenger locomotive and four passengers were killed.

A meeting of 2,000 Socialists at Berlin was dissolved by the police, who arrested several persons.

An eruption of the volcano Bundai-Zan, in Japan, occurred on July 15 and was one of the greatest calamities of modern times, as four villages were buried by the ashes, 500 killed, 700 wounded and 1,900 rendered homeless and destitute. The explosion is said to be due to the escape of pent-up gas, which carried away the whole side of the mountain. The chief sufferers were hot springs resorts near the summit, where out of 250 visitors from all parts of Japan only four escaped with their lives. This village, with four others in the vicinity, was covered deep with ashes, and nearly every one asphyxiated by sulphur fumes or killed by the shower of stones that fell.

While General Boulanger was riding in an open carriage through the streets of St. Jean d'Angly, in the department of Charente-Inferieure, Sunday, Prof. Perrin, a friend of Mayor Lair, the candidate of the Opportunists, drew a revolver and fired five shots at him. M. Rataplan, a friend of Boulanger, rushed upon Perrin and turned the direction of his weapon, and was himself wounded for his pains, though not seriously. Boulanger was unharmed. A fierce battle was raging between the rival parties at the time.

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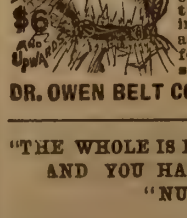

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In closing his letter he writes: I now look back through an interval of fifty-six years with a conscious sense of having been governed through the "Anti-Masonic excitement" by a sincere desire, first, to vindicate the violated laws of my country, and next, to arrest the great power and dangerous influences of "secret societies."
The pamphlet is well worth perusing, and is doubtless the last historical article which this great journalist and politician wrote. [Chicago, National Christian Association.] Single copy, 5 cents.
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Christian Cynosure.

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CAMPAIGN OFFER.

The CYNOSURE is offered during the Campaign for only ten cents. For the particulars please read the publisher's notice on page 13. The particular value of this paper during the next ten weeks to voters will be the response of candidates on the question of the lodge. Already the Presidential nominees of the Prohibition, Republican, and Equal Rights parties have responded to the desire of their supporters, also two candidates for Vice President and numerous State nominees. These replies are of greatest importance to American voters. We propose to make every number of the paper worth, to even an indifferent person, the price for the campaign, and to interested parties ten times that sum.

The Howe Building of the Memphis Bible and Industrial School is already completed to the eaves and begins to show a handsome front. Elder R. N. Countee, who has been visiting parts of Ohio, Michigan and Illinois, spent last Sabbath at Wenona with Mr. Howe and Prof. Davis, the successor of the lamented Woodsmall, returning to Chicago, from whence he started on Tuesday for Memphis. He hopes to return North in a few weeks for a longer season of rest, and more fully recuperate his shattered health. The institution in accordance with a favorite idea of Mr. Howe's will have an industrial department as well as theological, and provide technical training for the elevation of the colored race in body, mind and heart.

It is the argument of the Socialists that government should control railroads, telegraphs and the Pennsylvania coal mines, since it already manages the post-office successfully. But the express companies transport small sums with more economy, safety and convenience than the mails; and the experience of Mr. Judd will need to be repeated but a few times to entirely change the demand for enlargement of government service. By a mere accident, and the aid of private parties, the post-office authorities of Chicago discovered last week that the street mail boxes had been robbed of thousands of letters containing valuable contents worth over $200,000, and this business has been going on under their noses for over two years! So long as the post-office is made a political machine it will never be an efficient business concern.

We wish to commend to other communities the example of the Prohibition club in Wheaton, Illinois. Instead of spending a campaign fund in drums and pyrotechnics, and semi-military organizations which have nothing to offer in support of their principles after their legs are weary of marching and throats with yelling, debates have been opened with great success. Two college students, Edgar Wylie of the Senior Class of '89, and O. E. Moffett, representing respectively the Prohibitionists and Republicans, had a fine debate before a large audience lately, and are repeating it in various parts of the county. Mr. Wylie is an excellent speaker, and the Prohibition cause is gaining converts through his efforts. He was the first publisher of the *Christian Witness* of New Market, New Hampshire. The popularity of this debate has induced Prof. H. A. Fischer, of the N. C. A. Board, to arrange a discussion with Mr. N. E. Gary, an able lawyer of Wheaton, and a temperance man after the Republican sort.

George May Powell, president of the Arbitration Council of Philadelphia, and secretary of the Sabbath Association, lately appeared before the Senate Committee on Labor and Education to present the subject of railroad profit-sharing. He gave a detailed statement of the successful working of profit-sharing on the railways of France for more than a generation, showing that the peace and profits of stockholders and employes and the safety of passengers and freight in transit had been greatly enhanced through the system. On January 1, 1887, the Toledo, Ann Arbor & North Michigan road adopted a modification of the French system, and their first year has been highly satisfactory. It was the most prosperous financial year since the road opened; no fatal or even serious accident had occured to take the life of passenger or employe. There are some immediate and obvious advantages in this system, which in other lines of business have proved uniformly successful. It would give the railroad service a more intelligent and conscientious class of men; it would nearly eliminate the strike business from the calculations of managers and men, and so be a death blow to the secret lodges that prey upon railroad men. It would also begin the reform for the restoration of the Sabbath on the roads, since the men are pretty unanimous against the present seven days of labor each week.

The *Cynosure* has had no favor for the anti-foreigner movement, mis-named "the American party," begun in the anti-Chinese prejudice of California, and fostered by small traders in politics in the East. The fundamental idea of the party was not American enough to entitle it to the name. The national convention, for which the public has been waiting, met in Washington last Tuesday, with sixty-seven delegates (four more than half) from New York, fifteen from California, and the remaining forty-four from fourteen other States and the District. New York held the reins and managed to upset the wagon. The split came on the basis of representation, New York demanding a vote for every two of her delegates. The rest of the convention bolted on the second day, but the New Yorkers kept up their meeting and nominated James L. Curtis, of their State, for President. It has been sharply charged that the Democrats had packed the convention from New York, hoping to get a vote favoring the election of Harrison and Morton, the reaction of which would help their cause, as did Rev. Dr. Burchard's "Rum, Romanism and Rebellion" four years ago. The accusation does not seem, however, to hold good, and neither party in the field has much to fear from this still-born movement.

The Washington *Post* says: "One of the amusing phases of the political situation is the difference between Northern and Southern Democratic views of the third party. So long as the Prohibition army confines its campaigning in the North it gets only benignant smiles from the Democrats, for it is the avowed enemy of the Republican party and is determined to defeat Gen. Harrison, as it defeated Mr. Blaine, if it can possibly do so. * * * But no sooner does the Prohibition army move southward across the old border line and begin campaigning than the Democratic soul takes flight. Any possible menace to Democratic solidity is vehemently denounced."

At the late National Reform meeting at Ocean Grove, N. J., a communication was read from Hon. G. P. Lord of Elgin, secretary of the State Sabbath Association of Illinois. Since the organization of the Association at Elgin last fall, circulars and blank forms of petition have been sent to all the ministers of the State, and an immense number of signatures have been obtained.

PROHIBITION IN A RUT.

BY REV. M. A. GAULT.

Two of the characteristic ideas of Masonry are, that it unites its members on a Christless platform, and excludes women from its communion, swearing its members never to initiate a woman. In interviewing public men on the questions of woman suffrage and the recognition of Christ in government, I can nearly always determine if a man is trained in the school of Masonry by his opposition to these principles. A Masonic minister will usually reply by saying that he would recognize Almighty God, but he would oppose the recognition of Christ, because it would shut out the Jew.

While on the train in Wisconsin the other day, I sat with Hon. T. C. Richmond, who argued that the Prohibition platform should drop every plank except prohibition, especially the woman suffrage and God-in-government planks. Mr. Richmond, as I am reliably informed, is a regular adhering Mason. He is the most popular leader of the Wisconsin Prohibitionists, almost constantly in the field pressing this policy for the party. His argument is, the Prohibitionists cannot all agree in regard to the character and authority of Almighty God; therefore let us drop him from the platform. The Seventh-Day people are numerous and earnest, and occasionally there is a Jew who is a Prohibitionist. We can't all agree on the Sabbath plank; therefore let us drop that. Some Prohibitionists are opposed to woman suffrage; let us drop that. Some on the Pacific coast want protection from Chinese immigration; so let us drop the Chinese plank. Let us make only one line of political division. As in sorting potatoes, let us have but two heaps, then our work will be so much easier.

But this politician forgets that Prohibitionists have consciences, and unlike potatoes they will not stay just where you may want to put them. Mr. Richmond, like Walter T. Mills, is not a member of any church, and does not seem to count much on conscience as a factor in politics. They forget that the educated Christian conscience regards God's law as a unit. It cannot be taken up and carried in segments, by picking out one commandment, and ignoring the others. "He that offendeth in one point is guilty of all." The conscience that will ignore Divine authority at one point, will disregard it at any other point if the occasion offers, therefore Prohibition will have force only so far as there is behind it an intelligent recognition of God's authority and law. Leaving out this plank would be like attempting to build without a foundation.

Again, the cry, "Give us a rest," that is going up from the toiling millions, cannot be disregarded. Our government's disregard of the Sabbath, tramples upon as many human rights and liberties as the liquor traffic. It is the lesson of history that a Sabbath-breaking nation will as certainly be doomed as a nation of drunkards. We cannot ignore that

plank for the reason that a few differ with us in regard to which day.

And no more can we ignore the woman suffrage plank. To drop that would be to ignore the mightiest agency God has used in creating the Prohibition movement. Without the Woman's Crusade, and its crystallized form in the W. C. T. U., where would the Prohibition movement have been to-day? It would not have been at all. And now shall the prohibition sentiment, created by these devoted Christian women at the cost of so much labor and sacrifice, be used by men who are mere policy politicians, for the purpose of lifting themselves into power, and shall this best moral and intelligent influence of women continue to be ignored in our politics? We say, No! God forbid it. Every principle of right and justice forbids it.

For the Prohibition party now to ignore these great moral questions it would cease to be a party of moral principles, and become one of mere policy. It would not broaden, but greatly narrow the platform. Fewer moral reformers could then stand on it. Those interested in other moral questions would lose interest in the platform in proportion as it dropped these issues. It would be raising no defense against other evils no less dangerous than the liquor traffic. It would ignore the central idea that God's law is the only true standard of right, the only law having authority enough behind it to induce men to respect it; the only law that can bind the conscience; the only law whose enforcement can secure the rights and liberties of all classes of citizens. It would be great injustice to the best Christian sentiment in the churches to ignore these great questions. It would be unjust to the National Reform Association, the National Christian Association, and the Woman's Christian Temperance Union, whose workers have for many years been laboring and sacrificing in sun and storm, to prepare public sentiment for such a party. And more than all others it would be unjust to God to whom we are indebted for all the progress made by this party. It would virtually be saying that we could better succeed as a party without God's blessing and help, than without the Scandinavian vote, or the vote of the Jew or the infidel.

Waukesha, Wis.

THE WEST END OF THE TABERNACLE.

BY REV. W. W. AMES.

In the study of the recent Sabbath-school lesson concerning the Tabernacle, toward which the people contributed so freely, it is legitimate to inquire why the Tabernacle was located at the western extremity of the outer court, and the Holy of Holies at the extreme west end of the Tabernacle. The account makes no direct answer.

A friend suggests, and I think plausibly, that there is great significance in the fact; and thinks it to be that many of the people had gone into idolatry, especially sun worship, and so God would show them their error by causing them to look toward the west when they came into the tabernacle, instead of saluting the rising sun, bowing toward it with their faces toward the east.

God, whose presence fills immensity, saw fit to instruct Moses to make him a local habitation where he would record his name and manifest his glorious presence. And as it was so natural for man to worship created objects, and the sun as the most prominent and powerful object in nature, paying special homage to it as it ascended the eastern sky, he would rebuke this idolatry or sun worship by fixing his local habitation in the western extremity of the Tabernacle, so that in approaching it, or looking toward it, their backs should be to the rising sun. And although no such reason is stated in the Bible account of the Tabernacle, yet Ezekiel's vision, (chapter 8: 16) seems to throw a strong light upon the subject: "And he brought me into the inner court of the Lord's house, and, behold, at the door of the temple of the Lord, between the porch and the altar, were about five and twenty men, with their backs toward the temple of the Lord and their faces toward the east; and they worshiped the sun toward the east."

So we see that the arrangement of the Tabernacle and the temple of the Lord was a divine and perpetual protest against Baal or sun worship. Those twenty-five men are said to have constituted one of the twenty-four courses of priests appointed to attend upon the public services of the temple of Jehovah.

To what a pitch of impiety and heaven-provoking sacrilege, therefore, must those priests have come, who, while officiating as priests of God, turned their backs to the mercy seat, the Ark of his testament and the place of his glory, and worshiped the sun toward the east! God himself declared this to be the greatest of a lengthy list of great abominations that were being practiced by Israel in the house of the Lord. "And he said unto me, Hast thou seen this, O son of man? Is it a light thing to the house of Judah that they commit the abominations which they commit here? for they have filled the land with violence, and have returned to provoke me to anger; and lo! they put the branch to their nose. Therefore will I also deal in fury; mine eyes shall not spare, neither will I have pity; and though they cry in mine ears with a loud voice, yet will I not hear them."

It is clear as the sun that Freemasonry is but a continuation, perhaps in a modified form, of the ancient Baal or sun worship. The structure and obligations of the system are such as to encourage bad men in crime, to protect them from the just penalty of law, and in this way to "fill the land with violence." Nothing so much as the membership of professed ministers of Christ and prominent laymen helps to bolster up and perpetuate the abominable system. What will they do when God shall rise up to deal with them in fury for thus insulting the Divine Majesty, dishonoring his Son with their Christless prayers in the lodge, encouraging the wicked and profane to hope for heaven by lodge ceremonies while rejecting Christ, to say nothing of the strength they put into the hands of the wicked for all evil deeds? There surely will come a time when these triflers in Zion will be afraid, and trembling will take hold of them with a grip stronger than Masonic obligations.

"Wherefore, come out from among them and be ye separate, and touch not the unclean thing." Brethren, sound the trumpet of alarm, and pass the fearful warning all through the camp of the Lord's people. And may the Lord help them to hear and heed. Possibly some are conscientious in their adherence to Masonry, thinking because they have been told so gravely, that it is the "handmaid" of religion. But a thoughtful and prayerful investigation must convince any one that there is no agreement between it and Christ, and they should separate from it at once as from a train running to swift destruction.

A SUMMER WITH THE CHURCHES.

BY PRES. C. A. BLANCHARD.

II.

GENEVA.

This beautiful little city is located on both sides of the Fox river at the crossing of the C. & N. W. railroad. It has Congregational, Methodist, Episcopal, Unitarian, and other churches. A creamery, a large glucose factory and a heavy flowering mill are the principal local industries. Many citizens reside here and do business in Chicago, as is common in all these suburban villages. The rise from the river is gentle on the western bank, more abrupt on the eastern, and islands dot the stream, while groves of native trees are scattered here and there. There is much intelligence and kindly fellowship among the people. The county offices are located here also, this being the center of government for Kane county.

THE CONGREGATIONAL CHURCH,

where our meetings were held, is a model building. It is of stone, with stained glass windows, the windows being arranged so as to ventilate the auditorium quickly and thoroughly. The lecture room is a double parlor and is pleasantly fitted. The carpets and seats are very nice; in short, as I said above, it is a model building for church purposes.

Spiritually the church has received a great uplift under the constant and self sacrificing labors of Bro. Abbott, their pastor. The Lord rewarded the toils of years with a harvest last winter, in which many dear souls were brought into the kingdom. In this labor and blessing the Methodist church, Bro. Hardin, pastor, shared. I do not intend to slight the latter, but as my work was in the former, and as Bro. Abbott was longer a laborer in the field, I thus speak. The special meetings of last winter began under the leadership of brethren Henry and Jones from Chicago. They also led in the Batavia meeting, where was great blessing.

We had here the meetings planned, except on Saturday, when I was called to Chicago to attend the funeral of Mrs. J. M. Hitchcock, one of my dear friends. She was a quiet, home-keeping, Christian woman. Even in her life, patient in her suffering, ready for her transfer to the heavenly kingdom. Her husband is well known to all the Chicago Y. M. C. A. workers as Superintendent of the Free Employment Bureau. He has been a helper of many and of me also. He who smites binds up, and the time is short until our gathering together in Him. May God bless the empty home.

In our meetings the Holy Spirit was continually present. Bro. Abbott had thoroughly prepared the way, and many of our Methodist friends were also present. The study of the Bible seemed greatly blessed to the Lord's people, and I trust that seed sown will spring up and bear fruit after many days. The creamery question came very distinctly before us at this meeting. The Geneva Creamery is a large one, receiving, I am told, some 18,000 pounds of milk daily. It is very much prospered, the stock paying large dividends steadily. It is, as so many such institutions are, a Sabbath-breaker. Hundreds of men from the region round about pour in on the Lord's day with their milk, and then pour out again to the farms, very few of them, of course, attending church.

The church must assert the law of the Sabbath and afford these hundreds of young men an opportunity to go to the Lord's house, or the curse of Sabbath-breaking nations will come upon us. The young men who manage the creamery say that it could be run on the six-day plan just as well as otherwise; that they wish it were so run, and have questioned whether they ought not to leave it unless it should be so managed. This is only one case out of thousands. Men say: Well, if we keep the Sabbath how can we do this and that and the other thing? They do not begin by saying: We will obey God's law.

My home while in Geneva was with Mr. Benjamin Burton and Mr. C. H. Beers, both old and valued friends. May God return to them in abundant showers of blessing all their kindness. Bro. Abbott and I called on Dea. Evarts while the meetings were in progress. He wept as he spoke of the former revivals of religion, and his sorrow that he could not be with us. He is to be buried to-day,—labor ended, temptations passed, crosses all laid by, and the crown of righteousness given by the Lord, the righteous Judge. May I die the death of the righteous man, and may my last end be like his.

CLARENCE, IOWA.

The only meeting which I hold outside of Illinois is with the Wesleyan church at this place. Bro. C. R. Hunt, one of "*our boys*," is pastor, having moved here from West Union, Iowa, one year ago. He and his wife welcomed me to the parsonage Tuesday evening, July 17. After tea we went over the hills to the Valley church. It is indeed a beautiful valley, covered with waving grass and ripening grain. Here farm work was pressing and the afternoon meeting was given up. The 10 o'clock and the 8 o'clock meetings were held each day but Saturday, when the evening meeting was given up because of rain. Bro. Frink, with whom I remained most of the time, left his haying every day for the morning meeting, and yet had almost all under cover Saturday night when the storm came.

I was also guest at Bro. Decker's, Bro. McLeod's and Dr. Anderson's. The brother last named lives in the town of Clarence. Here I lectured many years since. God gave me fruit of that sowing. Dr. Anderson arranged for a union meeting in the Presbyterian church. Rev. Pierce is pastor of this church, and welcomed me heartily. The pastor of the United Presbyterian church was present, and Bro. Hunt came up with me, many of his members also being with us. It was, I think, a helpful time. Remaining over night with Dr. Anderson I came on the early train home.

I cannot speak with certainty of results. There were several who affirmed their purpose to seek God. One man of years, another of eighteen or twenty. The whole church seemed stirred and quickened. All were kind to me. May God reward them.

A writer in the *American Magazine*, speaking of Ecuador, says: "Although Ecuador is set down in the geographies as a republic, it is simply a popish colony, and the power of the Vatican is nowhere felt more completely. The return of a priest from a pilgrimage to Rome is as great an event as the Declaration of Independence; and so subordinate is the state to the church that the latter selects the presidents, the congress, and the judges. A crucifix sits in the audience chamber of the president, and one on the desk of the presiding officer of congress. All the schools are controlled by the bishops, and the children know more about the lives of the saints than about the geography of their own country. There is not even a good map of Ecuador." The picture the writer draws of the ignorance and superstition of the people is indicative of the results which flow from the Romish system of education.—*Instructor.*

SECRET SOCIETIES IN THE TWO SICILIES.

[By E. Strachan Morgan, in the Fortnightly Review, London.]

In Italy secret societies have, from the earliest times, found a congenial soil. The Senate of Rome, when the Senate ruled the world, was baffled even under the shadow of the Curia by the stubborn endurance of secretists, whose persistence in braving death outwearied even the relentless severity of their judges. Later on the Emperors were fain to wink at what they would not sanction and could not extirpate; and wherever the Roman citizen made himself a home he established clubs and associations which circumvented, if they did not violate the laws, *de Sodaliciis et Collegiis*. The guilds and companies of the middle age communes were based on the same principle of founding a State within a State, whose regulations should override the laws of the commonwealth. The mysterious Academy of Pomponius Liti, and later on the Society of the Arcadians and the Lincei of Rome, brought some of the same spirit of conspiracy into literature and science, as though it were impossible to discuss Dante without giving passwords, or puzzle over problems of physics save under the sanction of signs of recognition. Early in the present century the Carbonari, the Sanfedisti, and other similar societies, led back conspiracy to the more congenial fields of political intrigue; and ever since the establishment of constitutional Italy, *sette* have been the bugbear and the preoccupation of the executive.

"There is," said Massimo d'Azeglio, as wisely as epigrammatically, "some instinct of civil war in the heart of every Italian;" of civil war, as he might no less truly have added, based on intrigue and plotting. When his political aspirations are not forced to find expression in the manœuvers of oath-bound clubs, with secret pass-words and midnight meetings, the Italian is no less ready to forward his social, commercial, or criminal purposes by similar illegal associations, which often baffle every effort of the executive to put them down. The *Squadracce* of Romagna, the *Ragnalatori* of Parma, the *Cocca* of Turin, the *Bagarini* of Rome, in their contests with the state, are well able to hold their own; for in the law courts, where the issue is decided, the odds are all in their favor. "If," says the *Opinione* (Oct. 26, 1879), speaking of the *sette* of the Marche, "a member commits a crime his associates defend him by manufactured evidence, intrigues, and intimidation; and the influence which they can bring to bear on witnesses, judge and jury is such that a conviction is seldom obtained. The Italian of to-day is hardly more shocked at the mere shedding of blood than were his ancestors when they gloated over the massacre of gladiators in the Colosseum. It is only when some sudden catastrophe appeals to the imagination, or when halting Justice overtakes the criminal, and in cold blood exacts the penalty of life for life, that death seems really terrible. "*Quannu ch'e la mortu bisogna piusari a la vivu*," (When a man is dead we must think of the living; *i. e.*, a live murderer is of more account than his dead victim), says a Sicilian proverb which formulates accurately enough, if somewhat cynically, the general conception of the duties of the law; and where a sentimental penal code, which actually fixes a close time in favor of crime by establishing a ten years' prescription against prosecution for murder, does not secure sufficient chances of escape, juries—puzzle-headed or sympathetic, or over-weighted by the complex questions left to them—do the rest. "Neapolitan jurymen," says Professor Turiello, "would think it almost a want of courtesy to return an unfavorable verdict against the elcquent appeal of a distinguished lawyer."

The natural result of all this is the ghastly supremacy in the death-roll which Italy holds among all civilized countries. In Naples, with its 500,000 inhabitants—where, by the way, it is said you can even now get a man assassinated for fifty-one francs—there were in 1881, 196 assassinations, 923 homicides, twenty robberies with murder, and parricides; and taking the whole country, the annual average of murder is sixteen times greater than is that of England. It is true that the foreign visitor to Italy goes away with the impression that the country is orderly, and that the risk to life is not greater there than elsewhere, and as regards himself that impression is correct. The vast majority of murders, save when the outcome of a drunken brawl, are due to one of two causes, neither of which concern the tourist. They are the result either of jealousy or "*interesse*"—trade disputes, shall we say? Such, for instance, was the cause of the terrible murder committed in Rome last July, when a building contractor was shot dead at mid nay by a business rival in front of the general postoffice amid a crowd of terrified onlookers; or, less frequently, they are the execution of sentences pronounced by secret societies for some infraction of their rules.

In Naples, and still more in Sicily, it has been well said, the distinguishing features of the Italian national character exist in their most accentuated form; and it is in the provinces of the old kingdom of the Two Sicilies that the operations of secret societies may be best observed. It is there that they are most openly, and it must be added, most successfully, in conflict with the constituted authorities. The *Maffia* of Sicily, and the *Camorra* of the mainland, though the ultimate end of the two is identical—the overriding of the law of the land by anti-social conspiracies, and the enrichment of their members by plunder—though both depend on murder as their ultimate sanction, and are in close alliance with brigandage where brigandage exists, differ somewhat in their methods. The *Camorra*, though it often dabbles in jobbery, and by playing into the hands of influential men finds protection in high places, is, in its essence, mere vulgar robbery reduced to a system. The object of the *Maffia* is, in the first place, to grasp at power, and by intimidation to wrest the machinery of local government to its own purpose, and is the more dangerous because when once it has imposed itself by terror it often acts under the forms of law. Neither of the societies, however, in spite of what has been sometimes pretended, though they sometimes avail themselves of political discontent to further their own ends, has, or ever had, any political purpose. The *Camorra*, it is said, was imported from Spain, and it is certain that when Sancho Panza banished from Barattaria the "Mirone," who asserted a prescriptive right to take toll of the winnings of gamblers in the island "hell," he had to deal with one of the best known forms of the Neapolitan *Camorra*. So, too, the "younger brethren" of Monopodio's brotherhood, so humorously described by Cervantes, divided their booty under fixed rules, had the police in their pay, and undertook to inflict beatings and death for fees paid by their employers, precisely as did the *Camorristi* of Naples in Bourbon times. It is by an extension of the term that *Camorra* is applied to a sort of trades unionism, or organized jobbery, that includes all classes, banding them together against any outsider.

Since 1862 the *Camorra* has been divided into the *Camorra alta*, or, as it is sometimes called, "Camorra in kid gloves," and the *Camorra bassa*. The latter is recruited mainly from the prisons and bagnios of the State, and lives by thieving and vulgar extortion. The former busies itself mainly with elections and jobbery, using, when violence is needed, members of the lower *Camorra* as its tools, and melts insensibly into the *Clientele*, groups of factious, unscrupulous electors, who look upon their votes simply as a source of income, and get in their candidate on the understanding that he shall share with them the plunder of the State or the municipality. Both orders of the society are, however, in alliance, and they cannot always be distinguished from each other.

But it is not so easy to classify the associations of farmers, whose operations were brought to light near Naples in 1880, having a common chest to support evicted members, and acting on a common determination to allow no land to be taken at higher rentals than what were agreed upon by the unionists. In these latter cases the *Camorra* has allied itself with the discontent due partly to the agricultural crisis and the fall in prices of produce, partly to other causes. In many of the smaller communes of the Apennines the appropriation of communal land at nominal rentals by the ruling families has led to something like a revival of feudalism. The angry discontent thus caused, though often checked by fear, finds expression sometimes in the burning of woods and crops, or in riots, which though seldom spoken of, are to the full as serious as those in Ireland. Petty tyrants, resembling Mr. Forster's "village ruffians" in this, at least, that they serve as figure-heads in the social war, use the blind rage of the peasants to serve their own ends, and are themselves instruments of the *Camorra alta*, which under this aspect can hardly be distinguished from the *Maffia* of Sicily.

If the *Camorra* has been weakened on the mainland, the sister society, the *Maffia* of Sicily, is still as powerful as ever. "Men of all classes and ranks belong to it," says the Blue Book on Sicily, published in 1877, "and Government has always been beaten when it fought the *Maffia*." "*Maffia*," we read in the official report on the agricultural condition of Sicily, published only three years ago, "though often apparently extinct, always breaks out again." "Perjury ordered by the *Maffia* is common in our courts." Professor Turiello, quoting with approval a letter of Prince Galati, says, "Though murders are now seldom necessary the rule of the *Maffia* is not less absolute. The comparative fewness of murders is really a bad sign. It proves the complete subjection of the population to secret societies; even if the aristocratic *Maffia* has often sacrificed its instruments, *Maffia* in high places has never been even vigorously attacked." "There is a wide-spread conviction," says the well-informed Signor Alongi, who, as member of the Sicilian police, is hardly likely to disparage the power of the executive, "that law is less to be feared than the *Maffia*. Many rich men are persuaded that either to belong to the *Maffia* or to keep on good terms with it is an absolute necessity for them." This evidence as to the power of the institution is so overwhelming that nothing further need be added on that score.

(*To be Continued.*)

CRIME AND IMMORALITY.

A correspondent of the *English Churchman* furnishes the following statistics, copied from a papal source, viz.: *L'amico di Casa Almanico Populare*, published at Turin:

BIRTHS.

	Legitimate.	Illegitimate.	Legitimate		Illegitimate.
London	75 097	3,207	24¾	to	1
Paris	19,921	9,707	2 1-19	"	1
Brussells	3,448	1,833	1⅞	"	1
Monaco	1,854	1,760	1	"	1⅛
Vienna	8,821	10,360	1	"	1 1-6
Rome	1,215	3,160	1	"	2⅜

Rome, therefore, as regards the standard of illegitimacy, is six times worse than Paris, and sixty-six times worse than London.

In relation to murders the statistics are equally unfavorable. Here they are taken from the same source:

MURDERS.

			Proportional average.
England	has 1	in 178 000 people	1
Holland	"	163,000 "	1 1 5
Prussia	"	100,000 "	1 8-10
Austria	"	77,000 "	2 1-7
Spain	"	4,113 "	44¼
Naples	"	2,750 "	64 4-5
Roman States	"	750 "	237½

Comment is needless, unless it be to say that two-thirds of the murders which occur in Great Britain are committed by Papists.—*The Christian, Boston.*

A NOBLE SENTIMENT FROM RUFUS CHOATE.

The tendency to follow the baser rather than the nobler utterances of the great men of a country is a curious trait of perversity in shallow minds. We would recommend to their study the following noble thought and language of the great Rufus Choate, which is worthy of being enshrined in the hearts of all high-minded Americans. "National Hatred" was the topic of one of his orations. In it he said:

"No, sir, we are above all this. Let the Highland clansman, half-naked, half-civilized, half-blinded by the peat smoke of his cavern, have the hereditary enemy and his hereditary enmity, and keep the keen, deep and precious hatred, set on fire of hell, alive if he can; let the North American Indian have his and hand it down from father to son by heaven knows what symbols of alligators and rattlesnakes and war-clubs smeared with vermilion and entwined with scarlet; let such a country as Poland, cloven to the earth, the armed heel on the radiant forehead, her body dead, her soul incapable to die—let her remember the wrongs of days long past; let the lost and wandering tribes of Israel remember theirs—the manliness and the sympathy of the world may allow or pardon this to them; but shall America, young, free and prosperous, just setting out on the highway of heaven, decorating and cheering the elevated sphere she just begins to move in, glittering like the morning star, full of life and joy—shall she be supposed to be polluting and corroding her noble and happy heart by moping over old stories of stamp act, and tea tax, and the firing of the Leopard on the Chesapeake in the time of peace?"—*The Critic, Halifax, N. S.*

Our readers should be devoutly thankful for what they have been saved from. Read the names of the reception committee below, and then imagine what the result would have been had Mr. Blaine been nominated for the Presidency. The Republican party would have been the nest of every Roman Irishman in the country—if not this year, in at least four years. These are the men who made the arrangements for Mr. Blaine's reception in New York: Patrick Ford, Patrick Carrick, Patrick J. Howe, Patrick J. O'Grady, Patrick Cunniam, Michael Logan, T. F. Driscoll, John Fitzgerald, James Mullane, John McGarvey, Peter Brereton, James Carey, David Healey, etc., etc.—*British American, Boston.*

AN APPEAL FOR KANSAS.

TOPEKA, Kans., Aug. 15, 1888.

It seems to me that Kansas is a field much neglected by the N. C. A. workers. At present I know of nothing being done against the lodge in this important State. I have just returned home after seven weeks of preaching at Jamestown and Beloit, in northern Kansas. On this return trip I spent two days with old neighbors at Abilene, one of the most beautiful towns I have seen. At these and other places I find the lodge a dominant force. The number of these in many small towns in surprising. In Jamestown, a place of less than 500 people, there are eight or nine different lodges. One of these is a woman's lodge. There is hardly a prominent man in many Kansas towns who is not contaminated by lodge influence. An old friend in Abilene, Rev. C. H. Bagley, a native of the isle of St. Helena, and known to many Allegheny, Penn., people, told me that he knew of but four persons of any kind of prominence or intelligence in that town of 5,000 inhabitants who were not members of some lodge. One man there, belonging to a chief congregation, is also a member in nine different lodges. Mr. Bagley tries now and then to lift a warning voice. Once lately a lodgite told him he was crazy, and added that the lodge had grown more rapidly during the last three years, in both the number of different societies and of members, in the State of Kansas than in any other State in the Union. There is no reason to doubt this statement. There is no trumpet voice sounding a warning, and young men go into the lodge without a thought of its evil character. The cause of truth has friends in many places, but they are powerless to stem the tide.

I had the pleasure of meeting President Blanchard's brother at Beloit, and others whose hearts are with Jehovah against Baal. But there is no organization, no scattering of literature, and hardly a minister to witness by public voice against this iniquity that is sapping the spiritual strength of our great men.

In view of such facts as these, who can doubt the need of this mighty field? It is a time of laying foundations, and the magnificent empire that must rise on these vast plains cannot stand on a base planned in hell. No one awake to the questions of the present can doubt the transcendent need and importance of the West as a field for Christian labor. Whoever reads and ponders Dr. Strong's "Our Country" must be cognizant of this. The South may cry mightily, and the East demand instant putting forth of every energy to save its cities from becoming suburbs of hell, but the lines of power are focusing here in the West, and that influence, be it Jehovah's or Satan's, that grasps the opportunity will wield the destinies of America and of the world. I believe the time is ripe for immediate aggressive anti-secret work. After personal conferences, and distributing N. C. A. literature on trains and elsewhere, I feel sure that many are ready to listen. The present is a good time from the fact that the lodges are overreaching themselves. They are becoming a burden to the people; they have in cases mixed in with strikers, and shown other anarchical tendencies. Why not begin systematic work? I appeal to the N. C. A. to do something for Kansas. In my small way I would be glad to further the cause in my own State. But I expect to leave soon for New York, and yet I cannot go without saying something for this needy field. May not some one be secured to canvass the State, and turn "the Lord's great light" on the dark dens that breed corruption for the devouring of this central commonwealth? Yours for Jehovah, THOS. M. CHALMERS.

OUR WASHINGTON LETTER.

WASHINGTON, Aug. 17, 1888.

This has already been, I believe, the longest Congressional session since the war. Many of the old Senators are predicting there will be no adjournment of Congress before some time in October. The Senate tariff bill is in the way. It may be two weeks before the measure will be ready. Then, it is said, there are fifty-five Senators who have signified their desire to make speeches in the general debate, and although this will occupy nearly a month, the Senate cannot be blamed, in these stirring campaign days, for seizing the opportunity, so long monopolized by the House, of pouring forth its pent-up tariff eloquence. Then, again, after the close of the general debate, the bill must be discussed by paragraphs, under the five-minute rule, before a vote can be taken.

The Fisheries Treaty has continued to be the bone of contention in the Senate, and on Tuesday a personal debate was almost precipitated, in which Senators George and Hoar were the principal figures. Senator George had read to the Senate resolutions of the Glouster Knights of Labor, denunciatory of capitalists in general, and of the Eastern owners of fishing vessels in particular, showing the condition of the laboring classes to be one of poverty and oppression, and commenting as he read. This brought the Senator from Massachusetts to his feet with a bound. He replied that the Senator from Mississippi did not know what he was talking about, and that the picture he had drawn of the fisheries and the fishery interests, and of the laboring men and capitalists of Massachusetts, was a slander in general, a slander in detail, a slander in gross, and a slander in particular. He thought it exceeded the limits of comedy and burlesque for Senator George, whose ideas of capital and labor (until within the last twenty-five years) were that capital should own labor, and have a right to whip the laborer and separate him from his wife and sell his children, to get up in the Senate and undertake to taunt the people of Massachusetts about shackles and unrequited toil.

The spot chosen for General Sheridan's grave is on the steep hillside, a few rods distant from Arlington House, the old Lee Mansion, now the office and headquarters of the National Soldiers' Cemetery. It is the only grave in front of the Mansion, and so, fittingly, Sherman lies in front of that army of dead heroes which finds a resting place at Arlington. The spot is in plain view from the opposite side of the river, and any monument which may be erected there will be visible from every high point in Washington.

In the District of Columbia the number of barroom licenses issued since November 1 is about 150 less than the number issued during the same period last year. This does not mean, however, that there are 150 less saloons. On the contrary, over 100 restaurants are now doing business without a license, and in defiance of law. Their proprietors having asked for licenses, and been refused, have simply continued their business without the necessery legal qualifications. The excuse which the police give for not having taken measures to prevent this state of affairs, is that until the recent decision of the District Supreme Court there was no certainty as to how far the authority of the Commissioners, and their power to refuse licenses, extended. This decision, however, was very sweeping, and gave to the Commissioners plenary power to regulate the sale of intoxicating liquors in the District, and to limit the number of saloons. *

—Elder Joel H. Austin writes from Lima, Indiana, of the brief visit to that place of brethren Shaw and Johnston. The old-time enthusiasm against the lodge was stirred in many souls; but too many heard them as if speaking a strange language. But the people discussed the secret lodge after their departure with more interest than for years.

REFORM NEWS.

NOTES OF THE WASHINGTON WORK.

WASHINGTON, D. C., Aug. 10, 1888.

At the noon prayer meeting to-day I met a dear brother in Christ from Norfolk, Va. His remarks came from the heart and reached the hearts of all who heard him. I learned that he was a minister, and engaged not simply in preaching as a profession, but in saving souls. I handed him a few leaflets and invited him to call at No. 215, 4½ street. He took the number and came in a little later. I noticed a modest emblem of the third degree of Freemasonry on his tie and felt a great desire to say a few words to him on the subject. He read at once on entering the N. C. A. office the character of our mission in the placards on the walls. When I spoke of objections to the lodge and gave as my chief reason for opposing the system that it rejected Christ, he smiled and expressed surprise at my ignorance. He said, "I am not always recognized by my brethren in the church and ministry, but my Masonic brethren are always and everywhere true, and I find it a great help in reaching many I could not otherwise approach," etc. I admitted the *seeming* advantages, because it is true; but called his attention to the price of personal liberty and private judgment at which those favors were purchased, and urged that to deny Christ before men for any consideration was a dangerous experiment. He listened attentively, but made no reply. He was evidently not well informed, but unlike many others, was willing to read. I gave him a supply of our tracts, and received a cordial invitation to visit him at his home, and I shall ask that the *Cynosure* be sent him for three months, as I am confident he is a man of God, and only needs the light to induce him to break the yoke which joins him with unbelievers. He is a man of Southern birth and ancestral pride, but knows no distinction among God's people. His brief remarks to Mrs. Stoddard's Industrial School were "apples of gold in pictures of silver," and will long remain a blessed memory with pupils and teacher. He is devoting a portion of his time in his own city to similar work. J. P. STODDARD.

GLIMPSES OF IOWA SUMMER WORK.

DEAR CYNOSURE:—I preached for Rev. Mr. Wylie, the pastor in the U. P. church at Red Oak, Montgomery county, and at Pleasant Lawn, eight miles in the country. During the week following I canvassed the community. The congregations were small and the brethren were scattered, but as far as I could see them I found a commendable willingness to aid our reform work in Iowa. I had a pleasant home with Rev. Mr. Wylie, the pastor, while at Red Oak.

From Red Oak I went to Riverton in Fremont county. I called on Rev. Lytle, the pastor of Mount Carmel W. M. church, but found him gone to another appointment. I preached, however, at the Mount Carmel chapel on the Sabbath at 11 A. M. and at 5 P. M. The first part of the following week I devoted to scattering literature, as is my custom wherever I go, and to canvassing for the Iowa Association and the *Cynosure*. The W. M. brethren are few in numbers here, but they all showed a willingness to aid the cause. I called on Rev. Lytle on his return home. He heartily sympathized with the Iowa work; and he and his wife, who is also an earnest Christian reformer, contributed five dollars to it.

From Riverton I went to Shenandoah and called on the editor of the *Fire Brand*. I also saw Rev. Stannard, pastor of the Free Methodist circuit, and Rev. Mr. Allen, the district chairman. I went to Bingham, five miles distant, and took three subscriptions to the *Cynosure* among the Free Methodist brethren, and attended their prayer meeting. I then went to Imogene, a small town a few miles from Shenandoah, and secured one donation. I then returned to Shenandoah and, by invitation, stopped over the Sabbath with Bro. Allen.

It was Saturday. A district camp meeting was in progress, having been begun the night before. Being cordially invited to do so, I preached once, and followed other ministers with remarks a couple of times. On Monday, after an early prayer meeting and a love feast, I came on to Stanton, Montgomery county, where I now am. I sent thirteen new subscribers to the *Cynosure* last week, all for a year. C. F. HAWLEY.

CENTRAL LOUISIANA.

FURTHER NOTES OF TRAVEL AND LABOR.

CHENEYVILLE, La., Aug. 4, 1888.

DEAR CYNOSURE:—I came here from Alexandria on the 3d, and was kindly received and entertained by Rev. C. L. Roberts. There are about 300 inhabitants in this place, the majority of whom are colored, a few of them doing very well. Mr. O'Neil, a colored gentleman, has one of the largest retail business houses in the place. Cheneyville sets on Bayou Boeuf, formerly a navigable stream. The T. & P. and the M. L. & T. railroads pass through here.

There are one Baptist, one Episcopal and one Disciple church here (white), with one Baptist and one M. E., colored. The secret Tabernacles existed here once, but they are all broken to pieces. There is but one secret lodge here among the colored, and that is the Farmers' Alliance. It is trying to lay every inducement possible before the people to make proselytes. They have been running a school three months in the St. Paul M. E. church, under the auspices of the Alliance. They have paid their teacher thus far regularly $25 per month. I visited the school yesterday and was introduced to Miss Lotta M. Davis of Jackson, La., the faithful teacher. Rev. C. L Roberts, pastor of Edgefield Baptist church, belongs to no secret lodge. He was at the N. C. A. convention in New Orleans, and heard Bro. Countee's ever-memorable speech and the wonderful lecture of Rev. J. F. Browne. He thinks secrecy an injury to the church. The white and colored citizens seem to live in harmony here. Bro. Roberts teaches his people temperance and morality. He has a handsome little farm of six acres, with a comfortable dwelling and a fine crop.

The Alliance school had their barbecue and exhi-

bition to-day. There were several addresses delivered, and I was among them. My subject, by request of Mr. Luroy, one of the heads of the Alliance, was "The Benefit of Education to the Negro." I showed the uselessness of lodgery in educating the Negro. After I had finished Mr. Luroy moved to tender the N. C. A. lecturer a vote of thanks for the excellent lecture. It was unanimouslv carried. I had no tracts to distribute, and I left at 3:30 P. M. to take the train, with a promise to Elder Roberts to return Wednesday evening next and meet his church and distribute tracts to his congregation.

Opelousas, La., Aug. 7.—I left Cheneyville Saturday and arrived here at 7:30 P. M. I was kindly received by Rev. A. M. Newman, president elect of the Baptist State Convention. I attended Sabbath-school at Zion Baptist church, and lectured to the school by invitation of Bro. Newman. This school is one of the most intelligent in our State. I attended covenant meeting at the same church. The Spirit of the Lord was present. I preached at 8 P.M. by invitation of Bro. Newman on "The Clandestine Marriage." I also arraigned the lodge and distributed about 200 tracts and copies of the *Cynosure*.

This place has been for years the seat of the Supreme Court of the State. Opelousas is an inland town, on the Southern Pacific railway and at the northwest corner of the great Opelousas prairie. There are about 4,500 inhabitants, the majority of whom are colored; and, praise the Lord! there is not a colored secret lodge in the city—a strange thing, indeed. There were two lodges here, but they have both broken down—as all of them will eventually do.

There is nothing excellent on the Southern Pacific, saving its excellent fare of four cents per mile, if you purchase tickets before entering the cars, or whatever the conductor pleases to charge after entering the cars. Bro. Newman is a go-ahead anti-lodge man. It will be well for friends to write to him here and send him tracts.

It is strange to see that down here in Louisiana six miles distance makes such changes in the people. Vernon parish from Walnut Hill to Cliftons is perfect unity between races; also from Hemphill to the Rapides Bayou. Then from there very near to Alexandria, a strict color line is drawn, and the Negro best not attempt to cross it.

A part of this city is slightly hilly and the other part is almost a perfect table-land. Washington is about six miles northeast from here on the Bayou Courtableau. It is an American town, secretism having little hold there.

Opelousas is an old Creole city. About eight-tenths of the natives here are Roman Catholics. This may, in part, account for the scarcity of secretism. However, the secret lodges are not altogether forgotten here by the whites. The Farmers' Alliance (white), with about 150 members and delegates, are in secret session here since Aug. 1st, according to the *St. Landry Democrat*. The great fight in Zion Baptist church with the Baptist State Convention here last year, had the effect to draw every Baptist member out of the secret lodges; and as soon as the Christians withdrew from them, they went to pieces. That is just what lodgery all over the country would do if every Christian would step down and out of them. But just so long as the Christians and ministers will fellowship these deviltries, just so long they will continue to swear its candidates "to hail, forever conceal and never reveal."

I attended prayer meeting at Zion Baptist church last night, and spoke by invitation of the pastor. The people seemed to be deeply interested in what I said. Bro. Newman very heartily endorsed me and recommended our work as a grand one among the colored people. The district conference of the M. E. church of this district meets here to-morrow (Wednesday), but as I did not know it in time, other engagements will prevent me from remaining over for it. However, I am in hope to be able to meet the Eighth District Baptist association on the 16th, at Bayou Desglaize. I leave here to-day for Eola and Cheneyville. There are five white and two colored churches here in Opelousas. The colored people are very poor; wages are lower here than in any other large town I know of.

Eola, La., Aug. 8.—I left Opelousas yesterday morning, and had a plain view of the great Opelousas prairie. We were soon in the town of Washington, where I had a fifteen minutes' peep at the city where the remains of the noble De Soto were laid. The country west of the Courtableau between this place and Washington is an almost perfect table-land.

This is a small place with three stores, two colored and one small white church. I was kindly received and entertained by sister and Bro. M. A. Wade. I walked two miles down on Bayou Boeuf to the New Pilgrim Baptist church, where I met sister Wade, busy in her large school. I distributed many tracts here. There is a lodge of colored K. of P. here in the M. E. church. They are trying to make other converts to lodgery, but they have not, as yet, been very successful. It is a shame to see that these poor people work for from 50 to 70 cents per day and board themselves, some of them having four and five small children to support, and their lodges to keep up. Yea, some of them will let their families suffer rather than neglect their secret lodges. I have not seen either of the pastors, as they are both absent. I think I reached Eola just in time (D. V.) to prevent the lodge cancer from spreading. It is not an easy matter to get subscribers here, so we must have a few *Cynosures* sent here free to save these poor, poor people.

Cheneyville, La., Aug. 9.—I left Eola yesterday afternoon and reached this place at 3 P. M. Bro. Roberts was quietly waiting for me. I preached at Edgefield Baptist church last night and distributed very many tracts. After services several of the Alliance brethren came up to me and tried to explain the object of their lodge as being different from and better than other secret lodges. One argued that the churches don't do their duty, therefore the members resort to secret lodges for help. The good work has begun here. It will be well for friends to write to Rev. C. L. Roberts, Cheneyville, La., and send reform tracts. He is an out-and-out temperance man, and says if he votes in November, it will be the Prohibition ticket. Both Revs. Roberts and Newman are Prohibitionists. Bro. Roberts is president of the Eighth, and Bro. Newman of Opelousas is president of the Seventh District Baptist association. So you can see those two faithful servants of God have great influence among their brethren.

Francis J. Davidson.

A WEEK IN OBERLIN.

Oberlin, Ohio, Aug. 14, 1888.

Dear Cynosure:—A reunion with all the members of my family has been such an enjoyment, and the many things to do in getting settled in a new home have made me so busy, that I could not write till now. I reached here on the evening of the 4th inst., and found my family well; attended service in the Second Congregational church on Sabbath, and listened to an excellent discourse by Rev. Dr. Hutchins, who expects soon to leave for Los Angeles, Cal., to which place he is called. Dr. Brand of the First Church is away, and yesterday Rev. John Nutting (a Wheaton graduate) supplied his pulpit. Bro. Nutting is staying here for the time being, but has a call to Newport, Ky., to which place he soon expects to go.

On last Thursday was held here the Prohibition County Convention. It was large and enthusiastic. A procession three-fourths of a mile long, with many banners and a fine band of music, indicated the enthusiasm, while the part that the ladies had in the whole affair was quite conspicuous. The principal orator of the occasion, Mr. Logan of Delaware county, is an able speaker, and the crowded audience in the college chapel listened with attention and much applause to his speech of more than an hour. This was not distinctively an Oberlin movement. The delegations from other parts of the county were prominent, while the college people proper had little to do with the convention. A full county ticket was nominated, and a large vote will be given.

The Ohio Christian Alliance has been in session for several days at Linnwood, on the Lake shore. This is an association for the promotion of "Sanctification," "Faith-healing," and the doctrine of the pre-millenial advent of our Lord. They hold annual meetings at that place, and are about to secure permanent grounds for their use. Our most excel- and devoted co-worker, Dea. O. M. Brown of this place, is a leader in this movement.

Miss Carrie Judd of Buffalo, N. Y., who was a prominent worker in the convention, afterwards came here and gave two Bible readings in the chapel of the First Church. To one of these I listened, and was greatly impressed with the simplicity, earnestness and marked ability of this Christian young lady. I wish to say, however, with all due deference to the exalted character and motives of those conducting such meetings, that the practice of going away into the woods once a year, at much cost and considerable inconvenience, to discuss questions that could be quite as well considered in the quiet of home, or in one's own place of public worship, looks like a religious dissipation and a waste of resources. I know that this kind of religious gatherings is very prevalent and popular, but it seems to me they tend to build up a piety that is effeminate and has in it a large element of self-indulgence. Those who are waiting for the coming of their Lord will be best prepared by a careful attention to the work he has given them.

I have found the old Anti-masonic guard here all faithful. They have abated not one atom of their abhorrence of the lodge system. Nevertheless, their time and means seem specially demanded for the promotion of the cause of National and State Prohibition. "One thing at a time" seems to be as much a law in moral and political development, as in the functions of man's physical system. The theory that "Similar cures similar" rests on this law. The overthrow of the liquor traffic, when once it has been decided on by the popular voice, will necessitate, as well as make way for, the overthrow of the lodge system. There are multitudes, including such men as the honored president of Oberlin College, who thoroughly despise the lodge, but do not feel constrained to make war upon it. There is a great host of conservative anti-secrecy people here and elsewhere, who will ere long be forced to meet this question and settle it, as slavery was settled; and as every iniquitous system must be eventually suppressed. After a brief visit to Medina county I hope to return West. Yours in the Lord, H. H. Hinman.

NOTES FROM THE BIG ARNOLD TENT.

While making active preparations for again starting on a lengthy lecturing tour, came the sad news that Mr. A. was now an orphan. He was fatherless before our marriage, and now the dear mother who had for many years watched with kind solicitude over both the temporal and the eternal interests of her boys, had breathed her last prayer for them and gone—"where God and the angels live."

With the double duty of laying away in the silent tomb the form of Mother Arnold and of beginning work, we bade adieu to Wheaton and took the train for Sycamore, where the excellent Free Methodist minister gave Gospel consolation.

There is wonderful consecration on the part of the ministry of the Free Methodist church, hence the presence of the Holy Spirit in a wonderful degree attends their efforts. The Sycamore pastor called at our large tent one day and was introduced to an aged man who chanced to be in. Now what do you suppose the man of God did? Why just the thing that any Christian who believes heaven else hell awaits every man. He wisely inquired after the health of the man's soul, and finding him lost, did as a lawyer would do, brought to bear upon the case the very best reasonings and persuasions he could command. This was done so kindly and yet so plainly that the man, though old in sin, almost became as a little child. Reader, will you be faithful in personal work?

Mr. A.'s first course of lectures, ending with the two on Baal worship, were given in a hall in Genoa. We rented vacant rooms in a house occupied in part by the family of the saloon-keeper. The men were at first painfully bold; but after overhearing the godly conversation, sacred songs and prayer, their manners were greatly changed. The mother and little girl went with us to the M. E. church Sabbath morning, and seemed to enjoy the class-meeting. The partition between our sitting-rooms was so frail that the two families could hear what was going on in each other's apartment. Sabbath afternoon the little girl came in and said her papa wanted us to sing; so Mr. A. got the Gospel Songs and gladly we sang with the Spirit as well as the understanding.

Two lectures were held in the M. E. church next, when we met the excellent family of Bro. M. Worcester, with whom we used to enjoy quarterly meetings in the Wesleyan church at Brush Point.

Next we went to Sycamore, where we met the two students who were to be our helpers. Here the large tent was brought. Four lectures were given in which God gave to Mr. Arnold great boldness of speech against tobacco, rum, gambling, Masonry and Odd-fellowship and other evils. Some of the dear friends of Sycamore expressed their opinion that the life of the lecturer was in jeopardy.

While here the Noss family, who were advertised for a pure, sensible, refined, splendid concert—one which would not hurt the most conscientious—were listened to by our family in the large hall of the little city, with the hope of self-improvement in the line of music. But as that which causes the soul of the listener intense agony is not easily copied, we probably came away without benefit. The daughters, who handled their musical instruments with skill, were showily dressed, and their bold air, if copied by all the children who were present, would mar the bliss of many a home. One of the young women came upon the stage dressed as a man. He piece, as also nearly if not quite all the pieces, were

far from being to the glory of God or the elevation of mankind. A Catholic girl has since informed us that for girls to appear on the stage dressed in tights is a common practice at theaters.

Reader, do you know that God's Word says, "The woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman's garment: for all that do so are abomination unto the Lord thy God." Added to this is a law of our land similar to the one quoted. That young woman ought to have been arrested right on the spot. It would have been a wholesome lesson to this class of people who are turning society into channels of sin. Not knowing it to be our privilege to call for the arrest of the girl, we simply groaned aloud and soon found our way to the door. Some time ago we learned that some of the good women of Chicago moved the authorities of that place to cause the removal of shameful posters which had been put up in the interest of some sort of entertainment. Who ever saw a poster advertising a circus that was not indecent? Even P. T. Barnum, who is said to be a Presbyterian, has large pictures of people in shameful dress and position. And although there may be a show of good reasoning in the idea of it being a legitimate matter to allow the public the privilege of seeing a large collection of animals, yet when we take into consideration the enormous waste of money on gorgeous equipage, the vain pomp and glory which each of us, who have been baptized or joined the church, have publicly renounced—solemnly promising to forsake the lusts of the flesh so that we will not desire or be led by them. Added to this the ludicrous clowns who perform among the animals, and the needless excitement occasioned by seeing uncommon feats, have a very great demoralizing influence on the children and youth of our country. Barnum and Bailey claim that their daily expenses are six thousand eight hundred dollars. God calls for at least one-tenth of the income of all his children, and of course his right to the hearts and tithes of the rebellious is just the same. How many of the half dollars that go to make up that $6,800 belonged directly to the cause of Christ on earth?

Oh, reader, awake! gird on your armor, grasp your sword and slay sin on your right and on your left. Our Sabbaths are almost gone. Our churches are becoming cold and lifeless. Our pulpits are being filled by lecturers rather than preachers, and what shall I say more? Oh, that the Spirit of the Lord would raise up a standard against these evils! Oh, for a sweeping revival of pure and undefiled religion! Lord, are there few that be saved?

MRS. I. R. B. ARNOLD.

CORRESPONDENCE.

LABOR AND LODGERY.

EDITOR CYNOSURE:—The Union Labor party, like the late Greenback Labor party, is manned and manacled by Freemasonry. Gen. Weaver and his co-workers are zealous lodgeites, sworn to Masonic despotism and favoritism. Not satisfied with heading their ticket with a sworn lodge minion, they must needs inflict others upon the movement. Ahira Manring, the Union Labor candidate for governor of Missouri, is a Royal Arch Mason, who has, perhaps, made more Masonic slaves on Grand river than any other man. He has grown gray in the service of Most Worshipful Grand Masters and Grand Kings.

The government of Masonry is "completely despotic," so says the Grand Lodge of Missouri; then what consummation of cheek and gall to ask honest laboring men to vote for Ahira Manring and his ilk. God and humanity pity working men who rely on men sworn to the very life to mastery and despotism. Such Masonic agitators, prating about oppression and privileged classes, are a living lie from the crown of the head to the soles of the feet. The man bound by the most horrible oaths and barbarous, mutilating death penalties to one-man power, to kingcraft and priestcraft—the quintessence of treason and conspiracy—is hardly a suitable represesentative of working men.

What must be the intelligence and acumen of laborers who vote for such sworn enemies of popular government? Those deluded voters deserve the hearty commiseration of all honest patriots. What a stupendous farce to cast a ballot for an avowed Freemason to better the condition of American working men. A sincere Freemason is the sworn enemy of American principles, doctrines and institutions. Let every voter send to W. I. Phillips, 221 West Madison street, Chicago, and get a sworn exposition of Royal Arch Masonry, before supporting Streeter, Manring, or their Masonic company.

M. N. BUTLER.

AMONG CHICAGO REFORMERS.

BLOOM, Ill., Aug. 13, 1888.

DEAR CYNOSURE:—After several weeks spent in Wisconsin, running against Good Templars at nearly every turn, and finding whole lodges opposed to third party prohibition, I came down to Chicago Saturday and met with the Cook County Prohibition Committee at their headquarters, No. 95 Dearborn street. About fifty of the Prohibition leaders of the county were assembled here in the rooms of the *Post*, the county Prohibition paper. I never saw a body of men in such dead earnest. The very atmosphere seemed loaded with prohibition sentiment. The time was occupied in discussing campaign work; how to push the tent work and the agitation generally.

Chicago may be the headquarters of dynamiters and anarchists, but it is also the headquarters of moral reform for the nation. Here the National Christian Association, the W. C. T. U. and the National Prohibition headquarters are located, and from here reform sentiment radiates to all parts of the land.

The difficulty in Wisconsin was to find places where meetings might be held. But the difficult question here is, what points shall I select from the many proposed? Bro. William Morrow, who is a member of the County Committee, was present at the meeting Saturday and took me down to Bloom, where he is pastor of a fine congregation of Presbyterians, who turned out twice on Sabbath to hear my presentations of National Reform. One brother, when asked how he liked the sermon, said he felt as though they had a slice of the day of judgment.

In the afternoon I drove with Bro. Morrow over to Glenwood, to hear my old friend, B. F. Worrell, who ministers here to a Presbyterian congregation. He was just rising to begin his sermon when his eye caught me in the audience. He almost collared me and dragged me out before his people, and made me preach. It was a very pleasant Sabbath I spent with these brethren at Bloom and Glenwood.

M. A. GAULT.

PITH AND POINT.

A FIELD FOR SWINDLERS.

I wish you would send me the facts as to what God says about secretism. I wish to give my people the truth on the subject. I have them now so that I can speak on the subject without their becoming offended over the matter. If I can get a "thus saith the Lord," it will do more good than anything else. I see where Bro. F. J. Davidson says it would be a good thing to publish the ritual of the S. S C., and other minor lodges. I would suggest that the ritual of U. B. F. be published; this is the lodge that is taking the day in Texas. The secret orders are multiplying every day. The old ones are dying out, and new ones being made—yes, they are made; that is the way they get them. When a man wants to make some money without working for it, he gets up an order and starts out, and in a few months he has all the money he wants. I wish there was a law to have every person arrested who attempts to make a living off the people in this way —J. R MCLEAN, *Paris, Texas.*

WILL SOME HOUSEWIFE ANSWER?

My wife wants me to ask you to tell us through "Farm Notes," in your valuable paper, how to can green corn, as she has tried different ways but it won't keep. A reliable recipe would be of great benefit. Our crops are plentiful; corn never looked more promising. This is a very quiet corner. We don't have any political excitement. The two old parties only are represented here. I am so disgusted with both that I have not voted for a long time.—J. D. GUENGERICK, *Amish, Iowa.*

ANOTHER VETERAN SUBSCRIBER.

I don't want to be without the paper, since I have taken it from its beginning It is becoming a power for good, and I feel more and more that its position on the secrecy question is right.—(Rev.) C. D. BROOKS, *Candor, N. Y.*

PASSING AWAY.

Coming to my old home in Rochester, I find many of my old friends and fellow workers gone ! and I realize the more:

"Time flies! man dies!
Eternity's at hand!"

But

"What's best, my rest
Is in Emanuel's hand."

GEO. W. CLARK.

THE MEMPHIS SCHOOL COMMENDED.

I am glad to see that Bro. Countee is recovering, and is on the right track for the moral and religious training of our race. It is the only way to make a people self-sustaining, with intelligence sufficient to accept Christ, not only in theory, but in fact. Three years ago we began the same work but *failed* on accout of local preachers. We will in a few days start again. I call Reformed Episcopalians' attention to this important field in the South. We must have a church and industrial work in Mobile.—I. M. WILLIAMS, *Mobile, Ala.*

THE SOUTHERN COLLEGES.

To the interesting notes from Southern Colleges of last week we have the pleasure of making a large addition. A considerable number write in general terms that books in opposition to secret societies will be received. To most they will be welcome and will be gladly put to good use among the students. Besides those quoted below, replies from scores of others have been received, and indicate the wide field of usefulness open to the generous friend who may be able to help the N. C. A. place its books in the hands of thousands of Southern students. The following extracts will be of interest:

THE COLUMBIAN UNIVERSITY, WASHINGTON, D. C.

Books opposed to secret societies would be admitted if deemed valuable. We are ourselves opposed to them.

JOHNS HOPKINS UNIVERSITY, BALTIMORE.

Works on social or economic subjects, such as secret societie, sbeneficial societies, labor organizations, strikes, etc., would be very acceptable, and would be thankfully acknowledged.

NEW WINDSOR COLLEGE, NEW WINDSOR, MD.

We are very happy to place in our library any books "of good, moral character," and we would not object discussing fairly on both or either side secret societies.

TULANE UNIVERSITY, OF NEW ORLEANS, LA.

I discourage, but do not forbid secret societies. Here they generally meet at the houses of parents. It is not a *special* evil with us, as our students all live in families. I would gladly place books mentioned in the free reading room.

ST. JOHN'S COLLEGE, ANNAPOLIS, MD.

We shall be much obliged for any contributions. Our library is most wanting in works of fiction. There are no secret societies at the college.

WAKE FOREST COLLEGE, N. C.

We do not allow secret Greek-letter societies here. I would be glad to have any literature on the subject.

GEORGETOWN COLLEGE, GEORGETOWN, KY.

As we do not allow secret societies in the college here, we would be glad to get "a library of books" on that subject.

UNIVERSITY OF THE SOUTH, SEWANEE, TENN.

There is no prejudice against secret societies here. On the contrary, the university encourages the growth of fraternities among the students.

LITERATURE.

Rev. H. A. Thompson, D. D., of Westerville, Ohio, late president of Otterbein University, who has been appointed Commissioner of the Department of Education at the Ohio Centennial Exposition, Columbus, desires to make a collection of books written by *Ohio* men and women, whether the authors were born in the State or were at any time residents. It is designed to get a copy of every such book, and the collection is to become the property of the Archæological and Historical Society, and will be under the custody of the State Librarian.

The midsummer issue of *The American Magazine* abounds with interesting and timely literature. Dr. W. F. Hutchinson presents the fourth of his finely illustrated articles in the series, "Along tne Caribbean," in this instance dealing with Trinidad. Another entertaining paper is entitled "Where Burgoyne Surrendered," by C. H. Crandall, in which is described the Saratoga Monument that is soon to be unveiled. Frederick G. Schwatka, the noted Arctic explorer, tells about "The American Arctic Savage" in an entertaining manner, and Trebor Ohl has an illustrated paper on "Six Story-Tellers for Children," in which she speaks of the lives and work of Louise Imogen Guiney, Margaret Sidney, Mrs. Abby Morton Diaz, Nora Perry, Mrs. Lizzie W. Champney and Alice Wellington Rollins. Joel Benton has a poem on "Midsummer," and Sara F. Goodrich describes "The Country in Midsummer." An article on the "First Capital of Kansas is full of historical interest, though lacking in literary merit. Pawnee was the name of the now long defunct city.

Through the kindness of President S. H. Peabody we have a copy of the second bulletin issued by the Agricultural Experiment Station connected with the University of Illinois at Champaign. It is on the subject of *Ensilage.* This document will be of value to all stock-raisers of the State, who can obtain a copy at the university.

The *Cosmopolitan Magazine,* after dropping a number, has renewed publication with a brilliant number. A legitimate use is at last found for the colored plates in illustrating a bright paper full of rose-lore, on "The Romance of Roses," by Mrs. Sophia B. Herrick. China-town of New York, with its 10,000 inhabitants, is described by Wong Chin Foo, the Chinese philosopher and lecturer, who is also a semi-heathen infidel. He takes

occasion to slander his countrymen who have given up their dark superstitions and embraced Christianity. He describes quaintly many of the Chinese customs in America, as the "fan tan" gambling games which are so carefully guarded in San Francisco, the restaurants where dried ducks and cuttle-fish are served unsavory to the eye, the barber shop, joss worship. A conspicuous article is by Frank G. Carpenter, the Washington correspondent and painter, on the "Ladies of the American Court." Twenty portraits are given, and the stories of Washington social life make us glad to avoid it, and shrink from the vortex of fashion, pride, ambition and hateful old-world aristocracy which is thus revealed.

Sheridan's Franco-Prussian war article in the November *Scribner* will be called "From Gravelotte to Sedan." Sheridan was with Bismarck when the great statesman sprung from his carriage with a pistol in each hand and cleared the streets of the village of Garge. He was also with him when he dismounted abreast of the carriage of the defeated Napoleon. Sheriban's description is very interesting and graphic. He says Bismarck saluted the Emperor "in a quick, brusque way, which seemed to startle him."

The Century proposes to devote a single issue—the forthcoming September number—largely to educational themes. The contributions will include "The University and the Bible," by T. T. Munger, a plea for the study of Christian as well as heathen classics; "Women who go to College," by Arthur Gilman, and "The Industrial Idea in Education," by Charles M. Carter. One illustrated paper is on "College Fraternities," with pictures of twenty-eight chapter-houses and society halls at Yale, Harvard, Princeton, and other colleges.

The New York *Daily Graphic* is issuing a timely political library. Number One contains a concise and comprehensive life of Grover Cleveland, embracing all his notable State papers. It is illustrated by pictures of the President and Mrs. Cleveland, the wedding at the White House, Cleveland's birthplace and other interesting places and events. Number Two presents the great Tariff speech of Roger Q. Mills, of Texas, summarizing the Mills bill.

Words and Weapons is more then ever devoted to news from the evangelists, who are generally resting this summer. Mr. Pentecost is in England. The editorials are on church work and organization. Dr. Pierson biography begins the life of Bunyan. Bro. Charles Herald, the singing evangelist, pleads for the poor in our great cities. The Christian worker needs such a live and earnest journal to help him to deeper zeal.

Vick's Magazine has a fine August number. Eben E. Rexford, the well-known authority on gardening, writes of "Border Plants." The editorial on "Care and Culture of Trees and Plants" is worth the reader's attention, and there are scores of hints and scraps of experience of greatest value to the florist and gardener.

OBITUARY.

Leland M. Rhodes, an old subscriber of the *Cynosure*, fell asleep after weeks of great suffering. He died April 18, 1888, aged nearly 72 years.

He was born in Berlin, N. Y., in 1816; married to Caroline Clark and came to Geneva, Wis., in 1849, where he lived for twenty-seven years. During that time he became involved in a lawsuit with the Freemasons, by which he came near losing all his earthly possessions and his good name; but after much loss of property gained his suit at last. He moved to Esmen, Livingston county, Ill., in the spring of 1876, with his family, where he remained until his death. He became a Christian when he was very young, and made the Bible his daily study from his youth up. He was very zealous for the cause of Christ, and was instrumental in building the First Baptist church in Esmen, which is opposed to all secret organizations. He was a strong advocate against all secret societies, spoke against them always wherever he had an opportunity, and has been a great worker for the cause. He leaves a wife, three sons and three daughters.

The funeral services were conducted by Rev. J. W. Tanner, of Pontiac.

LODGE NOTES.

Charles Wolford, Past Grand Master of the Sovereign Lodge of the World, I. O. O. F., died at his home in Louisville, Ky., lately, aged 78. He had been an Odd-fellow fifty-five years.

The bill introduced by Frank Lawler to amend the Interstate Commerce act was constructed by that Congressman himself, out of a petition sent by the Chicago Knights of Labor. Lawler is an old Chicago saloon keeper.

Saturday, the 11th instant, was an anniversary for the order of Foresters. In Chicago they celebrated by parading the streets with bands and a picnic. This order has a kind of Knight Templar degree for its aristocratic members, known as Uniform rank.

The High Court of Foresters, sitting at Reading, England, has carried, by a vote of 403 to 93, a motion revoking the powers of the Subsidiary High Court of America, and suspending American courts until they comply with the rules regarding the admission of colored persons.

Last Monday afternoon a delegation of 150 colored Masons, members of Concordia Commandery of Knights Templar, from Chicago, paid General Harrison a visit in regalia, at his home in Indianapolis. They were en route to Louisville to attend the Knights Templar convocation. The General and Mrs. Harrison met them at the door, and in response to a brief congratulatory address, General Harrison cordially thanked them for their visit.

Andrew Carnegie's profit-sharing scheme with his 3,500 employes at the steel works at Braddock, Pa., has gone into effect. The men have formally elected an accountant, to be paid by Mr. Carnegie for examining the firm's books, and making a monthly division of the assets. One hitch, however, has been developed. The Knights of Labor would not countenance the scheme, and, as a consequence, the three assemblies of that order in Braddock have surrendered their charters. Mr. Carnegie's contract treats with every man individually.

Chief of Police Hubbard, of Chicago, in commenting upon part of Herr Most's testimony before the Congressional Committee, where the arch anarchist says that the Chicago anarchists are not obliged to hold their meetings in secret, pronounces it a lie. The Chief has, he says, spies among the Chicago anarchists, and, except when they meet by threes or fours, everything they do is reported to him. He is well advised as to their methods, and says they are very quiet at present. In the town of Jefferson, Eighteenth street and Center avenue districts, children are taught the principles of anarchy in the Sunday-school. Should Herr Most come to Chicago he would be treated in a way savoring of anything but the leniency with which he is treated by the police there.

The State Federation of Trades and Labor Unions of Indiana held its fourth annual session on the 7th. Resolutions were adopted declaring that these lodges "cannot support the candidates of the Republican party for President and Vice President, because both of them are wanting in sympathy for the laboring classes." The sessions of the federation were held with closed doors, and it is charged openly that some thirty to forty accredited delegates known to be Republicans were refused admittance to the hall. From all that can be learned from reliable sources it seems that both the Democratic and Republican State organizations made efforts to secure the control of the federation through the District assemblies, and that the Democrats were most successful.

The meeting of the chairmen of the grievance committees of the Brotherhood of Engineers at St. Louis August 9 and 10 was a secret one. It was learned, however, that the object of the conference was two-fold—to refer respecting the status of the "Q" strike, and consult regarding the proposed amalgamation of the engineers, firemen, brakemen, and switchmen. It is given on the authority of a prominent engineer that a strong alliance has been formed between the orders named. Resolutions were adopted indorsing Mr. Arthur and Mr. Sargeant, and it was decided to continue the "Q" strike and to increase the pay of the strikers from the strikers' fund so that they may make provision for the winter. The engineers will hereafter receive $60 per month, and the firemen $40. Plans are in progress in regard to the strike, but no one would reveal what they are.

In mirthful measures, warm and free,
I sing, dear maid, and sing for thee!
But I think I would be performing a greater service to you and your sex by singing, not in measured rythm but by setting out some strong truths in simple prose. If you or any of your female friends are suffering from ulcerations, displacements, bearing-down sensations, or unnatural discharges, use Dr. Pierce's Favorite Perscription, which is sure to eradicate these complaints in a short time. It is the only medicine for woman's peculiar ailments, sold by druggists, *under a positive guarantee*, from the manufacturers, that it will give satisfaction in every case, or money will be refunded. This guarantee has been printed on the bottle wrapper, and faithfully carried out for many years.

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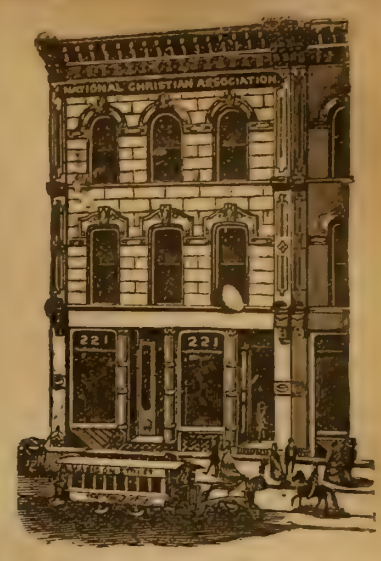

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The Christian Cynosure.

EDITORS.

J. BLANCHARD. HENRY L. KELLOGG.

CHICAGO, THURSDAY, AUGUST 23, 1888.

OLD WORLD LODGERY.

The article which is begun in this number from the English *Fortnightly Review*, "Secret Societies in the Two Sicilies," will repay a careful perusal. It is a life-picture of the sunny south of Europe, near Rome, where Christianity, or a system by that name, became mistress of the world. And the fact that Corsica gave the world Napoleon Bonaparte, proves that these beautiful islands have produced intellectual giants. But whoever reads the article will see Christianity paganized, and a population, weak, timid, ignorant of their rights, and wholly incapable of keeping up a state of society much above the owest level of heathenism in regard to security of lproperty, life, and the fundamental relations of society. And they will see this revolting state of things produced by secret societies, the natural born descendants of priestism and the doctrine of salvation by ceremonies. For if I must be saved or lost as I practice or refuse certain rites administered by men, my priest has my salvation in his hands: and by refusing me the ceremonies, he can shut me out of heaven. And, further, as all such systems are Christless, the mind of the worshiper is stunned, stupefied and sunk. And this explains the utter degradation of the people in the Sicilies to-day: and their picture given in this article is a mirror in which the United States can see its face fifty years hence unless God interposes and the lodges are destroyed.

EDITORIAL CORRESPONDENCE.

WINDHAM, Vt., Aug. 13, 1888.

I am here amid the green crests of the Green Mountains. Rev. Mr. Leach had arranged with the pastor, Rev. Mr. Beckwith, for me to preach here yesterday, while he went three miles farther to preach at South Windham.

It were useless for me to try to give you the emotions which thrill me as I write here in Mr. Beckwith's study, while he is away at Saratoga. This was the mountain home of Rev. U. C. Burnap, who came into Chester Academy when I was fourteen years old. I was in the room of George S. Park, founder of Parkville and its college in Missouri, whose press the rebel mob destroyed, and whose life they attempted to take. Mr. Park was then a Grafton boy, a little younger than myself. He is now the wealthy brother of the wife of Mr. Peter Howe, well known to the readers of the *Cynosure*, and to Masonic lodges also. I was scuffling with an older lad, and was having decidedly the best of it, when Mr. Burnap, then both pastor and preceptor, came up to the room, and was shaking with laughter at the scuffle. I saw him, as he pronounced my name, and I need not say I was abashed enough when I heard his familiar voice. Instead of the reproof which I expected, I received an invitation to become a member of his family, where I studied and took care of his cow for two years. I loved him as a father. There I experienced religion and began a life of prayer. In after years I procured him a call to the Appleton Street church, Lowell, Mass.; and no memory, except that of near kindred, is to me so hallowed as his.

This town of Windham was the home of the Burnaps, all upright men and women, and all children of God. Asa Burnap was the first person who suggested to me that I was entitled to hope in Christ. We stood in the bright moonlight by the roadside, in front of Mr. Burnap's house on the bank of Williams river in Chester, a mile below Chester village.

I had been in mental distress for six months; praying, but not daring to hope in Christ, because I was conscious of sins, or the workings of depravity. Mr. Burnap said, "How do you know that you are not now converted" to Christ?

"I know I am not," I replied; "for it seems such a wonderful thing that the Son of the infinite God should come to this earth, and love, labor and die for such insignificant, sinful creatures as I am, that I cannot believe it."

Mr. Burnap quickly and calmly replied, "Shouldn't it always be a wonder? I expect to wonder to all eternity that the Son of God loved me and died for me."

My emotions at that reply are fresh as yesterday, though more than fifty years have rolled away since. And the joy of that first hour of hope in Christ remains with me yet. And now I am here in sight of the tombstones where the Burnaps sleep. And, though

> "I feel like one
> Who treads alone
> Some banquet hall deserted,
> Whose lights are fled
> Whose garlands dead,
> And all but he departed:"

I am filled with joy by the memories of a large family of saints whose lives were living proofs of the religion of Christ, and to whom my early boyhood was indebted for a holy, consistent, religious example; for ideas and instructions, too, which have largely produced what little good I have done, and may yet do.

THE SABBATH SERVICES.

This Windham church has a nice house, and perhaps a hundred members, widely scattered through these mountain valleys. They have an excellent pastor, whose wife was daughter of a Connecticut pastor, Rev. Mr. Brigham. They take up six missionary collections in a year. Like Dr. Richard S. Storrs of Brooklyn, the men are Republicans "*by the momentum of habit*," but like Dr. Storrs, too, they lean strongly to Fisk and Brooks and the Prohibition party. I cannot learn that there is a Freemason in the church. The old people remember Morgan, and Dea. Burnap who was sent by the Antimasons to the Legislature at Montpelier. But there is a Mason, the wealthiest man in the small mountain village, whose voice leads the choir, though he is "old and full of days." I went to him, on my arrival, about the hymns. He had been at Chester Academy under Preceptor Whipple, who followed Mr. Burnap; and although he knew the Baptist pastor was an immoral man and Mason, and the Chester lodge had many such; and although the Vermont lodges were afterwards turned inside out, and every candidate is swindled out of his money, who pays for secrets which are not secrets, this unhappy man is the only one I have met who condemns Vermont for crushing the lodges in 1832; and is closing a long life without God or hope, except that hope which is as the spider's web. He stayed away from church and kept the choir away and all others whom he could influence. I earnestly exhorted him to turn to God, and prayed sincerely for his salvation. Though the rain fell steadily all day, and the congregation is widely dispersed, the deacons living three or four miles away, I had a very attentive, though small audience, and good, I trust, was done.

Rev. Mr. Leach was more fortunate. At South Windham the Baptist church gave him a fair congregation for a rainy day. The audience gave him a vote of thanks for his visit, and their leaders urged him to come there again. There is no Masonic lodge in Windham. The people are beginning to read, and the little secret orders, got up by Masons, under other names, to drill the young people to secrecy, are weak and fading; and as soon as light is shed upon them they will be abandoned by that interesting people. Rev. U. C. Burnap, mentioned above, had taken the Entered Apprentice degree, but loathed and left the order. He assured me that Morgan's book was true, and kept me from the swindling blasphemies of the lodge.

ELYMAS THE SORCERER—WHOSE GOD IS MAMMON, AND HIS GODLINESS GAIN.

As Paul met Elymas the sorcerer at Paphos (Acts 13: 8), we have met one of his descendants here; sent by Satan, doubtless, to divert and distract the attention of Saxton's River people from the truth we have taught on secret societies. His handbills flooded the village, promising "a most crushing blow aimed against the performance of the mediums;" "which is regarded by fifteen millions of intelligent people as their religion."

This juggler's name is Dayton. His bill promises to "perform all the fundamental phenomena of so-called spiritual mediums," and this by jugglery and sleight of hand, and so prove there are no devils' responses in modern spiritualism, and so overthrow the false religion of fifteen million worshipers of familiar spirits, by trick and legerdemain. This performance was advertised to take place in "the vestry of the Congregational church!" The pastors had meetings the same night, and I determined to attend the juggler's meeting, and see if anything could be done to rescue his deluded followers. By the laws of Vermont he should have been taken up as a swindling vagrant and sorcerer. But, instead, he had warm written endorsements by Congregational and Baptist clergymen, and on the strength of them was admitted to the house of God.

I went into his room at the hotel and conversed an hour or more with him. I report our talk as near as I can.

"Are you a spiritualist?"

"I was as good a medium as the best of them; but I am opposing them."

"Do you oppose them in them in the name of Christ?"

"No. I show that it is all humbug, by doing the things they profess to do without any spirits. I don't believe the witch of Endor had any familiar spirit; I believe it was imposture, like the mediums."

"Do you believe the Bible?"

"Yes, and no. I believe what commends itself to my reason. I don't believe God made man out of the earth."

"Then you believe the story of Eden and man's creation is a myth?"

"Yes."

"And may not the miracles of the New Testament be humbugs like those of the mediums?"

"Yes."

"Then Christ would be a magician?"

"That is possible."

"And you can do all the mediums profess to do?"

"Yes."

"Your bill says the sheriff may put his own handcuffs on you, and you can take them off?"

"Yes."

"Can this gentleman (a Mr. Spaulding) do the same?"

"I can teach you so you can."

I answered: "That is good news for all thieves, pickpockets and murderers. They should hire you to teach them to throw off handcuffs, and pay you a good salary."

"Oh!" he rejoined, "I am opposed to criminals; I have been a detective;" and he pulled out a printed certificate that he was a member of the "Iowa detective Association."

"And you say you can lay your hand on a table and it will rise up in the air?"

"Yes."

I replied, "My dear sir, you can do that or you cannot. If you cannot, you are an impostor and cheat. But if you can do it, the devil helps you, for by natural means no such things can be done. And now, as you have spoken candidly to me, I will fairly say to you, that I think you are a hypocrite and deceiver, medium and spirit-monger yourself. You deny the Bible as they do. Of course, as they do, you teach free-love, for Christ is the only author of Christian marriage; and the only difference you claim, is that you work miracles by jugglery and legerdemain, while they, more honest, say they get help from familiar spirits, called in the Bible devils or demons." I said further, "I think your performance should be excluded from the church of God; but since you are admitted, if this gentleman (Mr. Spaulding) will rent the vestry to me, as he has to you, I will endeavor to show the men and women, whom you are deluding, that your work, instead of opposing spiritualism, is morally identical with theirs."

I went that night to the church to witness his performance. A gaping crowd attended,—more than an ordinary Sabbath congregation at the same church. But his jugglery was too weak and contemptible to be worthy of description, and after half an hour or so I went away.

If I lecture here again, I will endeavor to show the people:

1. That any attempt to do marvels, or draw knowledge or power from the unseen world, by contraband or forbidden methods, is worshiping devils, or evil angels.

2. That the hoodwink of Masonry and Odd-fellowship, the solemn oaths and obligations administered in the night by persons unauthorized, and the endlessly diversified mock-solemn religious balderdash of the secret worships in heathen and Christian countries are one and the same system mentioned by Paul. 1 Cor. 10: 20.

3. And, finally, that when Christ sent forth the twelve, the seventy, and afterwards the whole body of his disciples, he gave them their first charge against evil spirits; and their chief cause of rejoicing, when they returned and reported to him their success, was that devils were subject to them through his name.

J. B.

—The Wheaton students, who have been for some two months visiting portions of Indiana and Illinois, are returning from their work. Brief reports have appeared from time to time of their success, and we shall endeavor to secure other facts from them.

—Elder J. F. Browne returned at the close of the school year at Howe Institute, New Iberia, La., to Berea, Ky. We learn through Mrs. Browne that he has been dangerously ill from blood poisoning. The latest word reports him recovering, for which many will return thanks to God.

HOW STAND YOUR CANDIDATES?

NOTES OF THE ANTI SECRECY LEAGUE.

T. R. Carskadon of Keyser, West Virginia, is the candidate of the Prohibitionists for Governor of that State. He is a man of convictions and courage to express them; and if elected, as we hope he will be, he will be a Josiah among the saloons. He writes:

Long years ago I formed an aversion to secret societies—even good meaning organizations, as all have been abused, anyhow. The childish mummeries are sickening to me. In our own State, in the last few years, societies like these, inaugurated, perhaps, for good purposes, and containing, I know, good men, have degenerated into thieving marauders, ending with a number in the penitentiary. I recognize but the one great organization, the common brotherhood of man.

If our New York friends made a grave mistake in nominating a lodgeman for Governor, the selection for Lieutenant Governor was more suitable for a reform party. Mr. George T. Rowell, of Ghent, who has this honor, responds as below to the committee. He will have the endorsement of the thousands of Anti-masons of New York:

While without doubt there is much good done by co-operative assistance to dependent families from some secret societies, yet I have never felt called upon to work with them. I believe in free public discussion of all public questions, and that every public servant should be entirely free to subserve the best interests of all.

Mr. S. A. Hyer, a lawyer of McPherson, Kansas, is the Prohibition candidate for Attorney General. While in college he was a member of a students' fraternity, but his present convictions are frankly stated below. Mr. Hyer will be heartily supported by the patriots of Kansas, who have given to the country a St. John:

I am not a member of any secret society, and have never been in any way connected with one. My knowledge is, therefore, rather limited concerning them. They are all living, I believe, upon an alleged charitable basis, but I think charity confined within the limits of any secret society is too narrow for the good of this or any other country. In short, I believe they accomplish no good which would not be as efficiently done without them, and that they are directly responsible for much of evil in the government of our cities, States and nation, in the administration of justice and in the management of society.

L. K. McIntyre, of Dodge City, is candidate for Secretary of State on the same ticket as Mr. Hyer. His letter will also be read with deep interest, although not so pronounced in its judgment on the lodge. If Mr. McIntyre would acquaint himself with the writings of Pease, Stearns, Colver, Bernard, Barlow and other of his Baptist brethren, he would see clearly the relations of the lodge system to the church and civil society. He writes:

I am a member of one organization, but have not been an active member for some time. My convictions are that the principles of the order are excellent if lived up to, but that a Christian cannot find any better principles than those laid down in the Bible, and no organization can be of much, if any benefit to him, unless it is the denomination of which he is a member, and I sometimes doubt the wisdom of denominations, although I am a Baptist. To sum up, I think pure Christianity requires but few if any organizations, and what is not of pure Christianity is more or less of evil.

The Prohibition candidate for Treasurer in Minnesota is J. H. Allen, president of the Fergus Flour Mills company at Fergus Falls. As he belongs to the Masonic order, we prefer he should state more at length his position, which in justice to Minnesota voters should be understood. It must be regretted that Mr. Allen allowed himself to become a member of an order whose principles and oaths we do not believe he understands. Otherwise he would, in making good his word below, abandon it:

I am a Mason, and that some of the best Christian clergy I know of are Masons. This information I give you freely, believing that the public has a right to know, that they may judge of the fitness of any who are candidates for the suffrage of the people. No doubt, in view of the general opinion of your League, it would be useless for me to say that I know of no obligation as a Mason that would prevent me from performing the duties of the office for which I am a candidate, should I be elected fairly, impartially and honestly. I know of nothing in my obligations that would, could or should require me, under any circumstances, to do anything other than what is right, correct and just; did I believe they in any manner would interfere with my judgment or acts as between man and man, or right and wrong, I would renounce them and my connections therewith. I never do and never have made use of my Masonic connections to further my ends, or advance my interests in any particular; but should I be sick or in want among strangers I would feel more at liverty to call upon a brother Mason for assistance than any other stranger.

—President C. A. Blanchard was last week with the church in Cambridge, the county seat of Henry county, Ill. This is, we believe, the last of his eight summer appointments. His account of these meetings may be read with profit elsewhere.

—Rev. M. A. Gault, district secretary of the National Reform Association, is spending a month in Chicago and vicinity. He spent the Sabbath in Waukegan, and next Lord's day expects to be in Wheaton, where he will also address a Prohibition meeting on Monday evening.

—The Du Page County Prohibition Convention met at Wheaton, Ill., last Wednesday and nominated a full county ticket. Resolutions were adopted emphasizing the importance of the portions of the National platform recognizing the authority of the God of the Bible, and of his Word, which should have a place in the public school; and the requirement of his Day as a necessity for man. They also declared for open work only in the good cause of the American home against the saloon.

—The *Christian Statesman* in a note on Rev. David McFall, pastor of the Chambers Street Reformed Presbyterian church, Boston, says that since his severe illness in June, which prevented him from sailing for Europe, he has been spending the summer in Delaware county, New York. A severe attack of sciatic rheumatism which followed has left him greatly weakened. Though convalescent, he is unable to undertake any work whatever. Those who have listened to his eloquent words for Christ against the iniquitous lodge and other national evils will with us join the *Statesman* in praying for his speedy and complete recovery.

—Rev. Byron Gunner, president of Howe Institute, spoke in Prospect Park and Wheaton on Sabbath, the 12th. His discourse to the College church in the evening was one of the most entertaining and instructive respecting the condition of the colored churches of the South ever given there; and the Wheaton people have had in times past the very best speaking on this topic from both white and colored men. We should be unjust to our readers not to recommend that they should hear him if possible during his present sojourn in the North. A new and warm sympathy for Christian work in the South must surely be the result.

—Bro. J. A. Conant sends us word of the Connecticut State Prohibition meeting. The debate, which we reported from the daily press, was not, he says, on the question of woman suffrage, but on a a divided report upon this question. As for the standing of Connecticut Prohibitionists, Bro. Conant says: "One or two advocates of woman suffrage defended the minority report with the hope of keeping peace in the family, but were wofully defeated. I doubt there being a dozen of the over 400 delegates present who were opposed to woman suffrage." Mr. Richmond of Wisconsin attended the meeting and spoke, and the *Cynosure* called attention to the fact as having probable connection with the division. He did not mention the subject of suffrage in his address, but from the uniform reports that reach this office, he is not a man to be implicitly trusted by Christian Prohibitionists.

NEW ENGLAND LETTER.

Lodge Matters—Kate Field and Her "New Departure"—The Public School Question—Paganism in Our Churches—Mr. Blaine and "the Dear People"—Mrs. Cleveland—Shall we have another Mrs. Hayes in the White House?

The semi-annual session of the Grand Lodge of Odd-fellows just held in Boston, develops the usual statistics: receipts $200,782.40; amount paid out for relief, $72,579 50. That is, for every three dollars received, about one dollar has been paid in relief. How long would an insurance company stand, carried on upon such an unbusiness-like basis? And yet, well-meaning but ill-informed people will continue to talk of "the charity" of the order!

One of the very few Boston dailies which publish a "temperance column", is the *Traveler;* a paper, which though its Republicanism makes it fling many sneers and gibes at the Prohibitionists, utterly indifferent to the lack of truth at the bottom of its would-be sarcasms, deservedly stands at the head for cleanliness and good literary style. But unfortunately this "temperance column" is so largely given up to lodge advertising that to one who knows how very little practical good is accomplished by organized secrecy, it is only vanity and vexation of spirit to read it. How many of these Sons of Temperance and Good Templars will be ready to vote Prohibition next fall remains to be seen. Those who might be efficient workers against the saloon, but are kept learning a puerile system of degrees and grips and passwords, and imagining all the time that they are doing temperance work, should be undeceived, and then they will no longer consent to train in the treadmill of a secret ring, and pray,

"Thy kingdom come,
Then vote for rum,"

to save corrupt political parties from deserved dissolution.

Kate Field, so says a personal in the *Post*, is coming East to deliver lectures on the virtues of California wines. She claims, with Dr. Crosby and the late Freeman Clarke, that the substitution of light and cheap wines for beer and whisky will solve the vexed temperance question in a most easy and delightful fashion. But unfortunately the genius of reform exacts self-denial. A people cannot have the good of Prohibition and indulge their appetites at the same time; and it is not alone in Miss Edgworth's stories that poor little Rosamond, unwilling to sacrifice the purple jar for shoes, is at last left to bewail the loss of both. It may be true that the sight of reeling drunkards is less common in the cities of Southern Europe than here. I am not prepared to dispute the point, but I should like to know how many of the tourists, who tell us so confidently that drunkenness is such a rare vice in France and Italy, ever examined the police reports of a single French or Italian city, or had a half hour's talk with one of their policemen. Probably not one in ninety-nine thousand; but till they are willing to accept this drudgery, instead of skimming lightly and jauntily over the question like a butterfly, I don't see how thinking minds can consider it definitely settled. I am sorry that Miss Field, after her grand battling with the Mormon iniquity, is willing to embark in so bad and weak a cause. Personally she is the most attractive woman on the platform to-day, and as original and strong-minded as Anna Dickinson, but she is essentially an actress with an actress' thirst for admiration. She lacks entirely that moral earnestness which draws the heart of the people so powerfully to Miss Willard.

Whether the substitution of California wines for whisky would prevent John L. Sullivan, the pugilist, whom Boston's mayor has so delighted to honor, from getting royally drunk last Saturday night, and doing so much mischief while in that condition as to cause his arrest; whether it would diminish the wife murders and stabbing affrays which fill up the criminal column, is an experiment yet to be tried; but if it should ever come to the trial, God help America!

The public school question, like Banquo's ghost, will not down. At Cottage City the Baptist tabernacle listens to ringing sermons on this subject—notably one from Rev. Philip S. Moxon, who, though a comparatively new-comer, is already one of the foremost preachers in Boston, on Romish priests and our free schools. The life of every false system depends upon its either suppressing or controlling popular education. In Spain and Italy it tries the first plan; here in America, where it finds the public school in posssession of the field, its only hope is to try the second.

The "heated term" which has lingered until August is now upon us in torrid fierceness. Meanwhile, the world of politics and the world of fashion know no "summer rest." James G. Blaine's journey home has been like a triumphal progress. "The greatest living American," as his admirers are fond of calling him, is still the idol of the crowd, which may be partly accounted for by his Irish gift at "blarney." His brief speeches at the various stations on the line, neat, apt, and full of adroit flattery of the dear people who thronged by thousands to greet him, are models in this particular line.

The little fishing town of Marion, on the Cape, still rejoices in the presence of Mrs. Cleveland, who lives in the broad blaze of publicity quite as much as Mr. Blaine, and seems to enjoy it equally well. She evidently tries as hard to make herself popular in her woman's way, for though she does not make speeches she can smile and throw kisses at the crowd, which answers the same general purpose. Why should a young woman who has absolutely nothing to recommend her beyond what she shares in common with ten thousand other women, winning manners and a fair share of good looks, be elevated into a goddess simply because she has married a President? This thoughtless homage is well illustrated by a gushing article in one of our exchanges, in which she is alluded to, with equal disregard of facts and all proprieties of the English language, as our "fair young Presidentess." Fulsome adulation in its power to nauseate can no farther go.

Democratic papers sneeringly attribute General Harrison's temperance principles entirely to the influence of his wife. This is one straw of comfort for those who, like the writer, would rejoice to see another Mrs. Hayes in the White House.

E. E. Flagg.

THE HOME.

A STRIKE.

Once upon an evening dreary,
As I pondered, sad and weary,
O'er the basket with the mending from the wash the day before;
As I thought of countless stitches
To be placed in little breeches,
Rose my heart rebellious in me, as it oft had done before,
At the fate that did condemn me, when my daily task was o'er,
To that basket evermore.

John, with not a sign or motion,
Sat and read the *Yankee Notion*,
With no thought of the commotion
Which within me rankled sore.
"He," thought I, "when day is ended,
Has no stockings to be mended,
Has no babies to be tended.
He can sit and read and snore;
He can sit and read and rest him:
Must I work thus evermore?"
And my heart rebellious answered,
"Nevermore; no, nevermore."

For though I am but a woman,
Every nerve within is human,
Aching, throbbing, overworked,
Mind and body sick and sore,
I will strike. When day is ended,
Though the stockings are not mended,
Though my course can't be defended,
Safe behind the closet door
Goes the basket with the mending, and I'll haunted be no more.
In the daylight shall be crowded all the work that I will do;
When the evening lamps are lighted, I will read the papers, too.

—*Selected.*

THE HUSBANDMAN.

John Smith is a neighbor of mine, but no relation. He is a good farmer, but—well, I will let him tell his own story. He came to me the other day and said:

"I want you to advise me what to do. We are are having awful times over at my house. The boys are falling into bad habits. The girls are gadding about all the time. My wife is as cross as a bear. She says it is all my fault that the children don't do better, and that I have nobody but myself to blame. But you know that I have always been a sober, hard-working man. I have made a good living for my family, and I can't see how things turn out so. What do you think I ought to do?"

"Shall I tell you just what I think?"

"Yes."

"Well, John, my opinion is that if you had been as good a husbandman in doors as you are out of doors, your family would be in as good a condition as your farm is. You know that the Bible calls the farmer a husbandman, and we speak of farming as husbandry. And I take it, the idea is that a man ought to care for and cultivate his land just as he does his home. But if you had treated your farm as you treated your home, it would all be overgrown with weeds and thistles."

"What do you mean by cultivating my home? I understand about cultivating land. But that is a very different thing from cultivating people."

"I am not so sure of that. Let us look at the matter. Soon after you bought your farm you married your wife. In becoming a husband, you assumed in regard to her the duties of a husbandman. She expected you to study her capabilities and her wants, as you studied your fields. Your idea when you looked on your land was, How can I make it more productive, and yet keep it in good heart? If you saw the crops beginning to grow light, you summer fallowed, or changed the seed. But did you study your wife in that way? Did you ever think that she needed encouragement? Did you ever see how she was drooping from the monotony of her daily toil and cares, and try to give her a change? Did you ever say, 'Come, Sarah, we will take a journey to the mountains or to the sea-shore and rest a while?' I tell you, John, people need summer fallowing as well as land. And if they don't get it now and then, their spirits grow worn and weary, and the crop of comfort for them, and for those who are dependent on them, will be very light. Nay, in spite of themselves, they will get to be irritable. You say that your wife is cross. Don't you see why? She was a young, light-hearted girl. She loved you, and thought you loved her. But after you married her, how did you treat her? Did you cultivate her, or did you neglect her? Didn't you act just as if she had nothing to expect of you but to keep the family supplied with provisions and to eat your meals when she had prepared them? And didn't you sometimes grumble even when she wanted money for things necessary to the comfort of the family? And didn't you complain of her cooking, when she was doing the best she could to please you? Now, just remember how much more careful you were of your land than you were of your wife! how much more time you spent in trying to mellow it and smooth it, and to find seeds adapted to it, than you spent in trying to make her happy, and you will see why you have such a harvest of thistles, when you might have had wheat, and fruit and flowers!

"And then about the children. You are the best man I know of to handle horses. I have often wondered at your patience with your colts. You seem never to get tired of petting and training them. You are so kind to them, and yet so firm with them, that by the time they are old enough to work, they will do anything you want them to. That pair of bay geldings that you drive is the finest team in the country, and it is because you have taken so much pains in breaking them. Now, if you had done as well by your children as you have by your colts, they would be just as nice boys and girls. But while you have petted your colts, you have repelled your children. I have seen little Johnny come to you when you were in a corral trying to gentle the horses, and you would order him away harshly and then turn and speak as softly and caressingly to the beasts as a mother talks to her babes. You know that if you had spoken to the beasts as you spoke to Johnny you would have spoiled them. Is it any wonder, then, that you have spoiled him?

"I tell you, John, your wife is right. You have nobody but yourself to blame. You have been a good land farmer, but a careless and shiftless house farmer. You have been a first-rate husbandman, but a very indifferent husband and father. And you are reaping just what you sowed. Now, my advice to you is to do just as you would if you had a field that had been neglected until it was covered with underbrush and thistles. Clear the land and begin to cultivate it. Take an interest in your wife and children, and it may not be too late for you to secure a happy home. Be kind to your boys and girls, and yet firm with them, as you are with your horses, and they will learn to love you and to obey you."

I write out the substance of this conversation because I am afraid that there are a good many such John Smiths in the world. Men who have homes ought to know how to husband them. Husband as defined by Webster, "to use in the manner best suited to produce the greatest effects." Every head of a family has a grand opportunity. What noble men and women have gone forth from the well-cultivated homes of Christendom to bless their country and the world! All our homes should be the nurseries of plants of righteousness. But to have a good nursery one must devote time and thought and toil to it. It won't grow and flourish of itself, uncared for. Neither will a home.—*Herald and Presbyter.*

CLEVER BIRDS.

One morning when my little sister was walking with mamma, she found a young lettuce bird in the path. It had evidently fallen from the nest, but they could not see where it was, and fearing the bird would be killed if it were left in the road, mamma told Bessie she might bring it home, and, as it was a seed-eating bird, they hoped to be able to raise it in the cage with the canary bird.

She carried the little thing home and put it in the canary's cage which hung in the shady front porch.

In a little while we heard a commotion among the birds, and hurrying into the porch we saw a pretty sight. Two full-grown lettuce birds, evidently the parents of the one in the cage, were fluttering about with food for their baby. He was standing on the perch, and seemed afraid to fly down; so the canary flew down, took ths seeds from the old birds, and carried them to the little one. They did this several times.

The next day Bessie met a small boy who had another yellow bird, about the size of the one she had found the day before, apparently one of the same brood. She bought it from him for five cents, and carried the frightened birdling tenderly home, and put it with the caged birds. After that for two days the parent birds came at daylight and flew in and out until dark, feeding the two young ones.

On the third day the male bird came alone, and we feared the little mother had been killed. After about a week, however, she came again, bringing with her a third bird about the size of our two pets. It seemed clear, that after trying to care for the divided family together, the intelligent birds had agreed that the father should take care of the caged birds, while the mother tended the lonely birdling in the nest until it was able to fly, when she brought it to visit its brother and sister. They were all by this time old enough to fly, so, although we grieved to part with our little friends, we determined to reward the wise and loving parents by giving their children the freedom all birds love so well. We opened the cage door, and after a few timid twitters and flutters, the young birds flew out, and the reunited family flew away in the sweet summer air. As for the canary, virtue had to be its own reward, but it seemed to satisfy him, for he followed his departing guests with a beautiful burst of song.—*The Swiss Cross.*

WHAT I LIVE FOR.

I live for those who love me,
For those I know are true,
For the heaven that smiles above me,
And awaits my spirit, too;
For all human ties that bind me,
For the task by God assigned me,
For the bright hopes left behind me,
And the good that I can do.

I live to learn their story
Who've suffered for my sake,
To emulate their glory,
And follow in their wake;
Bards, martyrs, patriots, sages,
The noble of all ages,
Whose deeds crowd history's pages,
And Time's great volume make.

I live to hail that season,
By gifted minds foretold,
When men shall live by reason,
And not alone by gold—
When man to man united,
And every wrong thing righted,
The whole world shall be lighted,
As Eden was of old.

I live to hold communion
With all that is divine,
To feel there is a union
'Twixt Nature's heart and mine;
To profit by affliction,
Reap truths from fields of fiction,
Grow wiser from conviction
And fulfill each great design.

I live for those who love me,
For those who know me true,
For the heaven that smiles above me,
And awaits my spirit, too;
For the wrong that needs resistance,
For the cause that lacks assistance,
For the future in the distance,
And the good that I can do.

—*G. Linnæus Banks.*

THE PERFECTED PHONOGRAPH.

Take a sheet of letter paper and roll it up into a tube or cylinder about an inch and a half in diameter. Hold it lightly in the left hand, and cover the other end with the right hand. Then bring the open end close to the mouth and just in front of the lower lip. Now sing the scale, *do*, *re*, *me*, etc., loudly and in exact pitch. At certain notes a delicate tremor will be felt in the tube, as if it vibrated or trembled with the sound of your voice.

This simple experiment plainly shows that sound is a vibration. Every word you speak, every note you sing sets the air in motion, and when the air in the tube is affected by just the right number of vibrations, it, too, vibrates in sympathy with our voice, and this motion of the air in the tube causes the elastic paper to spring backward and forward, and you feel the tube trembling and shaking.

The motion we call sound consists of a number of beats or waves following each other quickly in succession. When you speak the air is set in motion, and these invisible waves fall on the walls, the furniture, and other objects in the room. If they are elastic they quiver under the beating of the waves of sound. If they are soft and unelastic, like a curtain, they absorb the motion and it is lost.

We cannot see nor feel this motion unless the object is very thin and elastic, like your paper tube, and even then we can only feel it as a faint quivering or tremor.

These facts have long been known to men of science, and various uses have been made of them, particularly in the construction of musical instruments. Perhaps the most interesting use that was ever made of the facts shown by the experiment was first announced by Mr. Edison. In making some experiments with the telephone, he invented that curious machine he called the phonograph.

The idea of the phonograph is very simple. Waves of sound falling on a thin sheet of metal cause it to spring backward and forward. By fast-

ening a small needle point to the back of such a plate or diaphragm, little dents can be made in a sheet of soft tinfoil. This foil was wrapped around a cylinder, and by turning the cylinder the foil traveled in a spiral under the point at the back of the diaphragm.

Words spoken before the diaphragm caused the point to make minute dents in the foil. After the words had been spoken, the cylinder could be moved backward and then the point would travel over the series of dents in the foil and thus shake or jar the diaphragm, and this motion was almost the same as the motion given to it by the waves of sound. Thus it happened that the diaphragm seemed to repeat or respeak the very words spoken before it.

The phonograph attracted the greatest attention, and was regarded as a most wonderful invention, and many people thought it would prove to be an exceedingly valuable machine, both in recording speech and music, and in enabling us to hear anything spoken before it many times over, and perhaps years after the speaker had died.

In one respect the phonograph was a failure. It would, indeed, repeat words, but in a high squeeking voice and only a few times, and then it became dumb and useless. The phonograph began with wonderful promise, and ended in being only a curious, scientific toy of no particular value.

Mr. Edison recognized this, but being very busy with other inventions he left the phonograph incomplete and unfinished. Within the past year he has again taken it up and brought it to perfection; and now it seems as though we were to see another great step in the progress of science.

The new phonograph is a curious looking machine. It stands on top of the box containing the motor, and consists of a copper cylinder supported horizontally and a steel shaft that has a fine spiral groove cut in it. This shaft is connected by frictional gearing with the motor, and turns in bearings at each end.

On one side of this shaft is a second shaft, also having a spiral groove or screw cut in it, and by means of a little band the two shafts both revolve at the same speed. On the other side is a long bar in which slides a frame that supports the two diaphragms. One of these diaphragms is for receiving the words spoken into the machine, and the other is to give back the sounds or words impressed by the waves of sound. Either diaphragm can be used, and by a device for connecting them with the revolving shaft they travel either backward or forward over the cylinder as it revolves.

The receiving diaphragm has a point at the back of the plate for making the dents, and the diaphragm that gives out the sounds has a very fine needle that travels over these dents without injuring or breaking them, and thus destroying the record. In the old phonograph you shouted out the words into a big funnel. Now you speak easily and naturally into the mouth-piece of a flexible speaking tube.

The young man who showed me the new phonograph at Mr. Edison's laboratory turned a switch and the machine silently began to move. In place of the old foil he put a thin cylinder, made of some composition resembling beeswax, on the copper cylinder, and then he spoke a few words into the tube.

Then the diaphragms were changed, the speaking tube was taken off and I held another tube, resembling a double stethoscope, to my ears. Every word came back clearly and plainly in a soft, whispering voice, that was exactly like the voice of the young man who had just spoken. It was very odd to hear even the little imperfections of the voice repeated in a strange fairy-like whisper, as if the young gentleman had somehow crept into my ear and was quietly talking there.

Then, by changing the machine, it repeated some of the words many times over, just to show it had not forgotten them. And the funny part was, it sometimes began again in the middle of a word, as if it had forgotten all but the last syllables. It had not forgotten, for the next time it went further and gave the whole word. The cylinder on which the sound-vibrations (or speech) are impressed can be taken off the machine, and, if taken to a strong light, shows the indentations made by the diaphragm on the smooth wax.

Of course, it is not written, nor does it reprint words. It is merely a delicate spiral, or trace on the wax, so minute that it cannot be seen except under a strong glass, and, to the eye, looks merely like a glistening band wound round the cylinder. On slipping the cylinder back the machine again repeats the words spoken to it.

Suppose two people have a phonograph, one in Chicago, and one in Boston. The Boston man wishes to speak to the Chicago man, and he says what he wishes him to hear before the machine. Then he slips off the wax cylinder, packs the phonogram in a paper box and mails it to Chicago.

When it arrives the receiver slips the cylinder into his phonograph, moves the switch to set the motor going, and, holding the receiving tube to his ear, hears, in a soft, clear voice, that exactly resembles the Boston man's voice, every word spoken in the East. If he is not sure about any sentence, he can hear it over again, then, or at any time thereafter.

This is a wonderful age. New and strange things appear so often that we hardly notice them. Let us not look upon them in stupid wonder, but try to see and understand the great laws upon which they are founded, and thus keep ourselves abreast of the grand procession that marks the wonderful times in which we live.—*C. Barnard, in Youth's Companion.*

TEMPERANCE.

A COSTLY "BEER."

Two hundred thousand dollars may seem a large sum for a small article, but it was virtually paid by a man of great resources who had an ingenious expedient for saving the horseflesh of the world. About ten years ago a veterinary surgeon, who was with the army at Bombay, found that the excessive heat of that country caused the tops of the horses' necks to sweat freely, and thereby produce sores under the leather collar. All the expedients that he could suggest were of no avail to remedy this state of things. One-fourth of the horses used for draught purposes were laid up by what is called "sore neck."

This "vet." in his younger days had studied chemistry, and he found that sulphate of zinc was the best and almost only cure for horses' "sore necks," but the difficulty in applying this preparation lay in the fact that the horses had to rest during the time of its application, otherwise the collar would rub it off, and there was no chance for the horse's recovery. A thought struck him that to make a zinc pad and fit it under the collar would, at any rate, prove an ameliorative, and may be cure. The man, though ingenious in his way, was much given to drink, and was looked upon by the officers of the army as a "ne'er-do-weel" with bright ideas. While this was simmering in his mind, and before he had put it into an actual test, he happened to be in a drinking bar.

His finances at this time were at the lowest ebb, for his future was mortgaged for all it was worth, and the publican refused to trust him with any more drinks. An American drummer happened to be representing a large leather house, and knew a good deal of the difficulty with which the American farmers of the Southwest had to contend. The two men got into conversation, and, as a natural result, the veterinary surgeon spoke of the idea that was uppermost in his mind, and said that he thought he knew of a remedy for that most troublesome complaint of which all horses in hot countries suffered. The American was perfectly convinced that he was talking to a man of good ideas, though bad principles, and asked what he would take for the idea.

"I am awfully hard up and can get no more drink on trust, so I will give you the idea for a glass of beer."

"Done!" said the other.

The American at once saw there was probably millions in this, and he conceived the notion that the matter oozing from the sores on horses' necks would corrode the pad and produce sulphate of zinc —thus the disease would provide its own remedy. He also saw that zinc, being a non-conductor of heat, would keep the parts cool. The more he thought of it the more he liked it, and although his business should have kept him in Bombay some months longer, he in a few days took the first steamship to Liverpool and then to Boston. Arriving in Boston, he threw up his appointment with the house and started the manufacturing of zinc pads, after obtaining a patent for the idea, and he is now worth $200,000. These zinc pads are used in every country on earth, and are the greatest blessing the farmer enjoys.—*London Tid-Bits.*

SUCCESS IN KANSAS.

Among the many proofs of the success of prohibition in Kansas is the following statement in reference to the city of Topeka by Mr. Curtis, the county attorney:

"At one time there were one hundred and fifty saloons open in Topeka; their average sales per day were not less than $30 each, which would make $4,200 spent daily for liquor. This amount came largely from the working people. To day there is not one dollar of that amount spent for whisky. Where does it go to? It goes for food and clothing for children and wife. I know of scores of instances where families were suffering for food because the father gave his wages to the saloon-keeper. Now they are living in a cosy home of their own; they have all the necessities of life, and, indeed, a few of the luxuries; the children who were once poverty stricken and living in rags, are now attending the public school, and the father will tell you he is the happiest man in the State, and that Prohibition rescued him."

A SAD ACKNOWLEDGMENT.

A dispatch, dated the 15th, from Dubuque, Iowa, published in the *Inter Ocean* of Thursday last, says: "Judge Lenehan to-day ordered permanent injunctions to issue against forty-seven saloon-keepers in this city. The defendants will file supersedeas bonds and appeal to the State Supreme Court. The bond cannot, however, stay the service of the injunction. It is not likely, though, that the injunctions will be served, and the saloons will operate right along. Prohibition is a dead letter in Dubuque." Is it possible that Republican Iowa allows such a condition of affairs?

A widowed mother in Michigan is suing a saloon-keeper for the ruin of her three sons, aged respectively 18, 17, and 14 years.

The Philadelphia brewers say their business has increased 20 per cent since the high license law went into effect that abolished nearly four-fifths of the saloons.

June 26, 5,663 petitions were presented to the British House of Commons praying for the abandonment of the licensing clauses of the local government bill.

. The National Temperance Demonstration will be held at the International Exhibition, Glasgow, Aug. 20. All bars will be closed, and an immense gathering is anticipated.

It has been stated before the select committee in the House of Commons on Sunday closing that the 2,000 clerks in Dublin liquor shops are required to work 101 hours per week.

The W. C. T. U., of Mississippi, presented a most eloquent plea to their State Democratic Convention, asking for an anti-saloon plank. No notice was taken of it by the convention.

The W. C. T. U. of Shiawassee county, Michigan, has succeeded, after three years of hard work, in having all games of chance, wheels of fortune, and even sweet cider prohibited on the fair grounds, and preaching and speaking substituted instead.

Master—"No, Pat; there's no use you're asking me for more money. You're your own worst enemy, and will drink till your death." Patrick Monahan—"Thrue for ye, sir. Oi'm me own wor-rst inimy, but the dhrink puts me on good ter-rms wid mesilf."—*Time.*

The eminent French economist, M. Leon Say, and the members of the commission of alcohols over which he presides, have, through the result of their own inquiries, become converted to the views of the extreme abolitionists. They have become uncompromising enemies of the liquor traffic.

John B. Gough expressed his mature judgment in the statement that nothing but the religion of Jesus can really reform a drunkard. In the same line is the declaration of Warden Hatch, of the Michigan State prison at Jackson, made at the prison congress in Boston, that "nothing can really be done for the improvement of the prisoners unless the Christian religion is taken into the prison. If Christ is good for anything in the world, he is good in prison. He does more in the Michigan prison than all the discipline." We are glad this met with approval and applause. It is certain that if every prison had a warden with such views the right men would be in the right place, and prison reform make rapid advances.

The New Jersey prohibitionist was despondent. "I am afraid," he said, sadly, "that the vote of our party will be light in this State next fall." "Why?" inquired his sympathizing friend. "Well, you see," explained the prohibitionist, "the mosquitoes are very bad this year. The two old parties send speakers into this State who are capable of protecting their audiences with their breaths from the attacks of ravenous insects. What chance has the Prohibition party to compete with them? While we talk prohibition the people fight mosquitoes and do not get the benefit of our arguments." "There is but one thing for you to do," said his friend. "You must hire a few politicians from the other parties to attend your meetings and pose as terrible examples."

BIBLE LESSON.

STUDIES IN THE OLD TESTAMENT.

LESSON X.—Third Quarter.—Sept. 2.

SUBJECT.—The Spies Sent into Canaan.—Num. 13. 17-33.

GOLDEN TEXT.—Let us go up at once, and possess it; for we are well able to overcome it.—Num. 13: 30.

[*Open the Bible and read the lesson.*]

COMMENTS ON THE LESSON BY E. E. FLAGG.

1. *The Spies Sent.* Vs. 17-20. The sending of the spies seems to have been prompted (Deut. 1: 22) more by worldly wisdom than faith in their divine Commander. Instead of trusting to His infinite knowledge to map out the way and tell them what points to first attack, they chose to take council of flesh; and by this want of trust they prepared the way for the discouragement that followed, which ended in that whole generation, with two exceptions, being debarred from entering the promised land. In Hebrews important lessons are drawn from this episode in Jewish history. We are warned against having, like them, "an evil heart of unbelief in departing from God." That desire to pry into the future which leads so many people into the vagaries of spiritualism is simply unbelief. Why should they want to search out the land? why should they seek to know its trials, or its dangers; its sorrows or its joys, as if God's promises were not enough? Unbelief thus nourished will grow till all faith is choked out, and the soul becomes like a once fair garden overrun with the weeds of skepticism. A desire to pry into the mysteries of the other world is a form of unbelief. God has told us enough of the heavenly Canaan to make us desire the possession of such a goodly land. What advantage would it be for us to know more? Whatever giants meet us in the path of duty it remains the path of duty just the same, and to desire to search out the land and know beforehand all the lions in the way, springs from a spirit of cowardice as well as of faithlessness. It is evidence of a secret inclination to turn back to Egypt when the obstacles seem too great to conquer.

2. *Their Evil Report.* Vs. 21-33. The spies found the land to be all God had promised, for his word never fails, but they found the sons of Anak there. God had never promised that they should enter Canaan without a struggle, but this was what the great mass of the people evidently expected. Many young Christians suppose that the initial step once taken in the divine life, all its greatest difficulties are over. But it is "through much tribulation" that we enter into eternal life. Neither is there any part of the divine way in which we can count on being safe from enemies. The Amalekites dwelt in "the land of the South," other tribes "in the mountains," and the Canaanites "by the sea and the coast of Jordan." All we have to do is to "go up and possess the land," not taking cowardly counsel of our fears. "We are well able to overcome." We must have faith in our ability to conquer. A brave heart is half the battle. There are many things people say they can't do, simply because they think they can't. This is one reason why the Bible lays such emphasis on the necessity for faith. If we thoroughly believe that a divine Leader goes with us who never was and never can be defeated, we cannot help but march confidently on to victory. Our nation must pass through a great moral warfare before it can become the goodly Canaan of freedom for all the world's poor and oppressed. One giant "son of Anah" whom we must destroy is the saloon, and with it we shall destroy much of the poverty and misery, and nine-tenths of the crime which curses our nation. Another giant foe is the lodge. Laboring men are compelled to enter a secret union to get work; to join a strike which may be against their judgment at the risk of ill-treatment and even death; and otherwise surrender their manhood and liberty at the bidding of leaders who have their own selfish ends to serve. There is the giant Monopoly which seeks to cut down wages to the starvation point, and "make corners" in the necessities of life. Socialism will never destroy this giant, for it belongs to the same family. Satan cannot cast out Satan. The hand of law must kill him; a law made and upheld by the people whom he seeks to grind under his iron heel. There is the giant of Sabbath desecration stalking everywhere through the land; of licentiousness, "scattering firebrands, arrows and death" by means of a corrupt press; of caste prejudice, which would array class against class, and his twin brother, ignorance, who stands ready to lead mobs and direct insurrections. Let every Christian man vote as he prays, and we shall soon drive out these giants and make of our beloved America a new political Canaan.

RELIGIOUS NEWS.

—Rev. Dr. G. F. Pentecost is now in London expecting to engage in evangelical work.

—At the late meeting of the Moody Bible school in Northfield, Mass, ninety persons pledged themselves to foreign missionary work, twenty of them having formed a band since the school opened. Several of them will begin work abroad this year.

—The memorial of St. Paul, which some Americans propose to set up in his native city of Tarsus, will take the practical shape of a training school for orphans, of whom there are a great many in Cilicia. About $2,500 a year has been pledged, a sum sufficient to support about fifty children. Dr. Howard Crosby is the president of the board of managers.

—The Missionary Society of the Methodist Episcopal church, representing 2,000,000 communicants and 6,000,000 of adherents, has appealed to the United States Government for the exercise of its undoubted legal right to prohibit the exportation of alcoholic liquors into Africa.

—Drs. A. T. Pierson of Philadelphia and A. J. Gordon of Boston have agreed to remain for some months in Scotland to co-operate with representatives of various organizations in spreading the missionary spirit throughout the land.

—Rabbi Lichtenstein, of Tapio-Szele, Hungary, perseveres in his confession of Christ, but he has not yet sought baptism, believing this step would separate him from his people and put a stop to his testimony for Jesus in the synagogues. He receives letters from influential Jews, and even rabbis assure him of their secret sympathy. But there are also some Jews who follow him about as spies.

—Mr. and Mrs. Spurgeon are both ill. Mr. Spurgeon's physician says that he is suffering from nervous debility, and must do no work that he can possibly avoid for the next three months. Mrs. Spurgeon is said to be "utterly prostrated," but her illness is not described as dangerous.

—George Muller, known throughout the Christian world for his faith and work, is now eighty-two years old, yet he is hale and hearty, and as full of zeal and activity as ever. He has just returned to England after a preaching tour of 37,000 miles, principally in Australia, China and Japan. Upon his arrival at Bristol he was greeted most warmly by 2,000 children.

—Looking toward the final separation of church and state in France, the government has prepared a bill relating to associations. It provides that associations such as free churches may hold property provided they do not derive any profit from it, and provided also that members of such associations do not use it for their personal ends. The measure is looked upon with favor by many, for as the law now stands free churches and evangelical societies are unable to hold property in trust.

—A convention representing the four Scandinavian Lutheran denominations in the States and Territories between Chicago and the Pacific slope, met last Wednesday at one of the Scandinavian churches of Eau Claire, Wisconsin. The delegates were elected at the annual meetings last summer of the four denominations namely: The Norske Synod, the Norske Danske Conference, the Augustana Synod and the Houges Synod. The convention will formulate a plan for the union of all the denominations in one body, which will be submitted at the annual meeting of each body next spring.

—One afternoon Dr. Cullis, at the late Intervale Park convention, gave a rapid account of the growth of the "faith work" and the principles on which it was based. When he heard that there was no place in the country for consumptives, he felt that that work was given to him by God, and, without making any appeal for funds, he opened a house in Willard street, Boston. The one house grew to seven in a few years, and then they moved out to the present Grove Hall building in Boston Highlands, where there are at present the following institutions: The Consumptives' Home, two orphanages, the Spinal Home, the Deaconesses' Home, the Faith Cure House, and Grove Hall church, with its pastor, the Rev. E D. Mallory. In Boston itself, there is the Beacon Hill church and the "Faith Training" College and the Lewis Street Mission among sailors and drunkards. In Walpole, Mass., there is the Cancer Home. In connection with the work there are two missions in California and two in Virginia and one in India—all of which are supported by money sent in answer to prayer.

—Thursday, August 9th, was the one hundredth anniversary of the birth of that famous, pioneer missionary, Adoniram Judson. No man, we think, can look over the mission field of the world to-day, and see the thousands of missionaries at work in them, behold the Christian churches dotting those once heathen lands, see the hundreds of thousands of Christian people who have come out of heathen darkness, behold what vast resources are employed in carrying forward the work of the various Christian denominations in heathen lands, and reflect that it is only one hundred years since one of the first movers in this grand march of the kingdom was born, without exclaiming inglad surprise, "What hath God wrought!" It is a grand thing to live in such a century, and a grander thing to have some part in such a work.—*Sabbath Recorder.*

—The China Inland Mission, represented by the Rev. J. Hudson Taylor, is, on account of its peculiar methods, attracting much attention. With no organized society to collect funds, it has had 294 missionaries at work under the supervision of the senior missionary, Mr. Taylor, or, in his absence, the one next longest in the field. No one is promised a salary, but the funds are distributed according as each has need. There is a home agency for receiving and forwarding funds for the mission at 2, 4, 6 Mildmay, London, but no agency for collecting these funds. Dependence is placed directly on God for gathering these supplies. Mr. Taylor was led to adopt this method because the society that sent him out was so constantly burdened with debt. "We told the Lord if he would supply us the funds we would on our part try to do the work he gave to our hands, but we could not do both. We entered into partnership in this matter, and he has never failed us. Now, one-third of all the missionary work of China is done by the China Inland Missionaries. Last year special prayer was offered that 100 missionaries might be added to their number, and the money given for their expenses. Both money and men came.—*Christian Inquirer.*

—The eleventh conference of the Young Men's Christian Associations of the world convened in Stockholm, Sweden, Aug. 15. The convention was formally opened in a brief address by Count Bernstorff, of Berlin, president of the convention held four years ago at Berlin. An address of welcome was delivered by the Bishop of Visby, and the address of inauguration by the Baron of Ugglas. Following these addresses was the election of officers and the opening devotional exercises, conducted by Professor Rudin of Upsala. Dr. Von Scheele was elected president, and Mr. George Williams of London, Count Bernstorff of Berlin, and Mr. Lucian Warner of New York, vice presidents. The world's committee report was presented. It shows what had been done in the four years since the Berlin convention. It has grown largely in Germany, Switzerland, Holland, Norway and Sweden, and under the fostering care of American friends the work in Paris and France is making rapid progress. There are now 3,804 associations—a growth of nearly one theusand since the last report. The American report showed that the value of association property has increased since 1884 from about three to seven million dollars, and the number of secretaries from less than 400 to nearly 800. Four hundred delegates are in attendance, of whom 200 are English speaking, and some sixty are from America.

—We hear every now and again of a revival in some city or village, and there are many revivals of more or less importance which are never heard of beyond the circle of those specially interested in them; but why should we not have one grand revival over the whole country? Why should we not have such an outpouring of the Holy Spirit that, in all the churches from Maine to California, there would not be room enough to receive the crowds gathering for the worship of God? There is only one answer to this question, and it is a terrible indictment of the church. There is no limit to the willingness of God, and only one limit to his power to reach and save sinners. That limit is regulated by the measure of faith shown by the church. God himself can go no farther or faster in the work of winning souls than he can carry his people with him, for it is written of Jesus that he could not do many mighty works in his own country "because of their unbelief." The only thing that can hinder the progress of the Redeemer's kingdom is the unreadiness and lack of faith of his servants. Awake, O pastors! Awake, elders, class-leaders, and deacons! Awake, all ye servants of Christ, and cry mightily to God for grace, wisdom and power to work for him! Make up your minds that by the grace of God you shall have a glorious revival of his work in your town, and you will find that his ear is not shortened that it cannot hear, nor his arm that it cannot save. Ask, and ye shall receive.—*New York Witness.*

Home and Health.

FOOD FOR THE SICK.

A fish pudding is a nice way to reserve the remains of any cooked fish. To two tablespoonfuls of fish, cut small, add one of bread crumbs; the latter to be soaked a little in warm milk, then strained and beaten fine. Add a beaten egg and a little salt, pour into a buttered cup, cover with a piece of white paper buttered, and steam half an hour. The water should only reach half way up the cup, and should not boil too fast, or the egg will become more hardened than is desirable. Salmon, eels, mackeral and herring, being oily, are unsuitable for invalids.

A few words on beef tea, or our paper will be incomplete.

It used to be looked upon as a sign of goodness if beef tea "jellied" when cold. This is an error. No good beef-tea can possibly "jelley," for this reason—it must not, or rather should not, be made from gelatinous parts of the beef. Shin of beef is suitable to make stock for clear soup, but that is another matter. If shin be used at all, it ought to be the top, where a thick piece of meat can be cut; but other parts are better—the round or the roll of the bladebone. Ask the butcher for a lean, tender steak; cut it as if it were to be cooked as a steak, and exercise the same care in the selection, and the patient will reap the benefit. Now, as to the mode of making the tea: it is a mistake to cut the beef in large pieces, or to let it boil for a single minute. Scrape the meat finely, and put it in a jar of cold water, with a pinch of salt, to soak for an hour, or more if convenient; then tie it down with paper over the mouth, and set the jar in a saucepan of cold water; bring this to the boil and let the water simmer two or three hours (in the saucepan we mean), and then strain off the tea; not through a fine strainer—nothing should be left behind but the meat; the brown, thick looking particles that float about contain nutriment. Now, as long as anything is cooked in a vessel set in another, the contents of the inner one cannot boil; this, in the case of beef-tea, is as it should be. The quantity of water must be regulated by the strength required, but a pint to a pound is about the average.—*Cassell's Family Magazine.*

SLEEP A PREVENTATIVE OF HEADACHE.

A scientific writer says: "Sleep, if taken at the right moment, will prevent an attack of nervous headache. If the subjects of such headaches will watch the symptoms of its coming, they can notice that it begins with a feeling of weariness or heaviness. This is the time the sleep of an hour, or even two, as nature guides, will effectually prevent the headache. If not taken just then it will be too late, for after the attack is fairly under way, it will be impossible to get sleep till far into the night, perhaps. It is so common in these days for doctors to forbid having their patients waked to take medicine, if they are asleep when the hour comes round, that the people have learned the lesson pretty well, and they generally know that sleep is far better for the sick than medicine. But it is not so well known that sleep is a wonderful preventive of disease—better than tonics, regulators, and stimulents."—*Selected.*

TO PRESERVE CORN WITH SALT.

I often keep corn in this way; it is quite handy and good: Cut the corn raw from the cob, pack in anything convenient. I sometimes use a jar and sometimes a keg, put in a layer of corn ½ an inch in thickness, and a layer of salt not so thick, and so on till the vessel is full, covering the whole with salt. When wanted for use, soak in clear water 12 or 14 hours, and cook as in summer.—*Mrs. Gray, in Prairie Farmer.*

TO CAN CORN.

I prefer tin cans for corn. I find the best way is to place the corn in the cans, soldering on the lids, then make a small air hole and put them in a boiler of water and boil three hours. Then seal up the air-hole and boil three hours longer. I use the prepared solder, that comes in little sticks about as thick as a knitting needle. Corn canned in this way keeps its natural flavor and the peculiar sweetness of fresh corn better than by any other method.—*Mrs. Johnson, in Prairie Farmer.*

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Bran per ton			10 25
Hay—Timothy	6 50	@	7 50
Butter, medium to best	12	@	19
Cheese	05	@	09½
Beans	1 25	@	2 40
Eggs			14
Seeds—Timothy	1 93		2 00
Flax	95		1 10
Broom corn	01½	@	04½
Potatoes, per bus	35	@	48
Hides—Green to dry flint	05½	@	13
Lumber—Common	11 00	@	18 00
Wool	13	@	32
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FARM NOTES.

TIMELY HINTS.

This is a good time to shorten in the evergreens to make them grow compact and stocky. Simply nip off the ends of limbs and leaders that are growing too spindling.

Vacancies in strawberry rows can be filled up now by taking young plants with the runners attached, and setting them in these vacancies, and training the runners along the rows. If you have no strawberry bed, set a few this month, and if your soil is too heavy and stiff draw on a few loads of sand and mix thoroughly through it. If sand is not to be had, haul leaf mold from the woods, and also put on coal ashes and work in well. If your strawberry rows are uneven, having vacant spaces, take up plants from well-filled spaces and transplant. Go through the strawberries often, and train the runners along in rows.

Watch the flower seeds and gather as fast as ripe, as they waste very easy.

Look out for manure, and make compost heaps as fast as you collect suitable materials.

Pears are ripening up this month Most varieties are better to gather just before they are ripe, and place them on shelves or the floor in a dark, close room.

Don't allow weeds in the garden to go to seed. If you can't do better to prevent it, cut them down with a scythe or sickle.

LAYERING GRAPES.—If there are new canes growing next to the crown of your plants lay them in and out of the ground, so that canes six feet in length will pass under the soil at least three times. They can be held in bottom trench with little forked pegs and covered over with earth. Many shrubs can be layered and increased this month. Currant cuttings should now be taken off, cut up into cuttings six to eight inches long, and set firmly into the soil up to the topmost bud.

Tips of the black raspberries can be layered through this month. Simply open holes with a trowel and place the tips of new growth in at an angle of 45 degrees and cover with earth.

Have all the old wood trimmed out of your blackberry and raspberry plantations.

This is a good time to scatter a little well prepared compost along the strawberry rows. Also put a small shovelful around each raspberry bush, but none around blackberries, for the latter do not need any stimulant until the plant shows exhaustion, when manure may be thrown around them late in the fall.

WORKERS AND THE SABBATH.

The distinguished Dr. John W. Draper has also left on record the following in relation to the physiology of the Sabbath:

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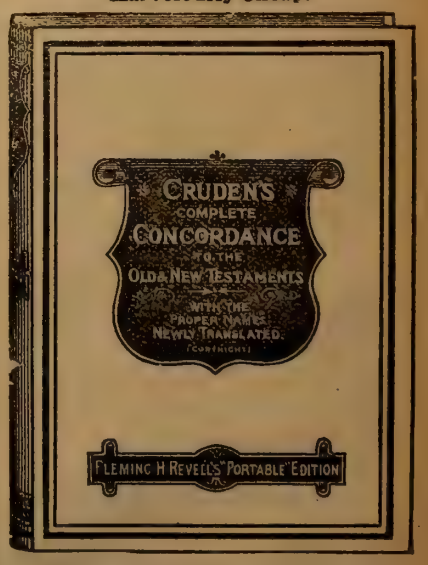

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General Washington Opposed to SeCRET SOCIETIES. This is a republication of Governor Joseph Ritner's "*Vindication of General Washington from the Stigma of Adherence to Secret Societies,*" communicated to the House of Representatives of Pennsylvania, March 8th, 1838, at their special request. To this is added the fact that three high Masons were the only persons who opposed a vote of thanks to Washington on his retirement to private life—undoubtedly because they considered him a seceding Freemason. 10 cents each; per dozen, 75 cents.

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The Christian Cynosure, a 16-page weekly journal, opposed to secret societies, represents the Christian movement against the secret lodge system; discusses fairly and fearlessly the various movements of the lodge as they appear to public view, and reveals the secret machinery of corruption in politics, courts, and social and religious circles. In advance, $1.50 per year.

SPECIAL TERMS.

The *Cynosure* from the time the subscription is received here at the office until election for ten cents.

See our Premium Offer to CAMPAIGN CLUBS.

NEWS OF THE WEEK.

WASHINGTON.

Admiral Luce has received orders to proceed to Port au Prince, Hayti, to protect American interests in the Haytien waters, on account of the state of martial law which exists.

The President issued an order Aug. 14 placing Major-General Schofield in command of the army, with headquarters at Washington.

The bills to admit North Dakota and Montana are next on the Republican caucus program in the Senate, and if these are disposed of before the end of the week (which is not likely) the Senate bill to repeal the pre-emption and the timber-culture laws and amend the homestead law may be taken up. The attendance of members in the House has fallen off to a point where a quorum can be obtained only with difficulty, and a single objection is usually sufficient to defeat legislation.

POLITICAL.

It is reported from Washington that the Democratic managers intend to challenge Mr. Blaine to a joint discussion of the tariff question with Speaker Carlisle, in twelve principal cities of the Union, six to be named by Speaker Carlisle and six by Mr. Blaine.

It is understood here that both General Hovey and Mr. Matson, the rival candidates for governor in Indiana, favor the proposed plan of taking the stump together in joint discussion. They are both getting restive.

James G. Blaine, Senator Ingalls and Robert G. Ingersoll are announced to speak at a Republican rally at Farmer City, Ill., the first week in September.

Chairman Dickie announces that the Prohibition headquarters are to be moved from Chicago to New York, at the request of General Fisk "and for other weighty reasons," chief among which is probably the supremacy of the *Voice*, as organ of the party.

It is reported that President Cleveland is displeased with the management of the campaign by Mr. Brice, of the Democratic committee, and that Senator Gorman, of Maryland, is to take the place and do the work.

At a regular monthly of the executive committee of the American Protective Tariff League in New York Thursday, it was stated that during the month 796,-590 pamphlets had been sent out, with about 17,000,000 pages.

CHICAGO.

Another immense double swing bridge, said to be the finest in the city, is nearly ready for public use at Jackson street.

The suburb of South Lawn was the scene of a collision between an Illinois Central passenger train and a Grand Trunk freight at the crossing, Thursday, in which several coaches were smashed to kindling wood, and seven persons were injured. The escape of the rest is like a miracle.

The Heavy Hardware Jobbers' National Union, whose prime purpose is claimed to be an opposition to trusts, combinations and syndicates, as related to their business, was organized at the Grand Pacific Hotel last week, after a two days' conference of heavy jobbers.

COUNTRY.

Emma Traxel, aged 18, living near New Philadelphia, Ohio, Saturday last went into a trance, in which she remained for thirty-six hours. Preparations had been made for her funeral when she awoke. She was conscious of all her surroundings.

"Regulators" visited the home of a negro at Abbeville, La., Wednesday, for the purpose of administering a switching, and were fired upon by his white wife, one of their number being wounded. They departed without accomplishing their purpose.

The new Catholic church at Coleman, Wis., collapsed Thursday, killing one man and crushing seven others so that several may die.

Near Cumberland Falls, Ky., Sunday, three constables who had Andy Hamlin under arrest, were overtaken by the friends of the prisoner, under command of his brother, Alexander Hamlin, who demanded Andy's release. During the fusillade which ensued two of the officers were killed and the third mortally wounded.

An east-bound Erie freight was wrecked near Shohola, N. Y., last Monday morning by rocks washed down on the track, and a west-bound express train dashed into the wreck before it could be flagged, and the engine, baggage-car, a car loaded with horses, the smoker, and a day car were thrown down an embankment eighty feet from the track. Three men were killed or mortally hurt, eight others seriously injured, and twelve race-horses killed.

It is reported from Freetown, La., that more than twenty negroes were killed on Thursday by political regulator E. Payson Smith, of Chicago, a civil engineer being reported among the killed.

Masked men attempted to rob a Union Pacific express train near Dana Station, Wyoming, early Friday morning, but were beaten off by the train hands. Many shots were fired and a brakeman was wounded. Several companies have been organized, and are pursuing closely.

FOREIGN.

The Japanese Government have decided to spend £10,000,000 in five years in purchasing men-of-war.

The coroner's jury in the case of James Ridley, medical officer in the Tullamore (Ireland) jail, who recently committed suicide, returned a verdict that he killed himself owing to apprehensions of disclosures with reference to the treatment of John Mandeville, a political prisoner who died in the jail.

Bush fires have been raging fiercely in the vicinity of Kingston, Canada, and have already done damage to the extent of nearly $500,000. The whole section has been devastated, and many settlers have lost everything they possessed. Communication is cut off, as the bridges and corduroy roads have been burned or else rendered impassable by fallen trees. The Ontario government will be appealed to for aid.

A famine prevails in Epirus, and serious disorders have occurred. The Albanian garrison in Metzovo, owing to the non-receipt of their wages, attempted to sack the town. The soldiers killed many Christians and plundered their shops. Ten houses were burned.

The business district of Cayenne, French Guiana, has been burned, entailing a loss of $2,000,000.

Florence Morse, aged 12, made the ascent of Mont Blanc on Tuesday, being the youngest tourist that ever accomplished that feat.

A collision took place off Sable Island, between the Geiser and the Thingvalla, of the Hamburg-American Line, which occurred at 4 o'clock on the morning of August 14. The Geiser sank in a few minutes after the collision, and 117 were drowned. The Thingvalla was so disabled that she had to be put into Halifax after transfering all her passengers to the Wieland, of the same line. The Geiser had eighty six passengers aboard, seventy-two of whom were drowned or killed in the collision, and fourteen were taken first on the Thingvalla and then on the Wieland. The collision took place in a heavy fog.

The amount of damages which Mr. Parnell asks for in his suit against the London *Times* is £50,000. He bases his action on letters which the *Times* published in 1887, and on letters and statements introduced by the defense in the trial of O'Donnell's case against the *Times*. The trial will take place before Lord Kinnear, of the Court of Sessions, in Edinburgh.

Gen. Boulanger's arrival at Amiens last Wednesday resulted in several conflicts between the rival political parties. During the fighting several persons were wounded. A number of arrests were made. At a banquet given in his honor Gen. Boulanger made a violent speech against the parliamentary republic. He left the town amid a great tumult.

At Calais, France, troops dispersed riotous unemployed workmen who had invaded the ship yards for the purpose of inducing the employes to go on a strike.

Thirty convicts, en route to Siberia, made a desperate attempt to escape at Tashkend. Eleven were killed, ten wounded, and six escaped.

The Turkish government has ordered the removal from railway stations in Turkish territory of all bunting which was put up by the railway officials to commemorate the opening of the through line from Paris. Turkey opposes the opening of the road.

General Boulanger was unable to stay at Moienet Friday night on account of the riotous reception accorded him. He was compelled to return to Amiens. At Corbi a supporter of General Boulanger attempted to shoot a magistrate with a revolver and was arrested.

General Boulanger was elected to the Chamber of Deputies Sunday to represent the Department of Somme, of which Amiens is the capital. His majority was 34,723. The announcement of the figures created great excitement in Paris in view of the reported insurrection there.

The return of Herr Von Poetticher to office is the natural sequence of the death of Emperor Frederick. The Emperor William, besides having a strong personal regard for Herr Von Poetticher, supported him during the crisis which ended with his resignation, and has taken the first opportunity to reinstate him in office as Vice President of the Prussian ministry. Sweeping changes in the command of the army are impending, and are simultaneous with energetic reforms regarding the clothing and drilling of the troops and a reorganization of the artillery. Feverish activity pervades every department of the army.

PREMIUM.

For "Campaign Clubs" of ten subscribers to the *Cynosure* at ten cents each, the Club to be sent to one Post-office, the getter up of the club will receive a copy of the new Song Book, "THE GLORIOUS CAUSE," by Dr. Geo. F. Root, author of "The Battle Cry of Freedom," "Rally Round the Flag" and many other popular songs during the war of the Rebellion. Remember, only ten subscribers and $1. Try at once.

VITAL WICKS.

"There are three wicks to the lamp of a man's life; brain, blood, and breath." Thus writes an eminent American author. The most frequent derangements occur in the blood and in the liver, by which, when in healthy condition, the blood is purified. Look out for the terrible chain of diseases that owe their inception to torpid liver and consequent impure blood. When the symptoms of liver and kidney troubles, consumption (Lung-scrofula), bronchitis, and dropsy, make their appearance, the system is in immediate need of a course of Dr. Pierce's Golden Medical Discovery. Its marvelous effects have been tested and proven in the cure of tens of thousands of cases. It purifies and enriches the blood, restores lost vitality, and effectually eradicates the seeds of the worst maladies that afflict mankind.

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"Seest thou a man wise in his own conceit; there is more hope of a fool than of him." It is the men who are open to conviction—who are teachable, who take hold of things out of the beaten track, and "Taking time by the forelock and not by the fetlock," go forward to success. To this latter class we desire especially to appeal and urge them to write to B. F. Johnson & Co., 1009 Main St., Richmond, Va., they will do you good and not evil.

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The queen of the Tonga Islands has petitioned to have her country taken under the protection of Great Britain, to save her land from the curse of strong drink, which the traders are forcing on her people. Great Britain led the way in the abolition of the slave trade. Cannot she join with other Christian nations in the abolition of this international drink traffic?

One of our Southern exchanges, representing the colored churches, contains a brief note from Richmond Theological Seminary (Baptist), mentioning with approval the fact that one of the professors is Grand Chief Templar of the Dual Grand Lodge, of Virginia. Would there were another Woodsmall to undertake such a work in the Atlantic States which that now departed saint did in the Mississippi valley against secretism!

It is worth noting in the above, that the work of John B. Finch in uniting the discordant parties among the Good Templars is being carried out. At the Saratoga meeting in May, 1887, the two branches of this lodge, long separated because the American lodges would not admit a black member, were united through the scheming of Finch and with a pretended abolition of the color line. But in fact that obnoxious division was continued under another name, as above. The Negro Good Templars have their own lodges which have their separate Grand Lodge called a "Dual" affair.

At the late National Teachers' Convention in San Francisco a gentleman from Texas read a paper on "The Culture most Valuable for Educating Law-respecting and Law-abiding Citizens." He urged that every child needs to be baptized into the spirit of our institutions; to be familiar with our history, our plan of government, and the elements of our political economy, and especially with an impartial history of our political parties. But following this clear statement of the case the paper made a singular recommendation, that the work best adapted to give this instruction was the life of Henry Clay. It is true that this volume gives us a record of political compromise and vacillation; but for illustrious examples of the true spirit of American principles maintained with dignity and integrity through trials of misfortune and success, let us thank God that our youth are rather inclined to the lives of Washington, Hamilton, Wilson, Sumner and the Adamses.

The imprisoned evangelist, William F. Davis, has written from his cell in Boston jail to Mr. Samuel A. Pratt of Worcester an impressive letter which the latter has published. He says that the chairman of the committee which assumed control of the Boston parks and forbade the preaching of the Gospel in them; the district attorney who prosecuted Mr. Davis; the Irish Roman Catholic rumseller and alderman who was most interested in passing the gag ordinance; Judge Bacon who pronounced the four sentences against the preacher in a single trial, giving the highest possible penalty under the law—all these men have lately fallen by death. The hand of God seems to be displayed in judgment upon these public officers. Will it also fall upon the great city which allows such iniquity?

A war has begun in Cleveland against open saloons on the Sabbath under the State law. Twenty-four keepers were arrested last week, and the saloonists have resolved unitedly to defy the authorities and the law, and if arrested to be taken in such numbers to the courts as to block their business. In Pittsburgh an Anti Law and Order Society has resolved to retaliate upon the good citizens who wish the law enforced against the Sunday saloon, by closing cigar stores, soda and ice-cream stands, and are moving against street cars, Sunday papers, telegraph companies, etc. This is a fortunate retaliation for Pittsburgh. May the struggle be kept up until the city shall find it possible to live without these accessories for one day, and shall proclaim that the Sabbath shall be kept free from them.

The Fisheries treaty was rejected by a party vote in the Senate on Tuesday last. A two-thirds vote was necessary for ratification; the vote stood 27 yeas to 30 nays. On Thursday President Cleveland surprised Congress and the country with a special message reviewing the situation, recalling the ill-treatment of our fishermen, and recommending "immediate legislative action conferring upon the Executive the power to suspend by proclamation the operation of all laws and regulations permitting the transit of goods, wares and merchandise in bond" across our territory to or from Canada; also that upon Canadian vessels be put the same restrictions they place upon ours. This recommendation was immediately followed by a bill to carry it into effect. When everybody recovered from their surprise, an estimate was taken of the probable damage Canada would suffer should Congress grant the request. Opinions vary so greatly that the tariff question seems simple compared with it. Republicans sneer that it is a bold play for votes; Democrats approve it as deserved by the contemptuous Canadian; and the latter smiles and shows how American railways will suffer most from such retaliation. On general principles the message seems to be unstatesmanlike and ill-advised. Certainly some solution of this fishery question can be found more consistent with our Christian civilization.

It was noted in these columns last week that George May Powell, of Philadelphia, had appeared before the Senate committee on Labor and Education to present the cause of profit-sharing. From a report in the *Temperance Gazette* of Camden, N. J., we learn that Mr. Powell also represented to the committee that the two chief causes of trouble between labor and capital were: first, the gigantic expenditure of the masses in intoxicants, an expenditure which, if applied to legitimate industry, would give plenty of employment to labor and capital; second, a self-deceived style of Christian life and teaching among many of both clergy and laity, and some so called religious papers. This is seen in such lines as laxness in Sabbath observance and other conformities to the world which result in slack-twisted and oblique-lined consciences. This kind of conscience in turn is just what is the trouble with these elements of both labor and capital, which create most of this turmoil. He said the main reliance for relief was in a popular education from which ethics was not eliminated (by such means as throwing the Bible out of schools, for example). Both wealth and education are elements of weakness and of absolute danger, where not well mixed with high moral principles. Home and city missions pay the greatest of dividends to the business world in helping along right lines of conscience. So they are powerful allies of labor and capital.

CHRISTIAN FORGIVENESS.

BY REV. J. M. FOSTER.

It is wrong to retaliate. In the nature of things it is productive of evil. It tends to increase and foster and multiply wrongs absolutely without end. It renders neither party better, but both worse. The offender is aroused to revenge, and the offended who retaliates is so much the worse, as he has done a mean action when he might have done a noble one.

Janson says: "A wise man will make haste to forgive, because he knows the true value of time, and will not suffer it to pass away in unnecessary pain. He that willingly suffers the corrosions of inveterate hatred, and gives up his days and nights to the gloom of malice and perturbations of stratagem, cannot be said to consult his own ease. Resentment is a union of sorrow with malignity, a combination of a passion which all endeavor to avoid with a passion which all concur to detest. The man who retires to meditate mischief, and to exasperate his own rage; whose thoughts are employed only on means of distress and contrivances of ruin; whose mind never pauses from the remembrance of his own sufferings, but to indulge some hope of enjoying the calamities of another, may justly be numbered among the most miserable of human beings, among those who are guilty without reward, who have neither the gladness of prosperity nor the calm of innocence."

How forcibly these words appeal to every human heart! The conscience of every man bears witness, that to overcome evil with good is an act of the most exalted virtue; while retaliation is ever an indication of meanness of spirit. "Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, vengeance is mine, I will repay, saith the Lord. Therefore, if thine enemy hunger, feed him; if he thirst, give him drink; for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good." Because others violate this rule is no reason for our doing so. Their ill conduct furnishes us with an opportunity for the exercise of a special and peculiar grace. It is made our duty to overcome the wrong disposition of the evil doer by manifesting toward him particular kindness and good will. Tasso, being told that he had a fair opportunity to take advantage of a very bitter enemy, replied, "I wish not to plunder him; but there are things I wish to take from him—not his honor, his wealth, or his life, but his malice and ill-will." This is the sentiment of a great soul, a soul that towers above the fogs of human selfishness, and basks in the pure sunlight of God's truth. It is a little soul that cannot pass over an offense. Bacon says: "Generous and magnanimous minds are readiest to forgive; and it is a weakness and impotency of mind to be unable to forgive."

Philip, King of Macedon, discovered great moderation, even when he was spoken to in shocking and injurious terms. At the close of an audience which he gave to some Athenian ambassadors, who were come to complain of some act of hostility, he

asked whether he could do them any service. "The greatest service thou couldst do us," said Demochares, "would be to hang thyself." Philip, though he perceived all the persons present were highly offended at these words, answered with the utmost calmness of temper, "Go tell your superiors that those who dare make use of such insolent language are more haughty and less peaceably inclined than those who can forgive them."

This is the Christian's crowning grace. It might ever be seen gleaming from the life of the meek and lowly Jesus. It is twice blessed. It blesses him that gives and him that takes. It is that love that beareth all things and endureth all things, which suffereth long and is kind, which rejoiceth not in iniquity, but rejoiceth in the truth. We submit the following considerations:

I. God has promised to forgive us on condition that we forgive others. "Forgive us our debts as we forgive our debtors." Forgive us all our debts as we forgive all our debtors. Of him that hopes to be forgiven it is indispensably required that he forgive. It is absolute, binding always and everywhere. On this great duty eternity is suspended; and to him that refuses to practice it, the throne of mercy is inaccessible, and the Saviour of the world has died in vain. He bolts the gates of heaven against himself. He chains himself to the chariot wheels of Satan.

During the days of the feudal system the different houses were at constant warfare. One of the lords became enraged at a knight of another castle, and resolved to exterminate his house. His chaplain tried in vain to persuade him out of it. At length he said, "My lord, since I cannot persuade you to give up this plan of yours, will you at least consent to come with me to the chapel, that we may pray together before you go?" The duke consented, and the chaplain and he knelt together in prayer. Then the mercy-loving Christian said to the revengeful warrior, "Will you repeat after me, sentence by sentence, the prayer which our Lord Jesus Christ himself taught to his disciples?" "I will do it," replied the duke. He did it accordingly. The chaplain said a sentence, and the duke repeated it, till he came to the petition, "Forgive us our trespasses as we forgive them that trespass against us." There the duke was silent. "My lord duke, you are silent," said the chaplain. "Will you be so good as to continue to repeat the words after me, *if you dare say so?* Forgive us our trespasses *as we forgive* them that trespass against us." "I cannot," replied the duke. "Well, God cannot forgive you, for he has said so. He himself has given this prayer. Therefore, you must either give up your revenge, or give up saying this prayer; for to ask God to pardon you *as you pardon others* is to ask him to take vengeance on you for all your sins. Go now, my lord, and meet your victim. God will meet you at the great day of judgment." The iron will of the duke was broken. "No," he said; "I will finish my prayer. 'My God, my Father, pardon me. Forgive me, as I desire to forgive him who hath offended me. Lead me not into temptation, but deliver me from evil.'" "Amen!" said the chaplain. "Amen!" said the duke, who now understood the Lord's prayer better than he had ever done before, since he learned to apply it to himself.

"Forgiving one another, if any man have a quarrel against any; even as Christ forgave you, so also do ye." "For if ye forgive men their trespasses, your heavenly Father will also forgive you. But if ye forgive not men their trespasses, neither will your Father forgive your trespasses." The parable of the king and his debtor is a fearful exemplification of this rule, "with what measure ye mete, it shall be measured to you again." The king forgave £60,000,000 of gold. The debtor refused to forgive £3. Then the king arrested him and delivered him to the tormentors till he should pay all that was due. So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses. Matt. 18: 23–35.

II. Christian forgiveness requires us to go to our offended brother and make every possible effort to be reconciled. This is the way God deals with us. We have offended him grievously, and times out of number. Yet he comes down to us, makes known his willingness to pass over our offences, and pleads with us to be reconciled. And this he requires of us with reference to those who have offended us. Here, then, are two cases. The first is where our brother has a charge against us. In this case it is plainly our duty to go to him and make it right. "If thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar and go thy way; first be reconciled to thy brother, and then come and offer thy gift." Here we are plainly taught that we are to go to those who are offended at us and be reconciled. But you say the case is different when another has offended me. Am I bound to go to the brother who has wronged me and be reconciled? It is our imperative duty to go. No matter how great the offense, forgive him in your heart; go to him and kindly make overtures of reconciliation. This is the way to win your brother.

Near the end of the seventeenth century a Turkish grandee in Hungary made a Christian nobleman his prisoner, and treated him with the utmost barbarity. The slave—for such he was—was yoked with an ox, and compelled to drag the plow. But the fortune of war changed, and the Turk fell into the hands of the Hungarians, who said to their enslaved fellow-countryman, "Now take your revenge upon your enemy." This was in accordance with the custom of the age; and the Turk supposing, as a matter of course, that he would be tortured to death, swallowed poison. At this juncture the Hungarian nobleman came in and said to him, "Go in peace, you have nothing to fear." The Moslem was so impressed with this heavenly spirit that he proclaimed with his dying breath, "I will not die a Moslem, but I die a Christian; for there is no religion but that of Christ which teaches forgiveness of injuries."

"Take heed to yourselves. If thy brother trespass against you, rebuke him; and if he repent, forgive him." "Take heed." When your brother trespasses against you, does you an injury, puts any slight or affront upon you, if he be accessory to any damage done you in your person or property, take heed to yourselves at such a time lest you be angry and speak unadvisedly and rashly vow revenge. "Rebuke him." Do not bear malice toward him or meditate revenge. Go to him and tell him his fault. Perhaps he intended no harm, and the matter is ended. If he meditated evil in it, you have discharged the Christian duty of reproving sin. "If he repent, forgive him." Repentance is an absolute condition of forgiveness. If a child deliberately lies, and you forgive the child before he has exhibited any sorrow for the act, you make the child worse. This principle is always true; but it is our duty to awaken in the offender the spirit of penitence by manifesting towards him particular kindness and sincere unalloyed good will. And these efforts are not to be suspended until he is reclaimed, if it take a whole lifetime. "Forgive him." Forget the injury.

On one occasion, sincerely aiming to do my duty, I offended a brother. I went to him, made the proper acknowledgments, and asked his pardon. "I forgive, but will not forget," he said. That means it stands against me still. What if Christ forgives him that way! He casts our sins behind his back. They are removed as far from us as east is distant from the west. So we are to forget the injury; never think of it again; by no means upbraid him with it. Cast it into the deep sea of eternal forgetfulness.

III. There is no limit to the number of times we are to forgive an offending brother. "Then Peter came to him and said, Lord, how oft shall my brother sin against me and I forgive him? till seven times? Jesus saith unto him, I say not unto thee until seven times, but until seventy times seven." Here we have a definite for an indefinite number. Our forgiveness is not to be measured by arithmetical rules. We are to forgive as long as we live.

Cincinnati, O.

MORMON FREEMASONRY.

BY M. N. BUTLER.

It is a well-established fact that Mormonism is Freemasonry gone to seed. On page 144 of "Life and Confession of John D. Lee," we read: "A Freemason's lodge and the privileges of Masonry were extended to the legion. A fine lodge was built in Nauvoo, and many were admitted as members. The brothers, Joseph and Hyrum Smith, held high positions in the brotherhood. I here became a member of the order and received three degrees. The institution flourished during our stay in Nauvoo, and was frequently visited by the Grand Worshipful Master from Springfield, and lectures were had, and a library established. I was librarian of the order."

Thus John D. Lee, the hero of the Mountain Meadow massacre, and his villainous fellow-assassins learned their first lessons in throat-cutting, breast-tearing and body-severing in the Masonic lodge. On page 153 he states the well-known fact that Joseph Smith died giving the "Grand Hailing Sign" of a Master Mason.

The blood atonement of Mormonism is practical Freemasonry. John D. Lee, just before his execution, says, "My life now hangs by a single thread! But is there no help for the widow's son?" Brigham Young was a high Freemason, and at one time he and fifteen hundred of his Mormon followers were in good standing in the Masonic lodges of Illinois.

It is well to keep these facts before the American people. They cannot be too often referred to. Much might be adduced in this line, but enough for the present.

WHAT SOCIETIES ARE NEEDFUL FOR SOCIAL AND REFORMATORY PURPOSES?

BY REV. H. H. HINMAN.

A good brother in New Jersey writes, that while he does not like secret societies, there are some features in Good Templarism that he approves, and he suggests that there be a new social and temperance society formed on a similar plan, leaving out the elements of secrecy. He says that while Christians do not need such a society, the people who are not Christians do need it, and that it is a duty to labor for their welfare.

Let us look at this matter in the light of divine teachings.

1. The first and highest duty of every person in Christian lands is to become a Christian. Until he has done this, all other acts, however innocent or meritorious in themselves considered, are simply acts of sin and rebellion against a just and holy God.

2. It follows that we have no right to give any countenance to such willful neglect of God and of the promises of the Gospel, but that our first and highest duty to our fellow man is to persuade him to cease to be a rebel and become a true disciple of Christ.

3. The Christian church is the divinely appointed and *only* plan for bringing men to Christ, and for their complete and entire reformation in all respects.

4. It follows that any organization or society that is not subordinate to, and has not for its objects the carrying out of the Gospel plan on Gospel principles, is unauthorized and unwise; for God is surely wiser than man. The divine plan is better than the human, and every organized society, except the state and such as may be instituted to promote civil authority, is unwarranted and wrong.

5. It follows, too, that even if men are reformed in mere external morality, but not converted to Christ, they only exchange one form of sin for another. They may be better members of society, but are not more pleasing to God.

6. The absolute duty of Christians is that of *separation from the world.* Christ says, "I have chosen you out of the world." "Be ye separate." All societies, except those for civil government, that thus unite believers and unbelievers, are an "unequal yoking with unbelievers," which is expressly forbidden. 2 Cor. 6: 14.

7. Do we owe no other duties to unbelievers than simply to win them to Christ? Yes. As members of our families they are to be supported, protected and educated. The family is of Divine appointment and unlike the church in that it includes alike those who are the children of God and those who are not. The state, too, is of Divine appointment. The Christian citizen, while he may not join with the man of the world in a moral reform society, may unite with him in securing a government that shall establish justice and secure the blessings of liberty.

8. The N. C. A., the W. C. T. U., the Sabbath-school and missionary societies are religious societies and a part of the church work. Public schools, political parties and insurance societies are in subordination to the state. If organized in harmony with Christian principles, Christian men may join them in their character of citizens. They are not "unequally yoked."

9. It follows that there is no room for secret societies, nor any other societies which propose to reform men on merely worldly and selfish principles.

Chicago, Ill.

"HOW LONG SHALL WE DRINK SEWAGE?"

BY ELDER NATHAN CALLENDER.

So inquires the Philadelphia *Inquirer* and so quotes the *National Baptist.* Is the sewage which empties into the Schuylkill from 191 premises one-thousandth part as mischievous to our population of the City of "Brotherly Love" as is the sewage of the still to 60,000,000 of people? Reduce the number of death-dealing streams from this source to 191, and the people who receive damage from them to three-fourths of a million, and the cause for the prohibition of the liquor traffic would sink into insignifi-

cance, compared to its present magnitude. Then suppose beside this that these streams from the *still-sewage* hurt only the body, not the morals, the character, the peace of the home, the eternal destiny of all the people, the very nation, the cause of Prohibition would be reduced ten thousand-fold more.

Yet while the papers above quoted see grave reasons for purifying the great reservoirs of Philadelphia, they have not yet come to see Prohibition in its true light. What if these owners of the 191 premises along the Schuylkill should offer $1,000 for the privilege of sending their sewage into the river from which the water is taken to the city? This would be such a source of revenue to the city that the water might go down smoothly, in case some party mint should flavor it—the G. O. P. flavoring will remove poisons, peradventure. What would the people of the Quaker city say to such a proposition?

Buy the right to poison us! We'll see. We can conceive of nothing more diabolical. Are we to be poisoned for a price to our city government?

Let the principle of high license be applied everywhere, if it be sound and good. Apply it to all sins against the people in all communities. Why not? Suppose, then, some malignant spirit comes from parts unknown with this message to the Prince of Heaven: "Sublime and omnipotent Prince, I know that this celestial place was designed for holiness, righteousness and peace, the home of the brave and of the faithful forever; that thou wilt have one place to be free from wrong doing; that to accomplish this thou hast beset earth and heaven itself, and summoned the legions of the heavenly host to found this celestial home; that to bring about this sublime scheme thou didst dwell with apostate men and demons; wast crucified between thieves, rose from the dead, and ascended to glory, where now I find thee; but thou knowest my record, that I served thee from my infancy up to the conspiracy, when and where I 'left my own habitation, fell from my first estate' of loyalty to right, in short, I belong to the G. O. P. of the 'Ancient of days,' and am entitled to the consideration of the celestial realm. And now, most royal Prince, allow *us*—for I have legions at my elbow—to devote one corner of the most obscure place in this celestial realm to the sale of indulgences to—to—well, to certain things not in strict harmony with thy mind and nature, but good and necessary. We cannot be entirely responsible for the result, as some disorder may accrue—such as is common down there (pointing to earth); forbear, most sublime Prince. I should blush to name them in thy presence. Well, I mean business, and must come to the point. It is this: *I want license.* I will pay thee a sum which earth has no means of knowing, no figures to compute, for the privilege of some liberty to our citizens. I fully endorse the idea of high license, and can well afford to pay."

How the celestial foundations tremble! The very pillars of the palace vibrate, as if to crumble to dust. Such lightnings and thunders our earth could not sustain! Terror-stricken, I looked at our Prince. Such a frown—it was the frown of Omnipotence! Indignation shaking heaven. Where is the messenger? Only the odor of sulphur indicated his late presence. By the unanimous suffrage of the celestial city he went out and down "to his own place."

So ought license, which pours upon our earth the sewage of the drink traffic. Hell's sewage, to be devoted to its own place.

SECRET SOCIETIES IN THE TWO SICILIES.

[By E. Strachan Morgan, in the Fortnightly Review, London.]

[*Continued.*]

If now it is asked what is meant by *Maffia*, it will be found that few, even among Sicilians, are agreed as to the exact meaning of the term. Perhaps the most satisfactory definition is that given in the Blue Book of 1877:

"The *Maffia* is not precisely a secret society, but rather the development and blossom of arbitrary violence directed to criminal ends of every sort. It is the instinctive, brutal, sordid solidarity that unites against the state, the laws, and the constituted authorities, all who are determined to live and thrive not by honest work, but by violence, by fraud and by intimidation."

But even this definition does not say all; add that it is accepted as the inevitable even by honest men, that it imposes its code on the weak, and resists the Government even more by the inertia of passive resistance than by overt acts of violence, and, Proteus-like, evades the arm of the magistrate as it does the definition of the student. It would take a volume to specify all the modes in which, without violating the letter of the law, the *Maffia* can make things comfortable for its subordinates. One instance taken at hazard must suffice:

"The Sindaco of Palermo, taking the presence of cholera as a pretext, has nominated a whole batch of new officials, and that though many of the clerks who already draw salaries have quite given up going to their offices. A good thing too, for the municipal buildings would be quite too small to accommodate them all."

If we look below the surface we shall find that the *Maffia* is to a great extent a survival from the Middle Ages, the outcome of the relations between feudal superior and retainer, relations on which all social and political life continued to be based in Sicily till the first quarter of the present century; in part an expression of that exaggerated individualism which, if common throughout the kingdom, is nowhere so strongly marked as in Sicily. It is the Calabrian who on the mainland most closely resembles the Sicilian, and it is a Calabrian proverb that says, "*Quanno niscianu m'avantu m'avantu cu*—When no one praises me I praise myself." "A French mob in revolution days," said Signor T. Mamiani, "shouts, 'Who will guide us?' but in Italy the cry most heard is, 'Follow me!' for each individual is thoroughly convinced of his own ability to lead." "If," said a typical Southerner to me, speaking in all seriousness of a reform he thought needful, "if the Ministry does not yield I will get myself elected deputy, summon the *costituenti*, and reform the Constitution." And he was convinced of his right and ability to do so. One result of this trait is that while there is in Sicily much loyalty to the king, there is no loyalty to the institutions. The ties of blood and partisanship are so strong as to leave no room for mere political alliances. The admired leader is not the statesman of sagacity or even of persuasive eloquence, but he who most imposes himself by astuteness and overbearing temper, or even by the violence of his personal following; for here, as elsewhere in Italy, it is the solitary or even the anti-social rather than the civic that are most esteemed, and it is perhaps not without significance that in popular music, melody and solos predominate over harmony and chorus.

It might seem a paradox to attribute the prevalence of secret societies to this primitive egotistic independence, which seems even to give the lie to Aristotle's definition of man as being by nature a "society animal," and makes it not altogether fanciful to trace the parentage of the modern Sicilian to Homer's Cyclopes who shocked Hellenic opinion, ruling each man his wife and children, caring not for his neighbors. But it must be noticed that societies, legal or illegal, for political, social, or commercial ends, are marked in Sicily by something of the clannish type. Even in the names "brothers," "sons," often assumed by members, one seems to recognize the fiction of a common father, though it is perfectly understood that the associations and the respect paid to their heads are accepted as a mere matter of convenience. Such associations, too, are very rare, except those in which the members look up to a common and necessary protector, in whom, however, no normal or intrinsic superiority is recognized. Just as the revolutionary Frenchman was pleased to harmonize his theory of the intrinsic equality of all with the actual authority of a few, by the fiction of voluntary surrender of rights under an imaginary *contrat social*, so the Sicilian's pride is contented to obey a self-elected chief, to whom he gives an allegiance which, as he flatters himself, is purely voluntary, and whose despotism is tempered by assassination, rather than the impersonal state which imposes itself on all. It must be remembered, too, that in the old Bourbon days law was looked upon by the bulk of the population as a mere engine, enabling the court and its favorites to prey, with at least a semblance of justice, on the poverty of the people; and even now the heavy taxation, the conscription, and the want of any intelligent sympathy with the population of officials, who look on a transfer to Sicily as little better than a penal banishment, keeps up much of the former distrust of Government. The upshot of all these causes is that in Sicily law is still looked on by the majority much as the English rule is in Ireland—as a common enemy, or at best a marplot in family disputes, whom every honorable man is bound to baffle to the utmost of his power.

From these premises in the moral syllogism is deduced the great principle of *Omerta*, on which *Maffia* is really based and which gives it its living power. What, then, is *Omerta?*

"In the course of years," says Signor Tommasi Cosedell, "the national character of Sicilians in all its manifestations has become interpenetrated with the principles of a special code, called that of *Omerta*, which lays it down as the first duty of a man to do justice for himself with his own hands for any injury he may have suffered, and brands with infamy, holding up to the contempt and vengeance of the public any one who appeals to the law courts or assists the police in their investigations. A man perfectly honorable in other relations of life is convinced that he is doing a good deed in harboring an assassin, or in refusing to give evidence against him; for the code of *Omerta* says: 'Evidence is good so long as it does not injure your neighbor.'"

Under this code a willing witness is shunned and scorned, as is an "informer" in Ireland. With his dying breath a murdered man will refuse to give any information to the police, and stoutly deny all knowledge of his assailant, preferring to chance the escape of his enemy, and leave a legacy of vengeance to his family or faction, rather than suffer his name to become a byword of reproach. Brought face to face with this solidarity of victim and criminal in resenting its interference, the executive is almost powerless. But one or two of the grim and expressive maxims current in the island enable one to realize, far better than pages of description, the feeling dominant in Sicily which makes possible the continued prevalent of *Maffia* and *Omerta*. "*Scupettae mugghieri nun si mprestano*, A man does not lend his gun or wife." "*Si moru mi drivocu, si campu t'allampu*, If I die they'll bury me, if I escape I'll strike you dead." "*La furca e pri la poviru, la giustizia pri la fissu*, The gallows for the poor man, the law courts for the milksop." The unknown author of these apophthegms has sketched out with a few master-strokes the position of an Ishmaelite consciously and defiantly at war with social order.

Next in importance to the anthropological as a factor in the prevalence of crime, come the physical features of the island. "*Latifundia*," said Pliny, "*perdidere Italiam*," and it is hardly less true that large estates are the seed-beds of crime in Sicily, and absentee landlords are at once the cause and the consequence of *Maffia*. Practically the whole of the interior plain of Sicily, and 65 per cent. of the entire island, is devoted to the culture of wheat on estates varying in size from 3,000 to 15,000 acres. For though many small properties were created by the sale of Church lands after 1860, these, except on the north and east coast, are rapidly disappearing. Small properties cannot stand up under the pressure of taxation. One fact taken from the official report is sufficient to prove this. From 1873 to 1874 there were put up for sale by auction for non-payment of land tax, 13,713 properties with a debt on them of 7,488,357 francs. Of these 693, with a debt of 660,559 francs, were sold, and 13,056, with a debt of 6,826,697, were adjudicated to the state, no one having made a bid for them, as the arrears of unpaid taxes amounted to more than the value of the fee-simple. These large wildernesses of estates are almost invariably rented to a *gabelloto*, or head-tenant, who sublets them in small parcels at rack-rental, each *borghese*, or under-tenant, taking up from ten to twenty acres on which he camps during the working season with his beasts, whose life and toil he shares, which he cultivates as he can, and pays for as he must, usually by a share, ranging from two-thirds to three-quarters of the crop. Tenant-farmers with capital, and farm-buildings on the holdings, are here equally unknown, and the *borghese* is almost always in debt to the *gabelloto*, who advances him food and seed-corn at extravagant interest, and to whom he is virtually a serf. If the season is good he barely pays his way; if it is bad he sinks hopelessly into debt. Baron Mendola, a Sicilian landlord and a shrewd observer, gives it as his deliberate opinion that the average Sicilian peasant cannot possibly make both ends meet. "Honest labor," he says, "seldom suffices for the maintenance of the family. Theft is obligatory." Except at seed-time and harvest these estates are deserted. The agricultural population is all collected in the villages, and the wide plain, with all its crops which no police can pretend to watch over, is at the mercy of evil-doers. It is the sense of insecurity thus engendered, the knowledge that his crops may at any moment be burned and his cattle stolen, that drives the *gabelloto*, even were he well disposed, into the arms of the *Maffia*, the only protector that can secure him from daily risk of ruin.

(*To be Continued.*)

If the secrecy of a society is a good thing, then it must be as wrong to reveal the secrets of one as another. The Ku Klux and the White Caps should be as inviolate as the Freemasons or Knights of Labor. But Dr. Hoffman of the Geological Survey has been studying Indians out West. He joined the Chippewa Indians in Minnesota, and, we know not by what hook or crook he obtained it, whether he joined the society and is now "perjuring" himself, or whether he stole the information as a miserable "coward and eavesdropper," but he comes back enriched by all the secrets of the Medicine Society of that tribe. He knows the oaths, the passwords, ceremonies, grips and all, and he is going to publish it to the world. We believe in consistency and fair play. If it is right to publish the Indians' secrets in the interest of science and the development of the history of man, it is right to print the white man's secrets for the same purpose, especially as his secret societies claim to be the depository of all science and truth.—*American, Washington.*

NEW ENGLAND LETTER.

The Peace Convention—An important omission—The public school question vs. rum-selling—Uncle Tom's Cabin played with a Voudoo Festival annexed—The same saints' day for Voudooism as for Masonry—The Iron Hall in Missouri and Massachusetts.

A convention of the Universal Peace Union has just been closed at Mystic, Conn. Social purity was the topic of addresses by Mrs. Amanda Dis and Mrs. Belva Lockwood; one dwelling upon the revelation of immorality in army life in India, the other speaking upon the equally terrible immoralities of the Michigan lumber camps. Resolutions were adopted condemning capital punishment and demanding fair play for the Indian. As there are many Christian people who still believe in the stern old code of Genesis, there may be two opinions on the former subject, but in reference to the latter, even our American government is slowly finding out that it is cheaper to civilize the Indian than to send an army to punish him for deeds which are only such as a savage, goaded to desperation by wrongs for which he sees no other redress than the scalping knife, might be expected to commit. Mrs. Parnell, of Home-Rule fame, spoke eloquently of equal rights as a necessary basis of universal peace; and a colored minister, Rev. Paulus Moore, presented a resolution sending greeting to the peace convention of England, and asking it to use its influence in preventing wars of conquest in Africa. It is rather surprising, however, that one of the most prolific causes of war, intemperance, should have received no notice. According to Kinglake, the Crimea would never have been invaded if the British Cabinet had not drank too much wine with their dinner; and who shall say how much the shipment of rum to the Congo by both England and America has had to do in stirring up those internal wars which are the life of the African slave trade with all its diabolical horrors?

Evil is one mighty interlacing of various iniquities, and in this single question of war, we find involved almost every other great question of morals. How much Freemasonry has had to do with foreign wars has never been made the subject of historical inquiry; but the part which its hidden hand has played in intestine tumults and revolutions may be gathered from such works as La Hodde's "Cradle of Rebellions," and the well-known facts regarding its close connection with our late Civil War, as well as during that reign of terror among the colored people and white Unionists, when it masqueraded under the title of Ku Klux, marking its pathway with the light of burning Negro schools and cabins, and all manner of nameless atrocities. And now Brooklyn is being agitated over the same public school question which is troubling Boston, only in a new form. The New York correspondent of the *Congregationalist* writes that a graduating exercise by one of the primary scholars, which was only an innocent recitation in rhyme by a little girl, setting forth the misery brought upon the drunkard's wife by the rumseller, has stirred up the Liquor Association to send a written complaint to the Board of Education, and it remains to be seen whether they will be as subservient to the rumseller, as the Boston Board is to the Jesuits. If this continues, conscientious men and women will be slow to take up a profession in which they cannot be protected in the honest discharge of their duty; and the natural result of all this will be a dangerous lowering of the moral and intellectual standard in our public educators. The parochial schools are far inferior to the public schools, a fact which is recognized by intelligent Catholics. They do not give anything beyond a common Grammar School education; but a correspondent to the *Christian Union* states that the Jesuit party is now "making extraordinary efforts to bring them up to the public school standard." It is useless to say that 50,000,000 Protestants can never be ruled by 10,000,000 Romanists. I doubt if either that mere handful of unscrupulous slaveholders, who once controlled our whole nation, or the rum power, which is controlling it now, could begin to muster to their side the fraud, the corruption, the secret guile, that can be wielded by our 100,000 Jesuits. The time will come when the United States will find it a political necessity to banish them from her borders, as have Italy and France.

Uncle Tom's Cabin is being played at the Hollis Street Theater, with a unique feature added,—a very realistic representation of a Voudoo festival. The Southern States have generally passed laws against the practice, but along the Gulf Voudooism flourishes in vigorous life. The initiate, his face and lips smeared with blood, takes an oath to keep secret all the proceedings, invoking the death penalty on himself if he violates his obligation. It is a curious coincidence, to say the least, that this wild and disgusting medley of heathenism, cruelty, chanting, dancing and drunkenness is always held on St. John's eve! Can it be that "the holy Saints John" are the patron saints of Voudooism as well as Freemasonry?

A recent issue of the *Standard*, a weekly paper published in Boston and devoted to insurance interests, contains the following card, written by Mr. Alfred Carr, superintendent of the Missouri Insurance Department, to the St. Louis *Post Dispatch* in regard to that much vaunted order called the Iron Hall:

"In a telegram from Indianapolis, printed in the *Post Dispatch* of Sunday, July 29, indorsing the operations of the Iron Hall, occurs the following: 'In Missouri the fight against the order was carried into the courts, where the supreme officers achieved a victory, and it now has a number of branches in that State.' The foregoing would tend to mislead the public, and as Superintendent of the Insurance Department I desire to say that I have always regarded the Iron Hall as one of the most injurious of the many so called benevolent insurance societies. No proceedings have ever been instituted in the State against the Iron Hall. Mr. H. A. Cooper was arrested as an agent of this company, and prosecuted for a violation of the insurance laws of the State. His case was heard before the Court of Criminal Correction in the city of St. Louis, and, by processes peculiar to the judge of that court, he was discharged. However, if any one will bring to my notice the facts showing that this company is doing business through any agent in any place in Missouri, outside the city of St Louis, I will undertake to prosecute such agent to the full extent of the law, and thus demonstrate the fact that the company has no right to do business in Missouri, also!"

The *Standard* thus comments on the matter: "Would that the closing clause of Mr. Carr's sturdy communication applied to Massachusetts. In this case 'enlightened Masschusetts,' which has legalized this Munchausen nondescript, may well learn a lesson from the 'wild Western State' which refuses to do so."

E. E. FLAGG.

NATIONAL REFORM AND PROHIBITION IN CINCINNATI.

CINCINNATI, Ohio, Aug. 25, 1888.

EDITOR CHRISTIAN CYNOSURE:—The second Sabbath morning of August I preached in the Third Presbyterian church on the liquor traffic. This gave an open field for National Reform principles. The echoes of the sermon were heard all last week. Its delivery was announced at the Cincinnati Prohibition Club as a score for them.

In the evening I gave a National Reform discourse in the Wesley M. E. chapel, Rev. Thomas Pearne, D.D., pastor. This is the original church in Cincinnati. Dr. Pearne is just entering upon the fourth year of his pastorate. Since he went there the church debt has been lifted, the building repaired to the extent of $4,000, and the membership largely increased. Dr. Pearne is a champion for Sabbath reform. He regards these camp meetings as a source of danger, as they are the occasion of so much Sabbath desecration. He is a Phinehas in his zeal against the drink system. His paper before the Cincinnati minister a year ago last May was a most scathing philippic against the saloon.

Monday evening I attended the Prohibition Club meeting. It is not surprising that good men organize against the saloon. It is striking at the heart of society. It dominates Congress, State legislatures, municipal councils and political parties. It touches the business of a prosperous man of affairs, and it melts like a soap bubble. It enters his home, and it falls in ruins. It touches the floors, they are carpetless. It looks into the wardrobe, it is vacant. It looks into the cupboard, it is empty. It touches his wife, she fills a premature grave. It touches his children, they are street ragamuffins. It touches the man, he is carried to the potter's field.

"Rattle his bones over the stones,
It is only a pauper, whom nobody owns."

The saloon was the cause of every step down from the height of prosperity to the depths of degradation.

Last Sabbath morning I preached on church unity in the Third Presbyterian church. The enemy is massing his forces against the church, and she must unite her forces to meet him. All are under "the Captain of our salvation." What is wanting now is co-operation. What was the cause of the defeat of Bothwell Bridge? Division and dissension in the army. Why was nothing accomplished during the first year of the war of the Rebellion? Failure on the part of the leaders to co-operate. Halleck would not co-operate with Buell in Missouri. McClellan in the East would not co-operate with Sherman in the center. And so the great soul of Lincoln was troubled beyond measure, because "nothing could be done." Why has the church so long failed to take the world for Christ? Failure to co-operate. The salvation of the world depends upon God's people co-operating in its accomplishment. The Saviour's prayer was, "That they may be one, as Thou, Father, art in me and I in Thee; *that the world may believe that Thou hast sent me.*"

At 4 P. M. I preached to young men in the Y. M. C. A. hall. Marco N. Popoff, a Bohemian, a junior in Hamilton College, Clinton, N. Y., was present. He said: "I heard you lecture on National Reform in our college last winter. We were all delighted, and would be glad to see you back again. I saw in last evening's paper that you were to preach here, and I came over to hear you." He gave a lecture in the Central Presbyterian church on "Bohemia, Its Customs and the Mission Work." It was repeated in the Walnut Hills Presbyterian church.

In the religious department of the Centennial Exposition these facts are on exhibition: The Y. M. C. A. was founded by George Williams, London, England, 1844. There are 4,000 organizations in the world, 1,240 in America, 273 in colleges and universities, 77 railroad associations, 10 German, 27 colored and 15 Indian. They have in buildings and real estate, $7,262,000; endowment fund, $1,209,865; pledged, $1,356,000; general secretaries and paid officers, 750; weekly attendance at devotional exercises, 2,500. In Ohio there are 51 associations, 6,000 members; annual expenditure, $53,000; endowment fund, $15,000; building fund pledged, $158,000; value of property, $256,000. The Cincinnati association proposes to erect a new building on the northwest corner of Eighth and Elm streets, at a cost of $100,000.

In the evening I preached in the Pendleton M. E. church, Rev. J. W. Bushory, pastor. This brother was pastor of Trinity a few years ago. Later he preached in Springfield, Ohio. Of this he says: "I preached to the largest audiences of any man in the State of Ohio. It was not uncommon for 300 to go away unable to get in." We had a good audience, and they responded heartily to National Reform.

J. M. FOSTER.

OUR WASHINGTON LETTER.

WASHINGTON, Aug. 24, 1888.

Mrs. Cleveland began her work as treasurer of the fund for building an American church in Berlin several weeks ago, upon accepting the position, and already she has received quite a sum of money. George W. Childs and Mr. Wanamaker of Philadelphia were among the first subscribers. Through the influence of his wife the President is said to be fast losing the peculiarities of bachelorhood, while his social characteristics are rapidly developing. He reads the newspapers now, and even holds his own very creditably in a conversation of small talk.

Since I last wrote you Congress has been slowly doing nothing. There has been some filibustering in the House over legislation on general pension bills, and much talk on subjects of local interest. The Senate has shown solicitude for the safety of the streets of the District of Columbia by several debates on overhead and underground electric wires; there have been some of the usual chapters on the Fisheries treaty and on appropriation bills; some extensive collections of roll calls and dilly-dallying motions, but altogether the week's record is too insignificant to itemize.

The lower branch of Congress takes up more time and spends more money in doing nothing than any other legislative body in the world. It is not because there are too many members. The British House of Commons has more than twice as many; the French Chamber of Deputies has over two hundred more; the German Reichstag seventy more; the Austrian House is a trifle larger, and the Italian Chamber of Deputies has one hundred and eighty more members. But no one of these parliamentary bodies can be justly charged with such an absolute waste of time as the House of Representatives. When complaint is made to members of Congress of the inertia of the House, they reply that the fault lies entirely with the system of rules which has been handed down from one House to another, with such amendments as the caprice of the majority engrafted upon it. This is really the prime cause of the trouble. It is a self-shackled body, yet no one set of politicians or parliamentarians can justly be held responsible for so marvelous a combination of regulations, which are liable at any moment to throw the House into a condition of paralysis and keep it there.

A few days since, there was upon the desk of Representative Matson, of Indiana, a handsome silver set, pitcher and goblets, presented by employes of the Government Printing Office, in recognition of their appreciation of his services in securing the

passage of the bill, granting them thirty days annual leave, with pay. Mr. Matson returned the present to the donors, saying in a letter, that the acceptance of a valuable present for doing a plain duty, would be, in his opinion, a very bad precedent. He did not object to taking floral tributes, as he had on several occasions, but he thought he ought to draw the line at silver. It is useless to state that his course was commended. It would not require much gift making and taking to involve the House in a serious scandal, as has been done in times past.

Senator Blair has given up all hopes of having his educational bill reported to the House during the present session of Congress. He does not criticize the House Committee harshly for having pigeon-holed the bill, but he says he thinks that it has acted very unwisely. A majority of the members of the House Committee, as is well-known, are opposed to the bill on the ground that it is unconstitutional, and that its passage would mean the extension of Federal jurisdiction over millions which belong properly to the States. Several of the Southern members, among them Representative Phelan, of Tennessee, and Simmons, of North Carolina, have introduced bills with the view of removing the objectionable features of the Blair bill, the former proposing to submit the bill to the States as an amendment to the Constitution, and the latter to loan money on security to the various State governments. None of these amendments have been acted upon, however, up to the present; and it is quite certain that no legislation in regard to the measure will occur during the present session. Senator Blair will present the bill in the Fifty-first Congress, however, and will continue to urge it with the same persistency as long as he remains in the Senate. *

—Since he has been in Chicago, Bro. Gunner has learned that one of his church members in New Iberia has renounced his connection with the Knights of Labor, and agrees to stand by his pastor for Christ alone. A few other members are connected with the order, but Bro. Gunner is confident that the truth will also make them free.

Reform News.

THE BIG TENT.

AND BIGGER CROWDS TO HEAR THE TRUTH ON FALSE RELIGIONS.

Dear Editor:—We came to Clinton, Iowa, and found a lot suitably located for our tent work, and as it was owned by the Odd-fellow lodge we paid the chairman of their executive committee three dollars for the use of the ground, and pitched our tents. Our audiences soon grew to be so large that had it not been for frequent rains we could not have accommodated the crowds.

When the interest was sufficiently aroused I announced an art exhibition in illustration of a lecture on Grecian and Roman Mythology. This announcement brought out a fine audience. At the close of this lecture I announced that on the next evening the symbolism used in India, Persia, Egypt, and by the Aztec Indians and other nations, would be illustrated; and that as many of the prototypes of Masonic and Odd-fellow symbolism would be shown, we extended a respectful invitation to members of those orders to attend. The result was a very large audience, including the Odd-fellow lodge, which adjourned and came over to hear the lecture. Our big tent could not have held the crowd had it not been for the storm that came up and kept many away.

We did the best we could to let the clear light shine! showing that all idolatrous systems were secret and oath-bound; that in all sun-worshiping countries the candidate, in joining these secret institutions, imitated the death and resurrection of a mythical sun god; that the initiation into the Odd-fellow lodge, bringing the candidate face to face with the skeleton, was similar to that in the sun-temple of the Aztec Indians, where the candidate was caused to step over the body of a human sacrifice, quivering in the agonies of death; with this difference: The Aztecs used the skeleton as a symbol while the flesh was still on it, while the Odd-fellows use it after the flesh has been removed.

As a heavy rain storm cut the exercises short, I announced another lecture next evening, which was largely attended by Masons and Odd-fellows, who came, as several told me, "to hear it through." Many purchased the "Stories of the Gods." All went away in a very thoughtful mood, and we hope God will bless the truth to their good; and while we are carrying the war into the field of the enemy we hope friends will remember us in their prayers.

I. R. B. Arnold.

NEW MOVEMENTS IN OHIO.

47 Lincoln St., Columbus, O., Aug. 24, 1888.

Editor Cynosure:—I write to let the friends know I am still alive and at work. Home duties have largely demanded my attention for a time. When I say we have been moving and preparing for housekeeping, only those who have passed this way before will know the work necessary. It seemed that I could be spared from the field better at this time than later in the season.

The campaign is opening and there is a demand for earnest workers everywhere. I trust there will be a strong, earnest, united, coming up to the help of the Lord, on the part of his followers, and that we shall see greater results than ever before attending the labor of this fall and winter. I know this will be the case if all are consecrated to the work as they should be. Ohio is in a better condition for united work than it has been for years. There are more copies of the *Cynosure* taken, and a more general interest than ever before since my knowledge of the State.

CITY WORK.

The Lutheran church is quite strong here, this being the headquarters of the Ohio Synod. The pastors of these churches have stood right with me from the beginning of my work in this State. When I called a few days ago, all gave their renewals to our paper and expressed approbation of the work done here. Revs. Meas and Rohe have recently preached to their people on the subject. Rev. Rohe has since received anonymous letters threatening him.

THE CENTENNIAL AT COLUMBUS.

From all reports we are about to be flooded with a mass of people coming, not only from this State, but from all parts of the United States. Seventy-five thousand soldiers are reported to have sent in orders for quarters during the soldiers' reunion. Some have estimated that three will not be less than 250,000 people in attendance at the centennial. The programme will speak for itself. It seems about as appropriately arranged as a dog-fight and a prayer meeting. If the dog-fight is popular the prayer meeting is not, and vice versa:

SPECIAL DAYS.

The Coloseum on the Centennial grounds will be occupied as follows:

Sept. 4.—Opening Ceremonies.
" 5.—Welcome to the East, South and West, and responses by Governors.
" 6.—Pioneers of Ohio.
" 7.—Catholic Knights.
" 10.—G. A. R.
" 12.—Old Army Reunions.
" 13.—Grand Army Campfire.
" 14.—Grand Army Sports.
" 17.—Patriotic Order Sons of America.
" 18.—Congregational Church.
" 19.—State Bar Association.
" 20.—Granges and Farmers' Clubs.
" 21.—Knights of Pythias.
" 22.—Emancipation Jubilee.
" 24.—Labor Organizations.
" 25.—Methodist Episcopal Church.
" 26.—Ohio Sunday-School Union.
" 27.—Public Schools.
" 28.—Teachers of Public Schools and State Institutions.
" 29.—Commercial Travelers' Association.
Oct. 2.—Presbyterian Church.
" 3.—Retail Grocers' Association.
" 4.—Band Tournament.
" 5.—A. O. U. Workmen.
" 8.—League of American Wheelmen.
" 10.—Improved Order of Red Men.
" 12.—Woman's Christian Temperance Union
" 16.—Brotherhoods of Engineers and Firemen.
" 19.—Ohio League Republican Clubs.

The God that causes even the wrath of man to praise him can overrule all to his glory. I shall endeavor to represent our work as far as may seem advisable.

W. B. Stoddard.

THE COLPORTEUR WORK.

FINAL REPORTS

The following is a statement of my work: Time from June 21 to Aug. 18. Visited forty towns, four in Wisconsin, three in Iowa, and thirty-three in Illinois. Canvassed most of the ministers, school-teachers, and such citizens as should be interested in the work. In the latter part of the time we could not see a number of the pastors as they had vacations. With Mr. Park I distributed about 60,000 pages of tracts sent us from the office, giving them away on the cars and streets, also placing them in houses, wagons, etc. I sold a number of I. R. B. Arnold's "Stories of the Gods." In the two months I secured ninety-one orders for the *Christian Cynosure* and received about ten dollars in donations. Most of the subscriptions were for one year. Some twelve have promised to take the paper commencing with January, 1889. My expenses for the first month were $20.75, for the second $18.50. We found the German and Swedish churches very friendly to our work. A number of the pastors will send for tracts in their own languages. We think a goodly number who did not know of the National Christian Association before will be valuable supporters of it hereafter.

Some would gladly have aided if it were not the election year. In the towns we visited "reform" is on the march, and the music of Prohibition fills the air.

J. W. Fifield.

....We scattered tracts in every town through which we passed, and left samples of N. C. A. literature in most every family. I believe the tracts will do untold good. Everybody reads them. We distributed them in the cars, and put them in buggies and wagons, in public libraries and reading rooms, and took particular pains to hand some of the most interesting ones to those who had charms dangling from their watch chains denoting them to be high Masons.

To me, the prospect for the future in Illinois looks very encouraging. Many only need stirring up to the work to make them take hold of it with heart, voice and pocket-book.

One of the great evils of the present day is the fact that so many minor secret organizations, such as the "Modern Woodman," the "Ancient Foresters," etc., are springing up with surprising rapidity in every city and town. So many of the Christian people and church members join them, even the members of those churches that have raised their voices so decidedly against secretism. The members of these lodges are made up mostly of workingmen who are induced to enter on account of cheap insurance. Thus it is that many who are conscientiously opposed to the greater and more terrible oath-bound secret orders, will not speak against them, because they themselves belong to a secret order.

I am glad to say that the people in many places were so interested in Prohibition that it hindered us from getting a few subscribers for the *Cynosure*. Many of the "Antis" would have taken the paper had they not done all they could, financially, for Prohibition, which is, indeed, only another branch of Christ's work.

The saloon and lodge are very intimately connected, they both "love darkness rather than light, for their deeds are evil," and they both have curtained windows to hide the wickedness practiced inside.

L. H. Park.

THE WASHINGTON INDUSTRIAL SCHOOL.

Washington, D. C., Aug. 16, 1888.

Dear Cynosure:—Since last I reported through your columns, I have had many things to encourage me in the work here, and of these I wish to speak first.

I am so glad the children are taking such an interest in the little boys and girls which we have been enabled to gather in here to teach and help to a better way of living and thinking. One package of papers came recently from somewhere in Pennsylvania; another package came from the children in Attica, Ind.; still another from Wakeman, Ohio; and while in Alexandria, Va., the other day calling on a friend, two little girls of the household came into the room each with a package of papers they had saved for our school. Again, I say, God bless the children for their loving sympathy and their works.

A letter reached me a few days ago by way of Chicago from Mrs. J. A. Bingham of Ohio with five dollars for our school work, and Mr. and Mrs. S. A. Pratt remembered me by a donation of three dollars, while "a friend" called at the office this week leaving five dollars for the children's work. Thus the Lord through his servants is giving encouragement and I thank him for it; also these kind friends who have so generously given financial aid.

One little girl, on inquiry, I found had no dress or hat suitable for Sunday, so with some of the money sent in, material was bought, and by the help of a Christian lady a dress was made, a hat and collar bought, and on Sunday she was in Sabbath school looking as bright and animated as well could be. One of the boys who was present on Monday, when I asked him why I didn't see him on the Sabbath before, replied, "My pants were not fit to wear to Sabbath-school," and if all he had were those he had on I could readily believe him, poor boy! and yet these are only samples of the many. I tell you, dear readers, that in order to become interested in

this work you would only need to be among these children a few hours. My heart goes out toward them, and while I am reaching a few, I realize that there are hundreds, yea, thousands, in this city alone, no better off than these, and whose physical as well as spiritual welfare is sadly neglected.

Then, my dear sisters, as you remember how much patience it takes to teach one or two of the little ones in your own homes to take the first stitch, run the first seam or hem the first hem, then let your imagination roam to the N. C. A. building and glance into the room back of the office, and see there anywhere from ten to twenty children, mostly girls (for the boys soon tire of sewing and drop out), and only one pair of hands to set the needle right, to start each seam; only one pair of eyes to see that all goes well; here a glance to quiet one, there a glance to reprove another; only one pair of ears to catch the many words which come, and only one tongue to correct, instruct, admonish, teach Scripture texts, lead in the singing, and the many other things which come up. Well, the Lord has thus far given me strength, and he has promised to be with me "alway, even unto the end of the world," and I feel from day to day his sustaining power, am convinced more and more that just such work as is being done here needs to be done in all parts of the city.

May the Lord reward all his servants who are taking an interest in this work, and, while you send in your gifts, do not forget to remember me at the throne of grace. Yours in the work,

ANNA E. STODDARD.

THE LOUISIANA FIELD.

DORSEYVILLE, La., Aug. 16, 1888.

DEAR CYNOSURE:—I left Cheneyville last Thursday, and stopped off at Grossetete Station and preached at the Mt. Olive Baptist church, and came on to Plaquemine Friday evening. A young man accosted me Saturday and wanted to know my reason for writing such an article about the Odd-fellows as I did from Dorseyville in June last. He said they had done all they could for their widows. It is strange to see what a grip these lodges have on a man when once he is in their secret clutches. Poor souls, they are to be prayed for without ceasing. The Odd-fellows had their annual ball in Plaquemine on the 4th of August, which I am informed lasted until Sunday morning; with some Christians in the hall, partakers of those men's sins.

I preached at Pilgrim Rest Baptist church, Plaquemine, Sabbath at 11 A. M., and lectured on Moral Education at 7:30 P. M. at the Macedonia Baptist church. Rev. Hubbs, the pastor, endorsed all I said in the strongest terms, and invited me to return and lecture again. Bro. Wm. H. Ellis, of Pilgrim Rest church, of whom I wrote to the *Cynosure* July 12, called on me Sunday and we had a pleasant interview on secretism. Bro. Ellis says the church is the proper place for the Christians to resort, but they have failed so long to watch over their poor members that many resort to these orders. I am glad, however, that he acknowledged the uselessness of secrecy.

If my colored brethren will abate their passions long enough to reason together and examine Masonic history for themselves, and see where Mackey and Webb, and other Masonic authors reject our Lord Jesus Christ, they will soon see the evils of lodgery, every one of them. Rev. John Brown of Bayou Goula, pastor of St. Matthew Baptist church, is rebuilding his church. Bro. Brown has left the lodge, and as money is scarce and his people poor, the lodge is trying through some of its members to induce him to come back with the promise of assistance. I say to friends, one or two hundred dollars contributed to Bro. John Brown of Bayou Goula, La., just now would greatly help in building a reform church, as Rev. Brown is a seceded lodgite. You may have some knowledge of his opposition. May God help along this good work.

I am much encouraged in our Southern work, although opposition is strong; but they that are with us are the mightier. Let us rally around the reform flag. The secretists have made many of the poor country people believe that there were only a few perjured fools opposing lodgery, but the *Christian Cynosure* is changing this sentiment, and they that get it see a great army opposing lodgery.

Bro. Dorsey of St. John's church has given his church a thorough repairing. This is an anti-secret church, out and out, and one of the largest, handsomest and best governed in the State. The church and property are valued at $10,000. So you can see from this how God is blessing the labors of Elder Dorsey in the face of the opposition from the lodge elements. I expect to preach at Bayou Goula tonight.

FRANCIS J. DAVIDSON.

CORRESPONDENCE.

SCOTLAND AND MASSACHUSETTS.

The difference between public sentiment in Scotland and the United States may be illustrated by the different treatment of preachers "on the slopes of Castlehill," Dunvon on the Clyde, and those who preached on the people's "Common" in Boston. Both are evidently places for public resort.

The Dunvon paper before us don't seem to like the said preachers any better than the Boston city fathers, but although the rather venomous Scotch editor sneers at "these howling gospelers" and their "crude and croaking religious utterances," the worst punishment that he dares to invoke is that Inspector Fraser or his men should kindly request them to move on, and allow other passers-by to do the same, or to enjoy the music in peace!

But in Boston, "our cradle of liberty," some of our best preachers have been fined for merely reading the Scriptures! and one "gospeler," Wm. F. Davis, now lies in jail, and has done so for months, for the crime of preaching on the people's common! and the people seem to "care for none of these things," although their noble city is thus ruled and disgraced by saloonery, lodgery and popery in its municipal government, ruinous to the freedom for which our fathers bled.

Scotland, however, is behind us on the prohibition question. The same paper tells us that ten o'clock during summer is too soon to shut up the grog shops.

Let Boston be instructed by Dunvon in her duty to preachers on her Common, and let Scotland learn from America a lesson on prohibition. T. H.

FOR THE ABOLITION OF ALL INIQUITY.

DEKALB, Iowa.

While at the U. B. constitutional convention in Missouri last June, Bro. Henry Siemiller showed me where there was once a station on the underground railroad. He lived a half mile or more north of it when a traveling preacher in that State. It was interesting to hear him tell of an old colored lady who was the leader of a flock from bondage. As they neared the station a man in surprise called on the name of the Lord (we should judge) in an irreverent manner. The old auntie heard it, and exclaimed, "Yes, massa, dat's de name we trabel in." She knew they were at the station and pointed out where the Abolition preacher lived, though she had never been there before. Their love for freedom caused the Lord, by an agent, to map out the road on their minds that they need not make mistakes.

Bro. Siemiller helped many to escape, and "does not know" when he was not an Abolitionist. We think his mother must have brought him "up in the way he should go," for he is the same on the secrecy question and works to set men free from lodge bondage. The same spirit that caused a man to be an Abolitionist, if led by it, will cause him to have the grace to be an anti-secrecy man and Prohibitionist. We understand the Freemasons have said of Bro. Siemiller: "He is like an old sheep that butted himself all away but the tail, and that even still butts." "Who is able to make war with the beast?" But lodge men respect him for being what he professes to be, and have more confidence in his prayers than those of the lodge. The editor of his home paper, after reading Burdette on cranks, applied it to him, eulogizing Bro. Siemiller for being a *man* that will stand firm to convictions of right, and not change as have "liberals." Such men will stand before God after Masonry has fallen. C. SMITH.

PITH AND POINT.

A BLESSING BESOUGHT.

I thank the Lord for raising up men, in his spirit, wisdom, love and power, to reflect the light of life amongst the people through the *Cynosure*, which I prize very highly, indeed, and for lecturers, faithful, earnest and, I trust, wise to win souls to the truth as it is in the Lord. The blessing of the Lord rest upon you abundantly.—D. HOPKINS, *Otselic, N. Y.*

TRACT DISTRIBUTION.

I was at the Hutchinson Prohibition convention, and was better pleased than I expected to be, as there was less show of secret society badges than I feared. I distributed tracts, such as "Dead Horses," Moody, Finney and others. They were received kindly, but I learned some time later that there were some who were offended. —JAMES P. THOMAS.

WHAT THE SOUTH NEEDS.

I have derived valuable information from the *Christian Cynosure*. It is doing more good in breaking down secret orders and advancing the cause of Christ than any other paper read in the South. If your benevolence continues to the colored preachers of the South, I would ask you to send Rev. ——— a copy every week. He is a prominent minister of the Gospel here, and such paper will give him strength and better prepare him to discharge the functions of his high calling.—GEORGE PRIEST, *Rich, Miss.*

AN AMERICAN PROHIBITIONIST.

The Presbyterian minister here is not a member of any secret society, but takes no stand, as I see, against them. The Methodist minister says he sees nothing wrong in the major secret societies. The Baptist (also the Methodist) minister is a member of the G. A. R. I am not really or fully satisfied with Fisk's position toward secret societies as published in the *Cynosure*, but may vote for him that I may help the Prohibition list. Certainly I shall not vote any other ticket now in the field. If the Prohibition party has the same God as the American party, I think there are many members of the former who are liable to favor unchristian organizations to the neglect and injury of Prohibition.

A miller at Hillsdale is, I think, successfully holding out against the measures of the "union" for his discharging of their members.—R. D. NICHOLS, *Jonesville, Mich.*

LITERATURE.

A FORTNIGHT OF FOLLY. By Maurice Thompson. Pp. 140. Price, 50 cents, postage, 8 cents. John B. Alden, New York.

This is a satire. It is also a novel; but of the class of Don Quixote and Gulliver, which men will read so long as they appreciate God-given genius which can effectively use the weapons of ridicule to overthrow great abuses. Such a work will be some time directed against the lodge, and it will find a legitimate field, and may have the success of the great work of Cervantes. But Mr. Thompson is neither Swift nor Cervantes, and he seems not to be altogether at home in this style of literature, as his plot is rather heavy and his characters do not always move easily. But the story is quite subordinate. The caricature of reporters, publishers, historians, poets, novelists, whom he shuts away from the world for a time together, like an untamed Barnum's happy family, is excellent, and will be hugely enjoyed by the reading public as well as the people whose eccentricities are made the sport of an hour. In his descriptions of nature Mr. Thompson is more himself, and the volume contains some fine passages which will be reread with increasing pleasure.

ALDEN'S MANIFOLD CYCLOPEDIA of Knowledge and Language has reached the seventh volume, which includes titles from "John Calvin," the theologian, to "Cervennes," the principal mountain chain in the south of France. Between these there are over 600 pages, including considerably over 100 illustrations, devoted to topics in every department of human knowledge. It is an ordinary Cyclopedia of Universal Knowledge, and an Unabridged Dictionary of Language in one, the editorial work being in skillful hands, the mechanical work, paper, printing and binding, all that one can reasonably wish, the form convenient beyond all precedent in works of reference, and the cost so trivial as to astonish ordinary purchasers of such works.

PAGAN COUNTERFEITS IN THE CHRISTIAN CHURCH. By C. A. S. Temple, Reading, Mass. Pp. 52.

A number of articles on this general topic have appeared in the *Cynosure* during the past few years from Mr. Temple's pen. They are collated and reprinted here in convenient form, and we join in the recommendation of Miss Flagg below:

I have been interested in looking at "Pagan Counterfeits in the Christian Church," by C. A. S. Temple, of Reading, a name familiar to all *Cynosure* readers. No one can peruse this little pamphlet intelligently and thoughtfully, and not see that our churches are on that down grade which begins so almost imperceptibly, but ends in a gulf of empty formalism and vain observances, which, if not Rome itself, is as good a training school for it as even a Jesuit could desire. Our pastors who ought to be the first to sound the note of warning are "dumb dogs," who follow rather than lead their people. Perhaps few church members know the heathen origin of Easter, Lent, etc., just as few Masons know that Masonry is only Baal worship modernized; but this does not alter the natural law that what has its source in Paganism will inevitably tend toward Paganism—a civilized kind, perhaps, but still, Paganism. I am glad our city pulpits are awake to the imminent danger which threatens our public schools, but they are strangely deaf and blind to the danger no less imminent, if less palpable, that threatens our Protestant churches. Rome makes many converts in England, few in Scotland. In the latter country Presbyterianism, with its ritual simple to bareness, stands like a breakwater against her encroachments; while in the former Episcopalianism, with its vestments and saints' days, are a continual temptation to many a devout but weak soul to go a little farther, until it ends by drinking the Romish harlot's cup of enchantment to the dregs.

Literature, Alden's weekly illustrated magazine, New York, has given its readers of late a charming acquaintance with such popular authors as Augusta J. Evans, Celia Thaxter, Lillie B. Chase Wyman, and even old Homer wrote not so long ago as to be forgotten.

The *Anti-Tobacco Crusader* is published monthly by H. L. Hastings, 47 Cornhill, Boston, at 25 cents per year. The courageous reformer, George Trask, whose fame as an anti-tobacconist was world-wide, dying, left his work to Bro. Hastings. Tracts and publications should everywhere be circulated widely against this national evil.

The September number of the *Missionary Review* is earliest before its readers, and there are few magazines that the world could so ill afford to spare. Dr. Pierson, who is remaining in Great Britain to labor for the cause nearest his heart, writes a second editorial letter on the late great Centenary Conference of Missions in London. The great lesson impressed by that meeting was, "The whole world must now be taken possession of and occupied for Christ." One of the papers at that conference, on "The Training of Women," was by Henry Grattan Guinness. It reappears in full. "The Work among the Fiji Islands," another important paper, follows; as does Dr. Pierson's paper on "Home Work for Foreign Missions." Dr. Cust's remarkable account of the Moravian Missions is continued in this number. At the London Conference a popular meeting of extraordinary character was held for the purpose of giving public expression to the indignant feeling of the conference against three great evils controlled by the British government: the opium trade, the drink traffic, and licensed prostitution in India. The correspondence and reports from missions and missionary societies is also full and valuable.

LODGE NOTES.

Chicago has 45,000 children in her Romish parochial schools, and has 207 Romish churches—the largest number of any city in the country—nineteen more than New York.

The Brotherhood of Locomotive Engineers met at Detroit Friday to celebrate the twenty fifth anniversary of their organization. Over 2,000 members were present, including Grand Chief Arthur and W. R. Robinson, of Vincennes, Ind., the first chief of the order and originator of the brotherhood idea.

The seventh annual encampment of the Sons of Veterans has just been held in Wheeling, W. Va. The report of Adjt.-Gen. Post showed 66,612 members now in good standing, an increase of 12,000 during the last year. The Ladies' Aid Society also held a national convention, and about fifty delegates were in attendance.

The New York *Witness* says of Mr. Crooks of New Jersey, who has gone back to the G. O. P., that it had never heard of him before, although he is a prominent Good Templar; but when he says he is satisfied with the raise of license in his State from $50 to $250, it wonders how he ever called himself a Prohibitionist.

The Jesuits seem to have fallen into difficulties in Canada. Bishop Lafleche, Three Rivers, Quebec, has signed, it is reported, an order suspending the Jesuits under his jurisdiction from religious ministrations. This step was taken after an investigation, which went to show that many Catholics were being influenced on their death-beds to change their wills in favor of the Jesuits, whose families were becoming disaffected toward the church from this cause, and hence the bishop's interference.

The strike of the brick-layers in the twenty-one yards located on the north side of Chicago is over. Several weeks ago 1,400 union men, owing to dissatisfaction with the wages paid and the employment by some of the yards of non-union workmen, went out on a strike. The union had about $16,000 in the treasury at that time, all but $7,000 of which has been expended in support of the strikers. Union men were required to pay twenty-five cents a day of their wages into the treasury. They tired of this and refused longer to support their brothers in idleness. As a result all but 500 of the strikers have returned to work at whatever wages they could get, and the others are willing to accept the same terms, but at present there are no places for them.

The report comes from Crawford county, Indiana, that the "White Caps" have held a meeting near Marietta, and decided to disband. The trip of Attorney-General Michener to that section last week was the cause of this, as they fear arrest and prosecution. Crawford county is the home of the "White Caps," and has been the headquarters for their operations.

The interference of the State authorities in Crawford county has caused the "White Caps" to remain very quiet. Attorney-General Michener's investigation disclosed a fearful state of lawlessness and cruelty on the part of the regulators. Gov. Gray has been asked to use the power of the State in crushing out this organization, and will probably soon take active measures.

A dispatch from English, Ind., says: The "White Caps" now propose to purify the ballot box, and are turning their attention in that direction. They have already issued their pronunciamento for the coming fall election, and decided just what they propose to do. At a very unseasonable hour, not long since, they called in a body on the editor of the English *News*, a weekly paper they regard as their organ. By threats the editor is kept in line, and publishes what they ask of him. They obliged him to publish a long notice in which they declare that there shall be no bribery or corruption at elections, and threaten a hundred lashes to any one found going counter to their wishes.

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The Christian Cynosure.

Editors.

J. BLANCHARD. HENRY L. KELLOGG.

CHICAGO, THURSDAY, AUGUST 30, 1888.

CAMPAIGN OFFER.

The Cynosure is offered during the Campaign for only ten cents. For the particulars please read the publisher's notice on page 13. The particular value of this paper during the next ten weeks to voters will be the response of candidates on the question of the lodge. Already the Presidential nominees of the Prohibition, Republican, and Equal Rights parties have responded to the desire of their supporters, also two candidates for Vice President and numerous State nominees. These replies are of greatest importance to American voters. We propose to make every number of the paper worth, to even an indifferent person, the price for the campaign, and to interested parties ten times that sum.

EDITORIAL CORRESPONDENCE.

Saxton's River, Aug. 21, 1888.

Dear Cynosure Readers:—We are back from Guilford Center and the beautiful town of Brattleboro. I spoke all day (Sabbath) in the town hall, and Bro. Leach spoke twice in the Congregational church in West Brattleboro, and opened my meeting with an impromptu speech at night. They informed us that there are thirty secret societies in Brattleboro for 3,000 people! Good Deacon Jacob Estey (Baptist), has the principal industry of Brattleboro. He is the Obadiah of this idolatrous city and State. Without early advantages he is the ablest business man in the place. His son-in-law is Lieutenant-Governor, with a prospect of further rise in politics, and his son has a militia title. When last May, the fiftieth anniversary of his marriage came, two thousand people, old and young, rich and poor, gathered to testify their respects to his house. Would you think this good man, whose benevolence has rained on a good part of the United States, is a Freemason? I was warned that it would do no good to see him, but I went, all the same. I said:

"Deacon Estey, have you, or will you take time to read tracts against the lodge?"

"I have not been nigh them for forty years," he replied, somewhat gruffly.

"All right," said I. "Here is a speech I delivered in Washington, D. C., which Joseph Cook pronounced the ablest he had ever seen on the subject; will you read it?"

"Yes," in a somewhat altered tone.

"And," I continued, "will you give this tract containing the opinions of Northern statesmen on the lodge, with my respects, to your son, Col. Estey?"

"Yes," he answered; and so, after a brief business talk, I left Deacon Jacob Estey, to meet him in heaven, where there are no secret societies, for Christ "in secret said nothing."

This Deacon Estey has fed the Lord's prophets by fifties (See 1 Kings 18: 13), and yet, years ago, submitted to the degradation of the hood-wink and halter. When his son was drawn by Satan's emissaries who make Masonry their trade, he tried his level best to keep that son from joining the lodge! Oh, if he had had any but a "dumb-dog" for a pastor, he would ere this have given his great influence to save Brattleboro from organized deism, and modern idolatry.

We are through the clouds and now come into sun-light.

Mr. C. P. Potter of Guilford Center and Mr. Wood of Brattleboro are farmers, upright, clear-minded men who have stood here like Whitefield,

> "And bore the pelting scorn of half an age."

Mr. Potter lives on hills which seem to look down on the awful Monadnock. I have seen fair pictures amid these

> "Hills of unfading green, whose summits proud
> Whisper the things of earth unto the sky,"

but never on this round globe have I seen such views as are had from the front door of his dwelling. Both he and Mr. Woods have holy women inside, who keep their houses in exquisite taste; and our stay there has been like that of Bunyan's Pilgrims in "The Delectable Mountains."

Mr. Potter and his son Charles got up these Brattleboro meetings, Mr. Woods standing firmly by them. They hired and lighted the wide and long town hall, and paid and collected twenty dollars toward our expenses, Mrs. General Phelps being a contributor. Mr. Potter was a Methodist, and Mr. Woods a Baptist, but both have shrunk from communing with those who worship devils in the lodges. Both, with their persons and means, stand firm by "the church of the living God, the pillar and ground of the truth," (1 Tim. 3: 15), and God stands by them.

Our meetings there were all that could be expected in a town ruled by thirty dens of anti-Christ. The Congregational church, as did the respectable people in Jerusalem when Christ was on trial "in the hour and power of darkness"—stayed away. The lodges had ample time and notice to plan and execute their coward's policy of "Stay away and keep away," and though they succeeded in dwarfing our audiences, there was neither brag nor bravado; and the people of the town looked thoughtful and respectful. When the ministry are shamed out of their non-committalism in morals, Brattleboro will be openly for Christ against his contemners. Rev. Mr. Leach, his father, and grandfather are known throughout this county; and he is urged to visit West Brattleboro again.

In the morning I said in opening: "When I left this, my native State, Vermont, Rhode Island and Massachusetts, each had laws prohibiting and punishing the imposition of Masonic oaths, and that after full, free, open discussion. The lodge has come back on the refluent wrongs of our slavery war, which was hatched in Southern lodge-rooms. Our Vermont soldiers were drawn into these man-traps of Satan by offer of getting favors from Masonic rebels. But they have neither answered an argument, nor disputed one fact on which New England legislatures made Masonry a crime. Vermont was right then, and by God's help she will be right again."

This plain truth, of course, was stunning to those who have gained civil office by the sneaking secret help of the lodges. But there are thousands of good men who have been wheedled into the lodges here, who will come out as soon as their coverings are torn off, and their utter hostility to every American principle is shown. God is speeding the day.

LOUISIANA BARBARISM.

There is much to humble the pride of our nation, and perhaps no section can greatly boast over another. The crimes of the White Caps in Indiana, the Bald Knobbers of Missouri, and bloody border feuds of Kentucky were surely bad enough. But it is quite evident in each of these cases they were condemned by public sentiment, and that both the State and municipal authorities are earnest in their efforts at suppression. We could wish this were true of the late outbreak in Southern Louisiana, where ten Negroes and one white man have been killed and many wounded.

From the various reports we gather that this appeal to mob violence was occasioned by the fear of miscegenation. One white woman was found living with a colored man. An effort was made to lynch him, and he with other Negroes armed themselves for protection. One or two hundred white men armed themselves and demanded that the Negroes lay down their arms and submit. The result was a conflict with the results as stated.

The remarkable and shameful fact about the whole matter is, that miscegenation has been going on in Louisiana for more than a century without resistance, and almost without rebuke. White men of wealth and high social standing have and do make it a practice to live with colored women, either with or without marriage, and their children constitute a large per centage of the people of that entire region. In the colored schools of New Orleans it is common to find those in whom not a trace of Negro blood is visible, and who are classed as Negroes simply because their remote maternal ancestors were of African descent. This abominable practice, if not approved is at least winked at, and no legal or illegal violence is ever executed or threatened unless a Negro, or one of African descent, proposes to marry a white woman. It is not concubinage nor miscegenation that is dreaded. It is a *recognition of the* Equal Rights of the Negro. The battle will have to be fought out on this issue, not, we trust, with implements of death, but before the bar of an enlightened public opinion. Louisiana must stand condemned as disloyal to the moral sense of mankind as well as the Constitution and laws of the United States, until her people reform their morals and manners, and her authorities execute the laws with an impartial hand.

—Prof. H. A. Fischer, of the N. C. A. Board, proved himself a champion of national prohibition of no mean capacity last Friday evening in debate with Mr. N. E. Gary, of the law firm of Gary Bros., of this city. Mr. Gary spoke for the Republicans, in the discussion of two hours and a half in the College Chapel, Wheaton, before a large audience. His argument was in the main courteous and ably written, but when conclusions were summed up the better side was most ably maintained. Wheaton people vote this an attractive campaign.

THE FREE PRESS AND THE AMERICAN.

It is with unalloyed pleasure that the *Cynosure* greets the Birmingham *Free Press* under its new management. The removal of Rev. Geo. Warrington left the paper in a strait, for an editor of convictions against the lodge, and ability to maintain them, is not found every day. But a good Providence provided a man in Mr. William L. Enlow, a Wheaton graduate of 1888, who becomes editor and business manager, and makes his bow with manly good sense in the number for August 22. Bro. Enlow is a young man of sterling qualities, thorough devotion, agreeable manners, and imperturable good nature, but with no back down in his constitution when principles are at stake. May God bless him and make him a blessing to Iowa. But this satisfactory arrangement in Iowa seems overbalanced by the withdrawal of Rev. E. D. Bailey, of the *American*, in Washington, which he announces in the last issue. Multiplied and arduous labors in Government employ, mission and temperance work, supplying city pulpits and editorial duties, constrain him to drop a part of them, and the American Publishing Company is notified of his resignation. It must be regretted that the first meeting for years is called to consider so perplexing a question. Since Bro. Johnston, the assistant editor, also withdraws, the loss becomes a disaster to the *American*, as no previous notice has been given to the directors of the Company, and the paper must stop for the time being. We hope Senator Pomeroy, who is, we believe, chairman of the directors, will be able to act promptly and wisely; and Secretary and Mrs. Stoddard who are related as stockholders or otherwise will give their best advice and assistance.

HOW STAND YOUR CANDIDATES?

NOTES OF THE ANTI SECRECY LEAGUE.

The Democratic candidate for Governor of Illinois, Gen. John M. Palmer, writes a letter that will be widely read, and deserves a more extended comment than is contemplated in the printing of these letters. He says:

> I recognize the right of every citizen to inquire into the relations and opinions of candidates for public office, upon all subjects that can be deemed by any person of public interest. I conceive your League to have such claims upon me, and I feel it to be my duty to respond frankly to the questions propounded to me. I am a member of a lodge of Freemasons, and have been for thirty years. I have retained my membership in that organization under a belief, which I think is justified by experience, that my obligations do not interfere with any of my duties as a civil officer, nor that they bind me, or even incline me, to be partial to any person or class of persons whatever.
>
> I have filled many offices, civil and military, since my connection with Masonry commenced, and have been brought in official contact with all classes of my fellow citizens of this and other States, and I have never been conscious at any time that I was, in the slighest degree, influenced in my official relations or conduct by any considerations growing out of my relation to the society to which I have referred. I have regarded Freemasonry in the light of a purely benevolent organization, necessary in earlier periods, before the charities of the Christian world were so completely organized and made effective, for the relief of the unfortunate as they now are. My present belief is, that with the progress of organized Christian civilization, all such associations will become unnecessary, and probably cease to exist.
>
> I think my respect for the claims of truth and justice and humanity are paramount to all other obligations.
>
> Very respectfully, John M. Palmer.

If the argument on the lodge were only a matter of opinion ex-Gov. Palmer's letter might be offset by those below; and if any yet inclined to his view, the opinions of a number of eminent Americans given on page 15 of this issue would certainly be overwhelming. But why do the greatest Americans object to the lodge? Their reasons should be manifest to every man of Gen. Palmer's experience in public life, even had he not been within the tyled door. Aside from any consideration of religion, it must be true that the association of men of whatever class, under pledges of secrecy, is in itself an act contrary to the spirit of American institutions; that such oaths as are administered in a Masonic lodge are as much more demoralizing than ordinary street swearing, as the formality and mock solemnity of their administration is greater; that they of necessity place every one who is bound by

them under such obligations to vicious men as he would never think of assuming voluntarily; and that many public men submit to the degrading initiation for the sole purpose of political success. It is a great satisfaction to note that even with his favorable view of the order General Palmer believes the system of lodgery to be in a state of decay, and soon to be superseded. If the profession of benevolence were its only end, we would share his view with pleasure.

Let us turn to the letter of Hon. Hiram Camp, of the New Haven Clock Company, president of the Board of Mr. Moody's Mt. Hermon School for Boys at Northfield, Mass., and Prohibition candidate for Governor of Connecticut:

In answer to your question I have to say that I have n othing to do with secret societies. I do not believe in them. The Gospel of our Lord Jesus Christ and the church of our God is sufficient for all the wants of men, —a free salvation; life here and life hereafter; and a plenty of work for us all to try and persuade men to accept it now, at once. I send some pamphlets that I prepared for Mr. Moody's Mt. Hermon Boys' School at Northfield, of which I am president. HIRAM CAMP.

Let Connecticut reformers thank God for such a leader, and redouble their efforts for his election.

Last week the manly, American and Christian letter of the West Virginia Prohibition candidate for Governor, Mr. Carskadon, was printed. Worthy of a place by him on the same ticket we judge the nominee for Attorney General, Mr. Myers, of Mason, West Va., to be, as he writes:

I never belonged to any secret organization in my life. I have always been of the belief that the tendency of secret societies was to cultivate a narrow charity among those who belonged to them. I am also satisfied that bad and designing men often connect themselves with secret societies with a view to carry out some selfish scheme. I have long been convinced that through the agency of secret societies bad and incompetent men have not only been nominated, but also elected to responsible offices. I regard them as affording very great facilities in defeating the ends of justice, both in the selection of the best and most competent men to fill the various offices, and in the proper execution of our laws. I know of two cases of felony where strong efforts are being made, by those known to be members of the same secret order with the parties charged (and are properly so charged) with the felonies, to clear them from the penalties of the law.

From my own observation and experience in the practice of law for over thirty years, I am convinced that the due administration of justice has often been defeated through the influence of men who have used their secret societies for that purpose. I don't believe in encouraging any secret orders, or combination of men which is capable of abuse in the hands of unprincipled men. For bad men will always work their way into such combinations and soon control them. It will not be disputed by any candid, intelligent person that many criminals have been shielded, and their crimes concealed through the agency of secret societies, because of the fact that the criminals belonged to the secret combination.

These are a few of my objections, among many others, to secret societies. I am opposed to saloons, the devil, and secret societies. JOHN U. MYERS.

If the Prohibitionists had not, in a few instances, nominated men of different principles from these, their universal success would make heaven rejoice. May God grant that these exceptions may in the future be examples to deter and not to follow.

—Elder J. L. Barlow was in Chicago last week for a day or two to put in circulation the first edition of his new book, "Endless Being." The publication has been somewhat delayed on account of the severe illness of Mr. Revell, the Farwell Hall publisher. The mechanical part of the work is well done, the price (75c) is reasonable, and the subject discussed is of great importance to the church. We promise some review of the argument by which Elder Barlow overthrows the theory of the annihilation of the wicked dead at an early day. The Baptist ministers of this city regard it conclusive. The book can be had at this office; or of F. H. Revell, 150 Madison St.; or of Elder J. L. Barlow, Bloomington, Wisconsin.

—Dr. J. E. Roy, to whom as trustee Mr. Carpenter left $2,000 to use against the lodge among the colored people, has prepared for circulation among them a sketch of their benefactor's life and labors, and will supplement it with a tract containing his written testimony against the orders. Dr. Roy has also engaged Bro. I. R B. Arnold to go South with his illustrated lectures. A boat has been purchased and the "Arnold expedition" is now anchored off Moline, to give the people of that place, Rock Island and Davenport the full benefit of the sun-worship lectures. May it be to the lodges of the three cities and all along the route, all that the "Invincible Armada" threatened to England. The expense of this expedition is borne in part by the Carpenter bequest. It will occupy six or seven months.

PERSONAL NOTES.

—Rev. A. J. Chittenden, of the N. C. A. Board, has been nominated for the State Senate by the representatives of one of the labor parties in Kane and DuPage counties, Ill., and he is recommended also to the Prohibition convention soon to meet at Elgin.

—Bro. H. H. Hinman returned from Oberlin and was in Chicago last week. An attack of sickness, sudden and severe, took him from his work a day or two. It was renewed at Wheaton, where he spent the Sabbath, and yet remains as we go to press in the good care of friends.

—Rev. Byron Gunner, of the New Iberia Institute, left Chicago for Cleveland last week, from whence he will return South. He was cheered lately by letters from his church, which indicate a deep revival spirit among the people. The Presbyterian church of Wenona, Ill., has placed Howe Institute upon its list for an annual contribution, and an excellent and devoted young lady, one of the most beloved of the congregation, has voluntarily offered herself as a teacher in the institute.

—Pres. C. A. Blanchard returned last week Monday from Cambridge, Ill., where the last of his eight summer meetings was held the evening before. Of a portion of these meetings he has written for our readers. Each was continued six days, three meetings each day, and often a fourth on the street, making in all over 150. His health was never better, and his weariness is but little compared to the amount of work done in the heat of summer. He is now preparing for the opening of the fall term of the College next Tuesday.

—Bro. M. A. Gault writes that in company with Bro. Wm. Morrow and B. F. Worrell, he spoke on Prohibition at Glenwood and Bloom last week. He also lectured at Crete. The meetings were all of unusual interest. At Glenwood they had to speak from the platform of a store, the audience standing in the moonlight under the eye of God and the pitying angels, because the school building, the only available audience room in the place, was locked against them by Republican directors. Bro. Gault says the Republican intolerance of this campaign is worse than any since the anti-slavery days.

—We learn with great regret that Rev. C. W. Hiatt of Columbus, Ohio, Treasurer of the State Christian Association, has been severely injured near San Diego, California, where Mrs. Hiatt has been spending a few months with her parents. While returning from a camping excursion a powder-flask was somehow exploded, throwing his companion, Mr. Johnson, out of the wagon and stampeding the team. Bro. Hiatt's limbs were filled with shot, and his hands badly burned and severely lacerated in stopping the runaway team. Mr. Johnson was also severely burned. We hope more complete intelligence will show that the injuries of both will prove less serious than at first feared.

THE KNOW-NOTHING FRAUD IN WASHINGTON.

WASHINGTON, Aug. 22, 1888.

A party calling itself "American," met here last week, and after considerable discussion nominated James Langdon Curtis of New York for President, and James R. Greer of Tennessee for Vice President.

There were 126 delegates enrolled, sixty-seven being from New York, sixteen from California, and the remainder scattering. New York and New Jersey "pulled together," and thereby had a majority vote and were bound to have things all their own way in the convention. This gave umbrage to the others, particularly to the California delegates, who insisted that they had come three thousand miles to attend a *national* convention, and not a convention of New York State or city. The feeling ran high, and often the language used was more forcible than elegant. California wanted Hewitt of New York for President, but New York and New Jersey felt that they were in the saddle and refused to yield a point. Recess after recess was taken for conference, but all to no avail, and the farce ended in a split, and what seemed to be a bitter feeling all around.

The appearance of this convention was anything but attractive to a sober-minded citizen, not to say a Christian. The foreign element very largely predominated, and the free and easy smoke and swagger of the bar-room found little restraint under the rules of this deliberative body. In a "crisis" somebody cried, "I move we adjourn until 7:30 o'clock this evening." The motion carried and the crowd rushed down the stairs. I followed on in time to count eleven persons, wearing delegate badges, going into the nearest saloon. I thought, no wonder you cannot agree; but remembered that reports from the conventions of the two great parties was of a condition little, if any, better.

The name "American" is a libel on the fact, and the conduct of the delegates more befitting an infidel club of foreigners than a deliberative body to nominate a man for the highest position in our Republic. J. P. STODDARD.

THE NEW ORLEANS DISTRICT HEADQUARTERS.

The sums received since last report for reform work in New Orleans are as follows:

Cash:	
Rev. Geo. Clark	$ 5.00
Mrs. Dr. Bingham	5.00
Luther Clapp	5.00
Jos Adams	1.00
J N. Gardner	1.00
Previously reported	52.50
Total cash	$69.50
Pledges:	
L. C. White	$ 1.00
T. Hudson	10.00
Previous pledges	355.00
Total	$435.50

It is a matter of much importance that the amount, $1,000, should be secured by October 1st. The earnest attention of the friends of the reform is called to this question. A great and effectual door is open in that city and the Southwest. Let us occupy the ground while we may. Money or pledges may be sent to W. I. Phillips, Treasurer of the N. C. A., at the *Cynosure* office. H. H. HINMAN.

Among the books excluded from the American common schools is the English Bible, and it may be interesting for Americans to read the opinion of Signor Sonzogno, of Milan, who announces that he is about to issue a popular edition of the Bible in half-penny numbers. Signor Sonzogno has not undertaken this work in the interests of religion, nor simply out of hostility to the church, but as a commercial speculation. In announcing his enterprise, he says: "There is one book which gathers up the poetry and the science of humanity, and that book is the Bible, and with this book no other book in any literature can be compared. It is a book that Newton read continually, that Cromwell carried at his saddle, and that Voltaire kept always on his study table. It is a book that believers and unbelievers should alike study, and that ought to be found in every house. The text will be that of Martini, translated from the Vulgate, and care will be taken to insure accuracy." And this is the book which, in an incomparable translation, was brought to America by its early settlers, which was read and studied by the founders of the Republic for wisdom in regard to the conduct of all affairs, public and private; which inspired the patriotism of our fathers, and enriched the eloquence of our statesmen, orators and teachers, and which is banished from our public schools.—*America* (*Chicago*).

Masons are very fond of referring to Washington as having been a great Mason, and on August 6th a large number made a pilgrimage to his tomb at Mout Vernon to celebrate the one hundred and thirty-fifth anniversary of his receiving the degree of Mastor Mason. We are opposed to Masonry because we believe it to be contrary to the spirit of Christianity, pernicious in its influence on the public conscience, despotic, and often unrighteously affecting the course of justice. And it is strange that Masons, if they desire to be honest, continue to parade the name of Washington to bolster up their order when they must know that he practically abandoned Masonry while he was still in the prime of life. We say that Masons know this; the thing is so *well* known on all hands in fact that the Masons would fain make a virtue of necessity, and so, while owning it, pass it over lightly as possible. On the very occasion of which we write, the anniversary at Mount Vernon, the orator used these words:

"During the latter years of his life, his attendance on the lodge was not frequent, and in 1798 he wrote to Rev. G. W. Snyder, of Frederick, Md., and desired to correct 'an error which you have run into of my presiding over the English lodges in this country. The fact is I preside over none, nor have I been in one more than once or twice within the last thirty years.'"

In Washington's day, the evils of the lodge system were not so notorious as now, and yet, even then, with his clear mind, Washington realized that the lodge, while not demanding his open opposition, was at least not worthy of his time or support.—*Christian Nation.*

THE HOME.

OVER THE HILLS IS HOME.

I sit by my quiet window,
As the Sabbath day sun goes down,
And my eyes look past the city
To a line of hilltops brown,

Far in the distance, rimming
The border of earth and skies;
And I love to whisper to fancy:
"Beyond them the old home lies;

"There, just a trifle hidden,
The meadows and sun-slopes sleep;
In and out, through the locusts
And fruit-trees, the warm winds creep;

"Buds are swelling, and robins
Hunt for the last year's nest;
Bees fly home from the wood-banks,
And crocuses spring, new-dressed;

"A fire on the hearth glows, dreamy,
And father and mother wait—
They listen for my returning;
They wonder that I am late."

Tenderest dream I cherish,
Whithersoe'er I roam,
Just out of sight are my dear ones—
Over the hills is home! —*Selected.*

"WHAT WAS LOST WAS FOUND."

A TRUE STORY.

On the very verge of a bank overlooking a little stream in Ohio is perched a diminutive frame house. Seen in front, it is an ordinary cottage; looked at from the rear, its height is more than doubled by the appearance of a lower story which, apparently, is hewn from the solid rock of the hill. Nature gave the foundation of the dwelling, and a rather primitive art has supplied the rest. Even the acre of ground attached has been wrested by hard toil from the wilderness. The stones that covered it of old now form terraces and walls; while ragweed and purslane have given way long since to vegetables or flowers, fruit trees and vines. Order and simplicity, in fine, characterize the little place.

Here dwells an old couple whose lives have known as great vicissitude as the spot of ground that supports their home. In common, they have a "history," while Uncle Denning possesses the additional distinction of an "ancestry"—fact always noteworthy, whether that ancestry be villainous or grand. And many of us are proud of our pedigree, with less reason to justify our pride than Uncle Denning could claim. His father had been a native African chief, kidnapped to this country, and sold as a slave. Certain kingly characteristics remained with him, however, in his fallen estate, and procured him better treatment than other slaves experienced. He was intractable, fierce, and possessed of immense strength. His first master struck him once; but none ever repeated the blow, with such savage and instant violence was it resented. His features were Indian rather than Negro, a characteristic transmitted to his son. After a long captivity this caged panther breathed his last in the service he detested. An ancestor certainly to be proud of!

As for Aunt Ellen, who must have been quite pretty in her earlier days, she had no ancestry to speak of, and was born, as she likes to relate, "in ole F'ginny, an' lived dar, mos'ly, till ole Marster ran away. He truly did, chile—'twasn't we run off! The Union men came nigh an' nigher, an' at last ole Marster was took wid a scare, an' went away quick to the other side of the river, to the rebels. Think of dat. No, no, chile; it wasn't we run off!"

Uncle Denning and Aunt Ellen, who were servants on adjoining plantations, very naturally fell in love, soon married, and in the course of a long and fairly happy life became the parents of eighteen children. Some of these children died young; others were lost more cruelly, six being sold at one time, without an hour's warning. This happened about five years before our civil war broke out. The father was away; the poor mother ran frantically up and down the long piazza, imploring help from first one, then another, and finally, in a burst of wild supplication, appealing to the master himself. She trembles now as she speaks of the long-past tragedy, recalling how, at her appeal, "ole Marster seemed to clean let go of hisself—he was dat mad. He shook his fist at me, an' he say, 'Hang you, no! You can't go a piece wid 'em, an' you can't keep one of de six. You jist shut up dis minute. Ef I hear 'nother word, or see you bawlin', I'll give you a hundred lashes. Hang you! I will.' Den Missus—she was allays kind—she put her arms about me an' she say, 'Hush, Ellen! hush, my pore soul! Come away wid me.' She took me off to her room, out of sight, an' dar I cried my cry in her arms."

Of Uncle Denning's escape with his family to the Union lines—an escape facilitated by this same kind mistress and her son—of the recovery, one by one, of several children that had been sold, nothing can be told here. We will pass instead to the crowning incident of these checkered lives—the climax in their long drama of lost and found.

Of the six "lost" children, Richard was eleven at the time of his sale. From the day he was led down the road into another slavery, until two years ago, his parents heard of him but once. This was early in the war, when, after a battle, his name appeared as one of the missing. Uncle Denning made such inquiry as he could, but to no purpose, and Richard, in his mind, was as one of the dead.

In reality, however, he was following his master's fortunes until he could effect his escape to the Union camp. He then became body servant to an officer, and accompanied him after the war to his Eastern home; and being a bright lad was much made of. In time he went to England with him, then to France, then to Italy, where some effort was made to educate him for the Roman Catholic priesthood, that he might become a missionary among his own people. Inborn Methodism was too strong, however, to be conquered by any accident of training, and he returned to America to preach the Gospel after good old Methodist fashion. He married; but his wife and children died. Being now alone in the world, as he supposed—all inquiries for his parents having failed of result—he changed his name. An aged colored woman, also alone in the world, had a tiny property, but no one to care for her old age. She therefore adopted the young minister, and soon dying, left him her small savings. The Rev. Richard Denning was now the Rev. Richard Pond—a change of identity which had an amusing result.

In the fall of 1884 Uncle Denning was one day called by business to a large town some ten miles from home. As he sat waiting in the railroad station he noticed a colored man, near by, who was closely examining him. By mutual impulse they approached each other, got into conversation, and finally exchanged names. The stranger knew at once that Uncle Denning must be his father; but the name of Richard Pond bore no particular meaning to Uncle Denning; and the child of eleven, even if he had not been supposed dead, was lost in the full-grown man. So they chatted until the stranger's train was in and he must leave for his appointment. But before parting Uncle Denning invited his newly-made acquaintance to visit him, and the invitation was accepted, the stranger saying that he thought he could tell him something about the children yet unfound.

About a week after this curious meeting, the son, who seemed to control his emotions admirably, appeared, according to promise. It was almost evening when he reached the house, and Aunt Ellen had just got back from a day's work with a family near by. Up to this point, when visitors inquire, Uncle Denning tells the story, Aunt Ellen, meanwhile, sitting mute beside him; but no sooner does he say, "'Bout evening, one night, I see that stranger at the gate"—no sooner does he say this than Aunt Ellen lays a warning finger on his knee, and says: "Stop right dar now, Denning. Dat's nuff. Now's my turn."

And now you imagine for a little while that you are in the low and dusky kitchen, with the firelight now and then throwing a red gleam on the rough stone walls. Uncle Denning, drawn back into the shadow, sits mute now in his turn; and Aunt Ellen is speaking in her curiously hushed yet eager voice.

"When I went up to de front do' to see what dat noise was, dar was Denning and a stranger man sitting in de po'ch. I was tired out with my work, and my patience mos' gone, too. Dar now, I say to myself, dar's anoder person come round fer his lodgin' a imposin' on us 'cause we's too good-natur'd. I was pretty short with 'im; but law! he didn't seem to mind dat nohow—he had so much 'surance an' he acted right's if he b'longed here. Pretty soon he say, 'Let's go into de house whar' we can talk to our ease, mo'; an' I'm tol'able hungry, p'r'aps you'll give me sumffin' to eat.'

"My land! I say to myself, yo' tink a heap of yo'self, yo' do! Well, I say, I've been done gone away all day, an' Denning he's been keeping bach's hall, an' I dunno if dar's anything in de cup-board or not. 'Den I wish you'd see,' he say. My land! I thinks to myself again, and was morn'n in two minds 'bout doing it. Howsoeber, I tuk my ole bones down the stair, at las', an' got up a tol'able supper.

"'Yo'r supper's ready,' I shouts up de stair. Den de men-folks come down, an' dis stranger, he jes' put into de victuals. Gobble, gobble, he went; an' ask'd fer dis thing an' toder thing as ef de whole was his'n. I was pretty well riled, I tell you, to see him so ramagious, an' at las' I says: You'd better get done eatin', *sometime*, an' tell us about chillun matters, ef you know anything 'bout 'em; but I don't b'lieve yo' do.' 'Well, I do,' say he. 'I can tell yo' *every* thing 'bout yo' chillun.'

"'Go 'long, now,' I say. 'Dar's a many said dey knew 'bout de chillun, an' [illegible]ttah all dey didn't. I don't b'lieve you know any [illegible]o' than de res'.'

"'Oh, yes, I do,' he say. An' den he began, an' tole us dere ages an' dere names; whar' dey was borned, what dey looked 'ike, an' all 'bout 'em. Den he tole us 'bout de Chesters, an' ole Master, an' de Lloyds—till it 'peared like he knew mos' everfing we'd ever done or t'ought of, way back. Yo' better b'lieve I was scairt. I looked 'cross de table to Denning, an' say: "*Who* is it? Who *is* dis yere man?' But he jes' shuk his head. 'I dunno, no mo' 'n de dead,' he say.

"'Come, now,' says de stranger man, 'come up sta'rs, an' I tell you mo' 'bout de chillun matters.' So we sat down in the room, an' he tole things, an' tole 'em, till I say: 'I do b'lieve yo's de debbil.' At dis, he laughed right out. 'Well, well, well, *well!*' he say.

"I was mad 'nuff at dis, an' to stop his 'surance I say: 'Oh, come, now, yo've dug dat well deep 'nuff to fall in, an' bury up yo'self.' Den he kind of shuk hisself togeder, and tole mo' things; and at las' he spoke of Richard. 'Yo' can't tell 'bout *dat* boy,' I say, ' 'cause he's dead.' 'Oh, no,' say he, 'he isn't dead.'

"'Tell yo' he *is*,' I say. 'Guess *I* know.'

"'Oh, no, he isn't,' he say. 'An' he'll eat many a chicken fer yo' yet.'

"'How *yo'* know I hab chicken?' I say, 'mighty 'spicious like, all 't once. 'Tell yo' Richard Denning's *dead!*'

"He laughed kind a low a while, an' den he got up an' stood right 'fo' us. 'Father,' he say, 'I am yo' son, Richard Denning!' Den he turn to me, an' he say: 'Mother, I am yo' son, Richard, what's all alive.'

"I looked at him. My heart (holding out both hands a foot in front of her) swelled out dat big. I felt as if I mus' choke. I went up to him, an looked him in de face. 'Are yo' my son Richar'?' I say. 'Yes, mother,' say he, 'I am.' An' I asked him again, an' he still say 'Yes.' An' den—I lifted him 'way up in my arms [N. B.—The son weighs 160 pounds, and Uncle Denning says that she not only lifted, but *carried* him around the room], an' I say: 'I do b'lieve I'll brake ev'ry bone in yo' body, 'cause yo' keep me on the tenterhook so long!'

"Den I hugged him, an' kissed him, till he say: 'O, moder, don't *kill* me!' Den I ran down de stair, an' cried. An' den I rared, an' jumped, an' I hollered. Tell yo', chile, de heart in me was so big dat ef I hadn't hollered I'd a burst. 'O, Lord!' I say, 'dat I live to see dis day! O, my blessed Redeemer! O, my Jesus!' " And with the tears streaming down her face, not without tears from those who listen, Aunt Ellen ends her tale.

This is but the outline of her story, and does it scant justice. No idea can be given in words, of the dramatic force, the fire of her narration. She looks at times like the dusky prophetess of her race; and her tones, now the lowest audible, now rising to a piercing cry, hold the listener motionless, spell-bound. Put a scene, an actor, like this on the stage—both would be famous. It is only a drama in private life, yet we all can rejoice in that the lost was found and that long sorrow was turned to joy. —*Independent.*

THE PRAYING ENGINEER.

One winter, several years ago, there was a good deal of religious interest in a certain Western town, and among those who joined the church was Allie Forsyth, a little fellow twelve years of age. His mother was a widow, and had removed four years before from their home in Vermont, to this town in Wisconsin.

On the Sabbath evening of the day when he joined the church, Allie was sitting in the twilight with his mother, when she said to him: "Allie, tell me what led you to be a Christian. Was it your home teaching, your lessons in Sabbath-school, the preaching of your pastor, or has it all come in some other way?"

Looking up into his mother's face he replied: "Mamma, it was neither of these. But do you remember when we were coming from St. Albans to live here that I wanted to ride on the engine with the engineer? You were afraid to let me until the conductor, whom you knew well, told you that the

engineer was a remarkable man, and that I was just as safe with him as in the parlor car with you." Then continued Allie: "When we were ready to start from the station where I first got on the engine, the engineer knelt down just a little bit, and then got up and started his locomotive. I asked him many questions about its different parts, and the places and things we passed, and he was very patient in answering. Soon we stopped at another station, and he knelt down again before we started. He did this before leaving every station, and I asked him after awhile what he was doing. He looked at me very earnestly and said: 'My little lad, do you ever pray?'

"I replied 'Oh, yes, sir! I pray every morning and evening.'

"'Well, my dear boy,' said he, 'when I kneel down I pray. There are, perhaps, two hundred lives now on this train intrusted to my care. A little mistake on my part might send all, or many of these souls, to eternity. So at every station I ask my Heavenly Father to help me. He has helped me, and in all the years I have been on this engine not a single human being of the thousands that have ridden on my train have been harmed. I never have had an accident.'"

For four years the life and words of that praying engineer had been constantly present with this boy and became at length the means of leading him into a Christian life.—*Selected.*

BEING A BOY.

One of the best things in the world is to be a boy; it requires no experience, though it needs some practice to be a good one. The disadvantage of the position is that it does not last long enough. It is soon over. Just as you get used to being a boy, you have to be something else, with a good deal of work to do and not half so much fun. And yet every boy is anxious to be a man, and is very uneasy with the restriction put upon him as a boy.

There are so many bright spots in the life of a boy, that I sometimes think I should like to live my life over again. There is a great comfort to a boy in the amount of work he can get rid of doing. It is sometimes astonishing how slow he can go on an errand. Perhaps he could not explain why, when he is sent to a neighbor's after yeast, he stops to stone the frogs. It is a curious fact about boys, that two will be a great deal slower than one. Boys have a great power of helping each other to do wrong.

But say what you will about the general usefulness of boys, a farm without a boy would very soon come to grief. He is always in demand. In the first place, he is to do all the errands, go to the store, the postoffice, and carry all sorts of messages. He would like to have as many legs as a wheel has spokes, and rotate in the same way. Leap-frog is one of his methods of getting over the ground quickly. He has a natural genius for combining pleasure with business.—*Charles Dudley Warner.*

LET THE GIRLS ROMP.

Most mothers have a dread of romps; so they lecture the girls daily on the proprieties, and exhort them to be little ladies. They like to see them very quiet and gentle and as prim as possible. The lot of such children is rather pitable, for they are deprived of the fun and frolic which they are entitled to. Children—boys and girls—must have exercise to keep them healthy. Deprive them of it, and they fade away like flowers without sunshine. Running, racing, skipping, climbing—these are the things that strengthen the muscles, expand the chest and build up the nerves. The mild dose of exercise taken in the nursery with calisthenics or gymnastics will not invigorate the system like a good romp in the open air. Mothers, therefore, who council their little girls to play very quietly make a mistake. Better the laughing, rosy-cheeked, romping girl, than the pale, lily-faced one, who is called every inch a lady. The latter rarely breaks things, or tears her dresses, or tires her mother's patience, as the former does; but, after all, what does the tearing and breaking amount to? It is not wise policy to put an old head on young shoulders. Childhood is the time for childish pranks and plays. The girls will grow into womanhood soon enough. Let them be children as long as they can. Give them plenty of fresh air and sunlight, and let them run and romp as much as they please. By all means give us hearty, healthy, romping girls, rather than pale-faced little ladies, condemned from their very cradles to nervousness, headache, and similar ailments.—*Selected.*

TEMPERANCE.

THE POSITION OF THE ROMAN CATHOLIC CHURCH IN BOSTON ON THE LIQUOR QUESTION.

In all the large cities of the United States the liquor traffic is found to be most profitable and most degrading in Catholic communities. In Boston the political saloons abound in the midst of the populations that worship at the Cathedral, the Immaculate Conception, and St. James' churches. It was, in fact, in the midst of the district from which these churches draw their congregations that Mr. M. M. Cunniff, the head and front of Rumocratic politics in the city of Boston, had his liquor business. Mr. Cunniff made his money in the liquor traffic. Mr. Cunniff is practically the ruler of the city of Boston to-day. Through Mr. Cunniff and his henchmen the Catholic church seeks to control the public schools, and public affairs generally. Is anybody foolish enough to suppose that the church will declare Mr. Cunniff a "dangerous" man, or that she will excommunicate him for being so admirable a servant of the papacy? And is any rational person likely to have any great regard for what is called "Catholic Total Abstinence" when the church declares the saloon-keeper to be the vilest enemy of society, and, at the same time, administers the sacrament to him every week?—*Boston Home Journal.*

ANOTHER DECISION AGAINST THE SALOON.

Another decision has been given by the Supreme Court of the United States which considerably affects the liquor interest. It was a question of the right to disregard the laws of a State in regard to the sale of liquor on the public waters under the jurisdiction of the United States, the waters being within or on the borders of a State whose laws regulate the sale of liquor. The decision of the Supreme Court of the United States concurring with a decision of the Supreme Court of Pennsylvania is that while a State could not prevent steamboats from navigating the public waters of the United States within its limits, it could prohibit the retailing of spirituous liquors on such boats while within that State, except as authorized by its laws; that Congress, under the power to regulate commerce between the States, could not override or annul local laws designed to protect the health and morals of the people of a State. The decisions of the Supreme Court of the United States thus far have been in favor of sustaining the laws of the States prohibiting or restricting the sale of spirituous liquors. Previous to the downfall of slavery the Supreme Court of the United States was used as a machinery to uphold and—as far as possible—legalize the institution. The decisions of that court on the liquor question thus far, indicate a disposition to sustain the view taken by those States that prohibit, or restrict the traffic, that it is entirely proper and legal to restrain or annul it on the ground that it is contrary to public health and morals. It is further made clear that, as a question affecting public health and morals, it is a national question, and the obligation to prohibit the traffic in the United States is the same as that which would prohibit it in a State. Is not the providence of God clearly indicating that it is the duty of temperance people everywhere to make it a national question? What excuse can we have for not pushing it to the front as the great moral question of the hour that demands recognition in our suffrages? We do not see how the public conscience, so far as Christian people are concerned, can evade such a recognition.—*Christian Instructor.*

PROHIBITION IN CANADA.—In a recent number of the *Northwestern Presbyterian* the Rev. James B. Freeman makes the following statements in regard to the progress of prohibition in the Dominion: "In Ontario, New Brunswick, Nova Scotia, Prince Edward Island and Manitoba there are seventy-eight counties, and fifty-three of these have passed the Scott Act, a prohibitory measure. So far there have been ninety-three contests, and the act has been successful in seventy-two. All of Prince Edward Island, two-fifths of Manitoba, two-thirds of New Brunswick, five-eighths of Ontario, five-sevenths of Nova Scotia, and two-fifths of the whole Dominion is under prohibition to-day. When the act was first passed in Parliament, the Supreme Court of New Brunswick declared it ultra vires. In 1880 the Supreme Court of Canada reversed this decision, and in 1882 the Privy Council of England sustained this decision, and settled forever the constitutionality of the measure. Then an amendment was proposed in Parliament requiring a majority of all names on the voters' list in favor of the act, before it could become a law. This absurd motion was defeated, and in 1881 a wine and beer amendment, exempting the same from the provisions of the act, likewise failed. However, as this amendment failed but by eight majority, it was repeated the next session, and defeated by eighty-nine majority, which settled forever, no doubt, such attempts to defeat the will of the people. The next session a vote to repeal the act failed by a majority of one hundred and seven. In 1884 a resolution for national prohibition failed by a majority of forty-two, a gain of ten votes in three years. A change of twenty-two votes will now pass the measure, so that if we judge of the future by the past, as the great American orator has done, national prohibition will ere seven years have rolled around be a part of the constitution of the Dominion of Canada."

WORKINGMEN AND BEER.

The remark was made in our presence a short time since that a large proportion of the laboring men in this city spend from 20 to 40 cents each day for beer. At the rate of 25 cents a day the sum thus spent in a year would be $78.25, making no account of any used on Sundays.

This is something that cannot be proved to do a particle of good to those who use it, and many medical men claim to know that it is highly injurious. But granting that it does neither special good nor harm, why should any one tax himself to that amount and take from his family the extra comforts it would buy?

It seems like selfishness for a man to indulge even his innocent tastes at the expense of his family, and worse than selfish to spend money for that which will be almost sure to injure his health permanently.

And how can a man for a single moment believe that beer as a frequent drink does him any good? If beer drinkers will take the pains to find out for themselves the different substances contained in their favorite drink, we think they will be less likely to relish it as they now do. Its tendency to make those who drink it have a stout or bloated appearance is well known, but instead of being a sign of health, this is exactly the opposite. The best advice for any one about to drink a glass of beer is simply "don't do it."—*St. Paul Pioneer Press.*

A special from Paris, Ky., says: Henry M. Vinont of Millersburg, Ky., was sent to the Lexington insane asylum. Those who were acquainted with his habits say that his loss of reason was caused by his inveterate cigarette smoking, he having been known to smoke over one hundred per day. At the time that his mind commenced to give away he was holding a lucrative position in Leadville, Col., a couple of years ago, and was a model young man.

A CALL FOR GERMAN PROHIBITIONISTS.

It is claimed by liquor dealers that Germans are, almost without exception, friendly to their business, and opposed to any interference with it. This is a mistake. Multitudes of Germans never patronize a saloon, and have no special affection for the saloon-keeper; and I have no doubt many German votes will be cast for Fisk and Brocks next November.

It has seemed to me that German Prohibitionists would be cheered and strengthened if each knew of the existence and sentiments of the others. When Elijah fancied that he only was left, a prophet of the true God, his heart sunk within him, and he requested for himself that he might die; but when he learned that seven thousand others had not bowed their knees to Baal, he took up his burdens again and carried them without complaint, until the chariot and horses of fire bore him home in triumph.

Very likely, too, many hesitating ones will be brought into the Prohibition ranks, if they learn that "Landsleute" are there now, and that they will not be as lonesome as they feared.

For these reasons I announce myself for Fisk and Brooks. Although Illinois is my native State, I inherited enough German blood from both my parents to call myself a German.

I also wish to make lists of German Prohibitionists in the different States, and, therefore, request that their names and postoffice addresses be sent to me by letter or postal card. Please include only voters who are Germans by birth or immediate descent.

If there are encouraging responses to this request, I shall be glad to report progress from time to time in such Prohibition papers as desire to publish the facts. As far as other engagements will permit, an effort will be made to open correspondence with German Prohibition workers, and to solicit and distribute Prohibition literature. Wherever practicable, German Prohibition clubs might also be organized, and other steps taken that will lend to a unity of effort against King Gambrinus.

Will not German and English papers, favorable to this movement, kindly publish this call? H. A. FISCHER.

Wheaton College, Wheaton, Ill.

BIBLE LESSON.

STUDIES IN THE OLD TESTAMENT.

LESSON XI.—Third Quarter.—Sept. 9.

SUBJECT.—The Unbelief of the People.—Num. 14: 1-10.

GOLDEN TEXT.—So we see that they could not enter in because of unbelief.—Heb. 3: 19.

[*Open the Bible and read the lesson.*]

COMMENTS ON THE LESSON BY E. E. FLAGG.

1. *The Folly of Unbelief.* vs. 1–4. Nothing could show more fully the slavish spirit of the people than their proposition to return back into Egypt; back to the life which had been made so "bitter with hard bondage;" to the whip of the task-master; to making brick without straw; to be daily driven, like cattle, to their hopeless, unrequited toil, with nothing but death to look for at last! But this is exactly the folly which the Christian commits when he looks back in his heart to Egypt; when it seems better to him to drift with the tide and do as the world does, than to struggle manfully against the obstacles to holy living which he must meet. Unbelief is always unreasonable, always ready to accuse God falsely, and add outward rebellion to inward murmurs. Our only safety is to crush the serpent while in embryo. It is the wrong thought *harbored* which becomes sin. When the heart inclines towards Egypt it wants to cast off its allegiance, to "choose other gods to go before it." The human heart is so constituted that it must worship something, must believe in something. "Let us *make* us a captain." False gods and false religions are all man made, and they all lead back into Egypt. Liberty has always had to be fought for. Spiritual freedom must be attained in the same way. It is not by "sitting at ease in Zion" and receiving religious instruction from the pulpit, as a bog or a sponge receives water, that we conquer the foes that would bring us into bondage, or make spiritual conquests. Nor is it by joining a lodge of Masons or Odd-fellows and professing the universal religion in which all men agree. The very terms of the proposition show that in such a religion there can be no battle-fields, for never yet have all men agreed to conquer their evil inclinations and appetites, the foes to which our race has been in bondage since the fall. When a Christian joins the lodge he has made himself a captain who will lead him back to Egypt by the shortest possible route. Whatever sin we allow to have dominion over us, that sin we make our captain, and though it be but a trifling self-indulgence it may lead us back into Egypt before we are aware.

2. *The four faithful Witnesses.* vs. 5-10. Caleb and Joshua, by reiterating their former testimony, sought to quell the tumult. "The land is a good land, flowing with milk and honey, only rebel not against the Lord, and fear not the people of the land." It was this fear which led them to rebel; and we shall find in the Christian life that we generally approach nearest rebellion when we are most fearful, or, to use a synonymous word, most distrustful. "Their defence is departed from them;" the margin reads, "shadow." They are left exposed, as it were, to the vertical heat of the desert sun, while we are under the sheltering wing of the Almighty. When we are fighting evil and it looks too strong for us, let us remember this passage. Evil may try to hide under some great name, under the verdict of popular opinion, or in the darkness of "secret chambers," but sooner or later it will shrivel to ashes when His glance finds it out Who "is as a consuming fire." There is every possible encouragement for the Lord's people, even when they seem to lead a forlorn hope to apparently certain defeat. The appeal of these devoted men only served to raise a riot, and the whole multitude cried out to stone them, as centuries later their posterity cried out, "Crucify Him." The man or the woman who stands boldly up for truth must not expect always to be appreciated by their day and generation. The experience of ages has taught us quite the contrary. But it is given to them who suffer for the truth to see "the glory of the Lord." They may see no visible "heavens opened," as did Stephen, but they will feel in their own souls the kingdom for which they are battling begun—the kingdom of peace and joy in the Holy Ghost.

—The Synod of the United Presbyterian Church of Scotland has instructed its Board of Foreign Missions to transfer its mission in Japan to the care of the Presbyterian Church in the United States of America. The reason given for this is lack of funds We are sorry that such a reason must be given, but suppose that the change will tend to the unification of Presbyterianism in the Empire of Japan, in which we greatly rejoice.—*The Presbyterian.*

RELIGIOUS NEWS.

THE SABBATH QUESTION.

On the 21st of May Senator Blair introduced a bill into the Senate dispensing with all postal service and all military and naval parades on Sunday, in time of peace; and the day following the General Assembly of the Presbyterian church, then in session in Philadelphia, adopted a resolution requesting Congress to enact the Blair bill and make it the law of the land.

In support of that bill, the Sabbath Association of Illinois has sent to Senator Blair the petitions of the churches (to the Senate) in favor of Sabbath observance.

Coming, as the petitions have, from churches in forty different States and Territories, they show how widespread the interest in the Sabbath question is; and they may be taken as a fair expression of the Christian sentiment of the country on this important subject.

These petitions are the first fruits of the Sabbath Association of Illinois in favor of Sabbath reform. There are many interesting things connected with with this "feast of the first fruits."

What a grand thing it would be for every church in the United States, by a unanimous vote of all its members, to place itself on record as being in favor of Sabbath observance.

To every thoughtful mind this Sabbath question is of greater importance than that of the tariff or finance that now engrosses the attention of the people.

"Show me the history of any nation that has lost its Sabbaths and is worthy to be called a nation;" "Lose the Sabbath and you lose the national life and its blessings;" were the warning words that were spoken from the gallery in Music Hall, Chicago, at a meeting in favor of Sabbath observance, by a white-haired old gentleman who stated: "I am what you call a Roman Catholic, and my sentiments and the sentiments of my church and people are with you in this work."

Will those pastors and churches that have not taken any action on the petitions do so at an early day, so that the petitions may be arranged and forwarded to Congress at the beginning of its next session?

Those pastors who have not received the petitions, or who have mislaid them, can be supplied by applying to G. P. Lord, secretary, Elgin, Ill.

PETITION.

To the Honorable Senate and House of Representatives in Congress Assembled:

Your petitioners would respectfully represent that the Sabbath is the dividing line between Christianity and heathenism: that it is the bulwark that shields our Christian civilization against anarchy, with its train of lawlessness and barbarism; that all labor done on that day, other than works of necessity and mercy, is in violation of our State law; that the telegraph has so utilized the forces of electricity for the transmission of intelligence as to annihilate distance and bring the people of the whole world into close proximity with each other; that the telegraph is now used to transmit all important news, and the transaction of business between large commercial centers where despatch is an important factor, and therefore there is no absolute necessity for running the mails on the Sabbath. Consequently, the running of mails on that day is in violation of State laws; that our government should not ignore those laws in making its postal arrangements, but it should be in harmony with, and foremost in every endeavor to maintain the integrity of the Sabbath; that there is an increasing demand for more leisure and rest from labor and business; that the government has heretofore recognized the reasonableness of this demand by reducing the number of hours required for a day's work, that it should now recognize the reasonableness of requiring but six days for a week's work, so that its employes may have a weekly rest day; that it is unjust to require its employes in the postal department to work on Sunday while its employes in every other department rest on that day.

We therefore pray that you will enact such laws and make such regulations as may be required in order to discontinue the running of the mails, and all military and naval parades, and close the post-offices on the Sabbath, and thus we will ever pray.

—August 9th was the date appointed for the laying of the corner-stone of the Judson Memorial Church in Burmah. An aged Christian Burmese woman whom Dr. Judson baptized has given 3,000 rupees, about $1,500.

—The Chicago Evangelization Society has arranged for a convention of Christian workers to be held in Farwell Hall this week Wednesday, Thursday and Friday. At the request of Mr. Moody, Hudson Taylor, director of the China Inland Mission, and Reginald Radcliff of London will be present. Dr. Taylor will be accompanied by his son, Dr. Stanard Taylor, H. W. Frost of the China Inland Mission, and George B. Studd, of London. Hudson Taylor is the veteran missionary who thirty-five years ago founded the China Inland Mission, which has now nearly 300 missionaries at work in all parts of China. He solicits no money for the support of his missions, and guarantees his missionaries no field salary. His work and friends are never wanting. Dr. Taylor and his co-laborers will speak especially on the needs and claims of foreign missions and personal consecration. Reginald Radcliff will deal chiefly with Christian work as carried on in London, Paris, and other great European cities. He is one of the acknowledged leaders as an organizer of city evangelization work, in which he has been engaged for over forty years. The object of the convention is the deepening of the spiritual life of Christian workers, and the promotion of the work of evangelization in the home and foreign fields.

—Rev. James H. Brookes, editor of the *Truth*, St. Louis, and Rev. George C. Needham, were assisting Major Whittle in his meeting at Chicago Avenue church in this city last week.

—During the last ten years the native Christians of Madagascar have given more than $4,000,000 for the spread of the Gospel.

—The principal foreign missionary societies of the United States send, in the aggregate, $3,508,295 annually for the spread of the Gospel in heathen lands. Great Britain, through her various societies, expends in missions $4,619,921.

—*China's Millions* for July says of last year's labors: Looking on the work of the whole year, we have to praise God for the addition of between five and six hundred members to the churches—a larger accession than we have ever yet had to report.

—At the late meeting of the Moody Bible School in Northfield, Mass., ninety persons pledged themselves to foreign mission work, twenty of them having formed a band for missionary work since the school opened. Several expect to begin work in the foreign field this year.

—A Scripture Reading Union has been organized in Japan. The completion of the translation of the Bible into the Japanese language was celebrated by a large meeting held in Tokio last February. The orders for the complete Bible have been very large. The translation of the New Testament was published in 1880.

—It is a matter of regret, says an exchange, that the Pan-Presbyterian Council, lately in session at London, was compelled to refuse the offer of $140,000 to found a college at Canton, China. The Council cannot legally hold property, and was not competent to accept the gift.

—Rev. Horace Waller, at the important Conference on Foreign Missions held in London recently, said that the degradation of the wretched tribes of West Africa has reached a depth that is appalling, and testifies to having seen hundreds of native girls lying in a state of intoxication round the wagons of spirit-sellers.

—The forty-second annual meeting of the American Missionary Association will be held in the Union Congregational church, Providence, R. I., Oct. 23–25. The annual sermon will be preached by the Rev. Arthur Little, D.D., of Chicago.

—According to the statistical report for 1888 of the Evangelical Association, just published, that body of German Methodists has 141,853 members, 1,159 itinerant preachers, and 1,916 churches, indicating a gain of 4,156 members, 38 preachers, and 85 churches.

—The first Sabbath of September has been chosen by the Reformed Presbyterian Synod as the day for the collection for the Chinese Mission. This mission, which has for years been under the control of Rev. N. R. Johnston, has been found by him to be too great a burden, and his resignation was tendered to the Board in April. He is carrying on the work only until his successor shall be ready to take it up, when he is anxious to yield it and all the mission properties into his hands and be entirely relieved of all connection with the mission. The Board at its July meeting appointed Mr. Jas. Patton, licentiate, as Chinese missionary at Oakland, Cal. After careful consideration he has accepted, and just as soon as necessary arrangements can be made expects to go to Oakland and take up the work.

IN BRIEF.

At a celebration of high mass by Bishop O'Hara at Wilkesbarre, July 11, Mallincroot Convent, twenty-seven young women took the veil. The ceremonies were impressive, being participated in by twenty priests from various portions of this diocese.

Two heavy brewing firms of Cincinnati are at war over exclusive privileges which each claims to have received to sell beer at the centennial exposition in that city. One firm paid $21,000 for the privilege, and the other secured the restaurant right to sell for $15,000.

"James," said the father of the family, sternly, "your school reports have been anything but favorable this term. I suppose you failed in your examinations, as usual?" "No, sir," protested the boy. "I passed, but it was a tight squeeze." "Laura," continued the father, turning to his oldest daughter, "I think I heard voices in the hall late last evening. I have told you repeatedly not to let that young man stay later than 11 o'clock." "It was just 11 when he left, father." "That's so," testified James, coming to the relief of his sister. "I was at the top of the stairway and saw him go. He got away at 11 o'clock, but it was a tight squ"—"James!" shrieked Laura.—*Chicago Tribune.*

During a recent thunderstorm a maple tree in front of Miner Cresco's residence, at Crescoville, Pa., was struck by lightning. The only damage done to the tree was the chipping of a piece out of the trunk, as if it had been done with an ax, about midway between the ground and the lower branches. After the storm Mr. Cresco went out to look at the tree. On the ground at the foot of the tree lay an immense black snake dead, and holding in its mouth a young robin. There was a robin's nest in the tree, and it was known to have had three young ones in it the day before. As the tree had been struck by lightning it was supposed that they had been killed. A boy climbed the tree and found two young robins in the nest alive and lively. It is supposed that the black snake had climbed the tree and robbed the nest of one of the newly-hatched birds, and was descending the trunk as it was struck by lightning, and was killed with its prey in its mouth.

Two hundred years ago in China there was just such a craze about natural gas as we have in this country to-day. Gas wells were sunk with as much vim and vigor as the celestials were capable of, but owing to a gas explosion that had killed several millions of people and tore up and destroyed a large district of country, leaving a large inland sea, known on the maps as Lake Foo Chang, the boring of any more gas wells was then and there prohibited by law. It seems, according to Chinese history, that many large and heavy-pressure gas wells were struck, and in some districts wells were sunk quite near to each other. Gas was lighted as soon as struck, as in this country. It is stated that one well, with its unusual pressure, by induction or back draught, pulled down into the earth the burning gas of a smaller well, resulting in the dreadful explosion of a large district, destroying the inhabitants thereof. Lake Foo Chang rests on this district. The same catastrophe is imminent in this country unless the laws restict further developments in boring so many wells. Should a similar explosion occur there will be such an upheaval as will dwarf the most terrible earthquakes ever known. The country along the gas belt, from Toledo, through Ohio, Indiana and Kentucky, will be ripped up to the depth of 1,200 to 1,500 feet and flopped over like a pancake, leaving a chasm through which the waters of Lake Erie will come howling down, filling the Ohio and Mississippi valleys and blotting them out forever.—*Fireman's Herald.*

Some one has recently made public the remark that if the whole human race were divided into families of five persons each, the State of Texas is large enough to supply half an acre of land to each family. The statement surprised some people, and not a few of them declared hastily, without performing the necessary calculations, that it could not be true. There are supposed to be about 1,400,000,000 persons living on the globe. A half acre to each family of five would require one acre for ten persons, or 140,000,000 acres in all. The area of Texas is more than 262,000 square miles, or nearly 168,000,000 acres, consequently there would be a surplus of almost 28,000,000 acres left over after every family was provided for, which would be sufficient for four or five times the present population of the United States. Not many people realize how little space would be needed to accommodate the whole human race assembled in one place. Suppose we were to fancy every human being forming one of a vast congregation seated in 1,400,000,000 easy-chairs, each occupying a square yard of ground space. As there are nearly 3,600,000 square yards in a square mile, that number represents the size of the congregation that could be seated upon it under the conditions named; and the whole human family could be gathered on a tract of 452 square miles—or 21¼ miles each way. Less than two fifths of the area of the little State of Rhode Island would suffice to give comfortable seating room to the whole human race. One twelfth of the area of Rhode Island would be enough to afford standing room—as people stand in a crowd, without crushing—to every man, woman, and child on the face of the globe.—*Youth's Companion.*

PREMIUM.

For "Campaign Clubs" of ten subscribers to the *Cynosure* at ten cents each, the Club to be sent to one Post-office, the getter up of the club will receive a copy of the new Song Book, "THE GLORIOUS CAUSE," by Dr. Geo. F. Root, author of "The Battle Cry of Freedom," "Rally Round the Flag" and many other popular songs during the war of the Rebellion. Remember, only ten subscribers and $1. Try at once.

SUBSCRIPTION LETTERS.

The following have made remittances of money to the *Cynosure* from Aug. 20 to Aug. 27 inclusive:

J Phillips, Rev. J M Bishop, J W Moss, Mrs R Schnellbacher, W C Bissell, I H Jones, Mrs M McDowell, M A Gault, R D Nichols, R Paddock, H H Robinson, W Burr, B Fuller, E Etter, G Newman, H Cope, Miss E E Flagg, G Hiner, F M Stipp, Rev B F Danford, Miss L Olney, C Coleman, Rev. S E Cormang, J C Oughheltree, I Meeker, B Hull, S Wilder, J T Michael, I Millburn, W Pinkney, E L Walker, P Guthrie, W P King

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No. 3	83	@	85
Winter No 2	90	@	92
Corn—No. 2	44¾	@	45⅛
Oats—No. 2	24¾	@	29
Rye—No. 2			50
Bran per ton			10 25
Hay—Timothy	9 00	@	13 50
Butter, medium to best	12	@	19⅛
Cheese	05	@	09
Beans	1 25	@	2 40
Eggs			15
Seeds—Timothy	1 25		1 85
Flax	1 20		1 31
Broom corn	01⅛	@	04⅛
Potatoes, per bus	35	@	48
Hides—Green to dry flint	05½	@	13
Lumber—Common	11 00	@	18 00
Wool	13	@	32
Cattle—Choice to extra	5 75	@	6 60
Common to good	1 85		5 65
Hogs	5 80	@	6 60
Sheep	3 00	@	4 45

NEW YORK.

Flour	3 20	@	5 25
Wheat—Winter	88	@	1 06
Spring			94
Corn	52⅝	@	54
Oats	20	@	45
Eggs			17¾
Butter	13	@	20⅛
Wool	09		34

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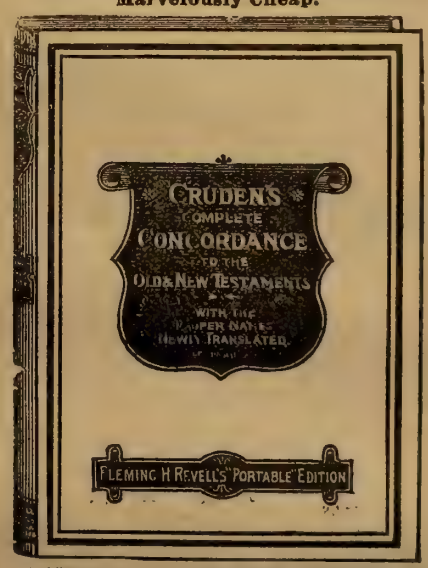

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FARM NOTES.

CLEAN UP THE FARM.

What an argument for "farming the corners" is the advice given by Prof. S. A. Forbes, Illinois State Entomologist: "Pick up boards, rails and sticks along roadsides and around headlands this fall, and thoroughly burn over the borders of the fields and similar places, thickets, woodlands, etc., late this fall." All this to destroy chinch bugs. Ill health is generally found where there is filth—disease comes from foulness. Cleanliness and neatness in person and house with its surroundings keeps off much sickness. Death and destruction to crops follow dirty farming. He who keeps his roadsides, farmyards and fence corners clean for their tidy look, and farms the corners for the profit in it, does wiser than he thinks. He does much to keep off the foul brood of bugs. He not only gets money from the corners themselves, but also gets more from the fields, of which they form a part, by preventing the destruction of crops by insect pests. Clean up, clean up now, and next spring farm every corner of your farm if you have to summer fallow some of the "fields" to get time to do it. How much of the $15,000,000 lost in the crops of Illinois in 1887 by the ravages of the chinch bug alone was due to the neglected corners, fence rows, clumps of thickets and piles of rubbish in the fields and barnyards of our farms, which gave homes to these destructive pests?

Farmers of Illinois, clean up your farms! Go at it unitedly, systematically, and do it thoroughly—do it now. Burn every old dry thing on the place, either by running fires, bon-fires, or as fire wood.

The improvement in the looks of some farms would add dollars to their selling value. It may add hundreds of dollars to their producing value. Farmers can all be Protectionists and Prohibitionists in this matter, and they ought to be Free-traders in means of helpfulness to rid their farms of everything that makes harbors for insect pests, especially chinch bugs. Perhaps the destructive chinch bug may prove a blessing in disguise.

MAKING MANURE.

Upon well regulated farms, where the work is done systematically (and the two generally go together), it is usually the custom to draw out what manure there is in and about the yards as soon as the small grains are harvested. After the yards are all thoroughly cleaned it is a good plan to draw into them any old stack bottoms or straw piles that may be in the stack yard or the field. In this way a triple good is accomplished. The yard and field is rid of an unsightly vermin harbor, the foundation laid for a good supply of manure for next season, and the yard is made cleanly for the stock. After the yard is ready, look about and see if there are any ways in which you can make a larger amount of manure the coming season than you have usually. It is generally admitted that no one commercial fertilizer is equal to good barnyard manure for all purposes If this is true, every farmer ought to aim to make as much as possible; for when the manure cart stops the crop stops. If you have no shed in which to store and compost your manure till ready to draw upon the land, it is a good plan to put together in a pile all the small lots of manure from the horse and cow stables, the calf and pig pens, the sheep yards and poultry houses. Do this each day as they are cleaned out. Throw upon this all the house slops that are not suitable for the pigs to drink, ashes and refuse of house, wood yard and garden. In this way you will keep your sheds, yards and garden clean and neat, and at the same time be making a good lot of the best manure.

The horse may be trusted to gauge his thirst, except on occasions of extreme exertion. That horses are the better for being watered before they are fed is an admitted fact with all veterinary surgeons. Colic and gripes are thus avoided. The explanation given is this: When the stomach is full, water, passing rapidly through the stomach, on the way is very apt to carry with it into the small intestines undigested corn, and this produces local irritation. There is less danger in watering a horse actively warm than when the system is somewhat lowered. Soft water is better for all stock, and on no account let horses drink dirty water; it is very objectionable.

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George Washington, in a letter written a year before his death: "I preside over no lodge, nor have I been in one more than once or twice during the last thirty years."

President Millard Fillmore, J. C. Spencer and others: "The Masonic fraternity tramples upon our rights, defeats the administration of justice, and bids defiance to every government which it cannot control."

Chief Justice John Marshall: "The institution of Masonry ought to be abandoned as one capable of much evil and incapable of producing any good which might not be effected by safe and open means."

John Quincy Adams: "I am prepared to complete the demonstration before God and man, that the Masonic oaths, obligations and penalties cannot by any possibility be reconciled to the laws of morality, of Christianity, or of the land."

General A. W. Riley:—I hold that the difference between the Christian and a heathen religion is, that one has morality and the other has not. And when our churches refuse to speak of such subjects as slavery, liquor-selling and secret societies, they are becoming heathen religions; that is, religions without morals.

Charles Francis Adams: "Every man who takes a Masonic oath forbids himself from divulging any criminal act, unless it might be murder or treason, that may be communicated to him under the seal of fraternal bond, even though such concealment were to prove a burden upon his conscience and a violation of his bounden duty to society and to his God."

Charles Sumner: "I find two powers here in Washington in harmony, and both are antagonistical to our free institutions, and tend to centralization and anarchy—Freemasonry and Slavery; and they must both be destroyed if our country is to be the home of the free, as our ancestors designed it."

Disraeli, Lord Beaconsfield; In conducting the governments of the world there are not only sovereigns and ministers, but secret orders to be considered, which have agents everywhere—reckless agents, who countenance assassination, and, if necessary, can produce a massacre."

General J. W. Phelps:—All secret organizations are links of one and the same chain which binds men to evil and not to good. The Masonic lodge is the parent source from which all similar modern organizations have emanated and this lodge is now in active operation in every city and considerable village of the country swaying our parties and churches; filling our offices, secular and divine, with its partisans; shaping our political destinies; and teaching a spurious and corrupting morality subversive both of the Christian religion and of free institutions.

Thurlow Weed: "I now look back through an interval of fifty-six years with a conscious sense of having been governed through the Anti-masonic excitement by a sincere desire, first to vindicate the violated laws of my country, and next to arrest the great power and dangerous influences of secret societies."

A. M. Sullivan, Irish Leader: I had not studied in vain the history of secret, oath-bound associations. I regarded them with horror. I knew all that could be said as to their advantages in revolutionizing a country, but even in the firmest and best of hands they had a direct tendency to demoralization and are often on the whole more perilous to society than open tyranny."

Hon. Edward Blake, leader in Canadian Parliament, March, 1884: "I am not in favor of State recognition of any secret societies. I have never joined one, though many of my best friends are members of secret societies. But I believe the tendency of secrecy itself to be injurious. I believe that it brings with it the possibility of evil; I believe that it involves a certain amount of sacrifice of individuality and independence, and gives very great facilities for the misleading of members by designing leaders—very great and mischievous facilities for that purpose." "I believe that a great deal of the trouble, social and political, that has occurred in those countries [Europe and America] is due to secret societies."

George Washington (to Gov. Trumbull): "Masonry is a benevolent institution, which may be employed for the best or worst purposes."

Edward Everett: "A secret society so widely diffused and connected as this puts a vast power, capable of the most dangerous abuse, into hands irresponsible to the public."

Richard Rush: Hooker, personifying law, eloquently exclaims, 'her seat is the bosom of God, her voice the harmony of the world; everything on earth does her homage, the highest is not beyond her control, the least as claiming her protection." Masonry has overset this primordial system. She has dethroned this image of God upon earth. To reinstate it over so insolent a victor, we must have a political organization. There is no other way of assaulting, there is no other hope of vanquishing, there need be no other dream of humbling such a foe. It fights with desperation.

Wendell Phillips: "History shows them perverting justice, stopping at no crime to protect and conceal their mummeries; controlling politics for selfish and personal ends, and interfering with great danger in national emergencies. Every good citizen should make war on all secret societies, and give himself no rest until they are forbidden by law and rooted out of existence."

John Hancock: "I am opposed to all secret associations."

James Madison: "From the number and character of those who now support the charges against Masonry, I cannot doubt that it is at least susceptible of abuse, outweighing any advantages promised by its patrons."

General U. S. Grant:—All secret, oath-bound political parties are dangerous to any nation, no matter how pure or how patriotic the motives and principles which first bring them together.

Myron Holley of New York: —"Such a rebellion Freemasonry has raised. It has violated the dearest rights of nature, and the most sacred enactments of our laws, and this in a spirit manifestly treasonable, for it has done this in pursuance of solemn, deliberate and voluntary obligations to a foreign government,—I mean its own—a government far more alien to that which claims our allegiance than any which has ever afflicted mankind."

Gerrit Smith, in an address, 1870:—Masonry murdered Morgan. If it could not conceal his murderers, it nevertheless protected them. It overrode the laws of the land and ruled the courts and the ballot-boxes. Moreover, it is capable of repeating the crimes. Why then should we not dread secret societies, and do what we can to bring them to an end?

William Wirt: "If this be Masonry, as according to uncontradicted evidence it seems to be, I have no hesitation in saying that I consider it at war with the fundamental principles of the social compact, and a wicked conspiracy against the laws of God and man, that ought to be put down.

Joseph Ritner, governor of Pennsylvania, 1837:—"If it be true as the lamented Colden (himself one of the initiated) declared that many a Mason became a great man but no great man ever became a Mason, how nearly does it concern the youth of our country to pause and reflect before they commit their present standing and future reputation to the keeping of a society, which for its cold-hearted and selfish purposes could immolate even the fame of Washington at the shrine of its abominations."

Lewis Tappan, private journal, 1814;—"Dr. Dixwell gave me lectures on Masonry at his house." "In September left the lodge." *Letter, Jan. 21, 1829:*— "I am free to say that I henceforth renounce Freemasonry, considering it a useless and profane institution."

George Washington, to friends in 1794, quoted by Myron Holley:—"The real people occasionally assembled in order to express their sentiments on political sentiments, ought never to be confounded with permanent, self-appointed societies, usurping the right to control constituted authorities, and to dictate to public opinion. While the former was entitled to respect, the latter was incompatible with all government, and must either sink into general dis-esteem, or finally overturn the established order of things."

Charles Francis Adams: "A more perfect agent for the devising and execution of conspiracies against church and state could scarcely have been conceived."

Thaddeus Stevens: "By Freemasonry, trial by jury is transformed into an engine of despotism and Masonic fraud."

Judge Pliny Merrick (a seceded Mason);—If ever a Chapter or a lodge shall establish laws in conflict with those of the state the Masonic requisition is obedience to the lodge and conflict with the state; and if a member hesitates at this humiliating obedience, his heart must be "torn from his bosom," his "vitals plucked from his body," and Masonic vengeance, not satisfied with this bloody immolation, denies a resting place to the motionless remains, but they are to be "burnt to ashes and scattered to the winds."

Samuel C. Pomeroy, in an address, 1883:—"There may be a broad distinction between the good and the bad in secret societies, but as they all alike have oath bound obligations to complete oblivion of all they do or say, I have no means of judging the good from the bad. So I turn away from them all to the great Teacher who said, "In secret have I said nothing."

Judge Daniel H. Whitney, (renouncing Mason): While professed ministers of the Gospel and members of churches are permitted to associate themselves with these organizations, the task to apply a remedy will be a hopeless one; and just so long will the declaration made to me not long since by a high Mason and a worthy man prove true, that "a Masonic lodge is the strangest medley of priests and murderers—deacons and whoremasters—church members and gamblers—decent men and loafers—drunkards and rowdies, that the All Seeing-Eye ever looked down upon."

Hon. Samuel Dexter, in an open letter to the Grand Master of Mass., 1798: "If there be no very important reason for upholding Masonry at a moment like the present, there *is* a reason against it. The system of the destroyers of human virtue and happiness is to undermine in the dark the castle that cannot be carried by storm. Secret agency has overthrown all the republics of Europe, and an extended, secret, leveling, self-created society, without any valuable object of pursuit, and embracing bad characters as well as good, cannot be the subject of approbation of an anxious patriot."

William H. Seward: "Before I would place my hand between the hands of other men in a secret lodge, order, class, or council, and, bending on my knee before them, enter into combination with them for any object, personal or political, good or bad, I would pray to God that that hand and that knee might be paralyzed, and that I might become an object of pity and even the mockery of my fellow-men."

Wendell Phillips: "I wish you success most heartily in your efforts to arouse the community to the danger of secret societies. They are a great evil; entirely out of place in a republic, and no patriot should join or uphold them. Considering the great forces which threaten the welfare of the nation in the next thirty years, and how readily and efficiently they can use any secret organizations, such should not be allowed to exist."

George Washington's Farewell Address: "The very idea of the power and the right of the people to establish government presupposes the duty of every individual to obey the established government. All obstructions to the execution of the laws, all combinations and associations, under whatever plausible character, with the real design to direct, control, counteract, or awe the regular deliberation and action of the constituted authorities, are destructive of this fundamental principle, and of fatal tendency."

Daniel Webster: "All secret associations, the members of which take upon themselves extraordinary obligations to one another, and are bound together by secret oaths, are naturally sources of jealousy and just alarm to others; are especially unfavorable to harmony and mutual confidence among men living together under popular institutions, and are dangerous to the general cause of civil liberty and just government. Under the influence of this conviction I heartily approved the law, lately enacted in the State of which I am a citizen, for abolishing all such oaths and obligations."

James G. Birney, candidate of the Liberty party for President, was a Freemason, "but never entered a lodge after he joined the church, and, as his sons grew up, he cautioned them against joining any secret order."—*Gen. Wm. Birney.*

Charles P. Sumner, father of the Senator, and a renouncing Mason:—Masonic engagements, whether they are called oaths, obligations, or promises, ought never to be made. They are not sanctioned by law and are not obligatory. They make it a Masonic crime to divulge that which the good of the community requires should not be concealed.

Hon. Ezra Butler, ex-Governor of Vermont:—One Masonic obligation requires that a Mason shall vote for a brother in preference to any other person of equal qualifications. Is not this political Masonry? The Masons in Vermont are about one-twentieth part of the freemen, and they hold about three-fourths of all the important offices in the State. Is this owing to their superior fitness, or to political Masonry?

Philo Carpenter:—This saint of God (Moses Stuart) like the old prophets, was satisfied with the institutions and ordinances of God's house, and consequently did not give his influence or aid in supplementing the same with human ordinances and worldly alliances; in other words, he was opposed to secret, oath-bound societies, into which many good men, and even clergymen, have been, and are being "ensnared."

Hon. Cadwallader C. Colden, Mayor of New York and M. C.:—It is true that I have been a Mason a great number of years, and that I have held very high Masonic offices and honors. It is equally true that I have for a long time ceased to have any connection with the institution because I have believed, and do now believe, it is productive of much more evil than good. I have long entertained my present opinion, that a man who would eschew all evil *should not be a Freemason.*

Horace Greeley:—Many persons were brought to trial on account of the murder of Morgan, but no one was judicially found guilty of murder. It was established by secreting Masons that the oaths—at least in some of the highest degrees—that were administered, and taken by those admitted to Masonic lodges, disqualified them from serving as jurors in any case where a brother Mason of like degree was a party, and his antagonist was not.

Hon. Seth M. Gates, ex-Mason:—Profoundly convinced by long experience and observation that Freemasonry is an evil and pernicious institution. I wish once more in my advanced age to lift my warning voice publicly against it and all kindred organizations, and to beseech Christian men to have no connection or fellowship with them. Jesus is not, and cannot properly be recognized in Freemasonry. He must be ignored in the lodge-room, in its lectures, instructions, and in its prayers.

Hon. Heman Lincoln, ex-Governor, Mass:—Freemasonry, as a distinct, independent government within our own government, and beyond the control of the laws of the land, by means of its secrecy and the oaths and regulations which its subjects are bound to obey under penalties of death, has occupied much of the attention of the committee. . . . We believe, in the language of the Edinburgh *Review*, that all secret societies are justly deemed odious, wherever the government is tolerably free, and can only be excused where the existence of arbitrary power, foreign or domestic, leaves no other means of escaping from hopeless slavery.

Gen. Henry Sewall, a companion of Washington:—I was initiated an Entered Apprentice to the Masonic rites in October, 1777, at Albany, soon after the capture of Burgoyne, being then an officer in the American army. . . . I was led by the influence of this "perfect rule of faith and practice," during the year 1784, to view speculative Masonry in a shape still more deformed. Its charity appeared to be selfishness, because restricted to its own members; its religion deism because entirely devoid of the Gospel. Its history appeared fabulous; its claims to antiquity unsustainable; its titles fulsome; its rites barbarous and absurd; its oaths extra-judicial, unlawfully imposed and blindly taken, and the penal sanctions annexed, horrid and impious.

SPECIAL TERMS.

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NEWS OF THE WEEK.

WASHINGTON.

The House Monday passed the Chinese bills, with an amendment that upon the ratification of the pending treaty only, shall the repealing clause go into effect.

Monday Mr. Anderson of Iowa presented a bill to define trusts and to provide for the punishment of persons connected with them. Also a resolution providing for the printing of 10,000 extra copies of the report of the Pacific Railroad Commission, which he declares discloses scandalous law-breaking on the part of the management.

POLITICAL.

Mr. Thurman, Democratic candidate for Vice President, made his first campaign trip last week to Toledo, Detroit, Fort Huron, and Chicago. He was greeted by large crowds, and was well satisfied with his ability to address large crowds. His arguments were mainly on the tariff.

Col. Geo. O. Jones of the Riggs House, Washington, chairman of the National Committee of the Greenback party, has issued a call for a National Convention of that party, to be held in Cincinnati, September 12th next., to nominate candidates for President and Vice President.

The Chairman of the Democratic Central Committee of North Carolina has addressed a large number of circulars to the employes of the Pension and other departments at Washington, soliciting contributions to a campaign fund. This is a direct violation of the civil-service law, and is being winked at by the officers in charge.

COUNTRY.

A cyclone swept over Eastern Maryland Tuesday afternoon, demolishing houses and orchards and wrecking the canning establishment at Still Pond, in which were 100 men, women and children, mostly Bohemians and Germans from Baltimore, and killed nine; three were dangerously hurt, and a number were slightly injured.

Through trains were run Friday on the main lines east of Pittsburg of the Pennsylvania and the Baltimore and Ohio roads for the first time since Tuesday's flood.

During a heavy fog in the bay of San Francisco Wednesday morning the steamer Oceanica ran into the City of Chester, damaging her so badly that she went down in five minutes. Over thirty persons were drowned.

At Bradford, Pennsylvania, Wednesday night, while Edward Duell was compounding colored fire in a gas pipe, at a G. A. R celebration, it exploded, killing him and two others, and wounding still others.

An explosion of 20,000 pounds of black powder occurred in the drying house of the Giant Powder Company near West Berkeley, Friday. Two white men and three Chinamen were killed.

Sunday afternoon the engineers and firemen of the Evansville and Terre Haute railroad, Evansville and Indianapolis, and the Peoria, Decatur and Evansville railroad, known as the Mackey system, were ordered out on a strike by order of Chief Arthur and Chief Sargent. Two hundred men left their engines. The trouble is about the employment of Master Mechanic Smith at Mattoon, Ill. The men claim that he has discharged men without cause and is working against their interests.

Two agents left Trinidad, Col., to arbitrate the rights of the Maxwell grantees and the settlers, if possible The sheriff's posse, which was besieged in a house at Stonewall, made its escape. One of the settlers was killed and nine wounded in the fight.

A team of horses was stung to death by bees at Findlay, O., Aug. 26. A boy drove the horses past a bee-hive, when the insects came out in a body and attacked the animals. In less than thirty minutes after the attack was over both the horses were dead.

The yellow-fever scourge is visiting Jacksonville, Florida, with some severity. Vigorous efforts have been made to check the disease, but Aug. 26 nine new cases were reported, and there were two deaths. Two cases were discharged cured. There have been an even 100 cases all told, many light, with marked yellow-fever symptoms, and believed to be remittent or bilious fever. The infected district is gradually enlarging. It looks now as if the ending of this epidemic is a matter of intelligent and energetic work, but one of no small magnitude.

Violent windstorms swept over Louisiana, Southern Maryland, Delaware and New Jersey Tuesday, leveling houses, fences, and growing crops. Along the Lower Mississippi a large number of coal boats were damaged or destroyed, the loss in this particular being estimated at $500,000. At Wilmington, Del., a cyclone wrecked the iron works of the Mablow Bros., and carried away 100 feet of Pusey & Jones's iron works, and crossing to the river, upset a number of boats, causing the loss of two lives. At Boston the *Journal* press-room is under water.

A flash of lightning recently killed eighteen head of blooded horses valued at $20,000, and owned by George Rainsford of Wyoming Territory.

A cyclone struck Marquette, Mich., Monday afternoon, and many buildings were partly demolished, but no lives were lost.

The Whitney Paper Mill at Menasha, Wis., caught fire in the engine room about midnight Wednesday, and an hour later, when several hundred persons were watching the flames, a superheated bleach rotary boiler, suddenly cooled by streams of water thrown by the firemen, exploded, and the entire mass, weighing about ten tons, was blown through the throng a distance of about 300 feet, killing fourteen men outright and injuring about as many more. The dead were all poor workmen. Fourteen persons were killed, three or four fatally injured, twelve or thirteen suffering from broken limbs or serious bruises, and a good many others seriously bruised or burned.

FOREIGN.

The steamer Oceanic, from China and Japan, brings advices that a short time since at Antique, China, a Spanish priest and one other Spaniard were attacked by a horde of native inhabitants with the intention of putting the priest to death, and that his companion fired at the mob until fifty of them were killed.

The latest semi-official returns from the Bandaisan, Japan, earthquake give the number of persons killed at 476 and the injured at forty-one.

Eight hundred workmen at Teng-Leon, China, were drowned recently by an inundation.

Owing to the treatment to which Mr. John Dillon is subjected in Dundalk jail, he has already lost seven pounds, and his health is seriously injured.

Consul Manton, who for eighteen years has been consul at Collonia, Uruguay, says that the recent emancipation of slaves by Brazil was simply a sop to the large number of the southern provinces of the empire. The inhabitants of these provinces, he said, are ripe for a revolution, and it is likely that as soon as Dom Pedro dies a concerted effort will be made to overthrow the throne and declare a republic in Brazil.

The Berlin newspapers are silent on the subject of the arrests which are made daily. The prisons are crowded with men and women charged with propagation of socialist doctrines and the utterance of seditious cries. The socialists continue to circulate what appears to be a popular fly-sheet.

The Emperor William, it is now reported, will not visit the Vatican unless the Vatican authorities arrange that there shall be no semblance in the ceremony of superiority. The Vatican in the meantime declines to make an exception of the new German Emperor. Cologne papers say the attitude of the Pope represents an absolute abandonment of the papacy. No European power now cares to support its pretensions to be the spiritual guide of the people. Emperor William personally desires to see the Pope. The arrangements at the Vatican are to receive him with the usual ceremonies, and the Pope refuses to allow any back-stairs conference. The ceremonial has been acceded to by Emperor William as the head of the German people. Within court circles it is known that Prince Bismarck has had trouble in persuading the Emperor to submit to the Papal ceremonial.

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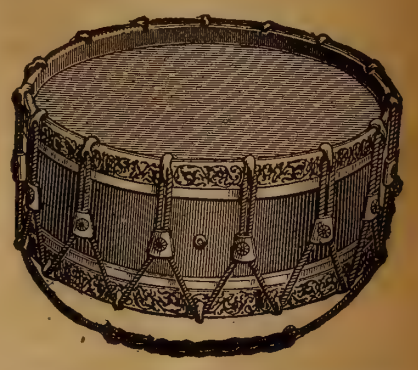
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We join the protest of the *Free Methodist* against the late desecration of the Lord's day at a Prohibition camp meeting in Spencerport, New York. Rev. J. A. Brooks was the central figure of the occasion. It is not clear that his remarks were inappropriate for the day, but his presence at a political meeting, where a traffic in refreshments was going on, should have the condemnation of every man who hopes for the triumph of Prohibition. Of course, the old parties condemn the act, though their leaders have much less concern for the day than they have for gaining a vote.

The Washington correspondent of the *News* of this city, writes that among the best paid campaign speakers for the Republicans in 1884 was Alexander Sullivan, of this city, the murderer (unconvicted) of the teacher Hanford. This year he, with John Finerty, the big fighting Irishman and ex-Congressman, and R. G Ingersoll, are rated at $500 a speech. For the Democrats Henry George receives a like amount, as his influence is supposed to be still great with laboring men. Such names and figures indicate how desperate is the game the old parties are playing.

The Mormon church organ, *Deseret News*, has a correspondent in Chicago who is capable of writing the most inveracious jumbles of fact and fancy. He closes a late letter to the Salt Lake organ, after describing the iniquities of the Gentiles and foretelling the woes impending, with these words of peace for the Brighamites: "Is it any wonder we have dynamite in our midst? Is it any wonder that Pinkerton is chief of the Brotherhood of Engineers? Is it any wonder we have a Christian Endeavor Convention? In fact, Christianity at present is but an endeavor to keep on its last legs; an endeavor to keep above water. Is it any wonder we have seven political parties now formed, with seven more in process of formation? All will come right for Utah in the end."

It is reported that the young Emperor of Germany is inclined to be hostile toward Freemasonry. His immediate predecessors, father and grandfather, patronized the lodge. Prof. C. M. Mead, writing to the *Advance* from Interlaken, Switzerland, says that the accession of William II. will promote evangelical religion in Germany. The reasons for this judgment will surprise and grieve many American readers. He claims that the Empress Victoria, wife of the late Frederick, is a Free Thinker and would have exerted her influence with her husband, had he lived, to organize a rationalistic court. The new Emperor is a religious man of orthodox views, and his wife, says Prof. Mead, is "a most earnestly religious woman, whose influence will be as much in the right direction as her mother-in-law's would have been in the wrong one." This is an excellent message concerning the young ruler, and we hope there may be added to it a repudiation of some of his warlike declarations, which come not well from a Christian man opposed to secret societies.

A meeting of colored men was held two weeks ago in Geddes Hall, New Orleans, to consider the recent slaughter of innocent Negroes in the country parishes of Louisiana. Among the names of New Orleans pastors at this meeting we recognize those of Revs. A. S. Jackson, E. Lyon and C. B. Mason, who attended the N. C. A. convention last February. The address adopted by the convention recounts several bloody massacres, and adds the painful truth, "The civil authorities are in sympathy with the crimes." It advises the Negroes to be calm and be law-abiding; to expect no mercy if attacked, and defend their homes as well as they may be able; and to get away from every community where they cannot live quietly. The Negroes are too much in terror, and to emigrate they have no means. Their condition is sad, perplexing, and to the nation to the last degree disgraceful. The discussion of these infamous crimes has again begun in the Senate. Mr. Chandler is pushing his resolution for an investigation of Louisiana elections, and a grand war of words will follow, but all such investigations have of late proved only a mockery. The colored man gets no benefit from them. They furnish an argument for politicians, and that is the end of it. The Republicans suggest no cure for the evil but war, but this is only in their speeches. Their platform has no such sentiment, nor would General Harrison, if elected, undertake to punish the assassins. When Mr. McKinley, of Ohio, lately went to Georgia to speak, he said no word about the outrages to warn or advise his Southern brethren, but only argued for tariff. Either the South must be persuaded to stop these henious murders, or there must be a political division on some new issue, in which the Negro vote may be in demand on both sides.

There are according to report one hundred and fifty-six pension bills pending in Congress, and scores are put through in a lump on convenient days. As these bills are generally for the relief of individual cases which in some way are not satisfactorily reached by the general pension laws, they indicate to what an extent the pension business is growing; and with every year put between us and the war this business increases. The annual report of the commissioner of pensions shows that during the fiscal year ending June 30, 1888, there were added to the pension rolls 62,280 names, the largest annual increase in the history of the bureau, making a total of 452,557 pensioners on the rolls at the close of the year, as follows: 326,835 invalids, 92,928 widows, minor children and dependent relatives, 37 revolutionary widows, 806 survivors of the war of 1812, 10,787 widows of those who served in that war, 16,060 survivors of the war with Mexico, and 5,104 widows of those who served in that war. During the same period 15,730 were dropped from the rolls on account of death and various other causes, leaving a net increase to the rolls of 46,550 names. The amount paid for pensions since 1861 has been $963,086,444. The amount of pensions paid during the year was $78,775,862, an increase over the previous year of $5,308,280. The total amount disbursed by pension agents for all purposes was $79,646,146. The cost attending such disbursements was in the aggregate $3,262,524. The total amount expended for all purposes was $82,038,386, being 21½ per cent of the total estimated gross income of the United States Government for the period. The total expenditures of the government for the fiscal year 1888 were $267,924,801, so that the amount expended for and on account of pensions was nearly 31 per cent of the entire outlay of the government.

BISHOP VAIL AND THE NATIONAL REFORM ASSOCIATION.

BY REV. M. A. GAULT.

If we were to ask the average Kansan who was the most popular man in the State, he would most likely say, Bishop Thomas H. Vail of Topeka, who is at the head of Bethany College. For a quarter of a century he has been prominently identified with educational and church work in the State, as the leading man in the Episcopal church.

About the year 1872, when Dr. D. McAllister was giving his time to the lecture work of the National Reform Association, he held a convention at Leavenworth, at which Bishop Vail took a prominent part, acting as chairman, and making an address. He was interrupted by an infidel in the audience, who asked him a question which threw the Bishop on his metal, and aroused him thoroughly. He was put on the list of vice-presidents of the Association; but years afterward, when I was holding conventions in the State, I called on him a number of times, but failed to interest him enough to attend any of our conventions, or even to read the organ of the movement. He told me once, that as long as the Association confined itself to the single idea of recognizing God in the Constitution, he was in sympathy with it; but when it began to incorporate such questions as the Sabbath, and Prohibition, he begged leave to object. In other words, he was willing that the nation should confess God as the Supreme Ruler, provided it was only a confession; but when it was proposed to carry out that profession, by applying God's law in the solution of great political questions, like the Sabbath and Prohibition, then he must enter his dissent. And this is about where a great many of the so-called prominent men stand, whose names we are tempted to put on the list of our vice-presidents.

Bishop Vail confessed to me that he was a Mason in regular standing, and that he had never found anything in the oaths and obligations of Masonry inconsistent with his Christianity. When the editor of the Topeka *Capital* requested the ministers of the city to write for publication their answer to the question, "Are the principles of Christianity gaining ground, or are they declining?" Bishop Vail answered by saying, that the influence of Christianity was not confined to the church. His language was: "Even all through our modern society, in a large number of associations which professedly have no connection with religion, and many of whose members theoretically reject a Divine revelation, this influence of the precepts of Jesus is clearly realized. The principle of benevolence, the care of the sick, and of the widow, and of the orphan, which so largely permeates all such associations as the Masonic, the Odd-fellow, the unions of every class and order, comes from Christianity."

Thus the Bishop claims these Christless orders of darkness as the offspring of Christianity. We are not surprised, then, to know that he wrote some time ago to Dr. Stevenson of Philadelphia, to take his name from the list of vice-presidents of the National Reform Association, and it was done.

It seems to me that what our Association most needs to do now, is to push our lines of work out so practically that the names of all mere nominal, theoretical reformers will be dropped from our list, for they are a dead weight to our cause. As Gideon's army was sifted of all time-serving, compromising men before the Lord would use them in gaining the victory, so with the moral forces in the world

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to-day. Our National Reform work has heretofore been too theoretical. Both the National Reform lecturers and anti-secret lecturers, we believe, should now devote their main strength to the Prohibition agitation, aiming to bring the party into line with their respective reforms.

Dr. Stevenson, some time ago in the *Christian Statesman*, published a list of living issues that had been raised by the attempt to apply the moral laws of Jesus Christ to our national life, or by the assaults of irreligion and immorality upon established Christian features of our government. Among these living issues, which, he says, "are of necessity under continual discussion in our columns," are "The Secret Orders, their relation to Republican government and the Christian religion."

Along side of the question of Prohibition and the Sabbath, this question of secret societies is a great, living issue of our times. Why, then, should the *Statesman* not keep it under constant discussion? We make a serious mistake if we count as allies men who are in sworn alliance with an institution like Freemasonry, which in reality displaces Christ by substituting another supreme, and actually strikes his blessed name from the texts of Scripture quoted in its rituals. Dr. Stevenson told me, what I have demonstrated in my experience for six years in the National Reform lecture field, that he had never yet found a regular adhering Mason who was of value as an ally of our cause. This has led him to the determination to put upon the program of our next annual convention a strong address on the question of secret societies.

SECRET SOCIETIES NOT OF THE ONE WAY.

BY H. H. HINMAN.

Secret societies seek the promotion of their objects by impracticable and often by evil methods. It is not sufficient that we seek to accomplish right objects. Our *methods*, as well as our purposes, must be in harmony with Christian principles.

> "Who noble ends by noble means obtains,
> Or failing, dies in exile or in chains,
> Like good Aurelius, let him reign or bleed,
> Like Socrates, that man is great, indeed."

Secret societies all *profess* laudable purposes. Nowhere can be found more earnest protestations of benevolent objects than in their public declarations. In the profusion and loudness of professions they greatly exceed all religious and openly benevolent institutions.

Nor do we need to conclude that they are insincere. We may safely admit that in many cases, at least, their objects are praiseworthy. The fault is in their methods. They have undertaken "to do evil that good may come, and have forgotten that God says of such that "their condemnation is just."

One of the landmarks of Masonry is that it teaches (by symbolism) "piety, morality and science." It proposes also to teach Faith, Hope and Charity. But there can be no real piety that is not the outgrowth of a regenerate heart, and does not come from love for and fellowship with our Lord Jesus Christ. Before there can be piety the soul must be born again by the power of the Holy Spirit. None of the secret societies require or expect this. Their efforts and teachings are all in another direction. The piety (if so it may be called) which they teach is that of the heathen. It is a religion that does not imply reconciliation to God or faith in his Word. It is not such piety as writes the law of God on the heart. Freemasonry, nor any other secret order, does or can teach morality; for to be truly moral is to have Christ for our pattern, and to set him always before our face as the supreme object of our affection and imitation. None of these societies have any such standard of morality. Their morality has selfishness as its basis—is partial and perverted.

There is but one method of teaching piety, morality, faith, hope, or charity, and that is by proclaiming the Gospel of Christ. *He* only is the Saviour from sin. Everything that is not simply Christian must inevitably fail. No other method reaches the seat of the disease which is the selfishness of the human heart. Christ said, "Without me ye can do nothing." This applies to all plans for moral improvement. Freemasonry does not teach science. It cannot teach it. No institution can teach science without learned teachers and text books. Freemasonry as such has none of these. Its pretense of teaching science is the grossest of falsehoods. If it taught anything of scientific value it would be open to the world of science. The great majority of the scientific world knows little and care less for its pretended mysteries.

Odd-fellowship professes to teach Friendship, Love and Truth, but it neither does nor can teach them. "Love is of God, and he that loveth is born of God and knoweth God. He that loveth not, knoweth not God, for God is love!" 1 John 4: 7, 8. It does not require that its members shall be "born of God," and without this they cannot have true love. Nor can they have the "truth," for Christ is the truth, and until men come to know *him*, they cannot know the truth. Odd-fellowship does, indeed, teach friendship, but it is the "friendship of the world," which "is enmity to God." "For whosoever therefore will be a friend of the world is an enemy of God." James 4: 4.

Nor can secret societies teach true temperance. Abstinence from intoxicating drinks is but a small part of temperance. Real reformation is not simply the putting off one evil habit. To be truly reformed is to become "a new creature" in whom the "old things have passed away and all things have become new." 2 Cor. 5: 17. Secret temperance societies do not undertake to make men Christians, and Christianity is not essential to their membership. For this reason, if for no other, they must fail of their professed object. All their vain attempts to reform society are like the prescriptions of the physicians of whom Luke tells us. The poor woman had been sick twelve years. She had spent all that she had on their worthless remedies, and was "nothing better, but rather worse." It was not until she came to Jesus and touched the hem of his garment that she was made whole. See Luke 8: 43, 44. So it is to-day. A touch but of the garment of Christ is worth more than all lodges and orders combined.

A SUMMER WITH THE CHURCHES.—III.

BY PRES. C. A. BLANCHARD.

STREATOR.

This growing little city was my fifth place of labor. It is, like so many of our Illinois towns, a marvel of growth. In 1866 I came to the place where now live fifteen thousand inhabitants. I was teaching at Farm Ridge in the Seminary. Mr. Chandler, a young gentleman whose sister was a pupil in the Seminary, was quite a botanist and geologist. Mr. Williams, for many years County Superintendent of Schools in LaSalle county, lived near Mr. Chandler's, and was an inspiring and helpful teacher. He is now principal of the Streator High School. He, I think, started Mr. Chandler on his road as an independent student.

The last named gentleman asked me if I did not wish to visit the coal mines at "Hard Scrabble." I replied that I should be glad to do so, and on Saturday we made the trip. The Vermillion flowed quietly along the bluff; a few miners' cottages sent their smoke through the winter air; now and again a farm team pulled its load from the pit's mouth up the steep hill, making it a "hard scrabble," indeed. Perhaps as many as twenty-five or thirty people lived here at that time.

In 1877, when I came here to preach for what is now the Congregational church, there were about six thousand inhabitants. Now glass works, additional shafts for coal mining, machine shops, foundries, car works, stores and other industrial enterprises flourished on every side, and a population variously estimated, but I think fully reaching the number first named, here have a home. It is a human hive, with men and women from almost every clime, eagerly pushing and striving for the meat that perishes, the comforts and luxuries of mere earthly existence.

Our meetings were held with the Congregational church, which after a long season of trial is now doing good work and prospering under the lead of Rev. F. G. Alger, its pastor. This brother is entirely devoted to his chosen work, and did all in his power both before and during the series of meetings to make them helpful to the souls for whom Jesus Christ died on the cross.

The morning and afternoon meetings were small. The evening audiences were better and increased somewhat from day to day. Here, as in all the towns I visited, there were a few who were always on hand. Others were present at times. My home was with Bro. J. T. Buckley, who was my host when I first went to Streator to lecture against secret societies in 1874. He gave $100 toward the Carpenter building fund, has been and is an earnest Prohibitionist, a friend of every good cause.

> "And spring came forth her works of gladness to fulfill,
> With all her joyous birds upon the wing;
> I turned from all she brought,
> To those she could not bring."

I never go to this city without feeling how our truest and best friends are being gathered with apostles, prophets, martyrs and saints to the Paradise of God. Here lived that clear-minded, large-hearted, tender, courageous soul, who, while he walked the earth, was called Samuel Plumb. What high service is now appointed him I know not; but do not at all doubt that, freed from the body which was worn by labor and racked with pain, with intellectual and spiritual powers clarified, quickened and energized, he still keeps step to the music of Gods advancing host, and looks forward with perfect faith and love to the grand victory which shall end the reign of sin on earth. He and his were not with us. We missed them greatly. Other true friends of olden times were with us; some weakened by advancing years, but all with loving hearts, and faces toward the sunrise. In the homes of Mr. and Mrs. Laughlin, Mr. and Mrs. Atkinson, Mr. and Mrs. Jackson, Mr. and Mrs. Jennings, I was also a guest. With these and others my stay was pleasant, and to leave Streator was like going from home.

DOWNER'S GROVE

was my next tenting place. The Congregational church here is not strong in numbers, and has been sustained for years by the self-sacrifice and determination of a few friends, chief among whom is our friend and brother, J. P. Naramore, Esq. The pastor of the church, Rev. W. D. Eddy, is by birthright a Friend, but at this time is completing his studies in theology at the Seminary in Chicago. He is a single-hearted and devoted man. The pastor of the Methodist church here was in at a number of our meetings, and kindly gave up his Sabbath evening service that we might all worship together. The pastor of the Evangelical church was also in on one occasion, and several soldiers of the Salvation Army were present. I met a number of persons who had been converted in their meetings.

At Streator, also, there was in progress a camp meeting, under the leadership of my friend and neighbor, Bro. Dake. His company of workers are called the "Pentecost Bands." Their meetings were largely attended and good was done. It seems to me that the rise and progress of these Salvation Armies, Pentecost Bands, etc., are a sign of the times. Our ordinary church services are entirely failing to reach a certain class of our population. Let the reason be what it may, the fault lie with whom it will, the fact remains. It is particularly sad for one reason more than others: the ones whom the church is losing are the mechanic class, and here are, on the whole, perhaps, the brightest, soundest set of men in the country. A vigorous, intelligent, moral class of men, but largely irreligious and becoming more so. Why are they outside the church? For various reasons. Their wives and children cannot dress richly; they themselves cannot; pews are sold, and they don't wish to buy; the sermons are not scriptural in character, in many instances eloquence and learning instead of Gospel; the men do not feel that the ministers care for them; Sabbath work keeps the very cream of this population out of church whether they wish to go or not. These and other things are acting, and the lodges are bidding for them on every side, so that the church is robbed of her children. These organizations, the Salvation Army, Pentecost Band, etc., go after men, appeal to them, and, in many instances, win them to Christ. Our churches ought to be doing this same work, saving men with fear, pulling them out of the fire.

Our street meetings were well attended in Downer's Grove. More Christian women came out to help in the singing here than at any other point visited. The town was boiling and bubbling with excitement, and marching clubs, bands and political rallies were the order of the day. It seems strange that men will become so excited over a matter which in six months will have almost faded from their minds. Civil duties should be performed conscientiously, thoughtfully, decidedly. But to see a mere question of office-holding so rouse and excite a people, when no principle is at stake, is strange. The officers and members of these political organizations were very courteous. They did not in any way interfere with our street work. I am grateful to them for this, and only wish that they would be as wide-awake soldiers of the cross as they are members of various political organizations. The Prohibition party was to have a meeting the next week after our meetings closed. I was told that twenty-eight voters now belong to that party in this place, where four years since one vote was cast for St. John. It is no doubt so in thousands of towns.

The attendance at our meetings was, nevertheless, quite good, and the Christian people seemed to hear the word with gladness. One who had wandered away from Christ returned, and I trust other consciences were touched.

SECRET SOCIETIES IN THE TWO SICILIES.

[By E. Strachan Morgan, in the Fortnightly Review, London.]

[*Concluded.*]

And now look for a moment at one of the villages of this great Sicilian plain where *Maffia* is most at home. For mile after mile, hour after hour, the traveler has been jolted on a rough, ill-kept road, through a vast treeless plain. Here and there he has passed a rough, shaggy *borghese*, painfully urging his team of ox and ass, and scraping the soil of his allotment with rude wooden plough; here and there a herd of cattle browsing among the withered weeds and stubble of last year's fallow, or a string of mules laden with sacks of produce for the distant market, but save these up to the foot of the distant hills no sign of human life. The pitiless sun has burnt everything to an even brown. On the top of a small hill stands the village. Half-a-dozen large stone houses—half prison, half palace—built on the model of the great mansions of an Italian town, occupied by the *gabelloti* of the surrounding estates and the few families that form the ruling caste, domineer over the hundred or two miserable hovels where the rest of the population find shelter. Few of these huts have more than one room, hardly any more than a single story. In one corner of the unpaved earthen floor, reeking with ammoniacal odors, lies a heap of straw or a few sheepskins on which the human occupants sleep—father and mother, sons and daughters, pell-mell beside the brutes that share the house. A single opening serves for a door, window, chimney, and for discharging dirt into the common dust-bin, the street, where the population squats or lounges among the piles of vegetable and animal refuse. Hardly a man is to be seen, for most of the able-bodied work in the fields, five, or six, or eight miles off, and return home scarcely one night in the week. Notice the ill-fed bodies and the brutish faces of the women and children, the heritage of generations of immorality, from which traces of beauty dimly peer, deformed by squalor and vice; "the idiot head (*dolicocephalia occipitale*) predominates. Adultery, incest, uxorcide, usually by poison, prostitution, are terribly frequent, and wrought shamelessly in the light of day as though by cretins."

It would take the pen of a Swift to describe the lives of these Yahoos, and even the imagination of a Swift would halt behind the bare directness of official reports. One is not surprised to hear that a common threat among these people is: "*Ti aiu a mangiari lu cori di tia mi uni aiu a biviri lu sangu*—I'll eat your heart and drink your blood;" that a mother will often punish her child by biting it till the blood flows. Suddenly they all scuttle from the street into their dwellings as, with a clatter of hoofs and loud shouting, a *gabelloto* spurs up to his house followed by a score of attendants, each with a musket at saddle bow.

The *gabelloto* lives in the house, and rents the estate that belonged once to a feudal noble. Like his predecessor he holds himself above the law. "He is convinced that professional men and officials exist simply to serve as instruments for satisfying his daily wants and grudges, and looks on them as mere freedmen. His field-hands he hardly recognizes as human-beings. He detests the present Government, though he condescends to act as grand-elector in order to keep up his political importance and his authority in his village; but he cannot understand why the police should trouble themselves to protect the lower orders from the violence of one of his caste." The chief men of his retinue are influential members of the *Maffia*, who have won the respect of their neighbors by the reputation at any rate of a couple of homicides. Their ostensible duty is to preserve his herds from the cattle-thieves, his cornfields and barns from accidental or incendiary fires; they have usually been recommended or forced on him by the *Maffia* (unless, indeed, as is often the case, he is himself a recognized member of it), which thus provides easily-earned wages and plentiful opportunities of peculation for its members, and the mere prestige of their name and position will guard the property under their care more effectually than the untiring watchfulness of an honest man; while the proprietors rest satisfied that the Society will punish far more promptly and surely than the police any attempt by outsiders to plunder the property it protects. But another not less important part of their duties is to support their patron in all quarrels with his neighbors of his own class. These quarrels, originating often in old standing family feuds, fought out openly in former times with sword and pistol, have now developed into no less bitter political rivalry. Two parties can no more live peaceably side by side than could Guelphs and Ghibellines in the Florentine republic. One must crush the other utterly, so as to be able to monopolize all the spoils of local office, and by the influence of the deputy which it elects deter the Prefetto from looking too curiously into any irregularities that may be committed under his jurisdiction. The struggle for the municipal purse is more ignoble and more injurious to public morals than even the family disputes of former days, and of them the *Maffia*, with its terrible power, is practically the arbiter. Willingly or unwillingly, the wealthy *gabelloto* must need support it with his influence, providing its members with employment and wages or pushing them into municipal office according to their wishes and qualifications, and winking at the harboring of stolen cattle among his herds. The penalty of resistence is theft, arson, and finally murder.

Before the *gabelloto* can market his crops, which have thus been watched from seed-time to harvest by the *Maffia*, he, like the smaller farmer of the coast line, must pass through another form of *Maffia*, not less powerful, that honeycombs the large coast towns, for nowhere is *Maffia* more developed than where misery is less pressing, and it reigns supreme in the *concha d'oro* of Palermo, where the lemon-groves yield a net profit of over £50 per acre, and every peasant proprietor might live in comfort or luxury. Here it organizes powerful "rings" in the produce markets, dictating prices, "boycotting" dealers to whom it objects, and exacting commissions on all sales concluded. The penalty of disobedience to its orders is death, and in the rare cases in which it is needful so to uphold its authority, an *alibi* is arranged beforehand so effectually that conviction or even suspicion is seldom possible. An example will sufficiently explain how things are done. Soon after harvest a man, ostensibly a produce-broker, will introduce himself to a farmer and say with all show of respect, "Sir, a customer has instructed me to buy such and such goods. I thought of you, and have come to propose the sale. In fact, to prevent you from losing the market, I have ventured to close and take the earnest money." "At what price do I sell?" the owner asks mildly. "At such a price, sir." "But, my good man, that's below the current rates," as indeed it is. "Oh, no, you are mistaken; and anyway, you would not have me break my word to my client for a few pounds. However, if you refuse—" But the seller knows far too well what the consequences would be, and in nine cases out of ten submits to be fleeced rather than incur the resentment of the honest broker and his friends.

Though, as has been said, the *Maffia* is not itself an organized secret society, yet not the less the *Maffiosi* in a given locality do occasionally join themselves to a closer union, with oaths of secrecy, code of laws, hierarchy of offices, common purse, and fixed right of admission.

Far more interesting is the account given of the *Mano Fraterna* or *Fratellanza* (Brotherhood), which had its headquarters in Favara and spread over the whole province of Girgenti. Here we have a concrete example in which, as in a microcosm, the general principles on which the *Maffia* is based, and which so often elude even shrewd observers by their Protean mutability, may be seen at work reduced to definite system.

If the origin of the society, the first germ of which was apparently planted in 1879 by a group of *coatti* (transported convicts), released from one of the small islands of the Sicilian Archipelago, remains somewhat obscure, its aims and methods were brought to the light of day both by oral testimony and by a copy of the "statutes" that were seized on one of the "brothers," and put in evidence during the trial. In the communes where the brotherhood most flourished "family hatreds" transmitted from father to son, and as in the Middle Ages, ranging the whole community on one side or the other, develop into feuds that find a battle-field in local politics, and private grudges embitter the opposition of public life. The more ambitious and unscrupulous of the party leaders, seeing a useful weapon in the passionate tempers of the mob, and the criminal classes, hoping for impunity behind the shield of official protection, came to an understanding with each other, and in this congenial soil the Mano Fraterna struck deep roots. Even honest men and good citizens were driven, lest a worse thing should come upon them, to seek protection for their property and their lives, of free will or under compulsion, by membership in the Fratellanza. The aims of the brotherhood were neither political reform nor socialism, nor yet mere robbery, but the gratification of the lust of power and of idle affluence in its members by appropriating municipal offices and municipal purse, and by providing for its members easy work and good wages in public or private employment. The means employed were terrorism based on the death of all who resisted its orders. The events that led to the discovery of the society were very characteristic. In 1884 Camilleri, "a brother," having fallen under suspicion of betraying the secrets of the "brotherhood," his own uncle, Martello, was charged with the punishment of the traitor, and with the aid of four brothers strangled him. Stung by remorse, he confessed all, and then fearing the vengeance of the "brotherhood," and doubting the power of the Government to protect him, he hanged himself in prison.

In 1885 the police drew in their nets, and it was found that there were grounds for proceeding against more than twelve hundred. Of these, about a thousand were allowed to slip through the meshes, "lest the very extent of the contagion should make punishment impossible." Thirty-two ringleaders, accused of "more than ten murders," reserved for future trial, have not yet been disposed of, and a hundred and sixty-nine, including one schoolmaster, one priest, a few tradesmen, and a large majority of miners and agricultural laborers, charged with the minor offenses of "illegal association," were tried at Girgenti, in the church of St. Anna, transformed for the occasion into a law court. The trial lasted from March 2 to March 30, 1885; ten only of the accused were acquitted and the rest were condemned to various terms of imprisonment. The only interesting figure among the accused, and the only one who had joined the association from public motives, and whose hands were comparatively clean, was the priest, Padre Don Angelo, a man of education, a Greek and Latin scholar, and an eloquent preacher. He spoke well in his own defense, trying to make out that he was the victim of the jealousy of municipal parties. He had some years before been prosecuted on a charge of instigating to assassination, but the prosecution had failed for want of evidence, and he complained of being now put on his trial as a mere *gregario* (subordinate). Like a true Sicilian, he would gladly have gratified his vanity by sharing with the ten ringleaders the more serious charge. He had long before taken part in local politics as protector of his ignorant and unenfranchised parishioners, and having thus made powerful enemies, joined the "brotherhood," intending to use it, as it would seem, for political ends; but once in he was unable to keep himself clean from its lawless and selfish operations, and he was accordingly condemned to two years' imprisonment.

The statutes of the "brotherhood" regulated: (1.) The relations of members to officers; (2.) The duties of members to each other; (3.) The admission of new members. The officers included two head centers, one cashier, who collected the admission fees and monthly dues, and as many captains of ten and captains of five as might be required. To these absolute obedience was due, though important questions were decided at general meetings. Members were bound to stand by each other on all occasions, whether by force or by providing evidence in law courts, and an elaborate code of signals was arranged enabling members to recognize each other under all circumstances. The forms of initiation, which usually took place in an old limekiln, an abandoned quarry, or some similar hiding-place, were singular. The presence of three old members besides the neophyte was necessary. The three "brothers" took off their hats, then the senior of them tied a thread tightly round the right forefinger of the "son," pricked it with his knife and let a few drops of blood fall on the print of a saint. The print was then set on fire and placed in the left hand of the "son," who blew away the ashes, repeating the formula, "I swear on my honor to be true to the brotherhood as the brotherhood is true to me. As the saint and these few drops of my blood are burned, so am I ready to give all my blood for the brotherhood; as the ashes and blood cannot return again as they were, so I cannot abandon the brotherhood." Sometimes the ceremony ended in the "son" firing a pistol at a crucifix to symbolize his readiness for any crime, to take any life, at the command of the king. The neophyte was after this recognized as a full brother, and the whole party adjourned to a tavern to drink the toast of the brotherhood: "*Educi lu vinu ma assai echiu duci e lu sangu di li Christiani*—Sweet is wine, but far sweeter is the blood of Christians." By way of comment, it is perhaps enough to add two lines of statistics from the same official publication. The murders in England, in 1884, numbered one hundred and seventy. In the single province of Palermo, for the same period, they were four hundred and thirty-four.

A bomb was thrown into the Prohibition tent at Manheim, Pa., amid an audiance of 500 persons, and was barely extinguished without explosion.

NEW ENGLAND LETTER.

Are we growing frivolous?—A proposition—Geo. Ames and his gifts to Romanism—The anti-Romanist candidate—Will Massachusetts anti secretists support a Mason for governor?—A singular and startling fact in regard to Mr Davis's prosecutors—Free preaching and the Franklin Park Commissioners—The Italian element.

Said an intelligent lady to me the other day, "I am so sick of seeing our young people go by in piebald suits and with racquets in their hands, as if their sole business in life was to play lawn tennis."

Her remark set me to wondering if Americans, as a people, are not growing frivolous. This childish mania for games nearly forces an affirmative answer. The serious earnestness of the generation that produced our Emersons and Alcotts and Lowells has small affinity with one that treats a yacht race or a base-ball contest as if it was an affair of the greatest national importance. That "iron band of poverty, of necessity, of austerity," that made Emerson, when a boy of ten, "rise before six and help make the fires," then after school was over and the chores done, "have some time to play and eat my supper," after which he and his brothers "say their hymns and chapters, and then take turns in reading Rollins,"—that simple, unvaried, daily routine of work and study recorded in his Memoirs, helped to evolve the future Sage of Concord.

Forty Chinamen, members of the Clarendon Street Baptist Sunday-school, which has between eighty and one hundred Chinese pupils, held a picnic at Franklin Park last Monday, in which they enjoyed to the full *their* national amusement of kite-flying. It was said to be a very pretty sight as the bright-colored paper kites floated in the air. When base ball is "done to death," should that happy period ever arrive, and we cast about for a game to take its place, the writer would move that we follow the example of the Celestials and try kite-flying, which is a great deal more picturesque, and involves no danger of broken heads in either participants or spectators.

Governor Ames was lately called upon to aid the Ebenezer Baptist church, whose members, hard-working colored people, have already paid $5,000, and hoped with a little outside assistance to extinguish the debt still remaining on their church edifice. The governor refused; he had no money. But directly after this applicant had left appeared another, an Irishman, who asked for a donation for a Roman Catholic charity. He instantly wrote his check for $100. The above facts are taken from the *Free Press*, which also contains the following clipping from the *Globe* of Aug. 15:

NORTH EASTON, AUG. 14.—Governor Ames has presented his check for $500 to Rev. Father McCombe, pastor of the Church of the Immaculate Conception, and his check for $100 to Rev. L. B. Codding, pastor of the Methodist Episcopal church.

It will thus be seen, as the *Free Press* pertinently observes, that in the governor's place of residence Rome gets five times as much from him as Protestantism. Like Cleveland, the whole secret of the matter is he wants another term of office, and the anti-Romanist party are already naming Gen. Wm. F. Draper, born in Lowell, a mill-boy in his youth, like Gen. Banks, and with a most honorable military record, as their candidate for the governorship next fall. Gov. Ames's Masonry ought to make him distasteful to all anti-secret voters. Gen. Draper's attitude on that question is yet to learn. It is certain that there is to be a great battle fought with Romanism; and it would not at all surprise me, indeed, I believe it is what the prophecies of Scripture teach us to expect, if Masonry and Jesuitism should gloss over their family quarrel, and join in unholy alliance once more, as they have so often joined in the past. It may not be generally known that, while while ordinary Roman Catholics are forbidden by their church to join a secret society, Jesuits are free to become Masons, or anything else, if by so doing they can advance the papal cause. This is only an application of that infamous principle which is the Alpha and Omega of Jesuitism: that the end sanctifies the means.

Our Masonic governor, who had the power to release Mr. Davis, but refused to exercise it, may well ponder the singular and startling fact, that the four most directly concerned in his arrest and imprisonment have all been called before the Judgment bar of Him who has said, "Touch not mine anointed, and do my prophets no harm." Alderman Hall, chairman of the committee which denied permits to preach on the Common; Timothy J. Dacy, assistant district attorney for Suffolk county, who prosecuted Mr. Davis and moved for sentence against him; Wm. P. Carroll, a leading Democratic ward politician and an Irish Roman Catholic rum-seller, who in spite of his criminal career was one of Boston's most prominent legislators; Judge John W. Bacon of the Supreme Court, who gave sentence against Mr. Davis,—all four have been called to render up their eternal account in the short space of a few months. Who can say that this is not, indeed, "the finger of God?"

That the attitude of the city government towards preaching has not altered, may be seen from some correspondence which has lately passed between the Harvard Congregational church of Dorchester, and the Honorable Commissioners of Franklin Park, Boston. The committee in behalf of the church respectfully asked these gentlemen "for a permit, as their field of special labor is in the neighborhood of Franklin Park, to hold a series of religious meetings in some proper place in the park for an hour, or thereabouts, on each Sunday afternoon in July and August of the current year." They go on to state that "many resort to the park on Sundays who have no place of stated religious worship, and who do not feel able to pay the pew rental in our churches, but would gladly attend some free religious services in the park." Also that "many might attend and be benefited, who have been tempted into criminal and irreligious courses of life."

This eminently reasonable, and certainly very humble, appeal received the following reply:

In reply to your request of July 23, for permission to hold religious services at Franklin Park, I beg to state that at a meeting of the board to-day, it was voted that it is inexpedient to grant permits for such purposes. Yours respectfully,
GEO. F. CLARK, Sec'y.

Surely nothing could be plainer or more explicit. A public demonstration is talked of on the occasion of Mr. Davis's release from jail. I hope it will be big enough and enthusiastic enough to show that though Boston's Puritan blood, to parody some lines of Whittier's,

"Moves slow and calm and cool,
She cannot stoop her chainless neck,
The Jesuit's slave and tool."

The Congressional Committee, appointed to investigate violations of the contract law, are expected to come to Boston soon. The Italian element is fast making an Italian quarter of the North End. It is said that there are no paupers among them, or any applications for aid. They are extremely ignorant; they are Romanists; they are hot-tempered, vindictive, and as ready to use the knife in a quarrel as a Malay, but they have their redeeming traits. They are not habitats of our police courts, they are generally temperate. These Italian peasants, who labor on our railroads and water-works, are the countrymen of Dante and Mazzini, and in their veins runs that strong love of popular government which made possible the revolution of '48, and twenty years later stripped the pope of his temporal possessions to make a united Italy. It is possible that they may yet become an integral part of our population, and looking towards this contingency, it is well not to take counsel of prejudice, but try, as far as it lies in educating and Christianizing agencies, to make them good citizens.

E. E. FLAGG.

OUR WASHINGTON LETTER.

WASHINGTON, Aug. 31, 1888.

It was believed that the present week would be a blank in the record of the House of Representatives, from a legislative standpoint, because of the difficulty attending all efforts to secure not only the presence but the continuous attendance of a quorum. On Saturday last 127 telegrams were sent to absentees demanding their attendance. About fifteen of these failed of delivery. More than a dozen telegraphed to have their leaves extended on account of sickness. Fifty or sixty sent word they would start for Washington at once, and the rest appeared in the House that morning. The telegrams sent out were paid for by the Government, but the replies of the members were at their own expense.

The President's message to Congress on the Fisheries question, requesting further power to retaliate upon Canada, was the sensation of the week at the Capitol. Almost without exception the Democrats endorse the President's position, while the Republicans criticise it severely. Speaking of the charge generally made against President Cleveland, that he has suddenly taken a new position on the Canadian question, Mr. Crain, of Texas, who was a member of the House Committee on Foreign Affairs in the last Congress, said: "It is exactly the position he took two years ago, when the subject of a retaliation act was engaging the attention of both Houses of Congress. Every one remembers that there were two retaliation bills—a House bill and a Senate bill. The House bill was a thoroughly comprehensive, non-intercourse measure. The Senate bill was the weak milk and water measure that became a law, and is the retaliation act of March 3, 1887, that is being so much talked about. I remember very distinctly that the President then expressed to me and other Democratic members of the Committee on Foreign Affairs exactly the same opinion which in his message he now expresses in regard to the retaliation act.

During the last week the District of Columbia authorities have swooped down on 110 bar-keepers, whose licenses had been refused, and closed their places of business.

The statement that President Cleveland had sent his check for $10,000 to the Democratic Campaign Committee was very generally discussed here, and though the amount is much larger than any previous candidate for the Presidency has ever contributed toward the expense of his election, it was generally believed that the statement was on good authority. The amount is not only larger than any single candidate ever gave to a campaign fund before, but it is larger than all the Republican Presidents contributed in twenty-five years. *

—It is reported that the Iowa Masonic Grand Lodge lately met at Cedar Rapids, Iowa, and adopted a rule that "the sale of intoxicating liquors is an intentional violation of the laws of Iowa, and the penalty of convictions therefor shall be expulsion." After six years the Masonic lodge has succumbed to the inevitable, and makes its laws agree with the law of the State. But a Mason expelled in Iowa for this offense can go across to Nebraska, Wisconsin, or Illinois and find no law to interfere with his Masonic right to sell liquor, and can be restored to the lodge.

REFORM NEWS.

WASHINGTON HEADQUARTER NOTES.

WASHINGTON, D. C., August 31, 1888.

Three men have just left the office. One, an M. E. minister who spent an hour with our books, principally with the "Broken Seal." He remarked, "It reads as smoothly as a novel." The second was a brisk, well-to-do appearing man, who stepped in with the inquiry, "Have you the minutes of the Syracuse convention?" Stepping to the shelf I produced the document. Glancing at the book-case he said, "What have you here?" I replied, "Thirty-three degrees of Scotch Masonry," laying the books on the desk. Meantime his eye caught "Masonic Outrages." "How much for these four books?" he inquired. Naming the price, he dropped the money on the desk, and was out and off almost before I could supply him with a catalogue, tract and a copy of the *Cynosure*. The third was a fine-appearing young man, who had but recently taken his first degree in Masonry. He was seeking "more light," and remained for a few minutes in conversation. He listened attentively and with apparent candor; bought a three-degree expose, and promised to examine it and then report to me further on.

I am satisfied that the craft are on the alert, and using their best endeavors to prevent the renting of rooms and otherwise to hedge up our way, but every day brings with it tokens of God's favor, and we feel an assurance of success in spite of all hindrances. The laws are very stringent against distribution of circulars, bills, etc., which the police construe as including tracts of all kinds. I have, however, quietly distributed tracts occasionally without interruption, and find such work invariably followed by an increased number of callers at the office. I trust Mrs. Stoddard's work among the children and poor people in this neighborhood, and the efforts to reach all classes here will not be forgotten in the prayers of our Christian helpers.

J. P. STODDARD.

HE WOULD NOT DEFEND HIS LODGE.

HOPEWELL, O., Aug. 29, 1888.

DEAR CYNOSURE:—This finds me in Perry county, a number of miles from any town, the nearest is named above. After a month of city life, one can fully appreciate a visit to the "green-clad hills." Contemplating the beautiful and grand in nature almost involuntarily brings the Christian nearer nature's God.

Yesterday I rode for the first time on the new railroad, the Columbus and Eastern. For first class accommodations and charges I can recommend it. An hour's ride brought us to the station of Thornport, from whence I was conveyed to the residence of Rev. M. R. Walter, pastor of the Lutheran church, Thornville, where a cordial reception awaited me. Both Rev. Walter and his excellent wife assured me of their sympathy. The day was spent in finding those interested, securing their subscriptions to the paper and ascertaining their wish as to lectures. In

the subscriptions received the Lutheran, United Presbyterian, Methodist, and Reformed churches were represented. It seemed to be the unanimous opinion of those consulted that lectures should be given in the near future, and steps were taken to secure a hall.

The Methodist minister (Rev. Marks) seemed to take the least interest in my work of any visited. He declared himself to be a Mason and in sympathy with the order. Said he had given the subject considerable thought. When I suggested that he assemble the people and give them his reasons for being a Mason, as he would his reasons for being a Christian or Prohibitionist (I agreeing to give my objections to the order), he replied that he thought the lodge a neutral society that did not make one any worse or any better to join, and he did not think the matter of enough importance to present his reasons to the people for belonging. In plain English, he was sensible enough to know that discussion, candid and fair, meant death to the lodge, and as he did not wish to sacrifice his reputation as a preacher of the Gospel, he would let it alone. Reader, what will God say of such watchmen on the walls of Zion?

Leaving Thornville with thanks to God in my heart for the friends I found true to principle, I soon arrived at Mt. Perry and made my way to Bro. James McCullough's, where I knew from past experience I would be made welcome. Bro. Martin, present pastor of the United Presbyterian church here, met me on the road and renewed an acquaintance made at his former home, New Salem. The reason I say he renewed the acquaintance is that, in the multitude of those whom I have met since at his home, his smiling countenance had almost been forgotten, though his kind hospitality could never be. A number who had formerly subscribed with me for the *Cynosure*, renewed, expressing approbation of the work we were doing.

After my lecture in Mt. Perry over a year ago, Rev. Patton, then pastor of the United Presbyterian church in which I spoke, was attacked by a Masonic doctor, and after a number of railing accusations, was threatened with personal combat. Being assured that he could have perfect liberty for such combat if it was desired, the Dr. concluded "discretion the better part of valor" and subsided. I think his decision wise.

Time forbids a detailed account of my visits today. Suffice it to say I have met no serious obstacles, and find to-night that I have taken seven subscriptions to the paper. Were it not for the Zanesville fair and the absence of Rev. Cannon of the Covenanter church, I should have lectures at this time, but it seems best to wait. I am at present the guest of Samuel Johnston, an old line Covenanter. I go, D. V., to-morrow to White Cottage, thence to Zanesville, and as the way may open, returning to Columbus to work some at the Centennial.

W. B. STODDARD.

HOSPITALITY AND SYMPATHY.

THE SWEDISH BRETHREN GIVE THE IOWA AGENT A WELCOME HEARING.

DEAR CYNOSURE:—After my call on pastor Ostlin on Monday, Aug. 20, I went to Corning and called upon a U. P. minister there. I also went out into the country and visited one of the elders of the church. I then went to Lenox, making a few calls upon members of the U. P. congregation at Adams by the way.

After visiting and conferring with Rev. Cox, the pastor of the U. P. church of Lenox, I went several miles into the country to see Bro. John Plummer, who is earnestly opposed to secret societies, and a member of the M. E. church. Bro. Plummer expressed his anxiety that I should speak on the relation of the secret society system to Christianity, on the Sabbath. I told him that if he would get the M. E. church of Lenox for me to speak in, I would do so, believing I could harmonize an arrangement made with Rev. Cox.

The pastor of the M. E. church was away at conference, and there was no arrangement for filling the pulpit that Sabbath. So the coast seemed clear, and Bro. Plummer felt confident. The first trustee spoken to readily gave his consent. He thought he should like to hear such a discourse. But the second, a Mason and a man of wealth, refused; and so hot was he in his opposition that the first withdrew his consent. So Bro. Plummer was obliged to relinquish his purpose.

However, as there was a desire that the fact should be brought out that the secret lodge system is a Satanic conspiracy to supplant Christ by educating our young men in a deistical ritual of worship, I took up the matter in my Sabbath evening sermon at the U. P. church, and showed how the Masonic plan of salvation conflicts with the Gospel plan of salvation by Christ. If I did not put leaven enough into the meal to work until all is leavened, a little more can be added on a future occasion. Bro. Cox assured me of a welcome if I would return again next month, when the U. P. Synod of Iowa meets with the church of Lenox.

I had an engagement to return on the Monday following this Sabbath's work to Stanton, in Montgomery county, to accompany pastor Ostlin to the district meeting of the Swedish Lutheran churches of southwest Iowa, to be held with the Fremont church in Page county. So, after securing two subscribers to the *Cynosure* Monday morning, I left Lenox and returned to Stanton. From Stanton I was conveyed across the country to Fremont, calling by the way to visit the Orphans' Home, of the Iowa conference of the Evangelical Swedish Lutheran church. I took note of the fact that the Iowa Swedes did not have to become Odd-fellows in order that their orphan children be cared for.

On Wednesday, the second day of the meeting, the church, which will seat about six hundred persons, was filled. I was invited to occupy the pulpit on Wednesday evening, as they wished a discourse against secret societies, and a deep interest was manifest.

Rev. Widen, pastor of the church at Essex, Page county, invited me to address his young people, to fortify them against the wiles of secret societies. The young people's meeting was on Friday night. The meeting was opened by the principal of the public school of Essex, who is a Presbyterian, with Scripture reading and prayer. One essay was read, and the remainder of the evening was given to me.

On Saturday I returned by rail to Stanton. Pastor Ostlin's desire that his whole congregation should hear my discourse against secret societies led him to give me the Sabbath morning hour.

The communicants of pastor Ostlin's church number between five and six hundred, and his church will seat about twelve hundred; and in pleasant weather, on Sabbath morning, it is filled. It threatened rain the Sabbath I preached against the secret orders, but a large congregation was present. At the request of the principal of the public schools I preached in the evening to the American people. The school building was to be the place of meeting, but pastor Ostlin said, "Have it in the church," which invitation was thankfully accepted.

I began a canvass for the *Cynosure* among the people on Monday, and secured fourteen new subscribers. Pastor Ostlin has been taking the paper for some time. Pastor Widen, of Essex, subscribed while I was there. Bro. Hagg took me around in his carriage to see the people.

As the hands of Moses were held up by Aaron and Hurr, so have my hands been held up by these Swedish brethren, and my heart greatly encouraged and strengthened for the work. The truth, as it is in Jesus, *will prevail* over the error and falsehood of the lodge system. Let us have your earnest prayers and hearty co-operation, brethren of Iowa, that the coming triumph may be hastened.

C. F. HAWLEY.

THE COLPORTEUR WORK.

FINAL REPORTS.

The agents of the N. C. A., whose field was Indiana, present the following report:

We left Chicago on the 2d of July by the Panhandle road, and returned by the lake on the 23d of August. Our route is sufficiently indicated by the names of the county seats we visited: Crown Point, Logansport, Marion, Bluffton, Fort Wayne, Auburn, Albion, Goshen and Berrien Springs. In our work we distributed tracts, took subscriptions to the *Cynosure*, and held meetings.

We gave out about forty thousand pages of tracts, making in many places house-to-house distribution. We put them in wagons and carriages from the country, sowed them on one excursion train, and scattered them in one convention from which they were carried into a dozen States.

We took sixty-five subscriptions to the *Cynosure*. In canvassing, we met in conversation on the subject secretism, ministers, teachers and business men. We carried with us, to prove our words, Mackey's Ritualist and Sickles's Monitor. We met no Masons who knew, before we showed them, that the Bible was mutilated in the charge to the Royal Arch Mason.

We held meetings in three different places: once in a U. B. church, and twice in Wesleyan churches. At the U. B. church our audience was quite large, and there was some "talk back." This helped us. We just about made our expenses. The *Cynosure* was almost money to us. It settled our board bills, paid for our beds, re-soled our shoes, got our photographs taken, and did whatever it could for our comfort. In money our expenses would be about $73 and our receipts about $63. We lessened our expenses by traveling over two hundred miles on foot.

E. W. SHAW.
F. L. JOHNSTON.

BRO. DAVIDSON THREATENED AGAIN.

THE DELUGE AT NEW ORLEANS.

NEW ORLEANS, La., Aug. 21, 1888.

DEAR CYNOSURE:—I returned from Plaquemine Monday evening. The severest rainstorm visited southern Louisiana Sunday night that we have experienced since the dark days of slavery.

I spent last week at the pleasant home of Rev. B. Dorsey, of Dorseyville, and preached at his church, the St. John Baptist, Friday night. I visited Bayou Goula Thursday, and expected to preach at the Pilgrim church, Rev. Geo. W. Davis, pastor, but wet weather and mud prevented the services. I returned to Plaquemine Saturday, and received a message from one of the leading colored gentlemen of the place, to the effect that a committee of white and black Odd-fellows had consulted together over my anti-secret course in that town, and they (the committee) denounced such course, and if I did not desist in opposing lodgery as I had heretofore, they would get behind me and run me out of the town. I obeyed the lodge orders by preaching an anti-lodge sermon at St. Matthew Baptist church Sabbath at 11 A. M., and had an appointment to preach a second in the evening at Pilgrim Rest Baptist church, but the rain and storm prevented. Although I am informed that this very gentleman and other Odd-fellows have heretofore given out that all I said against the lodge was false, they have now in plain words acknowledged all I have said to be true by sending me these two warnings (one in June and this one) not to preach nor distribute tracts against their lodges.

The storm Sunday night did great damage in and about Plaquemine, Bayou Goula and Dorseyville. Great trees were uprooted, and several houses partly blown down, including several sugar mills. I was told that one man was killed and several head of mules and horses. The steamer *Keokuk*, plying between this city and Bayou Sara, was sunk between Plaquemine and Baton Rouge, but fortunately the crew and passengers escaped. The telegraph wires were blown down, and Plaquemine was for awhile cut off from communication with the outside world. The sugar-cane and rice crops along the coast will suffer greatly from the storm.

This city is inundated. From Claiborne street to the lake, all looks like one great lake of water. The old rum-lodge Democratic party have managed things so nicely for the past ten years until there is not a drainage machine in running order up to this hour, 5 P. M. Tuesday, and the suffering of the poor people in the rear of the city is almost unendurable. Many of them have been forced to leave their houses in skiffs, and escape for their lives. The church in Port Barrow, on the T. & P. R. R., was blown completely down.

The Odd-fellows gave an excursion from here to Mobile, Ala., a few weeks ago, and I am informed they had a fight on the train. This is not surprising, when the Grand Lodge that met in Plaquemine not long since gave a lodge ball on Saturday night, and it lasted until Sunday morning. But what is worse is to see so many of our anti-lodge ministers taking such active parts in these abominable affairs. When will our brethren come to the light and see how these railroad excursions are draining their poor race, and indirectly helping to lower wages? May God's ministers cry aloud against this monster of iniquity.

THURSDAY, AUG. 23.—The water is gradually falling. The draining machines have been slowly running since Tuesday night. The weather is yet very heavy and threatening. Some of the poor water-stricken people are being frightened by some of the inhuman hoodlums telling them that the astronomer predicts another storm in a short time. Provisions have taken a rise since this terrible disaster. The probabilities are if the yellow fever has not yet reached New Orleans it may break out since the water has gone down. The city press gives terrible accounts of the suffering poor in the rear of the city; but notwithstanding these calamities, the secretists are doing all they can to make other proselytes; yet they are doing nothing to relieve these suffering poor. In the Garden District of the city the water has been as far as South Rampart St. I have

been walking about the city for these three days, trying to learn what the lodges are doing in the way of relief, and get as exact account as possible of the suffering poor. I have not been able to go further back than St. Jane St., as yet, in this part of the city, and Magnolia St. in the upper part, and not farther back than Dryades St. in Jefferson city. Revs. A. S. Jackson, H. C. Green, T. J. Johnson, and other prominent ministers are under water. May God bless these poor people and save them from the secret lodge and excursion serpents. Amen.

FRANCIS J. DAVIDSON.

CORRESPONDENCE.

A TESTIMONY IN FLORIDA.

MILTON, Fla., Aug. 20, 1888.

DEAR EDITOR:—For some months I have been circulating your tracts and loaning your books, with not very marked results, but some good seed has been sown which I hope will bring forth fruit. The more I learn of Masonry, the more I am ashamed of Freemason preachers, who preach Christ in the pulpit, and the more I am ashamed of myself, that I have not done more to spread the light and expose this iniquity. Nearly all the preachers here are bound by Masonic oaths. The rest nearly all give silent consent. This is a place of a thousand or so white inhabitants, and four churches.

The Baptists lately held a protracted meeting, called here a glorious revival; about eighty accessions, a part by letter; some of them having held their letters ten to fifteen years. To the best of my knowledge and belief it was a superficial work, like all other Southern revivals I ever attended. If one of the new converts gives evidence of a saving change of heart I would be glad to know it and rejoice with him. I attended a majority of the meetings. The new baptistry added eclat to the occasion, and drew crowded audiences. The presiding evangelist, Rev. Mr. Bass of Evergreen, Ala., enjoyed the distinction of being a Freemason, and referred to it more than once in the pulpit. I hope and pray that but few more years will pass till public opinion will place Freemason preachers below par.

If such a being as a Freemason Christian exists, he must know that holiness and the principles of Masonry are antagonistic; that they cannot possibly co-exist in the same heart, unless a man can at the same time serve God and mammon.

I have put out a few questions which neither Masonic preachers nor their apologists dare answer. Thus: Is any man entitled to our confidence and respect as a true Christian, whose life and character are controlled by Masonic oaths and public opinion?

Is not the man a hypocrite who preaches Christ and him crucified in the pulpit, he being a member of the Masonic fraternity, who reject Christ in their ritual and prayers?

For those who will not examine the subject: Is not the man who will not know the truth equally as guilty in the sight of God as the man who knew his duty, and did it not?

Let us pray the Lord to break the spell that binds the churches to the Mason lodge, and not only pray, but work for it. Up with the right, down with the wrong. Truly yours, J. MARSH.

THE POSITION OF DR. BROOKS.

DALE, N. Y., Aug. 27, 1888.

Editor Cynosure,

DEAR BROTHER:—I send you the open letter of Bro. M. N. Butler of Avalon, Mo., for publication. He raises the question whether those who are conscientiously opposed to voting for lodge men for office can consistently support Dr. Brooks for Vice President, he being a demitted Freemason.

Bro. Butler quotes Dr. Brooks's language in regard to the lodge as follows: "I have no prejudice to secret societies." One of Webster's definitions of "prejudice" is, "A previous bent or bias of mind for or against any person or thing." Now, charity would believe the Dr. intended to say he had no bias of mind *for* secret societies. On the other hand, Bro. Butler says: "Thus he candidly avows, like a man, that his heart is in harmony with that demit," and "that he has no prejudice *against* secret societies."

Can anti-secretists vote the Prohibition electoral ticket? I think we can, under protest. We can most heartily vote for that grand man, free from the lodge, Clinton B. Fisk, and protest against being compelled at the same time, by present laws, to vote for John A. Brooks, a Mason. Yours for Christ and reform, F. W. CAPWELL.

F. W. Capwell, Esq.,

MY DEAR SIR AND BROTHER:—Have just read the *Cynosure* of the 26th inst. [July], your letter with the rest. We are in a pickle on Dr. Brooks, a demitted Freemason. I have a copy of the constitution of the Grand Lodge of Missouri, and it tells me that a demit is a recommendation that the holder is a good and true Freemason, worthy the fellowship and the confidence of the fraternity the globe around. Unless Dr. Brooks has been suspended or expelled since the issuance of that demit (and he has not), then the cold fact is he is a Mason in good and regular standing. He is now a member, so to speak, of every Masonic lodge in the United States, and in the world; is under the jurisdiction of the order, and any lodge where he may chance to be has certain jurisdiction over him, until he gives up that demit, or voucher of good standing, and surrenders his Masonic standing to a particular individual lodge.

But Mr. Brooks is frank enough. Though not now an affiliated member, with its burdens and responsibilities, but a demitted Mason, with all its benefits and reciprocal aid, yet, for fear some thick-headed Anti-mason should charge him with being a seceder, or some mystic brother challenge his good standing in the order, he adds: "I have no prejudice to secret societies." Thus he candidly avows, like a man, that his heart is in harmony with that demit. He can visit any Masonic lodge at pleasure.

I have not yet signed the "Anti Secrecy League," and if its pledge will allow men to vote for an adhering Mason, who has no prejudice to secret societies," then I will not be in haste to sign. Remember, I do not dispute Mr. Brooks's non-affiliation. Thousands of adhering Freemasons are non-affiliates, and every well-informed Anti-mason knows as much. We look to the esteemed chairman of the American party for light. We don't want to be hasty, neither over-scrupulous politically. If our brethren want to sign a "league" not to vote for secrecy men, and then vote for Dr. Brooks, we prefer not to sign, then we will violate no pledge, at least, should we vote for him. The writer has made it a rule not to knowingly vote for members of secret orders. We did this without any individual pledging, except as every individual is responsible for the actions and resolutions of a caucus or a convention. In behalf of myself, and others, we would all be pleased to have a concise opinion on this specific case from our honored chairman through either the *Cynosure* or the *American*, or both. It will be time for individual opinions from the rank and file later along, after our leaders have spoken.

Wishing you abundant success, I am, as ever, yours for right and good government,

M. N. BUTLER.

PITH AND POINT.

THE LODGE FIEND.

I have taken three degrees in a lodge, but quit it for good. I was notified to meet with them, but did not. Bad luck has been my lot ever since. First my dwelling burned one night; myself and family just got out in time to save our lives. Another night my stables, horses, harness, farming tools, includlng a threshing machine, wheat and oat stacks were one smoking mass. Beside these two accidents I am game for boycotting, for I can hardly sell an article or buy a thing without this dirty business being tried against me. Wishing you success in your fight against secret societies, I remain yours,—J. J. KYOS, *Ridgeway, Iowa.*

BRETHREN MUST ALL WATCH WITH THE CYNOSURE.

I used to think the *Cynosure* so nice and good that it couldn't be improved. But improved it is, and it keeps on improving. I don't know of a paper which excels the beloved *Cynosure*. Of course my being in love with it makes a difference. Well, I have been wanting to prepare a series of articles on "Romanism in History and in Practice," but just now I am making hasty preparations to remove to Florida, and so haven't time. I am very glad you can support Fisk and Brooks. But I am very sorry the young party is already in danger of being swallowed up by the "Great Beast." Your timely watchfulness will no doubt do much toward keeping the party pure. If my health will permit me to labor in the cause of righteousness I shall endeavor to do what I can, and in my travels I shall always be ready to speak a word for you and try to get readers. I hope, too, to be able to help the cause materially. But now I cannot.

THE FLAG ON CURRICANTI NEEDLE.

It is quite a pleasing incident to notice that our national flag has been placed upon the isolated peak of one of our mountains 2,000 feet high in Colorado, a dangerous performance, done at the risk of his life, and after one fall from the precipitous side into the river, by an English sailor. The courageous Englishman has illustrated the truest spirit of mutual national brotherhood, and deserves to be made an American citizen without, if he has not already done so, renouncing his native country. What a glorious unity of heart for the welfare of the world might be manifested by this double citizenship of men willing to risk their lives for the honor and glory of both of these great peoples who speak and write the same language and are taught the same Christianity. —T. H.

THE FATHER'S SPIRIT LIVING YET.

My father, Erastus Day, who has been a subscriber for the *Cynosure* for many years, was called to the better land last winter. Though I do not think it best to renew for myself, I had hoped at this time to send you the price of the paper that it may go into some other home. I still hope that in the near future I shall be able to send you a small donation to help on the cause that was dear to my father's heart.—MARY DAY, *Colchester, Conn.*

LITERATURE.

ALDEN'S CYCLOPEDIA OF UNIVERSAL LITERATURE, presenting Biographical and Critical notices, and specimens from the writings of eminent authors of all ages and all nations. Vol. X. Pp. 479. Price 50 cents. John B. Alden, New York.

The names included in the list of ninety-five eminent authors represented in this volume serve to illustrate the scope and the popular character of the work. The Italian, French, Scottish, German, American, Swiss, English, Persian, Canadian and Irish are represented. Each author is presented in a concise biographical sketch, following which is a specimen of his or her writing translated into English, if a foreign author. Guicciardini writes of the trial and death of Savonarola; Guizot, of the Crusades, Cæsar in Gaul, the St. Bartholomew Massacre, etc.; pious Madame Guyon, of God, the Fountain of Love; Alex. Hamilton, of the Necessity of a National Bank; John Hancock gives his Oration on the Boston Massacre; Patrick Henry speaks of the Abolishment of Slavery, etc., and George Herbert sings of Paradise. As a literary hand-book this Cyclopedia has a thousand recommendations. It is compendious and entertaining as an introduction to the society of authors of all ages and countries, and for a book of reference nothing could be more convenient, and for ordinary occasions, more valuable.

THE UNITY OF THE TRUTH in Christianity and Evolution. By J. Max Hark, D.D. Pp. 288. Price, 80c. John B. Alden, New York.

The Christian reader begins this book with feelings like those with which he enters a temple through an ugly and dangerous portico. The handsome volume is inscribed to Dr. Lyman Abbott, the successor of H. W. Beecher in Plymouth pulpit, who has lead the company of "new departure" theologians in seeking a probation after death. Rev. T. T. Munger is another advocate of "progressive theology." Among the authors quoted, Herbert Spencer leads the list, while Munger, Darwin, and John Fiske, the infidel, follow next in importance. The long introductory chapter of thirty-four pages iterates and re-iterates the presentiment that our ideas of Christian theology are about to undergo a revolution, and nature is groaning with the threatened change. By the time we finish this chapter the impression is quite definite that Dr. Hark has a case to make out, and is working up the conditions for a favorable presentation of it. He is said to be a young man, and is an able thinker and writer, as this volume proves. He is a member of the Moravian church, and believes in cremation. In the volume are many indications of a reverent spirit and a hearty acceptance of the Christian Scriptures and their Author; but in the effort to prove that those Scriptures agree with the evolution theory we hardly conceive that the case is yet made out.

The *Christian Intelligencer*, in reviewing "*Scotch Rite Masonry Illustrated*," published by E. A. Cook, and for sale at the N. C. A. office, says: "The work, apparently, is done with unusual thoroughness and particularity. If the statements of the volumes are correct, the Scottish Rite, which is said to be in the ascendent in Masonry, rests upon false statements, and indulges in puerile, blasphemous and injurious practices. The text is sustained by hundreds of quotations from Masonic authorities. If the work is true, this form of Masonry is an abomination to be shunned, condemned and resisted by every lover of truth and decency, every Christian and every patriot. If it is not true, it becomes the advocates of the Scottish Rite to prove that it is not."

In *Scribner's Magazine* for September, "Railway Passenger Travel," by Gen. Horace Porter, is the fourth article in the successful series on Railways, begun in the June number. Gen. Porter describes the development of the convenience and luxury of modern travel, especially with reference to sleeping, parlor, and dining-cars, and vestibuled trains. There are also brief discussions of couplers, steam-heating, switches, checks, immigrant transportation, ratio of accidents and relative fares in Europe and America. Gen. Porter has used his unusual faculty for narrative to bring out the most interesting and striking features of the subject. W. H. Mallock, the

well-known English writer, has written a brief paper of recollections of a recent delightful visit to the island of Cyprus, embodying in poetic prose some of its romance and beauty. It is fully illustrated from photographs taken by the author. "Presidential Campaign Medals," by Gustav Kobbe, describes the circumstances from which sprang the unique devices used in our national campaigns. "The Modern Greek" is an article of great interest. It presents us the personal and social traits of that interesting people, whose devotion to their glorious ancestral history at once inspires their ambition and tempts them to worship their forefathers. Hugh McCulloch, one of the conspicuous figures in our recent financial history, contributes a paper entitled "Memories of Some Contemporaries." After a public life of half a century he has recalled, vividly and with fine feeling and generous appreciation of all political parties, his impressions of eminent men whom he has known.

The John Shilloto Company have sent out to their friends and patrons a unique eight page sheet, finely illustrated and well written, giving briefly the past history, the present success and future expectations of Cincinnati. The copies of old engravings, maps and documents make it a document well worth preserving.

Science, for Aug. 24, contains a valuable review of the report of the Commissioner of Education for 1886-7 now being printed. The article on "Prevention of Floods in the Lower Mississippi" and the address on "Phases in the Progress of Chemistry" must command a wide reading among intelligent people.

LODGE NOTES.

In consequence of the vast amount of sickness throughout the country and in the ranks of the Seven Stars of Consolidation, the Supreme Grand Convention of that colored lodge in the United States will be postponed to meet in Greenville, Miss, December 11, 1888.

New York is said to be one of the strongest Romish cities in the world. It has seventy-two parish churches, forty chapels, 300 priests. Full $30,000,000 are invested in Romish churches and institutions, and there are 800,000 followers of the Pope within the city limits.

The surrender of the government of Quebec to the Jesuits appears worse and worse the more closely it is looked into. Four hundred thousand dollars of the public money is to be handed over to the Jesuit Society. In order to appease Protestants a sum of $60 000 is to be devoted to their educational institutions.

J. G. Roberts, an engineer on the Burlington road, was arrested at Lincoln, Neb, charged with manslaughter. He claims that the charge is only a method of persecution employed by the brotherhood, as the arrest is ostensibly for an accident on the N. Y., Lake Shore and Western road for which he was not responsible.

At the convention of the Ancient Order of Hibernians held recently in this State, representing both wings of the order, the delegates in attendance at the national conventions held in New York and Louisville, respectively, reported that resolutions had been adopted in the national bodies seeking to effect a union of the orgainization in America.

The forty fourth annual session of the Sons of Temperance for the United States and Canada met in Toronto in July. Jewell of Boston and Stearns of New York, members with big titles, were present. They report 1,604 lodges with 79,158 members, and the net gain is only 245 There were 35,573 members withdrawn, suspended or expelled, most of them sick of such folly as trying to promote temperance by secret lodge methods.

According to C. F. Griffin, Secretary of State for Indiana, a prominent member of the Sons of Veteran lodge, the late meeting of that order in Wheeling, W. Va., was to attend to the annual election of officers, a commander in chief and his subordinates, a staff similar to that of the Grand Army. Some changes were agreed upon in the uniform, which is like that of the regular army [of the U. S !] except that the letters S. V. on the buttons are substituted for U. S. A." When questioned as to the particular work of the organization, he replied: "It is chiefly caring for old and disabled soldiers, and looking after the widows and orphans of veterans. The representation was by delegates, each State constituting a division."

At a socialistic meeting in Chicago, Sunday, Aug. 26, the only matter discussed was the expulsion of Joseph R. Buchanan, editor of the *Labor Enquirer*, because of his hostility to Tommy Morgan as well as for his support of Cleveland and Thurman and tariff reform. John Z. White, Joe Gruenhut and J. R. Buchanan were denounced as traitors and professional politicians. A motion was put and carried unanimously to peremptorily expel Buchanan from the Socialistic Labor party.

The New Orleans *Times Democrat*, shortly after the N. C. A. convention in that city last spring, published the following at the head of its Masonic column: "The quiet in Masonic circles the past week might almost cause the thought that the sword-bearer at the temple portals was more than ordinarily vigilant, and the eyes of the profane pencil pusher less keen, were it not for the fact that a faint whisper of 'barely a quorum present' falls now and then upon the listening ear, when the mystic brethren are in conversation. This dereliction in attendance is a subject of much concern among those who have at heart the continued prosperity of their beloved order. Various causes are assigned and numerous remedies are suggested. More work might excite the attention, but neophytes are scarce, and some other means of attraction will have to be provided: and upon that problem some of the brightest Masonic intellects are now engaged, and no doubt will find a satisfactory solution."

On Pythian day at the State military encampment at Evansville, Ind., the city was thronged and the streets decorated along which the grand parade of the Knights of Pythias passed. The King Komus parade by far exceeded the expectations of even the most sanguine in point of numbers and grandeur. At 7:30 the steamer Isabella, bearing the honored personage, was sighted around the point and landed the wharfboat amid a grand display of fireworks. The entire levee was lighted up. At the foot of Main Street the great chariot of the king was standing and after being seated among his court, Mayor Dannatell came with his body guard and with a short speech delivered to him the great golden key of the city. Then the king announced that the city for this one night was his, and as it was his he gave it to his royal subjects and bid them go and do as they pleased until daylight. The carnival then opened. The disguises combined all that was grotesque, ludicrous, solemn, and fantastic. Gov. Gray and staff, after reviewing the parade, were escorted to the Crescent club-rooms, whose guests they are, and were royally entertained.

LOVE IN A COTTAGE.

"Chally," said Amarantha Jane, "I notice that your spirits recently seem to be bubbling over with happiness. I am glad to see it, but do tell me dear, what has caused it?" "I will," said Charley, as he encircled her waist and imprinted a kiss on her inviting lips. "You know for a while I was melancholly, blue as indigo, —had no appetite, was bilious and dyspeptic, but the use of two bottles of Dr. Pierce's Golden Medical Discovery has brought me out and I am 'bright as a button.' I feel like a new man now. Jane, name the day soon; there is more of this medicine at the drug store."

The success of some of the agents employed by B. F. Johnson & Co., Richmond, Va., is truly marvelous. It is not an unusual thing for their agents to make as high as $20 and $30 a day, and sometimes their profits run up as high as $40 and $50—even more. But we hesitate to tell you the whole truth, or you will scarcely believe we are in earnest. Write them and see for yourself what they will do for you.

Disorders of the stomach, liver, and kidneys, can be cured by restoring the blood to a healthy condition, through the vitalizing and cleansing action of Ayer's Sarsaparilla. It is the safest, most powerful, and most highly concentrated alterative available to the public.

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New Hampshire, Eld. S. C. Kimball, New Market.

Ohio, W. B. Stoddard, Columbus.

Kansas, Robert Loggan, Clifton.

Alabama, Rev. G. M. Elliott, Selma.

DEGREE WORKERS.—[Seceders.]

J. K. Glassford, Carthage, Mo.

OTHER LECTURERS.

C. A. Blanchard, Wheaton, Ill.
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T. B. McCormick, Princeton, Ind.
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H. A. Day, Williamstown, Mich.
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The Christian Cynosure.

EDITORS.

J. BLANCHARD. HENRY L. KELLOGG.

CHICAGO, THURSDAY, SEPTEMBER 6, 1888

EDITORIAL CORRESPONDENCE.

NORTHFIELD, Mass., Aug. 27, 1888.

TO OUR READERS:—Mrs. General Phelps wrote, earnestly urging Mrs. Blanchard to come to Northfield, one and one-half miles across the Vermont line into Massachusetts. I replied, "To see the Congregational committee, and if I can occupy their church on the Sabbath we will come down on Saturday. But say to the committee, distinctly, that if I come *I shall speak against secret societies in their pulpit. Do not trouble Bro. Moody about my coming.*"

Mrs. Phelps was born here in Northfield. She is an agreeable young woman: reared by Unitarian parents, who deserve well of the country for raising such children. Mrs. Phelps, when little past mere girlhood, went into a store in Brattleboro, in New England fashion. And although those who designated themselves, "the ladies of Brattleboro," were proud of the courtesies of General Phelps, this young lady, who was already a widow with one son, charmed Gen. Phelps into matrimony, which through a long military, but strictly virtuous life, he had shunned and almost forsworn. She made his last days happy, and bore him a son in his own likeness, a bright and beautiful boy.

Our readers know General Phelps. His Sunday-school was West Point, his Bible-class a camp; and after some travel abroad, his life was passed amid the ruffianism of Western and Southern frontier life, where good morals were the very rare exception. He owed his pure morals amid contagion to a pure and determined mother. He was a gentleman, scholar, patriot and Christian soldier: and if the providence of God had given him the command of our armies, instead of Halleck, at the opening of the war, the slaves would have been enlisted from the first, the war shortened, and half the blood saved. But the country hated the Negroes, and General Phelps had neither the wisdom nor patience of Lincoln; so the whole land was punished, according to the Word of God, that national sins must be punished in this life, because there are no nations in the life to come.

But I wander. Mrs. Phelps wrote to Mr. Moody, and also to the committee, who do nothing when he is here without his advice. He said to the committee (who had read my letter and knew I would speak against the lodge or not come), "Yes, I know Mr. Blanchard. Let him come."

So I came. I preached yesterday to a very full house, with a long row in the gallery. I said: The difference between the lodges and Christianity is three-fold:

1. They are secret, and Christianity is open.
2. They are human inventions, and Christianity is of divine appointment.
3. They have no Messiah or Mediator, and so have no access to God, but must eternally wander in darkness.

It was a characteristic New England congregation, having many large, white heads who could remember when Massachusetts had a law prohibiting and punishing Masonic oaths. I never preached to a more intelligent or attentive congregation. There were many Masons and other secretists, but they were such Masons as attend church and keep the Sabbath.

I saw, last night, a small crowd here in the hotel of wholly another sort, and conversed with them for an hour, and learned the following facts:

1. That Mr. Moody says little or nothing against the lodge here.
2. That the old Northfield lodge was kept from entire dissolution by a Mr. Belcher, and two or three others, who hid the charter and met in entire secrecy.
3. My informant, the son of the Masonic Mr. Belcher, never heard his father say a word about Masonry.
4. Many years ago there was a flourishing Odd-fellow lodge here, before Mr. Moody came, but it had gone down.
5. The old Northfield lodge is decaying.

"How do you know?" I asked Mr. Belcher.

"I do not see them around, as I used to, and many Masons are buried without any lodge rites," was his reply.

This, of course, was encouraging; but in the crowd where we conversed were some younger men. One Methodist Mason from Greenfield said the lodge was flourishing there. Another decent young man, with an honest face, lied without hesitation to keep his oath, to "ever conceal."

But I learned in the crowd, that 2,000 campers still come annually to Lake Pleasant, ten miles below here, to hear the babbling sorcerers and necromancers, but the ten thousand who used to throng the camp-ground (now wholly owned by worshipers of familiar spirits) are falling off.

Mr. Moody preached yesterday three times, and attended a fourth meeting at night! I heard his third sermon. A jumble of notices dwarfed my afternoon meeting to a handful; but I read a "lecture on Odd-fellowship," prepared for Saxton's River, which I gave there last Friday night. Several men and many godly women came round Mrs. Blanchard for tracts, and to give us their *God speed.*

I wish I could report Mr. Moody's discourse from John 8th chapter, particularly the verse, "Jesus said, if any man keep my sayings he shall not see death." It was simple, solid Scripture, and the crowd devoured it here, where he has been speaking all summer, as if they heard him for the first time. I have sometimes censured him for not "taking forth the precious from among the vile," as God commanded Ezekiel to do; but I understand him better than ever I have. The golden shower of tongues at Pentecost each contained one separate, special gift, and Mr. Moody's was that of a teacher. He does not see that the secret lodge worships of this land and world are the children of those which Moses and the reformer kings denounced and executed; and which Peter chased from the infant church in the person of Simon, and Paul in the person of Elymas the sorcerer. Hence the devil worships which confronted Moses and the prophets, and Christ and the apostles, lie underneath, and listen to Mr. Moody and the preaching evangelists, Pentecost, Whittle, and the rest, and lie still till the storm of revival is past, and then, wolf-like, seize their sheep. But God be praised for Moody and Pentecost and Whittle. But John Rogers said, "Few rare and worthy men continue such to the end. Therefore, let no man trust in men."

I wish, fervently, I could look over the stupenpous work of Mr. Moody, and the buildings which have sprung up like gourds in the night; but I must leave in an hour for my native State, which, as I suppose, is my mission from God. I have edited the *Cynosure* in part for over twenty years, and have asked few favors of its readers. I now humbly and fervently beg their pfayers to Christ, who alone is mightier than Satan, "stronger than the strong man armed." He will yet "bind the strong man and spoil his goods." J. B.

THE SABBATH IN CHICAGO.

A great meeting of German and Scandinavian citizens was held in this city Sabbath afternoon to protest against the desecration of the Lord's day, and the criminal complicity of the city authorities in the violation of Sunday laws. Speeches were made in four languages: Drs. Little and Barrows and lawyer Bonney and others in English, Bishop Escher in German, Rev. O. Juul in Norwegian and Rev. M. C. Ranseen in Swedish. It was a great and powerful meeting, and the speakers, evidently under less restraint than if the audience had been all American, dealt with official incapacity and neglect of duty with earnest remonstrance. Mayor Roche, whose administration began with such flattering appearances of improvement on the long reign of Harrison, is disappointing everybody but the politicians. He should have heard Pastor Bruhn, of the Norwegian Lutheran church, charge the American civil officers with the demoralization of the foreign immigrants by their lax administration of law. He should have heard Rev. J. Berger, of the Centennial German Methodist church, say that in the old country his people were law-abiding citizens, but here they were deceived by the reckless disobedience of law by men in authority, until they, too, trampled the law under foot. Dr. Barrows, especially, had something to say to Mayor Roche, and he did it fearlessly. As the executive of this great city he could not be a good citizen so long as he left the breeding-places of crime open on Sunday. "We are here to tell the Mayor," he said, "that his opinions don't suit, and if they are not changed we will elect for his successor a man who will not try to ride two horses going in opposite directions." For the time being this severe reproof will have little effect, but there will come a day when the same sentiments can be spoken by ballots. Then they will be heard and heeded.

Yesterday was another "dry" and, consequently, quiet Sunday in Hyde Park, our Chicago suburb, say the morning papers of the 27th ult. No attempt was made by any of the saloon-keepers to open up, and there was, therefore, no need of any arrests. The saloon-keepers have apparently accepted Sunday closing as a settled feature of their business, but have adopted a very quiet, but severe, retaliatory measure against the police. They won't sell a drink to a policeman at any price, Sunday or any other day. Good for the saloons! Better for the police! Best for the people!

HOW STAND YOUR CANDIDATES?

NOTES OF THE AMERICAN ANTI-SECRECY LEAGUE.

The 18,500 Prohibitionists, who voted last year in Pennsylvania, have to-day a large increase in their number. None are indifferent respecting the character of their candidate for Supreme Judge. James Black of Lancaster is nominated for that high office, and as he has long been identified with that party, received 5,600 votes in 1872 as first Prohibition candidate for President, and was chairman of the Platform committee in the late Indianapolis convention;—because of this prominence in the party, it is the greater pity that Judge Black should hold such relations to the lodge as indicated in his letter to the League. He writes:

"I reply: 1st. That I am now and have been for twenty years and more a member of the 'Independent Order of Good Templars,' an organization for the promotion of personal abstinence from the use of intoxicating beverages, and the prohibition of their manufacture and sale by the State; and also a member of the Independent Order of Odd-fellows, an organization for providing pecuniary relief in time of sickness and death of its members. 2d. I have always regarded these purposes as Christian and patriotic, and have seen nothing in their constitutions, by-laws, teaching or action contrary to or in tendency subversive of these. Respectfully yours,

"JAMES BLACK."

Judge Black may regard the purposes of these orders as "Christian and patriotic," but he does not need to become a Mohammedan to promote temperance, for those false religionists make that reform a success. Bandits also provide pecuniary relief for their own members, and distribute the surplus money among the rich. Odd-fellows cannot be justified for such a reason. The preaching of virtue is good, but *how* is it taught? The Good Templars were established in 1851, not primarily to promote temperance so much as to "unite all temperance lodges in one grand organization." Read S. B. Chase, P. R. W. G. T., the historian of the order, in his pamphlet on Good Templarism. Such has continued the history of this order. Let Judge Black study the bad record in California, Wisconsin and elsewhere. Even if it is purely and solely for the promotion of temperance, a gentleman who is worthy the votes of Pennsylvania Prohibitionists should be of sufficient discernment to see that the reform under the *open work* of the W. C. T. U. and of the political movement has been carried far beyond the expectations of the Good Templars or of any other secret order. It is, in fact, out of their sight, and they are simply a dead weight upon the temperance movement. Dr. Charles Jewett, the champion of the cause, went into these orders along with Judge Black, but condemns them as retarding the final triumph of the cause, which the open societies were almost ready to seize upon. In the Odd-fellow order there can be no excuse for the vindication of the humiliating performance through which Judge Black was taken under the old ritual; nor in either order for the obligations of life-long secrecy, which are contrary to the doctrine of Jesus Christ; nor for partaking in religious ceremony prepared for ungodly and unrepentant men, as well as for believers.

But it is not the object of the League to discuss opinions in reporting the standing of candidates. We sincerely hope Mr. Black will reconsider his position. A man fit for the office of Supreme Judge should be too intelligent and discerning to be deceived by the lodge.

The letter of Mr. W. T. May of Sharon, Pa., Prohibition candidate for Congress, is more satisfactory reading, and we doubt not it will prove, also, more popular with Pennsylvania voters:

"I have never given much thought to secret societies or their influence for either good or evil, saving only what thoughts have been suggested by the public display of some societies, their well furnished lodge rooms, street and funeral parades, etc. My idea is that the whole concern of secret societies, their vows, obligations, organizations and all is a pack of nonsense and unworthy the attention of serious men, fitly characterized by Wendell Phillips as 'mummeries.' As a matter of course I do not belong to any secret society, nor, indeed, to any society excepting the M. E. church, and if you are pleased to call a political party a society, the Prohibition party, but I am willing always to array myself with good men against the evils of our day and to contend earnestly for good laws and their enforcement. Yours very truly,

"W. T. MAY."

This week's record has a grievous beginning, but ends well. The Prohibition candidate for State Treasurer of Kansas sends a letter that rings like a silver bell:

"I always deem it a privilege to add my testimony, whenever an opportunity is offered, against all oath-bound secret societies. First, I am of the opinion that in both civil and criminal suits preferment is shown to members of the orders, and violators of the law escape just punishment on account of their connection with them. I also maintain that all such societies are a great hindrance to our Master's cause and the Christian religion. Their claims are delusive, and are on a false foundation of assumed religion, 'not Christianity;' which is calculated to deceive uninvestigating minds into the belief that if their lives are in accord with the teachings of the order, they will be saved without the exercise of faith in Christ as their Redeemer. Very respectfully,

"R. M. SLONAKER."

Thank God for men of conviction, and faith and courage; their fellow citizens may safely entrust the duties of public office to them.

—The Annual Bible School Assembly of Western Yearly Meeting of Friends, held at Kokomo, Ind., Aug. 3d to 8th, 1888, adopted the following:

"*Resolved*, That the church has in secret, oath-bound societies one of her greatest enemies, and we earnestly regret the hold which these have gained both within and without the church; and that we reaffirm our opposition to all such orders, and pledge ourselves to increased effort against them."

—The *Free Methodist* remarks upon an incident reported lately in the *Wesleyan Methodist:* "Joining the Masons is always dangerous to the soul, and sometimes to the body. Last spring Rev. W. T. Jackson of the Wesleyan Methodist Champlain Conference left it and united with the M. E. church. At Pittsburg he joined the Masons. Recently, after having been initiated into the third degree, he was brought home from the lodge sick about one o'clock at night, and ran right down and died one week after being carried from the lodge. At Geneva, N. Y., a few years ago, a prominent member of the M. E. church was accidentally killed in the lodge while being raised to a higher degree. In some lodges the treatment is rougher than in others; but in all the strain upon the conscience of a Christian must be enough to kill a man of less than ordinary physical vigor. Is this one reason why none but able-bodied men are eligible for admission to the lodge?"

—The *Standard* of this city speaks thus highly of the late Prof. Woodsmall, and of Miss Moore of Leland University, New Orleans: "'We must train Christian leaders, men and women, for the colored people faster than at present.' This sentence is taken from the last open letter written by Dr. H. Woodsmall, dated in its publication in the *National Baptist* March 15, 1888. It was the testimony of a man who had the reputation of knowing the colored people, from actual contact, better than any other living man. The question is, whether our Southern schools, however earnest and efficient their labors, are doing a tithe of what is needed at once to arrest the downward movement of the great mass of the African race in America. Instruction must be carried to the people who will not come to receive it, and the system of missionary itineracy, so well exemplified in the work of Joanna P. Moore, should be largely recruited. Whilst we care for the generations to come in laying right foundations, let us not forget the generation of to-day."

"The necessary tendency of Masonry is toward naturalism, the ignoring of revelation, and therefore the opposing of the church that upholds the supernatural order. Its spirit is to make the state atheistical to incline men to worship a god which is not the God of the Christians to set up a so-called system of morality founded on a mere animal utility, but not on Christian doctrine." These observations observations are strikingly and startlingly true, as we believe and give the most substantial reasons why we as Christians and citizens should oppose and seek to overthow the whole secret empire.—*Associate Reformed Presbyterian.*

A sad case of suicide, for which whisky is responsible, occurred recently near Carthage, Ill. A six months' bride was found hanging in the smoke-house by her husband, upon his return after several days' absence from home. Upon discovering the body the horrified husband fainted and lay in a stupor several hours. The body was cut down by the neighbors. A letter written by her was found in which she bade her husband good-bye, and said she would hang herself because she would be happier dead than living with a drunkard. The husband had on several occasions come home intoxicated, the disgrace of which had so worked on the poor wife's mind as to drive her to suicide. This is only one case of self destruction caused by liquor, but many hundreds of others occur annually in the United States. How long will we endure this the greatest of all evils?

PERSONAL MENTION.

—Rev. Byron Gunner spoke in Cleveland, Ohio, on Sabbath last in three churches. He expected to return to New Iberia immediately, starting Monday.

—The *Vermont Chronicle*, Republican paper of Brattleboro, of the 24th ult. contains a brief, but handsome notice of the meetings addressed by the editor of the *Cynosure* in that place.

—Bro. M. N. Butler and family have been spending the summer with his parents, on the old farm near Avalon, Mo. We hear rumors that he intends moving to Tennessee.

—Rev. J. A. Brooks, candidate for Vice President, addressed a large crowd at the county fair at Rockford, Ill., last Friday. The *Inter Ocean* reports his speech as administering a stinging rebuke to papers that have been basely hounding him as a rebel, and emphatically denied the charge, first made in the Chicago *Tribune*, that he said he was glad he was never a Republican.

—Last week Bro. M. A. Gault gave two lectures in Dr. Kennedy's church near Sandwich, Illinois. He reports him as among the stalwarts in moral reform, and enjoying the cordial sympathy of his large congregation, who are among the liberal National Reform contributors in the State. Dr. Kennedy arranged for a number of reform lectures in adjoining towns. Bro. Gault spoke at these last week, and is now filling a number of engagements in Mercer county, Illinois.

WILL THE PROHIBITION PARTY REFUSE THE BIRTHRIGHT?

CHICAGO, Sept. 1, 1888.

A private letter just received from a leading National Reformer expresses so clearly the duty of the hour in reference to the Prohibition party that I desire to give it to the *Cynosure* readers. He says:

"I have been much interested in your account of Lake Bluff, of W. T. Mills's course, of Dr. Bascom's utterances, and in your extracts from Mr. Sharp's letter. It is plain that the Prohibition party has not yet intelligently and deliberately made its choice between the Christian and the secular ideas of government. Of the party it may be said, 'Two manner of people are within thee.' Which will supplant the other, gain the birthright, and hold pre-eminence, the future will show. This country is unquestionably to be the theater of a great conflict between national Christianity and political atheism. We are bound by every dictate of prudence and duty to win every ally possible for the right side. If we can win the coming party I think it will hasten the final issue. Therefore, I think our efforts to that end ought still to be continued. We have no right to charge the party with the intentional and deliberate rejection of Christ. We have not made the demand widely, clearly, emphatically enough. When this campaign is past, then let us set ourselves to capture the county conventions one by one, where, as Miss Willard writes, 'The matter can be talked over and prayed over.' Then in 1892 we can make it a square issue as was done this year with woman suffrage. And if we should fail in that effort, the previous work would not be lost. We would have spread the idea widely, have converted multitudes to National Reform principles, and gained a vantage ground for future agitation. Then will be time enough to denounce the Prohibition party, or to criticise it in any unfriendly spirit. For the present I think we ought to hold up the acknowledgments it has already made, which are so numerous and so remarkable; point out their defects, and accept them as the earnest and pledge of complete and consistent declarations in the next campaign. I believe they will then either go on to the acknowledgment of Christ, or will go back on the acknowledgment of God, of the Sabbath, and whatever implies religious principle. And in this way we shall conciliate, not antagonize, the best elements in the party, and dispose them favorably to our cause."

We only add, why wait till this campaign is over? The best time to press the idea of Christ and Divine law in government, is in the very heat of a political campaign, especially when prohibition, with its attendant moral questions, are at the front. Men's minds are now prepared to consider the relation of Divine law to government as never before, and as they will not be even after the excitement of the campaign.

M. A. GAULT.

OUR CINCINNATI LETTER.

CINCINNATI, O., Aug. 29, 1888.

EDITOR CHRISTIAN CYNOSURE:—A friend of mine said to me a few days ago: "I do not think the temperance, or any other great reform, will triumph until secretism is put down. The liquor dealers and the Prohibitionists are in the same lodge together, and they are sworn to protect each other, and we need not expect them to be earnest in pushing each other to the wall. Masonry is the curse of our country. Two weeks ago the corner-stone of our *city building* was laid by the Masons. Their orator said that 'heaven was the grand lodge above.' As women are not allowed in the lodge below, I suppose they will be excluded from the lodge above. They exclude Christ from the lodge below; I suppose he will also be kept out of the lodge above. What kind of a heaven will they have, I wonder?"

There is no doubt that Masonry is a great evil. It manipulates politics, and it dominates many of our churches. If the money spent by church members on their lodges were given to missions, the Bible could be placed in the hands of every human being in his own language, and the Gospel preached to him many times within the next decade. How will they give an account of the wrong use they make of the Lord's money?

Last Sabbath morning I preached on the Sabbath Question in the York Street M. E. church, Rev. Lease, pastor. This brother said he would arrange for me to preach on the same subject in Madisonville, as there are many railroad men there. Whatever we may say about the propriety of running the street cars certain hours on the Sabbath, to carry the people to and from church, keeping them tied up the rest of the day, to run them all the Lord's day for unnecessary purposes is a sin against God and his people. These companies are chargeable with furnishing the masses who spend the day in pleasure-seeking the facilities for desecrating the Sabbath. They are chargeable with using God's time for business that brings them in a larger revenue on that day than any other day of the week. They are chargeable with compelling their employes to work on that day on pain of losing their position. As Dr. Crafts says, this is the car of Juggernaut, crushing out the liberties of our working people.

Who is responsible for it? The stockholders, the officers and members of the corporation. If, as is alleged, a man may be a member of a corporation that does wrong, so long as he does nothing personally that is wrong, and be innocent, then he may hold stock in a brewery, a distillery, a saloon, a Sunday newspaper, or a lottery, and not be guilty. Every member of a corporate body is responsible for the character and conduct of that body. If an agent of the body should do wrong, a Christian member might enter his protest and still retain his membership. But when the body itself resolves to break God's law and sin against his people in order to increase their gains, the only alternative for the Christian is absolute separation. "Come out from among them and be ye separate, and touch not the unclean thing, and I will receive you." I know this is unpopular doctrine. I know it is all a man's position is worth to say it in certain quarters. But when I keep back the truth for fear or favor may my tongue cleave to the roof of my mouth.

In the evening I preached National Reform in Asbury Chapel, M. E., Rev. Dr. Van Cleve, pastor. This brother has been in the ministry forty years. His eye is not dim, nor his natural force abated. My attention has been called to an argument for the immortality of the soul in Job. When his prosperity returned God gave him "twice as much as he had before;" 14,000 sheep instead of 7,000 at first; 6,000 camels, in place of 3,000 before; 1,000 yoke of oxen and 1,000 she asses, instead of 500 each. But he only gave him seven sons and three daughters, the same unmber he had before his family was swept away by a cyclone. Why did he not have double the number of children? Because that was not necessary to make the statement of "twice as much" good. The first family was not lost, as his cattle and sheep had been. His sons and daughters were still living; so that he had fourteen sons and six daughters. The author of "Ecce Homo" tells us how we are to treat an offending brother as compared with an injurious worldling. The latter is an enemy. He knows not what he does. He sins ignorantly. There must be patient forbearance shown. "If a man smite thee on the one cheek, turn to him the other also." The former is a brother in Christ. He knew better. It is our duty to bring him to repentance by reproof. "If thy brother trespass against thee, rebuke him, and if he repent, forgive him." Yours,

J. M. FOSTER.

THE HOME.

CHRIST ALL AND IN ALL.

(*Colossions 3: 11.*)

BY ELDER J. L. BARLOW.

Christ is all in all to me,
Giving life and liberty.
Now are prudence, wisdom mine,
Graces which in Jesus shine—
Righteousness is mine, as well,
Sanctified, in Him I dwell.
Mine, redemption, too, shall be,
When my Lord returns for me.

He-e, and in eternity,
Christ our all in all will be.
Shout His praises, then, ye saints—
Stilled forever, your complaints.
E'er in Him all fullness dwells;
While each saint the story tells,
That he finds a full supply,
When to Christ he draweth nigh.

Would'st thou, then, from sin be freed?
Christ is all thy soul can need—
Will and power He lacketh not,
Cleansing souls from foulest blot.
Captive ones He will relieve—
All, who will on Him believe.
Hear ye, then, His gentle voice,
And in Him fore'er rejoice.

MR. MOODY ON SPIRITUAL POWER.

CHRIST AND THE HOLY SPIRIT.

[From an Address by D. L. Moody.]

I want to call your attention to the way in which the Holy Spirit took part in six different steps of our blessed Lord's life, or the six great events of his life, when the Holy Spirit was there.

His conception was by the Spirit. His baptism was into the Spirit, as well as in the water. He was tempted, and the Spirit was there in his temptation. In his preaching the Spirit of God was upon him. Then his miracles: we find that it was by the Spirit of God he performed those miracles. And his resurrection: that dead body of Jesus Christ was raised by the Holy Ghost—by the same power. Six things, remember: Born of the Spirit, that is the first thing. There is no spiritual life until we are born of God. Let every one take this question home to himself, and be sure that he is born of the Spirit of God. "God is a Spirit, and they that worship him must worship him in spirit and in truth." But, then, we must not be satisfied merely with being born of the Spirit. We must have power. The next thing, then, is, Quickened by the Spirit. That is what Christ was. In his baptism he was quickened. We need the same quickening. The third step is, Sanctified by the Spirit. There is nothing that will separate us from the world like the Spirit of God. We are sanctified by the Spirit. "Sanctify them through thy Word: thy Word is truth." And the Word is the Sword of the Spirit. I used to be terribly confused about sanctification. I suppose I had hundreds of people laboring with me, and asking me, "Are you wholly sanctified?" Then I would go to work and try to get what they call sanctification. But I tell you, if God will fill me with the Holy Spirit, that is the short cut to holiness. If the Lord will keep me full of the Holy Ghost, I will let sanctification take care of itself. It is a command that we be filled with the Spirit of God. Every one of us may be filled if we will. The fourth step is, Guided by the Spirit. The mistake many of us make is in following our own will, when our own will may be really in opposition to God's will. What we want to do is to put our will right along side of God's will, so that the two will move in the same direction. "My yoke is easy." You will find the yoke of Christ very easy when the heart is filled with the Spirit of God. Then you will understand that passage, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." Now, if a young man finds the yoke of Christ galling, what is the trouble? He hasn't got enough of the Spirit. That is the trouble. If the yoke chafes he can't be wholly sanctified. You remember what John the Baptist said: "He must increase, but I must decrease." I want to tell you what I heard Dr. Bonar say. He says, "If you hear a man all the time talking about himself, you may know that he is not filled with the Spirit of God. He is filled with his own spirit; because when a man is filled with the Spirit of God he will be talking about Jesus Christ, and not be talking about himself." He said: "A gentleman came to me to labor with me and get me into the 'higher life.' For an hour that man was with me, and he referred to himself more than a hundred times. It was 'I—I—I.'" And so he said: "I can always tell whether a man has got the Spirit of God or has got some other spirit by the way he talks about himself." The nearer I get to God the less I will think about myself. "He must increase, but I must decrease." Let us get this capital I abolished—get it out of the way. Then we will not only be filled with the Spirit but be guided by the Spirit. The fifth step is, Led by the Spirit. Just follow the Spirit as the children of Israel followed the cloud in the wilderness. When the cloud moved, they moved; and when the cloud rested, they rested. They kept their eye on the cloud. What you and I want is to let the Spirit of God lead us. How he will open doors of usefulness! How he will lead us into green pastures! Let us learn this lesson: not to be led by the flesh, which will lead you into bondage and darkness; but be led by the Spirit of God, who will lead you out into liberty—lead you into fields of usefulness and your life will be anything but a failure. The sixth step is, The Spirit of God will strengthen you. There are, then, those six steps: Born of the Spirit. Quickened by the Spirit. Sanctified by the Spirit. Guided by the Spirit. Led by the Spirit. Strengthened by the Spirit.

RELIGION WITHOUT THE HOLY SPIRIT.

A religion without the Holy Spirit may sometimes be worse than no religion. It puffs up the soul with pride and vain glory; it wastes time and money in forms and emptiness; it stands in the way of God and the power of the Spirit, and it finally brings men to perdition who have supposed that they were bound for the kingdom of God.

It has long been feared that many church members, and ministers, and even some of the educated and refined, think and know very little of the power of the Holy Spirit. A curious statement from Dr. Daniel Steele confirms this opinion. He says in a recently published sermon:

"Six years ago I announced to the public that the Holy Ghost was not receiving his due honor in the preaching and theological thinking of New England scholars. As a proof I cited the *Bibliotheca Sacra and Theological Review*, published at Andover, thirty-six volumes, 1844—1879, containing 1,250 articles by 300 contributors, as not containing *one article* on the personality and offices of the Holy Spirit in the salvation of men. This indicates a corresponding silence in the pulpit during the same period. As a result of this long neglect of the Spirit, a plentiful crop of speculative errors in respect to fundamental truth will soon spring up. The same causes are at work in other evangelical denominations. The theological thought of Methodism as reflected in her Quarterly for the last forty years has not one article on the Holy Ghost, save one on the sin against the Holy Ghost."

These publications named represent the highest culture and the ripest thought of two great leading American denominations. And if in forty years writing by and expressly for ministers and Bible students there is not an article to be found on the Holy Spirit, then the subject cannot have been among those uppermost in the minds of ordinary theologians.

Of course there are the creeds—which it requires a liberal education and a Latin Lexicon to understand—there is the jargon of scholastic terms—which misleads the common mind, and requires a learned man to explain it;—but the plain simple teaching of Scripture concerning the Holy Spirit, stripped of empty verbiage and obsolete and technical phrases, is too little heard or known in the present time.

The Holy Spirit convinces the world of *sin;* and where the Holy Spirit is not present in power, sin is rarely reproved. The sins of Pharaoh and Nebuchadnezzar may be alluded to, but the sins of the rich man who sits in the third pew from the front, right hand side of the broad aisle, are not meddled with unless some one present preaches the Gospel with the Holy Ghost sent down from heaven.

The Holy Spirit convinces the world of *righteousness*, but when the Holy Spirit is ignored, the great facts of truth and righteousness are set aside, and sinners think they are as good as anybody. Piety is counted as old-fashioned, zeal as fanaticism, and backslidden professors and unconverted worldlings, full of craft, trickery, politics, and secret intrigue, do things in the name of religion and for the interest of the church, which an honest sinner would not touch with the tongs. Thus a church left destitute of the Holy Spirit, becomes a center of worldliness, a cage of unclean and hateful things.

The Holy Spirit convinces the world of *judgment* to come! But men who preach without the Holy Spirit can easily find subjects more palatable than that. Hence in these very denominations whose "Quarterlies" show such a lack of testimony concerning the Holy Spirit, there is a similar lack of preaching "*righteousness and judgment* to come."

The subject is largely ignored in the pulpit. The Bible is full of it; but the sermons are empty. The great white throne, the rising dead, the awful separation, the lake of fire, the second death, are not the themes that occupy the twenty or thirty minutes during which the cultured congregation consent to listen to the reading of a polished essay from their "beloved pastor."

The Psalmist said, "I will sing of mercy and of judgment, unto thee, O Lord! will I sing." And those who sing with the Spirit and the understanding choose such themes as these. But how little of such singing is heard. A rosewater Gospel is accompanied by dishwater songs. The grand old melodies that stir the hearts of men to their center, are forgotten, and namby-pamby rhymes joined to operatic melodies and consecrated jigs take the place of those solemn strains of prayer and praise and supplication which have subdued and uplifted the hearts of men for ages past.

Here is the evil; is there a remedy? There is. It is found in asking, seeking and receiving into our own hearts the Holy Spirit; in being filled by the Spirit, and in being led by the Spirit of God in all things. It is found in taking the Sword of the Spirit which is the Word of God, and cutting with it on the right, and the left.

It is found in reverencing every word of God as the written and recorded utterance of the Holy Spirit and in yielding an absolute submission to the authority of the Most High God, who has spoken to us by the prophets, and by his Son whose words are Spirit and life, and who dwells in every humble and contrite heart; and that church which is "builded together for an habitation of God through the Spirit."
—*The Christian.*

THE CHILDREN AND THE PANTHER.

Down on the Blackwater, in southeastern Saline, about the year 1830, a settler, named Samuel Miller, had built his cabin and was opening a small farm. He had two little daughters, Jennie and Susie, aged seven and six. One morning the mother of the little girls sent them on an errand to a neighbor's, nearly two miles distant. The road was a mere pathway through the thick woods, but the children knew it very well. Hand in hand, they toddled along, unheeding peril, because unconscious of it. But half a mile from home, on the upper arc of a large, leaning tree, which bent directly over their path, they saw a large panther stretched out at full length, basking in the morning sun. They did not know rightly what it was.

"Oh, Susie," said Jennie, "there's a wolf!"

"Yes," said Susie; "and I s'pect it's the bad old fellow that catched my lamb and kills papa's pigs. Let us go right back home and tell paps, and he will come and shoot it wiv his gun."

"But what if it runs away while we are gone?" returned Jennie. "Tell you what we'll do, Susie: you stay here and watch it, and I'll run and tell papa! I can run fastest, you know."

Little Susie readily assented to the arrangement, assuring her sister that if the "bad old wolf" should come down the tree, she would "take a stick and punch his eyes out." Then, gathering some acorn cups and a quantity of velvety moss, she set about constructing a "play-house" at the foot of the very tree on which crouched the panther, watching her curiously. Presently he arose, and walked back and forth, back and forth, along the level extent of the tree, as if impatient and meaning to descend. But Susie shook her little fist at him menacingly; and soon he lay down again, with his head between his paws, lazily blinking his great, yellow eyes, "as if," Susie said, "he was awful sleepy."

Away ran Jennie, fleet as a little fawn; and in due time she reached her father's cabin, and hurriedly told her mother that there was a "big wolf on the tree, and that Susie had stayed to mind it." Mrs. Miller at once comprehended the harrowing truth, and called frantically to her husband, who was at work in his clearing near by. Mr. Miller came at once, accompanied by a young man in his employ, named George Plunkett. Realizing the imminent peril of his child, and dreading that perhaps already a horrible fate had befallen it, the pioneer did not speak a word; but in a few seconds he and young

Plunkett, rifle in hand, were running swiftly to the scene. Nearing the locality, Miller said:

"If we are not too late, George, let me fire first."

Possibly the emotions of the father at this time may be imagined; certainly, I cannot describe them. Faint hopes and sickening fear alternated in his breast as he sped fleetly on. It was hardly possible that the child was yet alive; but as the panther had not sprung at first, there was a bare chance. Meanwhile, in the little cabin home, the agonized mother had caught her remaining little one to her breast, and was praying silently, but fervently.

But,—oh, the joy of it!—on coming within sight of the fatal tree, Miller saw his child safe and unharmed. The little innocent was busy at her play, crooning sweetly the while. Doubtless, He who stopped the mouths of the lions had preserved her. High above, the panther was on his perch. In two seconds Miller's rifle rang out; the panther came crashing to the ground, a bullet fairly in his brain; and little Susie sprang up and exclaimed, "O papa, how you scared me!"

This panther measured five feet, ten inches. Miller tanned its skin; and, when his daughters had grown to womanhood, each of them had a cape made from it.—*Vermont Chronicle.*

THE "GOODEST" MOTHER.

Evening was falling, cold and dark,
And people hurried along the way,
As if they were longing soon to mark
Their own home candle's cheering ray.

Before me toiled, in the whirling wind,
A woman with bundles, great and small,
And after her tugged, a step behind,
The bundle she loved the best of all—

A dear little roly-poly boy,
With rosy cheeks and a jacket blue,
Laughing and chattering, full of joy:
And here's what he said—I tell you true:

"You're the goodest mother that ever was,"
A voice as clear as the forest birds;
And I'm sure the glad young heart had cause
To utter the sweet of the lovely words.

Perhaps the woman had worked all day,
Washing or scrubbing; perhaps she sewed;
I know by her weary footfall's way,
That life for her was an up-hill road.

But here was a comfort, children dear;
Think what a comfort you might give
To the very best friend you can have here—
The mother, dear, in whose house you live.

If once in a while you stop and say,
In task or play, for moment's pause,
And tell her, in sweet and winning way,
"You're the goodest mother that ever was."

—*Margaret E. Sangster.*

TEMPERANCE.

A PRISON INCIDENT.

Mrs. Emma Molloy relates the following indident in one of her speeches, referring to the relation of temperance to crime:

In a recent visit to the Leavenworth, Kan., prison during my address on Sabbath morning, I observed a boy, not more than seventeen or eighteen years of age, on the front seat intently eyeing me. The look he gave me was so full of earnest longing it spoke in volumes to me. At the close of the service I asked the warden for an interview with him, which was readily granted. As he approached me his face grew deathly pale, and, as he grasped my hand, he could not restrain the fast falling tears. Choking with emotion he said:

"I have been in this prison two years, and you are the first person that has called for me—the first woman who has spoken to me."

"How is this, my child?" I asked. "Have you no friends that love you? Where is your mother?"

The great brown eyes, swimming with tears, were slowly uplifted to mine, as he replied:

"My friends are all in Texas. My mother is an invalid, and fearing that the knowledge of the terrible fall would kill her, I have kept my whereabouts a profound secret. For two years I have borne my awful homesickness in silence for her sake."

As he buried his face in his hands and heartsick sobs burst from his trembling frame, it seemed to me I could see a panorama of the days and nights, the long weeks of homesick longing, that had dragged their weary length out over two years.

So I ventured to ask, "How much longer have you to stay?"

"Three years," was the reply, as the fair young head dropped lower, and the frail little hand trembled with suppressed emotion.

"Five years at your age!" I exclaimed. "How did it happen?"

"Well," he replied, "it's a long story, but I'll make it short. I started out from home to try to do something for myself. Coming to Leavenworth, I found a cheap boarding-house, and one night accepted an invitation from one of the young men to go into a drinking saloon. For the first time in my life I drank a glass of liquor. It fired my brain. There is a confused remembrance of the quarrel. Somebody was stabbed. The bloody knife was found in my hand. I was indicted for assault with intent to kill. Five years for the thoughtless acceptance of a glass of liquor is surely illustrating the Scripture truth that the 'way of the transgressor is hard!'"

I was holding the cold, trembling hand that had crept into mine. He earnestly tightened his grasp as imploringly he said, "Oh, Mrs. Molloy, I want to ask a favor of you."

At once I expected he was going to ask me to help obtain a pardon, and in an instant I measured the weight of public reproach that rests upon the victims of this legalized drink traffic. It is all right to legalize a man to craze the brains of our boys, but not by any means to ask that the State pardon its victims. Interpreting my thought he said, "I am not going to ask you to get me a pardon, but I want you to write to my mother and get a letter from her and send it to me. Don't for the world tell her where I am. Better not tell her anything about me. Just get a line from her so I can look upon it. Oh! I am so homesick for my mother."

The head of the boy dropped down into my lap with a wailing sob; I laid my hand upon his head. I thought of my own boy, and for a few moments was silent, and let the outbursts of sorrow have vent.

Presently I said, "Murray, if I were your mother, and the odor of a thousand prisons were upon you, still you would be my boy, I should like to know where you were. Is it right to keep that mother in suspense? Do you suppose that there ever has been a day or a night that she has not prayed for her wandering boy! No, Murray, I will only consent to write to your mother on consideration that you will permit me to write the whole truth, just as one mother can write to another."

After some argument his consent was finally obtained, and a letter was hastily penned and sent on its way. A week or so elapsed, when the following letter was received from Texas:

"DEAR SISTER IN CHRIST:—Your letter was this day received, and I hasten to thank you for your words of tender sympathy and for tidings of my boy—the first word we have had in two years. When Murray left home we had thought it would not be for long. As the months have rolled on, the family had given him up for dead, but I felt sure God would give me back my boy. As I write from the couch of an invalid, my husband is in W—— nursing another son, who is lying at the gates of death, with typhoid fever. I could not wait his return to write to Murray. I wrote and told him if I could, how quickly I would go and pillow his dear head upon my breast, just as I did when he was a little child. My poor, dear boy—so generous, so kind and loving. What could he have done to deserve this punishment? You do not mention his crime, but you say it was committed while under the influence of drink.

"I did not know he ever tasted liquor. We have raised six boys, and I have never known one of them to be under the influence of drink. Oh! is there any place in this nation that is safe when our boys have left the home fold? Oh God! my sorrow is greater than I can bear. I cannot go to him, but sister, I pray you to talk to him, and comfort him as you would have some mother talk to your boy, were he in his place. Tell him that when he is released, his place in the old home nest and his mother's heart is waiting for him."

Then followed the loving mother's words for Murray, in addition to those written. As I wept bitter tears over the words so full of heart break, I asked myself the question, "How long will the nation continue this covenant with death and league with hell to rob us of our boys?"

The Norwegian Parliament has voted an appropriation equal to about $1,000 toward the expenses of the third International Temperance Conference, to be held in Christiana, Norway, in the autumn of 1889. This friendly act on the part of the Norwegian Government for the promotion of the cause of temperance is a timely precedent, and an object lesson for our own Government.—*Nat. Temp. Adv.*

THE NATIONAL GOVERNMENT AND STATE LIQUOR LAWS.

An important and interesting question of constitutional law has just been decided by Mr. Justice Harlan of the Supreme Court of the United States, on an application for a writ of habeas corpus to procure the discharge from imprisonment of a steamboat captain, who was convicted of violating the excise laws of Pennsylvania in selling liquor on his vessel. The steamer which he commanded was licensed under the laws of the United States, and engaged in inter-state commerce on the Ohio and Monongahela rivers. The Constitution confers upon Congress power to regulate commerce among the several States. It was argued in behalf of the prisoner that a vessel engaged in such commerce upon public navigable waters was not subject to the excise laws of any of the several States into which it went; and hence that the Pennsylvania statute, requiring a license as a condition precedent to the lawful sale of liquor, was not operative upon such a vessel, even though she lay within the territorial limits of the commonwealth. Mr. Justice Harlan refused to give any such effect to the constitutional provision relating to the regulation of commerce. He declared that even if Congress under that provision had the power to annul or disregard local laws for the protection of health and morals, it had not sought to use this power by any legislation on this subject; and that a mere license to run a steamboat did not justify an infraction of the police laws of a State, when those laws offered no obstruction to the right of public navigation. That this is a sound view of the law can hardly be doubted. To require a license for the sale of liquor on a steamboat, or to prohibit the sale of liquor altogether on such a vessel, does not tend in the least to obstruct the freedom of commerce between the several States. Liquor-selling is in no respect an incident to the right of public navigation, and, therefore, a license to run a steamboat does not import authority to sell liquor. It was long ago held by the Supreme Court of the United States that a license from the Federal Government under the internal revenue acts was no defence to a posecution under a State law prohibiting the sale of intoxicating liquors. The tendency of judicial decisions has been to leave to the several States the utmost liberty of action in respect to regulation of the liquor traffic, and if this Pennsylvania case goes to the Supreme Court at Washington the opinion of Judge Harlan will probably be sustained. To reverse his decision would be to hold in effect that liquor might be sold without let or hindrance on a ferryboat plying between New York and Jersey City, in defiance of the excise laws of this State and of New Jersey—that is to say, without any license whatever.—*N. Y. Sun.*

AMERICAN SAILORS.—The deck of the United States receiving ship, *Vermont*, was the scene of a very interesting meeting of the Naval Temperance Union a few days ago. A large number of men from various vessels attended the meeting, over which Chaplain Crane, the president of the union, presided. The union has 25,000 members. The influence of such organizations and of the numerous Seamen's Missions and Bethels have changed the character of the sailor very much of late years. Jack, as a rule, is no longer the drunken rascal he used to be, and a monster like the man Kelly, who murdered two of his shipmates recently, is the exception.—*The Presbyterian.*

At the annual conference of the British Temperance League held at Leeds, the conviction was expressed in a resolution that the conversion of so many brewery firms into limited liability companies was a strong indication of the success of the temperance movement. At the same time shame and regret was expressed that clergymen and ministers of religion were investing their money in a trade which, more than any other, was counteracting all Christian work and influence.

A Philadelphia correspondent of the New York *Herald* says: "The brewers are 'tickled to death' over the unforeseen results brought about by the new high license law. In this city there are 120 breweries, and of these twenty-five are big concerns. A canvass of a dozen or so of them brought out the fact, upon comparison of statements, that the lager-beer brewing business has increased 20 per cent since the high license law went into operation."

Hoodlums and young roughs, instigated by politicians, lately assailed a Prohibition tent meeting with eggs and other missiles, pulled down the tent, and were apparently about to give personal injury to the speakers. The shameful business was approved by some of the town authorities.

BIBLE LESSON.

STUDIES IN THE OLD TESTAMENT.

LESSON XII.—Third Quarter.—Sept. 16.

SUBJECT.—The Smitten Rock.—Num. 20: 1-13.

GOLDEN TEXT.—They drank of that spiritual Rock that followed them; and that Rock was Christ.—1 Cor. 10: 4.

[*Open the Bible and read the lesson.*]

COMMENTS ON THE LESSON BY E. E. FLAGG.

1. *The Folly and Guilt of Murmuring.* Vs. 1-5. Our lesson opens with the death of Miriam in Kadesh,—from our first glimpse of her when she kept her secret vigils by the cradle of bulrushes on the Nile,—one of the most remarkable women of Scripture. But it was not simply her connection with the great Lawgiver which gave her this pre-eminence. The career of Deborah in a succeeding age shows that even in that remote period an exceptional degree of talents and devotion was honored and used by God without any distinction of sex. In the Christian church we read that Phillip had seven daughters who were prophetesses, and on the day of Pentecost the Holy Ghost descended equally on male and female. In our own day the consecrated womanhood of America are carrying forward one of the greatest moral movements the world ever saw. Christ said that the least in his kingdom was greater than John the Baptist, though his eloquence drew all Palestine in wondering crowds to hear him; so the very least in this noble sisterhood who are seeking to reclaim the fallen and bring in the reign of righteousness in our land is greater than Miriam by the Red Sea singing her inspired song of triumph over fallen Pharaoh. The senseless murmuring of the Israelites because of a temporary failure of water, when for nearly forty years they had been miraculously supplied with manna, is often reproduced in the lives of many who call themselves Christians. We have a cross, a disappointment, a trial, and we let it eclipse all our daily blessings, all the years in which God has loaded us with benefits. Probably few among these murmuring Israelites would have been willing that God should take them at their word and destroy them by the same fiery judgment that befell the others whose fate they now impiously envied. Our moments of depression are not our truest moments. We are apt to use false and exaggerated expressions that we should not care to stand by upon sober reflection. The people very unreasonably blamed Moses and Aaron, who were only God's instruments; so we are very apt in misfortune to blame our circumstances, which is only another name for the Providence that permitted these circumstances.

2. *Moses' Sin.* Vs. 6-13. Moses and Aaron left the riotous assembly and fled to their divine Refuge. And again came the protecting glory, enwrapping them like an ægis; again God commanded Moses to take his wonder-working rod and this time to speak to the rock. It is difficult to understand his conduct on this occasion, for he had received like ungrateful treatment from the people before, and when God was about to cast them off for their disobedience, had pleaded for them in most touching terms. It is possible that he feared another forty years of wandering as a punishment for this fresh rebellion, and as he was now an old man he would himself be shut out from ever entering Canaan. Conjectures are useless, but the fiery temperament of his youth is shown in his smiting the rock *twice*, and his petulant, almost blasphemous exclamation. His whole nature was stirred up to passionate resentment. When he broke the tables of stone it was a godlike anger. He was angry at the sin the people had committed. Now he is angry with the people themselves. Before he was jealous for God's honor; now he is only jealous for himself. This is a sin into which reformers, men of deep convictions and strong natures, are apt to fall. They are commanded to speak to the people, to oppose reason against their unreason, love against hatred, the truth of God against the lies of the devil. They are not to go in the pride and vain glory of worldly wisdom, but carrying in their hand the simple rod of Scripture which they are to use in another way than to smite with. Men cannot be scolded nor driven into receiving the truth. The reformer, even when presenting the most unpopular truths, is safe in following the example of Jehovah, who uses as his most forcible appeal to the sinners, "Come, let us *reason* together."

—The Arkansas Baptist State Convention (colored) was held in Little Rock, August 22-25. Rev. E. C. Morris of Helena, a seceded Mason, was chairman; and the *Arkansas Baptist* issued a daily edition. During the Convention the corner-stone of the new Baptist College was laid.

RELIGIOUS NEWS.

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The Young Men's Christian Associations are now formally inaugurating foreign missionary branches.

The number of missionary societies is ten-fold what it was eighty years ago. The number of converts is nearly fifty-fold.

The increased facilities for intercommunication.

The diffusion of the English language.

Wonderful revivals, with pentecostal power, are frequent in heathen lands.

The increase in membership in heathen lands is thirty times greater than at home in proportion to the number of ministers employed, although the test of discipleship are of the most trying nature.

But above all other encouragements are the precious promises of God:

"As truly as I live, all the earth shall be filled with the glory of the Lord." Numbers 14: 21.

"He shall have dominion also from sea to sea, and from the river unto the ends of the earth." Psalms 72: 8.

"Yea, all kings shall fall down before Him; all nations shall serve Him." Psalms 14: 11.

"The kingdoms of this world are become the kingdoms of our Lord, and of His Christ, and He shall reign forever and ever." Rev. 11: 15.

—Thirty-two years ago Sunday was the anniversary of the founding of Moody's Sunday-school in Chicago, and in honor of the event Mr. J. M. Hitchcock presented the 1,100 scholars at present attending with a picture of Mr. D. L. Moody at 22 years of age, at the time he first founded it.

—By the will of Isaac N. Phelps, the millionaire banker of New York city, the American Bible Society will get $5,000; the American Home Mission Society $10,000; the American Tract Society $5,000; the American Board of Commissioners for Foreign Missions $10,000, and other benevolences smaller ones.

—The "union" formed among the "evangelical" population of Holland for the establishment of what are known as Bible Schools has now 441 such schools, with 71,000 scholars, representing a capital of $2,000,000.

—Rev. Tan Khe, Moderator of the Amoy Presbytery, China, first heard of the Gospel in the shop of a village barber who was a Christian. The good man first reads his sermons to his wife; if they satisfy her then he carries them to the pulpit.

—The Sixteenth Annual State Convention of the Young Men's Christian Associations of Illinois will convene at Rock Island, September 19-23. Rev. F. W. Gunsaulus, D. D., of Chicago; Rev. J. H. Brooks, D. D., of St. Louis, and L. D. Wishard, College Secretary of the World's Central Committee, have promised to be present and assist. A male chorus from Galesburg will lead the singing. They hope to have 400 delegates in attendance. Reduced rates on the railroads and entertainment provided. All Christian young men expecting to attend should write at once for program and full particulars to W. F. Levings, Office Secretary, 148 Madison St. Chicago, Ill.

—A letter to the secretary of the Free Methodist Missionary Society bears the sad news of death among the company which lately joined Bro. Harry Agnew at Inhambane on the East African coast. Mrs. Lincoln gave birth to a fine, healthy child, which died, it is feared, for lack of proper care. The mother was doing well, but a sudden and distressing inflammation carried her off quickly. Others of the company have the fever, and their prospect, humanly speaking, is discouraging. But the Lord is able to sustain them, and make them a blessing to the natives.

—It is reported the largest Sunday-school in Chicago is conducted as one class. There are thirty-five hundred scholars in the class; it is divided into sections of fifty to one hundred members; each section is under the charge of an adult, who simply keeps order and does no teaching. The sections are indicated by blue banners having on them white numbers. The session is just one hour. Thirty minutes are devoted to teaching by the superintendent, Mr. C. B. Holmes, president of the South Side city railway, and the other thirty minutes are spent in singing from a song-roll, and in learning and reciting choice passages of Scripture. The record is kept by giving each child a number, and opposite the number in the record-book the child's name is placed. A brass badge is then given to the child, and this is shown at the door at every session. The school has been ten years in successful operation.

—The seventy-ninth annual meeting of the American Board will be held in Cleveland, Ohio, beginning October 2, 1888. Henry Hopkins, D.D., Kansas City, will preach the annual sermon.

—The Plainfield, N. J., Friends (Liberal) have just celebrated the hundredth anniversary of their meeting-house on Peace street. The sides of the building are shingled. It is in a good state of preservation.

—The Congregational Year Book gives the following statistics: Number of churches in the United States, 4,404; of members, 457,584; gain, 21,205; benevolent contributions of churches, $2,095,485; home expenditures, $5,078,980. The churches have, on an average, 100 members, give $475 in benevolent contributions and expend $1,150 on home expenses.

—Fifty years ago seven shoemakers in a shop in the city of Hamburg said, "By the grace of God we will help to send the Gospel to our destitute fellowmen." In twenty-five years they had established fifty self-supporting churches, had gathered out 10,000 converts, had distributed 400,000 Bibles and 8,000,000 tracts, and had carried the Gospel to 50,000,000 of the race. It would only take 150 of such men to carry the Gospel to the whole world in twenty-five years.

—Bolivia, which has a population of 2,000,000, is without a single Protestant missionary.

—The rapid growth of the Methodist Episcopal church in the South is shown by the fact that more than 4,000 new churches have been built in sixteen States since the war.

—In connection with the Fifth Avenue Presbyterian church, New York city, Dr. John Hall, pastor, there are three ladies' missionary societies. During the last church year they raised $15,070 for missions.

—Mrs. Robertson of Muscogee, Indian Territory, is a Mt. Holyoke graduate, and the wife of a minister who has worked for forty-five years among the Creek Indians. She has translated the whole of the New Testament into the Creek language, besides many hymns.

—In South Africa there are two hundred and twenty-three Presbyterian congregations, numbering 54,320 communicants, and controlling five colleges—one each at Cape Town, Wellington, Burghersdorf, in Cape Colony, and two at Blomfontein, in the Orange Free State.

—The next meeting of the Council of the Presbyterian Alliance is to meet in Toronto, Canada. An exchange thinks that it will be a good place to meet, for the report comes that with a population of one hundred and fifty thousand it has no street cars, no Sunday papers, and no open saloons on the Lord's day.

—The *Christian Advocate* says that "when a camp-meeting association, by vote, deliberately holds over two Sabbaths for the sake of the Sunday revenue, derived from gate fees and a percentage on railway fares, it performs an act which allies it with Sabbath-desecrating elements now destroying the American Sunday."

—A Greek church is about to be established in Chicago for the Servians, Bulgarians, Greeks and Russian residents in this city.

—At the opening centennial exercises of the Negro Baptists of Georgia, 300 ministers were present. There was an attendance of over 10,000 people.

—The *Independent* states that the Baptist denomination gained last year 4,587 churches. That would be an average gain of more than twelve churches per diem.

—In a single Protestant Episcopal church in New York city there were twenty-five communicants received at the last confirmation, who had been baptized in the Roman Catholic communion.

—A curious coincidence has grown out of the recent destruction of St. Paul's Episcopal cathedral at Buffalo. The trustees of the Jewish Temple Beth Zion invited the congregation of St. Paul to worship in that synagogue until a house of worship had been again secured. The offer was accepted, and a Christian congregation worships in a Jewish synagogue. The most curious phase of the incident, however, was the fact that the Gospel of the day on which the first service was held contains the words of John, 16: 2, "They shall put you out of the synagogues."

HOME AND HEALTH.

WHAT BECOMES OF ALL THE SUGAR AND HONEY.

In the United States the consumption of sugar per head of the population was twenty-nine pounds in 1869; thirty-nine in 1879; forty-eight in 1883, and fifty-four in 1887. In England the consumption of sugar was thirty-two pounds per head in 1858; forty-one and a half in 1867; sixty-two in 1876. For several countries the consumption is placed as follows:

United Kingdom	63 pounds.
France	25 "
Germany	18 "
Denmark	33 "
Holland	25 "
Austro-Hungary	15 "
Italy	6 "
Spain	7 "
United States	54 "
Canada	51 "

Australia is put at eighty-six pounds per capita and Venezuela at one hundred and eighty—a figure that seems incredible. In all countries the average consumption annually increases. Sugar is becoming as much a necessity of life as bread. What wise cultivation has done for beet sugar it may do for the sugar cane and sorghum. Mr. Darwin puts on record the statement that the beet in France has yielded almost exactly double the quantity of sugar that it formerly supplied, and this has been effected by the most careful and systematic selection. The specific gravity of the roots being regularly tested and the best roots saved for seed.

The annual honey product is about 28,000,000 pounds, or half a pound apiece to the population. In 1880, Tennessee made 2,131,000 pounds; New York 2,089,000; Ohio 1,627,000; North Carolina 1,591,000; Kentucky 1,500,565, and seven other States—Arkansas, Georgia, Illinois, Iowa, Michigan, Pennsylvania, and Virginia—produced more than one million pounds each; altogether, in the States named, more than half the entire product of the country.—*American Agriculturist.*

MAKE LIME WATER AT HOME.

There is no need whatever of running to the druggist and buying lime water every time it is needed. And, by the way, it is very useful to have in the house in case of sour stomach, etc. A teaspoonful of it with half a pint of milk will often make the milk quite digestible, when without the lime water it might sour and produce colic, or distress in the stomach. To make lime water, get a lump of good unslaked lime, the size of a hen's egg, or larger; put it into an old pitcher, and pour on a pint or so of water. As soon as it is slaked and cool enough, stir it with a spoon or stick and pour off the principal part of the milky fluid into a pint or quart bottle, leaving the dregs in the pitcher to be thrown away. Cork the bottle well, and let it stand quiet. In a few hours the lime will settle to the botton, except what is dissolved in the clear water above it, and this water will nearly always be of uniform stength. When used down so it cannot be poured off without stirring the bottom, add more water, shake the bottle, cork it well, and let it again settle for use. Once a year or so, make up a new lot as at first. Lime the size of an egg will be enough for a good many quarts of lime water, which will practically cost nothing. At the ordinary temperature of 60 degrees, a pint of clear lime water contains only 9¾ grains of lime. (A pound is 7,000 grains.) Lime water is an anticid, and is a little tonic also.—*Prairie Farmer.*

Willie Metzger, the two-year-old son of Mr. William Metzger, of Toledo, Ohio, met with a singular accident. The little fellow went into the pantry to get some bread, which was in a large jar, standing under a shelf, leaving a small space between. Willie stepped on a stool and pushed his head in between the jar and the shelf. Somehow, in reaching for the bread, he pushed the stool out from under him and was suspended by the neck, his head being held by the jar and the shelf. Two minutes later he was found by Mrs. Metzger, just as the last spark of life was about to leave him. She rescued him and sent for Dr. Gifford, who did all he could for the little fellow, but to no purpose, and he died next morning. His parents are almost prostrated over the sad event.

A person who had for many years suffered terribly from ivy poisoning, claims to have found an antidote, as follows: Remembering that all poisons are acids, and that alkalies neutralize acids, I bathed the poisoned member in a strong lye made from wood ashes, and obtained instant relief. Subsequently I found that the dry ashes alone, rubbed over the poisoned member, were equally effective. Since this discovery I have had no further trouble, and having tried this simple remedy repeatedly on myself and on many others, with like good results, I am now thoroughly convinced that wood ashes will in every case prove a sure and sovereign specific for all cases of ivy poison.

A physician writes in a medical journal that he learned to get cinders or other substances out of the eye from an engineer on whose locomotive he was riding. The doctor got a cinder in his eye and began to rub it. "Let that eye alone and rub the other," said the engineer. The doctor paid no attention. "Do as I tell you," said the engineer, "and you'll have it out in two minutes." The doctor obeyed, rubbed the well eye, and in a moment the cinder was lying on his cheek. He says that the treatment never fails, where the substance has not cut into the eyeball.

Now that the fly season is upon us, a recipe for getting rid of pests from houses will be useful. Suspend in the place pieces of tow, sponge, cotton-waste, or any other absorbent material; saturate with carbolic acid, and keep it moist. The scent, which is very wholesome, will drive flies away. Common carbolic acid, which is very cheap by the gallon, will do for the purpose.

While the wife of Levi Jeffries, a farmer five miles north of Columbia City, Ind., was filling a lighted lamp, the oil ignited, and in attempting to throw it out of doors the burning oil was spilled over her husband and six-year-old boy. The boy died soon after from his burns, and Jeffries lies in a critical condition.

DONATIONS.

N. C. A. Foreign Fund:	
R. D. Nichols	$ 1.50
Cynosure Ministers' Fund:	
J. R. Johnson	20.00
Before reported	1,210.90
Total	$1,230.90

SUBSCRIPTION LETTERS.

The following have made remittances of money to the *Cynosure* from Aug. 27 to Sept. 1 inclusive:

Rev J B Tuttle, R J Williams, J W Plummer, J D Wood, T Kingsworth, H Johnson, E L Dilly, Rev C C Potter, W O Percival, G A Woodward, J A Learn, J K Weber, J Thomson, W D Lowry, J T Cullor, L Z Smith, M Bement, Rev W Fenton, G Gehring, A J Loudenback, J Anton, J P Hammond, J Morris, B W Hull, M C Gerrard, T E Turner, Mrs A Aldrich, Rev H C Ross, H Ware, Dr Clarke, A C Lemm, B Smith, F L Bown, W B Stoddard, J Wilson, L A Davis, S A Proctor, E J Chalfant, R Goreley, G Bolander.

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Rye—No. 2			52
Bran per ton		10	25
Hay—Timothy	9 00	@13	50
Butter, medium to best	12	@	19½
Cheese	05	@	09
Beans	1 25	@ 2	40
Eggs			15
Seeds—Timothy	1 25		1 85
Flax	1 20		1 31
Broom corn	01½	@	04½
Potatoes, per bus	35	@	48
Hides—Green to dry flint	05½	@	18
Lumber—Common	11 00	@18	00
Wool	13	@	32
Cattle—Choice to extra	5 50	@ 6	50
Common to good	1 85	5	40
Hogs	5 80	@ 6	60
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FARM NOTES.

Mayor Hewitt of New York owns a model farm at Ringwood, New Jersey, where he raises fine Jersey cows, and Mrs. Hewitt makes butter. This butter can be bought of a fashionable fruiterer on Broadway for $1 a pound. Sometimes it is worth that price, and at other times it is not. It all depends upon Mrs. Hewitt's dairy-woman. An attractive feature of Ringwood farm is a log cabin built a short distance from the house, and furnished in a manner that is supposed to be indigenous to log cabins, but which is utterly unknown to them. There is a large fire-place at one end, with a crane for boiling the afternoon teakettle, and there are high-backed chairs and claw-foot tables, and other rare and costly antique bits. It is a very jolly place, however, and is the special property of the Misses Hewitt, who do a great deal of entertaining there.

When spokes and felloes shrink, and the wagon tires become loose in consequence, it is the custom to have the tires re-set at the usual expense of fifty cents each. It is far cheaper and better for the wheels to saturate the entire woodwork with hot linseed oil. This may be easily and thoroughly done by having a dish or trough to contain the oil, through which the wheel may be run by passing a stick through the hub in place of the axle, and resting the ends of the stick upon a frame which is just high enough to allow the wheel to clear the bottom of the pan or trough. This fills the pores and causes the timber to swell and fill the tire as when new. With a soaking of hot oil once in a year or two there will be no loose tires, and the wheels will last very much longer.

Draw a strong cord or wire tightly across the horse stall so that it will be about three feet above the horse, and immediately over his tail when he stands with his head close up to the manger. To the cord attach a piece of muslin, old coffee sacking, an old blanket or something of that sort, so that it will reach well across the stall and about one foot below the horse's back. Leave the hitching strap long enough to enable the horse to back up till his neck comes directly under the cloth. There is now a sweep provided which the horse will soon learn to utilize by stepping back and forth under it and brushing the flies from his back and shoulders. It is astonishing how quickly a horse will learn to do this. There is no patent on this device.

Among the rules of a livery stable in New York, where the animals of many wealthy men are kept, are the following: "No man will be employed who drinks intoxicating liquors. No man shall speak loud to any of the horses, or in the stable where they are. Horses of good blood are nervous, and loud, excited conversation is felt by every horse who hears it, and keeps them all nervous and uneasy. No man shall use profane language in the hearing of horses." It would not be a bad idea if every livery stable adopted these rules. How is it in your barn, brother farmer?

During the hot weather of August and September look out for the cows that are soon to calve. They should have shade, and plenty of strengthening food, but not too much of that that heats or fattens. Ground oats and bran are good. Avoid feeding much corn meal. Treat them kindly. It is easier to prevent milk fever than to cure it.

One of the uses of giving cows salt, especially in hot weather, is that it acts as a preservative in the system. Every one accustomed to test milk can tell by its flavor whether the cows have been getting their salt. There is no doubt, whatever, that the neglect of "salting the cows" spoils the butter and injures the milk for the cheese factory.

Professor H. Muller, an eminent botanist, says that the best time to prune vines is while the grapes are ripening, and that the young shoots should be selected for this purpose, as they require for their development a large quantity of sugar, to the detriment of the ripening fruit.

A farmer at Vesta, Neb., has discovered a remedy for apple trees afflicted with blight. As soon as the top of a tree shows that blight has struck it he bores a small hole in the body of the tree and fills it with sulphur, after which the hole is securely sealed or plugged up.

Constipation

Demands prompt treatment. The results of neglect may be serious. Avoid all harsh and drastic purgatives, the tendency of which is to weaken the bowels. **The best remedy is Ayer's Pills.** Being purely vegetable, their action is prompt and their effect always beneficial. They are an admirable Liver and After-dinner pill, and everywhere endorsed by the profession.

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NEWS OF THE WEEK.

WASHINGTON.

The President, Commissioner Miller, and Colonel Lamont returned from Clinton Forge, Va., where they spent several days fishing.

B. J. Hall, commissioner of patents, in his annual report says that the total number of applications received during the year was 40,177, a decrease of 847.

Senator Blair has introduced a resolution instructing the Senate committee on Inter-state Commerce to investigate the Craig system of mechanical telegraph. In explaining the resolution Mr. Blair said that the owner of the patent claimed that 2,000 words could be sent over the wires at the cost of a single letter postage. He suggested that if this was true here was an opportunity for the government to introduce at slight expense a system which would supplant the Western Union monopoly.

POLITICAL.

Gen. B. F. Butler was invited by citizens of Boston, irrespective of party, to give his views on leading political questions, and spoke Friday evening in Tremont Temple. He attacked President Cleveland's messages on tariff and the fisheries and condemned the Mills bill for tariff reduction as unworthy of public approbation.

President Fitzgerald of the Irish National League, learning that the St. Louis branch was preparing a Sunday demonstration at which politics would be discussed by Republican and Democratic speakers, condemned the arrangement as such a departure from the non-political course of the Irish National League, if carried out, would compel the executive to cancel the charter of the central branch.

The Iowa Democratic Convention adopted the following in its platform last week: "The Democratic party now, as heretofore, declares itself opposed to prohibition, and strongly condemns the same as injurious alike to our business interests and the cause of temperance."

A New York dispatch says that Patrick Ford, of the *Irish World*, has made a demand on the Republican National Committee for $100,000. With this sum he promises to control the Irish organizations of the country, and turn their votes over to Harrison and Morton.

Much indignation has been stirred up against Postmaster Judd of this city, for placing a list of his employes in the hands of his law partner Esher to be bled for campaign funds. They were all called upon individually.

At a Cleveland ratification meeting in New York Monday night speeches were made by Henry George and William Lloyd Garrison, son of the old Abolitionist, who boldly declared that they had no desire to conceal that their "attitude was one of absolute free trade."

CHICAGO.

Articles of incorporation were recorded Wednesday in the office of the Secretary of State of the Chicago West Division Elevated Railroad Company with a capital of ten million dollars. It is intended to construct a railroad from a point on the South Side west across the river with branches.

During the month of August more than $60,000 worth of valuables have been secured by the gang of burglars and housebreakers who have been practicing their peculiar profession in the various sections of the city, and as yet no arrests have been made. A dozen houses are sometimes raided in a single night. Under Mayor Roche the police force is becoming a mere political machine. Many of the new policemen are boys and very inefficient in appearance.

The coal barons of Chicago decided last week to raise the price of hard coal 50 cents a ton, commencing Sept. 1, in spite of the protest of the retail dealers.

The agitation for a change in the management of the postoffice in this city has at last reached Washington, and it is reported that Pres. Cleveland will accept Mr. Judd's resignation soon. The discovery of the robberies going on for two years has settled the question of his ability to manage the business.

COUNTRY.

The Western lines engaged in the live stock war are said to have lost $1,000,000, and the managers of the different roads will meet at Chicago, Monday, Sept. 3, for the purpose of endeavoring to patch up peace.

John Fillhart, aged 93, hanged himself in his son's barn at Depanville, N. Y., Thursday night for some cause unknown.

Frost, Thursday night, in the northern part of Minnesota, and in the Red River Valley, is reported to have injured crops.

The last day of August finds the yellow fever epidemic in full sway in Jacksonville, Florida, with every part of the city infected. The whole number of cases reported to Friday is 211; deaths, 30. Friday's report: 23 new cases for the twenty-four hours ending at 6 o'clock P. M., 4 deaths.

A wind and rain storm of unusual violence prevailed Thursday night in the Hot Springs (Ark.) district. A raging flood swept through the latter city, destroying many structures and partly submerging others. It is said that thirteen persons were drowned. The financial loss is placed at $100,000. Hotels were flooded and houses all along the main street undermined.

The new Chicago, Burlington & Quincy steel railroad bridge at Nebraska City, Neb., built at a cost of $1,500,000, was formally opened Thursday by imposing and interesting ceremonies. Sixty thousand strangers were in the city, and many prominent railroad officials.

The will of the late Charles Crocker, Second Vice President of the Southern Pacific Company, was probated Wednesday. The widow is made executrix, and left half the estate of $25,250,000.

The steamer St. Paul. owned by the Alaska Commercial Company, arrived at San Francisco Monday with a cargo of sealskins and other furs valued at $2,000,000.

Forty-five business firms of Davenport, Iowa, commenced proceedings before the State Railroad Commissioners Thursday against the Rock Island, B., C. R. and N., C., M. and St. Paul, and Minneapolis and St. Louis Railroads for discriminating in freight rates.

The Mississippi State Board of Health Thursday issued an order forbidding entrance to the State without a health officer's certificate, the Governor approving.

The malady which has been affecting the people of Caldwell, Ohio, for a month, is now believed to be caused by disease germs in the drinking water, the town having no system of drainage. The population is only 1,800, but there have been twenty-five deaths, and nearly every family is affected.

An old bridge over Dry Fork, near Taylorsville, Ala., went down Thursday while a party of young folks were on their way to a picnic over it. Four were killed and several wounded.

Samuel Stambroak, a leading merchant at Kincaid, Kan., while umpiring an amateur baseball game Wednesday, was struck on the neck by a swiftly pitched ball, tipped by the batsman, and instantly killed.

A report reached Kansas City that a battle was fought in "No Man's Land" last week between eighteen horse thieves and a force of fifty Colorado settlers, and that all the outlaws were killed, together with three of the vigilantes.

Fire broke out in a toy warehouse at Baltimore, about four o'clock Sunday morning, and before the firemen could get to work, an explosion of fireworks wrecked the building and caused the flames to spread with alarming rapidity to a drug house on the north and a hat house on the south. Scarcely had the firemen entered the building occupied by the drug firm when the inside of the building seemed to suddenly drop in, a terrific explosion followed, and the immense building collapsed. All the men were buried in the wreck and seven were killed. The fire spread through the block and destroyed $1,000,000 worth.

A special Sept. 2 from Booneville, Mo., says: Six section men were killed at a small station near this city yesterday by a freight train jumping the track. A caboose attached to the freight was filled with passengers, all of whom escaped serious injury.

The boiler of Uhler's saw-mill, located ten miles north of Springfield, Ill., exploded Thursday, killing N. M. Richard, a well-known resident, and two others aged 22. Low water in the boiler was the cause of the explosion.

FOREIGN.

Dispatches from St. Paul de Loanda on Wednesday state that Bartellot's expedition in search of Stanley is composed of 640 carriers and 100 soldiers, recruited by Tippo Tib. Three whites, Rose, Troupet and Samesson, accompany Bartellot, Samesson heading the advance. Bartellot proposes to trace Stanley step by step. The force is heavily equipped with supplies, and advances slowly. At the end of June news reached Camp Yambunga that the first stages of Bartellot's march were well over, but no information from Stanley was received.

A party of dervishes numbering 500 recently attacked an Egyptian fort near Wady Halfa, capturing a portion of the works. Re-enforcements arrived from Wady Halfa and the Egyptians repulsed the dervishes, killing 100 of them. The Egyptian loss was sixteen killed and twenty-seven wounded.

The will of the late Emperor Frederick of Germany will soon be published. It is reported that one passage declares that an extension of popular rights would be the strongest bond of union between the nation and the monarchy.

The Catholic Bishops of Germany assembled at Fulda have signed an address to the Pope in which they severely attack the clauses in the Italian penal code regarding abuses by the clergy. The Archbishops of Cologne and Posen are among the signers.

Canadian government officials while admitting that the plan outlined by President Cleveland's Retaliation message would entail great losses to Canadian interests, particularly to the transportation companies, protest that no recent action on the part of the Dominion Government justifies the severe measures proposed by the President.

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The failure of one of the largest of the fine furniture establishments of this city was heard with surprise last week, and seldom has such a calamity resulted from so tragic a cause. Just after the murder of the millionaire A. J. Snell on the West Side last winter, the youngest son of the furniture dealer appointed himself night-watchman for the house and armed himself with a revolver. Not long after, pointing the weapon in sport at his elder brother, as if at a burglar, an accidental touch upon the trigger sent a fatal bullet on its errand. This older son was the chief business associate in the firm, and the father never recovered from the shock of the tragedy. He lost interest in his business, which declined, and the creditors had to close it up. A similar case, but more shocking, is just reported from Columbus, Ohio. A young man of one of the wealthiest families was explaining the working of his revolver to a friend, when it was discharged and the bullet killed his mother, sitting across the room. The revolver was made to kill men; why should it not be prohibited, except in the hands of those public officers of whom sometimes it is demanded that they shall take life?

The Ohio Centennial Exposition at Columbus is intended to show the growth and development of the "Buckeye" State in the first hundred years of its history. This strange jumble of heathenism and Christianity in its program opened last week. The letter of the Ohio agent shows how much regard is paid to a testimony for Christ in this Vanity-fair hodge-podge of popery, lodgery, political Punch-and-Judy shows, church creeds, etc., etc. But the "great moral circus" will this week be entirely eclipsed by the sham Grand Army, which holds its twenty-second annual meeting in Columbus. The scared press reporters began Monday morning to announce that 250,000 visitors would be in the city, which will be a nice little crowd for a city of 52,000 to entertain. There must be something criminal in attempting, by the attraction of cheap rates and a great show, to crowd a small city so dangerously. And more than this, all over the country the Sabbath quiet was broken by the clamor of crowds on streets and on trains moving toward this lodge meeting. The Secret Empire knows no Sabbath, and will destroy it in [illegible] if unchecked.

Major R. W. McClaughry, whose able management of the Illinois Penitentiary at Joliet has given him a national reputation, spoke in the Centenary M. E. church in this city last Sabbath evening on the reformation of our criminals. At the close of his interesting remarks he spoke of the home influence as a preventive of crime, and eloquently contrasted the happy Christian home with the temptations of the street, the club, the theater, the lodge, the saloon and the dance house. The Major did not mention these agencies, but the general terms of his language covered them all. He said: "All over your city there are beautiful palaces costing thousands of dollars. How many homes do they contain? In how many is there that sturdy, old-fashioned home influence? Those old-fashioned homes gave few recruits to the criminal classes, but from the others thousands have gone forth. There is not that peculiar friendship between parents and children. We should look to it to see where our boys and girls spend their evenings. Most of the evil learned by boys is learned in darkness."

President Cleveland's letter of acceptance was published Monday, and deserves to be read by voters of all parties. It lacks the sententious vigor of General Fisk's acceptance, and has not, like that, the tone of high moral conviction; but on the lower plane of public economy, it is an argument that deserves a fair consideration from every citizen, and especially from the wage-worker. General Harrison has reserved his fire, but his letter may be now daily expected. Mr. Cleveland's turgid and verbose style obscures his ideas, but he evidently has convictions on the injustice of piling up $130,000,000 surplus in the U. S. treasury—money which has been taken, not generally from the rich, but from the poorer classes of workingmen, which should in some just and lawful way be used for their benefit and the accumulation stopped. He argues that the reduction of this income should be on duties on raw material needed in our factories, and his reasoning will justly have great weight with unprejudiced men. On some other points the letter is not so clear. Civil service reform is dismissed with a word. Of a second Presidential term, which four years ago he repudiated, he says nothing. He does not deal in righteousness with the Southern race conflict. And the great national crime of intemperance he dodges, as well as a large man can, by giving the Republican free-whisky plank a splitting blow.

The Philadelphia *Telegraph* reports that a medal is about to be struck at Rome commemorating the jubilee of Leo XIII. On one side it is to bear the portrait of the Pope; on the reverse are to be represented the five continents prostrated before him. The legend in Latin will express: "The homage and congratulations of the whole world." These medals will probably be carefully distributed among the Protestant rulers, who humbled themselves and abased their religious professions by sending presents to Rome last spring. Only we insist that Grover Cleveland wear his about his neck for a Voodoo charm to keep off the Republican free-whisky mange and carry it away among his relics of office when he leaves the White House. And may God forbid that another American President should ever congratulate a Pope, except on his becoming an humble Christian.

Dr. Windthorst, the late antagonist of Bismarck in the German parliament, addressed the Catholic Diet just closed at Freiburg, and argued that the restoration of the temporal power of the Pope would be for Bismarck one of the most glorious achievements toward maintaining the peace of nations. The scheme would appear to be a joke upon the old chancellor, who a few years ago carried the Falk laws, expelled the Jesuits, and vowed never to go to Canossa, did we not know that the occasion when it was presented was a serious one, and that Bismarck has been out-maneuvered by Rome, until the wily Jesuit has not only nullified or revoked all the decrees against him, but interferes in a very positive manner with the movements of Bismarck's young Emperor. The contemplated visit of the latter to Italy is soon to be made, and the Pope has ordered his retainers and guards to be ready to attend upon his coming with the greatest pomp and dignity. No pains will be spared to impress upon young William that King Humbert is not to be compared with Pope Leo, and it would be a handsome acknowledgment of the fact to aid in the very plot broached by Windthorst.

MODERN INDULGENCES.

BY REV. H. M. BISSELL, MISSIONARY IN MEXICO.

The attention of American citizens has been recently directed to the doctrine of "indulgences," and to the practices connected therewith previous to the Reformation. Some facts touching the present offer of indulgence, as laid down in popular Roman Catholic works in present use, and likewise concerning a related doctrine, which now overshadows this, may be of interest.

The "Catholic Dictionary," by Addis and Arnold, a standard work bearing the *imprimatua* of two cardinals and the *Censor Deputatus*, states (p. 444) that "Pius IX (April 14, 1854) bestowed on those who wear the blue ecapular of the Immaculate Conception and say six Paters, Aves and four Marias in honor of the Trinity and the Immaculate Virgin, and for the exaltation of the church, extirpation of heresy, etc., all the indulgences which could be obtained by visiting the seven Roman Basilicas, the holy places of Jerusalem, the church of Portiuncula at Assisi, and that of Compostella. Even confession and communion are not required for these indulgences. Large and often plenary indulgences are attached to the recitation of short prayers (though usually confession and communion are required if the indulgence is plenary), and to the use of blessed crosses, medals, etc."

Let us see what are some of these prayers, and how devoid of any aspiration or desire for deliverance from sin. I have before me the following "Jaculatorio" in two distinct works; one the famous *Glorias de Maria*, by S. Ligoris, the other, a little book of devotions, costing a few cents. A literal translation runs thus:

"AN EJACULATION TO OUR LADY.

"Blessed be thy purity,
Eternally so let it be,
For very God Himself delights
In thy gracious beauty.

"To thee, celestial princess,
Holy Virgin Mary,
To thee, I offer from this day
Soul, life and heart:
Look upon me with compassion,
Do not leave me, mother mine."

The following note is appended as an incentive to the use of this prayer: "His Holiness, Pius VII., has granted two hundred days of indulgence for each letter which this ejaculation contains; making [for each single repetition] 37,200 [days];" that is a trifle more than a round century. On page 510 of the same "Glories of Mary" we learn that "Pius VI..... granted perpetually to all Christians a hundred days "of indulgence for each devout and contrite repetition of the following ejaculation: 'Blessed be the holy and immaculate conception of the Blessed Virgin Mary.'" A foot note here calls attention to the *jaculatorio* quoted above, which at 200 days per letter is certainly far more productive.

On the same page we are told that, "In order to stimulate the faithful to come frequently to Most Holy Mary with the devotion of the holy Rosary, Benedict XIII. granted to all, who, with contrite hearts, repeat the entire Rosary, composed of fifteen '*decenas*' [the "*decena*" consists of ten Ave Marias and one Pater Noster], or even the third part of the same, that is, five '*decenas*,' a hundred days of indulgence for each Pater Noster and Ave Maria, and plenary indulgence is granted to those who repeat, at least, the third part daily during an entire year, confessing and communing once during that

time. These indulgences are perpetual, and may also be applied to the dead." In order to gain them it is necessary that the Rosary shall have been duly blessed. A note here directs us to page 405, where Ligoris, a canonized saint (no error, therefore, could be found in his writings), makes the unqualified assertion that, "To him who repeats the third part of the Rosary, seventy thousand years of indulgence are granted."

The foregoing illustrations might be indefinitely extended. Under the present Romish theory these indulgences are applied to shorten, or to remove entirely, the purgatorial pains of souls saved but not glorified. A strange alternative is presented: *either*, as Faber tells us,

> "In pains beyond all earthly pains,
> Favorites of Jesus! there they lie,
> Letting the fire purge out their stains,"

or else, some attention having been given, by themselves or others, to such prayers as those quoted above, this fearful purging can be dispensed with. *Either* a century of suffering is declared necessary to cleanse a small portion of the stains of sin, *or*, ten short lines of sentiment addressed to the Virgin.

The numerous prayers similar to the above, the expressed desire of Benedict XIII. "that the faithful come frequently to Most Holy Mary in the devotion of the holy Rosary," and the distribution of the Rosary itself (one hundred and fifty prayers to Mary and ten Pater Nosters), all plainly suggest the practice which to-day holds supreme place in Romish worship. Her apologists may hide as they will behind a saving theory. In fact, the mass of her communicants are left to believe, if not taught to believe, that Mary is practically divine, and fully sufficient for all their needs. The idea is firmly rooted in the popular mind that an appeal to Mary is far surer of its object than a direct appeal to Christ. Within a few months men have solemnly assured the writer: "I believe Mary is superior to the Creator, her Son." Another defended the proposition that Mary, like God, "exists in heaven, on earth and in every place." These men are above, rather than below, the intelligence of the majority, in a land which Rome has instructed for three and a half centuries.

But why should one suggest that such views are the result of ignorance? Open again *Las Glorias de Maria*, an Italian work sufficiently important to have been rendered into Latin, and to have reached the sixth edition in Spanish in 1883. Coming from the pen of a doctor and saint, Canon Littledale calls it a theological work. Its 518 pages well represent the leading feature of the Romanism of to-day. They are devoted to a glorification of Mary by argument, prayers, citations from ancient authorities (some of them trustworthy and some of them falsified), and by very numerous examples of her alleged mercy and power. A few literal translations will suffice.

1. *Mary was a First-begotten of God.* "She was His first-begotten daughter, as she herself testifies: 'I came from the mouth of the Most High, begotten before all creatures.'" (See Ecclesiasticus 24: 5.) Again: "Predestinated together with the Son in the divine decrees before every creature" (pp. 204, 205).

2. *Mary is more compassionate than Christ.* "We shall be more quickly heard and saved, coming to Mary and invoking her holy name, than that of Jesus our Saviour. More quickly shall we find safety flying to the Mother than the Son." "Many things are asked from God and are not obtained: they are asked from Mary [note the "from;" phraseology identical in Spanish and English] and they are granted" (p. 82).

3. *Mary is omnipotent.* "O Mary, my sovereign Queen.... To Thee I fly. Thou canst help me. Succor me, O my Mother; do not tell me thou canst not, for I know thou art omnipotent" (p. 36). "As the Mother, then, should have the same power that the Son hath, Jesus, who is omnipotent, has, with reason, made Mary omnipotent" (p. 116). "At the command of the Virgin all things obey, even God" (p. 115). In the Latin version this reads: *Imperio Virginis omnia famulantur etiam Deus.* "God, also, submitted himself to her" (p. 114). "Enough that Mary speak, and her Son executes all" (p. 118).

4. *Salvation is in Mary's hands.* "The salvation of all depends on their being favored and protected by Mary. He whom she protects is saved, and he whom she protects not will be lost" (p. 107). Addressing Mary: "*No one is saved except by Thee*" (p. 107, italics quoted). "In Thee I place all my hopes, all my salvation" (p. 198). "None can enter that happy mansion except through Mary, who is its door" (p. 99). "Christ said none could come to him except the Father draw him by grace divine; and likewise he says of his Mother: 'No man cometh unto me unless my Mother draw him by her supplication'" (p. 105).

5. *This salvation, and only this, is sure.* "It is impossible that a devotee of Mary should be lost" (p. 147). "He that serves not the Virgin shall die in his sins." "He that flies not to Thee, Lady, shall not reach heaven" (p. 148). "Mary says: 'He that cometh unto me, and heareth what I say to him, shall not be lost'" (p. 149). This is, in short, the burden of the work; its precepts, and its more than a hundred examples, all go to show that persistent devotion to Mary, even in the midst of an abandoned life, will save the vilest. Sinners of every hue live godless, shameless lives, and are brought at last to "a good death;" and on being asked how it comes about, tell us, as does the highwayman who confessed himself after being decapitated, "I have done nothing more than to fast regularly one day in the week in honor of the Virgin" (p. 430).

This is indulgence in a subtler form than that antiquated sort which cost Rome so dear, and which she so earnestly desires us to forget, and by this modern indulgence she holds sway over the natural man. This touches society and citizenship at the root. If the present stir brings the evangelical church to feel more directly its responsibility toward those who are held in this bondage, and if for every copy of a text-book thrown out of our public schools on this account, scores of copies of some such compact and telling little work as Littledale's "Plain Reasons,"* packed with unanswerable historic fact, can be put into Christian homes and libraries, as a supplement to Dr. Strong's tremendous fifth chapter in "Our Country," the agitation will not have been in vain.

La Barca, Mexico.

UNDER THE APPLE BOUGHS.

BY MISS E. E. FLAGG.

There is a beautiful legend that the rose was once native to Paradise, the only flower that at the prayer of Eve was allowed to send its roots outside the sword-guarded gates of Eden to spring up amid the thorns and thistles of a sin-cursed earth. She has a near relation in the apple-blossom, I may say a poor relation, beside the royal Bourbon, Marechal Niel, and Jacknemot; but it is the peasant beauty, and not the gem-bedecked belle of the ball-room, that the poet and the artist choose; and though I am neither artist nor poet, I love the apple-blossom so well that I love the whole tree which bears it, root and branch, from the gnarled trunk to the tiniest twig that lifts its coronet of green against this mid-summer sky. And, by the way, it is to me one of the profoundest mysteries how the Divine Artist manages these two seemingly irreconcilable colors, blue and green. Worth would not dare put blue trimmings on a green dress, and I think Morris or Tadema would hesitate before they painted the walls of a room green and the ceiling blue; but He puts emerald green into the landscape and ultramarine blue into the sky and sea, and then so cunningly blends them that they melt together into harmony, perfect as the songs of angels; and the blue-bell springs up under His divine finger, not a whit the less fairy-like for its green setting. Here, in the most common things of every-day life, nature is repeating and confirming to our faithless hearts the truth of revelation's word, "With God all things are possible."

But I digress; let me go back to my apple-tree. It has none of the soaring altitude of the palm, none of the sacred associations of the olive, but all manner of sweet, earthly sympathies cling about it. The neighborly robin chooses her out a crotch of its boughs in which to build; its leaves and bark support a population as various and busy in ephemeral variety and ephemeral busy-ness as if it were a planet, and through the rents in its green curtain of verdure you can look up and see all heaven if you want to. But no thoughtful eye can look on a heap of apples lying under it, ready for the cider-mill, without a very contrary vision.

We may treat the story of Eden as an allegory, and Eve and the apple as a myth, but the serpent in the cider-barrel is neither a myth nor an allegory. Too many souls have been bitten by its sharp, remorseless fangs; for whether evolved from the grain that has absorbed the richness of Western acres, fatter than the regions of the Nile; grapes that have ripened in the suns of Southern California under the same latitude with Palestine; or a New England apple-orchard, that has gathered into itself all the ripeness and glory of the Indian Summer, it is the same old serpent of alcohol that at the last stings like an adder. And just as it comes out of the fairest things in nature, so it takes the fairest things to prey upon. Can you afford to harbor the serpent of the still? If in a magic glass could be shown you, farmers of New England, the career of one single soul whose appetite, fostered when a boy at the bunghole of the cider-cask, has become a raging demon, driving him down to that fearful abyss of destruction plummet has never sounded, and over which is written in letters of fire, "No drunkard shall inherit the kingdom of God," would you not shudder and turn pale, and vow with all the might of your newly-aroused being not to give the thing place; that heavenly eyes shall not see, as delineated in old Bible pictures, the serpent twining round *your* apple-trees, to bite any unguarded child of Eve?

But what shall we do with our surplus? Nature has partly answered this question by making the apple one of the most healthful and appetizing articles of diet for horses and cows, children and pigs. But even children and pigs cannot exhaust the supply in our fruit-bearing years. Shall we let them rot on the ground? Better on the ground than in the human stomach. But here Love steps in with "a more excellent way." There is a beautiful old Mosaic law, that the gleanings of the harvest and vintage should be left for the stranger, the widow and the fatherless. Perhaps you live in one of those villages where everybody is well-to-do, is at least above actual want; and if yours be a no-license town, good, thrifty, farmer of Massachusetts or Connecticut, the probabilities are greatly in favor of this supposition; but in these days of steam-travel, the city with its thousands of poor children cannot be more than a few hours remove. I have often wondered why there could not be some concerted movement, aided in the matter of free transportation by the railroads; a fruit mission as well as a flower mission, by which this super-abundance might be utilized for charity. In every barrel of apples thus sent to our city poor, whether to hospitals, asylums, and free-lunch rooms, or into their own wretched homes, dwells an imprisoned angel; the angel of sweet, by-gone memories of old home associations; perhaps to many an angel of health and hope. Mammon may tell you of a small advantage in dollars and cents if you let your apples go to make cider, but like a wily lawyer, while seeming to be for your interests, he is really talking on the side of his client, the devil. Beloved, let him not deceive you. God has called you to be the stewards of his bounty. Those russet and golden and carmine globes are all his. He made them to be not only "good for food," but "pleasant to the eyes." Will you rob him of that which is his own, and give over to the devil this wealth of spicy sweetness that loads your orchard? When your soul stands at the bar of judgment, which do you desire on your side, the fiend or the angel?

Answer these questions as heaven would have you answer them, and, like Adam, you may walk among the trees of your garden in the cool of the day; but unlike him, hear the voice of God call to you in every rustling leaf and not be afraid.

It is very evident that the love of secret combinations and hatred to distinctive holiness entertains no love for or good will towards us as a people. The enemies of a church are sometimes its best commendation. The prince of darkness, as the head center of all organized secretism, most viciously and maliciously hates our disciplinary testimony against all secret societies. The more sin hates the more saints should love the open truth in its fearless testimony against the darkness of associate secretism. God has given us as a people a high and holy commission to spread the light of Scripture holiness and fight the darkness of lodge demonism. As we prove true to our divinely given call will God be with, defend and prosper us. No "wiles" of sin or Satan shall lure or drive us from the work committed to our hearts and hands.—*Wesleyan Methodist.*

A special from New Lisbon, Ohio, tells of the sad suicide of a woman named Thompson. She had recently given birth to a child, and her husband celebrated the event by getting intoxicated. This so preyed upon Mrs. Thompson's mind that she arose from her bed with the child, and going to a small brook near the house lay down in the water. Mother and child were drowned.

A bushel of corn makes four gallons of whisky. It sells for $16 at retail. The government gets $3.60, the farmer gets 40 cents, the railroad $1, the manufacturer $4, the vender $7, and the drinker all that is left—delirium tremens.

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* "Plain Reasons against Joining the Church of Rome." By F. R. Littledale, L.L. D., D.C. L. 16 mo. pp. 252. New York, E. and J. B. Young. Written from the Church-of-England standpoint, but invaluable anywhere. Dr. Croskery of Londonderry calls it "the very best anti-popish manual of controversy published within the last thirty years."

IS THERE A PERSONAL DEVIL?

AN EXEGESIS BY REV. GEO. P. BYINGTON, SHOREHAM, VT., READ BEFORE THE ADDISON ASSOCIATION, AUG. 28, 1888.

"The Lord said unto Satan, Whence comest thou? Then Satan answered the Lord, and said, From going to and fro in the earth, and from walking up and down in it."—Job 2: 2.

The revisers made no change in rendering the original of this verse, and left no trace in the margin of difference of opinion concerning it, and I will not revise their work. The passage occurs in the prose introduction with which the author prepares the reader to understand his poem of forty chapters which follows. And yet, underlying the simple style of narrative, in the verse before us is a poetic figure which makes the explanation more difficult. The figure is that of God as a monarch on a throne, surrounded by servants whom he sends forth to do his will, and who return from time to time for fresh commands. These are holy angels of God, and among them comes one called Satan.

1. The question is raised as to the real existence of this Satan, and this question belongs with another: Is the whole narrative an allegory, with the names of only fictitious beings occurring in it; or is it partly real and partly fact? It may be answered that the whole has the appearance of being real history; and it requires more than a theory to turn it into an allegory. Its representation of God's holy angels going forth and returning, as ministers of his will, agrees with the general teaching of the Scriptures. The existence of the sons of God (in such association) is not doubtful; and our narrative treats Satan as having the same reality of being as the sons of God, whom he follows to the throne.

The same representation also implies the real existence of a man called Job, who is known as a historical person, for Ezekiel speaks of Job just as he does of Noah and Daniel, who are undoubted historical characters; and James holds up Job as an example of patience. The verisimilitude of the scene also makes Satan here as real as God. They talk together, and we may as well say that the one does not exist as the other; and so it is not probable that God and sons of God and Job in this narrative are all true beings, while Satan, who appears to be just as real, is fictitious!

2. If then our passage implies the reality of Satan's existence, it also implies his personality. He who is styled Satan, cannot be a mere evil principle; for such a principle must belong to some personal being: and if God is the only personal being present, then we shall have him (by a figure), talking with an evil principle within himself. But he has no such evil in heaven. Hence, even poetic license will not permit us to interpret this Satan who talks with God as other than a personal being. He shows, too, the intelligence, self-consciousness and free moral agency, which make him a person. He recollects the past; he relates its history; he shows a sense of responsibility; the pronoun "himself" is applied to him; he is as real a person as the angel Gabriel; and if we are at liberty to read out, even of this poetic story (in God's Word), Satan's real, personal, existence, I know not what (in the Bible) we may not read out (or in) at pleasure.

3. Our passage implies that Satan is a creature, finite and limited in power and work. Here he is acknowledging his accountability to God, like one of us. God demands, "Whence comest thou?" Only a being made by God is answerable to him. If there were a second self-created, self-existent, infinite being, God could not ask him to give account of himself.

The rest of the narrative brings out, in detail, how Satan is limited by God's will, in what he can do to Job. And other Scriptures, which represent Satan as bound by God's chain, agree with this. Our passage will not let us give to Satan the Divine attribute of omnipresence (as some of the talk we hear in religious meetings practically does), for Satan represents himself as "going up and down in the earth and walking to and fro in it. That is, he is never in two places at once, like a Divine being, but he must travel by some process, and take time in order to reach a given point. If he is personally tempting some one in Boston, at this moment, he is not in Middlebury, or Paris. No matter how swiftly he may journey, he must consume time (like the limited, created being that he is). Our passage agrees with the rest of the Bible in making it improper to speak (or think) of him as in many places at once.

4. Our passage implies, also, that Satan is an evil being; because God is here calling him to give account of himself. The sons of God, whom he follows to the throne, are not called to account—but he alone! With a being who is perfectly holy, God does not enter into judgment. There is no need of it. He may make him his attendant, and his minister of judgment, and a spectator of the judgment of others. God may say, "Where art thou, Adam?" when Adam has been sinning; or, "What doest thou here, Elijah?" when Elijah is distrustful; or, "What is this that I hear of thee?" when the steward has not been faithful; or, "Whence comest thou?" when Satan is coming from a journey for evil purposes. I know of no Scripture or reason why God should ever call the good to give account. Judgment implies sin. Also, the very name Satan here means "Adversary;" and when we read the whole narrative, we find it means "Adversary of God and good men."

5. Our passage implies that Satan is the overseer of evil in this world. His journeys to and fro and up and down in the earth are as superintendent of wickedness, to organize, discipline, direct his army, so that the most concerted and effective hindrance to the will and work of God may be maintained. Satan is the restless and mercurial leader, planning his campaign, and passing rapidly from one part of the world-wide field to another, to diffuse his spirit, to communicate his plots. Most of his personal interviews are with demoniac or human leaders—like Judas, or Nero, or Tiberius, or Richard III., or Alexander VI., or Robert Ingersoll. Many of his interviews are with persons who are born leaders, whom he wants to secure as generals of his host, (like Adam, Job, Jesus, Paul and Luther). Mr. Moody says, "It is better to get ten men to do the work of ten men, than it is for one to do the work of ten men." And here is where Mr. M. agrees with Satan. He does not do all the work of tempting the world. He does not need to. He works mostly through agents, and there are plenty of agents. The strongest evidence to-day (outside of the Bible) for the existence and agency of a personal devil is the union of plan and effort on the part of those who are doing evil work,—the sameness of method of those who oppose revivals, or manage the liquor traffic, or scatter the issues of the Satanic press.

6. Our passage implies, also, that Satan's usurped authority over this world will come to an end. For he is the adversary of God, and the time must come when the almighty power and wisdom of God will end all his craft and power.

INEXPRESSIBLY SAD.

We have one of the most painful facts to record which has often fallen to our lot to mention. A few years since, under the efficient pastorate of Rev. N. E. Jenkins, a youngerly man by the name of Thomas W. Jackson was licensed to preach by the Syracuse Wesleyan Methodist church. Brother Jackson possessed pleasing gifts, and was soon ordained, and for several years served as pastor of the Wesleyan Methodist church of Lisbon, N. Y. One year ago last spring, under influences which we do not care here to mention, he joined the Methodist Episcopal church just before the meeting of the Wesleyan Methodist Champlain conference, and received an appointment by the Methodist Episcopals. Going to his new appointment but one Sabbath, he left and went to West Plattsburg and engaged to serve that Wesleyan Methodist charge. The Champlain conference passed it all by without a word, as he had returned his letter of standing to Rev. R. E. Johnson, president of the conference, just before the session. Last spring brother Jackson left the Wesleyan Methodist and joined the Methodist Episcopal church again, and went to serve a comparatively weak appointment in Clinton county. Now comes the painful intelligence just received. "Rev. T. W. Jackson, who left the Wesleyan Methodists last spring and joined the Methodist Episcopal church, is dead. He was drawn into the Masonic snare at Plattsburg. After being initiated into the third degree he was brought home from the lodge sick, about one o'clock at night, and run right down and died one week after being carried from the lodge." These are terrible facts. Whether the roughness of the treatment, the smitings of conscience, or some mysterious drinking in of deadly, Masonic charity led to the fatal issue, we opine not. In the Masonic lodge in Plattsburg, where Jackson was initiated, a candidate was handled so roughly some years since, Jubelum doing his setting-maul work so effectively, that when they went to raise the "dead" candidate they found him in a fainting fit and were seriously alarmed for fear that he was dead, indeed. He finally rallied, never to enter the lodge again.

Oh, that God would give us a people to understand more perfectly the true character of the entire lodge system. Let none of our people dare utter one word of apology for organized secrecy, which as a system is one and inseparable. Out forever on the whole system of darkness and of death! All secret societies are offspring of one common parentage. He who adopts the evil-doer's methods, as characterized by Christ, has no right to claim that he is covering and concealing some wonderful good, under the method condemned by Christ as only appropriate to evil. "For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God." O ye apologists for secretism, go to the new-made grave of Rev. Thomas W. Jackson, and cover your faces with shame and weep.—*Wesleyan Methodist.*

THE WORK OF THE SPIRIT.

[From the Christian Witness, Boston.]

I was a Master Mason twenty years, a Royal Arch Mason fifteen years, and an Odd-fellow eight years, during which time I was a minister of the Gospel, and, as I believe, "a Christian." I believed in and defended those organizations.

Soon after I experienced entire sanctification, the Holy Spirit enabled me to see the whole subject of secret societies in a new light.

Except a short conversation with an old friend, I neither read nor heard anything from others respecting the matter while re-investigating it. After much reflection and prayer, it appeared to me that I must withdraw from, and renounce all secret societies, or come into condemnation. That was the first time the matter was presented to me in that light. My heart was consciously free from inbred sin, and the light of the Holy Spirit filled my soul. Other things also which I had previously considered harmless, then appeared wrong. My spiritual perception was greatly clarified.

Under a deep sense of humiliation, bordering at times on agony, after delaying action until my opinions ripened into convictions, I took steps whereby I obtained certificates of honorable withdrawal from all secret societies.

With them there came to my heart a sweet sense of God's approval, which grows sweeter and stronger as time advances.

I shall now mention but one of the several reasons which prompted my action, namely: According to my understanding, Freemasonry and its offspring, Odd-fellowship, in their religious teachings, antagonize orthodoxy and foster unscriptural views of the requisite preparation for heaven.

This is done throughout their ritualistic work generally, and especially in their burial services, by assuming and implying that all who perform their covenant obligations as members of those orders go to heaven, in consequence thereof, with no other conditions required at death.

While studiously avoiding all allusion to Jesus Christ and the Holy Spirit, and their redemptive work, under guise of neutrality as to religious creed, and while inculcating correct moral precepts, the theological atmosphere which is breathed in the work of the lodges of those organizations is that of salvation by works, and not by faith.

To the average mind, unevangelical doctrine is thereby inculcated, carnal security is fostered, and the seeds of spiritual ruin are sown.

My range of facts convinces me that, in not a few instances, the influence of the lodge operates as a dry rot on the spirituality of professors of religion, and as an opiate on the religious creed and consciences of unprofessors. I profoundly believe that much of the subtle and fatal skepticism of the times, relative to the essential points of orthodoxy, is due to secret societies more than to anything else.—*Joseph H. Brown, of Marlboro, N. H.*

Each member of the United States Senate has taken a solemn oath to vote on all questions according to the interests of the nation. It is a serious thing to say that this oath is deliberately broken, but there are certain facts which challenge attention. On the 22d a vote was take on the Fisheries Treaty with Great Britain. The Democrats, twenty-seven in number, voted solidly to confirm the treaty, while the Republicans, thirty in number, voted solidly to reject it. Now if the treaty was plainly unjust, and to the disadvantage of the nation, the Democrats must have supported it merely for partisan reasons. If, on the other hand, the treaty was plainly just and to the advantage of the nation, the Republicans must have opposed it from merely partisan reasons. In other words, either the twenty-seven Democrats or the thirty Republicans broke their solemn oath and voted according to the interests, not of the nation, but of the party.—*Christian Inquirer.*

NEW ENGLAND LETTER.

California Wines and Foreign Tourists—Labor Day—The Opinion of a Missionary and Late U. S. Consul on the Catholic Question—Italian Votes—A New Use of the Ten Commandments.

California wine-makers, it may be supposed, are taking "heart of grace" from Kate Field's projected Eastern tour, in which she purposes to show that the free use of pure California wine will solve the temperance problem for the country. It is not often they can get so distinguished an apostle, especially one of the gentler sex, to advocate their financially losing cause. They say that the vast quantities of beer and whisky consumed throughout the country is the reason that they have now two hundred thousand gallons of new wine in their cellars, besides the stock left over from the vintage of previous years. They point us to France where 30 gallons a year *per capita* is set down as the average consumption; but the United States is not quite prepared to be made a New France. Speaking of our tourists who give such rose-colored reports of the temperate habits of wine-growing countries, is it not a rather strange fact as well as a severe commentary on their superficial observation that they never seem to see the immorality which prevails in these same countries? In the Papal States, for instance, carefully prepared statistics show that murders reach the frightful average of 1 to every 750 of the population. Yet it is needless to say that in the notebook of the Italian tourist, assassinations, awfully common as they are, seldom figure; and why should cases of drunkenness?

Our astute legislators passed a law last April which allows the saloons to keep open on Labor Day—which by the way is a most decided misnomer, as it means the exact opposite of its name—and thus when other places of business have to be closed, the saloons are left free to reap their golden harvests, and make of the day a nuisance even to the class it was originally designed to benefit. A body of men elected by party interests will be likely to serve the party which elects them, untroubled by questions either of morals or consistency. Mr. Henry H. Faxon has probably done as much as any one by the strong weight of his personal influence to keep Prohibitionists in the Republican ranks, but it is understood that he is far from pleased at the platform they adopted at Chicago, and may bolt if, at their forthcoming State Convention at Worcester, they fail to pass strong temperance resolutions. Hatred of the Democrats more than love for the Republicans has hitherto kept Mr. Faxon on the wrong side of the political fence. Anything more scathing can hardly be imagined than the arraignment which he has given that party in some of his campaign documents.

The fact that a gift of $250 from the Prince of Wales to a Roman Catholic charity, only half of the sum which Gov. Ames, as stated in my last letter, lately gave to the Roman Catholic church at Easton, is wakening serious comment in the London newspapers, gives emphasis to the remarks made on a recent Sabbath by the Rev. William Clark, late U. S. Consul to Italy: "A project, like the establishing of the Roman Catholic University at Washington, would be a principal topic of discussion in Europe, but here in America no one seems to give it a moment's thought. This Washington university will be the grand climax to Jesuitism in America." This gentleman has been a missionary to Constantinople, has been in Europe for more than thirty years, and in his work, which has been largely educational, has constantly come in collision with the Jesuits, and can therefore speak with authority, both as to the danger from their machinations, and the comparative indifference with which they are regarded by Americans. Italy will not allow one of them on her board of educators, because she recognizes the fact that they will teach doctrines contrary to her laws. Shall Massachusetts be more careless of her glorious heritage than papal Italy?

The Congressional Committee on Contract Labor have ended their investigations at the Tremont House with a rather bad showing for New England. The testimony of Mr. John Orvis, who was once a member of the Brook Farm Community, which the names of Thoreau, Emerson and Alcott have rendered more famous in its failure than most other similar undertakings in their success, was the one last taken. He testified that to-day 95 per cent of the employes in New England mills were aliens, and a third of these French Canadians. In regard to Italian immigration, the report that they are brought over for political purposes as well as for labor, and are now being prepared, wholly ignorant as they are, to vote next November, is one that calls for immediate restriction of our suffrage laws. This is quite as important as the iron-clad anti-Chinese bill, which endorsed by Cleveland is now before Congress, and which a Democratic paper asserts, "is all that could possibly be desired by the most ardent hater of the Chinese." A friend recently suggested to me that in her opinion much good might be done by printing the Ten Commandments in large letters and posting them up in all places of public resort. I agree with her and only offer the further suggestion that to post them up on the walls of our National Capitol would be a most appropaiate beginning of this good work. E. E. FLAGG.

OUR CINCINNATI LETTER.

CINCINNATI, O., Sept. 5, 1888.

EDITOR CHRISTIAN CYNOSURE:—Last Sabbath morning I preached in the Mt. Auburn Presbyterian church, Rev. Dr. Spinning, pastor. We were warmly greeted by the friends who remembered us from our visit a year ago. In the evening I preached in the Central Presbyterian church, Rev. Dr. Francis, pastor. Some friends from the Third church came up to hear the Sabbath question discussed.

A great many things are done on Sabbath unnecessarily under the plea of "necessity". They say it is necessary to run the water works. During the flood the water works engines did not run for eight days, and there was no water famine. It would do no harm to stop them one day in seven. The same is true of the gas works. You say street cars are a necessity. In Toronto, Canada, they have no street cars on Sabbath, and the people get to church. "Thou shalt do no work." That will close every meat shop, grocery, tobacco store and bakery in the city, and tie up the ice wagons and milk carts, as well as close the postoffice. Why not do it? Has God's law become of none effect?

Yesterday the Columbus Centennial of Ohio was inaugurated. Gov. Foraker in his address, said of the great State of Ohio:

"During this century the whole of the 26,000,000 acres of our area has been subjected to the uses of man; more than 17,000,000 of these acres have been put under actual cultivation, with the result of an annual yield of more than 100,000,000 bushels of corn and more than 40,000,000 bushels of wheat, with all other agricultural products which our climate admits in due proportion. We have 600 coal mines, that give us an output of more than 8,000,000 tons of coal annually. We have more than 7,000 manufacturing establishments, almost as varied in character as are the wants and purposes of man, in which are invested a capital of more than $200,000,000. In these establishments 250,000 men, women and children find remunerative employment, and from them we have products, fabrics and wares amounting annually to more than $400,000,000, which go out into all channels of trade and commerce, to literally gather from the ends of the earth rich rewards for the labor, skill and ingenuity of our mechanics and artisans, and add to the fame and name of a progressive and enterprising people.

"With generous and patriotic magnanimity, Virginia parted for the common good with her title to our soil, and with far-sighted statesmanship Union-loving and God-fearing Massachusetts and Connecticut gave us our institutions as well as our first settlers. To them we are indebted for the fact that before the Constitution of the United States was adopted we had in force here, through the agency of the ordinance of 1787, those great energizing ideas that 'religion, morality and knowledge are essential to good government,' and had vouchsafed to all citizens the right to worship God according to the dictates of their own conscience."

Yesterday Gen. Harrison made a triumphal march from Toledo to Indianapolis. He talked much about the tariff, but had nothing to say about the liquor traffic. He magnifies that pigmy, but cannot see the pyramid. Whitefield was accused of leading audiences into excitement. "I have heard," he said in reply, "of a traveler who saw, at the side of the way, a woman weeping and beating her breast. He ran to her and asked, 'What can I do for you? What is the cause of your anguish?' 'My child is in the well!' With swift dispatch assistance was given, and the child rescued. Farther on, this same traveler met another woman, wailing also and beating her breast. He came swiftly to her, and with great earnestness asked, 'What is your trouble?' 'My pitcher is in the well! My pitcher is in the well!' Our social and political excitements are all about pitchers in the wells, and our religious excitements are about children in the wells." Harrison cries, "My pitcher is in the well! My pitcher is in the well!" Fisk shouts, "My child is in the well! My child is in the well!" Which should be heeded? J. M. FOSTER.

REFORM NEWS.

The Twelfth Annual Meeting of the New Hampshire Christian Association will be held in the Advent Christian church, corner of Atkinson and St. Thomas Streets, Dover, N. H., October 23–26, commencing Tuesday evening and closing Friday evening. The following laborers have engaged to be present and assist in the work of the Lord: Wm. F. Davis, now in Charles Street jail for preaching the Gospel to the poor, Henry J. Pierson and wife, evangelists of Boston, Revs. Isaac Hyatt, A. A. Hoyt, E. W. Oakes and Miss E. E. Flagg. Rev. Edward Robie, D.D., Mrs. Dr. Odell, Mrs. C. W. Bixby, and Miss I. D. Haines have also been invited and are expected. F. A. Blackmer and wife have been invited to lead the service of song.

WASHINGTON REFORM NOTES.

THE PROFITS OF SABBATH-KEEPING.

WASHINGTON, D. C., Sept. 3, 1888.

DEAR CYNOSURE:—Bro. W. H. Ramsay kindly gives the use of his organ, and Miss Jennie Foster has volunteered to play it and otherwise assist Mrs. Stoddard in her school on Sabbath. The attendance yesterday was encouraging, and at three o'clock Bro. Johnston was greeted by an intelligent company, who gave earnest heed to the things spoken by him. An hour's conference followed, in which seventeen gave their testimony, all but three speaking of their strong convictions against the lodge. One brother gave it as his experience, that when he came into the "True Light" he was out of the darkness of the lodge, and could never return to that darkness without giving up his hope of heaven.

The pastors who have been absent are beginning to return, and will, no doubt, resume the ministers' meetings on Mondays. I met several of our colored brethren in the Metropolitan A. M. E. church to-day. They were very cordial and showed me every courtesy. I gave a brief account of Mrs. Stoddard's school, of our prayer and preaching services, and of some cases of special interest in families in this neighborhood, which met their hearty approval. I then said, "Our special line of work is in connection with the secret lodges. Although I have never been a member, my observation has led me seriously to question their utility, and greatly to fear that connection with these orders is one cause of the want of spirituality in the churches, and one hindrance to the maintenance of prayer meetings, of which your brethren have spoken." I gave reasons why I entertained such fears. A very kind and candid consideration of the subject followed, in which the brethren stated their views and relations to the secret orders, and their reasons for uniting or standing aloof from them.

After listening for an hour or so, I asked to be heard in a few words, which was readily granted; and I said if the brethren could show me that Christ's church was so defective in its provisions as to require a supplement of human inventions to assure the care of the sick and the burial of the dead, or if they could show that Masonry was a divine institution, then, for Christ's sake, and at his bidding, I would submit to be blind-folded, cable-towed and sworn; but never for the loaves and fishes, or to secure a decent burial, would I surrender my right of private judgment, or consent to join hands with the wicked in a form of godliness from which the name of my Saviour was excluded. The chairman, who said, "I am a Mason and an Odd-fellow," listened attentively, and another brother, who is a Mason, proposed to devote another meeting to the consideration of the subject, which met the seeming approval of all present.

I spoke of my purpose to start a Friday-night prayer meeting, to be led by colored brethren, and several said they would like their turn in leading such a meeting. Bro. Moore, of Lincoln Congregational Mission church, will also heartily co-operate, and, I presume, others whom I have not seen. All received tracts and promised to call at No. 215, 4½ street for further light.

The following letter, recently received from Bro. A. M. Paull of Providence, R. I., will interest your readers, and, I trust, subserve the cause of righteousness. Replying to a letter of inquiry in reference to desecration or observance of the Sabbath, Bro. Paull says:

"In inquiring at the ticket office of the line, I learned the following facts: The *Massachusetts* was wrecked about 1876, the *Rhode Island* about 1879. Between these dates the *Narragansett* and *Stonington* collided, and one boat was consumed by fire. No lives were lost on the *Massachusetts*, although the passengers were obliged to remain on the boat through the

night, until daylight opened a way of escape. The light work of the boat was badly broken, and six large holes were made in the hull by the constant thumping on the rocks. At great expense the boat was floated and towed to New York and repaired.

"No lives were lost on the *Rhode Island*. The boat, however, was a complete loss except the engine, which was raised and put into a newly-built boat, occupying about a year's time in building, during which time the income from running the boat ceased, of course, as there was no boat to run.

"The other disaster was fearful in loss of life, though some were saved. Just previous to these disasters an advertisement appeared in the papers, stating the number of years the line of boats had run without missing a trip. My impression is twenty or twenty-five years. About the time I saw that advertisement, happening into a wholesale house on business, I overheard two men, apparently stockholders on the line, saying, 'We may as well run the boats on Sundays, and have something coming in, as to have them lie idle all day.' Soon after the *Massachusetts* and *Rhode Island* began to run Sunday excursions, almost immediately followed by the disasters spoken of above.

"After the last one, Rev. E. K. Fuller, one of the stockholders, addressed a letter to the president of the line, asking him if they had not lost about enough money on account of desecrating the Sabbath. The letter had the effect of putting a stop to it; and I was informed by the agent to-day there had been no accident of any kind since, although the boats have run continuously for the nine years to date. The line is generally known as the 'Providence and Stonington Steamship Company,' the points of connection being Boston and New York by train to Providence or Stonington, and boat from those places to New York and return."

The course pursued by the management of this steamboat line in desisting from the desecration of God's holy day is deserving the careful attention of those who are responsible for the movement of trains on the railroads in violation of the command, "Remember the Sabbath day to keep it holy." May it not appear that these men are responsible, not for the destruction of property only, but for the blood of those who perish in the terrible judgments that come unheralded to whole train-loads of people?

J. P. STODDARD.

A DISGRACE TO OHIO.

THE LODGE-RIDDEN CENTENNIAL AT COLUMBUS—ITS MANAGERS VIOLATE THEIR CONTRACT WITH THE OHIO AGENT.

COLUMBUS, O., Sept. 7, 1888.

DEAR CYNOSURE:—Subsequent to my last report it was requested, at a Covenanter prayer meeting at Hopewell, that I remain over Sabbath, preaching in Dr. Cannon's pulpit, he being called away to hold communion with the church at Londonderry. The request seeming to be from the Lord, I remained and enjoyed a pleasant Sabbath. A collection amounting to seven dollars was taken for our cause. I am especially indebted to Wm. Johnston of this congregation for his kind assistance. The kindness of others would be mentioned did space permit.

Again at home, I found Dr. H. A. Thompson, who was given charge of the Educational department at the Centennial, had kindly reserved a very desirable space for the exhibit and advertisement of our work near the main door, in the building given to his supervision. I went to work at once to fit it up to exhibit our work to advantage. An artist was found and the following was placed on a canvas 4x6 feet on the wall, in a semi-circle in large letters: "LIGHT ON THE LODGE;" beneath were the square and compass and three links, to attract attention. Under this: "Churches in the United States with over one million communicant members exclude persons belonging to secret societies from membership." Under this: "I do abhor the selfish, clannish spirit of secret societies."—*Joseph Cook.*

A counter was made, on which was placed a goodly number of our publications together with tracts and advertisements of our work for free distribution. The sign, as expected, attracted the attention of nearly all. I was kept very busy the first day giving tracts and answering questions. A delegation of Knights Templars from Connecticut, with feathers in their caps, gaudy dress, and any quantity of badges, medals and gewgaws, stopped, and seeing a tract on which the candidate is represented kneeling at a Masonic altar, one turned to the other and said, "Give me the word of a Master Mason or Master's secret or I'll take your life." Another seeing the square and compass, took me for a brother Mason, made the sign, told me of his lodge, of the recent burial of a brother, etc. Some of the officials wearing keystones and other Masonic trinkets, called and demanded by what right I was there. I referred them to Dr. Thompson, whom I supposed had entire control of the building. Tracts and circulars were given to all who wanted them, and it was evident that I had an interesting part of the program.

The next morning about 9 o'clock, Secretary L. M. Bonham, accompanied by his assistant, called and asked if I represented the National Christian Association. I assured him that I had the honor of representing that body. He then handed me the following resolution, adding that he was authorized by the committee to state that hereafter I would not be allowed to exhibit our literature, or distribute circulars and tracts on the grounds; that the different secret societies had been invited to come there, and they proposed to protect them, etc. The resolution reads:

WHEREAS, The National Christian Association, having a stand or location in the Educational department, is distributing circulars, tracts and so on, contrary to the rule of the Board forbidding distributing of advertising matter on the grounds and in the buildings; and as some of these circulars are direct attacks on other organizations which have been recognized by this Board in the order of special days; therefore,

Resolved, That said National Christian Association and others be forbidden to distribute or expose for sale any circular or literature antagonistic to societies or organizations represented on our list of special days. UNANIMOUSLY ADOPTED.

After reading the resolution, I told the Secretary that I was a law-abiding citizen, and since the committee deemed it necessary to protect the lodges, I would remove, expecting of course that they return to me the expense to which I had been, as I came in lawfully under the invitation of their appointed agent. This he was not inclined to do. I think it can be collected by law, but perhaps it will cost more than it will come to.

Let us consider the resolution:

1. It puts me in the light of a law-breaker, "distributing," etc., "contrary to the rule." No rules were given me, nor was I told of any pertaining to this matter. The woman suffragists have been giving away tracts and circulars right along advertising their work. Smythe & Co., book-dealers, are giving circulars advertising their work. The monumental men are advertising in this way. In some places the floor is literally covered with advertisements of various kinds. *Yet the committee fail to see these.*

2. The last clause of the preamble should have been placed first, for it contains the entire reason for their prohibition.

3. If this resolution was enforced, half the literature in the Educational department would be excluded from the grounds. This is the *special* day for the Catholics. This resolution would exclude all Protestant literature "antagonistic" to them. Democratic and Republican papers are sold. They antagonize, of course, with the special days of these parties, and with the Prohibitionist special day, Oct. 11. The metallic and stone monument antagonize, and so might we go on.

The reader can see at once the underhanded, unfair, sneaking work of the lodge. The board having in charge the Educational department, declared their sympathy with me, and but for the disturbance, would have contested the matter with the higher authorities.

W. B. STODDARD.

THE CANVASS FOR THE SOUTHERN HEADQUARTERS.

WYANET, Ill., Sept. 7, 1888.

DEAR CYNOSURE:—Leaving Chicago on the afternoon of the 3rd, I reached Aurora at 7 P. M., and was most hospitably entertained and aided in my work by Bro. John Gardner, whose fidelity and faith has not abated. I was glad to become acquainted with the pastor of the First Baptist church of that city, Rev. N. C. Mallory, whom I found to be an outspoken reformer, and in cordial sympathy with our reform work. Other friends that we called on had lost none of their zeal or relaxed in their efforts to reprove "the unfruitful works of darkness."

Instead, as I had thought, of finding Aurora at a standstill, I found it growing quite rapidly. A considerable addition is being made on the southwest side of the city, a large new public school building is nearly completed, and a new Baptist church is just undertaken. New avenues, full of stumps and trees, are being laid out and graded. The Adventists are holding a camp meeting in the border of the city, and in spite of the political excitement the people have not forgotten their higher obligations to the Divine government.

From Aurora I went to Princeton, and was cordially entertained by Mr. and Mrs. Hodgman, whose labors and contributions for all Christian and reform work are worthy of all commendation. Princeton is a beautiful town, but it does not speak well for a place that glories in having been the home of Owen Lovejoy and the early center of Christian and reform principles, that now it should have a large number of saloons and lodges, and that its old and respectable churches should exert so little influence for good. I called on Rev. Dr. Bascom, who was a pioneer in Christian work in northern Illinois. I found him very feeble, but strong in faith. He expressed his hearty sympathy with our work, and was glad to hear of the progress made in the South. Ten years ago he introduced a resolution against secret societies at a Congregational Association at Montgomery, Ala., and was glad to know that it was adopted.

I attended the Wednesday afternoon prayer meeting at the Congregational church, and by invitation spoke briefly of my work among the schools and churches of the South. What I said was listened to with respectful attention. By the kindness of Rev. Wm. Pinkney, I visited the Wesleyan people of Bureau, making numerous calls, and staying over night with Bros. Fay and Bradley, who are stalwarts in the cause of reform. Bro. Pinkney has preached for this people for nine years, and is likely to continue in a work both pleasant and profitable. The brethren here have all aided in our work. They are all doing much for the Prohibition cause, but still have a large reserve of sympathy for the anti-secrecy reform. Nor should I fail to mention the Congregational pastor of this place, Rev. Mr. Gibson, who gives a faithful testimony against both the saloon and the lodge iniquity.

On the whole, our anti-secrecy reform is broadening and deepening, though at present somewhat obscured by other movements. I expect to go West. About $500 still remains to be raised for our New Orleans work. I trust the friends of the reform will not be unmindful of the importance of the undertaking. Yours in the Lord, H. H. HINMAN.

FROM NORTHERN LOUISIANA.

TRENTON, La., Sept. 7, 1888.

DEAR CYNOSURE:—While information from other portions of Louisiana is coming to you, a few lines from this portion of the State may be of interest.

This place is situated on the Ouachita river, two miles above Monroe, a city of about five or six thousand inhabitants, ninety-six miles from Shreveport on Red river, and seventy-five from Vicksburg on the Mississippi river, sixty-five miles south of the State of Arkansas. The soil is fertile and yields abundantly.

I have only belonged to one secret society, viz., the Knights of Pythias, and as soon as I found that it was no secret, and that it was lead by the devil, I had religion enough in me to say, "Get behind me, Satan." I brought many more out with me, and am still earnestly at work discouraging every act leading to secretism. The societies are not doing much among the colored here now. Until Rev. Woodsmall came through, they were many; since then they have gradually gone down. Prohibition is gaining some ground in this portion of the State.

W. G. HEAD.

FROM THE LOUISIANA AGENT.

THE FLOOD—THE LODGES—THE MASSACRE OF NEGROES.

NEW ORLEANS, Sept. 1, 1888.

DEAR CYNOSURE:—Thank God, the water has gone down now, and we can get about the city again without skiffs and flats. But despite the $5,000 appropriated by the city council and the free rations distributed among the destitute, the suffering is yet intense. The weather has been very warm and threatening, with occasional showers. Up to this writing I have not been informed whether the secret lodges directly or indirectly relieve these poor sufferers. Yet some of them are boasting of their benevolence. Mr. Jones, a prominent secretist and a P. C. C., met me Wednesday evening and wanted to know why the *Cynosure* makes war on the old lodge rum Republican party, and does not expose the Democrats. I explained to the gentleman that our object was not only to expose Republican fraud, but to oppose, withstand and expose corruption in both religious and political circles irrespective of creeds. He went on to denounce my course in preaching against lodgery in the city and country. He said that I was making more disturbance in the country and doing more evil to the Odd-fellows and masonics

than any other man in this State, and he thought I had best to stop.

I preached Sabbath at 3 P. M. at Orleans Street Baptist church, to a moderate congregation, and was invited by Rev. Wm. W. Davis to preach at St. Mark's Fourth Baptist church at 7:30 P. M. But Mr. Davis has a $540 debt on his church to be paid by March 10, 1889, and as it might be an offense to some of his secret members and the lodges that frequent his church, he declined to let me preach after I arrived at the church.

Miss Lucy Parker Folsom, the faithful young teacher of St. Mark's church mission school for the last two years, passed a most rigid and triumphant examination before the Parish School Board at Southern University lately. She resigned the mission school to take charge of the public school at New Texas, September 15. Miss Folsom is a young lady who has carried herself above reproach and clear of secret societies and all other immoral deviltries that New Orleans is so sore afflicted with. Friends would do well to write to Miss Folsom after September 20, at New Texas, Pointe Coupee Co., La., and send her temperance and other reform tracts for distribution. I am sure she will do much good by her untiring efforts in New Texas.

It seems as though the Southern Negro is used as a target, especially in years of national contests. The wholesale manner in which the poor defenceless Negroes in Freetown and Abbeville, in Iberia Parish, have been murdered for the last three weeks is worse than in the far heathen lands. It seems that the Southern Democrats, or at least a majority of them here in Louisiana, will resort to any kind of violence and slaughtering of Negroes to keep the State in Democratic hands. They seem to despise any other party principles saving their own. When Rev. Mr. Thomas was speaking in Rapids Parish, several years ago, in defense of the Prohibition party, the Democrats of Robeline attempted to murder him; and last year the Knights of Labor were the cause, in part, of many poor Negroes being killed and churches closed in Lafourche and Terre Bonne parishes. But now there is no Negro lodge at the head of this wholesale slaughter in Iberia Parish. Surely God will visit the iniquity of these heartless men upon their children for shedding so much innocent blood. These heartless creatures are not satisfied with murdering the poor Negro men, but they even whip and kill the poor women.

We write these facts in order that the praying readers of the North will understand how these murderous bull-dozers are shielded from punishment by their pernicious oaths and obligations of "Hail, for ever conceal and never reveal;" inasmuch as Freemasonry was a covert for slavery, even so secretism is a dark cloak, white-washed over, for these crimes. And notwithstanding all these undeniable facts, which should cause every Christian to forsake these dark lodges, we see speculative secretists multiplying new lodges very near every month. O God, deliver us from this terrible snare of the devil. And may every Christian go in earnest prayer, and not cease until we see these altars of these midnight lodges crumbling down.

The Knights of Labor have been distributing rations yesterday and to-day (Saturday), so I am told. Of course, the lodge must do something, as a kind of seductive bait. I attended covenant meeting at the old Baptist church last night. The Spirit of the Lord was there, and many were made to rejoice. Rev. J. L. Burt, the pastor, treated me very kindly, and invited me to lecture for his people when I return from Vicksburg. I am expecting to leave about the 6th for Greenwood, Johnsonville, Lexington, Yazoo City, Greenville, Marysville, Lake Providence (La.), Vicksburg, Natchez, and other points. Friends can write to me, and send tracts, *Cynosures*, etc., to Natchez, Miss., until September 20.

F. J. DAVIDSON.

NATIONAL W. C. T. U.

The fifteenth annual meeting of the National Woman's Christian Temperance Union, Miss Frances E. Willard, president, will be held in the Metropolitan Opera House, New York, Oct. 19 to 23. The convention will number 400 delegates, from every State and Territory of the United States, representing 10,000 local auxiliaries and more than 200,000 members. Forty departments of work will be reviewed under the heads of preventive, educational, evangelistic, legal, and the department of organization. A large representation of Southern ladies will be in attendance. Mrs. Mary T. Burt, president of the New York Woman's Christian Temperance Union, is at the head of the committee on arrangements, and will be well supported by the great organization which she leads.

CORRESPONDENCE.

A PRISON PARABLE.

CELL 20, SUFFOLK CO. JAIL,
BOSTON, Mass, Aug. 23, 1888.

One morning, after having been in jail six months, I had a curious dream. I seemed to be on top of one of the green hills of Chelsea, Massachusetts, where we can look up into the blue-domed sky, around upon verdant fields and orchards, and off over the tumultuous city and far-tossing sea. Among myriads of objects present to view, vast flocks of clamorous crows caught and held my attention.

Their indescribable numbers, their unresting industry, their loud cawing, and their eager rivalry in labors which I had never before known to engage these creatures' attention, combined to assure me that this was *High Crow-Day*.

But what were they trying to do?

Multitudes seemed to be flying, with labored flapping of their black wings, from the surface of the sea several hundred feet up into the sky. Other ten thousands were diving sea-ward from their airy heights, and dipping into the waves. These forthwith joined the vast procession which was toiling slowly up the viewless stairways of the skies, only to plunge down again after reaching a certain level, with much noise, to repeat their strange endeavors.

Looking intently, I now saw that each crow brought up from the sea a fish in its beak, which it carried carefully to a height of about six hundred feet, deposited beside the fishes brought up by other crows, and then flew back for fresh booty.

As for the fishes, though shaped like a herring, they were as transparent as a jelly-fish. There they lay, wriggling and flapping, as if supported by the surface of an invisible table far above the ocean, an innumerable multitude, extended like a vast cloud, only more transparent than a cloud of watery vapor, only less transparent than the air itself.

While I wondered at these new conditions of crows, clouds, and fishes, a furious tempest came whirling in from the sea. With a loud roar the wind struck the cloud. The fishes fell into the sea. The crows, uttering the most discordant cries of anger, disappointment, and despair, dashed headlong into the water after their fishes, and were instantly buried beneath the waves.

From this real vision of an imaginary occurrence, for crows are never so foolish as men, I awoke, and understood that, as a dream when one awaketh, so will all this world's unholy ambitions, pride, riches, pleasure, and false religions descend into the bottomless abyss at the coming of the Son of man in the glory of the Father, with his saints and holy angels. In that day whoever has relied upon his bank, his stocks, his culture, his strength, his social eminence, his name, his family, his denomination, his politics, his anything but *Jesus Christ* and *him crucified*, will find his reliance like the crows' treasure in heaven.

WM. F. DAVIS.

PITH AND POINT.

FROM WESTERN KANSAS.

In the last *Cynosure* I see a communication from northern Kansas with reference to the whole country being given over to the control of secret societies. Had the writer come a little further west he would have found it still worse. I never was in a place where there was so much need of a reformation. The people are not only unmercifully oppressed by secret societies, but money extortioners, the most *bold* and *desperate* I ever heard of. On last Sabbath I saw the two worst extortioners in the country, after robbing and oppressing the poor through the week at three per cent, these two men, the leaders in the so-called house of God, pass around to gather the few remaining pennies. I have found a few good, solid Prohibition and anti-secret society men and women here.—A LOVER OF JUSTICE, MERCY AND TRUTH, *Oberlin, Kans.*

NO MASONRY IN HIS PROHIBITION.

I have been an Anti-mason ever since the night Morgan was taken through the town of Victor. I saw them change horses there at 12 o'clock at night. I am also a strong Prohibitionist, but am also strong enough not to vote for a Mason or any other secret society man. Please to accept my thanks for your paper. I have distributed it widely.—MORGAN BEMENT, *Canandaigua, N. Y.*

CAN'T VOTE FOR A MASON.

I am now past eighty, have taken the *Cynosure* from the very first, and I have enjoyed its contents very much. After reading it have sent the paper far and near, and not three have been lost; have got some subscribers years ago, and have been as much interested as any one needs to be. I wish I could see the downfall of Masonry, but it will be denied me. My weak judgment tells me it is a mistake to vote for a demitted Mason. He is no better than any other Mason. The same as a letter from a church, can hand it in when and where he has a mind to.—ALLAN WRIGHT, *Wilton Center, Will Co., Ill.*

THE VERMONT CANVASS.

I am speaking somewhere every Sabbath. Our people are in that state of ignorance regarding the subject that they do not apprehend any danger to church or state, and imagine those who do so to be cranks and half crazy. President Blanchard's coming was a great blessing to us all, and I can but feel that God has been wonderfully with us. This has been gained, more churches are open than I can possibly fill, and I must try and get audiences through the week.—J. A. LEACH.

LITERATURE.

THE IMPENETRABLE MYSTERY OF ZORA BURNS. Pp. 108. Price, cloth, 50 cents: paper, 25 cents. Published by the author, 112 N. Clark St., Chicago.

Five years ago this fall the horrible murder of the young girl, Zora Burns, at Lincoln, Ill., horrified the whole community, and the subsequent investigations, which pointed to a Freemason named Carpenter as her betrayer and murderer, aroused such a storm of popular indignation that Carpenter had to flee from the vicinity, although by the aid of the lodge he was unconvicted by the courts. A young man who followed up some of the proofs of Carpenter's guilt, which seemed to make it certain, found this lodge influence impossible to overcome, and his evidence was not heard in the legal investigations. The father of the murdered girl attempted to shoot Carpenter, and the temper of the people, it would seem, would have vindicated him had the effort been successful. All these facts, and more, were widely published in the papers at the time. This volume is the work of the young man above mentioned. It is the history of the case, and account of the evidence which might have brought the murderer to justice. The book will have many readers, but its statements will by some, no doubt, be discredited, because of the singular, disconnected, and, sometimes, extravagant style, and lack of clear method in the arrangement. The author was his own compositor and proof-reader. The book is for sale at the N. C. A. office, and by E. A. Cook, 13 Wabash Ave., Chicago.

The following is a letter from John B. Alden, the popular publisher, to Miss F. E. Willard: "Years ago, when I was clerking in Chicago in a stationary store for a Presbyterian deacon, I was an opponent not only of strong drinks of every sort, including tea and coffee, but an equally strong opponent of what I still think almost an equal abomination with liquor, the use of tobacco; so when our deacon concluded to increase his business by adding the sale of cigar-cases, I refused to sell them, and got my discharge in consequence. Your neighbor, Dr. Hatfield, can tell you how I went to him to advise about the matter, and he thought it might be well for me to yield on the point of the cigar-cases, but in spite of his advice I stood out."

The frontispiece of the September *Century* is a portrait of Edward Thring. Since Dr. Thomas Arnold of Rugby, Mr. Thring has been regarded the most highly esteemed educator of England. He was late head master of the Uppingham Grammar School, England. The article on this English institution describes "an ancient school worked on modern ideas." Other articles related to this subject are "The Industrial Idea in Education," by Charles M. Carter; "The University and the Bible," by T. T. Munger; "Women who go to College," by Arthur Gilman; and a paper on "College Fraternities." In addition there is an "Open Letter," by President Seelye, of Amherst, on the subject of "College Fraternities;" also an "Open Letter" on "Art Education," by W. J. Stillman, and two editorials having to do with teaching. The college fraternity articles are weak apologies for these demoralizing sccieties, and the *Century* will not do justice to this topic unless they procure a reply. Dr. E. E. White, late president of Purdue University, should have an opportunity to give his experience. At least the misrepresentation in his case should be corrected. Other articles in this number are a continuation of the Life of Lincoln: George Kennan on "Exile by Administrative Process;" A. C. Gordon on "Hard Times in the Confederacy;" Professor Holden's concluding article on "Sidereal Astronomy;" an illustrated article by Mrs. E. S. Starr on "Doves;" and "Bird Music," by S. P. Cheney, father of the poet. Mr. Kennan, in the department of "Open Letters," answers the question, "Is the Siberian Exile System to be at once Abolished?" His articles on the agitation for constitutional government, and the attempts of the Czar to suppress it, are an astounding revelation to many American readers.

The *English Illustrated Magazine* for September brings the close of Prof. Minto's story of the peasant uprising in the time of Wickliffe and Richard II, generally known as "Wat Tyler's Rebellion." We have followed the history of this movement as recorded by Prof. Minto with great interest, because of the light thrown upon labor difficulties of the present day. The oppressive taxes levied for the expenses of an extravagant court and unsuccessful wars, and the oppression of the feudal lords who held the peasants in a state of slavery, were the chief reasons for the rising. The sympathy of the young king, Richard II., with his poor people, and readiness to grant their prayer, the opposition of the lords and members of his council, and the intervention

of the young Lollard, who was imbued with the generous sentiments of Wickliffe, form a narrative of deep interest. The story ends with so unhappy a tragedy that the reader could wish it had not so closely followed the record, and the author had been more free with his fancy. The illustrative papers in this number are descriptive of the Carpathian mountains of Poland, London street scenes and Hampton Court.

With the peaceful autumn days *Vick's Magazine* reflects the quiet beauty of nature. The leading articles are devoted to the apple orchard, to the preparation of the flowering shrubs for winter, and the care of fall plants. The anemone colored plate is a beauty.

"Does Literature Pay?" is a question asked and answered by Eugene L. Didier in the September number of *The Writer* (Boston). There are other bright and interesting articles in the same number of the magazine. *The Writer* admirably fulfills its purpose of being helpful and interesting to all literary workers, and each number is filled with practical hints and suggestions about the details of literary work that are well worth many times the price of the magazine to all who write.

The profits of gardening, whether it be fruit culture, floriculture or vegetable gardening, not only in direct money returns, but also in health, happiness and beautiful surroundings are, taken altogether, greater than those of plain farming and greater than those of most other pursuits. The taste for and the practice of gardening has been far less in this country than in Europe. Indeed, most of our commercial gardeners are of European birth and training. But now gardening is rapidly increasing in America, as shown, for example, by the marked success of *The American Garden* of New York, now acknowledged to be the foremost monthly horticultural periodical in the world.

The question: "What Makes Baby Cry so?" is discussed by Dr. Patton in the September number of *Babyhood*, and if it is not finally solved, at least several valuable suggestions are offered to perplexed mothers. "The Right and Wrong Use of Drugs," by Dr. Crandall, is an equally interesting article. It discriminates clearly between drugs that may be safely used in the home treatment of the minor ailments of children and those which are only safe in the physician's hands. An editorial paragraph enters a vigorous protest against the dissemination of a certain class of pseudo medical literature professing to teach "painless child-birth" through the avoidance of "bone-forming foods." The dangerous consequences of following this pernicious advice are pointed out.

St. Nicholas for September has a dainty summery frontispiece, the original of which may be found in almost every country place. The late Mr. E. P. Roe collected "Some Stories about 'the California Lion,'" during his recent sojourn in Southern California, and these stories are related in this number. Estelle Thomson relates a charming story about "Knot-Holes," and "What Dora Did" is a true story of a Dakota blizzard. There are several articles about birds: Ernest E. Thompson describes the "Pintail;" Henry Tyrrell writes a charming poem, "The Water-Ousels' Address;" and Charles Frederick Holder reports "How Some Birds are Cared For." Thomas Stevens describes the haunts and habits of the "Wild Pea-Fowls in British India," "Dick's Farm Hand," by Anna S. Reed, touches upon the labor question, and shows how a small boy found one solution of the problem. A very practical article, valuable to all ingenious boys, is "What to do with Old Corks," by Charles G. Leland.

LODGE NOTES.

The sixth national convention of the Woman's Relief Corps convenes in Columbus, Ohio, this week, along with the G. A. R. Headquarters of the Department of Illinois will be in the chapel of the First Presbyterian church.

The funeral of Emil Schandein, the brewer and Knight Templar Mason, was the greatest event of the kind ever seen in Milwaukee. Over ten thousand people gathered around the residence. The procession was over two miles in length, and was headed by 900 employes of the brewery, followed by the hearse, escorted by Wisconsin's Commandery of Knights Templar. There were no religious services (very appropriately) but an address was delivered at the grave by Herman Siegel, editor of the *Freie Presse*.

Charles H. Litchman, General Secretary of the Knights of Labor, has mailed his letter of resignation to Master Workman Powderly: He says: "I desire to be free to act as a citizen in this campaign. I could not retain my official position in the Knights while interested politically, because it is against the principles of the order for any of its members to engage in politics on the strength of their connection.

Great preparations are going on for the entertainment of the Iowa Grand Lodge Knights of Pythias which meets in Dubuque in October. D. B. Henderson, Congressman from the Third District, will deliver the address of welcome. William Ward, Mayor of Newark, N. J., the Supreme Chancellor of the world, will speak; also George B. Shaw, Mayor of Eau Claire, Wis., the Supreme Vice Chancellor of the world.

Ada, Ohio, was excited last Wednesday by the report that a band of White Caps had been in town. After a close investigation it was found that they had appeared at the residence of a woman named Strunn, who was taken out by them and tarred and feathered. She was accused of running a house of ill-fame. This is the first exploit of the White Caps in this part of the State. Mrs. Strunn was given twenty-four hours to leave.

Prominent Knights of Labor in Pittsburg, Pa., are considering the advisability of introducing a resolution at the next general assembly prohibiting any but American citizens from becoming members of the organization. Those advocating the change say that it would reduce membership about three fifths, but that the order would be better off with 100,000 good American citizens than with 500,000 of the class which are now coming in.

The Chapter General of America, Knights of St. John and Malta, concluded its annual session at Wilmington, Del., last Wednesday. The following officers were elected: Most Eminent Grand Commander, Richard A. Beatty, Bradford, Pa.; Very Eminent Lieutenant Commander, Christian Ambruster, New York; Very Eminent Grand Almoner, James M. Goodenough, New York; Very Eminent Grand Chancellor. Jonas L. McElroy, New York; Very Eminent Grand Assistant Chancellor, Cornelius Merritt, New York; Very Eminent Captain of the Guard, W. H. Alexander, Wilmington; Very Eminent Grand Prelate, William A. Carter, Brooklyn.

A prominent barber at Xenia, Ohio, named William Barr, who was being initiated into a colored Knights of Pythias lodge, jumped from a third story window onto the roof of a store adjoining, having become frightened during the initiation. A man in the store below became convinced that a burglar was on the roof and gave the alarm. Three policemen chased the fellow around over the roofs for half an hour, one policeman sliding down a water spout in a hurry to get a "move on himself." The frightened fellow thought all the time the police were K. of P's after him, hence he flew over the housetops. He was finally captured, his hands all cut and matters explained, but the initiation did not go on.—*Ex.*

Wisconsin Grand Lodge of Good Templars elected as Chief Templar E. W. Chafin, of Waukesha; Counselor, L. F. Cole, of Lacrosse; Vice Templar, Emma Brown, of Fort Atkinson; Superintendent of Juvenile Temples, Altie A. Reed, of Prescott; Secretary, B. F. Parker, of Mauston; Chaplain, Rev. John Schneider, of Edgarton. Grand Lodge headquarters were established in Milwaukee. Officer's reports showed that the membership in the insurance department of the order was 1,057 a year ago, and only 940 at present; receipts including balance were then $7,560, and there is now a balance of only $64. The whole order is hopelessly permeated, says a dispatch, with third partyism, which indicates that it is dying off before the advancing reform.

No lengthy advertisement is necessary to bolster up Dr. Sage's Catarrh Remedy.

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The object of this Association is:

"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved, to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform.

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The Christian Cynosure.

EDITORS.

J. BLANCHARD. HENRY L. KELLOGG.

CHICAGO, THURSDAY, SEPTEMBER 13, 1888.

AN URGENT MATTER.

Our publisher has just sent to some 200 delinquent subscribers, who are owing the *Cynosure* over FIFTEEN HUNDRED DOLLARS, a personal, written request that they do the just thing, remember the Scripture command, to "Owe no man anything," and pay the small bill which they have allowed to accumulate against them IMMEDIATELY. The publisher has written these friends kindly. We hope his letter will be sufficient. But as some may be indifferent until the case is presented from another point of view, the editors wish to say to them:—

That objections to the account may be admitted, but you will rarely be able to make them good. Because we have sent you *every week:*

1. A statement of your account upon the address label, which shows the date to which the subscription is paid.

2. A statement of the terms under which the paper is continued. This is on the *first* page, and in the *first* column, where every eye can see it.

Now, your publisher had a right to believe, if you sent no order to stop the paper when the subscription expired, that you wished it continued and would pay the full rate. This was his proposition to you, REPEATED WEEK BY WEEK. If you did not wish to accept it, you did not send him a postal card (one cent) and tell him so; and if you object to his bill, you simply enter complaint against what?—your own neglect.

Now, that you have required the paper to be sent a year or two without prepayment, is it not reasonable that the N. C. A. should be no longer compelled to carry this burden? If you were a poor, colored pastor, we would raise money and send the paper freely. But you are not, and if you assume that you deserve to receive the paper gratuitously, you ought to prove it. As the case stands you are, so long as you withhold payment of a just bill (and one which the U. S. laws maintain), compelling the N. C. A. to publish the paper at a loss, and, thereby, using up funds which should go to pay lecturers and circulate tracts. The amount named above would employ three men like Bro. Davidson of Louisiana. Dear friends, look at this matter as you would if on the N. C. A. Board, and remember that these numerous small amounts make a large sum put together. It is little for you, but it is a serious matter for the National Association.

THE SOUTHERN MINISTERS' FUND has not been made conspicuous in our columns for several months. It is not because the excellence of this means of promoting the reform is any the less, but we were confident that the $1,500 asked for last year would come in. The subscriptions from the Carpenter fund in the hands of Dr. Roy have more than made up the balance, lacking in the last report of donations, or about $270. It is the desire of the members of the N. C. A. Board that this fund be continued, and as our next number opens the new volume, the proposition for a new year will be put before our generous readers.

CAMPAIGN CLUBS of ten subscribers for $1, all at one office, may be sent in at any time. The subscription of all these clubs expires Nov. 1. This remarkable offer has brought in hundreds of names; it should bring thousands. The reports of the lodge standing of candidates will be resumed next week.

THE VERMONT CANVASS.

MIDDLEBURY, Vt., Aug. 29, 1888.

DEAR READERS OF THE CYNOSURE:—We reached here day before yesterday, Aug. 27, and found one of the finest crowds I ever saw assembled, for a Republican rally. I judge three thousand persons were present. The city was blooming with flags, and beaming with stars. Mr. Griffin, (Anti-saloon Republican) of Kansas, was speaking. He told the crowd, "There was no hope for Prohibition but to turn the guns of the grand Republican party on the liquor traffic." Every bitter condemnation of the saloon was applauded loudly by the people.

The last speaker, Mr. Dewey, of Michigan, with an immense memory of its history, argued earnestly that the prosperity and happiness of the United States rose and sunk with the tariff! He lauded Gen. Jackson for his threat to hang secession "higher than Haman," in the person of John C. Calhoun; but especially for his tariff protection, and the prosperity of the people under him. (Some of us remember the wail of business under his throttle of the National Bank, and that he was a Democrat, bitterly cursed by what is now the "Republican party.") He spoke sneeringly of

THE PROHIBITIONISTS,

who meekly waited till the Republican rally was over, and yesterday got two magnificently tall spruce poles and were raising them to hang out their Fisk and Brook's flag. The chief of police came on them and ordered them to stop. The young men kept on. "If you put your shovel in the ground again," said the policeman, "I will arrest you." The young men worked on all the same, and the policeman subsided.

Yesterday, all day, I attended the Addison County Congregational Ministers' Association. Being vacation, President Brainerd was absent and some others. Nine ministers, however, were present. I was made an honorary member and participated in the execution of an excellent program. I was likewise permitted to address the Association, which I did in words nearly as follows:

RESPECTED BRETHREN:—Mrs. Blanchard and I were babtized in the white church on the hill yonder, years before you brethren had come to live with us. When I left my native State, Vermont was a unit in condemnation of the Masonic lodge, as owning another sworn allegiance than that to the United States, and practicing other worship than that appointed by Christ. The venerable Father Merrill, the sainted Bushnell, of Cornwall, the theologian Hopkins, of New Haven, Daniel O. Morton, of Shoreham, Lamb, of Bridgeport, and others of whom the world was not worthy, all then abhorred the lodge as I did then, have since done, and do now. As to the little lodges, got up and run by Masons, they are related to that mother lodge, as Sunday-schools to the church. And they cover the land, as Baal's altars in the time of Elijah.

John D. Caldwell, a leading, perhaps *the* leading Mason of Ohio, in their Masonic Temple in Cincinnati, where I went to purchase "Rebold's General History of Masonry in Europe," said to me, "We respect such gentlemen as you are, for we know you are sincere, and *because you must be aware* THAT WE ARE DISINTEGRATING YOUR CHURCHES!" In Boston there are 571 secret lodges to 223 churches. We need only to look at these two forces to see that the lodges, swallowing young men by thousands, money by millions, and their time by lifetimes, are *"disintegrating those churches."* And now, brethren, I have come back to these hills, dear as familiar friends, as Elijah came to Israel, to see if God will turn the heart of this people back from the altars of Baal to the altar of Jehovah-Christ. I wish to preach in the churches of this Association as I have preached in five of the Congregational churches in the south of the State.

One pastor wishes me to preach to his people here. And others yet may.

Rev. Mr. Byington, of Shoreham, gave the best and soundest exegesis on Satan I ever listened to. Rev. Mr. Stebbins, endorsed by Professor Yager, of the College, and also by the moderator, Rev. Mr. Hague, suggested that it was hazardous to say that Satan, a spirit, requires time for locomotion, since spirits live in eternity, not in time. The Association voted that the manuscript be given me to be published in the *Cynosure*. All will be pleased with it.

The *Cynosure* has said that Vermonters are the freest-minded people on earth, and we believe it; though with specific differences, the other New England States belong to the same genus. True, Joseph Smith and Brigham Young were Vermonters. But, "*corruptio optimi pessima*" (the best thing corrupted becomes the worst). And Mormonism and Masonry are among the worst things. When Vermont set her heel on the lodge-serpent in 1832, a little brassy, fifth-rate lawyer of Vergennes was the only one of any notoriety who had the audacity to brave the righteous, public sentiment of an enlightened people, by standing for Freemasonry without giving a solitary reason for so doing. As the lodges of Vermont went under the auctioneer's hammer, perhaps Phillip C. Tucker's reason for adhering to Masonry was in the property left in the lodges when good men forsook them.

In my Freshman year in Middlebury College this Phillip C. Tucker came from Vergennes and took up on the wrong side of some case in the court house, and slung insults at the people generally, "from the sublime and reverend Dr. Bates," the college president, who had nothing to do with, or interest in the suit, to every other decent citizen who shared public confidence at the time.

I well remember the scathing retort of Hon. Mr. Phelps, afterwards Senator, father of our present minister to England. He spoke thus:

"Your Honor, this plain case needs no argument; and as to the opposing attorney, he has absolutely uttered nothing fit to be replied to. He has made no argument. He has attempted none. He has presented neither precedents nor principles to assist this court and jury to discern or apply the law to the facts involved in this case. He has come here and reared himself up like a bear on his haunches, and hissed at citizens of the place who are no way concerned in the case, without even mentioning the points involved in it."

This withering rebuke fell harmless on the chunky little man, who had no sensibilities to be wounded, but seemed rather pleased with having attracted so much notice of an eminent jurist. And yet the Chicago *Voice of Masonry*, in giving the history of the fall and revival of the Vermont Grand Lodge, has made a hero of Mr. Phillip C. Tucker for his defiance of the laws of the State, which prohibited, and should have punished, his share in the perpetuation of the mockeries of the lodge which had murdered a citizen of New York.

Gen. Fisk, we learn, had a strong gathering at St. Johnsbury last night. Burlington only gave ten Prohibition votes four years ago. The increase is steady everywhere.

I learn the prospects of the opening college year in Middlebury are very encouraging. Dr. Brainerd is away; but his bright and charming family of children entertain Mrs. Blanchard, by the mother's direction, delightfully. Professor Yager, a clear-thinking, solid man, treated me in the Association with much urbanity, and our stay is made happy. We leave to-morrow for Burlington, to attend the Prohibition rally, and hold up the hands of their Moses, Gen. Fisk. A meeting is appointed for me at Hardwick, and others may follow, of which our readers shall hear in due time.

HARDWICK, VT., SEPT. 3.—The Stars and Stripes are floating in the breeze here again this morning. They were hauled down yesterday (the Sabbath).

On Saturday Gen. Fisk had an excellent meeting in Burlington. The large Opera Hall was not crowded, but full; and, judging by the applause, almost the entire mass were Prohibitionists; and if any were not, they were in a hopeful way. The General's speech was short, pleasant and popular. In that he showed his good sense, not to commit suicide by speaking himself to death, while he has plenty of very able speakers with him to carry the masses by fact and argument. To-morrow (Tuesday) will decide whether Republicans have gained or lost in Vermont in the last four years.

We came out here to Hardwick Saturday evening. Yesterday I preached to a full congregation in the M. E. church. I remembered our reform distinctly in the prayer, and next Sabbath I am to preach in the same church directly against the lodge. The pastor and stewards cheerfully acquiesce. After discussing the religious nature and bearings of the lodge, I am to discuss its relations to civil government, particularly to the laws of Vermont. I hope to-morrow or next day to go to the State capital, Montpelier, to read the records of the legislature, that I may give Vermonters the exact state of their laws on the subject of Freemasonry.

DR. BROOKS AND HIS DEMIT.

The readers of this number will notice the case of Joseph H. Brown, of Marlboro, N. H., republished from the *Christian Witness* of Boston, organ of the National Holiness Association. In order to leave the lodge he took a demit, as a method of withdrawal from direct contact with those associations, which first became distasteful, and then were seen to be an evil not be fellowshiped by a Christian man. Other similar cases could be named by the score. One brother who became an eminent degree-worker left the lodge in this way. We believe, that were the truth known, there are hundreds of thousands of men living who have thus quietly separated themselves from the lodges not seeing

their iniquity very clearly, but enough to be assured that they have no fellowship a Christian can safely cultivate.

But such a case as that of Nathaniel Colver was different. His conscience was suddenly and powerfully aroused, and his strong, independent, combative nature could not for a moment submit to the dictation of the lodge. In God's providence a disagreement that might have been smoothed over (and is in most cases), arose directly into a combat in which neither side would yield, and Colver's moral courage overpowered the Satanic influence which had nearly gotten the mastery over him. He marched out of the lodge face to the foe; most men *back* out. But even the bold, unconquerable Colver was shackled for years by his lodge oath, as he tells us, and did not at once fully renounce and rid his conscience of the whole iniquitous business.

Now, in respect to Dr. Brooks, whom the *Cynosure* has recommended to our American anti-lodge voters along with Gen. Fisk, we must give these facts a fair hearing. But the argument of Bro. Butler, of last week (which he gives even more forcibly in the Birmingham *Free Press*), is not to be forgotten. He states the principle which we hold to be fundamental, that the law of Christ demands entire separation from the secret lodge in any and every form. And this rule of Christian duty is as inflexible against the lodge as against any other iniquity. But civil duties devolve upon the good and evil alike, and we vote for men who cannot repeat the Apostles' Creed and the Shorter Catechism. But in order to do our whole duty as citizens, we have resolved not to assist a man to office who works with the lodge. Here comes in the question of Dr. Brooks and his Masonic demit. He took it years ago, and says he is not now a member of any secret society. The presumption is, therefore, that it is not his purpose to ever make use of that demit for a Masonic purpose. He does not tell us whether he will ever do so or not; and taking all the circumstances into account, such a question would seem uncalled for and unkind. Under the idiotic Masonic rule, "once a Mason always a Mason," that demit can be used to reinstate Dr. Brooks as a Freemason. We do not believe he will ever so use it, and with this confidence can vote for him.

—The Chicago auxiliary to the N. C. A. work holds a meeting on Saturday September 15, in this office at 3:45 P. M., for the election of officers, and to transact any other business proper to come before the body.

—Dr. J. E. Roy, as trustee of the fund left by Mr. Carpenter, has ordered 1,000 copies of "Stories of the Gods" sent to Bro. I. R. B. Arnold to be distributed by the "Mississippi Expedition." He visited Bro. Arnold lately, and is much pleased with his work against the unholy orders. From the same fund have been issued two handsome tracts, one a sketch of Mr. Carpenter's life, the other containing some of his published writings against the lodge.

—Rev. Joseph A. Leach, who has been aiding the editor of the *Cynosure* in the campaign in Vermont, we are glad to notice will continue in that work during September. Though long opposed to secret societies, he has learned much respecting their true character of which he had been unaware. He writes: "I see and feel every day more and more the importance of this cause of which so little is known in this region. The work here must be pressed mainly by personal work with those not yet entangled by the lodge. If our people can only be made to see the terrible curse as it has been revealed to me, they will act strongly."

—We had supposed the Chicago Sabbath Association was a distinctively Christian body. It seems, however, not to be, since it joins hands with lodges and clubs of all sorts to secure the closing of saloons, etc., on the Lord's day, and is preparing for a great Sabbath meeting for this end. The objection to this method of promoting Sabbath observance is, that it does not promote it, never can, and never will. And why? Because the labor lodges and clubs and unions and assemblies want business to cease, not that they may have the day for the worship of God, but for their own pleasure, for odd jobs about their homes. So far as any good and useful purpose is concerned, as a rule, it is all the same before God whether a man works or plays on his day. Let the lodges have their way to secure the enforcement of laws against Sabbath labor. These should be enforced and business should cease; but let the Christian churches labor unitedly in a Christian way to gain the day for God. They may be assured that Satan does not intend to aid them in this matter, and they cannot safely join hands with him.

PERSONAL NOTES.

—Elder A. D. Freeman, of Downer's Grove, Ill., has been spending the summer in the vicinity of Adams, New York. He lately returned in apparent rugged health.

—Elder J. F. Browne has so far recovered as to return this week to New Iberia, to begin the second year of Howe Institute. Mrs. Browne accompanies him, and they ask that the prayers of our readers attend them.

—Bro. H.H.Hinman, having recovered sufficiently to permit him to safely travel, left this office last week Monday for Aurora, Princeton, Galesburg and other points on the Burlington road, to secure further subscriptions for the proposed district office in New Orleans.

—Rev. J. M. Foster of Cincinnati, our valued correspondent and district secretary of the National Reform Association, expects to spend some time during the winter in Washington and vicinity, and will be welcomed at the N. C. A. office, No. 215, Four-and-a-half street.

—Mr. G. A. Conrad of Grinnell, Iowa, who graduated at Wheaton last June, enters the Union Park Theological Seminary in this city this week. Bro. Conrad spent his summer vacation a year ago in the colporteur work under engagement to the Illinois State Association.

—Bro. Jonathan W. Moss of Cameron, West Virginia, and his wife, have lately been led through the waters of affliction. A little son in his second year has been taken from them in God's providence. May their trust in this hour be stayed upon him who says, "Suffer the little ones, and forbid them not, to come unto me."

—Rev. L. G. Jordan of Texas, the eloquent colored Prohibition orator, is removing his family to Illinois. After the Indianapolis Convention he spent some time in Chicago and vicinity, and expected at one time to speak in Virginia under engagement to the Prohibition campaign committee. He spoke at the Prohibition camp meeting at Decatur, Ill., and vicinity, and now is locating in that city.

—Dispatches from Sag Harbor, Long Island, on Friday night, reported to the world of readers who have been charmed with her books, that Mrs. Harriet Beecher Stowe was dying. Some months ago she came to live at the home of Rev. Charles Edward Stowe at North Haven, near Sag Harbor. About the last of August congestion of the brain set in. Mrs. Stowe lay in a partially unconscious condition. There is no hope of her recovery. The members of the family were called to her bedside last Thursday. Mrs. Stowe is now 77 years old.

EDUCATIONAL NOTES.

—Bro. I. R. B. Arnold writes a strong appeal in the *Free Methodist* for the institution at Orleans, Nebraska. It is embarrassed, but the debt is not large, and can be canceled with proper effort, and a valuable property and promising young institution saved.

—Earlham College entered upon another year's work last week. The institution is to be congratulated, says the *Christian Worker*, upon its favorable auspices and outlook. It begins with new buildings in addition to the old ones, better adapted to its needs, than anything it has ever had. We understand the prospect of attendance is good, and every indication promises a successful year.

—The fall term at Wheaton opened last Tuesday very favorably with a considerable increase in attendance over last year. The Faculty of last year are in their places as then, except the Lady Principal. Miss Hulbert resigned last year and is now teaching in Mr. Moody's school for girls at Northfield, Mass. Her place is taken by Miss Guitner, an experienced teacher who some years since occupied the same position at Westfield College.

—Geneva College, Beaver Falls, Pa., began its academical year for 1888–9 last week Wednesday. Rev. T. P. Stevenson, of the *Christian Statesman*, is president of the Board of Corporators, and Rev. C. D. Trumbull of Morning Sun, Iowa, vice-president. Rev. W. J. Coleman takes the chair of Political Philosophy and History vacated by Dr. D. McAllister, when he assumed the pastorate of the Pittsburgh Reformed Presbyterian church. Prof. Coleman was engaged in the work of the National Reform Association in Ohio, and addressed the last anti-secrecy convention in that State. President George, who is also the presiding officer of the N. C. A., continues to be the efficient head of this fine institution.

OUR WASHINGTON LETTER.

WASHINGTON, Sept. 7, 1888.

June, July, August, September—and Congress is still here. The present week has been an interesting one in both branches. Everybody had become weary of the tariff, and a change of subject that promised to bring out the fire of the big artillery on both sides in the House of Representatives was to be welcomed. It was on Tuesday that the Retaliation bill came up for consideration, and interest was manifest all over the hall when Representative McCreary arose to defend President Cleveland's retaliatory message. The gentleman from Kentucky commenced his speech by complimenting the President on the dignity and courage displayed by him, and said that this Fisheries message and the Tariff message of Mr. Cleveland should be recorded together in history. One sought to reduce taxes and lighten the burden of the people; the other looked to the maintenance of the dignity and rights of American people.

The opposition was led by Representative Hitt of Illinois. He characterized the fisheries' story as one of wrong and outrage; wrong unredressed and insult unavenged; and assailed the President for his hook. He charged that the Treaty was a bargain between the administration and Canada, and said that Mr. Mills, by his bill, had endeavored to make good Mr. Bayard's promises; he trusted that when men ceased to regard Presidents' messages as campaign documents and electioneering devices, the question would be solved permanently for the manifest good of both parties, and the permanent peace of both nations. Applause and congratulations followed the close of Mr. Hitt's speech, and prefaced the remarks of Mr. Chipman of Michigan, who favored the bill, but wanted peace. He said that, except Pennsylvania, all the nine States on the lakes wanted free-trade and commercial union with Canada. Speaking of the suggestion that two years' notice should be given to England of the proposed action as a matter of diplomatic courtesy, he gave utterance to the following epigram: "The nearer a man approaches a diplomat in form, the nearer he is to a fool; the nearer he approaches one in substance, the nearer he is to a knave." He characterized England as the monster money changer in God's temple of the earth, and said he favored giving her just what was hers and no more. It was on Tuesday, too, that proceedings became unusually lively in the Senate. Mr. Reagan was led into a speech on the greenback question, in which he remarked that the mind could not realize the extent of a million dollars; that a million contained more units than there had passed seconds since the birth of Christ. Mr Blair replied that he had made a calculation that 59,000,0000,000 seconds had passed during the Christian era; so that Mr. Reagan's statement contained only one-sixtieth part of the truth, which was about the average of truth in his general utterances. He expressed sympathy with the Senator from Texas as being almost as much of a crank as himself—even to the extent of being a Prohibitionist.

Mr. Reagan said that the suggestion that he was a crank was about the hardest thing ever said about him. He did not care to be in the same category with the Senator from New Hampshire. He (Reagan) had voted for Prohibition in his own State, but had not asked anyone else to do so, and in voting he had acted on his own judgment and conscience. "Why," said Mr. Blair, "to reply to one's own judgment is the most absolute characteristic of a crank."

A distinguished party of Chinese noblemen traveling in this country have been sight-seeing in Washington this week. They visited the Treasury Department, and were conducted through the vaults, which are now being filled with millions of standard silver dollars. They said that since they left China nothing had done them so much good as the sight of that great mass of money.

And in this connection, some figures showing how the money is being hoarded may be interesting. On Saturday last the amount of gold and silver coins and certificates, United States notes, and national bank notes in circulation was $1,360,863,157. The amount locked up in the Treasury was $598,494,019, nearly one-half of the amount in circulation. Almost two-thirds of the amount in circulation is paper. About five-sixths of the stock in the Treasury is gold and silver coin, almost equally divided. The paper in circulation represents about twice the sum of the gold and silver coin in the Treasury. The silver dollars at present locked up in the Treasury would fill the new hundred million dollar vault under the Treasury court-yard almost three times over; and still they come. There are five times as many silver dollars lying idle in the Treasury as there are in circulation.

THE HOME.

BEYOND.

Though mortal eyes know well the nearer side
Which, as we turn, the turning moon displays,
In this unchanging through the changeful days,
The farther one no man hath yet espied:
What that would show some reasoned rule doth hide.
Mayhap the sun's light there more lustrous plays,
Outshining far the earth observing rays;
So, musing, guess we, knowledge is denied.
Of life the lower half alone we know,
The higher, brighter part hath ever been—
And still, to us in flesh, remains—unseen;
Faith waits, content that wisdom wills it so,
The lesser glory, love to us reveals,
The greater glory, love awhile conceals.

—*Flavel Cook, D. D.*

CROSS-EXAMINING A SKEPTIC.

"I don't believe in a personal God," remarked a skeptic to F. R. Jones, a Welsh Presbyterian minister, on a railroad train between Toledo and Cleveland.

"Why not?" asked the minister.

"Because I can't see him. His existence is not demonstrable, capable of proof, like facts of science."

The minister asked, "Don't you believe that you are alive, and that I am alive?"

"Yes," he answered.

"Why do you believe it?"

"Because I can see you move."

"Well," said the minister, "the locomotive that is drawing this train also moves—is it alive?"

"No, but the engineer who runs it is alive."

"Please tell me, whether the engineer is a part of the machinery or a living person?"

"He is a living person," replied the skeptic.

"Now, sir," retorted the minister, "consistency is a jewel—please tell me why you attribute the movement of the locomotive to a living person, but deny that God, who sets the universe in motion, is a living person?"

He could not answer. Silenced on this argument, he branched off into another objection against Christianity.

"What I hate," said he, "in orthodoxy, is this endless talk about creed, creed, creed, thrust upon us everywhere and at all times."

"What do you mean by a man's creed?" asked his opponent.

"I understand by a creed that which a man believes."

"Well, sir," rejoined the minister, "you have just as much creed as I have. I believe there is a personal God; you believe the opposite doctrine. I believe in the incarnation of the Son of God for our redemption; you believe the opposite. I believe in the ruined estate of man; you believe the opposite. What difference is there in the bulk of our creed, only that I believe one side of the question and you believe the other? Now, sir, when we come to that point, you have just as much creed on your side as I have on mine; but you want the right to advocate your sentiments, but wish to deny me the right on my side."

He was silenced again.

"But," said the skeptic, resuming the attack by another argument, "Christianity is not capable of scientific demonstration. When we take the sciences, all truths are capable of demonstration by experiments which prove them. You can put them to the test. I take peculiar pleasure in the study of chemistry. Its propositions are plain and capable of proof by facts and experiments which appeal to the senses."

"You have studied chemistry, have you?" inquired the minister.

"Yes, sir," he answered.

"Well," resumed the minister, "if you are a student of chemistry you are acquainted with the fact that charcoal, coal, and diamond are the same in their molecules—namely, carbon. Now can you take a molecule out of the charcoal and put it into the diamond and get a perfect thing of it?"

He acknowledged he could not.

"Where, then," said the minister, "is your demonstration in chemistry? But so far as Christianity is concerned your objection is not valid, for it is capable of spiritual demonstration. You can try it and find it all that God has represented it to be. God says to all, 'Oh, taste and see.' Try it, and experience will attest its truth. Millions have put it to the test of their experience, and have found it 'the power of God unto salvation to every one that believeth.'"

The skeptic then, in a somewhat conciliatory spirit, acknowledged that his father and mother were orthodox, Christian people.

The minister inquired, "Were they good people?"

"Yes, excellent; my father was an excellent good man."

"Well," inquired the minister, "what practical benefit do you get by changing the religion of your parents for skepticism? Does it make you a better man? Are you a better husband to your wife; a better father to your children; a better citizen in the community in which you live?"

He frankly acknowledged he was not.

"Have you a watch?" inquired the minister.

"Yes, an excellent timepiece," he said, taking it out and displaying a fine gold watch.

"It keeps good time, does it?"

"Yes."

"Well, how would you trade it off? Would it not be for a better timepiece, one more valuable, rather than an inferior one?"

"Yes; certainly."

"Here again," retorted the minister, "you are not acting consistently with reason; for you have changed the creed of your parents for one that, by your own confession, does not benefit you at all!

"Now, my brother," concluded the minister, "why do you embrace infidelity in preference to the faith of your parents? Is it not only because you love sin, and the first principle of Christianity is holiness—opposition to sin? Is it not so?"

He was speechless.

The train stopped and they separated. The skeptic, seeming loth to part on unfriendly terms, insisted upon the minister's repairing to a neighboring dining-saloon and enjoying a good supper at his expense.—*Pontiac Weekly Gazette.*

DARWINISM AND PRAYER.

At the close of the noonday service in the City Temple recently, referring to his invitation to his congregation to send questions and difficulties to him on religious subjects, Dr. Joseph Parker said:

"I have been asked to say whether the Darwinian theory is reconcilable with the biblical account of creation. A little simple question that could be put on the back of a postcard. I reply that Darwin has no theories; he was too wise a man to have anything to do with such brittle toys. Darwin was not a theorist; he was an examiner, a student, an observer, a man who set down patiently what he had seen, and who had left other people to form theories. Mr. Darwin not only left the church, but he owns in a melancholy passage, full of the voice of despair, that he had lost all interest in pictures, in color, in music. He does not rejoice over the loss; he acknowledges it. It must ever be so, I think. He who lays hold upon the living God will take most interest in pictures, in music, in flowers, in little children, in every young thing that gambols on the mead or dances in the sunbeam. When we lose our consciousness of God, we lose more than that; a tremendous collapse takes place within the whole range of our nature. Do not trouble yourselves, dear friends, about the theory of creation. Only a man here and there ought to ask himself anything about that. Think of a man climbing on the top of an omnibus and asking a brother man what he thinks of the theory of creation? A few men must deal with these questions. For myself, I do not know whether I am common-minded or not in this particular, but I find it of the highest advantage to assume the existence of creation. I really cannot go behind it. If you will guarantee me 300 years, and 300 more of life, I may do a little more; but I am obliged to accept the universe. There are preachers who take the universe to pieces every Sunday morning in order that they may preach in it every Sunday evening. I think it better to accept creation, and leave great minds to tussle and wrestle with things which I really cannot pretend to understand. Another correspondent asks me if prayer is answered. Certainly. The question ought never to have been put. A man cannot pray until he has first got the answer. That is the mystery of the Divine method. He may utter words, but to pray is to express an answer. Whatsoever thing ye ask, if ye believe ye have them, ye have them. We have endeavored to define prayer here again and again. It is not mere asking; it is not a selfish interpretation of the details of life; it is an intelligent, filial, loving submission of the will to God: 'Not my will but thine be done.' He prays who says, 'Lord, I want this dear little child to live; it will cut our poor hearts into inches, and the house will be a great black sepulcher if the child is not here; nevertheless.....' That is prayer, and it is always answered."

THE INFIDEL'S WAGER.

A young man named Thorpe, who afterwards became an effective minister of that Gospel which at first he ridiculed, was one of Mr. Whitefield's most insulting opposers; and, possessing an unusual talent for mimicry, he not only interrupted his sermons in public, but ridiculed them in private in convivial theatrical circles.

On one occasion, at such a gathering for revelry and wit, he and three of his companions laid a wager for the most effective imitation and ridicule of Whitefield's preaching. Each was to open the Bible at random, and deliver an extempore harangue from the first verse that presented itself, and the audience, after the profane exhibition, were to adjudge the prize.

Thorpe's three competitors each went through the game with impious buffoonery, and then it came to his turn. They had the table for their rostrum; and as he was about to step upon it, confident of his superior ability, Thorpe exclaimed, "I shall beat you all." They handed him the Bible, and when he opened it the invisible providence of God directed his eye at the first glance to the verse in the thirteenth chapter of Luke's Gospel—

"Except ye repent, ye shall all likewise perish."

He read the words, but the moment he had uttered them he began to see and to feel their full import. The sword of the Spirit in that passage went through his soul as a flash of lightning. An instantaneous conviction of his own guilt as a sinner before God seized hold upon him; and his conscience was fearfully aroused. The retribution in that passage he felt was for himself, its terrors glared upon him; and out of that rapid and overwhelming conviction he preached.

His fervor and fire increased as he went on, the sympathetic gloom of his audience deepened the convictions in his own soul, and the sentences fell from his lips with such intense and burning imagery, and with such point and power of language, that, as he afterwards stated, it seemed to him as if his own hair would stand erect with terror at their awfulness. Yet no man interrupted him, for all felt and saw, from the solemnity of his manner, what an overwhelming impression there was upon him; and though their astonishment gradually deepened into anger, yet they sat spell-bound, listening and gazing at him. And when he had finished a profound silence reigned in the whole circle, and not one word concerning the wager was uttered.

Thorpe instantly withdrew from the company, without speaking a word, and never returned to that society; but, after a season of the deepest distress and conflict, passed into the full light of the Gospel, and at length became a most successful preacher of its grace.—*Dr. Cheever.*

VIEWS OF MEN OF SCIENCE.

1. Sir William Thomson, from a study of solar phenomena, utterly denies the possibility of that infinite series of geological ages which is the first demand of the evolutionist.

2. Prof. Max Muller, of world-wide reputation, points out that the crowning faculty of articulate speech constitutes an impassable barrier between man and beast.

3. Dr. Carruthers, of the British museum, states that the whole testimony of the vegetable kingdom entirely contradicts the hypothesis of evolution.

4. Prof. Owen says: "No instance of change of one species into another has ever been recorded by man." And again: "Man is the only species of his genus."

5. The eminent Prof. Virchow of Berlin declares that "man has not descended from the ape, or from any other animal whatever."

THE FREED SLAVE.

Something like twenty-five years ago a little boy was walking through the bush in Africa, and was overtaken by a few men on horseback. He was carrying on his head a pot of fire. These men called the little boy, and one said, "Bring me a light for my pipe."

The boy went towards them; they seized him, threw him across a horse, galloped away with him, and sold him in the slave market not far away. He was re-sold, and was ultimately brought to Lagos. It so happened that the cook who was in the employment of a missionary at Lagos bought the lad.

By-and-by the man died, and the lad took his master's place, and, being in an English colony, he claimed his freedom. He proved an exceedingly sharp boy. He was put into school, trained, became

afterwards a teacher, then a catechist, and eventually a minister.

God had been training this lad and keeping him for the purpose of extending Christian missions towards Lake Chad. The lad to-day occupies the most advanced post of one of our missions in Western Africa—and his eyes are to-day fixed upon Lake Chad, for he is hoping, as he has the mastery of the language of that particular district, to reach his home by-and-by, and carry to his own people the Gospel which has saved him.—*Rev. J. Milum.*

HOW OLD MUST I BE?

We commend the following story to those who do not believe in children being brought to a saving knowledge of Christ when young.

"Mother," said a little child, "how old must I be before I can be a Christian?"

And the wise mother answered, "How old will you have to be, darling, before you can love me?"

"Why, mother, I always loved you; I do now, and I always shall;" and she kissed her mother. "But you have not told me yet how old I shall have to be."

The mother made answer with another question: "How old must you be before you can trust yourself wholly to me and my care?"

"I always did," she answered, and kissed her mother again. "But tell me what I want to know;" and she climbed into her mother's lap, and put her arms about her neck.

The mother asked again, "How old will you be before you can do what I want you to?"

Then the child whispered, half guessing what her dear mother meant, "I can now, without growing any older."

Then the mother said, "You can be a Christian now, my darling, without waiting to be older. All you have to do is to love and trust, and try to please the One who says, 'Let the little ones come unto me.' Don't you want to begin now?"

The child whispered, "Yes."

Then they both knelt down, and the mother prayed, and in her prayer she gave to Christ her little one who wanted to be his.—*Friendly Greetings.*

TOUCH IT NOT.

Children, do you see the wine
In the crystal goblet shine?
Be not tempted by its charm;
It will surely lead to harm.
Children, hate it!
Touch it never!
Fight it ever!

Do you know what causeth woe
Bitter as the heart can know?
'Tis the self-same ruby wine
Which would tempt that soul of thine.
Children, hate it!
Touch it never!
Fight it ever!

Never let it touch your lips;
Never even let the tips
Of your fingers touch the bowl;
Hate it from your inmost soul.
Truly hate it!
Touch it never!
Fight it ever!

Fight it! With God's help stand fast
Long as life or breath shall last.
Heart meet heart and hand join hand;
Hurl the demon from our land.
Oh, then, hate it!
Touch it never!
Fight it ever! —*Selected.*

PUNCTUALITY.

When eight Quaker ladies had an appointment and seven were punctual, and the eighth, being a quarter of an hour too late, began apologizing for keeping the others waiting, the reply from one of them was: "I am sorry, friend, that thee should have wasted thine own quarter of an hour, but thee had no right to waste one hour and three-quarters more of our time, which was not thine own." And of Washington it is said that when his secretary, on some important occasion was late, and excused himself by saying his watch was too slow, the reply was, "You will have to get another watch or I another secretary." Napoleon used to say to his marshals, "You may ask anything of me but time." And of John Quincy Adams it is said, that in his long service in Congress he was never known to be late, and one day when the clock struck and a member said to the Speaker, "It is time to call the House to order," the reply was, "No, Mr. Adams is not in his seat yet." And while they were yet speaking, Mr. Adams came in, he being punctual, while the clock was three minutes fast.

TEMPERANCE.

TEMPERANCE AND TEMPERANCE.

We mean by temperance, total abstinence from everything that can intoxicate, whether rum, beer, cider, tobacco, chloral or opium. It is evident that Democrats, Republicans, Catholics and many Protestants, followers of Dr. Howard Crosby, all of whom profess to favor temperance, do not so understand the word. With them, *not to get drunk* is temperance. A man who can drink a pint of rum and then be able to walk is temperate; a man who drinks the same and then cannot walk is intemperate. A man's temperance depends on how much rum he can carry off. At the recent Catholic National Temperance Convention held at Tremont Temple, the lines of prophecy crossed. Some thought rum-selling a sin, but Rev. Father Hogan of Trenton said: "The sale of liquor is not condemned by the church; it is not our duty to denounce the saloon-keeper, to whom we give the sacrament every week; it is those who oppose the sale of liquor who must be denounced and avoided, who are committing sin and who are not worthy of liberty. The sale is carried on according to Catholic teaching."

"O, that some power, the gift would gi' us,
To see oursel's as others see us."

"RUM AND RELIGION."

The liquor business in America, as in Ireland, is mostly in the hands of Roman Catholic rum-sellers. A Roman Catholic bishop describes a western city as containing "1400 saloons kept *by* Irishmen *for* Irishmen."

The great Catholic council at Baltimore undertook two things: They advised their people to get out of the liquor business, and they ordered the priests to get the children out of the public schools into the parochial school. They are making great progress in getting the children started out of the schools,—how is it about starting the rum-sellers out of the rum traffic?

Said the Philadelphia *Catholic Total Abstinence News:*

"The license court in Philadelphia is now a sickening sight. Notwithstanding the advice of the church to liquor-dealers to get out of the dangerous business and make their living in a more becoming way, the court is full of Catholics asking for liquor licenses, Catholics who are saloon-keepers, Catholics who are bondsmen, Catholics who are lawyers, Catholics who are politicians—the very air of the court is *saturated with rum and religion.*"

PECULIARLY RISKY.

In the good old times it was the law that licenses to sell strong drink were only to be granted to "discreet men of good moral character." Things have changed somewhat in practice, and many men feel, as the license-seeking Irishman said, when asked to bring evidence concerning his moral character:

"Precious little moral character does a man need to sell whisky."

One branch of the insurance business concerns itself with guaranteeing the fidelity of clerks, agents, etc.; but men without much moral character are not safe men to depend on.

A recent article in the *Alliance News* of Manchester, England, says: "According to the *Insurance year book* for 1888, guarantee societies are advised by their actuaries to have, if possible, nothing to do with undertaking to answer for the honesty of travelers in the wine, spirit, and beer trades. These are regarded as peculiarly risky. And no wonder."—*Safeguard, Boston.*

HOW HOMES ARE WRECKED.

A brief dispatch in yesterday's *Daily News* throws another high light on a social evil which, while it works untold misery, is almost entirely disregarded or ignored. A prominent citizen of Kansas City applies for a divorce from his wife and the mother of his children—on the ground of confirmed and incurable drunkenness. The unfortunate woman admits the justice of the action, and only pleads in extenuation, that she "contracted the love for liquor by taking it at first as a medicine."

The physician who so prescribed it has a heavy account to render at some bar, either here or hereafter. And there are numbers of others equally culpable in every community. Here in Chicago hundreds of homes have been desolated through this medical crime, which is not limited to prescribing whisky, but all forms of stimulants and intoxicants—either chloral, hasheesh, morphine, bromidia, etc.

The dipsomaniac is bad enough, but the slave of the opium habit or chloral is infinitely worse. There is nothing too degrading, no trick or art which human ingenuity can invent, no crime, even, too monstrous, to which the devotees of these infernal drugs will not resort to obtain the stimulant, narcotic, or intoxicant. And in immensely the greater proportion they have been led to their terrible fate by the prescription of the family doctor.

A writer in the September number of the *Popular Science Monthly*, describing how the opium habit is acquired, suggests certain means of preventing the spread of that form of this social evil. We would extend his suggestion so as to include alcoholic liquor, as well as opium, and require that no prescription calling for any of this class of agents should be filled more than once by a druggist without having the physician specifically renew the prescription. This would undoubtedly do much to check the spread of these enslaving and insidious habits.—*Chicago Daily News.*

HIGH LICENSE IN MINNESOTA.

High license in Minnesota has entered upon its second year in almost every county in the State. This law imposes a minimum liquor license of $1,000 in all cities of over 10,000 inhabitants, and of $500 in all other places, and makes it optional with the local authorities to make it larger. The *Pioneer Press* has sent circulars to the county seats in the State, asking for the number of licenses before the law of 1887 went into effect, and the number now. Replies have been received from more than seventy of the eighty counties, giving the date asked. The counties from which no replies have been received are largely those in the northern wilderness of the State, where there are no means of enforcing the law or knowing of its violation. These replies show the law has effected a decrease of about twelve hundred in the number of saloons in the State, or nearly one-half of the whole number under low license, the exact figures being a reduction from 2,806 to 1,597.

DRINK AND SUICIDE.

A. Throckmorton, nephew of ex-Governor Throckmorton of Texas, committed suicide in Denver, Col., Aug. 29. Young Throckmorton entered a cheap lodging house on Holladay street and paid 10 cents for a bed. He never awakened, and was found dead in the morning with an empty bottle of morphine by his side. Throckmorton is a descendant of one of the most aristocratic families in Texas, and was an orphan, his father having been killed while holding an important position in the Confederate army. He early acquired a taste for an artist's life and gave promise of brilliancy in that direction, but liquor and a fondness for a dissipated life wrecked him before he had attained his majority. At the time of his death he was en route to California, accompanied by a bride of two months, a frail creature, both of whom had spent the last cent which had been furnished by the charity of ex-Governor Throckmorton to his dissolute nephew, who refuses to have the remains interred in Texas, so thorough was his dislike for his nephew.

It seems that the British public has just had a "beer boom." The *Christian Commonwealth* comments on it with great severity. It charges that the Allsopps, the famous brewers, were guilty of a fraud in issuing their prospectus recently, offering a large amount of very profitable stock in their immense business. Purchasers were numerous and greedy. The stock was regarded as a good thing.

"With astounding alacrity, as uncontradicted reports declared, even many of the clergy rushed in among the crowd of applicants, and much of the drunkard-making stock was bought up by the representatives of the churches!"

For the first six months 8 per cent was paid; for the second six months only 6 per cent, and now the reserve is said to be only £6,000; and the stockholders complain that they have been deceived, and that beer is a bad thing after all.—*Independent.*

The following work is carried on by the Chicago Central Woman's Christian Temperance Union: Two day nurseries (where over 14,000 children were cared for last year), two kindergartens, two industrial schools, two medical dispensaries, a waifs' Sunday-school, a nightly Gospel temperance meeting, a free lodging-house for girls (where over 4,000 were cared for last year), a lodging-house for men, where 60,000 were lodged during the year at 10 and 15 cents a night, including a bath and clean night linen.

BIBLE LESSON.

STUDIES IN THE OLD TESTAMENT.

LESSON XIII.—Third Quarter.—Sept. 23.

SUBJECT.—Death and Burial of Moses.—Deut. 34: 1-12.

GOLDEN TEXT.—The path of the just is as the shining light, that shineth more and more unto the perfect day.—Prov. 4: 18.

[*Open the Bible and read the lesson.*]

COMMENTS ON THE LESSON BY E. E. FLAGG.

1. *Moses on Mount Nebo.* Vs. 1-4. Dying with the Christian is a going up, not a going down. Often death brings with it, by isolating the soul from earth and earthly things, a Mount Nebo experience, a vision of the heavenly Canaan, but with no such hard condition annexed, "Thou shalt not go over thither." Like that greater Prophet of whom Moses was a type, his hands were uplifted in blessing as he parted from the people. A devoted Christian life, like some grand river, grows broader and deeper, and bears a richer argosy of blessing on its bosom as it empties into eternity.

2. *The Death of Moses.* Vs. 5-8. Moses died in the full vigor of his natural powers, though 120 years old. Whether he would have reached this remarkable age, or reached it with all his faculties unimpaired had he continued to live surrounded by the luxury of a court, is a doubtful question. Had he done so it would have been because, though a prince, he had learned, like Daniel, the virtue of abstemiousness. Through all those weary desert wanderings his fare had been the same as the meanest of the people; manna from heaven, water from the rock. His life is a temperance lesson. He had a sound mind in a sound body. No poison of alcohol or tobacco had impaired his sight or unstrung his nerves. "His eye was not dim nor his natural force abated." Hebrew Rabbis have a beautiful tradition that Moses died by the kisses of God's mouth. Can we imagine a beer-drinker, taking daily into his stomach the germs of corruption and decay, meeting with this blessed fate? They talk of the expense of intemperance. No ledger but that of the Judgment day is large enough to record the full account of what it costs a soul in bitter remorse and regret at the last hour. The children of Israel wept and mourned for their great leader, as was natural they should. It is also natural to every one to want to be regretted when they die, but it is only through living unselfish lives; it is only by increasing the sum total of human happiness so that our death really leaves a void, that we can be perceptibly missed. It is right that there should be mourning when the righteous die, when the voice is silent that rebuked sin and spoke so eloquently for God and truth; but let us remember that the void is always filled up. "God buries the worker, but carries on the work."

3. *The Appointing of Joshua.* Vs. 9-12. In one sense Moses had no successor. The majestic figure of Israel's great law-giver stands alone and unapproachable in Old Testament history. When great and good men pass away there is a sense in which their place can never be filled even by their successors. Joshua could not have done Moses's work in leading Israel out of Egypt. Joshua's mission of conquest could not have been given to Moses. So every individual soul has an individual work. No other can do it. At the same time there was only one man in Israel who could succeed Moses. Nothing is recorded about Joshua's boyhood and youth, but we are sure they held the promise of his maturer years. The great leaders of humanity have never given their youth to vice. Our country may need another Abraham Lincoln, but we shall not find him smoking cigarettes or reading dime novels. As a man, Joshua was full of faith and backbone. He dared to stand by his convictions even when the mob was threatening to stone him. Such are the men whom God appoints to succeed the fallen heroes in our great moral conflicts. Where are the Joshuas to take Moses's place? to fight back the rising tide of intemperance, licentiousness, Sabbath desecration; and say like him when secret false worships are leading away the people, "Choose ye this day whom ye will serve; but as for me and my house, we will serve the Lord."

—The Presbyterian missionaries to India have been successful in converting some of the Indian fakirs to Christianity and have made preachers of them. They speak highly of them as making the most useful and successful native preachers. In their ignorance in heathendom they had a deep sense of sinfulness, and were striving by painful austerities to work out a righteousness of their own. Now they depend on Christ for righteousness and redemption.

RELIGIOUS NEWS.

SUFFOLK JAIL OPENS.

WILLIAM F. DAVIS, THE BOSTON COMMON HERO, RELEASED.

A Boston dispatch of Friday says that Rev. W.F. Davis, who has been in the Charles Street Jail for the past ten months because he would preach on the Common in defiance of the city ordinances, was released that day. He went behind the bars as a martyr. He was received by his friends as a conquering hero. When he reached the sidewalk on Charles street he found quite a crowd awaiting him. Handshaking and congratulations were general. A handsome carriage, drawn by a sleek pair of bay horses, was in waiting. Several conveyances were ready to escort him to his home on Garland street, Mount Washington, Chelsea, so that he drove off at the head of quite an imposing cortege. The little covered wagon, covered with legends such as: "Americans, down with Rum, Romanism and Rebellion," and "Rev. W. F. Davis, a Prisoner in Charles Street Jail for Preaching the Gospel," which had been parading the streets for several weeks, drove up, and its attendant began to distribute circulars advertising Mr. Davis's speech in Music Hall on the next Sabbath evening. It was the intention of the managers of the Music Hall service to charge admission and thus secure a purse for Mr. Davis, but he flatly refused to be a party to any such scheme, insisting that the Gospel should be preached freely to all men. He would not promise to appear at the hall until the money-making feature was abolished. When asked as to his plans for the future so far as preaching on the Common was concerned, he said: "I feel that the Common is the property of the public and that I have as good a right to share in its privileges as any other man. I may preach there again if I think it necessary, or if I have a call to do so."

THE SWEDISH BAPTISTS.

The meeting of the General Conference of the Swedish Baptist church of the United States in this city last week was productive of very important results. Friday's entire session was devoted to the discussion of the school question, and several very interesting addresses were heard; among the more important was that of Rev. E. Wingren, editor of the Swedish journal, the *Weekly Post*, on "Educational Interests of the Church." Rev. Christopher Silene, pastor of the First Swedish Baptist church of Kansas City, Mo., also spoke on the subject at length, and brief remarks were made by fifteen or twenty other delegates. Rev. Dr. Gates of Minneapolis, representing the Baptist National Educational Society, addressed the conference regarding a proposition from the seminary board of Morgan Park Baptist Theological Seminary, to unite the present Baptist Seminary at Stromberg, Neb., with the Morgan Park institution. The Swedish institution, it was proposed, should come into organic connection with the Morgan Park Seminary, and become a branch of the same.

After a careful consideration by the conference, it was unanimously voted to accept the propositions of the Seminary Board, providing certain details are agreed upon and conditions accepted, which will undoubtedly be done. This does not mean the entire disorganization of the Nebraska institution, which will be continued by the denomination as a preparatory school. There was a good attendance of delegates, comprising the leading men of the church from all parts of the United States.

—The Evangelical Lutheran Synod of Ohio and adjoining States met in Allegheny City, with 180 delegates from the States of Pennsylvania, Ohio, Kansas, Wisconsin, Nebraska, Illinois, Washington, D. C., Michigan, Indiana, Minnesota, West Virginia, Maryland and North Carolina. Rev. Professor Loy of Columbus, Ohio, was chosen moderator, and Rev. H. P. Dannecker of Washington, chaplain. Professor Loy, president of the Capitol University of Columbus, read his report, showing the institution to be in a sound financial condition. He also called the attention of the synod to the importance of taking into consideration the finances of the Orphans' Home, at Richmond, Ind.; the Practical Seminary, at Afton, Minn.; the Teachers' Institute, at Woodville, Ohio, and the Hickory College, at Hickory, North Carolina.

—The New York *Sun* says that the bishops of the Methodist Episcopal church have decided that the radical modification of the itinerant system, resolved upon by the National Conference of last May, shall not be delayed. The action taken by the Conference was to permit a minister to remain in one pastorate five years, instead of only three. The bishops have now ruled that the amendment of the discipline took effect upon its passage, and, therefore, Methodist pastors throughout the country will not have their usual disturbance next spring.

—Twenty-eight thousand of the 37,000 new members added to the New York Baptist churches in the past eight years came from the Sunday-schools.

—Mr. Moody will go to California to work through the winter on an evangelistic tour, while Mr. Sankey will go to England to assist Spurgeon and others.

—The forty-second annual meeting of the American Missionary Association will be held at Providence, R. I., Oct. 23-25. The Rev. Arthur Little, D. D., of Chicago, will preach the sermon. The meeting will be held in the Union Congregational church, of which Rev. J. Hall McIlvaine, D. D., is pastor. The friends in Providence have already begun preparations for the reception of the Association.

—Two of the speakers at the World's Conference, recently in session in Exeter Hall, London, advocated foreign missions on the ground that they prepared the way for peaceful and cheap annexation of the lands of barbarous peoples. The Japanese welcome Christianity because it is the religion of the most highly civilized nations; because it would "improve the Japanese music;" "because it would be good for the uneducated." Worldly-minded men often subscribe to a new church enterprise, because it would add value to the real estate in the vicinity. Very properly does the New York *Observer* say: "The less of such motives we have in Christian work at home or abroad, the better."

—Rev. A. B. Lilga, Swedish missionary at the Castle Garden, Yew York, calculates that 60,000 Swedes and Norwegians entered the country via Castle Garden during the year ending June 11 last. He says "there are 600 Swedish Lutheran congregations in America, comprising fully 125,000 members."

—A modern Savonarola is said to have appeared in northern Italy. His name is Father Augustin, of the Franciscan Order of Montofeltro. He is said to mingle marvelous eloquence with great humility. He is greeted with cheers and huzzas by the people wherever he is heard, and enthusiasts are with difficulty restrained from carrying him in triumph through the streets. Even the railway directors have to organize special trains in order to meet the demand to go and hear him. This latter-day Savonarola does not make a crusade against certain formalities and abuses in the church, but against the foibles and unrealities of societies.—*Public Opinion.*

—The Friends have lost by fire one of their oldest meeting houses in Pennsylvania—that at Bird-in-Hand. The house was of brick, and was built in 1790, in the place of a log house erected in 1749.

—The Presbyterian General Assembly is on record against the running of Sunday trains. Last year it enjoined the presbyteries to "take such steps as to them appear wisest, to discourage and put a stop to such riding on Sunday trains and steamboats by church members, and by ministers of the Gospel in going and returning from appointments, as cannot be justified on the grounds of necessity or mercy."

—A special meeting of the American Baptist Home Mission Society will be held in Nashville, Tenn., September 25 and 26. The work of the society among the colored people will be fully discussed. September 19-25 meetings of three general organizations of the colored Baptists of the United States will be held in the same city. Heretofore these organizations have met at different times and places. This combination of meetings promises to bring together a large body of colored Baptists.

The catalogue of railroad disasters has been enlarged during the past week by several distressing and costly accidents. Does it never occur to the railroad managers that possibly God has a controversy against them? And why so? they might ask. The answer is just this: God has very explicitly and emphatically demanded of men an act of homage, in treating with respect the Sabbath. The railroads, for the most part, treat that day with contempt. They do so out of avaricious greed. Now God, in dealing with individuals, blasts their avaricious schemes when they make money their idol. And is not this the very thing he is doing in dealing with these railroad corporations? Have the Sabbath-breaking roads the courage to give to the public the statistics of their losses for the past five years? We think not.—*Southern Presbyterian.*

HOME AND HEALTH.

PURE WATER.

Probably there is no more fruitful a source of disease than the use of impure water; hence, it is a matter of the greatest importance that we use, at least for drinking and cooking purposes, only pure water. In many sections of the country the sources of water contamination are so many that it is a difficult matter to obtain an abundant supply of perfectly wholesome water; but all might, if they would, secure, at least for drinking purposes, enough water sufficiently pure for practical purposes.

In the first place water should never be used from either a spring, well or cistern where any probable, or even possible, source of contamination is known to exist, until it has been carefully tested and found to be pure. But even then it is scarcely safe to use the water from suspected sources, for a few weeks, or even days, may entirely change the conditions and render it totally unfit for domestic purposes.

Almost any water that people would ordinarily think of using may be rendered at least harmless by boiling, and filtering through a good filter. A reasonably good filter may be relied upon to remove organic matter suspended in the water, or it may even take away the unpleasant flavor of rain water, but no filter can remove the siepage from barn-yards, cesspools, drain pipes and water closets. Where there is even the slightest possibility of contamination from any one of these sources, the water, if it *must* be used, should be boiled before being filtered. The following suggestions from the June *Good Health*, relative to the examination of water, are valuable, and should be preserved for future reference:

"*How to Examine Water.*—Only a skillful chemist can make perfectly accurate and reliable examination of water, but the following suggestions will enable any intelligent person to make such an examination of drinking-water as will greatly diminish the chances of injury from this potent source of disease:

"1. Notice the color of the water. Pure water has no color, is free from sediment, and does not contain suspended or floating specks or particles.

"2 Observe the odor. Pure water is absolutely free from odor. Water which has a distinct color is to be suspected.

"3. Notice also the taste. Pure water is free from flavor.

"Remember: Good water is *colorless, odorless, tasteless.*

"If you wish to test the water further—and it is necessary to do so to be even reasonably sure that it is pure, as some waters which are free from color, taste, or odor, are still very impure—take a few ounces of water, place it in a clean bottle, add a small lump of white sugar, and put it in a warm place for a few days. If the slightest turbidity appears within a week or two, the water is unsafe to use.

"Here is another test: Get at a drug store a solution consisting of three grains of permanganate of potash, twelve grains of caustic potash, and an ounce of distilled water. This is a test solution by means of which organic purities may be detected. Put some of the water to be tested in a clean glass. Add a drop of the purple test solution to the glassful of water. It will produce a faint pinkish tinge. If the water is pure, the pink color will remain; if the water is impure, the color will disappear. If the color disappears within half an hour, the water is unfit to drink. The more impure the water is, the sooner the color will disappear."—*Pacific Health Journal.*

A London doctor, who despaired of being able to cure a woman suffering from an affection of the face and jaw, finally wrote her that he was at the end of his resources, and added that *tempus edax rerum* (time which finishes up all matters) was the sole remedy. His patient, who was seemingly ignorant of Latin, got an obliging apothecary to furnish her with this specific, at the moderate price of 7s. 6d. After drinking several bottles of it she met he physician in London, and astonished him by her gratitude for the invaluable medicine he had recommended to her. The *Congregationalist* relates this story, and suggests that perhaps it was "a strange case of faith cure."

Fever and restlessness in children is frequently caused by indigestion. If you find the skin of the little one hot and dry, remember, if you can, what she ate for supper. Give the child a warm bath, then give it a cup half full of warm water to drink. In a few minutes the undigested food will be thrown off the stomach, and the child will soon be sleeping soundly. Should fever and nausea continue during the day following the attack, send for a physician, who will undoubtedly approve of what you have done, and should the symptoms develop into scarlet fever, measles, chicken-pox, or any of the diseases to which children are liable, the attack will probably be of a mild nature.—*Sel.*

TO CHECK BLEEDING.—Mr. Kemyer, of Ohio, says in the *American Agriculturist*, that bleeding from a wound on man or beast may be stopped by a mixture of wheat flour and common salt, in equal parts, bound on with a cloth. If the bleeding be profuse, use a large quantity, from one to three pints. It may be left for hours, or even days, if necessary. In this manner he saved the life of a horse which was bleeding from a wounded artery. The flow ceased in five minutes after the application. It was left on three days, when it worked loose, was easily removed, and the wound soon healed.

SUBSCRIPTION LETTERS.

The following have made remittances of money to the *Cynosure* from Sept. 3 to Sept. 8 inclusive:

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FARM NOTES.

SELECTION AND THOROUGH CURING OF SEED-CORN.

From a long and careful experience in planting corn and in saving and thoroughly curing the seed I am convinced (1) that there is no certainty that seed will grow if taken from the crib; (2) that corn gathered in the fall and thoroughly cured by fire heat, will not only grow when that taken from the crib will rot, but also give a stronger and more vigorous stalk when planted under favorable conditions, so that both kinds come up equally well; (3) that careful and persistent selection of seed-corn can be made to add from ten to twenty-five per cent to the yield of the crop, and there is no other way in which we can increase the yield of our corn at so little expense. I believe in "pedigreed" seed-corn, and know from experience that persistent selection will enable one to fix any characteristic found in an individual ear, but it will take just about six years to do this. Some years ago in gathering some early sweet corn, I found a dark red ear, the first red ear of sweet corn I had ever seen, and I laid it aside to plant. The next year more than half the product of this ear was white, and the remainder ran through all the shades of red from a mere tinge to very dark. I selected the darkest colored and best-shaped ears for six years, by which time I had completely bred out the white and also established a finely-formed ear with good flavor and quite early. I have visited and inspected many fields of corn which confirm this theory that any type may be established. A neighbor has had in view for for some years reducing the size of the cob, and it is curious to notice how he has succeeded and what a depth of grain he has established. My miller tells me he finds a difference of eight pounds in the quantity of shelled corn from seventy pounds of ears in the corn brought to his mill to be shelled. In proof that careful selection of seed will add largely to the yield of corn, I am now husking a field bought of a neighbor, one part of which is planted with a mongrel yellow corn, and the remainder with an established variety of white corn, and the difference in yield is more than 25 per cent. There have been seasons when the fall was damp, and cold weather set in early in the winter—mercury dropping to several degrees below zero—that two-thirds of the corn planted the next spring over large areas of country failed, and had to be replanted the 1st of June, and the yield reduced one half—all of which extra work and loss might have been avoided by an outlay of about ten minutes' work for each acre planted. In selecting seed-corn try to get as nearly as possible perfect ears. The grain should be of good depth, the cob of moderate size, and the ends of the ear well filled out and the rows straight.

I set the standard so high that I consider myself fortunate if I get from a forty-bushel load twenty to fifty ears which come up to it. After selecting the corn put it to drying at once. If you have a room where a fire is kept and a rack can be arranged around the stovepipe, you need no better place. I have a room not plastered overhead, and have nailed lath to the under side of the upper joist on all sides of the pipe, and I can put four or five bushels of corn here so that not an ear of it will be more than a yard from the stovepipe and the nearest ears about fifteen inches. There is a fire in this room all winter, as it is used for papering seeds. The first year I kept corn here my wife noticed in March how near some of the ears came to the stovepipe and got up on a chair and felt of them, and found them hot enough to be uncomfortable to hold, and she said to me, "That corn will never grow, the life is all cooked out of it!" I shelled a few grains from two or three ears nearest the stovepipe and planted them in a box, and they grew at once vigorously. I have been told by old farmers who have tried it that seed corn that has been thoroughly cured by fire heat will not rot if planted in March as soon as the land is in good condition, although cold, wet weather may follow which would be fatal to corn less vigorous. A few bushels of seed-corn may be cured in a smokehouse. Make racks of lath six inches apart, one above another, and lay the corn on them two ears deep; then set an old stove in with a short piece of pipe, and let the smoke fill the house. Fire up twice a day so as to make it uncomfortably hot to stay in.

A neighbor claims that the smoke is of great advantage, vitalizing the corn, and I am disposed to believe it, for I never had corn grow stronger than when I have smoked it as brown as bacon. After the corn is thoroughly cured, take it from the smokhouse and store it in a dry place till needed.

There are large farmers who require from fifty to one hundred bushels of seed-corn a year. I advise such to build a house on purpose for curing seed-corn. A room ten feet square will hold over one hundred bushels. Make racks of lath just far enough above each other to take two rows of ears. Each rack across the room will hold about a bushel, and, beginning two feet from the floor, the racks can be six inches apart, and there can be three or four rows on three sides of the house and leave a little room for circulation between them, and room for the stove in the center, and space to pass around it. A room of this kind would not be expensive and would be a convenient storeroom when not in use for seed-corn. Let every farmer who reads this secure an abundant supply of seed corn early in November, if not done sooner.—*Waldo F. Brown, in N. Y. Tribune.*

Man prayed to God to destroy the insects which devoured his vines, trees and fruits. And God answered: "I made birds sufficient to feed upon the insects; what have you done with the birds?" And man replied: "I have killed them." And God said, "Then kill the insects."—*Farm and Home.*

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NEWS OF THE WEEK.

POLITICAL.

Mr. Thurman, while suffering severe pain, attempted to address a meeting at Newark, N. J., but was unable to finish. He was some days previously suddenly prostrated while attending a political meeting in New York. It is evident that too much is being exacted of the aged candidate.

A Democratic mass meeting at New York City Friday night adopted an address to the Democratic State Convention denouncing Governor Hill and opposing his renomination in unmeasured terms.

The mail-carriers in the postoffice at Davenport, Iowa, received formal notification Thursday from the Iowa member of the Democratic National Committee that their share of the campaign expenses would be $15 each, and immediate payment was requested.

The reports of the State election in Vermont last week are yet meager. The Republican majority for Dillingham, governor and a strong temperance man, is believed to be about 25 000 The Prohibition vote is less than 2,000. The vote in Maine Monday is also a Republican victory, claimed to be 20,000 majority, with a Prohibition vote of about 2,000.

CHICAGO.

The Interstate Industrial Exposition opened Wednesday, and as on previous occasions a large crowd was present to witness the fine display.

The Jewish New Year commenced at sunset Wednesday evening, and the ceremonies attendant on the occasion were very generally observed by the Hebrews of Chicago.

A brief recapitulation of the good work accomplished during the summer by ministering to the comfort of working girls and children, shows that 125 working girls and 500 mothers and children have been sent out to the country, and more than 300 to the Lake Geneva sanitarium.

RACE TROUBLES IN THE SOUTH.

At Milbrook, Ark., at 2 o'clock in the morning, after election, Tuesday, a body of mounted and armed men began firing from a thicket on the persons who were guarding the ballot-boxes, killing one man and wounding six others. The intention of the assassins was to steal the ballot-boxes.

The State Rangers and two local military companies have been called into service in Fort Benton county, Texas, where a body of 500 Negroes and the whites are likely to come in conflict. The colored people are charged with an attempted assassination, and refuse to quit the county at the behest of the white residents. It is said that forty men, armed with Winchesters, are marching on the Negroes.

At Little Rock, Ark., Wednesday night, the vault in the County Clerk's office was broken into and the poll-books, showing the returns of Monday's election in nine townships, seven giving Republican majorities and two Democratic majorities, and an aggregate majority against license, were stolen. There is no clew to the criminals, though the Republicans charge the Democrats, the Democrats the Republicans, and both the whisky men with the deed.

There is trouble between the Negroes and whites in Fort Bend county, Arkansas, growing out of the election. Bloodshed is feared, and two companies of militia have been ordered there to preserve order.

A strike of longshoremen at Fernandina, Fla., has resulted in rioting, and the placing of the city under martial law. The local Rifles are under arms, and the State troops from Gainesville and Ocala have beed ordered to Fernandina. Fifty arrests have been made.

Three colored men were taken from the jail at Oxford, N. C, on the 2d, and hanged by a crowd of from seventy-five to one hundred masked men, white and black. Three were charged with the murder of a Negro and one with burglary and arson, the latter a capital crime in that State. Only one man was guarding the jail, and he was overpowered.

COUNTRY.

Killing frosts prevailed Thursday night in parts of New Hampshire, Vermont, Rode Island and New York. The damage to crops is reported as heavy.

Heavy frost at Howard City, Mich., Thursday night, damaged vegetables and corn and reduced potatoes to half a crop: at Cadillac killed corn and buckwheat, and damaged potatoes, and at Manton killed what was left of crops.

Judge Lenehan, at Waterloo, Iowa, denied Friday the application of the Chinese laundryman, Frong Wing, to be made a citizen, on the ground that the Chinese are not eligible to citizenship under the laws and constitution of the United States.

Yellow fever is reported raging at McClenny, Fla, thirty miles west of Jacksonville. There have been twenty five cases and four deaths, it is claimed, of dengue fever. At Jacksonville seventy-seven new cases were reported for Friday, with nine deaths.

At a labor picnic in Cleveland, Monday, a band of anarchists displayed a red flag, and refused to acknowledge the Stars and Stripes. The anarchists were at once attacked; their flag was torn to tatters and trampled in the earth, and the men themselves badly wounded in the fight, which continued for ten minutes Five of the anarchists were locked up on a charge of riot.

The postoffice at Cutler, Ind, was destroyed by an explosion of dynamite at midnight, Thursday. For some time the town has been subject to the raids of a gang of desperadoes, which has destroyed much property, and has greatly terrified the citizens. The postoffice has been blown up with dynamite five times within the last eight months. Two or three days ago a plot to explode ten pounds of dynamite under a hotel was discovered in time to prevent the mischief. In the destruction of the postoffice no one was injured.

By the explosion of a boiler in the Perry Stove Works at South Pittsburg, Tenn., Monday morning, five men were killed. The structure was badly damaged.

Near Crystal Falls, Mich., early Friday morning, a lamp exploded in Louis Brown's bedroom, and Mrs. Brown was caught in the flames and fatally burned. Mr. Brown and six children escaped, but Browh went back for his money and was burned to ashes.

At Ellendale, D. T., Wednesday evening, the boiler of Goulette & Letson's thrashing outfit exploded, and of the crew of eight or ten men, an old man named McLean was killed, four fatally injured, and others badly hurt.

A heavy thunderstorm in the vicinity of Jacksonville, Florida, had a decidedly bad effect on the yellow fever patients. Voluntary contributions for the relief of the sufferers are being received from a number of prominent citizens of the Union. The plague is increasing steadily. The official bulletin for the twenty-four hours ending at 6 o'clock Sunday night shows this condition of affairs: New cases, 51; previously reported, 555; total to date, 606; deaths previously reported, 66; total to date, 73.

FOREIGN.

The French government has ordered an investigation to be made of the report that dhows carrying the French flag are engaged in the slave trade between Pemba and Madagascar. Should the report be found true steps will be immediately taken to stop this degradation of the national colors. The Pope has instructed the Papal Nuncio at Brussels to aid Cardinal Lavigirie to convoke an international conference on the suppression of slave trading. His Holiness promises to send legates to the conference.

An express train from Dijon, France, left the rails Tuesday while on its way to Paris, blocking the road. The Italian night mail train ran into the disabled train and was wrecked. According to the latest report nine persons were killed, thirteen severely injured, and many more slightly injured.

The *Chronicle's* Rome correspondent says that King Leopold, through Cardinal Schieffino, has offered the Pope a residence in Belgium in the event of necessity arising for him to leave Rome. The Pope has had several audiences with the Russian Envoy, and is completing a concordat with the Czar giving a large share of religious liberty to Polish and Russian Catholics.

The destruction of life and property on the Island of Cuba by the cyclone of Tuesday was very great. Fifty persons are reported to have been killed at Sagua, where enormous damage was done to dwellings and warehouses, wharves and shipping. The gunboat Lealtad was foundered off Batabano, and the commander and eight of the crew drowned. The village of Pueblo Nuevo was literally wiped out. Destruction of telegraph wires prevents the ascertaining of farther damage and loss of life.

The discussion of the immigration treaty with America caused great excitement. There have been several riotous demonstrations. A mob, incensed at the American Minister's action, attacked the American official residence at Canton.

The floods in Bohemia reached alarming proportions last week. At Budweis 15,000 persons are homeless. The inhabitants have taken refuge in the hills. The Danube is rising steadily. Six villages in the valley of the Poprad are submerged. The villagers have fled to the mountains. Crops and granaries have been swept away.

Dispatches from Melbourne, Australia, announce that in a test action in the Supreme Court a Chinese emigrant sued the government for damages for prohibiting him from landing. A majority of the judges decided in favor of the plaintiff. The chief-justice dissented.

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